

DISSOCIATION IN REASONING AND ARGUMENTATION

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This dissertation inquires into the nature of dissociation – a maneuver through which a single entity is subdivided and arranged according to a hierarchy – as proposed by Chaim Perelman and Lucie Olbrechts-Tyteca. Drawing on their New Rhetoric Project, Perelman’s regressive philosophy, and research on argumentation schemes, I develop ways of conceptualizing, analyzing, and appraising dissociation as it is utilized in reasoning and argument in natural language. I first examine Chaim Perelman’s regressive philosophy to better situate argumentation in relation to demonstration, then delineate the Project’s framework of argumentation as constituted by a speaker, an audience, and an argumentative discourse. Argumentation is defined here as a symbolic act increasing audience members’ epistemic adherence to a thesis, based on their adherence to the premise and the scheme’s changing of their “level of adherence.” Additionally, I conceptualize dissociation in relation to association, breaking links, and what I call “re-confirming connecting links.” In the process of conceptualization, I defend the position that dissociation and three other categories of argument contain, but are not reducible to, argumentation schemes proper. Based on the four-partite category of argument and the premise-scheme-thesis structure, I analyze eight examples of dissociation and validate the notion that dissociation makes use of various argumentation schemes proper in advancing definitive theses, subdividing an entity, and arranging the subdivided entities according to a hierarchy. Building upon the analysis of dissociation, I explore

ways in which to appraise dissociation by incorporating regressive philosophy, critical questions, and universal audience. Principles of regressive philosophy remind the critic that argumentation challenges the totality of experience in the rhetorical situation, never achieves certainty, and leaves room for revision. Critical questions address specific points that dissociation must answer in order to count as a “cogent” argument. The universal audience, anchored in particular audience members, must be constructed to maintain the balance between normative orientations of appraisal as well as realistic expectations of the rhetorical situation. Besides advancing our understanding of dissociation, this dissertation contributes to a richer understanding of the New Rhetoric Project, defends relativism in argumentation, and emphasizes the significance of production as well as appraisal of argument.

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PREFACE

It was in the late spring of 1997. A few months before starting graduate school in Detroit, I found myself looking for books on communication studies. I had been an English major as an undergraduate student, so I thought that I should read something on communication studies. I happened across a book titled *Settoku no Ronrigaku: Atarashii Rhetorikku* – a Japanese translation of Chaim Perelman’s *L’Empire Rhetorique [Realm of Rhetoric]*. Back then, I didn’t know Perelman or the New Rhetoric Project. I only knew that the phrase *settoku* (persuasion) had something to do with communication, and that *rhetorikku* (rhetoric) was a key area of communication studies. I decided to buy the book. It was the beginning of my journey.

The first semester at Wayne State University hit me like a tornado. I was overwhelmed by the amount of reading and writing assignments, and barely survived. In the Theory of Argument Course taught by Dr. George W. Ziegelmüller, I read parts of *The New Rhetoric: A Treatise on Argumentation*, and was attracted to the idea of “universal audience.” After the semester was over, I read *Settoku no Ronrigaku* over the winter break to review the course. I was deeply moved by the book. The preface of the book, not translated into English, discusses Perelman’s dissatisfaction with his own theory of formal justice, and how he and Lucie Olbrechts-Tyteca rediscovered the classical discipline of rhetoric and jointly developed the New Rhetoric Project over a few decades.

Because I liked the idea of dissociation so much, I wanted to develop my own take of the New Rhetoric Project and started to write on the topic after completing graduate programs at Wayne State University and University of Windsor. I thank many people at the 2003 Ontario Society for the Study of Argumentation (OSSA) Conference and at the 2002 and 2006 International Society for the Study of Argumentation (ISSA) Conferences for their critiques and advice on shaping my ideas. Although it is impossible to name all the people I am indebted to, I would like to thank J. Anthony Blair and Ralph H. Johnson for their informal logical insights, Alan G. Gross and Christopher W. Tindale for their rhetorical insights, and Agnes van Rees for her Pragma-Dialectical insights. Conversations with Rees were particularly helpful to me in understanding similarities and differences in our orientations to dissociation.

Ever since I decided to write my dissertation on dissociation, my committee members, John Lyne, E. Johanna Hartelius, Nicholas Rescher, and Merrilee H. Salmon, have been supportive of the project. Given the nature of a project that draws on rhetorical and philosophical insights into argumentation, I am quite fortunate to work with people familiar with these two fields. I thank their constructive critiques and encouragement over the years at the University of Pittsburgh, particularly at the prospectus meeting and the dissertation defense. I would like to express my utmost gratitude to Gordon R. Mitchell for his patience, tolerance, and constructive encouragements. Whenever I have find myself overly focused on minor details, he has reminded me of the significance of the big picture in my research endeavor and the key issues at that particular moment and has guided me in the right direction. Throughout the writing process, he has been an embodiment of the great debater/orator in helping me crystallize key ideas developed in the dissertation.

Besides my committee members, I thank Barbara Warnick for her comments on the prospectus, as well as for her research on the New Rhetoric Project. While she is not a committee member, my dissertation draws on, responds to, and develops her research on the Project. I also want to express my gratitude to my former advisors, George W. Ziegelmüller and J. Anthony Blair, for introducing me to the New Rhetoric Project and informal logic.

My cohorts and friends at the University of Pittsburgh have maintained and sustained my motivation to finish the degree. It is my pleasure to be part of the cohort 2006 with Brent Saindon, Brent Heavner, Liangyu Fu, Katie O'Neill, and Joe Sery. Matt Brigham, Carleton Gholz, Octavia Graham, David Landes, Steve Llano, Joe Packer, Damien Pfister, John Rief, and David Seitz have been nice, brilliant, and wonderful friends to interact with through my life in Pittsburgh life. Carly Woods has shown me what it takes to get things done by leading our co-authorship project, and I cannot find any adequate expressions to show my gratitude to her.

Peter J. Collins has read all the manuscripts carefully and corrected simple errors and helped to refine the ideas. He has been my friend, co-author, editor, and commentator since we were colleagues at Tokai University.

My family has always supported my graduate school life. My brothers Ichiro 一郎 and Jiro 二郎 provided me with space to study when I came back to Japan over breaks. My father and mother, Yoshiro 芳郎 and Sachiko 幸子, have been worried about the progress of my dissertation. It's sad that my father passed away in October 2012. However, his final words to me gave me the motivation to finish my degree. When my wife and I met him for the last time, he pointed at me and said to my wife, "This is half a man. (半人前じやがね。)" in the Amami Oshima dialect. It was surprising and hilarious, revealing how he felt about me at the end of his life. He was a great motivator, even just ten days before his death. I regret that I could not finish

earlier, but I wholeheartedly thank him for his honest words. I hope my mother is relieved that I have completed this dissertation.

Finally, I want to thank my wife Yuko 祐子 for her support throughout this journey. Without her continued support and commitment, I could not have finished writing this dissertation.

1.0 INTRODUCTION

If you will grant me that the general idea of the public sphere is indispensable to critical theory, then I shall go on to argue that the specific form in which Habermas has elaborated this idea is not wholly satisfactory. On the contrary, I contend that his analysis of the public sphere needs to undergo some critical interrogation and reconstruction if it is to yield a category capable of theorizing the limits of actually existing democracy.¹ (Fraser 1992, 111)

We end this chapter by noting that rhetoric, thought of as *behavior* and *artifice*, and as opposed to the romantic's battlehorses *sincerity* and *naturalness*, has been the object of attacks which Jean Paulhan has called "terrorist." Can we not reply to these critics by showing that while their criticism is valid in regard to a static, formalistic, and Scholastic rhetoric, it has no bearing on a persuasive rhetoric, a dynamic adaptation to audiences of all sorts?² (Perelman 1982, 137)

In each of the above passages, writers attempt to make their points by calling existing conceptions into question. In the first example, feminist scholar Nancy Fraser questions Jurgen Habermas' idea of a bourgeois public sphere. By challenging this notion, she clears the way for an account of "subaltern counterpublics," arguing that such a pluralistic approach better serves the ends of critical theory. In the second example, philosopher Chaim Perelman attempts to answer criticisms raised against rhetoric by introducing a distinction between "a static, formalistic, and Scholastic rhetoric" and "a persuasive rhetoric." In his monograph, this

¹ Nancy Fraser, "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy," in *Habermas and the Public Sphere*, ed. Craig Calhoun, 109-142. (Cambridge: MIT Press).

² Chaim Perelman, *The Realm of Rhetoric*. Translated by William Kluback. (Notre Dame/London: University of Notre Dame Press, 1982).

distinction receives extended treatment in examining the importance of rhetoric as persuasive discourse.

These examples showcase writers advancing main theses by questioning prevailing conceptions and reframing our understanding of them through a maneuver that introduces a demarcation that splits what was previously a whole into constituent parts. Perelman and Lucie Olbrechts-Tyteca recognize the importance of introducing a conceptual distinction into commonly held beliefs or knowledge when an arguer advances a novel point argumentatively, calling such a maneuver ‘dissociation.’³ Because theoretical or conceptual discourses often attempt to resolve confusion by differentiating cognate conceptions, understanding what dissociation is, how it works, and how it is to be appraised are significant challenges. Given that any novel idea is disseminated to a community of scholars and/or the general public for acceptance, it is not enough to simply discuss whether a conception of dissociation is clear. We must also examine whether the conception helps us evaluate dissociative arguments in actual argumentative practice. In this respect, a rhetorical perspective emphasizing situational factors of the argumentative practice is likely to provide valuable insight.

The present work is committed to producing a conceptually clear and normatively useful theory of dissociation based on the New Rhetoric Project started by Perelman and Olbrechts-Tyteca.⁴ Toward that end, this chapter reviews relevant scholarly literature on dissociation, proposes and justifies a set of research questions to be pursued, explicates an approach to addressing these questions, and provides an overview of the dissertation’s chapter structure.

³ Chaim Perelman and Lucie Olbrechts-Tyteca, *The New Rhetoric. A Treatise on Argumentation*. Translated by John Wilkinson and Purcell Weaver. (Notre Dame/London: University of Notre Dame Press, 1969), 411-459.

⁴ In this work, the New Rhetoric Project is used to refer to the solo and joint work of Perelman and/or Olbrechts-Tyteca. *New Rhetoric* refers to their co-authored book, originally published in French in 1958 and translated into English in 1969.

1.1 REVIEW OF RELEVANT LITERATURE

Although Perelman, in his *Realm of Rhetoric*, stated that scholarship on dissociation was relatively underdeveloped, the subsequent period has observed gradual development.⁵ This section reviews the previous research in three relevant fields and appraises the current state of scholarship on dissociation. Those fields are: (1) argumentation and dissociation in the New Rhetoric Project, (2) secondary research on dissociation, and (3) argumentation schemes. Although there is some overlap between these categories, this distinction better informs the current scholarship on dissociation in particular and argumentation schemes in general. Through this literature review, a set of research questions to be answered by the present project will come to the fore.

In *New Rhetoric*, Perelman and Olbrechts-Tyteca revitalized the study of argumentation from a rhetorical perspective. Relevant background on this project can be elucidated by considering how they contrast argumentation with demonstration, account for the role of an audience in argumentation, and explain the concept of argumentation schemes/techniques. In their understanding, argumentation is a situated reason-centered activity, the goal of which is to increase the adherence of the audience to theses advanced by an arguer. In contrast, demonstration is another type of reason-centered activity, not bound by time or context. It attempts to achieve a universal truth in the way a geometrical proof does. Since argumentation is always addressed to an audience of readers or listeners⁶, the audience is a critical component in the New Rhetoric Project. Although we will see in more detail how the audience is

⁵ Perelman, *Realm of Rhetoric*, 126.

⁶ Following the New Rhetoric Project, audiences may refer to readers, as well as listeners of an argument, and speakers may refer to those presenting argument in written, as well as in spoken, forms.

conceptualized, suffice it to say here that the audience in the New Rhetoric Project is a speaker's construct. The speaker forms a conception of the audience as either a collection of all reasonable people (universal audience) or as a specific group (particular audience). In addressing them, the speaker hopes that his or her audience will accept the starting point of argumentation, follow the reasoning presented and arrive at the thesis the speaker wants to defend. Throughout this process of moving from the starting point to the thesis, the audience's adherence to the thesis should become stronger than before they began listening to the argument.

Within these conceptions of argumentation and audience, the New Rhetoric Project provides various schemes/techniques of argumentation. Roughly speaking, these are general patterns of reasoning that arguers can use to help increase the audience's adherence to the argument's thesis. According to the classification offered in *New Rhetoric*, association and dissociation are two major argumentation schemes/techniques. With association, arguers assemble concepts that are thought to be different into a single unity, using moves such as quasi-logical arguments, arguments based on the structure of the real, and arguments establishing the structure of the real. Each of the subcategories has its sub-subcategories. For example, causal argument is an example of arguments based on the structure of the real and analogy is an example of arguments establishing the structure of the real. In short, association includes many argument types found in introductory logic and argumentation textbooks.⁷

⁷ Barbara Warnick and Edward S. Inch, *Critical Thinking and Communication: The Use of Reason in Argument*, 2nd ed. (New York: Macmillan Publishing Company, 1994); Trudy Govier, *A Practical Study of Argument*, 6th ed. (Belmont, CA: Wadsworth, 2005); Leo A. Groarke and Christopher W. Tindale, *Good Reasoning Matters!*, 3rd ed. (Don Mills, ON: Oxford University Press, 2004); Dianne Romain, *Thinking Things Through: Critical Thinking for Decisions You Can Live With*. (Mountain View, CA, 1997).

In the classification system offered by the New Rhetoric Project, dissociation is the other major type of argumentation scheme/technique.⁸ With dissociation, arguers dissemble what is originally thought to be a single unified entity into two different entities by introducing criteria for differentiation.⁹ Using dissociation, they help their audience members see the situation in a new light and attempt to persuade them to accept it. In short, dissociation attempts to establish a conceptual distinction and a hierarchy within what is believed to be a single and united entity. Unlike association, dissociation is not broken down into subcategories. Instead of further subdividing dissociation and discussing specific types, the New Rhetoric Project focuses on dissociation as a general category, using examples to illustrate how it is actually used in argumentation.

The above descriptions of association and dissociation raise two issues that are especially salient for this study. One issue relates to the conceptual categorization of dissociation, and the other concerns classification of argumentation schemes based on association and dissociation. Although the New Rhetoric Project offers association and dissociation as two major schemes/techniques of argumentation, it does not offer clear conceptions of each; neither does it offer any evaluative criteria for the two. This lack of clear conceptions and evaluative criteria constitutes an obstacle for arguers, argument critics, and educators of argumentation in constructing, identifying, analyzing, and appraising arguments employing association or dissociation.

In addition to the issue of conceptualization, the issue of classification of argumentation schemes/techniques warrants further study. While the New Rhetoric Project defends the binary classification of association and dissociation, *New Rhetoric* suggests that this distinction is not

⁸ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 190; Perelman, *Realm of Rhetoric*, 52.

⁹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 190.

clear-cut. For example, Perelman and Olbrechts-Tyteca refer to the use of incompatibility and hierarchy in association.¹⁰ However, since they also state that incompatibility and hierarchy are two key components of dissociation, it leads us to wonder whether association and dissociation are independent categories, or whether one depends on the other. In fact, they state that these two major schemes/techniques are so interdependent that each implies the other.¹¹ The blurred distinction between these two major categories has affected the development of research on argumentation schemes/techniques based on the New Rhetoric Project, as we will observe in the next section of the review. In short, anyone who deals with certain schemes/techniques of argumentation offered by the New Rhetoric Project must be conscious of the implications of Perelman and Olbrechts-Tyteca's research on this binary classification system based on association and dissociation. Since this study deals with dissociation, one of the two major schemes/techniques of argumentation, it must address the issue of classification of argumentation schemes.

As the research on argumentation schemes developed in the mid-1980s, scholars gradually started to investigate dissociation, taking different positions on conceptualization, classification, and other issues concerning dissociation. Some researchers have since attempted to study dissociation together with other argumentation schemes/techniques; others have studied it without reference to them.

Barbara Warnick has written two important articles on argumentation schemes and dissociation, and also co-authored a textbook on argumentation.¹² She and Susan Kline have

¹⁰ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 195-205, 242-255.

¹¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 190.

¹² Barbara Warnick and Susan L. Kline, "The New Rhetoric's Argument Schemes: A Rhetorical View of Practical Reasoning," *Argumentation and Advocacy* 29, (Summer 1992): 1-15; Barbara Warnick, "Lucie Olbrechts-Tyteca's Contribution to *The New Rhetoric*," in *Listening to Their Voices: The Rhetorical Activities of Historical Woman*, ed. Molly Meijer Wertheimer, 69-85 (Columbia, SC:

taken an empirical approach, validating the classification system of argumentation schemes offered by the New Rhetoric Project. Relying more on *Realm of Rhetoric* than on *New Rhetoric*, they classify argumentation schemes into five types (quasi-logical, based on the structure of reality, establishing the structure of reality-1, establishing the structure of reality-2, and dissociation), provide general characteristics for each, and apply them in analyzing deliberative discussions from a television series. From this study, they conclude that the system of argumentation schemes in the New Rhetoric Project is “generally complete, since nearly all the arguments could be categorized into at least one of the scheme types.”¹³ In addition, they state that such neglected argumentation schemes as double hierarchies, dissociations, and argumentation from models and anti-models play important roles in argumentative discussions.¹⁴ Besides writing an article on argumentation schemes, Warnick has also co-authored an introductory textbook on argumentation in which she and Edward Inch have used the classificatory system of argumentation schemes offered by the New Rhetoric Project.¹⁵ They have classified argumentation schemes into six types—quasi-logical argument, analogy, generalization and argument from example, cause, coexistential argument, and dissociation—and offered general characteristics that help analyze argumentative texts. Their textbook complements Warnick and Kline’s article and offers user-friendly tools for analyzing dissociation and other argumentation schemes. Although their textbook lists general characteristics of various schemes and linguistic expressions associated with these schemes, the

University of South Carolina Press, 1997); Warnick and Inch, *Critical Thinking and Communication*; Edward S. Inch and Barbara Warnick, *Critical Thinking and Communication: The Uses of Reason in Argument*, 6th ed. (Boston: Allyn & Bacon, 2010).

¹³ Warnick and Kline, “The New Rhetoric’s Argument Schemes,” 14.

¹⁴ Warnick and Kline, “The New Rhetoric’s Argument Schemes,” 14.

¹⁵ Warnick and Inch, *Critical Thinking and Communication*; Inch and Warnick, *Critical Thinking and Communication*.

textbook does not clearly formulate specific conditions, standards, or criteria for determining good and bad arguments using the schemes. The textbook states, for example, that dissociation “(d)isengages two ideas,” “(a)ssigns a positive value to one of the two ideas and a lesser value to the other,” is “(b)ased on accepted value hierarchies (evidence),” and links “to a less accepted or unrecognized value hierarchy.”¹⁶ These characteristics direct our attention to certain parts of an argumentative text and help us to analyze them in the claim-support structure. However, it is not clear how these characteristics help us determine the cogency of dissociative arguments.

In fact, Inch and Warnick offer two tests for evaluation: *quality* and *opposition*.¹⁷ The quality tests concerns “the pervasiveness and strength of the value hierarchy used by the arguer,” and the opposition tests examines whether “there are no hierarchies more pervasive and more accepted than the one the arguer is using.”¹⁸ Although they call these tests are rhetorical rather than logical, they do not elaborate ways in which to use these tests to evaluate the rhetorical cogency of dissociative arguments in light of audience members’ adherence. As a result, we are left to wonder how dissociative arguments are evaluated rhetorically.

In addition to arguing for the completeness of the classification of argumentation schemes, Warnick has written specifically on dissociation, drawing on Olbrechts-Tyteca’s untranslated work.¹⁹ Here, Warnick states that dissociation is a uniquely rhetorical scheme because “it depends on paired concepts recognized and accepted by the audience,

¹⁶ Inch and Warnick, *Critical Thinking and Communication*, 171.

¹⁷ Inch and Warnick, *Critical Thinking and Communication*, 172.

¹⁸ Inch and Warnick, *Critical Thinking and Communication*, 172.

¹⁹ Warnick, “Lucie Olbrechts-Tyteca’s Contribution.” David A. Frank and Michelle Boulduc have endorsed Warnick’s research and argued that Olbrechts-Tyteca has made a significant contribution to the Project by highlighting the role of comedy in rhetorical theory in “Lucie Olbrechts-Tyteca New Rhetoric,” *Quarterly Journal of Speech* 96.2 (2010): 141-63.

appearance/reality being the prototype.”²⁰ She then elaborates on how Olbrechts-Tyteca treats the conception of “philosophical pairs” such as appearance/reality. A philosophical pair consists of what Perelman and Olbrechts-Tyteca call “term I” and “term II.” Term I is closely linked with the original starting point of dissociation, which people regard as a singular and united entity. Term II is an explanation in which division is established in the originally united entity. In other words, term II dissociates the original entity X into X_I and X_{II} . Not only does term II explain why the original entity is divided into two entities, but it also establishes a norm which the entity dissociated ought to satisfy. As a result, an X_I that does not satisfy the norm will have a negative value, whereas an X_{II} that satisfies the norm will have a positive value.²¹ By offering different examples of philosophical pairs from Olbrechts-Tyteca’s writing, Warnick attempts to describe how dissociation actually works in argumentation. Additionally, she cites examples from Olbrechts-Tyteca’s work of dissociation used for comedic purposes, such as reversing an existing dissociation and offering a paradox. Citing the comedic use of dissociation in Olbrechts-Tyteca’s work, Warnick expands the scope of dissociation beyond argumentation. In these analyses, Warnick and her colleagues have generally accepted the classification systems of argumentation schemes and the conceptions of various schemes offered by the New Rhetoric Project. Despite their contributions, one shortcoming of the study is the lack of an elaborated evaluative framework for argumentation schemes in general and dissociation in particular. It is true that they have offered general guidelines for analysis and evaluation, but those guidelines are rather descriptive than normative, are geared toward analysis, and fall short of functioning as evaluative criteria. From Warnick’s research, we must conclude that, for researchers interested in

²⁰ Warnick, “Lucie Olbrechts-Tyteca’s Contribution,” 75.

²¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 416; Perelman, *Realm of Rhetoric*, 126-128.

dissociation and other schemes, further work remains to be done regarding analysis and evaluation of argumentation schemes.

While Warnick and others have focused on argumentation schemes in general and dissociation in particular, Alan Gross and Ray Dearin have written a monograph on Chaim Perelman, discussing conceptions of audience and various argumentation schemes as proposed by the New Rhetoric Project.²² They classify argumentation schemes into three major types—quasi-logical arguments, arguments based on the structure of reality, and arguments establishing the structure of reality, and discuss each of them. In addition, they assign dissociation its own chapter, titled “Rhetoric as a Technique and a Mode of Truth.” While discussing these key theoretical constructs, Gross and Dearin apply the New Rhetoric Project to scholarship on public address. Referring to speeches and debates by Lincoln and Douglas, they expand the scope of application beyond the main focus of the New Rhetoric Project: philosophical, scientific, and literary texts. Although it is true that they have advanced our understanding of audience and argumentation schemes, they have not offered specific evaluative criteria for dissociation, as is also true of the series of research by Warnick and others. In conclusion, their research shares the same shortcomings as that of Warnick and others.

In an article discussing the influence of the New Rhetoric Project on argumentation studies in the United States, David Frank summarizes the nature of the Project and addresses several criticisms of it.²³ According to Frank, the New Rhetoric Project is based on pluralism, emphasizing the time and context in which argumentation occurs. Audience constitutes a key component of the Project. However, although the audience determines the success of the

²² Alan G. Gross and Ray D. Dearin, *Chaim Perelman* (Albany, NY: SUNY Press, 2003).

²³ David Frank, “Argumentation Studies in the Wake of *The New Rhetoric*,” *Argumentation and Advocacy* 40 (2004): 267-286.

argumentation, this does reduce the quality of argumentation to human opinion. The audience's freedom to judge arguments leaves room for mistake and misjudgment, but "this freedom is ultimately more important than a 'truthful' claim that is enforced with violence or the coercion embedded in formal logic."²⁴ Moreover, the New Rhetoric Project endorses the idea that some audience members are better able to make judgments than others.²⁵ In addition to summarizing this key component of the New Rhetoric Project, Frank pays special attention to dissociation and judges its contribution to non-formal logic to be particularly important.²⁶ In his understanding, dissociation allows arguers to avoid binary thinking and come up with public policies that allow competing values to co-exist. While he does not offer analytic or evaluative frameworks, his emphasis on the co-existence of competing values in understanding dissociation marks a clear contrast with the emphasis other scholars place on the binarism in dissociation.

In understanding the association-dissociation framework of the New Rhetoric Project, James Porter takes a historical turn, tracing how rhetoricians and philosophers have treated acts of partitioning or dividing in their scholarship.²⁷ He examines unity and division in Plato's *Phaedrus*, division as a *topos* in Aristotle's *Rhetoric*, division as a tool for invention and arrangement in *Rhetorica ad Herennium*, Foucault's emphasis on division in his ideas on power/knowledge, and Burke's emphasis on identification. Porter points out that, in contrast with these positions, the New Rhetoric Project recognizes that philosophical argumentation is grounded in dissociation and that an audience serves as a judge of discourse. Porter's article provides neither a detailed definition of dissociation nor in-depth evaluative criteria, but it

²⁴ Frank, "Argumentation Studies," 273.

²⁵ Frank, "Argumentation Studies," 273.

²⁶ Frank, "Argumentation Studies," 277.

²⁷ James E. Porter, "Divisio as Em-/De-Powering Topic: A Basis for Argument in Rhetoric and Composition," *Rhetoric Review* 8, (1990): 191-205.

reminds us of theoretical constructs that research on dissociation can rely on: classical topical theory and an evaluative framework incorporating audience.

This review has so far examined scholarship on dissociation in conjunction with other argumentation schemes. Other scholars, such as Edward Schiappa, have examined dissociation on its own terms.²⁸ Schiappa casts doubt on the tenability of dissociation by citing weaknesses in the philosophy of language it presupposes. In advancing his critique, he calls our attention to the notion of philosophical pairs, and argues that it presupposes that we can pin down the absolute or essential meaning inherent in specific pairs. However, since the idea of absolute or essential meaning has since been questioned as dubious by later Wittgenstein and Quine, the notion of dissociation as emphasizing absolute or true meaning is also dubious.²⁹ If Schiappa is correct in saying that any type of dissociation uses philosophical pairs and presupposes absolute or essential meaning, his objection demands our serious attention.

Another strong line of criticism of dissociation is advanced by Henry Johnstone Jr.³⁰ Reviewing the notions of term I and term II associated with philosophical pairs used in dissociation, he criticizes *New Rhetoric* for its failure to “give any ultimately tenable general characterizations of Term I and Term II.”³¹ He argues that, since it is not possible to characterize terms I and II before making distinctions between them, he doubts that “there is any general logic of dissociation; there is only the logic of each particular dissociation, generated in each case by a particular problem.”³² If Johnstone is correct, it may well be impossible to provide a

²⁸ Edward Schiappa, “Dissociation in the Arguments of Rhetorical Theory,” *Journal of the American Forensic Association* 22 (1985): 72-82.

²⁹ Schiappa, “Dissociation,” 76-79.

³⁰ Johnstone Henry W., Jr. “New Outlooks on Controversy.” *The Review of Metaphysics* 12.1 (September 1958): pp. 57-67.

³¹ Johnstone, “New Outlook,” 66.

³² Johnstone, “New Outlook,” 67.

general analytical and evaluative framework for dissociation, and thus his judgment of the logic of dissociation merits our serious inquiry.

Reviewing the research by Schiappa, Porter, and Frank, Andreea Ritivoi subdivides the conception of dissociation into two groups, offers an analytic template for assessment in actual argumentative situation, and conducts case studies.³³ According to Ritivoi, research on the conception of dissociation is classified into those that emphasize dichotomy and those that emphasize pluralism; she places Schiappa and Porter in the former camp and Frank in the latter. While the former camp emphasizes dichotomous aspects in dissociation, the latter emphasizes avoidance of binary thinking by preserving opposing values.³⁴

Ritivoi lays out two approaches to dissociation and points out that the New Rhetoric Project has not paid careful attention to situational factors such as context and the people participating in the argumentation. She emphasizes the importance of contextual factors in adequately evaluating dissociative argumentation and concludes from her case studies of the Romanian government-in-exile and of Jews in France that “ideology” and “institutional codes” played important roles in appraisal. Introduction of contextual factors into evaluation force us to conclude that good assessment of dissociation requires careful attention to the situation in which argumentation occurs.³⁵

³³ Andreea Ritivoi, “The Dissociation of Concepts in Context: An Analytic Template for Assessing its Role in Actual Situations,” *Argumentation & Advocacy* 44 (2008): 185-197.

³⁴ Ritivoi, “Dissociation,” 187.

³⁵ Other researchers have conducted similar case-based research for understanding dissociation. Tuula Vaarakallio examines how French anti-democrats used dissociative argument in “The Rhetoric of False Appearances and True Essences: Anti-Democratic Thought in France at the Turn of the Twentieth Century,” in *Anti-Democratic Thought*, ed. Erich Kofmel, 67-84. (Exeter, UK: Imprint Academic, 2008); Bruce Bashford analyzes how dissociation informs our understanding of Oscar Wilde’s work in *Oscar Wilde: The Critic as Humanist*, (Cranbury, NJ: Associated University Press, 1998). Despite focusing on actual text, both studies are descriptive and fall short of constructing an overall evaluative strategy.

While Ritivoi's research advances our understanding of classification and appraisal of dissociation, it also creates further challenges. As she rightly observes, while her case studies may be of great value, future cases will require different situational factors for adequate assessment of their dissociative arguments. If so, how do we negotiate general, field-invariant aspects of evaluation as well as specific, field-dependent aspects of evaluation?³⁶ Can contextual factors other than ideology or institutional codes be isolated to drive this evaluative process? In constructing a user-friendly evaluative framework for dissociation, we must draw on Ritivoi's insights and address the challenges raised by her research.

M.A. van Rees has written a series of articles and a monograph in which she develops the concept of dissociation, examines specific examples of its use, explores its indicator phrases, and fashions evaluative criteria for the assessment of dissociation.³⁷ Her research has been, by far, the most comprehensive on dissociation to date. Throughout, she has attempted to situate dissociation within the theoretical framework of Pragma-Dialectical Argumentation Theory, a special theoretical framework integrating speech act theory and dialogue logic.³⁸ The Pragma-

³⁶ For field-invariance and field-dependency, refer to Stephen E. Toulmin, *The Uses of Argument*, updated ed. (Cambridge: Cambridge University Press, 2003).

³⁷ M.A. van Rees, "Argumentative Function of Dissociation in Every-day Discussions," in *Argumentation and Its Applications*, ed. Hans V. Hansen, Christopher Tindale, J. Anthony Blair, Ralph H. Johnson, and Robert C. Pinto, (Windsor, ON: OSSA, 2002); "Indicators of Dissociation," in *Proceedings of the Fifth Conference of the International Society for the Study of Argumentation*, ed. Frans H. van Eemeren, J. Anthony Blair, Charles A. Willard, and A. Francisca Snoeck Henkemans, 887-93 (Amsterdam: Sic Sat, 2003); "Dialectical Soundness of Dissociation," in *Uses of Argument: Proceedings of a Conference at McMaster University*, ed. David Hitchcock and Daniel Farr, 383-92 (Hamilton, ON, Canada: OSSA, 2005); "Dissociation: Between Rhetorical Success and Dialectical Soundness," in *Proceedings of the Sixth International Conference on Argumentation*, ed. Frans H. van Eemeren, J. Anthony Blair, Charles A. Willard and Francisca Henkemans, 1113-1117 (Amsterdam, Sic Sat, 2007); *Dissociation in Argumentative Discussions: A Pragma-Dialectical Perspective*. (Dordrecht: Springer, 2009).

³⁸ In this work, Pragma-Dialectics refers to a particular argumentation theory advocated and developed by Frans van Eemeren and his colleagues and students, and Critical Discussion refers to the dialectical framework that Pragma-Dialectics uses in constructing, analyzing and evaluating argumentative texts. In contrast, pragma-dialectics refers to a general approach to argumentation emphasizing purpose of argumentative exchange, and critical discussion refers to a type of argument

Dialectical Argumentation Theory is both the strength and the weakness of van Rees' research. Since Pragma-Dialectics is a highly refined argumentation theory, she can use the vocabulary and perspective developed by Pragma-Dialectics to describe dissociation. For example, she holds that dissociation performs two types of speech acts—a conceptual distinction and a definition, and she explains them within the framework of Pragma-Dialectical Theory. In assessing dissociation, she situates it in the Critical Discussion and Strategic Maneuvering frameworks, appraising its dialectical soundness and rhetorical persuasiveness on those bases. Although van Rees has advanced our understanding of the conception and appraisal of dissociation in light of Pragma-Dialectical Argumentation Theory, her extensive reliance on Pragma-Dialectics prevents her from grasping certain critical aspects of dissociation. For example, she follows Pragma-Dialectics' framework and takes it for granted that the speech act of definition is not an argument, but a usage declarative, without offering strong lines of support for this thesis. However, given that disputes may emerge surrounding key conceptions such as argument, rhetoric, and/or logic, definition may well be a speech act of argumentation.³⁹ In addition, van Rees does not regard dissociation as an argumentation scheme because, with dissociation, the acceptance of the starting point of dissociation (what is believed to be a single entity) does not lead the audience to

dialogue, the goal of which is to persuade another party in the dialogue. I am indebted for this view to J. Anthony Blair, "Investigations and Critical Discussion Model," in *Proceedings of the Sixth International Conference on Argumentation*, ed. Frans H. van Eemeren, J. Anthony Blair, Charles A. Willard and Francisca Henkemans, 153 (Amsterdam: Sic Sat, 2007). For Pragma-Dialectics, refer to Frans H. van Eemeren and Rob Grootendorst, *Speech Acts in Argumentative Discussion* (Dordrecht, The Netherlands: Foris, 1984). Dialogue logic, to which Pragma-Dialectics is indebted, is elaborated in E.M. Barth and E.C.W. Krabbe, *From Axiom to Dialogue: A Philosophical Study of Logics and Argumentation*. (Berlin: W. de Gruyter, 1982).

³⁹ For a view that definition can be seen as argument, refer to David Zarefsky, "Definitions," in *Argument in a Time of Change: Definitions, Frameworks, and Critiques*, ed. James F. Klumpp, 1-11 (Annandale, VA: National Communication Association, 1997); Edward Schiappa, *Defining Reality: Definitions and the Politics of Meaning*. (Carbondale and Edwardsville, IL: Southern Illinois University Press, 2003).

the conclusion, but is denied by the speech acts of distinction and definition.⁴⁰ Instead, she views dissociation as an argumentation technique, but does not offer reasons for this position. This shortcoming does not negate the overall value of her scholarship, yet the blind spot is consequential. Those interested in dissociation may need to address the conceptual distinction between argumentation schemes and argumentation techniques, since this distinction may lead to scholarship that advances our understanding of dissociation. Much scholarship has been carried out regarding argumentation schemes, and an attempt will be made later in this section to review it and frame a particular perspective with which to view dissociation.

In previous work, I explored dissociation by focusing on conceptualization and appraisal of it.⁴¹ From an informal logical perspective of argument as a product, dissociation is conceptualized as a type of argumentation scheme. In my latest paper, “Conceptualizing and Evaluating Dissociation from an Informal Logical Perspective,” dissociation is conceptualized as a counterpart of *a priori* analogy, since in *a priori* analogy, the same logical core is shared by those things or concepts being compared, while in dissociation it is not.⁴² While the ‘dissociation as *dis*-analogy’ idea enables us to rely on previous research on argumentation scheme in general and research on analogy in particular, it adds another item for consideration to the issues of conception and classification. If *dis*-analogy is a general characteristic of dissociation, then this approach may not address sub-categories of dissociation, if any. Therefore, a list of subcategories

⁴⁰ Rees, *Dissociation in Argumentative Discussions*, 8-10.

⁴¹ Takuzo Konishi, “Dissociation and Its Relation to the Theory of Argument,” in *Proceedings of the Fifth Conference of the International Society for the Study of Argumentation*, ed. Frans H. van Eemeren, J. Anthony Blair, Charles A. Willard, and A. Francisca Snoeck Henkemans, 637-40 (Amsterdam: Sic Sat, 2002); “Establishing Informal Logic through Dissociation,” in *Informal Logic at 25: Proceedings of the Windsor Conference*. ed. J. Anthony Blair, Daniel Farr, Hans V. Hansen, Ralph H. Johnson, & Christopher W. Tindale, (Windsor, Ontario, Canada: OSSA. 2003); “Conceptualizing and Evaluating Dissociation from an Informal Logical Perspective,” in *Proceedings of the Sixth International Conference on Argumentation*, ed. Frans H. van Eemeren, J. Anthony Blair, Charles A. Willard and Francisca Henkemans, 797-802 (Amsterdam, Sic Sat, 2007).

⁴² Konishi, “Conceptualizing and Evaluating,” 798-9.

of dissociation should be compiled, offering the conceptual and normative accounts of each. In contrast, if *dis*-analogy is a specific example of dissociation, then this approach deals only with a specific type of dissociation, failing to provide a general account of dissociation. In this case, a general account of dissociation, as well as a list of sub-categories other than *dis*-analogy, must be provided.⁴³ In light of these considerations, we must examine whether *dis*-analogy is a general characteristic of dissociation and whether there are any sub-categories of dissociation.

Whereas the above scholarship conceptualizes dissociation from a rhetorical, dialectical, or logical perspective, Roger Stahl conceives of dissociation as functioning on several levels, based on his case study of legal discourse about the free exercise of religion.⁴⁴ He conceptualizes it as: (1) a technique for argument, (2) a technique for preserving “philosophical integrity,” (3) a ground for deploying argumentative techniques, (4) a designer of the questions for framing problems to be solved, and (5) a way of knowing.⁴⁵ Unlike other studies that focus on conceptualization of dissociation, Stahl’s research focuses on the functioning of dissociation and goes beyond the New Rhetoric Project’s understanding of dissociation as a way of generating novel philosophical ideas.

Kenneth Burke introduces poet and literary critic Rene de Gourmont’s ideas on association and dissociation.⁴⁶ According to Burke, de Gourmont uses dissociation to mean that “a concept which we generally take as a unit can be subdivided.”⁴⁷ Although de Gourmont uses the term ‘dissociation’ and his conception of dissociation sounds similar to that of the New

⁴³ Konishi, “Conceptualizing and Evaluating,” 802.

⁴⁴ Roger Stahl, “Carving Up Free Exercise: Dissociation and ‘Religion’ in Supreme Court Jurisprudence,” *Rhetoric & Public Affairs* 5 (2002): 439-458.

⁴⁵ Stahl, “Dissociation and ‘Religion,’” 453.

⁴⁶ Kenneth Burke, *Counter-Statement*, 2nd ed.(Berkeley, CA: University of California Press, 1968).

⁴⁷ Burke, *Counter-Statement*, 22.

Rhetoric Project, Perelman and Olbrechts-Tyteca state that what de Gourmont means by dissociation is distinct. In their understanding, de Gourmont refers to the ‘breaking of connecting links’ between two ideas, rather than dissociation in Perelman and Olbrechts-Tyteca’s sense—subdividing a united entity into subcategories.⁴⁸ The New Rhetoric Project holds that in ‘the breaking of connecting links,’ two ideas are separate, but the audience is confused about the distinction between them at the outset; in ‘dissociation’ the starting point is what the audience regards as one entity, but requires subdivision in light of incompatibilities. In addition to the conceptual differences between de Gourmont’s version of dissociation and that of the New Rhetoric Project, Burke does not believe that de Gourmont extends his conception of dissociation into the realm of literary criticism.⁴⁹ Although de Gourmont’s version of dissociation may not sound promising in terms of extending dissociation as conceptualized by the New Rhetoric Project, Perelman and Olbrechts-Tyteca’s comments clarify what they mean by dissociation, as contrasted with ‘the breaking of connecting links.’

So far, this literature review has examined the New Rhetoric Project and primary and secondary research on dissociation. Now we turn to a third relevant area to this study: argumentation/reasoning schemes. The current scholarship on argumentation schemes can be traced back to Arthur Hastings’ dissertation at Northwestern University.⁵⁰ Recognizing that scholars do not agree on the classification system for ‘modes of reasoning,’ he offered conceptions of various ‘modes of reasoning’ based on Stephen Toulmin’s conception of warrant.

⁴⁸ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 413.

⁴⁹ Burke, *Counter-Statement*, 23.

⁵⁰ In his dissertation, Hastings called argumentation/reasoning schemes “modes of reasoning” as the title of his dissertation states: Arthur Hastings, *A Reformulation of the Modes of Reasoning in Argumentation* (PhD diss., Northwestern University, 1962). For a more concise version of his ideas on modes of reasoning, see Russel R. Windes and Arthur Hastings, *Argumentation and Advocacy* (New York: Random House, 1965).

In conceptualizing different modes of reasoning, he took an empirical, case-based approach, using actual argumentative texts and classifying various argumentation schemes and sets of critical questions to be used for appraising each text. His conception of modes of reasoning, critical questions for evaluating different reasoning types, and the case-based approach have been influential on many scholars interested in the topic.

Research on argumentation schemes gradually gained popularity in Europe in the mid-1980s. Some European scholars attempted to characterize different sets of argumentation schemes and provided critical questions for appraising them, regardless of whether they used Hastings' case-based approach. They also offered different lines of criticism of the New Rhetoric Project for its treatment of argumentation schemes. Among these scholars, Frans van Eemeren and Tjark Kruiger, Peter Jan Schellens, and Mansfred Kienpointner published articles in the proceedings of the First International Conference on Argumentation held in 1986 at the University of Amsterdam.⁵¹ Eemeren and Kruiger define an argumentation scheme as “(t)he way in which arguments and points of view are related” and they classify it into three types of argumentation: symptomatic, comparison, and causal.⁵² These three argumentation schemes are

⁵¹ Frans H. van Eemeren and Tjark Kruiger, “Identifying Argumentation Schemes,” in *Argumentation: Perspectives and Approaches*, ed. Frans H. van Eemeren, Rob Grootendorst, J. Anthony Blair, and Charles A. Willard, 70-81 (Amsterdam: Sic Sat, 1987); Mansfred Kienpointner, “Towards a Typology of Argumentative Schemes,” in *Argumentation: Across the Lines of Discipline*, ed. Frans H. van Eemeren, Rob Grootendorst, J. Anthony Blair, and Charles A. Willard, 275-287 (Amsterdam: Sic Sat, 1987); Peter Jan Schellens, “Types of Argument and the Critical Reader,” in *Argumentation: Analysis and Practices*, ed. Frans H. van Eemeren, Rob Grootendorst, J. Anthony Blair, and Charles A. Willard, 34-41 (Amsterdam: Sic Sat, 1987). Although Schellens and Kienpointner wrote a dissertation and monograph, respectively, on argumentation schemes, these have not been translated into English and the overall pictures of their research projects are not generally known to English-speaking readers.

⁵² Eemeren and Kruiger, “Identifying,” 71. Before publishing this article, Eemeren, Grootendorst, and Kruiger discussed ‘argumentational schemes’ in *The Study of Argumentation* (New York: Irvington Publishers, 1984). In the article Eemeren and Kruiger published in the proceedings, they state that they published a book with Rob Grootendorst in Dutch in 1984 in which the three discussed the three argumentation types and the argumentation schemes corresponding to each. Although an endnote in Eemeren and Kruger’s article states that the English translation of the book is forthcoming, it is, to the best of my knowledge, still not available.

different because they feature their own sets of critical questions and are evaluated in different ways.⁵³ Eemeren and Kruiger's classification system became a reference point for Pragma-Dialecticians. Eemeren and Rob Grootendorst then elaborated these three types of argumentation schemes and offered critical questions for each. Bart Garssen later justified this classification system with empirical research in which Dutch secondary school students were asked to identify these types of argumentation schemes.⁵⁴ Prior to Eemeren and Kruiger's article, Eemeren, Grootendorst and Kruiger had discussed the New Rhetoric Project in their monograph and objected that its classification system employed multiple criteria for distinguishing different argumentation schemes. Within association, there are three main sub-classes: quasi-logical arguments, arguments based on the structure of the real, and arguments establishing the structure of the real. The first class is decided by form, but the latter two are decided by substance, so the way in which the New Rhetoric Project subdivides different associative argumentation schemes is not based on consistent principles. In addition, while association includes its sub-classes, dissociation does not, which may well be a sign that these two are not as clearly opposed to each other as Perelman and Olbrechts-Tyteca seemed to believe. Both of these criticisms challenge the adequacy of the classification system provided by the New Rhetoric Project.

Schellens is interested in conceptualizing 'reasonable argumentation' for ordinary citizens and grounds it in the idea of argumentation schemes. He classifies argumentation schemes by specifying general characteristics of premises and conclusions, and offers evaluative questions. In his classification system, argumentation schemes are divided into three major types,

⁵³ Eemeren and Kruiger, "Identifying," 71-2, 74-5.

⁵⁴ Frans H. van Eemeren and Rob Grootendorst, *Argumentation, Communication and Fallacies*, 94-102 (Mahwah, NJ: Lawrence Erlbaum, 1992); Bart Garssen, "Recognizing Argumentation Schemes," in *Studies in Pragma-Dialectics*, ed. Frans H. van Eemeren and Rob Grootendorst, 105-11 (Amsterdam: Sic Sat, 1994).

based on regularity, rules, and regularity and rules.⁵⁵ While elaborating on his own ideas of argumentation schemes, he advances three lines of criticisms against the Project's treatment of them. First, it has not answered questions about when an audience has been wisely convinced.⁵⁶ In other words, there are no clear evaluation criteria for different argumentation schemes offered by the Project. Second, it addresses arguments based on the structure of the real, but not on the structure of the preferable.⁵⁷ This means that the schemes, as conceptualized by the Project, collectively do not cover argumentation that starts with value-laden premises. Finally, Schellens was quoted by Grootendorst as saying that it is not clear which argumentation schemes use dissociation and that the association-dissociation dichotomy is not practicable.⁵⁸ Schellens seems to assume that association and dissociation are two overarching notions within which argumentation schemes are used. However, while association has its own argumentation schemes, dissociation does not, as Eemeren, Grootendorst and Kruiger state. Because it is not clear which argumentation schemes are utilized by dissociation, association and dissociation may not function as the two overarching notions. Although this criticism does not eliminate the possibility that dissociation includes its own argumentation schemes, those interested in argumentation schemes in the New Rhetoric Project must grapple with this criticism.

Kienpointner attempts to merge Toulmin's conception of warrant with Perelman and Olbrechts-Tyteca's ideas of argumentation schemes. He relies on Toulmin's ideas of layout of argument in describing argument structure and defines argumentation scheme in terms of

⁵⁵ Schellens, "Types of Argument," 38-41.

⁵⁶ Schellens, "Types of Argument," 35.

⁵⁷ Schellens, "Types of Argument," 39.

⁵⁸ Rob Grootendorst, "Innocence by Dissociation. A Pragma-Dialectic Analysis of the Fallacy of Incorrect Dissociation in the Vatican Document 'We Remember: A Reflection on the Shoah,'" in *Proceedings of the Fourth International Conference of the International Society for the Study of Argumentation*, ed. Frans H. van Eemeren, Rob Grootendorst, J. Anthony Blair, and Charles A. Willard, 288 (Amsterdam: Sic Sat, 1999).

semantic relations between premises and conclusions.⁵⁹ Building on this general conception of argumentation schemes, he discusses the classification system by Perelman and Olbrechts-Tyteca. In this process, he criticizes their treatment of argumentation schemes for three reasons. First, they do not “describe the internal structure of their argumentative schemes, in spite of their explicit intention to do so and their belief, that it would be possible ‘to reduce all the classes of schemes to one of them, which would be considered as fundamental, underlying all the others.’”⁶⁰ In other words, their treatment of argumentation schemes is lacking in rigor to the point that they fail to classify a particular argumentative discourse as belonging to one argumentation scheme or another. Second, they equate argumentation schemes with *loci* of argumentation, which must be distinguished from each other according to their own scholarship. In their system, *loci*, or places of argument, function as a starting point of argumentation, rather than as the inferential process that connects a set of premises to a conclusion. By equating the *loci* of argumentation and argumentation schemes, they confuse these two notions on the conceptual level, and also fail to discuss certain *loci*, such as those of quantity or quality, in their system of argumentation schemes. Third, Kienpointner is quoted by Grootendorst as saying that dissociation is “less systematic,” and their monograph provides little analysis of it.⁶¹ This criticism does not deny the value of dissociation completely, and offering a classification system for dissociation would partly answer it. Critiques by Eemeren, Grootendorst, and Kruiger, Schellens, and Kienpointner on the New Rhetoric Project’s treatment of argumentation schemes are summarized as follows: (1) because of the lack of clear internal structure of argument, the

⁵⁹ Kienpointner, “Towards a Typology,” 277; “How to Classify Arguments,” in *Argumentation Illuminated*, ed. Frans H. van Eemeren, Rob Grootendorst, J. Anthony Blair, and Charles A. Willard, 78-9 (Amsterdam: Sic Sat, 1992).

⁶⁰ Kienpointner, “Toward a Typology,” 284.

⁶¹ Grootendorst, “Innocence by Dissociation,” 288. For Kienpointner’s treatment of associative argumentation schemes, see “Towards a Typology,” 283-284.

distinction between the starting point of the argument and the inferential process is not clearly divided; (2) because dissociation does not have its own sub-types, it is less systematic than association; as a result, these two may not be the two major, overarching argumentation schemes; (3) there are different principles to classify various types of argumentation schemes, so the New Rhetoric Project's treatment is theoretically inconsistent; and (4) the criteria for convincing an audience by the use of argumentation schemes is unclear, so the criteria for appraising good argument is likewise unclear. The first critique directly concerns the internal structure of argument, but also concerns the conception of argumentation schemes. The second and third critiques concern the issue of classification of argumentation schemes. The fourth critique concerns the issue of appraisal and the role of the audience in it. These four critiques collectively challenge the treatment of argumentation schemes in the New Rhetoric Project, and the present work will address them.

Based on the previous research by these European scholars, Douglas Walton started his investigation into argumentation schemes for what he calls presumptive reasoning.⁶² Rather than offering a new classification system, he focuses on conceptualizing argumentation schemes used in everyday arguments that often use presumptive reasoning—in other words, reasoning *ceteris paribus*, or ‘other things being equal.’ According to Walton, a conclusion established with presumptive reasoning might not hold true when new information is introduced that challenges the conclusion. Although not as strong as deductive or inductive reasoning, presumptive reasoning still has a certain degree of binding force, and the audience ought to accept the conclusion when there is no good reason to reject it. A particular set of critical questions accompanies an argumentation scheme in presumptive reasoning, so the process of asking and

⁶² Douglas N. Walton, *Argument Schemes for Presumptive Reasoning*. (Mahwah, NJ: Lawrence Erlbaum, 1996), ix.

answering these ‘critical’ questions helps us to understand the strength of the support provided for the conclusion. Accepting Hastings’ approach to argumentation schemes of combining a particular argument type and critical questions, Walton offers twenty five argumentation schemes for presumptive reasoning.

Although Walton’s research program has been influential among argumentation scholars, it has also received a certain amount of criticism. Two Canadian informal logicians, John Anthony Blair and Robert Pinto, have offered serious challenges to the conception of presumptive reasoning and argumentation schemes, respectively, advanced by Walton.⁶³ Blair’s challenges to Walton’s research program are wide-ranging, from conceptions of argument and reasoning to the classification of argumentation schemes and the evaluation of those schemes. Among them the following five tasks demand our attention: (1) to explain the descriptive and normative functions of argumentation schemes and the normative force of presumptive schemes; (2) to identify the types of argumentation schemes and the principles of classification of argumentation schemes, as well as to offer a general theory of argumentation schemes including deductive, inductive and presumptive argumentation schemes; (3) to address the question of the correct/adequate level of generality of argumentation schemes; (4) to explain what motivates the critical questions for an argumentation scheme and how the correct/adequate number and formulation of these questions are established; and (5) to explain whether schemes are predicated on argument, reasoning, or both.⁶⁴

⁶³ J. Anthony Blair, “Walton’s Argumentation Schemes for Presumptive Reasoning: A Critique and Development,” in *Proceedings of the Fourth International Conference of the International Society for the Study of Argumentation*, ed. Frans H. van Eemeren, Rob Grootendorst, J. Anthony Blair, and Charles A. Willard, 56-61 (Amsterdam: Sic Sat, 1999); Robert C. Pinto, *Argument, Inference and Dialectic*. (Dordrecht, The Netherlands: Kluwer, 2001).

⁶⁴ Blair, “Walton’s Argumentation Schemes,” 58.

While Blair has advanced wide-ranging challenges to Walton's research program on argumentation schemes, Pinto's criticisms centering around the normative function of argumentation schemes have been more focused. He questions whether any instance of an argumentation scheme should be presumed to be a good presumptive argument/inference. In other words, argumentation schemes are probably not a counterpart to the logical rules of inference. Due to these challenges, it has become unclear where the binding force of argumentation schemes for presumptive reasoning stems from; this complicates the appraisal of argumentation schemes.

This section has reviewed literature relevant to the current study and laid out key issues in argumentation and dissociation discussed in the New Rhetoric Project, secondary sources on dissociation, and argumentation/reasoning schemes. Based on the review, the next section will offer sets of research questions to be answered in this study and establish the significance of these questions.

1.2 RESEARCH QUESTIONS AND THEIR SIGNIFICANCE

The review of relevant literature in the previous section has revealed that argumentation schemes/techniques in general and dissociation in particular have been carefully investigated by argumentation scholars. There is still room, however, for refining the scholarship on these topics. To advance our understanding on argument, argumentation schemes/techniques, and dissociation discussed in the New Rhetoric Project, the present study offers the following set of research questions to be answered.

1. What is the internal structure of an argument, as conceptualized in the New Rhetoric Project? The New Rhetoric Project does not clarify the internal structure of argument, and its failure to do so has allowed for a certain amount of conceptual vagueness, leading Perelman and Olbrechts-Tyteca to confuse the starting point of the argument and the argument scheme and to disregard arguments based on the structure of the preferable and arguments establishing the structure of the preferable. Clarifying the internal structure would probably provide solid conceptual and analytical frameworks that arguers and critics could use in constructing and appraising arguments. Addressing these issues will help answer criticisms raised by Schellens and Kienpointner against the New Rhetoric Project.

2. What is an argumentation scheme/technique and what are the principles classifying the various argumentation schemes/techniques discussed in the New Rhetoric Project? Since Eemeren, Schellens, and Kienpointner and others are critical of incoherent principles for classifying various argumentation schemes and of treatment of dissociation that is less systematic than that of association, the present study must provide clear conceptions of argumentation schemes, critically examine the classification system based on association and dissociation, and carefully discuss guiding principles for classifying various argumentation schemes within which dissociation must be situated. Addressing these issues will partly answer Blair's challenges to the classification of argumentation schemes.

3. What is dissociation, and how can we best conceive of it? What are the general characteristics of dissociation and what are its subcategories, if any? How can dissociation be analyzed adequately? The previous scholarship on dissociation seems based on the assumption that, unlike association, it has no sub-categories. Schiappa has linked it with absolute or essential meaning and questioned the tenability of the conception of dissociation; Frank's conception has

emphasized pluralistic, rather than dichotomous, aspects of dissociation; Ritivoi has contrasted Schiappa's conception and Frank's conception of dissociation and concluded that they are subdivisions of dissociation; Warnick has discussed philosophical pairs in detail; Rees has linked dissociation with a variation of speech act theory; and I have contrasted it with *a priori* analogy. Except for Ritivoi's, the previous scholarship has not addressed the issue of classification, and we need to offer a more complete picture of dissociation that includes a general conception and a list of sub-categories. Analysis of dissociation is important, because, according to Ralph Johnson, a theory of analysis is one of the two basic subdivisions of a theory of argument, along with a theory of appraisal.⁶⁵ Answering this set of questions will help us clarify the conception and classification of dissociation and identify the correct, or at least an adequate, level of generality of dissociation.

4. How can dissociation be appraised adequately? How can we formulate the correct or adequate number of critical questions for appraising dissociation, and which of those questions are more important than the others? How do we negotiate general, field-invariant aspects of appraisal and specific, field-dependent aspects of appraisal? How can contextual factors, other than ideology or institutional codes as described by Ritivoi, be isolated to drive this appraisal process? As Ralph Johnson points out, a theory of analysis and a theory of appraisal constitute two basic subdivisions of a theory of argument, so discussing these two areas with regard to dissociation will further argumentation theory in general, as well as hone our understanding of dissociation in particular.⁶⁶ The above review has revealed that most scholarship on

⁶⁵ Ralph H. Johnson, *Manifest Rationality: A Pragmatic Theory of Argument*. (Mahwah, NJ: Lawrence Erlbaum, 2000), 40-56. The theory of analysis deals with "the questions concerning the nature, structure, and typology of argument."

⁶⁶ Johnson, *Manifest Rationality*, 40-56. The theory of appraisal deals with "the standards or criteria and types of evaluation and-or criticism." The present work deals with the standards/criteria of appraising dissociation.

argumentation schemes has emerged from logical and dialectical/dialogical perspectives and concerns critical questions for appraising argumentation schemes at the general level. In contrast, the New Rhetoric Project situates argumentation in the social practice of increasing adherence of the audience to the point advanced by the argumentative discourse, with the framework of appraisal of argumentation incorporating a conception of the audience consistent with the Project. Because there is a gap between logical and dialectical/dialogical perspectives and a rhetorical perspective with regard to appraisal of dissociation, the present study addresses whether and how we can possibly balance the general and specific aspects of appraisal. Additionally, the present study will also attempt to further Ritivoi's insight into 'situational factors' for driving the appraisal process. She criticizes the New Rhetoric Project for its insufficient attention to situational factors and calls our attention to ideology and institutional codes for adequately appraising dissociative argumentation. Since she explicitly admits that the framework she proposes is not comprehensive, the present study will explore possibilities for incorporating situational factors other than ideology and institutional codes.

The first set of questions concerns a general framework of argumentation theory based on the New Rhetoric Project; the second concerns a particular aspect of that argumentation theory. Answering these two sets of questions will help construct conceptual networks in which dissociation can be situated. The third and fourth sets of questions directly concern dissociation in terms of its conception, analysis and appraisal. Not only will answering these sets of questions advance our knowledge of dissociation, but also our understanding of key issues in argumentation theory, such as classification of argumentation schemes, descriptive and normative aspects of argumentation schemes, and the role of audience and situational factors in evaluation. Given the current emergence of scholarship on argumentation schemes and

dissociation, the current study has the potential to contribute a great deal to argumentation theory in a timely manner. In addition to contributing to analysis and appraisal of argumentation theory, a framework for argument appraisal will also help us invent new arguments carefully. For example, the evaluative standards for an analogical argument help us appraise its cogency. A critical question for an analogical argument, such as whether two cases are similar enough in the relevant ways to draw a conclusion from, enables us to understand the cogency of the analogical argument. The same critical question, however, also helps us carefully invent an analogical argument, because it forces us to examine the quality of the argument before we engage in the argumentative procedure or process. Likewise, investigating evaluative criteria for dissociation will shed light on how to invent dissociative arguments. Because of contributions to argumentation theory and the practice of thinking and arguing, an attempt to answer the aforementioned research questions is worth pursuing.

1.3 OVERVIEW OF CHAPTER STRUCTURE

While the ultimate goal of this study is to clarify the conceptual, normative, and empirical aspects of dissociation, we must first situate dissociation within a framework of argumentation theory before engaging in the scholarship surrounding it. In Chapter 2, “Argumentation in the New Rhetoric Project,” we will focus on the first set of research questions in order to provide a general account of argumentation theory as described by the New Rhetoric Project. Chapter 3, “Classifying Argumentation Schemes in the New Rhetoric Project,” will turn our attention to a general account of argumentation schemes/techniques provided by the New Rhetoric Project, referring to criticisms against the project as well as challenges to the whole research project on

argumentation schemes. Having laid out theoretical groundwork appropriate to the study, the next two chapters will directly address dissociation. In Chapter 4, “Dissociation Reconfigured,” we will tackle the third set of research questions, focusing on the issue of conception, classification, and analysis of dissociation. In Chapter 5, “The New Rhetorical Appraisal of Dissociation,” we will discuss the issue of appraisal of dissociation as an attempt to answer the fourth set of research questions. The final chapter of this work will offer conclusions based on the discussion of argumentation theories and argumentation schemes in general and dissociation in particular in the New Rhetoric Project as well as the application of those theoretical insights to analysis and appraisal of argumentative texts. Additionally, a list of research topics will be offered with the hope of nurturing future research on New Rhetorical argumentation theory, argumentation schemes, and dissociation.

Since the research questions above concern wide-ranging issues, effectively pursuing them requires a broad theoretical repertoire, one that draws from the New Rhetoric Project, informal logic, dialectical/dialogical argumentation theories, and rhetorical theories. The New Rhetoric Project, as well as associated secondary commentary, provides basic ideas and terminologies that guide the overall scholarship.⁶⁷ Informal logic and dialectical/dialogical argumentation theories have engaged in theoretical discussions on the conception and internal structure of argument and classification of argumentation schemes, as well as on appraisal. Insights from these two areas may help to clarify several key ideas in the New Rhetoric Project. In addition, these two areas of study, particularly general scholarship on argumentation schemes, will guide inquiry related to the second set of research questions. Rhetorical theories will inform

⁶⁷ David A. Frank and Michelle K. Boulduc, “Chaim Perelman’s ‘First Philosophy and Regressive Philosophy’: Commentary and Translation,” *Philosophy and Rhetoric* 36.3 (2003): 177-206; Warnick, “Lucie Olbrechts-Tyteca’s Contribution.”

pursuit of the third and fourth sets of research questions, which steer attention to the rhetorical situation in which discourse is produced and exchanged to increase an audience's adherence. Since Wayne Brockriede and Douglas Ehninger's introduction of Stephen Toulmin to rhetorical scholars, the Toulmin model of argument and Toulmin's concept of argumentation's field-dependence have shed much light on how arguments unfold and operate in different fields, such as science, law, and public policy.⁶⁸ Because the scholarship surrounding fields of argumentation has tackled the balance between specific situational factors of field-dependence and general factors of field-invariance, it will help us guide our inquiries into appraisal of argument. In short, the relevant areas of study will jointly guide the present scholarship in tackling the above sets of research questions.

⁶⁸ Wayne Brockriede and Douglas Ehninger, "Toulmin on Argument: An Interpretation and Application," *Quarterly Journal of Speech* 46, (1960): 44-53. For discussion of argument field, refer to David Zarefsky, "Persistent Questions in the Theory of Argument Fields," *Journal of the American Forensic Association* 18 (1982): 191-203; and Robert Roland, "The Influence of Purpose on Fields of Argument," *Journal of the American Forensic Association* 18 (1982): 228-245.

2.0 ARGUMENTATION IN THE NEW RHETORIC PROJECT

Based on the research questions outlined in the previous chapter, this chapter deals with the first set of the research questions on the nature of argument and argumentation as conceptualized by the New Rhetoric Project. As Kienpointner has rightly pointed out, the New Rhetoric Project does not clearly differentiate between the starting point of an argument and its argument scheme. In addressing this issue and redeeming the Project, this chapter will first direct our attention to Perelman's remarks on justice, practical philosophy, regressive philosophy, and law. A review of the relevant literature in these fields will provide a more comprehensive network of Perelman's thought and construct the general theoretical framework in which the New Rhetoric Project is situated. Within this network and framework, this chapter will attempt to weave together a conception of argument and argumentation that is consistent with the New Rhetoric Project. Based on this newly formulated conception of argument and argumentation, this chapter will ultimately address Kienpointner's criticism.

2.1 CHAIM PERELMAN'S THEORY OF JUSTICE, PRACTICAL PHILOSOPHY, REGRESSIVE PHILOSOPHY AND LEGAL STUDIES

In the late 1940s, Perelman was in the early stage of his scholarly career and inquired into the conception of justice from a logical empiricist point of view with the hope of constructing a

rational foundation for justice. Although he offered the principle of formal justice as that of action “in accordance with which beings of one and the same essential category must be treated in the same way,”⁶⁹ he was unsatisfied with this formulation, since this principle ends in disagreement about what constitutes the same essential category. This judgment is one on values, and Perelman, at the time, did not think it possible to argue rationally on values because of the influence of positivism.

Besides the difficulty in identifying and clarifying essential categories, the very rule endorsed by the principle of justice may be unacceptable substantively. We might agree on the principle of equal treatment of beings belonging to the same essential category. However, the substance of the rule would be too extreme if, for example, in following the principle of equal treatment, we punished all theft with the death penalty based on the idea that all thefts belong to the same essential category of taking away somebody else’s property.

A case in point regarding the difficulty of deciding on the essential category and adequacy of the substance of the rule of justice can be illustrated by an experimental class conducted in Iowa in the 1960s geared at raising awareness of the nature and consequences of racial discrimination. A *Class Divided*,⁷⁰ initially covered by a ABC news program and later broadcast on PBS Frontline, reports on a class in which Jean Elliot, a third grade teacher, created an artificial hierarchy that placed students with blue eyes above those with brown eyes for an entire day. The next day, she overturned the hierarchy and favored those with brown eyes over those with blue eyes. The favorable treatment included such privileges as five extra minutes of recess, use of the drinking fountain, use of the playground, and a second helping at lunch. Rules

⁶⁹ Chaim Perelman, *The Idea of Justice and the Problem of Argument* (London: Rutledge & Kegan Paul, 1963), 16.

⁷⁰ PBS, “A Class Divided,” <http://www.pbs.org/wgbh/pages/frontline/shows/divided/etc/script.html> (accessed June 3, 2013).

for out-of-favor students on either day included wearing collars as a sign of their ‘inferiority,’ not being allowed to use the drinking fountain or paper cups, or to play with students with the other eye color.

It is one thing to say that eye color differs among students, but it is another to conclude that it constitutes an essential difference among them. If we wanted to understand the ratio of blue-eyed and brown-eyed people in a school, then eye color would no doubt serve as the essential category. If we followed the principle of justice proposed by Perelman – equal treatment of beings belonging to the same essential category – and accepted, for the sake of argument, that the color of eyes constituted an essential category of humans, then the unequal treatment of blue-eyed students and brown-eyed students would be just. In Elliot’s experimental class, however, eye color served as a criterion justifying the discriminatory treatment of certain students. However, people seeing *A Class Divided* rightly raise the question of whether eye color is an adequate indicator for setting up essential categories of human beings. The mere existence of this objection instantly forces us to recognize the difficulty of setting up an essential category.

Another layer of objections centers around the substance of the treatment in accordance with the principle of justice. Even if one were able to establish an essential category among students using eye color as a criterion, it does not follow that discriminatory treatment of students is a justifiable action that would arouse the adherence of the audience. Discriminating against groups of humans is instantly rejected as a morally unacceptable action by many people, and positions against discrimination require little justification in most societies in the early 21st century. What, then, about discriminatory treatment of other species? The Great Ape Project aims to guarantee rights to life, liberty, and protection from torture for chimpanzees, gorillas, bonobos, and orangutans. Its supporters argue for the equal treatment of humans and these

species. It is conceivable that others could argue against the Project, saying that humans and these animals are essentially different and that their different treatment or discrimination is justified. In other words, they would support discrimination in certain situations and regard as justifiable the substance of action following the principle of formal justice—discrimination or unequal treatment of humans and great apes. If an extreme action like discrimination counts as a justifiable action in certain situations, then it seems that other types of less extreme actions are arguably justifiable, depending on the situation.

Through his investigation into justice, Perelman recognized that the principle of formal justice would end in disagreement about values, but he doubted that argument on values was amenable to rational discussion. This “irritation of doubt” was a starting point for his search for the logic of value judgments.⁷¹ Before starting to use the phrase “new rhetoric” and elaborating on his ideas of non-formal reasoning and value judgments, Perelman had relied on Ferdinand Gonseth’s ideas about open philosophy in order to construct a regressive philosophy of his own as a theoretical kernel of the New Rhetoric Project.⁷² Regressive philosophy is the name for Perelman’s philosophical orientations and serves as a critique of first philosophies such as rationalism and skepticism. It is characterized by four principles: wholeness, duality, reviseability, and responsibility.

The principle of wholeness forces the proponent of regressive philosophy “to take into account the totality of experience that appears to him and to integrate this experience in such a way as to create an intimate interdependence between the facts from which he starts and the

⁷¹ Charles Sanders Peirce, “The Fixation of Belief,” in *Collected Papers of Charles Sanders Peirce* Vol. V, *Pragmatism and Pragmaticism* (Cambridge, MA: Belknap Press of Harvard University Press, 1965), 231.

⁷² Chaim Perelman, “First Philosophies and Regressive Philosophy,” *Philosophy & Rhetoric*, 36.3 (2003): 177-206.

principles that must explain them.”⁷³ Like other philosophical thought, this principle affirms a systematic nature of regressive philosophy and demands that regressive philosophers account for the totality of experience. Disagreements are to be reduced through discussion, as we can observe in those among scholars.

The second principle of a regressive philosophy is that of duality, which “affirms a system of thought, whatever it may be, never constitutes a complete, perfect system that would take into account all future experience, which has become superfluous and lacking in meaning.”⁷⁴ Because of this principle, no system of thought can achieve completeness or perfection, however hard those constructing it may try.

The third principle of a regressive philosophy, reviseability, is a result of the union of the principle of wholeness and that of duality. This principle holds that “no proposition of a regressive philosophy is safe *a priori* from revision.”⁷⁵ A regressive philosophy attempts to account for the totality of experience, but since no system of thoughts can achieve perfection, propositions introduced within regressive philosophy cannot be perfect and are open to revision. Therefore, to regard a proposition as non-reviseable places it outside this principle and converts a regressive philosophy into a first philosophy. According to this principle, currently acceptable knowledge, theories, and common sense can be revised when new facts that do not correspond to them are brought into consideration.

The final principle of a regressive philosophy, that of responsibility, calls for a change in a system of thought when new facts that do not correspond to the system arise, so that the revised

⁷³ Perelman, “First Philosophies,” 196.

⁷⁴ Perelman, “First Philosophies,” 196.

⁷⁵ Perelman, “First Philosophies,” 197.

system can adapt to these new facts.⁷⁶ In other words, those who demand the revision must fulfill the burden of proof in modifying the system of thought and come up with a new outlook so that they can better account for the totality of experience than with the one prior to the revision. This principle introduces human and moral element into scientific and philosophical endeavors, for it is humans who make arguments for and against a certain proposition or principle, and it is those involved in the argumentation who make collaborative judgments on the basis of the argumentation. These four principles of regressive philosophy collectively deny *a priori* philosophies and endorse fallibility of truth, knowledge, and common sense socially constructed through human interaction. Like proponents of first philosophies, proponents of regressive philosophy aim to be systematic, but they understand that regressive philosophy cannot achieve perfection. They therefore acknowledge room for revising their own thoughts and demand that those who want to revise the system fulfill the burden of proof to show that the revision renders the system of thought more complete. In short, Perelman's regressive philosophy is a philosophical system in which contingent truth, common sense, or reasonableness, not necessary truth or Cartesian rationality, is established.

By putting these principles of regressive philosophy into play in constructing a logic of the preferable or value judgments, Perelman knew that rhetoric, and not formal logic, would play a key role. Demonstrative proofs employed in formal logic concern conviction and necessity of the inferential process, so the liberty and responsibility of parties involved has nothing to do with the process of drawing the inference. In other words, the conclusion does or does not necessarily follow from the premises, regardless of what people think. This notion of necessity is not compatible with the principles of duality and reviseability, and it is not clear what role the

⁷⁶ Perelman, "First Philosophies," 197.

principle of responsibility plays. In contrast, rhetorical arguments for value judgments attempt to act upon an audience's thought without drawing the necessary conclusions. This emphasis on the non-necessary inferential process suggests that an agreement arrived at with arguments is open to revision and demands that arguers be committed to defending and revising the agreed-upon proposition. As these differences between demonstrative proofs and arguments reveal, rhetorical arguments are compatible with the above principles of regressive philosophy, whereas demonstrative proofs are not. Viewed in this light, rhetoric can and does operate within the philosophical framework of regressive philosophy, which functions as the theoretical kernel of the New Rhetoric Project.

With regressive philosophy as the starting point of his philosophical orientation, Perelman, together with Olbrechts-Tyteca, developed the New Rhetoric Project. Since rhetoric does not deal with necessary or rational demonstration, but probable and reasonable argumentation, it requires different foundations, conceptions and terminologies than those prepared for formal logic. Perelman understands from Aristotle's *Nichomachean Ethics* that the realm of the practical – political philosophy, ethics, dialectic, and rhetoric, to name just a few – demands different theoretical rigor than exact sciences do. Therefore, it would be a mistake to call for the same degree of rigor in arguments exchanged on controversial issues in the public arena as in demonstrations based on mathematical proof. Although Perelman and Olbrechts-Tyteca do not explicitly refer to regressive philosophy in the New Rhetoric Project,⁷⁷ its four principles resonate well with the Project.

⁷⁷ The “First Philosophies” are briefly referred in the discussion of metaphysics as ontology, epistemology, and axiology by Perelman and Olbrechts-Tyteca, *New Rhetoric*, 139. However, they do not refer to the four principles of regressive philosophy.

The emphasis of probability and reasonability in argumentation in the New Rhetoric Project sheds light on another area of practical discourse: legal reasoning and argumentation. Arguing against the application of formal logic to legal reasoning and argumentation, Perelman states that: “[I]legal reasoning is thus a very elaborated individual case of practical reasoning, which is not a formal demonstration, but an argumentation aiming to persuade and convince those whom it addresses, that such a choice, decision or attitude is preferable to concurrent choices, decisions and attitudes.”⁷⁸ Because legal reasoning is not an individual case of formal logic but of argumentation, reasons offered by a judge justifying his or her decision and arguments advanced by the parties concerned are adequately understood from a New Rhetorical perspective emphasizing probable and reasonable argumentation. For example, legal disputes about treating great apes in the same way as humans based on similarities between the two species would be better understood if we attempted to understand the disputes, not as an instance of formal demonstration, but of probable and reasonable argument based on analogy.⁷⁹ Legal argumentation is also key to dissociation because legal scholars and jurists have to reconcile various incompatible claims in legal matters.⁸⁰ The difference between rational demonstration and probable and reasonable argumentation is important in Perelman’s philosophical orientations and in the current work. The next section will reveal how those orientations manifest themselves in the framework of argumentation in the New Rhetoric Project.

⁷⁸ Chaim Perelman, “Legal Reasoning,” in *Justice, Law, and Argument: Essays on Moral and Legal Reasoning*. (Dordrecht, Holland: D. Riedel Publishing Company, 1980), 129.

⁷⁹ Trudy Govier, an informal logician, discusses similar issues and advances her views on the ways in which an argument would be ‘cogent,’ listing arguments based on *a priori* analogy as a third type of cogent argument alongside deductive inductive and conductive arguments. She argues that *a priori* analogies and conductive arguments cannot be reduced to either deductive or inductive forms adequately in Trudy Govier, “Assessing Arguments: What Range of Standards?” *Informal Logic Newsletter* 3.1 (1980): 2-4; *Problems in Argument Analysis and Evaluation*, (Dordrecht, Holland: Foris, 1987), 55-80; and *A Practical Study of Argument*, 3rd ed. (Belmont, CA: Wadsworth, 1992), 68.

⁸⁰ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 414-5.

2.2 THE FRAMEWORK OF ARGUMENTATION AND COMPONENTS OF AN ARGUMENT

In the New Rhetoric Project, Perelman and Olbrechts-Tyteca discuss the aim and scope of argumentation and a communication framework within which argumentation takes place. As their conception of argumentation reveals, argumentation as a field of inquiry studies “the discursive techniques allowing us to *induce or to increase the mind’s adherence to the theses presented for its assent.*”⁸¹ The adherence to these theses must be based on adherence to the starting point of argumentation, or premises. In other words, argumentation attempts to transfer the audience’s adherence to the premise to adherence to a potentially controversial thesis.

In discussing a framework for argumentation, the New Rhetoric Project regards speaker, audience, and discourse as the three components of argumentation.⁸² Perelman and Olbrechts-Tyteca state that speaker and audience can also be writer and reader; they emphasize that the New Rhetoric Project encompasses both oral and written discourse. Although the Project does not offer detailed characteristics of the speaker, Perelman makes it clear that “even in a liberal society not everyone, in whatever circumstances, can speak and make himself heard.”⁸³ For argumentation to be efficacious, “every society possesses institutions to further discussion between competent persons and to prevent others.”⁸⁴

⁸¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 4, (italics in the original).

⁸² Perelman and Olbrechts-Tyteca, *New Rhetoric*, 7; Perelman, *Realm of Rhetoric*, 9-20. “Orator,” “audience,” and “thesis” are used in Chaim Perelman, “The New Rhetoric: A Theory of Practical Reasoning,” in *The New Rhetoric and the Humanities: Essays on Rhetoric and Its Application* (Dordrecht: Holland: D. Riedel Publishing Company, 1979), 10-1.

⁸³ Perelman, *Realm of Rhetoric*, 11.

⁸⁴ Perelman, “New Rhetoric,” 11. While the New Rhetoric Project does not elaborate on what a competent person is like, it is an important conception for the Project, since the notion of competence comes up again when it discusses the notion of universal audience.

Whereas the New Rhetoric Project does not describe in detail what the speaker is like or who the speaker can be, it addresses audience in more detail. Audience is certainly one of the central concepts that the Project proposed for providing a systematic theory of argumentation and an evaluative framework for argumentative discourse. The above conception of argumentation emphasizes the notion of the mind's adherence, which plainly shows us that we need an audience that adheres to the thesis. In fact, contrasting demonstration and argumentation, the Project emphasizes the significant role that audience plays in argumentation. While deduction and the experimental and inductive sciences deal with the relationship among propositions – whether or not a proposition follows from another or strongly implies another – argumentation develops in terms of audience.⁸⁵ In other words, while demonstration is true or untrue, regardless of audience adherence, argumentation is cogent or weak relative to it. In order to make a cogent argument and to evaluate an argument as cogent or weak, we need to resort to the audience as a theoretical construct.

Since audience is so fundamental and so central to the New Rhetoric Project, Perelman and Olbrechts-Tyteca offer the conception, classification, and its role. The audience in the New Rhetoric Project is a speaker construct and consists of “*the ensemble of those whom the speaker wishes to influence by his argumentation.*”⁸⁶ Those whom an arguer wants to influence are not always the same people as those who are in front of her. If, for example, the arguer has an argument with her interlocutor regarding the quality of the movie they have just watched, the interlocutor may be the sole person the arguer wants to act on by her argumentation. However, if a member of a nuclear power safety commission has an argument regarding risk assessment of a nuclear reactor, she may want to appeal not only to the other committee members, but also to

⁸⁵ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 5.

⁸⁶ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 19 (italics in the original).

other atomic scientists or decision makers who are not present at the time of the argumentative exchange. In writing a letter to the editor of a local newspaper about media coverage on sexual harassment, an arguer is appealing to actual, as well as potential, readers of the paper. These examples help us realize the importance of the audience as a speaker's construct in argumentation. In producing an argument and attempting to increase the audience's adherence to the thesis, it is important "to form a concept of the audience as close as possible to reality."⁸⁷ In evaluating an argument, care must be taken to consider the conception of the audience the arguer attempts to create and appeal to.

An objection may be raised against the New Rhetoric Project's emphasis on the audience as a framework for argumentation: What if the audience were uncritical and accepted whatever an arguer advanced? On the other hand, what if the audience were harshly critical and likely to reject whatever the arguer advanced? In both cases, argumentation would not be reasonable because of the quality of the audience. To address this objection, the New Rhetoric Project offers two classifications of audience: universal and particular.⁸⁸ The universal audience consists of all of humanity, or at least those who are competent and reasonable.⁸⁹ While this definition may seem overly demanding, we must recognize that 'reasonableness' in the New Rhetoric Project is distinct from the emphasis on mathematical reason in Cartesian rationality. Instead, it is influenced by common sense and amenable to reason for and against the thesis advanced by the

⁸⁷ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 20. The issue of how to construct the audience as close as possible to reality will be discussed further in Chapter 5.

⁸⁸ The New Rhetoric Project does not offer a clear definition or detailed discussion of the particular audience. However, relevant literature from the Project suggests that the particular audience consists of a particular group and is inferior to the universal audience. The links between persuasive argumentation and particular audience and between convincing argumentation and universal audience are discussed in Perelman and Olbrechts-Tyteca, *New Rhetoric*, 26-31.

⁸⁹ Perelman, *Realm of Rhetoric*, 14.

arguer.⁹⁰ Given that reasonableness is based, not on necessity, but on common sense, it follows that argumentation does not have to achieve the certainty mathematical demonstration does. Thus, the universal audience in argumentation does not demand the same degree of rigor. By imagining those who are competent and reasonable in a particular communication situation, the arguer constructs the universal audience and lets her argument sidestep both of the above criticisms regarding the quality of the adherence. If the audience is competent and reasonable, then the audience's adherence to or rejection of the thesis advanced by the argument must be based on good reasons.

Another line of objection can be raised regarding the relativistic conception of the universal audience. When there are two or more competing conceptions of the universal audience, which conception of the universal audience should be selected? Since assumption about the audience's competent and reasonable nature is a speaker construct, it is relative to the speaker; however competent or reasonable the audience may be, they may well not be, from another speaker's point of view. For example, a layperson, in discussing the inadequacy of the Japanese government's policy regarding the setting of evacuation area around nuclear facilities following the 2011 earthquake constructs her universal audience and advances an argument. An atomic scientist, however, does not judge this universal audience as competent and/or reasonable enough; he may regard it as incompetent and unreasonable in its lack of basic knowledge about atomic science. He offers another conception of the universal audience and advances his own argument regarding the evacuation. Examining these two arguments, a marine scientist and a meteorologist regard both of these conceptions of the competent and reasonable as inadequate,

⁹⁰ Chaim Perelman, "The Rational and the Reasonable." in *The New Rhetoric and the Humanities*, 117-8. For Perelman, reasonableness or probable are family words in that neither refers to mathematical rigor.

because they neglect the seasonal change in the weather and drift of the Pacific Ocean. They then offer a third and a fourth conception of the universal audience. In this situation, which conception of the universal audience best reflects the competent and reasonable? Since the competent and reasonable is relative to the person making the argument at a specific time and place, a critic of the New Rhetoric Project may conclude that the concept of the universal audience is a non-starter because of its relativistic nature.

The New Rhetoric Project recognizes and embraces its own relativistic orientation and holds that each person, culture and historical period has its own universal audience.⁹¹ In engaging argumentation, care must be taken to consider common sense and common experience of the time, and the arguer must start with premises that are reasonably acceptable to those who may read or listen to the argument.⁹² This turn to empiricism and relativism is consistent with regressive philosophy. By attempting to bring the universal audience as close as possible to realities of the time, the Project is consistent with the principle of wholeness, which strives to account for the totality of experience. Within the limitations of common sense and experience of the time, the Project demands that the argument appeal to the competent and reasonable, so the conception of the universal audience elicits the best efforts of those engaged in the argumentation. In addition, since the universal audience is relative to the culture and the time, any argument leaves room for completion and revision once common sense and experience are modified. In this respect, the conception of the universal audience is consistent with the principles of duality and reviseability. In light of these principles of regressive philosophy, the charge of relativism supports, rather than undermines, the systematic interdependence of

⁹¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 33.

⁹² The importance of common sense and common experience for philosophers is discussed in Perelman, “Philosophy, Rhetoric, Commonplaces,” in *The New Rhetoric and the Humanities*, 58.

regressive philosophy and the New Rhetoric Project and the Project's balance between normative orientation and sensitivity toward realities.

Discourse is the third and final component of the New Rhetoric Project's framework of argumentation. The Project divides discourse into premises, theses, and the techniques/schemes of argument.⁹³ Although the Project does not claim to be exhaustive, it offers categories of premises and argumentation schemes and attempts to construct a systematic theory of argumentation.⁹⁴ There are two main categories of premises: real and preferable. The real is further divided into facts, truths, and presumptions, and the preferable into values, hierarchies, and *loci*, the Latin translation and adaptation of *topoi*, which are metaphorical places of argument.⁹⁵ Since the argumentative discourse attempts to transfer the audience's adherence from the premise to the thesis, the premise acceptability is a criterion for cogent argument. In other words, whether a premise is factual, true, or based on a certain value makes no difference if it is not acceptable to the audience. Perelman and Olbrechts-Tyteca connect their views on types of premises with those on audience:

The conception people form of the real can vary widely, depending on the philosophic views they profess. However, everything in argumentation that is deemed to relate to the real is characterized by a claim to validity vis-à-vis the universal audience. On the contrary all that pertains to the preferable, that which determines our choices and does not conform to a preexistent reality, will be connected with a specific viewpoint which is necessarily identified with some particular audience, thought it may be a large one.⁹⁶

⁹³ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 65-6, 187-92; Perelman, "New Rhetoric", 15-9; Perelman *Realm of Rhetoric*, 9-52.

⁹⁴ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 66; Perelman, Chaim. "The New Rhetoric," 16.

⁹⁵ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 66; Perelman, "New Rhetoric", 15; Perelman *Realm of Rhetoric*, 23. While fully acknowledging the value of the New Rhetoric Project, the word *topoi* will hereafter be used in the present work, partly because a number of research has used *topoi* in studying argumentation schemes. For further discussion on *topoi* and argumentation schemes, see Walton, *Argumentation Schemes*; Kienpointner, "How to Classify Arguments."

⁹⁶ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 66.

They are arguing that the cogency or quality of argumentation based on the real premise is better than that based on the preferable premise, while both types of argumentation endorse the principles of regressive philosophy, emphasizing room for improvement of any constructed ideas.

The New Rhetoric Project often discusses facts and truths together, arguing that what is true of facts is also true of truths.⁹⁷ Facts may be “observed facts”, “supposed, agreed facts”, and “facts that are possible or probable.” While facts tend to refer to objects of precise, limited agreement, truths have wider import, and can be “scientific theories” or “philosophic or religious conceptions.” Perelman and Olbrechts-Tyteca summarize the relationship between the two in the following way: “(C)ertainty of fact *A* combined with belief in system *S* leads to the certainty of fact *B*: in other words, acceptance of fact *A* plus theory *S* amount to acceptance of *B*.⁹⁸ Although having different import, both facts and truths already enjoy the acceptance of the universal audience, so do not require further reinforcement of audience adherence unless challenged. Both a fact and a truth can lose its status when incompatibility with other facts or truths is clearly presented and defended.⁹⁹ In light of the principle of responsibility of Perelman’s regressive philosophy, the onus of establishing and defending incompatibility is on the interlocutor or opponent of the arguer.

Presumptions, in contrast, do not enjoy the same level of audience adherence, although they furnish strong enough support to back up the thesis; therefore, reinforcement renders them more acceptable in some cases.¹⁰⁰ As presumption of innocence is used in criminal courts of law,

⁹⁷ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 67-70; Perelman, “New Rhetoric,” 15; Perelman, *Realm of Rhetoric*, 23-4.

⁹⁸ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 69.

⁹⁹ Perelman, *Realm of Rhetoric*, 24.

¹⁰⁰ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 70-4; Perelman, “New Rhetoric,” 15; Perelman, *Realm of Rhetoric*, 24-5. The New Rhetoric Project is ambiguous regarding the distinction

some presumptions are institutional and conventionally influence the parties in argumentation. Other presumptions are less institutionalized and more everyday. For example, we presume that the quality of an act reveals the quality of the person responsible for it; and that a statement advanced by a person is true.¹⁰¹ Regardless of institutional conventions, presumptions are linked to what normally happens or is likely to happen. An emphasis on normality or likelihood does not completely exclude non-normality or exception, so it is consistent with the principles of duality, reviseability, and responsibility. Since presumptions do not always apply, they do not achieve the certainty of scientific maxims. They are, therefore, open to revision, but opponents must carry the burden of proof and argue that the opposite is the case, or that the presumptions are not applicable in a given situation.

Besides facts, truth and presumptions, the preferable – values, hierarchies and *topoi* of the preferable – are also included in the categories of the premises of an argument. Values affect our choice of action or disposition to action and support reasons for preferring one type of behavior over another. However, most values are particular, in that they are adhered to by a particular group, but not by every competent and reasonable person. Some values, such as the true, the good, the beautiful, the just, and the absolute seem to be universal and thus appeal to the universal audience. However, these values are only universal as long as they are not clearly specified. For example, when an argument calls a certain action just, then questions or objections may arise: To whom is it just?; In what respect is it just?; Is the action, in fact, unjust because it is carried out at the expense of a particular group or value? This example suggests that

between facts, truths, and presumptions. At one point, it states that facts and truths require no reinforcement, while presumptions require reinforcement; elsewhere, it acknowledges the difficulty of distinguishing facts and presumptions in practice. Despite this difficulty, the distinction among these three subtypes will be pragmatically accepted in the current work for the sake of extending the spirit of the Project.

¹⁰¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 70-1.

‘universal’ values are empty, but that people strive to go beyond the particular agreement and appeal to larger number of people.¹⁰² In the Project, these universal, empty, or ‘abstract’ values are contrasted with ‘concrete’ values. Concrete values are attached to a specific being, object, group, or institution, and emphasize the uniqueness of these entities. Obligation, fidelity, loyalty, solidarity, discipline, and honor are examples of concrete values. Concrete values are characteristic of conservatives, whereas abstract values are used in critiquing society and providing reasons for change.¹⁰³

Along with values, hierarchies serve as premises for the argumentative discourse. They also can be concrete or abstract. The superiority of humans over animals and gods over humans are examples of concrete hierarchies, and the superiority of the just over the useful, and of cause over effect are examples of abstract hierarchies. In addition to this distinction, the Project distinguishes heterogeneous and homogeneous hierarchies. The former relate to different values such as friendship versus respect for truth, while the latter are based on quantities assigned to entities being compared. For example, a greater quantity of positive values is preferred, as is a smaller quantity of negative values. Since different audience groups share many values but grade them differently, hierarchies play a more important role in argumentation than values do.¹⁰⁴

Topoi are defined as “storehouses of arguments” with which new arguments are invented.¹⁰⁵ Tracing back to and examining Aristotle’s *Topics* and *Rhetoric*, the New Rhetoric Project makes clear that it does not commit itself to any single metaphysical system and limits its scope to the *topoi* of the preferable, focusing on *topoi* of “quantity, quality, order, the existing,

¹⁰² Perelman and Olbrechts-Tyteca, *New Rhetoric*, 76.

¹⁰³ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 77; Perelman, “New Rhetoric,” 15; Perelman, *Realm of Rhetoric*, 28.

¹⁰⁴ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 81.

¹⁰⁵ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 83.

essence, and the person.”¹⁰⁶ For example, that which lasts longer is more desirable than that which lasts a shorter time; a statement like this consolidates other values and hierarchies.

Although the Project makes efforts to distinguish values, hierarchies, and *topoi* as the subcategories of the preferable premises, the distinction is not entirely clear-cut. In discussing its typology of premises, the Project regards *topoi* as general statements serving as bases for values and hierarchies, arguing that *topoi* shift into the realm of values and hierarchies as they become more specific.¹⁰⁷ Despite the efforts of Perelman and Olbrechts-Tyteca, the appeal to generality as a distinctive feature for *topoi* is not always straightforward. For example, the homogeneous hierarchy regarding quantity of positive or negative values may well be as general as the *topos* of long- or short-lasting. The difficulty in making a distinction in practice implies that appeal to generality may not constitute a solid criterion by which to distinguish *topoi* and hierarchies.

In order to make a pragmatic distinction among values, hierarchies, and *topoi*, this work takes the same step as the Project in distinguishing facts, truths, and presumption: appeal to reinforcement. As presumptions sometimes require reinforcement in order to better secure the universal audience’s adherence, we conceptualize *topoi* as those which require reinforcement to better secure the adherence of a particular group. Although the appeal to reinforcement does not completely eliminate ambiguities among values, hierarchies, and *topoi*, it nonetheless serves as a better criterion than generality, for the existence of the attempt to reinforce certain values and hierarchies in the argumentative process clearly shows that the value-laden statement is an example of *topoi*, rather than one of values or hierarchies. The following figure summarizes the overall categories of the premises in the New Rhetoric Project.

¹⁰⁶ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 84-5; Perelman, “New Rhetoric,” 16: Perelman, *Realm of Rhetoric*, 29. The *topoi* of the preferable are equivalent of Aristotle’s *topoi* of accident, discussed in Book III of *Topics*.

¹⁰⁷ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 85.

Main categories	Subcategories	Description
real	facts	already agreed with by the universal audience
	truths	already agreed with by the universal audience; having wider import than facts
	presumptions	already agreed with by the universal audience, with a lesser degree of adherence; adherence to be reinforced
preferable	values	agreed with by a particular audience; concrete or abstract
	hierarchies	agreed with by a particular audience; concrete or abstract, heterogeneous or homogeneous; more important to argumentation than values
	<i>topoi</i>	agreed with by a particular audience; serving inventing function; adherence to be reinforced

Figure 1. Different types of premises used in argumentation

The second component of the argumentative discourse is the thesis. The New Rhetoric Project does not discuss at any length what types of thesis the Project deals with. The Project often emphasizes value, action, and disposition toward action, so it is clearly committed to value-laden, evaluative and advocative theses. It is, nonetheless, a mistake to assume that the Project is solely concerned with the realm of practice. Perelman calls our attention to the strong tie between argumentation and the realm of theory:

The new rhetoric is not limited to the sphere of practice; it is at the heart of theoretical problems for anyone who is conscious of the roles that are played in our theories by the choice of definitions, models, and analogies—and, in a more general way, by the elaboration of an appropriate language, adapted to the field of our investigations. It is in this sense that the role of argumentation can be conjoined with practical reason; it is a role that is fundamental in all areas in which we perceive the work of practical reason, even when our concern is with the solution of theoretical problems. I want to make this point clear in order to avoid misunderstanding concerning the import of argumentation as I conceive it.¹⁰⁸

¹⁰⁸ Perelman, *Realm of Rhetoric*, 8.

From this passage it is clear that the Project is concerned with theses other than those centering on values and advocacy. When people disagree on definitions, models and analogies, argumentation comes into play, so the theses to be discussed in these disagreements may become the focal points of the Project. For example, calling our attention to the similarities between the nuclear incidents at Three Mile Island, Chernobyl, and Fukushima, scientists determine the level of the Fukushima disaster. The thesis that the Fukushima nuclear disaster is a level-7 accident is either a definitive or a designative statement.¹⁰⁹ From remarks in the Project we can conclude that the Project's concern is within the realms of both theory and practice. Taken this way, the scope of the Project is more extensive than the original formulation. While accepting the centrality of theses of value judgment, we can hold that the Project covers both theory and practice, quite unlike the way in which modern logic attempts to cover them.¹¹⁰ The following figure summarizes the four types of theses that the New Rhetoric attempts to cover, either explicitly or implicitly.

¹⁰⁹ The phrases definitive, designative, evaluative, and advocative are taken from Wayne Brockriede and Douglas Ehninger, "Toulmin on Argument." Some of the four-partite theses of fact, value, policy and definition are taken up in the textbooks on argumentation and debate, as in Douglas Ehninger and Wayne Brockriede, *Decision by Debate*, (New York: Dodd, Mead & Company, 1970), 102; George Ziegelmüller and Jack Kay, *Argumentation: Inquiry and Advocacy*, 3rd ed. (Boston: Allyn and Bacon, 1996), 45-6; Austin J. Freeley, *Argumentation and Debate: Critical Thinking for Reasoned Decision Making*, 8th ed. (Belmont, CA: Wadsworth, 1993), 37-49; Takuzo Konishi, Tomohiro Kanke, and Peter J. Collins, *Let the Debate Begin!: Effective Argumentation and Debate Techniques* (Hadano: Tokai University Press, 2007), 21-3.

¹¹⁰ By the same token, modern logicians can argue that the scope of formal logic of demonstration is both theoretical and practical. However, Perelman holds that the attempts by the logic of norms and deontic logic to cover value judgment are of little use to argumentation because they focus on such phrases as "it is obligatory," or "it is forbidden," or "it is allowed." See Perelman, *Justice, Law, and Argument*, 57.

Categories	Description
factual	Determining factual state of affairs
value	forming disposition toward action
advocative	guiding the audience to action
definitive	Determining what something is

Figure 2. Different types of theses used in argumentation

The third and final component of argumentative discourse is techniques/schemes of argumentation. For us to understand the overall cogency of argumentative discourse in light of the principles of wholeness, duality and reviseability of regressive philosophy, we must take into consideration opposing theses, opposing premises, different interpretations of the premise, and interaction among different lines of reasons offered in support of the thesis to which adherence of the audience is sought.¹¹¹ The Project understands the importance of evaluating the discourse as a whole and discusses factors that may account for the overall quality, such as the amplification, the force, or the order of the discourse. Although the Project calls our attention to these factors, there is greater focus, regarding argumentative discourse, on the techniques or schemes of argumentation.

The purpose of the discourse in general is to bring the audience to the conclusions offered by the orator, starting from premises that they already accept—which is the case unless the orator has been guilty of a *petitio principii*. The argumentative process consists in establishing a link by which acceptance, or adherence is passed from one element to another, and this end can be reached either by leaving the various elements of the discourse unchanged and associated as they are or by making a dissociation of ideas.¹¹²

¹¹¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 187; Perelman, “New Rhetoric,” 18; Perelman, *Realm of Rhetoric*, 49.

¹¹² Perelman, “New Rhetoric,” 18-9.

The role of schemes is to transfer the adherence of the audience from the premise to the conclusion, and so with the appeal to a particular type of argumentation scheme, the level of agreement between the arguer and the audience changes, and the controversial thesis becomes acceptable because the acceptability of the premises is transferred to the conclusion.¹¹³ In this respect, the schemes of argumentation in the New Rhetoric Project are similar to Toulmin's warrant, which functions as an inference-license from the accepted data to the claim.¹¹⁴ The role of the scheme of argumentation is explained in the following three figures:

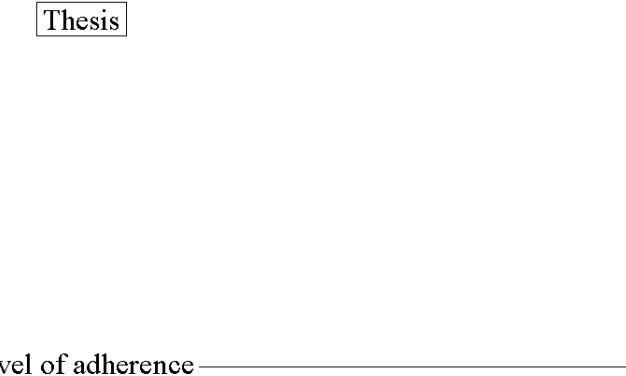


Figure 3. Controversial thesis without premise and argumentation scheme

¹¹³ The idea of level of adherence is adapted from “level of dispute,” which Edward Inch and Barbara Warnick elaborate and make use of in *Critical Thinking and Communication* 3rd ed., 14-20. They state that: “[t]his level or imaginary line that separates what is accepted by the audience from what is not accepted we will call the level of dispute. Arguments that occur below the line are already accepted by the audience and those that occur above it are not accepted.” (Inch and Warnick 1998, 16, italics in the original) In this work the word ‘adherence’ is used instead of dispute, because the New Rhetoric Project uses agreement and adherence, but not dispute in its discussion of the role of the techniques or schemes of argumentation.

¹¹⁴ Toulmin, *The Uses of Argument*, 98.

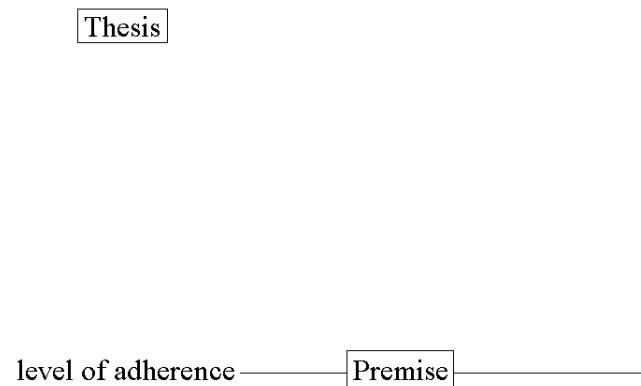


Figure 4. Controversial thesis and acceptable premise

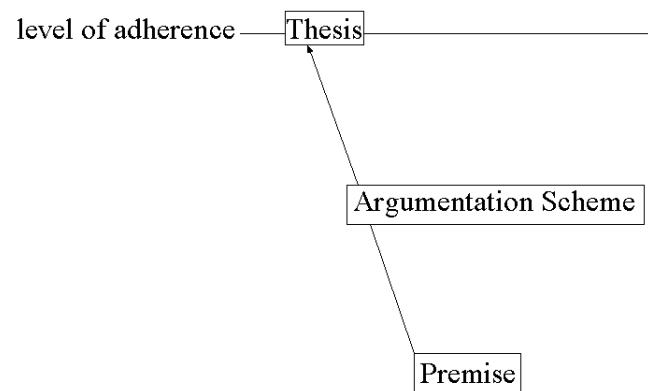


Figure 5. Acceptable thesis and premise and the argumentation scheme

These three figures showcase the components and function of argumentative discourse. Without the premises and the argumentation scheme, the thesis is not agreed upon, placing the level of adherence somewhere below the thesis (Figure 3). Insertion of the premise creates a point of agreement between the arguer and the audience, since the level of adherence shows what is

agreed between the parties.¹¹⁵ However, it is still not clear how the acceptability of the premise is transferred to the thesis, so the level of adherence is below the thesis (Figure 4). The addition of the argumentation scheme ‘transfers’ the acceptability of the premise to the thesis, so the level of adherence shifts up to the thesis (Figure 5).¹¹⁶ Argumentative discourse consists of these three components at a minimum, and the idea of level of adherence helps us understand the transfer of the adherence from the premise to the thesis.

2.3 OBJECTIONS AND REPLIES

The foregoing sections have provided philosophical foundations on which to situate the New Rhetoric Project and have offered a framework of argumentation made up of the speaker, the audience, and the argumentative discourse. The internal components of argumentative discourse have also been clarified by describing the nature and types of the premises and the theses, as well as the functions of schemes/techniques of argumentation, referring to the conception of the level of adherence. Before summarizing the points elaborated in this chapter, one of the objections raised by Kienpointner demands consideration. He has criticized the New Rhetoric Project for its conceptual vagueness regarding *topoi*, stating that:

they [Perelman and Olbrechts-Tyteca] equate their schemes with ‘loci of argumentation’ (1971: 190). But loci are *elements* of argumentative schemes, which are not to be confused with the schemes themselves. Furthermore, they treat certain loci (l. of quantity, quality etc., cf. 1971: 83ff) *separately* instead of integrating them into their typology.¹¹⁷

¹¹⁵ Inch and Warnick, *Critical Thinking*, 17.

¹¹⁶ Inch and Warnick, *Critical Thinking*, 19.

¹¹⁷ Kienpointner, “Towards a Typology,” 284 (italics in the original).

Taking this passage into consideration, we have to clarify what *topoi* are. Is *topos* a type of premise, a type of argumentation scheme, or both? Is it an element of argumentation scheme or the whole? Since this criticism challenges the conceptual vagueness of the *topoi* as formulated by the New Rhetoric Project, settling this vagueness may sustain the Project's significance.

In responding to Kienpointner's criticism, we must admit that the New Rhetoric Project does, in fact, assign two different meanings to *topoi*. When the Project describes premise, it categorizes the *topoi* of the preferable as a type of premise about the preferable. When describing the schemes/techniques of argumentation, however, the Project starts to equate *topoi* with them, as Kienpointner points out. Since the Project shifts the meaning of *topoi* without explicitly declaring that it does so, it commits the fallacy of equivocation.

While it is true that the Project equivocates what it means by *topoi*, it is another matter whether the Project's conceptions of the argumentative discourse and the schemes of argumentation are worthy of our attention and investigation. The duality of the meaning of *topoi* can be traced back to Aristotle's conception; according to De Pater, the Aristotelian *topoi* serve both the selective function and the guarantee function.¹¹⁸ The selective function is similar to the Project's conception of *topoi* as storehouses of arguments. It helps the arguer find the best possible premise to support the thesis. On the other hand, the guarantee function is close to what the Project calls the schemes of argumentation. It functions like an inference ticket or Toulmin's warrant, which authorizes taking the step from the premise to the thesis. Since the *topos* has been an ambiguous concept since its origin, and since the Project follows the original conception, we can afford to be charitable about its interpretation. To avoid confusion, the current work

¹¹⁸ I am indebted for Douglas Walton to De Pater's explanation of the Aristotelian *topoi*. Walton also refer to Eemeren, Grootendorst and Kruiger's work in which they call the selective function a tactical aid or search formula. For further discussion, see Walton, *Argumentation Schemes*, 5.

conceives of *topoi* as a type of the preferable premise but not as an equivalent to the schemes of argumentation. In other words, the *topoi* in this work refer only to the selective function of the Aristotelian *topoi*, excluding the guarantee function and thereby leaving the guarantee function to the schemes of argument. By doing so we can crystallize the definition of *topoi*, and settle Kienpointner's charge.

2.4 SUMMARY OF THE CHAPTER

This chapter has examined Perelman's theory of justice and regressive philosophy and explored the philosophical kernel of the New Rhetoric Project. Perelman's rule of formal justice requires that entities that are essentially similar be treated in the same way. With the philosophical debate on essentialism set aside, an implication of this rule on argumentation is that two essentially similar arguments should be treated in the same way. The regressive philosophy contrasts itself with rationalism, skepticism, and other first philosophies, and its four principles provide a foundation for avoiding reliance on geometric reasoning based on rationalism and denial reasoning based on skepticism. The four principles – wholeness, duality, reviseability, and responsibility – collectively set up philosophical foundations on which to understand the New Rhetoric Project. The principle of wholeness attempts to establish interdependence of the totality of experience, demanding that arguers consider reasons for and against the thesis in advancing an argument. The principle of duality reminds the arguer that she can strive for the argument that best responds to potential objections and counter-arguments but never achieves perfection because of those objections and counter-arguments. The principle of reviseability leaves any argument open to future revision once new evidence becomes available. The principle of

responsibility demands that those arguing against the prevailing common sense or knowledge fulfill the burden of proof in denying them by presenting opposing evidence or theses. These four principles individually and jointly guide arguers in making more cogent arguments and support argument critics in their efforts to evaluate arguments in a fair manner. In this way, the rule of formal justice and the principles of regressive philosophy plant the philosophical seed from which the New Rhetoric Project has grown.

The framework of argumentation of the New Rhetoric Project, as constituted by the speaker, the audience, and the argumentative discourse has been described here. Although the Project does not discuss in detail what arguers are, its emphasis on competence suggests that the Project subscribes a certain degree of knowledge, intellectual capacity, and/or common sense to successful arguers and assumes that not everyone is amenable to argumentation. The Project's discussion of the audience, particularly that of the universal audience, reveals that the Project centers its theory of argumentation around the conception of the audience. Although the audience is a speaker construct, the Project's emphasis on constructing the universal audience in light of the competence and the reasonableness of the audience available at the time and the place helps the Project balance normative and empirical dimensions of argumentation. Since the Project calls for competence and reasonableness, it can negate the criticism that any argument is cogent as long as it is adhered to. The normativity built into the universal audience demands a certain degree of quality of adherence. In addition, the relativistic orientation of the universal audience negates the criticism that a good argument is almost impossible to make because of excessive emphasis on competence and reasonability. Because the argument requires the highest competence and reasonableness of the time and the place in which argumentation takes place, the argument imagined by the Project is realistic.

The final component of the framework of argumentation, the argumentative discourse, has been discussed, referring to the premise, the thesis, and the technique/scheme of argumentation. The premise serves as the starting point of the discourse and may be factual (real) or value-laden (preferable). Addressing Kienpointner's criticism of the conceptual vagueness of *topoi*, this work will assign *topoi* to storehouses of argumentation only, and exclude its inferential function. The thesis is the end point of the adherence that the argumentative discourse attempts to reach. While the Project emphasizes theses concerning action or disposition toward action, this chapter has included designative and definitive theses, considering the Project's references to these types and other writings on argumentation, particularly those on academic debate. This expansion has the Project covering both theoretical and practical argumentation, making it a more comprehensive theory of argumentation. The scheme/technique of argumentation serves as an inference-license to transfer audience adherence from the premise to the thesis. In elaborating this conception, this chapter has resorted to the conception of level of adherence, a modified conception of Inch and Warnick's work on the level of dispute. The scheme changes the level of adherence and makes controversial theses acceptable.

Having discussed Perelman's theory of formal justice, the connection between law and rhetoric, regressive philosophy and the framework of argumentation in the New Rhetoric Project, we have come to an understanding that the New Rhetorical perspective on argumentation is built around the theoretical construct of the audience. Nonetheless, this chapter still leaves open the following questions: How is the transfer of the audience's adherence from the premise to the thesis possible?; How does the conception of the audience influence this process? What we will see in the next chapter is my attempt to fashion a slight variation of the New Rhetorical

perspective in order to be able to address these questions and better explain the conception of argumentation schemes and dissociation.

3.0 CLASSIFYING ARGUMENTATION SCHEMES IN THE NEW RHETORIC PROJECT

This chapter addresses the second set of research questions on conception and classification of argumentation schemes. Since Arthur Hastings' dissertation at Northwestern University in the 1960s investigating the nature of reasoning and argumentation schemes was 're-discovered' in the 1980s, many argumentation scholars, mainly from informal logical and dialectical perspectives, have discussed argumentation schemes – general patterns of inferences bridging the premise and the thesis of an argument. Since reasoning and argumentation schemes shed light on the nature of a third class of reasoning and argument, along with the deductive and inductive classes, better understanding of this construct promises to be beneficial for analysis, appraisal, and construction of reasoning and argument.¹¹⁹ This chapter will attempt to clarify the nature, conception and classification of argumentation schemes from a New Rhetorical perspective of argument that places emphasis on the audience. More specifically, in responses to challenges laid out by Blair and Pinto, this chapter will conceptualize reasoning and argumentation schemes based on the conception of argument presented in the previous chapter, discuss the principles for

¹¹⁹ For a concise summary of inquiries into the third class of reasoning and argument, see J. A. Blair, "The 'Logic' of Informal Logic," in *Dissensus and the Search for Common Ground*, ed. Hans V. Hansen, Christopher W. Tindale, J. Anthony Blair, Ralph H. Johnson and David M. Godden (Windsor, ON: OSSA, 2007). Although Blair's view is that deduction and induction are evaluative criteria, rather than types of reasoning and argument, it is compatible with this work, which treats deduction and induction as types of reasoning and argument. Different types of argument demand different criteria for evaluation, and the ultimate goal of this work is to offer evaluative criteria for dissociation. I credit this view to Trudy Govier, "Assessing Arguments."

classification of argumentation schemes, and present a classification system consistent with the New Rhetoric Project, using the audience as its central notion. In presenting the conception of argumentation schemes, an attempt will be made to determine whether the schemes are predicated of reasoning, argument, or both reasoning and argument. After dealing with these basic issues surrounding argumentation schemes, this chapter will address criticisms of the New Rhetoric Project's classification system of argumentation schemes raised by Kienpointner, Schellens, and Eemeren, Grootendorst, and their colleagues.

3.1 ARGUMENT, REASONING, REASONING/ARGUMENTATION SCHEMES

In the previous chapter we discussed Perelman's philosophical works and the New Rhetoric Project and articulated the position that a unit of argumentative discourse consists of a premise, an argumentation scheme, and a thesis. The premise is the starting point of an argument, which arguers and their audience members adhere to at the outset. The argument attempts to lead the audience to adhere to its thesis. The argumentation scheme bridges the acceptability of the premise and the thesis, thereby shifting the level of adherence among parties involved in the argumentation. With the help of the argumentation scheme, arguers bring their audience to the thesis. In other words, the audience's level of adherence shifts in the process of argumentation because of the argumentation scheme.

Since the New Rhetoric Project discusses various argumentation schemes within the framework of argumentation, readers may get the impression that the schemes dealt with in the Project apply only to argumentation, and not to reasoning. However, further reading of the New Rhetoric, with the support of other recent literature on reasoning and argumentation, leads us to

conclude that they can be predicated of reasoning, as well as of argument. In advancing and defending the thesis that the scheme can be predicated of both reasoning and argument, we draw upon both research by J. Anthony Blair and Michael Billig on reasoning and argument and the Project's take on self-deliberation as a type of argumentation.

Critically examining and developing Douglas Walton's study on presumptive reasoning, Blair distinguishes reasoning and argumentation, developing a line of support for the notion that the schemes can be predicated of reasoning and argumentation. In his view, reasoning is necessary to argumentation, but we can engage in reasoning without arguing. He conceives of reasoning as "mental activity that can be performed privately."¹²⁰ In contrast, argumentation is conceived of as "a complex social, speech activity involving more than one party, with practical goals and subject to norms related to those goals. One cannot argue without at least an imaginary audience or interlocutor."¹²¹ Since he draws this private-social distinction between the two conceptions, the existence of the imaginary or actual other is essential in argumentation. He crystallizes the distinction in the following way: "One can reason alone. Argumentation requires that its participants reason, so reasoning is necessary to argumentation; but one can reason without engaging in argumentation, so argumentation is not necessary to reasoning."¹²² Reasoning and argumentation are semantically different, with the former more basic than the latter. However, it is often difficult to distinguish the two in practice; we reason when we argue, and so schemes— general patterns of reasoning—are consciously or unconsciously employed by arguers and their interlocutors. They make use of the schemes for persuading, negotiating, inquiring, or for other purposes of argumentation. While Blair acknowledges that, logically,

¹²⁰ Blair, "Walton's Argumentation Schemes," 58.

¹²¹ Blair, "Walton's Argumentation Schemes," 58.

¹²² Blair, "Walton's Argumentation Schemes," 58.

reasoning occurs prior to argument, he concludes that the presumptive schemes are predicated of both reasoning and argument.

Blair's position on the predication of the schemes is consistent with the New Rhetoric Project and adds a certain weight to the presumptive thesis that the schemes can be predicated of both reasoning and argument. In their discussion of argumentation schemes, Perelman and Olbrechts-Tyteca also refer to 'mental' schemes:

What we wish to analyze in the following chapters are argumentative schemes of which the particular cases examined serve only as examples, examples which could have been replaced by countless others....It is possible, moreover, that these schemes are effective without being clearly perceived and that only an attempt at clarification, which is rarely performed, would enable the speaker, and especially his hearers, to become aware of the mental schemes which they are using or which are acting upon them.¹²³

They distinguish the mental schemes that operate in the minds of the speaker and her/his audience members and the argumentative schemes that operate in the verbalized argument. Although they do not further discuss the distinctions between the mental scheme and the argumentative scheme, their view endorses the point advanced by Blair that the argumentation schemes are embodiments of the reasoning or mental schemes.

Another line of reason supporting the view that schemes are predicated of reasoning and argument is developed by cognitive psychologist Michael Billig. In his attempt to defend a rhetorical approach to social psychology, Billig emphasizes the affinity between thinking and arguing. Instead of following the mainstream idea among psychologists that thinking should be viewed in terms of logic, he addresses argumentative aspects of thinking. When we engage in thinking, we dialogically exchange logoi and anti-logoi within ourselves. Therefore, we can presume that: "thinking is a form of internal argument, modeled on outward dialogue; attitudes

¹²³ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 188.

are rhetorical stances in matters of controversy; justification and criticism are key rhetorical activities; and so on.”¹²⁴ His position is consistent with the New Rhetoric Project, which regards self-deliberation as a particular type of argumentation. Drawing on Isocrates’ *Nicocles*, which equates self-deliberation with argumentation with others, Perelman and Olbrechts-Tyteca state that: “[I]t is by analyzing argumentation addressed to others that we can best understand self-deliberation, and not vice versa.”¹²⁵ Even if self-deliberation is a private mental activity, reasons for and against a contentious issue are exchanged to draw a conclusion. For example, people may well argue with themselves about what universities or colleges they should apply to, what major they should declare at university, or what journals they should submit their papers to. In these cases, people argue privately with themselves, and reasoning (internal mental activity that draws conclusions) can be equated with or modeled on making and exchanging argument with others. In Billig’s notion of thinking and the Project’s notion of self-deliberation, internal argumentative dialogue is seen as a type of argumentation modeled on argumentative exchange between two or more persons, and argumentative thinking is not at all different from public argumentation. Since two types of argumentation – internal and outward – are treated in the same way, we can presumptively conclude that argumentation schemes can be used for both self-deliberative argumentation and argumentation with others. This would add further weight to the thesis that the schemes can be predicated of reasoning as well as argument; the current work treats reasoning and argumentation schemes interchangeably, since this view is consistent with that held by the New Rhetoric Project.¹²⁶

¹²⁴ Michael Billig, *Arguing and Thinking: A Rhetorical Approach to Social Psychology*, 2nd ed. (Cambridge: Cambridge University Press, 1996), 2.

¹²⁵ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 41.

¹²⁶ Despite these lines of support, we do not commit to the thesis that all thinking is argumentative. As we can point out other classes of discourse, such as poetry, literature, reportage, and sarcasm, there can be classes of thinking/reasoning other than argumentative. Although it is beyond the

3.2 GENERAL PRINCIPLES OF CLASSIFYING REASONING AND ARGUMENTATION SCHEMES

Having committed to the thesis that schemes are predicated of reasoning and argument, we turn our attention to the issue of classification of reasoning and argumentation schemes. Given that schemes guide us in better analyzing and evaluating argumentative texts, preparing a comprehensive list of argumentation schemes is key to pedagogical and critical practices of argumentation. Such a list will also better guide us in the production of argument because arguers can use it to self-evaluate the cogency of the argument before presenting it to the audience. In addition to the significance of these practical activities, preparing a coherent classification framework for the schemes based on consistent principles is important to the refinement of argumentation theories. If the framework were theoretically inadequate and we mistook one type of argumentation scheme for two different scheme types as a result, those two types would become categorically and semantically redundant. Therefore, merely preparing a long list of various argumentation schemes would neither automatically constitute a theoretically adequate classification for the schemes nor advance argumentation theories. In contrast, if the framework were adequate and we could arrange different types of argumentation schemes, in accordance with the framework, then the list of the schemes would be more comprehensive and more meaningful, theoretically and practically. Given the importance of the classification framework to the theory and practice of argumentation, we must discuss principles of classification before actually presenting and defending a classification framework for

scope of the current project to discuss this issue in detail, suffice it to say that there is still more room for refinement in the conceptual distinction between reasoning and argument. For discussion on this distinction, refer to Ralph H. Johnson, *The Rise of Informal Logic: Essays on Argumentation, Critical Thinking, Reasoning and Politics*, (Newport News, VA: Vale Press, 1996), 230-258.

argumentation schemes, so that we can construct a theoretically, pedagogically, and critically meaningful framework for argumentation schemes based on the principles.

The significance of both classification and principles underpinning this classification has been noted by Blair and Bart Garssen.¹²⁷ In discussing Walton’s work on argumentation schemes for presumptive reasoning and laying out potential tasks in developing our understanding of argumentation schemes, Blair identifies types of argumentation schemes and the underlying principles for the classification by succinctly asking: “On what principles are schemes to be classified? How are schemes to be distinguished by type?”¹²⁸ Following Garssen’s research, Blair recognizes that we must be pragmatic about offering a classification and consider the ends for classification, for there could be several compatible classifications.¹²⁹ If we accept Blair’s point about the principles of classification and attempt to offer a classification system that is consistent with the theoretical framework of the New Rhetoric Project, we must take into account the ends of argumentation as conceived in the Project. Important questions to be asked include: To what ends is argumentation conducted, according to the New Rhetoric Project?

As we have discussed in the previous chapter, argumentation as a field of inquiry explores discursive techniques for inducing or increasing the audience members’ adherence to the thesis, and the function of argumentation schemes is to guide the audience from the premise to the thesis. Since the audience members’ adherence plays a vital role in understanding argumentation in the New Rhetoric Project, and since the Project attempts to classify argumentation schemes based on the audience, the current work extends this spirit of the Project and arranges argumentation schemes based on the principle of audience members’ ‘epistemic’

¹²⁷ Blair, “Walton’s Argumentation Schemes,” 57; Bart Garssen, “Argumentation Schemes,” in *Crucial Concepts in Argumentation Theory*, ed. Frans H. van Eemeren, 94 (Amsterdam: SicSat, 2001).

¹²⁸ Blair, “Walton’s Argumentation Schemes,” 58.

¹²⁹ Blair, “Walton’s Argumentation Schemes,” 58.

adherence.¹³⁰ Although it is beyond the scope of the present work to discuss different types of adherence in detail, the phrase ‘epistemic’ adherence is used throughout this work. Since a unit of argument attempts to transfer the audience members’ adherence from the premise to the thesis, adherence seems to be more epistemic or commonsensical rather than moral, legal, or socio-political in nature. As was discussed in the previous chapter, audience members adhere to one of two types of premise, real or preferable. Adherence emerges from what audience members commonly know, believe, or accept, rather than what they morally, legally, or politically commit themselves to. Since an argument starts with what the arguing parties adhere to, adherence is an important notion for the appraisal of the premise. It is also important at the level of argumentation schemes. Since argumentation schemes bring those audience members who adhere to the premise to the thesis, *how* their adherence to the premise is linked to the thesis is important in distinguishing one type of argumentation scheme from another in the New Rhetoric Project. Using the audience members’ adherence as a guiding principle of classification, the current work maintains the theoretical coherence of the New Rhetoric Project: centrality of the audience in the activity of giving and taking of reasons.

¹³⁰ The conception of adherence in the New Rhetoric Project and the level of adherence discussed in the previous chapter echo Douglas Walton and Eric Krabbe’s views on commitment and presumptive reasoning. In presumptive reasoning, arguing parties commit themselves to the thesis based on the available evidence, but the conclusion is defeasible and can be overturned in light of further information available to them. Perelman’s endorsement of pluralism and the Project’s endorsement of openness of the thesis established in argumentation, unlike the closeness of the thesis established in demonstration, are consistent and compatible with Walton and Krabbe’s notions of commitment, presumption, and defeasibility. By linking adherence, as developed in the New Rhetoric Project, with ideas about commitment developed by Walton and Krabbe, the present work can bridge the Project and the current ideas in argumentation theories and revitalize the Project’s notion of adherence in the ongoing development of argumentation theories. For Walton and Krabbe’s views on commitment, refer to Douglas N. Walton and Erik C. W. Krabbe, *Commitment in Dialogue: Basic Concepts of Interpersonal Reasoning*, (Albany, NY: State University of New York Press, 1995).

3.3 TYPES OF ARGUMENT ACCORDING TO THE AUDIENCE MEMBERS' ADHERENCE

In the New Rhetoric Project, association and dissociation are regarded as two overarching categories in which specific argumentation schemes are laid out. These two connect audience members' epistemic adherence to the premise and to the thesis. If audience members believe that key entities in the premises of an argument are distinctively separate and the inferential process brings those premises together in advancing the thesis, then the argument is associative. In contrast, if audience members believe that a key entity in the premises forms a whole and the inferential process divides that entity, then the argument is dissociative. The associative argument has its subtypes: quasi-logical arguments, arguments based on the structure of the real, and arguments establishing the structure of the real. In contrast, the dissociative argument does not have subtypes; instead, the Project considers the prototypical dissociation to be the one based on the philosophical pair of 'apparent' and 'real.'

While the Project claims that association and dissociation are two main categories of argument, it recognizes their complementary relationship:

Psychologically and logically, all association implies dissociation, and, conversely: the same form which unites various elements into a well-organized whole dissociates them from the neutral background from which it separates them. The two techniques are complementary and are always at work at the same time; but the argumentation through which a datum is modified can stress the association or the dissociation which it is promoting without making explicit the complementary aspect which will result from the desired transformation.¹³¹

For example, an attempt to group the United States and China together as the primary world powers based on their economic and political presence is an associative argument because the

¹³¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 190. Perelman also states that "the speaker's expressions" will determine if an argument is associative or dissociative in *Realm of Rhetoric*, 49-50.

argument starts with what audience members believe to be two different entities; the inferential process unites them into a whole. However, the very same argument may well connote separation of China from the former socialist bloc, so it implies a dissociative argument. Likewise, a thesis that China is no longer a socialist country, based on its domestic and international economic policy, reveals certain realities of China, and thus dissociates the reality of the country from what people commonly believe or accept. Because this argument starts with a common-sense position about China and divides it, it is dissociative. The same argument, however, may well connote a connection between China and other capitalist countries, so it can be regarded as associative, as well.

In addition to these two main categories, the New Rhetoric Project briefly discusses a third category of argument, in contrast to dissociation called “breaking connecting links” in the Project. This logically implies the existence of a fourth category not discussed in the Project, which will be called “re-confirming connecting links” in the present work.¹³² The breaking of connecting links is referred to as opposition to the establishment of the connection, interdependence, or unity constructed by association. “Objection will, in particular, take the form of showing that a link considered to have been accepted, or one that was assumed or hoped for, does not exist, because there are no grounds for stating or maintaining that certain phenomena under consideration exercise an influence on those which are under discussion and it is consequently irrelevant to take the former into account.”¹³³ In the breaking of connecting links, audience members mistakenly accept or assume that a key entity in the premise constitutes one and the same unity at the beginning of argumentation when it is made up of distinctively different entities; the inferential process reveals the audience members’ epistemic confusion and

¹³² Perelman and Olbrechts-Tyteca, *New Rhetoric*, 411-5.

¹³³ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 411.

advances the thesis that reveals the distinction that actually exists. Forcing audience members to recognize their epistemic confusion and understand the lack of connection can be substantiated “by actual or mental experience, by changes in the conditions governing a situation, and, more particularly, in the sciences, by the examination of certain variables.”¹³⁴

While both dissociation and breaking connecting links are developed in opposition to association, they constitute two different categories of argument. In the dissociation, the audience members rightly regard a key entity in the premise as a single whole, whereas in the breaking of connecting links, they mistakenly regard two independent entities in the premise as constituting a single whole. The inferential process of the dissociation introduces a hierarchical subdivision within the single whole and arranges the subdivided entities, whereas that of the breaking of connecting links clarifies distinctions between the two independent entities that audience members mistakenly dismiss. The thesis of the dissociation presents two subdivided entities in accordance with the proposed hierarchy, whereas that of the breaking of connecting links presents the two different entities in a clearer manner. In short, while the dissociation transforms the audience members’ epistemic adherence to the premise by modifying a single entity and subdividing it according to a hierarchy, the breaking of connecting links corrects their mistaken epistemic adherence to the premise by forcing them to recognize their misunderstanding of two separate entities as a single whole. Perelman and Olbrechts-Tyteca summarize the difference between them in the following way: “The technique of breaking connecting links therefore consists in affirming that elements which should remain separate and independent have been improperly associated. Dissociation, on the other hand, assumes the

¹³⁴ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 411.

original unity of elements comprised within a single conception and designated by a single notion.”¹³⁵

The fourth category of argument, re-confirming connecting links, constitutes a complementary pair of breaking connecting links in that both start with audience members’ epistemic confusion, with the inferential process revealing and correcting their confusion. In this category of argument, audience members mistakenly accept or assume that premises constitute different entities when they actually constitute a single whole. The inferential process reveals the audience members’ epistemic confusion and advances the thesis, revealing the unity that actually exists but goes unnoticed by the audience.

As the dissociation and the breaking of connecting links can be contrasted, so can the association and the re-confirming of connecting links. As the dissociation starts with audience members’ epistemic adherence that the premise constitutes a single whole, the association starts with their epistemic adherence that the premise is composed of different entities. In contrast, the re-confirming of connecting links starts with their mistaken epistemic adherence that the premise is composed of different entities, although it actually constitutes a single whole. The inferential process of the association combines those different entities into a single whole, whereas that of the re-confirming of connecting links clarifies their epistemic confusion and forces them to understand that the premise set originally constitutes a single whole. The thesis of the association presents a single whole as a result of the inferential process, whereas that of the re-confirming of connecting links presents the originally existing single whole in a clearer manner. In other words, while the association transforms the audience members’ epistemic adherence to the premise by bringing separate entities together, the re-confirming of connecting links corrects their mistaken

¹³⁵ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 411-2.

epistemic adherence to the premise by having them understand that they have confused a single entity with separate entities as the starting point of the argument. In conclusion, while the New Rhetoric Project focuses on the association and the dissociation as two main categories of argument and briefly discusses the breaking of connecting links, the existence of the re-confirming of connecting links is logically implied by these three categories. The four categories are summarized in the following figure.

Association	Dissociation
Re-confirming connecting links	Breaking connecting links

Figure 6. Four categories of arguments

It must be noted that the New Rhetoric Project does not refer to or discuss re-confirming connecting links. However, it must have a place in the classification framework of argument based on the Project, as an analogical and symmetric extension of the binary pair of dissociation and breaking of connecting links. If the dissociation has breaking connecting links as its conceptual pair, confusing audience members about the starting point of an argument, then, by the same token, association must also have its conceptual pair, again confusing them about the starting point. While the original overarching association-dissociation pair starts with audience members' epistemic adherence, both breaking of connecting links and re-confirming of connecting links start with audience members' epistemic confusion, or mistaken epistemic adherence. Instead of bringing different things together or separating a single whole into subdivisions, the inferential process of the third and the fourth categories both attempts to reveal the audience's epistemic confusion, and the thesis presents what they have mistaken in a clearer

manner. In short, while the association and the dissociation attempt to utilize the audience members' epistemic adherence, with the help of the scheme, and change the level of adherence among arguing parties, the breaking of connecting links and the re-confirming of connecting links attempt to correct their epistemic confusion. The following figure summarizes specific features of association, dissociation, breaking of connecting links and re-confirming of connecting links in light of the three components of arguments:

Name	Audience's epistemic adherence to the premise set	Function of the scheme	Thesis
Association	Two or more different entities	Uniting different entities	A single whole
Dissociation	A single whole	Subdividing an entity in accordance with a hierarchy	Two or more sub-entities
Breaking connecting links	Mistaken adherence to a single whole	Clarifying the existing, but unrecognized, distinction	Two or more different entities
Re-confirming connecting links	Mistaken adherence to two or more different entities	Clarifying the existing, but unrecognized, unity	A single whole

Figure 7. Summary of four categories of arguments

We have discussed predication of the schemes, and proposed and defended principles of classification and the four-partite classification framework in keeping with the New Rhetoric Project. Now we turn to a key conceptual question: Are association, dissociation, breaking connecting links and re-confirming connecting links types of argumentation schemes? If the answer to this question is "yes," we can move on to inquire further into conceptual and evaluative dimensions of dissociation. If the answer is "no," then we must examine what these four categories are and how they are related to argumentation schemes. As the above discussion

and tables show, the four categories in the classification framework draw on audience members' epistemic adherence as a general principle and classify premises and theses, as well as argumentation schemes, or general patterns of inferential process. The four categories classify types of premise and inform us whether audience members rightly or mistakenly regard the key entity in the premise as a unity, how the inferential process transforms their epistemic adherence or corrects their confusion, and whether this establishes or clarifies a unity or a division. Since the framework goes beyond the inferential process and also covers both premise and thesis, none of the four categories is identified with or reduced to argumentation schemes. Instead, they inform us of the functions that each of the constituent parts of an argument serves in transforming audience members' epistemic adherence or correcting their confusion. From the roles that the four categories of argument play in classifying the constituent parts of the argument and informing their functions, we can presume that the categories are relevant to and shed light on argumentation schemes, although that they feature a wider scope than argumentation schemes proper. The four categories function as umbrella terms that inform us of the function of the constituent parts of the argument in terms of the audience. However, it would be a mistake to reduce them to argumentation schemes proper, for they are just as relevant to argumentation schemes as they are to premises and theses.

Still, these categories inform us of the functions of the schemes in advancing and defending the thesis. When a scheme is used to unify different entities, we can call it associative; when it is used to divide a single whole and arrange the subdivided conceptions according to a hierarchy, we can call it dissociative. When a scheme is used to correct the audience's confusion, we can call it either breaking connecting links or re-confirming connecting links, depending on the way in which the audience is confused about key entities in the premise. To better account

for argument schemes in light of the classification categories, the New Rhetoric Project offers more specific subcategories and sub-subcategories.¹³⁶ Based upon an observation of the Project, which treats argumentation schemes proper as subcategories or sub-subcategories of the categories, we argue that the categories themselves are not schemes proper, but that their subcategories or sub-subcategories are. Under association, the Project discusses its three subcategories: quasi-logical arguments, arguments based on the structure of the real, and arguments establishing the structure of the real. The first subcategory is an analogous extension of formal demonstration, inviting the audience members to draw a conclusion based on the argument's similarity to "the formal reasoning of logic and mathematics."¹³⁷ The Project discusses incompatibility, tautology, the rule of justice, inclusion, division and other sub-subcategories of quasi-logical arguments. The second subcategory is based on audience members' epistemic adherence to certain realities, and the Project discusses such sub-subcategories as regular coexistence (traditionally called arguments based on sign) or sequential occurrence (comprising various types of causal arguments). The third subcategory is based on the audience members' epistemic adherence to specific cases known to them, and the Project discusses such sub-subcategories as arguments based on example, illustration, analogy and metaphor. By appealing to audience members' adherence to 'valid' reasoning, certain existing structures of reality or specific cases, each subcategory of association invites them to draw a conclusion that unites different entities. These three subcategories are further subdivided and

¹³⁶ Since we aim to promote our understanding of dissociation, it is beyond the scope of the current project to discuss subcategories and sub-subcategories of association and dissociation in detail. Other than *New Rhetoric* and *Realm of Rhetoric*, readers interested in the issue of sub-classification of argumentation schemes should refer to Warnick and Kline, "The New Rhetoric's Argument Schemes," Gross and Dearin, *Chaim Perelman*, and Kienpointner, "Towards a Typology." Warnick and Kline list thirteen argumentation schemes proper in their classification. Gross and Dearin's work discusses argumentation schemes in a less systematic way than Warnick and Kline's, listing eight schemes proper. Kienpointner limits his discussion to association and lists twenty eight associative argumentation schemes.

¹³⁷ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 193.

linked to argumentation schemes proper. As these examples reveal, association is an umbrella term that informs us of the function of the inferential process of bringing different things together; argumentation schemes proper are discussed in detail as its sub-subcategories.¹³⁸

Since the four main categories generally inform us of different ways in which the premise accepted by audience members is linked to the thesis and of the roles that the scheme plays in changing the level of adherence and bringing the audience to the thesis, we can presume that a single argumentation scheme type can be used for different purposes: as association, dissociation, breaking connecting links or re-confirming connecting links.

This line of thinking is consistent with the New Rhetoric Project, for it discusses different types of argumentation schemes used with association and dissociation. Cases in point are incompatibility and tautology. Like logical contradiction, incompatibility “consists of two assertions between which a choice must be made, unless one rejects one or the other.”¹³⁹ Since incompatibility resembles formal reasoning, it is treated as a sub-subcategory of quasi-logical arguments. “One example of incompatibility is that of the teacher who teaches children that they must obey their parents and that they must not lie. What happens when the father orders the child to lie or when the father and mother give irreconcilable orders?”¹⁴⁰ In the first case, the child must choose to obey the father and lie, or disobey him and not lie. Either way, the child does not seem to be abiding by the teaching – obeying one’s parents and not lying. While this example derives its force partly from its similarity to contradiction, it is still “relative to contingent

¹³⁸ While the New Rhetoric Project discusses subcategories and argumentation schemes proper under association, it does not discuss them under dissociation or breaking connecting links. However, what applies to the association may well apply to the dissociation and the breaking of connecting links because the latter two also serve as main categories to classify argumentation schemes. This point is further extended in Chapter 4, where we analyze specific examples of dissociative arguments.

¹³⁹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 195-6.

¹⁴⁰ Perelman, *Realm of Rhetoric*, 55.

circumstances, whether the latter [incompatibility] be determined by natural laws, particular events, or human decisions.”¹⁴¹ When an arguer attempts to resolve this incompatibility, then an appeal must be made for the use of dissociation. Attempting to resolve the incompatibility between obeying one’s father and not lying, the child can re-interpret it in such a way that the father has ordered the child to tell white lies when facing a difficult situation. This way, the child subdivides lies into normal lies and white lies, makes exceptions to what the teacher has told the child, and avoids the incompatibility. When used associatively, the incompatibility between obeying ones’ parents and not lying forces the audience members to choose one rule over the other. However, when used with dissociation, the same incompatibility does not serve as the inferential process but constitutes the premise, which calls for reinterpretation and subdivision in order to resolve the incompatibility. Perelman recaps relationships between incompatibility and dissociation: “(I)f we want to resolve an incompatibility and not just to put it off, we must sacrifice one of the two conflicting rules, or at least ‘recast’ the incompatibility by a dissociation of ideas.”¹⁴²

Tautology calls for reinterpretation and subdivision of assertions, as does incompatibility. Since tautology repeats the same phrase, it does not seem to add anything new about the phrase and is regarded as analytical and necessary, and so is similar to formal reasoning. The Project therefore regards it as a subcategory of quasi-logical arguments and discusses how reinterpreting assertions containing tautology helps us make sense of them. “Certain expressions, such as ‘Business is business’ or ‘A penny saved is a penny earned’ seem indisputable tautologies. In reality, however, they are only *apparent* tautologies: although they are presented as statements of identity, those who interpret them try to make the statements mean something worth saying by

¹⁴¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 197.

¹⁴² Perelman, *Realm of Rhetoric*, 60.

differentiating the terms which are said to be identical.”¹⁴³ In order for us to make sense out of a tautological expression, we have to reinterpret it and assign two different meanings to a single phrase. For example, “Business is business” can be reinterpreted as “Whether business is ethical or speculative, it has bearing on money-making.” In this reinterpretation, business, as the subject, is subdivided into ethical business and speculative business; the predicate is regarded as money-making. By reinterpreting and subdividing the word ‘business’ in different ways, we make sense of the assertion. Since readers presume that the arguer is consistent in what s/he says, “A writer does not have to make explicit reference to a philosophical pair or one of its terms for the reader to introduce a dissociation spontaneously, when faced with a text that would be incoherent and tautological, and hence insignificant, without it.”¹⁴⁴ Both incompatibility and tautology are similar to formal reasoning, so are classified as subcategories of quasi-logical arguments. However, they become part of dissociation, as a starting point for reasoning and argumentation that requires reinterpretation. These two argumentation schemes showcase how a single argumentation scheme proper can be used in association and dissociation by serving different functions in modifying audience members’ epistemic adherence. To recapitulate the relation between the four categories of argument and argumentation schemes proper, the former generally inform us of the audience members’ epistemic adherence to premises, schemes, and theses. With regard to the schemes proper, each of the categories sheds light on different ways in which audience member’s acceptance of the premise are linked to the acceptance of the thesis. The latter tell us more specifically about what recurring patterns of inferential process, such as incompatibility, tautology, argument based on sign, causal argument, or analogy, are like. Each of the argumentation schemes proper can bring the audience to the thesis in different ways, so

¹⁴³ Perelman, *Realm of Rhetoric*, 64 (italics in the original).

¹⁴⁴ Perelman, *Realm of Rhetoric*, 135.

they can be used as association, dissociation, breaking connecting link and re-confirming connecting links.

3.4 OBJECTIONS AND REPLIES

In the previous sections, we have found out that schemes are general patterns of reasoning and argument, that the New Rhetoric Project discusses three categories that classify units of argument and implies the existence of the fourth category, that those four categories are related to argumentation schemes proper through their subcategories, and that an argumentation scheme type can be used with more than one of the classification categories. Having reconfigured the classification framework of argumentation schemes, based on the audience members' adherence developed in the Project, this section will attempt to address the following three criticisms raised by previous research on the Project: (1) the necessity of the association-dissociation classification framework, (2) the adequacy of the principles subclassifying association, and (3) the incompleteness of the subcategories of association.¹⁴⁵

The first criticism raised against the New Rhetoric Project's treatment of argumentation schemes regards the necessity of the association-dissociation classification framework. Discussing the classification framework of argumentation schemes of the Project, Kienpointner cites *New Rhetoric* and states that “the *same* schemes can be seen as means of association *and* dissociation, or with other words, means of justification and refutation. As most dissociative

¹⁴⁵ Although the present work focuses more on association and dissociation than breaking connecting links and re-confirming connecting links, what applies to the former two would likely apply to the other two, given that these four are the constituent parts of the overarching framework that organizes the unit of argument.

pairs correspond to associative schemes (which correspond on their turn to the types of warrants of the standard catalogue), I content myself to present the associative schemes.”¹⁴⁶

As the descriptions of incompatibility and tautology in the previous section have already revealed, I wholeheartedly agree with Kienpointner that a single scheme can be the means of both association and dissociation. He has rightly understood that association and dissociation are umbrella terms under which particular argumentation schemes proper are used as means of association and dissociation. However, his dismissal of dissociation and breaking connecting links and his exclusive focus on (sub-)subcategories of association fail to account for the roles that association, dissociation, breaking connecting links, and re-confirming connecting links play in modifying audience members’ epistemic adherence to the premise and linking it to the thesis. Additionally, he fails to advance our understanding of the relationships between the four-partite framework and argumentation schemes proper. While it is possible to advance our understanding of argumentation schemes proper without referring to the four-partite classification framework as Kienpointner has done, the role and the significance of the audience members’ adherence become much more evident when we link argumentation schemes proper to the framework. Argumentation schemes proper generally lead the audience members to adhere to the thesis based on the acceptable premise. Still, the four-partite framework tells us more about how the audience members’ epistemic adherence is transferred from the premise to the thesis by resorting to a particular argumentation scheme proper. Given the centrality of the audience in argumentation that the New Rhetoric Project emphasizes, Kienpointner’s dismissal inadequately recaptures the role of argumentation schemes in the Project at the theoretical level. At the practical level, his dismissal may end in insufficient incorporation of the conception of audience

¹⁴⁶ Kienpointner, “Towards a Typology,” 283 (italics in the original).

in analysis and appraisal of argumentative texts. As a research program aiming to advance our understanding on argumentation schemes proper, Kienpointner's approach, which focuses only on argumentation schemes proper, may well be reasonable. However, as a research program aiming to grasp argumentation schemes proper within a theoretical framework emphasizing the role of the audience, his scope is too narrow to be comprehensive on theoretical or practical grounds. Therefore, while he seems to have rightly observed the relationships between the classification framework based on association and dissociation and argumentation schemes proper, his dismissal of the classification framework is off the mark in light of the New Rhetoric Project's emphasis on audience. To put it simply, Kienpointner is not rhetorical enough in dealing with argumentation schemes proper.

The second criticism is leveled at the inconsistency of the principles used to subclassify association. Eemeren, Grootendorst, and their colleagues point out that, in subclassifying association, the New Rhetoric Project resorts to a *formal* criterion for quasi-logical arguments and a *content* criterion for arguments based on the structure of reality and arguments establishing the structure of reality.¹⁴⁷ They address this line of criticism particularly to the two subcategories using the content criterion:

With argumentation schemes distinguished on the basis of a content criterion one may wonder how far one can, in the structural sense, still speak of an argumentation scheme. The notion of scheme has been stripped of its formalistic meaning, while the formal connotations remain intact. Then, it is all the more

¹⁴⁷ Frans H. van Eemeren, Rob Grootendorst, Francisca Snoeck Henkemans, J. Anthony Blair, Ralph H. Johnson, Erik C. W. Krabbe, Christian Plantin, Douglas N. Walton, Charles A. Willard, John Woods, and David Zarefsky regard the dual criteria of form and content as a more serious problem than the difficulty for different interpreters of arriving at the same unequivocal interpretations of the same argumentative text in *Fundamentals of Argumentation Theory: A Handbook of Historical Backgrounds and Contemporary Developments* (Mahwah, NJ: Lawrence Erlbaum, 1996), 123. A similar line of criticism is developed in Eemeren, Grootendorst, and Kruiger, *Study of Argumentation*, 254-5. Since the two books are similar in content, and since Eemeren and Grootendorst, and Snoeck Henkemans are writers-in-chief of *Fundamentals of Argumentation Theory*, we can presume this line of criticism is pursued more by Eemeren and Grootendorst than by the other writers.

necessary to indicate precisely which sort of cases (with which kind of empirical features) are to be counted as belonging to each of the various argumentation types. The vague content criteria that are provided by Perelman and Olbrechts-Tyteca make this problem hard to solve.¹⁴⁸

First and foremost, these authors do not develop lines of support as to why it is problematic to use both formal and content criteria in classifying argumentation schemes, so the criticism is *prima facie* a weak one. At the theoretical level, if we regard argumentation schemes as general recurring patterns of inference that connect the premise to the thesis, and if some of those patterns are better understood with a formal criterion than a content criterion or vice versa, it is quite reasonable to use one of the two. Since the appeal to form and content invites the audience members to draw a certain conclusion on the basis of accepted premises, including both criteria in the classification would provide a more comprehensive account of ways in which audience adherence to the premise is transferred to the thesis. At the practical and empirical level, Warnick and Kline's study has addressed this criticism successfully. Their work has set up coding guidelines for identifying and differentiating argument scheme types based on the formal criterion and the content criterion. In light of the empirical findings of this study, the onus is on Eemeren, Grootendorst and others to argue that the classification framework does not, in actuality, work. However, they merely state that "these guidelines are only available from the authors upon request" without seriously attempting to fulfill their dialectical obligations to answer the actually existing objections raised against their work.¹⁴⁹ The readers are at a loss as to what their statement means. Does the limited availability of the coding guidelines for

¹⁴⁸ Eemeren, Grootendorst, Henkemans, Blair, Johnson, Krabbe, Plantin, Walton, Willard, Woods, and Zarefsky, *Fundamentals of Argumentation Theory*, 123.

¹⁴⁹ Eemeren, Grootendorst, Snoeck Henkemans, Blair, Johnson, Krabbe, Plantin, Walton, Willard, Woods, and Zarefsky, *Fundamentals of Argumentation Theory*, 125; Frank criticizes Pragma-Dialecticians for their poor treatment of Warnick and Kline's research in his "Argumentation Studies," 279-80. For theoretical discussion of arguers' dialectical obligations and the dialectical tier of argument, refer to Johnson, *Manifest Rationality*, 327-33.

argumentation schemes constitute a cogent reason for rejecting Warnick and Kline's work, which has examined and empirically validated various argumentation schemes of the New Rhetoric Project? Since the inclusion of the formal criterion and the content criterion widens the Project's scope at the theoretical level, and since the Project's theoretical framework helps argument critics arrive at an unequivocal judgment about argument scheme types in the critical practice, this line of criticism is extremely weak and does not successfully refute the Project's principle of subclassifying association based on both the formal and content criteria.

The third criticism raised against the New Rhetoric Project's treatment of argumentation schemes regards the completeness of subcategories of association. In discussing argumentation schemes of the Project, Schellens notices that:

Perelman and Olbrechts-Tyteca distinguish between premises concerning the real and premises concerning the preferable. However, they do not define these premises by means of corresponding evaluation criteria, but on the bases of the presupposed agreement of a universal or particular audience. Subsequently they do discuss arguments based on the structure of reality, but a category 'arguments based on (the structure of) the preferable' is lacking.¹⁵⁰

Despite the Project's focus on the preferable premises as well as the real premises, it does not deal with arguments based on the structure of the preferable. However, given that the real and the preferable are two types of premises and the former has a place in argumentation schemes, then the other, by symmetry, ought to have a place in argumentation schemes, as well. Schellens' criticism is on the right track on the conceptual level and rightly shows the incompleteness of the subcategories of association.

¹⁵⁰ Schellens, "Types of argument," 39. This passage refers to the significance of evaluative criteria for premise acceptance, and we must recognize and address this issue in light of the New Rhetorical perspective of argument, which emphasizes audience. We will come back to this question in Chapter 5 of this work and develop an evaluative framework of argument.

Schellens' criticism can be extended to arguments establishing the structure of the real and the preferable, although he pays attention only to the dismissal of arguments based on the structure of the preferable. Given the Project's emphasis of the value-laden discourse of argumentation, and given the Project's treatment of preferable premises as well as real ones, it is surprising that the Project focuses only on arguments based on and establishing the structure of the real, but dismisses arguments based on and establishing the structure of the preferable. Schellens' original criticism and its extension reveals that the Project incompletely covers argumentation using preferable premises; therefore, his criticism is worthy of our attention.

In responding to Schellens' criticism, we must admit the lack of clarity of the classification of argumentation schemes presented in the New Rhetoric Project. While the Project distinguishes the real from the preferable in dealing with premises, it confounds these two categories by discussing the double hierarchy argument as a subcategory of arguments based on the structure of the real. At the beginning of the section discussing the double hierarchy argument, Perelman and Olbrechts-Tyteca remind us of the distinction: "Hierarchies, like values, belong to the agreements which serve as premises to discourse. But hierarchies can also be the subject of argumentation; there can be discussion as to whether a hierarchy is well founded and where some of its terms belongs. One may wish to show why a particular term should occupy a particular place rather than another."¹⁵¹ This passage reiterates the connection between values and hierarchies, confirms that these two belong to the same class of premises, and recognizes that hierarchies have become the focus of controversy.

Although the Project classifies the double hierarchy argument as a subcategory of arguments based on the structure of the real, it can be classified differently. For example, if an

¹⁵¹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 337.

arguer uses an accepted hierarchy as part of the premise to advance a new hierarchy, the attempt can be classified as an argument based on the structure of the preferable because it is based on the existing hierarchy. Alternatively, the same attempt can be interpreted as an argument establishing the structure of the preferable because it attempts to construct a new hierarchy. Either way, the double hierarchy argument makes use of the preferable premise, rather than the real premise, and we can reasonably regard this as a type of arguments based on or establishing the structure of the preferable. While the New Rhetoric Project recognizes and discusses use of hierarchies for bridging premises and theses, it does not regard the double hierarchy argument as a subcategory of arguments based on or establishing the structure of the preferable. Instead, the Project treats it as a subcategory of arguments based on the structure of the real.

A case in point for the double hierarchy argument is argument *a fortiori*.¹⁵² “On the superiority of men to birds is based the argument *a fortiori* according to which ‘God, in as much as he cares for the sparrows, will not neglect reasonable beings, who are infinitely more dear to him.’”¹⁵³ This example of the argument *a fortiori* can be reconstructed in the premise-scheme-thesis structure as follows:

Premise: God cares for reasonable beings more than he does for sparrows.
Scheme: What belongs to that which is better is more worthy of choice.¹⁵⁴
Thesis: Men are superior to birds.

This example illustrates that an argument can start with a preferable premise and make use of a value-laden scheme in advancing a thesis concerning claims on value. Because of these features, this argument belongs to argument based on the structure of the preferable rather than

¹⁵² Argument *a fortiori* is discussed in Aristotle, *Topica*. Edited and Translated by E. S. Forster. (Cambridge, MA: Harvard University Press, 1960), 116a4-116b, 382-91.

¹⁵³ Perelman, *Realm of Rhetoric*, 102.

¹⁵⁴ Aristotle, *Topica*, 116b25-30, 389.

argument based on the structure of the real because it makes use of the existing hierarchy between more and less reasonable beings. From this example and others discussed in the New Rhetoric Project concerning double hierarchies, we can conclude that Schellens' criticism on the New Rhetoric Project's failure to discuss arguments based on the structure of the preferable has already been anticipated and answered by the Project, although the Project confounds arguments based on the structure of the real and the preferable.

The issue of sub-classifying association may appear to be beyond the scope of this work, given this work's focus on dissociation. However, Schellens' criticism has some important implications for this dissertation. As has been described, dissociative arguments divide a single entity and arrange the divided entities according to a hierarchy, such as dividing peace into apparent and true peace and placing greater value on true peace than apparent peace. If the dissociative argument makes use of the existing value hierarchy, then it is an argument based on the structure of the preferable. If the same argument attempts to establish a new hierarchy, then it is an argument establishing the structure of the preferable. In short, the double hierarchy argument may well constitute a vital part of dissociation, and the advance in our understanding of the double hierarchy argument may shed light on dissociation. At the very least, Schellens' criticism calls our attention to the need for more research on the classification of arguments based on the structure of the preferable and arguments establishing the structure of the preferable.

3.5 SUMMARY OF THE CHAPTER

This chapter has examined predication of the scheme, proposed and defended a new classification framework of argument based on the New Rhetoric Project, discussed the

relationship between the framework and argumentation schemes proper, and addressed criticisms raised by Kienpointner, Eemeren, Grootendorst and their colleagues and Schellens. As a general pattern of inference that brings the audience to the thesis, schemes help change the level of adherence and transfer the audience members' adherence from the premise to the thesis. Based on the Project's reference to self-deliberation as argumentation, and other research by Blair and Billig, the present work has defended the thesis that schemes can be predicated of reasoning (the mental act of inferring) as well as argument (the symbolic act of providing reasons for and against a contentious point). The issue of the predication of the scheme has expanded the scope of the New Rhetoric Project to the theory of reasoning as well as the theory of argumentation, although it is still not clear whether the Project covers some or all of the theory of reasoning.

After having discussed the issue of predication, the present work has proposed and defended a four-partite classification of argument, based on association, dissociation, breaking connecting links and re-confirming connecting links. Although the New Rhetoric Project does not discuss re-confirming connecting links, it is justified on the basis of symmetry: since association and dissociation are complimentary and the latter has breaking connecting link as its pair, association must have re-confirming connecting links as its pair. These four categories collectively explain different functions of argumentation schemes in bringing the audience to the thesis, but they cover more than just argumentation schemes. Each of the categories concerns premises, argumentation schemes, and theses in light of the audience members' adherence. Reconfigured this way, these four categories are consistent with the Project's emphasis on the centrality of the audience in argumentation, and explains different functions of premises, schemes, and theses upon the audience members.

In the proposed framework, association starts with the audience's epistemic adherence that the premises are constituted by different entities, and their adherence is modified by means of the scheme, which ends in a new adherence to the thesis unifying those entities. Dissociation starts with their epistemic adherence that the premises are constituted by a single entity, and their adherence is modified by means of the scheme, which ends in a new adherence to the thesis that sets up the sub-divided entities in a hierarchy. Breaking connecting link starts with the audience's mistaken epistemic adherence that the premises constitute a single entity, and their confusion is solved by means of the scheme, which ends in a new and correct epistemic adherence that the premise was, in fact, constituted by different entities in the first place. Re-confirming connecting links starts with the mistaken epistemic adherence that the premise is constituted by different entities, and their confusion is solved by means of the scheme, which ends in a new and correct epistemic adherence that the premise was, in fact, originally constituted by a single whole. The four-partite classification framework tells us about how premises, argumentation schemes and theses are understood in light of the audience members' epistemic adherence, and the scheme constitutes an important part, but not the whole story, of their adherence. Therefore, it would be a mistake to reduce the framework to the argumentation schemes, although the framework informs us about the scheme. This is why the same argumentation schemes, such as incompatibility, tautology or double hierarchy, are used both associatively and dissociatively. The four categories are not argumentation schemes per se, so the categories and schemes proper should be distinguished from each other.

After discussing these conceptual issues surrounding the classification of the argumentation schemes, this chapter has addressed three criticisms raised about the New Rhetoric Project's treatment of association and dissociation. Kienpointner has questioned the

necessity of the association-dissociation framework because one and the same scheme can be used as both association and dissociation. While he rightly understands that schemes proper are not equivalent to association and dissociation, dismissing dissociation fails to provide insight into the comprehensive framework of argument in which the audience plays a central role.

Eemeren, Grootendorst and their colleagues have criticized the Project because of the dual criteria of form and content used to subclassify association. This criticism is weak in that they do not develop its implications for the classification framework, and Warnick and Kline's empirical research is strong enough to counter this criticism. Given the empirical and conceptual research on the New Rhetoric Project's treatment of the schemes, the onus is on Eemeren, Grootendorst and their colleagues to sustain their thesis on the inadequacy of the dual criteria.

Schellens has criticized the Project for its failure to discuss arguments based on the structure of the preferable. He claims that the Project provides an account of arguments based on the structure of the real, but not based on the structure of the preferable. His criticism also implies that the Project deals with arguments establishing the structure of the real, dismissing arguments establishing the structure of the preferable. As Schellens states, the Project does not set up classes of arguments based on or establishing the structure of the preferable, although it discusses the double hierarchy argument under argumentation based on the structure of the real. A brief discussion of the double hierarchy argument is informative about this current research project because the double hierarchy argument covers the use of hierarchy and seems to be argument based on or establishing the structure of the preferable. Charitably read in light of Schellens' criticism, the Project anticipates and deals with arguments on the preferable without setting up specific categories. Despite this fact, we must acknowledge a certain lack of clarity in the New Rhetoric Project's classification system, and future research on argumentation schemes

and classification lists within the New Rhetoric Project would have to take Schellens' criticism seriously and provide an account covering arguments on the real and preferable premises.

4.0 DISSOCIATION RECONFIGURED

With the previous chapters having clarified what argument is and how a classification framework for argumentation schemes might take shape in the New Rhetoric Project, this chapter attempts to answer the third set of research questions driving the study: What is the conception of dissociation, or how can we adequately conceive of it? What are the general characteristics of dissociation and what are its subcategories? How can dissociation be analyzed adequately? What functions does it perform? In order to answer these questions, this chapter further discusses the relations between dissociation, association and breaking connecting links. Also, general characteristics of dissociation will be clarified, based on the New Rhetoric Project. After these attempts to explain dissociation in light of the other categories, we will see how dissociation is used in actual discourse and determine subcategories and specific argumentation schemes used in dissociative arguments. Finally, the chapter will attempt to answer two criticisms, one raised by M. A. van Rees: that definition is not argumentative speech act, and the other raised by Edward Schiappa: that dissociation entails a philosophically challenged conception of essentialism.

4.1 ASSOCIATION AND DISSOCIATION CLASSIFIED AND CONCEPTUALIZED

The discussion in the previous chapter identified dissociation as one of the four main categories for classifying and storing different argumentation schemes, along with association, re-

confirming connecting links, and breaking connecting links. Since dissociation is one of the main categories to store argumentation schemes, it is a mistake to reduce dissociation to argumentation schemes proper. The New Rhetoric Project has briefly discussed the particular argumentation schemes covered in the category of dissociation, such as incompatibility, tautology, hierarchy, and analogy, to name a just few. Since dissociation may start with an incompatibility or tautology that requires resolution, it usually encompasses these two schemes.¹⁵⁵ It advances a value hierarchy in subdividing an entity that is commonly accepted as a single whole, so resorts to either hierarchy or double hierarchy.¹⁵⁶ This breakdown, presented in the Project, helps support the contention that dissociation can be viewed as a storehouse for argumentation schemes or an argumentation complex composed of multiple schemes, rather than a single argumentation scheme such as causality or analogy.

While dissociation is a framework within which to store specific argumentation schemes, it reveals what adherence the constructed audience members have to the premise set, how general patterns of inference would link this adherence to the premise set with the thesis, and how the thesis arranges subdivided entities according to a hierarchy. According to the New Rhetoric Project and my own previous research built upon it, dissociation is conceptualized as follows:¹⁵⁷

¹⁵⁵ As we observed in the previous chapter, the New Rhetoric Project regards these two argumentation schemes as quasi-logical arguments. See Perelman and Olbrechts-Tyteca, *New Rhetoric*, 195-201, 216-7.

¹⁵⁶ Hierarchy is part of the premise concerning the preferable, and double hierarchy is a subtype of arguments based on the structure of reality. See Perelman and Olbrechts-Tyteca, *New Rhetoric*, 80-3, 337-45.

¹⁵⁷ The conceptualization of dissociation here is based on Perelman and Olbrechts-Tyteca, *New Rhetoric*, 411-59; Perelman, *Realm of Rhetoric*, 126-37; Konishi, “Dissociation and Its Relation to the Theory of Argument,” 638; “Conceptualizing and Evaluating Dissociation”, 797-9. While it is possible to advance a dissociative argument that subdivides the original entity X into more than two subdivisions, the current conception of dissociation describes dissociation with two subdivisions for the sake of explanation. For a similar Pragma-Dialectician’s take of dissociation, refer to Rees, *Dissociation*, 6.

- 1 The audience is constructed as conceiving of the premise X as a single entity.
- 2 X, assumed to be a single entity, is actually subdivided into two value-laden entities.
 - 2.1 X is divided into two entities X/X_I and X_{II} .
 - 2.2 According to the value hierarchy embedded in the criteria for differentiating X/X_I and X_{II} , X/X_I is assigned less value and X_{II} is assigned more.
- 3 Although X is assumed to be a single entity, it can be subdivided into X/X_I and X_{II} , with X_{II} being more important than X/X_I (from 1, 2).

Figure 8. Elements of dissociation

The first point above describes the constructed audience members' adherence to the premise X. The starting point of the above argument ought to be something that is commonsensically acceptable as a single entity. If the acceptance as a single entity does not reflect a commonsensical understanding of X, then X could be a starting point for breaking connected links, but not for dissociation. This starting point may well contain an incompatibility or tautology, which would not make sense without subdividing a certain conception within the premise. When seemingly nonsensical statements as 'Business is business,' or 'A penny is a penny' are offered, we attempt to make sense of them by subdividing 'business' or 'penny'.

The second element of the definition of dissociation concerns the steps through which a conceptual subdivision is offered and defended and separate values are assigned to the subdivided entities. The original entity X is subdivided into X/X_I and X_{II} , as in, for example, 'peace/apparent peace' and 'true peace.' According to the New Rhetoric Project, this process of subdivision prototypically resorts to the use of "philosophical pairs" such as "means/end; consequence/fact (or principle); act/person; accident/essence; occasion/cause; relative/absolute; subjective/objective; multiplicity/unity; average/norm; individual/universal; particular/general;

theory/practice; language/thought; letter/spirit.”¹⁵⁸ The philosophical pair consists of what the Project calls “term I” and “term II.” Term I is closely linked with the original starting point of dissociation, which a constructed audience would regard as a single entity. Term II, in contrast, is an explanation in light of which division is established in the original entity. In other words, term II dissociates the original entity X into X/X_I and X_{II} . Not only does term II explain how and why X is divided into two entities, but it also establishes a norm that the entity dissociated ought to satisfy. Thus an X/X_I that does not satisfy the norm will have a negative value, whereas an X_{II} that satisfies the norm will have a positive value.¹⁵⁹ In short, these philosophical pairs introduce a value hierarchy into the starting point X, according to which X is subdivided.

Some pairs for subdividing the original entity are presented without further defense because they are acceptable to the constructed audience. Dissociative arguments resorting to these acceptable pairs are based on the structure of the preferable. For example, the philosophical pair ‘apparent/real,’ when used to discuss distinctions between the apparent meaning of a philosophical text and its real meaning, would be acceptable to an audience constructed by arguers because the apparent-real pair is so common in philosophy that the audience would likely value the real more than the apparent. Therefore, the pair does not usually require further defense.¹⁶⁰

Unlike the apparent-real pair, certain pairs for subdividing an original entity are not acceptable without defense to the constructed audience; in those cases, arguers must offer further

¹⁵⁸ Perelman, *Realm of Rhetoric*, 130; Perelman and Olbrechts-Tyteca, *New Rhetoric*, 420. Just before this passage in *Realm of Rhetoric*, Perelman states that these pairs are influenced by Western metaphysical thought, revealing his commitment to relativism. The next chapter will discuss how a relativistic criterion of reasonability in argument evaluation can be defended.

¹⁵⁹ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 416; Perelman, *Realm of Rhetoric*, 126-8.

¹⁶⁰ Of course the arguer has to justify that her or his reading of the text reflects the real, but not the apparent, meaning. However this issue is about the applicability of the apparent-real pair to the text in question, but not the tenability of the apparent-real pair per se. The point here is whether the apparent-real pair is acceptable without further defense.

lines of support to defend the proposed pair. Since the proposed pair can transform existing value hierarchies, the dissociative arguments resorting to the pairs of this class would establish the structure of the preferable.¹⁶¹ For example, imagine someone working for a prestigious hotel who justifies his harsh treatment of poorly dressed customers by asserting that their appearance represents her or his real nature, and that he is right in assuming that they could not pay for a room. In this case, the hotel worker attempts to transform the apparent-real pair, either valuing appearance over reality or reducing reality to appearance. Since the act of valuing the apparent over the real is not so common, the hotel worker may seek to justify this real-apparent pair by providing further lines of support.

The need for providing further support for the hierarchy presented in dissociation brings us again to the criticism that Peter Jan Schellens advanced against the New Rhetoric Project. In his view, the Project deals mainly with premises concerning the real and dismisses premises concerning the preferable, as evidenced by the subcategories of association. Association addresses arguments based on and establishing the structure of the real, but does not discuss arguments based on and establishing the structure of the preferable.

While we must admit that Schellens correctly understands the New Rhetoric Project's insufficient treatment of 'preferable' premises, the previous examples reveal that hierarchies used in dissociation can either be acceptable without further support or must be defended with further lines of support. Therefore, there must be dissociative arguments based on the structure of the preferable and dissociative arguments establishing the structure of the preferable.

¹⁶¹ The New Rhetoric Project specifically discusses how value hierarchies are transformed by philosophical pairs in Perelman and Olbrechts-Tyteca, *New Rhetoric*, 426-36. It also discusses how Spinoza and Marx separately attempted to change existing philosophical pairs in Perelman and Olbrechts-Tyteca, *New Rhetoric*, 421; Perelman, *Realm of Rhetoric*, 130.

Based on the discussion in Chapter 3, the double hierarchy argument has been reclassified as an instance of associative arguments based on the structure of the preferable, so there could be associative arguments that make use of the preferable premise as well as the real premise. To reiterate the description up to this point, association and dissociation are further subdivided into the following subcategories, which can be composed of specific argumentation schemes:¹⁶²

Main category	Subcategories	Argumentation schemes proper
I. association	A. quasi-logical arguments	incompatibility, identity, definition, tautology, rule of justice, reciprocity, etc.
	B. arguments based on the structure of the real	causal argument, argument from authority, etc.
	C. arguments establishing the structure of the real	argument by example, analogy, metaphor, etc.
	D. arguments based on the structure of the preferable	double hierarchy argument
	E. arguments establishing the structure of the preferable	
II. dissociation	A. quasi-logical arguments	tautology, incompatibility, definition ¹⁶³
	B. arguments based on the structure of the preferable	double hierarchy argument
	C. arguments establishing the structure of the preferable	analogy ¹⁶⁴

Figure 9. Association and dissociation and their subcategories

As we observe in the subcategories and specific argumentation schemes of association above (I-A, I-B, I-C, I-D, and I-E), we can speculate, by symmetry, that arguments based on the

¹⁶² The New Rhetoric Project does not address how breaking connecting links is related to the real premise and the preferable premise; neither does it deal with re-confirming connecting links and its relation to different types of premises. While these are important research topics for providing a more complete picture of argumentation schemes in the New Rhetoric Project, the current work only recognizes its significance and calls readers' attention to it without pursuing the issue further.

¹⁶³ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 444-50.

¹⁶⁴ Perelman and Olbrechts-Tyteca state that it is possible to regard any analogy as a dissociation in *New Rhetoric*, 429.

structure of the preferable (II-A) and arguments establishing the structure of the preferable (II-B) are comprised of their own argumentation schemes. However, deciding *a priori* which argumentation schemes belong to which subcategories of dissociation without reference to actual examples would depart from the New Rhetoric Project's commitment to ground theory in actual practices and examples of argumentation on values and practical matters. At this point, therefore, suffice it to say that any scheme that attempts to subdivide an entity and defends or establishes a hierarchy can function dissociatively. In analyzing examples of dissociation, this chapter will attempt to determine which specific argumentation scheme is used in dissociation to better clarify subcategories of dissociation. While the current work does not claim to provide an exhaustive treatment of dissociation, we will return to the issue of classification after discussing dissociative arguments used in philosophical and political discourse as well as more mundane communicative situations.

The third element of the definition of dissociation concerns a conclusion drawn from the elements 1 and 2 (Figure 8) that the commonsensical, prevailing conception of the entity X held by a constructed audience requires modification with value-laden subdivisions. While the newly-offered, subdivided entities are still united loosely by the original entity X, they are distinguished from each other, and the proposed differences between X/ X_I and X_{II} take precedence over their commonalities. For instance, while apparent meaning and real meaning of a text constitute different ways of reading the text, the distinctions between two readings are more important than the point that they are both readings. By taking these three steps from starting premise to thesis, dissociation attempts to transform a constructed audience's view of the starting premise concerning an entity by subdividing it and setting the subdivided entities in a hierarchy.

4.2 USES OF DISSOCIATION IN REASONING AND ARGUMENT

Although the foregoing discussion in the previous chapter conceptually distinguished association, dissociation, breaking connecting links, and re-confirming connecting links, this conceptual distinction may be difficult to make in actual practice. The New Rhetoric Project recognizes the practical difficulty in establishing the distinction, and states that association and dissociation are “complementary and are always at work at the same time.”¹⁶⁵ The Project also recognizes the difficulty of distinguishing between dissociation and breaking connecting links in practice.

At first glance, the difference between breaking connecting links and dissociation of concepts seems a profound and immediately discernible one, but actually this distinction, like the other so-called differences of nature, may be a matter of much controversy. Depending on whether the connecting links between elements are regarded as “natural” or “artificial,” as “essential” or “accidental,” one person will see a dissociation where another sees only the breaking of a connecting link.¹⁶⁶

Because the Project recognizes the practical difficulty of distinguishing between association, dissociation, and breaking connecting links, care must be taken when examining argumentative texts and determining to which categories a given argument belongs.

As a case in point to show the practical difficulties of analyzing an argumentative text and identifying what category of argument is being used, consider an argumentative exchange between a U.S. Tenth Army contingent and a Japanese military officer that arose immediately after World War II about whether the Amami Islands, located halfway between Okinawa and Kyushu, were part of Ryuku, now Okinawa, or Kagoshima.

On September 22, 1945, a landing craft holding a ten-person contingent of American forces from the U.S. Tenth Army arrived in Hedono on the island of Tokunoshima, almost halfway between Okinawa and Amami. Its task was to

¹⁶⁵ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 190.

¹⁶⁶ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 412.

affect the disarmament of the Amami Islands, including the signing of a surrender document.

Symbolic of problems that would emerge over the coming months and years with the geographical and historical understanding of the islands, and the Japanese Commanding Officer, Maj. Gen. Takada Toshisada, was about to sign the Surrender Agreement, he noticed that the Amami Islands were incorrectly written as Northern Ryukyu (*Hokubu Ryukyu*). Putting down his writing instrument, Takada explained that “the Amami Islands were *not* the Northern Ryukyu Islands.” “It must be made perfectly clear now,” he continued, “that the Amami Islands belong to Kyushu and Kagoshima Prefecture.” When his U.S. counterparts indicated through an American-born Nisei translator that they did not agree due to their own maps describing Amami as the Northern Ryukyus, Takada announced that he would not sign the document as it was, restating that Amami was a part of Kagoshima Prefecture. After a heated argument and long stand-off, the United States finally agreed to contact Gen. Joseph W. Stilwell at Tenth Army Headquarters in Okinawa. Stilwell approved the revision of the text, and Northern Ryukyu was changed to *Amami Gunto – Kagoshima Ken*, as first requested by Takada.¹⁶⁷

This dialogic exchange between the U.S. Tenth Army and a Japanese counterpart shows a clash of two theses. The U.S. side argued that the Amami Islands were part of Okinawa and were thus labeled as Northern Ryukyu, whereas the Japanese side argued that the islands were part of Kyushu and Kagoshima Prefecture.¹⁶⁸ This exchange could be seen as containing association, dissociation or breaking connecting links, which poses practical challenges to an argument critic. Extending the analysis provides an opportunity to clarify how these concepts play out in practical contexts.

The argument advanced by the U.S. military officer is associative in that it attempts to link two different entities—the Amami Islands and Ryukyu—together. The officer regards the Amami Islands as Northern Ryukyus, partly based on the description given in the map being

¹⁶⁷ Robert E. Eldridge, *The Return of the Amami Islands: The Reversion Movement and the US-Japan Relations*. (Lanham, MD: Lexington Books, 2004), xv-xvi.

¹⁶⁸ A prefecture (*ken*) in Japan is equivalent to a state in the U.S. or a province in Canada. Okinawa is the southernmost prefecture in Japan, and Kagoshima is the second southernmost. TV programs in Japan sometimes use ‘Okinawa and Kyushu’ or ‘Kyushu.’ In the latter phrase, Okinawa is included as a part of Kyushu—the southernmost region and a group comprised of several prefectures, equivalent to regions such as the Pacific States, the Midwest States, or the Atlantic States.

carried by an American-born Nisei translator. More specifically, this argument resorts to a scheme for an argument scheme based on testimony, thereby advancing a thesis associating the Amami Islands with Ryukyu. The U.S. military officer's argument can be analyzed in the premise-scheme-thesis structure in the following way:

Premise: The map that the U.S. officer is carrying states that the Amami Islands are Northern Ryukyu.

Scheme: What the published map states is trustworthy.

Thesis: Therefore, the Amami Islands are part of Ryukyu.

According to the discussion of the argumentative discourse in section 2 of the second chapter of this work, an argument consists of a set of premises, an argumentation scheme, and a thesis. Based upon the discussion, this current work will use an analytic framework according which arguments are placed in the premise-scheme-thesis structure in order to maintain consistency with the theoretical framework of the New Rhetoric Project.

In responding to the thesis advanced by the representative of the U.S. Tenth Army, Major General Takada advances the thesis that the Amami Islands are part of Kagoshima, rather than Ryukyu. His argument may well be regarded as an instance of breaking connecting links because it attempts to settle the mistaken epistemic adherence that the U.S. maintained regarding the status of the Amami Islands. In his memoir, Takada describes how the argumentative process developed between him and the American officer.

When I took a rest at the meeting spot and looked at the translation of the document given by Colonel Condon, it instructed that arms in Northern Ryukyu be given away. I told him, "I cannot give away the arms because Northern Ryukyu is out of my jurisdiction." [Note] The islands in this area used to be called Ryukyu Islands because the Amami Islands were part of the Ryukyu Kingdom's territory when the Kingdom was independent. The current name [of the islands in this area] is the *Nansei Shoto* (south western archipelagos), and Oshima County in Kagoshima Prefecture and Okinawa Prefecture are clearly distinguished. Now

Ryukyu is another name for Okinawa. My defense area therefore does not belong to Ryukyu.¹⁶⁹

In Takada's view, the American position assumes incorrect linkage between the Amami Islands and Ryukyu. He introduces a differentiation between Okinawa Prefecture and Kagoshima Prefecture based on administrative categories of Japan at the time and links the Amami Islands to Kagoshima Prefecture while connecting Ryukyu exclusively to Okinawa Prefecture. This way, he attempts to remind the U.S. Tenth Army of the division that existed between Amami and Ryukyu/Okinawa even before the argumentative negotiation and which they did not recognize. In classifying the Amami Islands, he resorts to an idea of descriptive definition, which indicates which "meaning is given to a word in a certain environment at a particular time."¹⁷⁰ Rather than appeal to historical conditions that the Amami Islands went through in relation to the Ryukyu Kingdom, Takada emphasizes the administrative ties between the islands and Kagoshima Prefecture in defending the geographical status of the islands. Since the argument emphasizes incorrect adherence of the U.S. Tenth Army to the status of the Amami Islands as Northern Ryukyu, this argument can be viewed as an instance of breaking connecting links. The argument can be broken down in the premise-scheme-thesis structure as follows:

Premise: "It is incorrect" to describe the Amami Islands as Northern Ryukyu and this position "will not appeal to the Japanese Army."¹⁷¹

Scheme: Oshima County in Kagoshima Prefecture and Okinawa Prefecture are distinct. Ryukyu is another name for Okinawa.

Thesis: I cannot give away the arms because Northern Ryukyu is out of my jurisdiction.

¹⁶⁹ Takada, Toshisada. *Unmei no Shimajima Amami to Okinawa* [Destiny's Islands: Amami and Okinawa], Reprint ed. (Kagoshima, Japan: Amamisha, 1965), 96, my translation.

¹⁷⁰ Drawing on Arne Naess, Perelman and Olbrechts-Tyteca explain normative definitions, descriptive definitions, condensed definitions, and complex definitions in *New Rhetoric*, 211.

¹⁷¹ Takada. *Unmei no Shimajima*, 97.

The same textual elements that embody Takada's position can be interpreted as an instance of dissociation because it contrasts two ways to understand the Amami Islands from historical or administrative points of view, sets up a hierarchy between the two viewpoints, and chooses the administrative point of view over the historical one. In this interpretation of the text, the American thesis associating the Amami Islands and Northern Ryukyu and the Japanese thesis associating the Amami Islands and Kagoshima Prefecture are two ways of understanding the Amami Islands historically and geographically. As the above quotation from Takada's memoir points out, the Amami Islands used to be part of Ryukyu Kingdom. This may well explain why the map carried by the American-born Nisei translator describes the Amami Islands as Northern Ryukyu. Understood from a historical perspective, the connection between the Amami Islands and Northern Ryukyu has some historical and cultural basis. It is, therefore, not an incorrect interpretation, but a reasonable one based on historical conditions.

However, because the Amami Islands had been part of Kagoshima Prefecture from the second half of the 19th century through to the end of World War II, the administrative perspective connecting the Amami Islands to Kagoshima Prefecture constitutes another reasonable interpretation. By emphasizing his own understanding of geographical and historical conditions of the Islands, Takada discredits the American interpretation in light of the goal of the argumentative situation. Since the disarmament of the Japanese Army is the goal of the argumentative exchange between Takada and the U.S. Tenth Army, the historical perspective associating the Amami Islands with Northern Ryukyu is unconvincing to the Japanese Army. In contrast, the administrative perspective would lead to the desired end of disarming the Japanese Army in the area. This way, the Amami-as-Kagoshima thesis is more cogent than the Amami-as-Ryukyu thesis in this particular argumentative situation because of the potential consequences

the former would bring about. In other words, the scheme used in this interpretation is pragmatic argument, or argument from the consequence. This dissociative argument endorses an association between the Amami Islands and Kagoshima Prefecture, thereby confirming Perelman and Olbrechts-Tyteca's statement that association and dissociation imply each other. This interpretation of the text can be reconstructed in the premise-scheme-thesis structure in the following way:

Premise: The U.S. Tenth Army adheres to the understanding that the Amami Islands are Northern Ryukyu.

Scheme: While the Amami Islands can historically be regarded as Northern Ryukyu, they ought to be viewed as part of Kagoshima Prefecture for the purpose of carrying out disarmament of the Japanese Army stationed on the Amami Islands.

Thesis: The Amami Islands are classified as part of Kagoshima Prefecture, rather than Northern Ryukyu.

To reiterate the foregoing descriptions, the New Rhetoric Project correctly identifies practical difficulties in determining the categories of argumentation used in the argumentative text. The argument advanced by the American officer can be viewed as an instance of association linking the Amami Islands and Kagoshima Prefecture. Takada's argument can be viewed as an instance of breaking connecting links that reveals the incorrect association between the islands and Ryuku and Okinawa by the U.S. Tenth Army; or an instance of dissociation that sets up a hierarchy between the Amami-as-Ryukyu thesis and the Amami-as-Kagoshima thesis. Whatever the case may be, this example reminds us that the argument critic must be careful in determining the classificatory type of argument employed in an argumentative text.

Aside from the practical difficulties of determining the classificatory type of an argument, this example teaches us another important lesson about the significance of argument involving definitive theses at the socio-political level. Definition is not merely a matter of words and phrases; it can shape the lives of real people whose circumstances will be directly affected by the

influence of particular definitions of these words and phrases. In other words, definitional disputes can have substantive and material implications for our social lives. In the case above, if the U.S. Tenth Army had succeeded in classifying the Amami Islands as Northern Ryukyu, the fate of these islands may have turned out much differently. Although the Amami Islands were returned to Japan in 1953, due to a successful social movement assisted by people in Kagoshima Prefecture, Okinawa's return to Japan did not become reality until 1972. If the Amami Islands had been classified as Northern Ryukyu as a result of the argumentative negotiation, the social, political, and economic realities of the Amami islanders may have evolved in a different fashion.¹⁷² Takada recognizes this potential consequence and states:

The Amami Islands are major islands of Oshima County, Kagoshima Prefecture. The map carried by the U.S. Army writes Northern Ryukyu on the Amami Islands. In Japan Ryukyu refers to Okinawa. Because of this difference arose some confusion.

If the map carried by the U.S. Army had not distinguished the Amami Islands and Ryukyu, the U.S. Army could have occupied Amami Oshima; for the United States wanted Oshima Channel fairly strongly for some time. If the U.S. Army had thought that they could have occupied Amami Oshima as a result of occupying the mainland of Okinawa based on the description of the map as Northern Ryukyu, this mistake was a luck given from up the heaven for Japan – particularly for Amami.¹⁷³

While the New Rhetoric Project emphasizes the significance of dissociation as employed in philosophical thinking,¹⁷⁴ we must recognize the significance of definitional argument in practical matters because of the substantive and material consequences the outcomes of such arguments pose for our lives.

¹⁷² In *Defining Reality*, Edward Schiappa examines the socio-political dimensions of defining realities. For example, chapter three of the book is dedicated to an analysis of dissociation as used in defining the word 'death.'

¹⁷³ Takada, *Unmei no Shimajima*, 95, my translation.

¹⁷⁴ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 414.

In a second example, we deal with Perelman's remarks on rhetoric and see how he attempts to distinguish rhetoric as promoted by the New Rhetoric Project from rhetoric as it was understood in twentieth century Europe. In the concluding part of chapter eleven of *Realm of Rhetoric*, which devoted to dissociation, Perelman states:

We end this chapter by noting that rhetoric, thought of as *behavior* and *artifice*, and as opposed to the romantic's battlehorses *sincerity* and *naturalness*, has been the object of attacks which Jean Paulhan has called "terrorist." Can we not reply to these critics by showing that while their criticism is valid in regard to a static, formalistic, and Scholastic rhetoric, it has no bearing on a persuasive rhetoric, a dynamic adaptation to audience of all sorts?¹⁷⁵

Addressing these attacks on rhetoric, Perelman subdivides rhetoric into two types: a static, formalistic, and Scholastic rhetoric, on the one hand, and a persuasive rhetoric, on the other. The 'philosophical' pair used here is static/persuasive and dynamic. Static rhetoric is linked to the attacks of rhetoric as behavior and artifice and is assigned the status of term I. In contrast, persuasive rhetoric, dynamically adapting to all sorts of audience, is assigned the status of term II. Attempting to revitalize the discredited discipline of rhetoric as argumentation in French-speaking European countries in the twentieth century, Perelman defends the legitimacy of rhetoric as argumentation and shows that the attacks do not apply to rhetoric as developed in the New Rhetoric Project. With the philosophical pair of static/persuasive and dynamic, he sets up a hierarchy between a static rhetoric and a dynamically persuasive rhetoric and concludes that the attacks apply to static rhetoric but not to the rhetoric developed in the New Rhetoric Project. Perelman, therefore, shows how rhetoric can be subdivided, although critics of rhetoric make assumptions regarding its unity.

A potential question arises, however, regarding the interpretation of the above text as dissociation: is it acceptable to regard rhetoric unitarily, as behavior and artifice and as the object

¹⁷⁵ Perelman, *Realm of Rhetoric*, 137.

of attack? If the answer is ‘yes,’ then the starting point is one of dissociation; if the answer is ‘no’ and rhetoric could be regarded as dynamically persuasive, as well as static, when *Realm of Rhetoric* was published, then the starting point already consists of subdivided entities and the argument is an instance of breaking connecting links. On the one hand, an audience in Europe, where, to intellectuals, rhetoric evokes empty and flowery words and strange and incomprehensible figures,¹⁷⁶ would find the idea of rhetoric as argumentation novel, and would categorize the above passage as a dissociative argument. On the other hand, an audience with a background in communication studies in the United States would likely accept the subdivision of rhetoric, even without further support. For this latter type of audience, the passage merely makes explicit the already existing distinction within rhetoric, and the passage constitutes breaking connecting links, rather than dissociation. In short, depending on who reads the text, an argument can be classified differently as dissociation or as breaking connecting links. This is another case that requires careful reading on the part of a critic or evaluator of the argument.

In light of Perelman and Olbrechts-Tyteca’s recognition of difficulties involved in distinguishing dissociation and breaking connecting links in practice, we can expect some borderline cases. However, it must be noted that *La Nouvelle Rhetorique* and *L’Empire Rhetorique* were originally written in French and, in Perelman’s view, their intellectual readers likely regard rhetoric as empty, flowery words. In addition, the philosophical pair of ‘static/persuasive and dynamic’ in the above passage is linked to a hierarchy according to which the latter is exempt from the attacks and thus valued more than the former. Because this value-laden distinction is a key feature of dissociation, the above passage, addressed to a European

¹⁷⁶ Chaim Perelman, *L’Empire Rhetorique: Rhetorique et Argumentation*. (Paris: Vrin, 1977), 7. Because the preface of *L’Empire* has not been translated into English translation of the work, *Realm of Rhetoric*, I draw on Masashi Miwa’s Japanese translation of the same work, *Settoku no Ronrigaku: Atarashii Rhetorikku* [Logic of Persuasion: New Rhetoric] Japanese translation of Chaim Perelman, *L’Empire Rhetorique*. Translated by Masashi Miwa (Tokyo: Risosha, 1980), 9.

audience, can be read as an instance of dissociation. In summary, the above passage can be placed in the premise-scheme-thesis structure in the following manner.

Premise: Rhetoric has been an object of attacks.

Scheme: Rhetoric can be divided into static rhetoric and persuasive rhetoric dynamically adaptable to all sorts of audience. While the attacks on the former are valid, they do not apply to the latter that better reflects the New Rhetoric Project.

Thesis: Ongoing attacks of rhetoric have no bearing on the New Rhetoric Project.

This important distinction between dissociation and breaking connecting links can be further elucidated via reference to another example concerning the Greek philosopher Isocrates. Discussing disputation, astronomy and geometry, he concludes that they are not areas of philosophy because they do not help people in discourse-making or taking action. Instead, Isocrates called them “a gymnastic of the mind and a preparation for philosophy.”¹⁷⁷ Based on this judgment he advances the following statement:

Now I have spoken and advised you enough on these studies for the present. It remains to tell you about “wisdom” and “philosophy.” It is true that if one were pleading a case on any other issue it would be out of place to discuss these words (for they are foreign to all litigation), but it is appropriate for me, since I am being tried on such an issue, and since I hold that what some people call philosophy is not entitled to that name, to define and explain to you what philosophy, properly conceived, really is. My view of this question is, as it happens, very simple. For since it is not in the nature of men to attain a science by the possession of which we can know positively what we should do or what we should say, in the next resort I hold conjecture to arrive generally at the best course, and I hold that man to be a philosopher who occupies himself with the studies from which he will most quickly gain that kind of insight.¹⁷⁸

In this autobiographical passage, ranging from his self-defense against a legal charge to him to his theoretical and pedagogical and orientations, Isocrates sees some confusion in the conception of philosophy and attempts to resolve it. He argues that, while there is a broad agreement that

¹⁷⁷ Isocrates. “Antidosis” in *Isocrates*, vol. 2. Translated by George Norlin. (Cambridge: Harvard University Press, 1929), 333.

¹⁷⁸ Isocrates, “Antidosis,” 335.

philosophy means love of knowledge, philosophy includes natural philosophy, formal science, practical philosophy, and the practices of rhetoricians and sophists. Simply put, the boundary of the discipline of philosophy is contested.¹⁷⁹ Addressing ancient Greeks exposed to the ideas of natural philosophers, Plato and sophists, Isocrates introduces what philosophy, properly defined, really is. In subdividing philosophy, he does not explicitly resort to a philosophical pair, but his use of ‘properly’ and ‘really’ implies the very version of philosophy he endorses, while dismissing other competing conceptions of philosophy as represented by preparations for philosophy such as disputation, astronomy and geometry. In these opposing ideas, what does not qualify as philosophy is mastery of science, through which we know what humans should do or say. In contrast, philosophy properly defined, designated as term II, focuses on gaining some insight into conjecture in order to guide humans along the best course of action and discourse-making. Between the science of action and discourse-making and conjecture guiding the best course of action and discourse-making, Isocrates concludes that the latter ought to gain presence in the minds of Greek audiences of the time.

Regarding the conception of philosophy as the starting point of the argument, we can safely presume that there existed different ideas of philosophy at the time, based on the writings of natural philosophers, pre-Socratic philosophers, sophists, Plato, Aristotle, and Isocrates.¹⁸⁰ Philosophy was interpreted differently by different lovers of knowledge, so an argument could be made against the unity of the starting point. Philosophy had no agreed-upon definition when Isocrates produced this discourse; his argument merely sets up a hierarchy among pre-existing, competing conceptions. Because his argument does not presuppose the unitary conception of

¹⁷⁹ David M. Timmerman and Edward Schiappa examine the conceptual disputes over the word “philosophy” in Isocrates’ time in *Classical Greek Rhetorical Theory and the Disciplining of Discourse*. (Cambridge: Cambridge University Press, 2010), 43-66.

¹⁸⁰ Timmerman and Schiappa, *Classical Greek Rhetorical Theory*, 44-6.

philosophy, it may be argued that this text is not an instance of dissociation. Yet even in light of the fact that competing conceptions of philosophy existed at the time, we can still defend the interpretation of this passage as an instance of dissociation. The very fact that competing conceptions of philosophy co-existed suggests the existence of incompatibilities among the conceptions held by natural philosophers, sophists, rhetoricians, Platonic philosophers and Aristotelians. In the passage above, the science of action and discourse-making is, in fact, incompatible with conjecture of action and discourse-making. As a result, if one conception of philosophy is acceptable to audience members, then the other will be unacceptable to them. In this rhetorical situation, Isocrates must have recognized these different versions of philosophy, as he attempted to create presence in the mind of the audience regarding what properly-defined philosophy looks like according to the hierarchy, placing philosophy as conjecture to guide actions above rival conceptions. Starting with a prominent sense of philosophy, or science of human action and discourse-making, and judging it to be a preparation for philosophy, he paves the way for the notion of properly-defined philosophy, thereby resolving incompatibilities between the two competing conceptions of philosophy. Isocrates resorts to a pragmatic argument, dismissing rival conceptions of philosophy. The argument can be conceived of according to the premise-scheme-thesis structure in the following way:

Premise: Philosophy has been conceived of as science of training of the mind.

Scheme: Properly-defined philosophy is conceived of as conjecture guiding action and discourse-making, rather than science of action and discourse-making. The conception of philosophy as science is of little help to people in action or discourse-making and ought to be regarded as preparation for philosophy.

Thesis: Philosophy, really, is conjecture of action and discourse-making.

In the next philosophical/theoretical text, Ralph Johnson and J. Anthony Blair, two leaders of the informal logic movement, attempt to dissociate informal logic from logic, thus

establishing informal logic as a legitimate field of inquiry in philosophy.¹⁸¹ At the outset, they state that: “Logic might be said to be that discipline which articulates and refines the standards (and their theoretical foundation) of right and wrong in matters of reasoning and argumentation.”¹⁸² This general conception of logic is almost the same as that offered by Copi: “Logic is the study of the methods and principles used to distinguish good (correct) from bad (incorrect) reasoning.”¹⁸³ Given that the definition offered by Johnson and Blair is quite similar to the one offered in one of the best-selling logic textbooks on the market, we can presume that their conception of logic was acceptable to their audience, mainly composed of philosophers.

After discussing Aristotle’s influence over the development of logic, they refer to Frege and call our attention to how he transformed logic and set up some basis on which to make their case regarding informal logic:

There is no point in rehearsing here all the developments in logic since 1879 [when Frege published *Begriffsschrift*]. What does require emphasis is simply this. When one speaks of the spectacular development of logic over this period, one is quite clearly referring to formal logic and its many relatives: semantics, pragmatics, metalogic, etc. In this progress, informal logic has not, so far, been a participant. Thus it is possible to say now about informal logic, the very same thing that might have been said about formal logic before Frege’s 1879 work: there has not been any significant development since Aristotle.

Perhaps this statement seems bold. But we direct attention to the fact that Kneale and Kneale’s landmark history, *The Development of Logic*, contains not a single mention of informal logic and scarcely any treatment of topics related to it. We are not suggesting that there is a lacuna in the Kneales’ work. On the contrary, the point is that the conspicuous absence of treatment of informal logic in their work testifies to its undeveloped state.

Since 1953, however, there have been signs that the situation is changing and that informal logic has begun to take its place alongside formal logic as an independent branch of logic.¹⁸⁴

¹⁸¹ Ralph H. Johnson and J. A. Blair, “The Recent Development of Informal Logic” in *The Rise of Informal Logic: Essays on Argumentation, Critical Thinking, Reasoning and Politics*, 2-31 (Newport News, VA: Vale Press, 1996).

¹⁸² Johnson and Blair, “Recent,” 4.

¹⁸³ Irving M. Copi, *Introduction to Logic*, 5th edition. (NY: Macmillan Publishing, 1978), 3.

¹⁸⁴ Johnson and Blair, “Recent,” 4-5.

In the first paragraph, Johnson and Blair present a short history of development of logic since Frege, in which logic has been equated with formal logic and its relatives. Since informal logic has not been a participant in this development, they conclude that informal logic has not developed since Aristotle's *Topics* and *De Sophisticis Elenchis*, just as formal logic had not been founded before Frege's work. In the second paragraph, they refer to Kneale and Kneale's monograph on the history of logic as a line of support for the underdeveloped state of informal logic. In their first two paragraphs, they set up the starting point of dissociation by associating logic and formal logic and its relatives as well as describing the undeveloped state of informal logic. In the final paragraph of the passage, the phrase "alongside formal logic" suggests that Johnson and Blair believe that informal logic can claim equal status with formal logic as another sub-branch of logic, rendering formal logic no longer equivalent to logic, but reduced to sub-branch status. Although specific key features have not yet been ascribed to formal or informal logic in this passage, there is a clear attempt to differentiate informal logic and formal logic within logic.

Immediately after the passage above, Johnson and Blair start to ascribe certain features to informal logic:

Simply put, our conception is that informal logic is that area of logic (not yet fully canonized as a discipline) which attempts to formulate the principles and standards of logic which are necessary for the evaluation of argumentation. We take this to include not only the development of procedures and techniques for appraising arguments but also the articulation of supporting theory.¹⁸⁵

Since their initial conception of logic and Copi's definition of logic both refer to matters of reasoning and argument, their working conception of informal logic may not clearly dissociate informal logic from logic or formal logic. However, reviewing monographs, journal articles, and

¹⁸⁵ Johnson and Blair, "Recent," 5.

texts based on this working definition, they crystallize problems and issues involved in informal logic: (1) the theory of logical criticism, (2) the theory of argument, (3) the theory of fallacy, (4) the fallacy approach versus the critical thinking approach, (5) the viability of deductive/inductive dichotomy, (6) the ethics of argumentation and logical criticism, (7) the problem of assumptions and missing premises, (8) the problem of context, (9) methods of extracting arguments from context, (10) methods of displaying arguments, (11) the problem of pedagogy, (12) the nature, division and scope of informal logic, and (13) the relationship of informal logic to other inquiries.¹⁸⁶

As a distinctive issue inherent to informal logic, Johnson and Blair mean by the theory of argument “the attempt to formulate a clear notion of the nature of argument which is not beholden to formal logical or proof-theoretic models, and to develop principles of criticism and reasoning which come closer to shedding light on natural argumentation than do those of formal logic.”¹⁸⁷ In this short passage, they contrast key features of informal logic and formal logic: informal logic deals with the nature of natural argumentation and principles of criticism, whereas formal logic deals with the nature of argument, based on formal logical or proof-theoretic models.¹⁸⁸ Later in the same article, they further develop a notion of natural argument(-ation). Natural argument uses real examples, instead of invented or artificial ones, and informal logic is introduced as logic of natural argumentation not exhausted by proof theoretic models in analysis and evaluation. These features differentiate informal logic from formal logic and its relatives,

¹⁸⁶ Johnson and Blair, “Recent,” 27-9.

¹⁸⁷ Johnson and Blair, “Recent,” 10.

¹⁸⁸ Johnson commented that the article was, not an argumentative but, a descriptive piece of the state of art of informal logic in 1979 when I first presented this analysis at the OSSA conference in 2003. While I accept his position, their text can be interpreted as an attempt to clarify the status of informal logic and argue for its place in philosophy. Even if the text is not meant to be ontologically argumentative, it can be viewed as methodologically argumentative because reasons are involved in dissociating informal logic from (formal) logic.

thereby creating a field of inquiry within philosophy in general and logic in particular. In support of informal logic as logic not exhausted by deduction and induction for analyzing and evaluating natural argumentation, Johnson and Blair refer to journal articles and textbooks and conclude that “analysis and criticism of argumentation that is worthwhile from a practical point of view cannot be viewed any longer as a minor subdivision of formal logic, and indeed it is time that it be incorporated as (at the very least) a semi-autonomous enterprise.”¹⁸⁹ Their reasoned discourse can be analyzed in the premise-scheme-thesis structure as follows.

Premise: Logic, a study of reasoning and argument, has been equated with formal logic and its relatives since Frege.

Scheme: Logic can be divided into formal logic and informal logic. The former uses proof-theoretic models in analyzing and evaluating reasoning and argument whereas the latter focuses on natural argument(-ation) and reasoning not reduced to deductive proof theoretic models.

Thesis: Informal logic better accounts for natural argument(-ation) than formal logic based on proof-theoretic models.

Having examined a few philosophical or theoretical texts in which dissociative arguments are used, let us now turn to texts that deal with public policy. The first example addresses U.S. Democrats’ criticism of House Republicans for their attempt to classify pizza as a vegetable in school lunches.¹⁹⁰ In this political controversy involving the definition of a serving of vegetables, Brad Woodhouse of the Democratic National Committee criticizes Washington lobbyists for redefining the term “vegetable” and classifying pizza as one during the Bush years. He also criticizes those lobbyists for objecting to the Obama administration’s commonsensical efforts to change the classification of pizza. Having read the mass email sent by Woodhouse, the author of an article published in *Politifact* then argues that Woodhouse’s take on the Republican lawmakers misses the position they are actually committed to.

¹⁸⁹ Johnson and Blair, “Recent,” 25.

¹⁹⁰ I thank my former student Nara Akihiro for bringing my attention to this controversy.

We asked the source of the e-mail, Brad Woodhouse at the Democratic National Committee, to back up his statement.

He sent US a CBS News/Associated Press article from Nov. 15, 2011, “Congress pushes back on healthier school lunches.” The topic? A spending bill that forces the U.S. Department of Agriculture to ignore a proposed change from the Obama administration about how to credit tomato paste. (Congress simply won’t fund implementation of the new rule.) The House and Senate both approved the bill Nov. 17, and the president signed it the next day.

The new law doesn’t mention pizza.

What it does is allow just two tablespoons of tomato paste to continue to count as a serving of vegetables. The USDA had proposed requiring a full half-cup of the concentrated tomato spread before it would count as a fruit or veggie – a standard “serving” by volume – far more than you’d find slathered on a slice o’ school cafeteria pizza.

(And, yes, we’re aware the tomato is technically a fruit. The federal regulations cover both fruits and vegetables, but most folks in this debate are referring to tomatoes as vegetables. Just roll with it.)¹⁹¹

This article criticizes Woodhouse for having misunderstood the proposed spending bill because, contrary to his claim, it does not refer to pizza, but the amount of tomato spread qualifying as a serving of vegetables. While Woodhouse adheres to the thesis that House Republicans and the bill they have proposed classify pizza as a vegetable, the actual House Republicans’ position and the bill refer to an amount of tomato paste that may or may not be related to pizza. After defending the classification of tomato paste as a vegetable from a nutritional point of view, the article reminds the audience that:

We should also note that the slices kids get at school aren’t exactly the greasy, meat-laden marvels they might pick up at a pizza parlor. Federal nutrition standards require that school meals get no more than 30 percent of their calories from fat, and less than 10 percent from saturated fat. Schwan Food Co., which makes 70 percent of school-lunch pizza, started adding protein and whole grains to crusts and pushing down fat and salt to meet school standards.

Not to mention, if that slice doesn’t have at least two tablespoons of tomato paste on it, it’s not going to fly. No creamy white or pesto pizza gets

¹⁹¹ “Republican lawmakers classified pizza as a vegetable for school lunches, Democrats say” *Politifact* (Tampa Bay, FL), November 22, 2011, <http://www.politifact.com/truth-o-meter/statements/2011/nov/22/democratic-national-committee/republicans-pizza-vegetable-school-lunch/> (accessed June 4, 2013).

automatic credit. (Well, unless that pesto's made from enough basil or spinach ... but we digress.)¹⁹²

Here, the article subdivides pizza according to types of sauce – tomato, cream, and pesto – and presents the idea that pizza may or may not count as a vegetable, depending on the sauce. It also claims that the pizza with tomato paste is fairly nutritious because it is not as greasy or meat-laden as the pizza sold at a pizza parlor. The article reveals that Woodhouse has committed a straw person fallacy in clarifying the House Republicans' real position because he attributes the pizza-as-vegetable thesis to House Republicans. The argument advanced in the article is summarized in the following premise-scheme-thesis structure.

Premise: Brad Woodhouse of Democratic National Committee regards the pizza-as-vegetable thesis as the House Republicans' position on the school lunch spending bill.

Schemes: The House Republicans and their bill do not subscribe to the pizza-as-vegetable thesis. Instead, they are committed to a position that two tablespoons of tomato sauce count as a vegetable or fruit.

Thesis: Pizza is not necessarily classified as a vegetable, according to the position of House Republicans and their spending bill.

A second example of analysis dealing with public policy comes from former Japanese cabinet secretary Yukio Edano. It concerns the different standards for setting the evacuation zone around the Fukushima Daiichi Nuclear Reactors after the Great East Japan Earthquake that hit on March 11, 2011. When the Japanese government realized that the reactors were out of control, it ordered on March 15 that all those within a 12 mile (20 km) radius of the reactors evacuate the area and those between 12-20 miles (20-30 km) radius stay indoors. After Japan announced this evacuation zone, other countries set up stricter evacuation standards for their own citizens. For example, on March 17, 2011, the US Embassy in Japan asked Americans living within about 50 miles (80km) of the reactors to leave the area. European countries and Australia followed the

¹⁹² "Republican lawmakers."

US's lead, also setting stricter standards for evacuation than the Japanese standards.¹⁹³ In this situation, Edano had to defend Japan's standards for evacuation as reasonable. On the one hand, he had to reassure the public that the Japanese standards were enough to guarantee the health of the people in the area. On the other hand, denying the standards set by other countries would cast doubts on those countries' decisions, when Japan needed help from those countries. He was reported to take the following position in the press conference:

In the capital, top government spokesman Yukio Edano expressed "understanding" over an ally issuing such an advisory. Edano, the chief cabinet secretary, said the U.S. simply made a "more conservative" decision from the standpoint of protecting its citizens.¹⁹⁴

In this passage Edano judges the U.S. standard more conservative than its Japanese counterpart. At the same time, he acknowledges the danger from radiation and affirms the necessity of evacuation to protect citizens. In this way, he avoids a straight denial of the U.S. standard for evacuation. At the same time, he defends the Japanese standard for evacuation, saying "[The Japanese government] has decided what measures should be taken based on experts' analysis and available data."¹⁹⁵ He does not specify these data, instead appealing to a general notion of expertise. Edano's process of defending the Japanese standard for evacuation can be summarized as follows:

Premise: The American standard for evacuation of American citizens after the Great East Japan Earthquake can be regarded as understandable.

Scheme: While the U.S. standard for evacuation of American citizens is more conservative, the Japanese standard is based on expertise and available data.

¹⁹³ According to the *Yomiuri Shimbun*, the U.S., the U.K., Australia, France, Italy, the Netherlands, Portugal, and Switzerland urged their citizens to move to the southern part of Japan or evacuate from Japan. See “‘Nihon no Kiki’ Sekai ga Chumoku [Japan’s Crisis: The World is Paying Attention]” *Yomiuri Shimbun*, evening edition. March 17, 2011, 12.

¹⁹⁴ “Foreign governments frustrated with Japan” *Daily Yomiuri*, March 20, 2011, 3.

¹⁹⁵ “Foreign governments” *Daily Yomiuri*, 3.

Thesis: The Japanese standard for evacuation is a reasonable one, based on the reliable expertise.

Having discussed dissociative arguments in philosophical or theoretical texts, as well as in public policy, the present research confirms the position advanced in previous research that dissociation is common in philosophy and politics.¹⁹⁶ Now, let us analyze more mundane communicative situations in which dissociative arguments are offered. The first example of this genre comes from a non-fiction work on the Japanese religious cult Aum Shinrikyo's sarin gas attack on March 20, 1995. Haruki Murakami, a well-known Japanese novelist, interviewed more than sixty victims of the gas attack and published the interviews as a book. In the preface, he discusses how he became interested in interviewing the victims and writing about the attack after reading a woman's letter to a magazine:

It [the letter] was from a woman whose husband had lost his job because of the Tokyo gas attack. A subway commuter, he had been unfortunate enough to be on his way to work in one of the cars in which the sarin gas was released. He passed out and was taken to hospital. But even after several days' recuperation, the aftereffects lingered on, and he couldn't get himself back into the working routine. At first, he was tolerated, but as time went on his boss and colleagues began to make snide remarks. Unable to bear the icy atmosphere any longer, feeling almost forced out, he resigned.

The magazine has since disappeared, so I can't quote the letter exactly, but that was more or less what it said. As far as I can recall, there was nothing particularly plaintive about it, nor was it an angry rant. If anything, it was barely audible, a grumble under the breath. "How on earth did this happen to us...?" she wonders, still unable to accept what had out of the blue befallen her family.

The letter shocked me. Here were people who still carried serious psychological scars. I felt sorry, truly sorry, although I know that for the couple involved my sympathy was irrelevant. And yet, what else could I do?

Like most people, I'm sure, I simply turned the page with a sigh.

But sometime later I found myself thinking about the letter. That "How on earth..." stuck in my head like a big question mark. Why did the purely unfortunate 'victim' of the sarin gas attack have to suffer from the 'secondary victimization' (in other words it is the violence that *normal society* around us

¹⁹⁶ Gross and Dearin state that dissociation is common in philosophy, politics and science in Chaim Perelman, 81-97. Also, Rees lists philosophy, the law, politics, and science as fields in which dissociation is used in *Dissociation*, 17-29.

creates) in addition to the suffering of the attack itself? Why could nobody around him do anything about it?

I gradually began to think in the following way.

If other people had attempted to theorize and distinguish the dual excessive violence that the young salaryman suffered saying, “This type of violence has come from an abnormal world” and “This type of violence has come from a normal world,” the attempt would not at all have been persuasive to the person involved in the violence. It would be probably impossible for him to distinguish the two types of violence by differentiating *there* and *here*. The more I think about it, the more similarity the two types of violence share. While the appearances are different, they seem to share the same root from which the different types of violence emerge.

I grew curious to learn more about the woman who wrote in about her husband. Personally, I needed to probe deeper into how Japanese society could perpetuate such a double violence.

Soon after that I decided to interview the survivors of the attack.¹⁹⁷

In this passage, Murakami attempts to distinguish different types of excessive violence inflicted on the office worker by resorting to a philosophical pair: ‘abnormal’ and ‘normal’ societies. Whereas the initial violent act of the gas attack came from the abnormal world of Aum Shinrikyo, the second violent act came from the normal world. While both acts – the gas attack and the forcing of an employee out of his job – may well count as excessive violence, they can be distinguished from each other based on the sources of the violence. However, while Murakami initially creates a distinction between the violence of Aum Shinrikyo and the violence of the company and attempts to establish a hierarchy to distinguish the two types, he realizes that the distinction makes no pragmatic sense to the victim of the violence, because the victim suffered from two types of excessive violence emerging from the same root. The whole sequence of the argument can be structured in the following way:

¹⁹⁷ Murakami Haruki, *Underground*. Translated by Alfred Birnbaum and Philip Gabriel. New York: Vintage International, 2001, 3-4. Translation modified by the author.

Premise: A victim of the sarin gas attack on the Tokyo subway system suffered from excessive violence twice.

Scheme: The excessive violence can be subdivided into the violence of an abnormal society, Aum Shinrikyo and that of normal society, a company, with normal society being more regular and reasonable than the abnormal.

Thesis: The violence by Aum Shinrikyo is more deserving of condemnation than that by the company.

Premise: The two types of excessive violence seem to emerge from the same root.

Thesis: The distinction between the two types of excessive violence are not persuasive to the victim of both.¹⁹⁸

The first argument above is dissociative in that it starts with the recognition of two types of violence and attempts to differentiate them by placing them in a hierarchy featuring that of normal society and that of an abnormal society. However, Murakami denies this dissociative argument by addressing the very distinction based on the philosophical pair.

In another example from a more mundane communicative situation, Vincent Jackson discusses negative reactions Walkman users in the London subway system get from other passengers.¹⁹⁹ He reports that in the early 1990s, passengers looked at any Walkman user with contempt, labeling her or him to be “a scumbag, a low-life, a loser.”²⁰⁰ Noting that the contemptuous gazes, “nine out of ten times,” come from suit-wearers, he argues that those people react negatively to Walkman because of the symbolism it entails rather than any sound leaking from it. Referring to the users, he says,

The device [Walkman] is, in most cases, worn by young people. These are the same young people who are widely perceived as being losers, dole-scrounger [*sic*] and drug-takers. When your average commuter spots a young person casually

¹⁹⁸ The scheme in this second argument is suppressed or hidden, but it is arguably either successive relationship or co-existential relationship; both are sub-categories of arguments based on the structure of the real. In the former case the scheme would be the same root *caused* both types of excessive violence while in the latter both types of excessive violence are a *sign* of the same root. Since the issue here is analysis of dissociative argument, I will not pursue this issue of interpretation further.

¹⁹⁹ Vincent Jackson, “Menace II Society,” in *Doing Cultural Studies: The Story of Sony Walkman*. Paul du Gay, Stuart Hall, Linda Janes, Hugh Mackay, and Keith Negus. London: Sage Publications, 1997, 143-5. (Originally published in *Touch Magazine* 42 November 1994, 15-7).

²⁰⁰ Jackson, “Menace,” 143.

dressed (military boots, baggy jeans, hat) nodding his or her head to the beat of the Walkman, they immediately connect the personal stereo to all that represents the insubordination of youth.²⁰¹

Jackson identifies Walkman users with young people, who are perceived negatively in commonsensical understanding. When they use their own Walkman in the subway in front of other subway passengers, they are perceived as a representation of insubordinate young people.

Having set up a general perception of Walkman users by associating young people and the commonsensical negative perceptions of them, Jackson introduces a division within young people and dissociates Walkman users from the negative perception of young people:

The next time you are on the tube, three Bs (BOs, Busking and Bombs), and some fool looks at you as if you are pond life, please try not to get angry. I know it is tempting to go up and punch them in the face for their narrow mindedness, but hey – we are civilised intelligent young people who do not need to resort to such football hooligan tactics. Just chill out, smile and turn up the volume. But damn those Eyes, those bloody Eyes.²⁰²

In this passage, Jackson severs the connection between Walkman users and the negative perception of young people, thereby making present the connection between Walkman users and civilized intelligent young people. In the process of dissociation, he presents the notion of ‘civilized’ people in contrast with negative images of young people and violent hooligans. Still, the users retain some capacity for insubordination; the article recommends that they turn up the volume. The dissociative argument creating a division among young people is structured as follows:

²⁰¹ Jackson, “Menace,” 144.

²⁰² Jackson, “Menace,” 145.

Premise: Most Walkman users are young people who are perceived as losers, dole-scroungers, or drug-takers.

Scheme: Walkman users are, in fact, civilized intelligent young people, unlike football hooligans.

Thesis: In facing other passengers' contemptuous gazes, Walkman users do not have to resort to violence, but can take the civilized, intelligent tactic of turning up the volume.

4.3 ARGUMENTATION SCHEMES USED IN DISSOCIATION

Having analyzed eight examples of dissociative arguments used in philosophical or theoretical discussions, public policy, and more mundane communicative situations, we are now in a position to reflect on the argumentation schemes used in these dissociative arguments. While consideration of additional examples would be necessary to support any claim to a comprehensive examination, this is an important first step toward better understanding of the relationship between dissociation and argumentation schemes, which previous research has failed to account for.²⁰³

In the first example, regarding the status of the Amami Islands, no philosophical pair is explicitly offered, but Takada refers to historical and administrative ways to understand the islands' status, and he uses a pragmatic argument for supporting the administrative way of understanding the island ownership issue.

In the second example, on the nature and criticism of rhetoric, Perelman explicitly offers a static/persuasive and dynamic pair but does not offer any argumentation schemes in defending

²⁰³ The previous research connecting dissociation to argumentation schemes either (1) treats dissociation as a type of argumentation scheme proper and fails to account for its subcategories, (2) dismisses investigation into dissociation, assuming argumentation schemes proper are used associatively and dissociatively, or (3) incorrectly regards a specific argumentation scheme as general characteristics of dissociation. For the first group of research, see Warnick and Kline, "The New Rhetoric's Argument Schemes" and Gross and Dearin, *Chaim Perelman*; for the second group, see Kienpointner, "Towards a Typology"; and for the third group, see Konishi, "Conceptualizing and Evaluating Dissociation."

its acceptability. While we can charitably read that the New Rhetoric Project in general, and *Realm of Rhetoric* in particular, serves as a representative example to support the legitimacy of persuasive rhetoric and makes an attack against rhetoric irrelevant to persuasive rhetoric, it has no explicit support in the example isolated here.

In the third example, dealing with the nature of philosophy, Isocrates resorts to the distinction between science and conjecture in order to propose his version of philosophy as properly defined philosophy and separating it from preparation for philosophy. In defending this subdivision, he offers a pragmatic argument to discredit philosophy as a science of action and discourse-making.

The fourth example deals with the nature of logic, in which Johnson and Blair appeal to the notion of a formal and informal pair, as well as a formal logical and proof-theoretic model and that which is not beholden to the proof-theoretic models. While they do not explicitly offer an argumentation scheme, they refer to other philosophers who state the need for logic not reducible to formal logical or proof-theoretic model. Charitably read, their scheme can be regarded as argument from authority.

The fifth example considers argumentation concerning classification of food servings, with a focus on pizza and tomato paste as potential servings of vegetable. The writer of the article charges Woodhouse with having committed to a straw person fallacy by falsely attributing the pizza-as-vegetable thesis to House Republicans. With this charge, the writer of the article reveals the House Republicans' real position in the controversy in contrast to the misrepresented one.

The sixth example refers to Edano's defense of the Japanese standard for the evacuation zone; regarding the stricter standard of the United States, he resorts to the pair between the more

conservative standard and the one based on experts' analysis and available data, thereby appealing to the notion of expertise, without specifying what expertise he draws on in setting parameters for the Japanese evacuation zone.

In the seventh example, Murakami speculatively attempts to distinguish the violence of Aum Shinrikyo from the violence of a company by resorting to a pair of 'abnormal/normal' societies. Without defending the distinction further, he concludes that this distinction makes no sense to the victim of the sarin gas attack in that they emerge from the same root, as well as bring about the same consequence – suffering of the victim.

The final example discusses nature of Walkman users and attempts to construct subdivisions among young people. Attempting to change a general negative perception of young people, Jackson appeals to a pair of football hooligan and civilized intelligent young people. He does not offer any further support to back up the distinction. Moreover, he does not attempt to ascribe to football hooligans nor civilized young people the general perception of young people as scumbags, low-lives, losers, dole-scroungers and drug-takers. Therefore it is not clear whether civilized, intelligent young people can evade the criticism associated with young people.

The analysis of these examples shows that the appeal is made in the argument to philosophical pairs explicitly or implicitly. In some cases, only one phrase of the pair is presented, confirming the position advanced in the previous research by van Rees and myself.²⁰⁴ As regards the specific argumentation schemes, attempts are made to resort to pragmatic arguments and arguments from authority in positively appreciating subdivided entities in particular philosophical pairs. In addition, pragmatic arguments and the charge of straw person fallacy are used in depreciating a subdivided entity. Pragmatic argument and argument from

²⁰⁴ Rees, *Dissociation*, 6; Konishi, "Conceptualizing and Evaluating," 797.

authority are discussed as sub-categories of arguments from the structure of the real, confirming my presumptive position in Chapter 3 that specific argumentation schemes are used both in association and dissociation. The straw person fallacy is not specifically discussed in *New Rhetoric* or *Realm of Rhetoric*, but *New Rhetoric* discusses the fallacy of diversion without referring to the notion of argumentation schemes.²⁰⁵ The philosophical pairs and specific argumentation schemes proper or fallacy types used in each example are summarized in the following figure:

²⁰⁵ Straw person is discussed as a variation of fallacies of diversion along with red herring, *ad hominem*, and guilt by association in Ralph H. Johnson and J. A. Blair, *Logical Self-Defense*, 3rd ed. (Toronto: McGraw-Hill Ryerson), 82-100.

Discourse genres	Entities to be subdivided in the premise	Philosophical pairs (term I / term II)	Argumentation schemes proper or fallacy types
Political	Amami Islands	historical / administrative	pragmatic argument to value term II
Philosophical/theoretical	rhetoric	static, Scholastic, and formalistic / persuasive and dynamic	X
	philosophy	preparation for / real and properly defined, science / conjecture of human action and discourse-making	pragmatic argument to devalue term I
	logic	formal / informal, formal logical and proof-theoretic model / natural language argumentation	argument from authority to defend the acceptability of the premise
Political	House Republicans' positions on the school lunch spending bill	pizza / two tablespoons of tomato sauce	straw person fallacy to discredit term I
	standard for the evacuation zone	more conservative / expertise and available data	argument from authority to defend term II
Mundane communication	violence	from abnormal society / from normal society	X
	young Walkman users	football hooligan / civilized intelligent	X

Figure 10. Summary of the example arguments²⁰⁶

²⁰⁶ The ‘X’ in the figure denotes a lack of explicit argumentation schemes.

Since example arguments have been analyzed according to the premise-scheme-thesis structure, and since we have more solid empirical grounds to offer subcategories of dissociation and specific argumentation schemes used in dissociation, Figure 9 can be partly revised to better accommodate the empirical findings through the analysis.

Main Category	Subcategories	Argumentation Schemes Proper
II. dissociation	A. quasi-logical arguments	tautology, incompatibility, definition ²⁰⁷
	B. arguments based on the structure of the real	pragmatic argument, argument from authority
	C. arguments based on the structure of the preferable	double hierarchy argument
	D. arguments establishing the structure of the preferable	analogy ²⁰⁸

Figure 11. Dissociation and its subcategories

While dissociation as offered in Figure 9 does not include arguments based on the structure of the real as a subcategory of dissociation, the analysis of example arguments has revealed that pragmatic argument is used for valuing either term I or term II of the philosophical pair. In addition, argument from authority is used to defend either the premise or bridging the gap between the premise and the thesis of dissociation. Since these two argumentation schemes are classified as a subcategory of arguments based on the structure of the real, we can safely conclude that this argument type constitutes a subcategory of dissociation.

²⁰⁷ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 444-50.

²⁰⁸ Perelman and Olbrechts-Tyteca state that it is possible to regard any analogy as a dissociation in *New Rhetoric*, 429. See also Konishi, “Conceptualizing and Evaluating Dissociation.”

4.4 OBJECTIONS AND REPLIES

In the previous sections, we have clarified general characteristics of dissociation in light of other categories, such as association and breaking connecting links, in addition to identifying which specific argumentation schemes are used in dissociative arguments. Now let us turn to two objections raised about the conception of dissociation. One concerns the status of definitive speech acts, and the other addresses the essentialism that it is claimed that dissociation is committed to.

Pragma-Dialecticians have made efforts to understand different types of speech acts used in the argumentative discussion called Critical Discussion, and classified distinction or definition – the two speech acts performed in dissociation as usage declaratives.²⁰⁹ Eemeren and Grootendorst summarize a role that sage declaratives play in Critical Discussion, the goal of which is to resolve difference of opinion.

At the confrontation state, they can unmask spurious verbal disputes; at the opening state, they can clarify confusion about the starting points or the discussion rules; at the argumentation state, they can prevent premature acceptance or nonacceptance; and at the concluding stage, they can prevent ambiguous resolutions. Requests for providing usage declarative such as specifications and amplifications can therefore also fulfill a very useful role in a critical discussion.²¹⁰

Although they recognize the important role that these usage declaratives play in all four stages of Critical Discussion, they differentiate usage declaratives from the complex speech act of argumentation. Unlike speech acts of assertive, commisive, or directive that function as the complex speech act of argumentation, usage declaratives contribute to mutual understanding, rather than the resolution of difference of opinion.

²⁰⁹ Eemeren and Grootendorst, *Speech Acts*, 109-112; Eemeren and Grootendorst, *Argumentation*, 40; Rees, *Dissociation*, 52-4.

²¹⁰ Eemeren and Grootendorst, *Argumentation*, 40.

While the Pragma-Dialecticians' position on usage declaratives is coherent within their theoretical framework linking dialectics and Searlean speech act theory, it is not the sole voice on the status of definition used in argumentation. Rhetorical scholars have discussed definition and argumentation together, and their understanding of definition used in argument offers some reasons to presume that definition may be viewed as an act of argumentation. We have already observed in Chapter 2 of this work that definition is a type of thesis advanced by argument, along with fact, value, and policy. Additionally, the examples analyzed in this chapter have revealed that definition calls for lines of support to back it up. Defining philosophy as conjecture but not science about human action and discourse-making, Isocrates advances a contentious definitive thesis for which he needs to offer positive support or provide reasons for weakening the competing definitive thesis that philosophy is a science of human action and discourse-making. In facing two competing and incompatible standards for evacuation after the Great East Japan Earthquake, Edano attempts to defend Japan's standard as reliable based on expert opinions, while expressing his reservations about a rival conception of the appropriate evacuation zone. In short, the current work has demonstrated that the act of defining calls for premises and schemes to back up the definitive theses when advanced against other competing acts of defining.

Besides referring to the proposition of definition discussed in debate textbooks, Zarefsky has taken a more comprehensive approach discussing definition by introducing notions of argument *about*, *from* and *by* definition.²¹¹ Argument *about* definition attempts to answer the question "What is X?" It argues for a particular definition over competing alternative definitions. Argument *from* definition starts with a definition as the premise of an argument and examines whether the definition applies to the example under examination. Argument *by* definition takes a

²¹¹ Zarefsky, "Definitions," 4-5.

particular definition for granted and advances a claim that depends on it, rather than arguing for a particular definition or examining whether an example is entailed by a particular definition. Perelman seems to use an argument *about* definition in claiming that rhetoric he has constructed is persuasive and dynamic, rather than static. Isocrates and Edano also seem to use arguments *about* definition in that they defend what they mean by philosophy and evacuation zone, respectively. In discussing the characteristics of Walkman users, Jackson uses an argument *from* definition, attempting to conclude that the Walkman users are, at the same time, insubordinate young people and civilized intelligent people. In pointing out that Woodhouse took the pizza-as-a-vegetable thesis for granted, the author of the *Politifact* article reveals that Woodhouse used an argument *by* definition, without really understanding the House Republicans' position. In short, Zarefsky's view illustrates how closely dissociative arguments are linked with arguments involving definitions.

Schiappa also takes a pragmatic turn to definition in his monograph. He concludes that the act of defining attempts to advance a political or value-laden position and thus is persuasive through examining public discourse on topics such as brain death, rape, wetlands, personhood in abortion debate, pornography, and so on.²¹² Drawing from Kenneth Burke and Richard Weaver, Schiappa calls attention to the persuasive and dissuasive dimensions of language use in general and the act of defining in particular. In his view, "the 'What is X?' question needs to be replaced with such questions as, 'How ought we use the word X given our needs and interests?,' 'What is the purpose of defining X?,' and 'What should count as X in context C?'"²¹³ Conceiving of the Amami Islands as Kagoshima, instead of Northern Ryukyu, rhetoric developed with the New Rhetoric Project as persuasive, rather than static, and philosophy as conjecture, rather than

²¹² Schiappa, *Defining Reality*.

²¹³ Schiappa, *Defining Reality*, 168.

science, the example dissociative arguments manifest arguers' value-laden positions and reflect their needs and interests in an argumentative situation, such as disarming the Japanese Army, revitalizing rhetoric as persuasion, and philosophy as pragmatic enterprise.

In conclusion, the analysis of examples in this chapter and other works by rhetoricians have challenged the theoretical position held by Pragma-Dialecticians that defining acts are non-argumentative. These works have demonstrated that definition, in itself, is the point of contention and thus can be viewed as argument, rather than an attempt to contribute to mutual understanding in argumentative discussion. Because attempts are made to defend definitive theses with reasons when they are the focal point of contentions, definitions can be viewed as argument and analyzed and appraised in light of logical, dialectical or rhetorical perspectives. While the Pragma-Dialecticians' position may have some theoretical merits, the onus is on them to deny the thesis that definition may be viewed as argument.²¹⁴

The second objection raised against dissociation comes from Schiappa, who has argued that dissociation presupposes metaphysical absolutism that is philosophically untenable as well as the language of essentialism that obfuscates social needs involved in acts of defining.²¹⁵ Based on this line of criticism, he develops his own pragmatic approach to definition, emphasizing political dimensions involved in defining. While his pragmatic approach to definition has

²¹⁴ Pragma-Dialecticians may well want to limit the phrase argument/argumentation to speech acts that directly contribute to the resolution of difference of opinion and advance a thesis that viewing definition as argument is not consistent with their conception of argument/argumentation. However, defining argument/argumentation as speech acts for resolving difference of opinion is deeply rooted and embedded in their Pragma-Dialectical theory, which not all argumentation scholars are committed to. This answer, then, would beg the question and they would violate their own Rule 6 of Critical Discussion that parties to a critical discussion "may not falsely present a premise as an accepted starting point nor deny a premise representing an accepted starting point." (Eemeren and Grootendorst, *Argumentation*, 209); for in this current work I challenge their view of definition and argumentation by showing cases in which definitional dispute is the focal point of contention by the arguer in the context of dialectical or non-dialectical argumentative situations. For a concise summary of Rules for Critical Discussion, see Eemeren and Grootendorst, *Argumentation*, 208-9.

²¹⁵ Schiappa, *Defining Reality*, 39.

advanced our understanding about the definitional disputes that dissociation deals with, his criticism against dissociation lacks strength for two reasons. Carefully read, the evidence to support Schiappa's contention on the New Rhetoric Project's commitment to essentialism is inconclusive. Moreover, read with Perelman's regressive philosophy, the Project's conception of argumentation in general and its conception of dissociation in particular anticipate and accommodate the pragmatic approach to definition as proposed by Schiappa. In short, Schiappa's criticism against dissociation is misguided, and dissociation can be redeemed in accounting for the pragmatic approach.

Surveying arguments about definitions of human death, Schiappa discovers that those who define human death attempt to dismiss rival definitions by advancing the definition they defend as the real one. Based on this observation he concludes that "dissociations that use certain metaphysical pairs are based on an untenable theory of language and meaning."²¹⁶ While it is true that the New Rhetoric Project resorts to philosophical pairs such as apparent/real, it is quite another matter to claim that the use of these phrases gives us license to conclude that the Project commits to essentialism of any stripe. It is Schiappa who ascribes essentialism to dissociation as conceptualized in the New Rhetoric Project because of its use of philosophical pairs. However, he has not offered a critical scrutiny of the Project's texts about whether it actually entails, implies, or endorses essentialism in the way he claims. In other words, while he advances a clear thesis, he does not offer support based on the textual evidence available in the New Rhetoric Project. Instead, he devotes himself to discussing how and why essentialism and metaphysical and linguistic absolutism are philosophically untenable for paving the way to a pragmatic

²¹⁶ Schiappa, *Defining Reality*, 39. Schiappa's expression, 'certain metaphysical pairs' allows us to reconstruct dissociation because it leaves room for the counterargument that dissociation in general is not committed to essentialism, but some special cases are. Since Schiappa seems to discuss dissociation in general in his monograph, an attempt is made in this work to redeem dissociation in general, as if it were generally claimed that dissociation is committed to essentialism.

approach to definition.²¹⁷ Therefore it is unclear whether his attempt to link dissociation with essentialism is a reasonable interpretation of the Project, and he seems to fail to meet his burden of proof in defending the charge of essentialism.

Not only can Schiappa's interpretation of the New Rhetoric Project be undermined by pointing out the lack of the textual evidence supporting his thesis, but we can provide textual clues which redeem the Project in a way that does not commit to essentialism but rather anticipates the pragmatic approach. In *Realm of Rhetoric*, Perelman notes philosophical pairs presented in Plato's *Phaedrus*, and works of Spinoza and Marx and states:

The influence on Western thought of the great metaphysical systems is marked by the fact that, faced with each philosophical pair, we hardly hesitate to attribute each member of the pair the place of term I or II. This common sense freely presents the traditional pairs: means/end; consequence/fact (or principle); act/person; accident/essence; occasion/cause; relative/absolute; subjective/objective; multiplicity/unity; average/norm; individual/universal; particular/general; theory/practice; language/thought; letter/spirit.²¹⁸

In this passage, Perelman refers to common sense in defending the status of term I and term II in each of the philosophical pairs, rather than the notion of essence. The appeal to common sense suggests that he senses some fluidity in the use of philosophical pairs in dissociation and understands that a pair is not fixed, but can be changed over time through a new justificatory argument. Referring to the change in the philosophical pair of individual/universal, he states that:

an original thought can quickly bring about a reversal of the terms of a pair. Rarely, however, does this reversal take place without a modification of one or the other term, for it is a matter of pointing out the reasons which justify this reversal. Thus the pair individual/universal, which is characteristic of traditional metaphysics, if reversed, gives the pair abstract/concrete. In fact, the individual, who alone is concrete, is accorded value when the universal is considered not as a superior reality, a Platonic idea, but as an abstraction derived from the concrete. But in this case it is the immediately given which becomes the real, the abstract

²¹⁷ Schiappa, Defining Reality, 39-48.

²¹⁸ Perelman, *Realm of Rhetoric*, 130.

being only a derivative and theoretical elaboration corresponding to the pair theory/reality.²¹⁹

Since Perelman appeals to notions of the real and reality in discussing the change in the philosophical pair, we might assume that these words are a sign of Perelman's commitment to metaphysical absolutism or essentialism. However, it is important to note that he recognizes in this passage that definitional disputes involving dissociation are open to argumentation that revises our common sense or adherence to philosophical pairs. Because of this appeal to common sense and justificatory argumentation in dealing with constructing and changing philosophical pairs, we can conclude that the New Rhetoric Project is not openly committed to metaphysical absolutism. Rather, it understands that definitional disputes arise in the context of competing positions, among which choices are made at the time of argumentation. Chosen definitions and preferred pairs constitute our common sense over time, but they are nonetheless open to change based on further argumentation.

Turning our attention from the New Rhetoric Project to the four principles of Perelman's regressive philosophy, it becomes even clearer that dissociation can be redeemed to accommodate the pragmatic approach toward definition as emphasizing the political dimensions of defining. According to the principle of wholeness, dissociative argument is based on the totality of experience at the time when definitional disputes arise. This would mean that conceptual distinction offered in the process of dissociation must consider prevailing or commonsensical conceptions of entities to be subdivided. This principle reveals whether the dissociation considers a conception that is acceptable to a universal audience in light of experience at the time of argumentation. The principle of duality acknowledges incompleteness of any system of thought, so whatever philosophical pairs or conceptual subdivisions a

²¹⁹ Perelman, *Realm of Rhetoric*, 130.

dissociative argument appeals to and constructs, the thesis advanced and defended in the argument can never achieve certainty or capture the essence of the words and phrases, but ensures reasonable understanding of them based on the totality of experience at the time. The principle of reviseability allows for potential changes in philosophical pairs or conceptual subdivisions discussed by Perelman in the above quotation from *Realm of Rhetoric*. It adds further support to the notion that conceptual subdivisions are tentative, probative or plausible, however cogent a dissociative argument may be. The principle of responsibility demands that a speaker who wants to challenge commonsensical philosophical pairs fulfills the burden of proof by providing a logically or rhetorically cogent conceptual subdivision. In short, because of the regressive philosophy's orientation to the totality of experience at the time of argumentation and in the community, incompleteness of an idea, and room for revision, the Project does not seem to commit to essentialism. Instead, it endorses a Peircean pragmatic rule of reason: "Don't block the way of inquiry."

In light of certain textual clues available in the New Rhetoric Project and philosophical orientation of regressive philosophy maintaining strong ties with the Project, Schiappa's criticism of dissociation is not well-founded, and we can conclude that dissociation is consistent with the pragmatic approach to definitional disputes Schiappa advocates.

4.5 SUMMARY OF THE CHAPTER

This chapter has examined and conceptualized dissociation, clarified its subcategories with examples, and answered two major criticisms raised against it. On the conceptual level, dissociation is defined as an attempt to subdivide a single entity into two or more subcategories,

arranging the subdivided entities according to a hierarchy in the face of incompatibility. Dissociation is a storehouse of argumentation schemes proper, but it cannot be reduced to them. Therefore, it is a mistake to call dissociation an argumentation scheme, as my previous research has mistakenly done.²²⁰

Based on remarks in the New Rhetoric Project and this chapter's analysis of examples, we have established subcategories of dissociation as well as specific argumentation schemes used in dissociative arguments. According to these conceptual and empirical analyses, the following subcategories constitute dissociation: quasi-logical arguments, arguments based on the structure of the real, arguments based on the structure of the preferable, and arguments establishing the structure of the preferable. Specific argumentation schemes and fallacy types used in dissociation are: pragmatic argument and argument from authority, straw person (a variation of fallacies of diversion), tautology, incompatibility, definition, double hierarchy argument, and analogy. Since these argumentation schemes can be used in association as well as in dissociation, a tentative thesis advanced in the previous chapter is also confirmed: argumentation schemes proper can be used both associatively and dissociatively.

At the practical and critical level, this chapter has confirmed the theses advanced in the New Rhetoric Project: dissociation implies association, and vice versa, and that distinction between breaking connecting links and dissociation is sometimes hard to draw in practice. Thus, those who set out to analyze and appraise argumentative text must be reflective in their judgment about analysis and interpretation, and provide lines of reasoning in support of a particular analysis or interpretation that they are committed to. The demand for reflection on the part of

²²⁰ Konishi, "Dissociation," 638-9; "Conceptualizing and Evaluating," 797-8.

argument critics will be discussed further in the next chapter when we inquire into the issue of appraisal.

Having examined the conceptual issues involved in dissociation with actual argumentative text, this chapter has addressed criticisms raised about the Project's conception and presupposition of dissociation. Firstly, this chapter has examined the Pragma-Dialecticians' criticism that a usage declarative that includes definition is not a speech act complex of argumentation. Works by Zarefsky and Schiappa as well as the examples analyzed in this chapter have collectively questioned the Pragma-Dialecticians' view, since the definitive thesis becomes the focal point of argumentative exchange rather than merely resolve vagueness or ambiguity of the words and phrases used in the exchange. While the Pragma-Dialecticians' approach is consistent with their own theory that connects dialectics and Searlean speech act theory, the conclusion drawn by the rhetorical scholars and case studies in this chapter is strong enough to shift the burden of proof back to them.

Secondly, this chapter has examined Schiappa's criticism against dissociation that it presupposes the untenable philosophy of essentialism and absolutism. Because his criticism centers around an appeal for the real definition or essentialism when choices are made among competing definitions without much reference to the texts of the New Rhetoric Project, it is doubtful whether there is enough evidence to back up his criticism. Also, by considering what the Project says about the construction and change of philosophical pairs with reference to common sense, and the conception of argumentation based on the four principles of regressive philosophy, we have advanced a presumptive conclusion that dissociation does not commit to essentialism or absolutism; rather, it is consistent with the Peircean pragmatic rule of reason that

allows for revising our commonsensical adherence to the definitive thesis defended in a dissociation.

Since we have come to an understanding of dissociation at the conceptual level through our analysis of actual texts of argumentation, we are now on solid ground as regards theory of analysis on dissociation. In the next chapter, we will inquire into the issues involved in the appraisal of dissociation from a New Rhetorical perspective.

5.0 THE NEW RHETORICAL APPRAISAL OF DISSOCIATION

We have observed Chaim Perelman's regressive philosophy and the New Rhetoric Project and conceptually clarified dissociation in the previous chapters. These chapters have elucidated a progressive development from regressive philosophy to the New Rhetoric Project, retrieved an oft-overlooked category of argument and named it "re-confirming connecting links," and analyzed examples of dissociation in real reasoning and argument. This chapter will address the fourth set of research question driving this study and inquire into issues related to appraisal: How can dissociation be appraised adequately? How can we formulate the correct, or even an adequate, number of critical questions (CQs) for appraising dissociation, and which of those questions are more important than the others? How can the contextual factors, other than ideology or institutional codes as described by Ritivoi, be isolated to drive this appraisal process? Because this set of research questions concerns crucial issues of appraisal, we will initially review the significance of appraisal to theories and practices of argumentation as developed by argumentation scholars in informal logical and rhetorical traditions and observe the current state of theories and practices of appraisal. This will lay the necessary groundwork for later sections of the chapter, in which we will formulate and apply the New Rhetorical framework to appraising dissociation.

5.1 SIGNIFICANCE AND THE CURRENT STATE OF THEORY AND PRACTICE OF APPRAISAL OF ARGUMENT

In informal logical and rhetorical traditions, scholars have recognized the significance of distinguishing cogent from weak argument.²²¹ They have attempted to form norms, rules, criteria, and/or methods for appraisal and teach students to become good evaluators or critics of argument. Informal logician Ralph Johnson recognizes the significance of appraisal in theories of argument and subdivides his pragmatic theory of argument into theories of analysis and appraisal. In his understanding, the theory of appraisal deals with “the standards and criteria and types of evaluation and/or criticism.”²²² In fact, he distinguishes evaluation and criticism, stating that evaluation is geared toward determining the value of the argument as product, whereas criticism is geared toward improving the argument.²²³ In Johnson’s view, whether or not the critic is interested in deciding or improving the quality of the product, appraisal of argument constitutes an indispensable part of the theory of argument.

Rather than inquire into theoretical issues based on the contrast between analysis and appraisal, rhetorical scholars have focused on the relationship between critical acts and

²²¹ Different scholars use different terminologies for good and bad argument. ‘Validity’ and ‘soundness’ are linked with deductive logic, although Pragma-Dialecticians apply validity to non-deductive arguments, as well. ‘Strength’ is associated with inductive logic. Trudy Govier discusses different ways in which an argument can be good, strong, compelling, convincing, sound, or cogent, and uses ‘cogency’ as the key word in *Practical Study of Argument*, 3rd ed, 1992, 67-8. Because cogency serves as an umbrella notion covering deduction, induction, and a third class of reasoning and argument, the present work will adopt rhetorical cogency as an umbrella notion in talking about good arguments, respecting the tradition of informal logic and the New Rhetoric Project.

²²² Johnson, *Manifest Rationality*, 41. In the same book, he states that the theory of analysis deals with “the questions concerning the nature, structure, and typology of argument.” (40-1)

²²³ Johnson, *Manifest Rationality*, 219. While Johnson’s distinction between evaluation and criticism is clear, the current work regards these two words as synonymous. This is because rhetorical criticism, a main field for rhetoricians, does not resort to the same distinction between evaluation and criticism, but discusses how good or meaningful the rhetorical artifact is as well as what could have been said for making the artifact a better one in light of social, historical, and/or political contexts.

argumentation. Rhetorical scholar Wayne Brockriede discusses the nature of rhetorical criticism and argues that any *useful* criticism (defined as an act of evaluation and analysis) of rhetorical experience functions as argument, which implies an inferential leap from existing beliefs, a perceived rationale to justify the leap, choice among competing claims, uncertainty because of the leap, and a willingness to risk a confrontation. Since his conception of rhetorical experience “includes discourse, act, event, movement, campaign, process, interaction, transaction or exigence-producing situation,” it is broader than the notion conceptualized by the New Rhetoric Project of argument as reasonable discursive persuasion; Brockriede’s article nonetheless confirms the significance of criticism in the theory and practice of rhetorical scholars.²²⁴ In a similar fashion, another leading rhetorical scholar, David Zarefsky, discusses how knowledge claims are advanced and defended in rhetorical criticism, stating that: “(r)hetorical critics bring to any object the focus of making arguments about how symbols influence people.”²²⁵ These two rhetorical argumentation scholars call our attention to a view that good criticisms promote better understanding of rhetorical acts or experiences, and in so doing, function as arguments. In short, the aforementioned authors understand appraisal differently. Johnson, a theorist of argument working in a tradition of analytic philosophy, prepares space for theory of appraisal in order to make his theory of argument comprehensive. Brockriede and Zarefsky, rhetorical theorists and critics working in a mixed culture of humanity and social science, defend criticism as a legitimate style of knowledge-making and the inextricable link between criticism and making arguments.²²⁶

²²⁴ Wayne Brockriede, “Rhetorical Criticism as Argument,” *Quarterly Journal of Speech* 60, (1974): 165-6.

²²⁵ David Zarefsky, “Knowledge Claims in Rhetorical Criticism,” *Journal of Communication* 58, (2008): 634.

²²⁶ As regards the link between criticism and production of argument, controversy among debate coaches on debate paradigms in the 1970s and 1980s is informative. Looking at competitive debate

While argumentation theorists from different perspectives recognize the significance of appraisal, they tend to gloss over the fine-grained elements of argumentative evaluation; as a result, there exists a gap between the theory and practice of appraising argument. It is not clear whether the three writers above offer theories that are general enough to cover different needs of introductory and advanced courses in argumentation for undergraduate and graduate students, as well as professional and/or scholarly critics. They develop their own positions in academic monographs or scholarly journals; presumably, their primary audience is their scholarly colleagues. As a result, they may have disregarded undergraduate students who need more hands-on instructions about how to analyze, interpret, evaluate, and criticize arguments. Turning our attention to introductory textbooks that address their needs, we discover that those textbooks are only loosely grounded in current theories of appraisal. For example, *Logical Self-Defense*, an introductory textbook by Ralph H. Johnson and J. Anthony Blair, mainly discusses short, condensed arguments and extended arguments, but it does not incorporate the evaluation-criticism distinction that Johnson advocates.²²⁷ This is not an isolated, exceptional case. Blair observes a gap between theory and practice of informal logic expanding over time.²²⁸ In the early

practices as analogues of court rooms, legislatures, or science laboratories, debate coaches understand the debate activity differently. For example, if debaters and judges come from the policy-making paradigm, they view the debate activity as legislative debate and regard arguments presented in the activity as ones exchanged in the Congress or the Parliament. If they come from a hypothesis-testing paradigm, they view the debate activity as the process of collecting data and denying a hypothesis and regard arguments as an attempt to test a hypothesis. In both paradigms, judges are expected to make arguments on the relative cogency of the arguments exchanged by the debaters. Arguably, competitive debate activity mirrors the culture of scholarship in communication studies. For a general introduction of key articles on debate paradigms, refer to David A. Thomas and John P. Hart, ed., *Advanced Debate: Readings in Theory, Practice, and Teaching*, 4th ed. (New York: McGraw-Hill), 2001.

²²⁷ We have to charitably view the divide between *Logical Self-Defense* and *Manifest Rationality*: the latest US edition of the former textbook was published in 1995, while the latter was published in 2000. Despite this fact, the divide between the two books indicates that there exist some gaps between theory of appraisal of argument and introductory practice of evaluation.

²²⁸ J. A. Blair, “Untitled,” in *Informal Logic at 25: Proceedings of the Windsor Conference*, eds. by J. A. Blair, D. Farr, H. V. Hansen, R. H. Johnson, and C. W. Tindale, (Windsor, ON: OSSA, 2003).

years of the informal logic movement, informal logicians developed theories of argument in introductory textbooks, partly because there were few outlets in which to publish scholarly ideas. As time went by, scholarly journals such as *Informal Logic* and *Argumentation* were established, and informal logicians could publish their ideas in those journals in order to further advance scholarly discussion. However, this has resulted in less interaction between theory construction and textbook writing, and textbooks on informal logic and critical thinking do not reflect the latest theoretical developments.

As further evidence of the gap between theory and practice of appraising arguments, we now call our attention to work by Barbara Warnick and her colleagues; their efforts extend the New Rhetoric Project. As a rhetorical theorist, critic and textbook writer, Warnick, together with her colleagues, has attempted to formulate and apply evaluative approaches to argumentation schemes discussed in the New Rhetoric Project. Over the course of her intellectual career, Warnick coauthored an article that discussed the typology of argumentation schemes developed in the New Rhetoric Project; in light of this article, she also coauthored a critical thinking/debate textbook. As a critic, she relied on the Project in examining a public address by John F. Kennedy.²²⁹ In their textbook based on Perelman's *Realm of Rhetoric* and Warnick and Kline's journal article on argument schemes, Inch and Warnick discuss dissociation with other types of 'reasoning' and offer 'tests' for evaluation: *quality* and *opposition*.²³⁰ The quality test for dissociation examines "the pervasiveness and strength of the value hierarchy used by the

²²⁹ Warnick and Kline, "The New Rhetoric's Argument Schemes," 1-15; Warnick and Inch, *Critical Thinking and Communication*, 2nd ed.; Inch and Warnick, *Critical Thinking and Communication*, 6th ed.; Barbara Warnick, "Argumentation Schemes and the Construction of Social Reality: John F. Kennedy's Address to the Houston Ministerial Association." *Communication Quarterly* 44, (1996): 183-96.

²³⁰ Inch and Warnick, *Critical Thinking and Communication*, 6th ed., 150-74; Warnick and Kline, "The New Rhetoric's Argument Schemes."

arguer.”²³¹ The opposition test for dissociation examines whether “there are no hierarchies more pervasive and more accepted than the one the arguer is using.”²³² Since these two tests rest on the audience members’ acceptance of the hierarchies, Inch and Warnick state that evaluation of dissociation is “more appropriately applied from the rhetorical rather than the logical perspective.”²³³ In short, Warnick and her colleagues have attempted to bridge the gap between scholarship and pedagogy by empirically verifying the typology of argumentation schemes of the Project and applying the finding to the writing of their introductory textbook.

While Warnick has attempted to bridge the gap between theory and practice of appraisal at the introductory level, a closer look at her critical work challenges us to make theories and practices of argumentation more comprehensive. In a journal article that criticizes John F. Kennedy’s public address, in which he discussed the separation of church and state, Warnick examines how Kennedy used two instances of dissociation to address doubts about his Catholic affiliation.

Kennedy began the speech by saying: “While the so-called religious issue is necessarily and properly the chief topic here tonight, I want to emphasize from the outset that I believe that we have far more critical issues in the 1960 campaign.” Kennedy thus disengaged the “real issues” (reality) – (appearance). Noting that the “religious issue was obscuring the “real issues,” Kennedy shortly thereafter used a second dissociation when he noted that he would have to “state once again – not what kind of church I believe in, for that should be important only to me – but what kind of America I believe in.”

These two dissociations identified the religious issue as a Term I concept, one with limited application, concerned only with private interests, and of no importance when compared with the Term II concept – the “real issues” and Kennedy’s vision of America as a site of religious tolerance and freedom. The structure of Kennedy’s dissociative arguments can be revealed as a series of hierarchized pairs:

²³¹ Inch and Warnick, *Critical Thinking*, 172.

²³² Inch and Warnick, *Critical Thinking*, 172.

²³³ Inch and Warnick, *Critical Thinking*, 172.

<u>Term I</u>	<u>Appearance</u>	<u>so-called religious issue</u>
Term II	Reality	far more critical issues
<u>what kind of church I believe in</u>		<u>important only to me</u>
What kind of America I believe in		[important to us] ²³⁴

In this part of the article, Warnick describes how Kennedy attempted to divide overall issues and set up value hierarchies based on a binary pair of “the so-called religious issue” and “far more critical issues.” Warnick describes Kennedy as resorting to another pair: “what kind of church” he believed in and “what kind of America” he believed in. Since disengagement of two ideas and the value hierarchy are indispensable parts of dissociation, Warnick’s attempt to analyze Kennedy’s address is consistent with the conception of dissociation previously discussed by her and her colleagues.²³⁵

From Warnick’s evaluation of these two dissociative arguments, we can begin to appreciate certain key elements of cleavage between textbook treatments of dissociation and scholarly criticism based on the concept. While Inch and Warnick propose the tests of quality and opposition for evaluating dissociation, Warnick does not explicitly deploy these tests in her other work. In her rhetorical criticism of Kennedy’s speech, she states, “Because the Catholic church itself was so closely identified in the public mind with partial union of church and state and with hierarchic structure, Kennedy was only partially successful in effecting this dissociation.”²³⁶ As a basis for this judgment, she cites voices from Kennedy’s audience members that put the final verdict on hold until the Church made statements about his candidacy.

²³⁴ Warnick, “Argument Schemes,” 187

²³⁵ Inch and Warnick list the following conditions of dissociation in *Critical Thinking and Communication*, 171: disengagement of two ideas, assignment of positive value to one and negative to the other based on accepted value hierarchies, and link to less accepted value hierarchies. While the previous chapter reveals that their conception of dissociation is not in total agreement with the one conceptualized in the current work, we will not delve into the differences, since the current focus is on the divide between theories and practices of appraisal.

²³⁶ Warnick, “Argument Schemes,” 188.

In light of this, Warnick concludes, “for many voters, then, the incompatibility remained.”²³⁷

How does the partial church-state union trump the division between religious and other issues, or between the church Kennedy believed in and the country he believed in? Does this mean that Kennedy’s dissociations fail to meet the test of *quality*? Or does the partial union of church and state show a clear *opposition* to his dissociative arguments in the public mind? Such questions could be viewed as natural outgrowths of Warnick’s earlier theoretical work. Yet these conceptual tools are not thematized in her Kennedy analysis.²³⁸

The preceding review suggests that extant scholarship on argumentation in general, and the New Rhetoric Project in particular, tends to downplay appraisal. Introductory textbooks offer approaches to appraising argument in detailed ways but they are not always informed by the latest theories of argument; while, on the other hand, scholarly journal publications generally fail to adopt the vocabulary or frameworks endorsed in introductory textbooks. The resulting gap between theory, pedagogy, and scholarly criticism warrants attention – if the gap is filled, we can provide a better guide for appraisal and production for citizens and scholars alike. Citizens may take introductory courses on argumentation, debate, informal logic, or critical thinking and make the best of what they learn in those courses in the social practice of argumentation. Additionally, present and future scholars of argumentation may take graduate courses in argumentation

²³⁷ Warnick, “Argument Schemes,” 188.

²³⁸ A charitable reading of Warnick’s criticism of Kennedy’s address is, of course, possible. First of all, space limitations of the journal may have prevented her from evaluating the dissociation in detail. Since she criticizes Kennedy’s address in its totality and its total cogency does not depend solely on that of the dissociations, she has to examine other parts of the address. Therefore it may be demanding too much to conclude that she does not sufficiently elaborate her overall criticism of dissociation. Also, she might have avoided using such phrases as the tests of *quality* and *opposition*, so as not to make her article sound like a “cookie-cutter” application of ideas developed in their introductory textbook. The former reading seems to be fair given how she develops her criticism in the article. The latter reading, however, may present serious challenges about how we bridge the gap between education in introductory courses and more advanced courses in rhetorical argumentation as well as the gap between education and scholarship.

theories and criticism, publish their ideas in professional journals, and teach introductory courses with the same, consistent principles of appraisal. In keeping with these commitments, the following section formulates the New Rhetorical framework for appraising arguments.

5.2 ANCHORED CONSTRUCTION OF AUDIENCE AND HEALTHY RELATIVISM IN THE NEW RHETORICAL FRAMEWORK OF APPRAISING ARGUMENT

As we have discussed in Chapter 2, audience is a key category of argumentation in the New Rhetoric Project. Unlike demonstration, which attempts to draw conclusion from premises in a self-evidently deductive or a scientifically inductive way, argumentation attempts to advance and defend a claim in light of opposing positions in order to gain audience members' adherence to the claim. Given that argumentation is addressed to the audience, its cogency ultimately depends on how reasonable the audience is. If the audience is too critical, no argument can be rhetorically cogent. In contrast, if the audience is completely uncritical and accepts whatever is presented, then any argument is rhetorically cogent. Therefore, the conception of the audience is critical and must be realistic enough to be of help in producing and appraising arguments. In producing and presenting arguments, arguers ought to be conscious of whom they are addressing. Likewise, in appraising arguments, critics ought to examine carefully whom the arguments are addressing. Because of its emphasis on audience and the social, cultural, political, or historical factors that surround it, the New Rhetorical approach to argument appraisal necessarily endorses a kind of relativism.

This commitment to relativism has been criticized, most notably by Pragma-Dialecticians Frans van Eemeren and Rob Grootendorst and their colleagues.²³⁹ Their stance is that speakers can freely choose the audience to serve the purpose of argumentation in order to increase audience's adherence to the claim. Therefore, the criterion of rationality rests with the speaker. However, the free choice of the audience "fails to do justice to the social nature – aimed at intersubjective agreement – of pretensions to rationality. Universal criteria of rationality will also – indeed, possibly more than any other – always have to have a certain empirical basis lying outside the speaker himself."²⁴⁰ It seems to follow from this view that argument critics may judge apparently unreasonable arguments to be cogent. For example, Hitler's argument justifying discrimination against Jews must have sounded reasonable to Nazi members; similarly, the Ku Klux Klan's argument for white supremacy must sound reasonable to its members. Since these arguments increase adherence of the respective audience members construct by speakers, critics may be led to judge them to be cogent in particular rhetorical situations.

This line of criticism, advanced by Pragma-Dialecticians, is critical if the New Rhetoric Project is actually committed to what they call "an extremely relativistic standard of rationality."²⁴¹ However, this is a big 'if' and there are some reasons to doubt whether they have understood the Project sufficiently. The notion of audience developed in the Project – especially the concept of the universal audience – seems to have anticipated and answered this line of criticism. As discussed in earlier chapters, the universal audience is a group of reasonable people that speakers or critics construct in their particular social, cultural, or political environments. The

²³⁹ Eemeren, Grootendorst, and Kruiger, *The Study of Argumentation*, 258; Eemeren, Grootendorst, Henkemans, Blair, Johnson, Krabbe, Plantin, Walton, Willard, Woods, and Zarefsky, *Fundamentals of Argumentation Theory*, 120.

²⁴⁰ Eemeren, Grootendorst, and Kruiger, *The Study of Argumentation*, 258.

²⁴¹ Eemeren, Grootendorst, Henkemans, Blair, Johnson, Krabbe, Plantin, Walton, Willard, Woods, and Zarefsky, *Fundamentals of Argumentation Theory*, 120.

arguments by Hitler and the Ku Klux Klan are reasonable to their real or particular audience members, but not their universal audience members, hence they are not good or reasonable from the New Rhetorical perspective. Similarly, while some of the Pragma-Dialecticians' criticisms may apply to particular audiences, such criticisms have less traction when applied to the universal audience. Since a universal audience aims to reflect that which is reasonable at the time, arguments that do not consider prominent, prevailing, or strong objections or criticisms at the time do not meet the standard of reasonability, and therefore are not logically or rhetorically cogent. While the New Rhetoric Project commits to relativism, it does not endorse or commit to the extremely relativistic standard of rationality for which the Pragma-Dialecticians blame the Project.

The relativism that the Project is committed to is of a healthy, rather than an extreme, nature, consistent with the four principles of regressive philosophy: wholeness, duality, reviseability, and responsibility. The construction of the universal audience must be consistent with the totality of the experience at the time; the constructed universal audience never achieves Cartesian certainty, however successfully arguers and critics may construct it. Therefore, there is room to revise and improve the quality of the constructed universal audience, once new experience becomes available to arguers and critics. The onus is on those who doubt the constructed or presupposed universal audience, claiming that the standard of reasonability is not acceptable, given the total experience at the time. In short, while particular audiences may function as standards for effectiveness of argumentation, the universal audience functions as a standard of reasonableness, and this latter type of audience works as a normative source of production and appraisal of cogent argument.²⁴² Philosopher Christopher Tindale summarizes

²⁴² While Pragma-Dialecticians emphasize the importance of intersubjective agreement in the process of Critical Discussion whose goal is to resolve difference of opinion, this agreement does not

the relationship between particular audience and the universal audience, stating that “(a)ny universal audience, as a representation of reasonableness in a specific context, cannot value effectiveness over reasonableness. This would be self-contradictory. The prejudices are still there, but factored out by the particular audience insofar as the universal audience is active in it.”²⁴³

Having clarified the function of the audience as a source of production and appraisal of argument and answered the Pragma-Dialecticians’ charge that the New Rhetoric Project engages in extreme relativism, now we are in position to discuss different strategies for constructing the universal audience. Since rhetoricians and philosophers offer competing strategies for this construction based on their disciplinary backgrounds, it is necessary to describe them. Roughly speaking, there are two camps that have attempted to reconfigure the New Rhetoric Project’s conception of audience. The first camp, led by rhetorical scholars Alan Gross and Ray Dearin, supports a purely constructive approach of the universal audience. Philosophers James Crosswhite and Christopher Tindale head up another group, one that supports a constructive approach anchored in particular or real audiences. The Crosswhite/Tindale camp’s approach, or anchored constructivism, is especially well suited to the present project, because it deals with the criticism of Pragma-Dialecticians and bonds real/particular audience and universal audience in ways that are more effective vis-à-vis the Gross/Dearin approach.²⁴⁴

necessarily guarantee the quality of argument or improve the quality of rationality. Suppose that two parties in the Critical Discussion were firm believers in Neo-Nazism and anti-Semitism; their agreement on race and ethnicity, reached through an exchange of arguments, would likely be prejudicial and discriminatory against Jewish people. Arguments exchanged in this process may well follow the rules of Critical Discussion and satisfy both parties. However, it would not likely gain the adherence of a group of reasonable people of which the universal audience is constituted.

²⁴³ Christopher W. Tindale, *Rhetorical Argumentation: Principles of Theory and Practice*. (Thousand Oaks, CA: Sage, 2004), 147.

²⁴⁴ For a critical review of the two approaches, refer to Charlotte Jorgensen, “Interpreting Perelman’s Universal Audience: Gross versus Crosswhite,” *Argumentation* 23 (2009): 11-19.

In Gross and Dearin's extension of the Project, all audiences are constructed by the speaker.²⁴⁵ They develop their interpretation of the Project based on the idea that audience is "the ensemble of those whom the speaker wishes to influence by his argumentation,"²⁴⁶ and the study of real audience is not the business of rhetoric but experimental psychology. As a result, any type of audience – particular, real or universal – is purely the speaker's construct. While this approach makes it easy for arguers and critics to construct audiences, it may not be able to answer the Pragma-Dialecticians' relativism charge because of its commitment to pure constructivism. Theoretically, the audience in this approach does not have to be anchored in a particular or real audience, precisely because it is a pure construction of arguers or critics. In the productive and critical practices of argumentation, arguers and critics can defend their own construction of audience as universal, even if it is detached from the real audience. Since this approach does not have to link the constructed audience with the real audience, it does not clarify how the constructed audience meets criteria of rationality or reasonability, which, according to the criticism by Pragma-Dialecticians, must "have a certain empirical basis lying outside the speaker himself."²⁴⁷ Since it is not clear how this approach answers the criticism developed by Pragma-Dialecticians, it is unwise to endorse and develop this approach to constructing the universal audience.²⁴⁸

²⁴⁵ Gross and Dearin, *Chaim Perelman*, 32.

²⁴⁶ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 19. Warnick seems to endorse this purely constructive approach. Eemeren, Grootendorst, Henkemans, Blair, Johnson, Krabbe, Plantin, Walton, Willard, Woods, and Zarefsky referred to her as saying that universal audience is "neither an actual audience nor really universal," in *Fundamentals of Argumentation Theory*, 100.

²⁴⁷ Eemeren, Grootendorst, and Kruiger, *The Study of Argumentation*, 258.

²⁴⁸ It is understandable that Gross and Dearin commit to the purely constructive approach, given their background in speech communication and public address. They attempt to make use of audience in rhetorical criticism, and their interpretation "provides a more stable and directly operational theory, much easier to apply when criticizing rhetorical artifacts," as pointed by Jorgensen, "Interpreting Perelman's Universal Audience," 18.

In contrast to Gross and Dearin, Crosswhite and Tindale believe in the existence of real audiences and attempt to develop a concept of the universal audience out of the real audience actually addressed by arguments.²⁴⁹ The universal audience in this approach is rooted in something empirical that lies outside of the speaker. This empirical root prevents arguers and critics from constructing a universal audience arbitrarily, forcing them to construct it as reasonable people who are working through a specific rhetorical situation. As a result, this approach avoids the extreme relativism and answers the Pragma-Dialecticians' criticism. While this approach promotes a relativistic standard of reasonability because of its link to the audience, it is rooted in actuality of the time and place of the rhetorical situations, and arguers and critics are constrained to "justify the anticipated responses in terms of what is likely, given what is known of by [the arguer's] audience."²⁵⁰ Therefore, arguers and critics will not regard everything as reasonable. Turning back to the Hitler example, critics taking this approach would regard Hitler's discursive activities as effective for many people in Germany at the time. However, this judgment does not meet the criteria of reasonability of the universal audience at the time. Making Jewish people the scapegoat for the sufferings of Germany following the World War I would not have been acceptable to reasonable people with an understanding of the international politics of that era. In the same way, the Ku Klux Klan's argument claiming white supremacy raise questions and strong objections regarding its dubious presuppositions about race and ethnicity in light of available data and prevailing attitudes. In both cases, the anticipated responses by audience members negate acceptability of the ideas. In short, the approach by Crosswhite and

²⁴⁹ James Crosswhite, *The Rhetoric of Reason: Writing and the Attractions of Argument* (Madison, WI: University of Wisconsin Press, 1996), 141; Tindale, *Rhetorical Argumentation*, 137-43. While they do not clearly distinguish real audience and particular audience and seem to equate the two, they share a view that the universal audience can be developed from the real or particular audience.

²⁵⁰ Tindale, *Rhetorical Argumentation*, 144.

Tindale demands that arguers and critics be sensitive to common sense at the time and in the community they address, and so prevents them from committing to the extreme relativism that Pragma-Dialecticians argue is endemic to the New Rhetoric Project.

This brief review of the two approaches has revealed that the construction of universal audience anchored in real audience handles the charge of extreme relativism better than that of pure constructivism. It is up to us to fully actualize this anchored constructivism and develop a workable approach covering appraisal of dissociative arguments for introductory courses and professional criticism. Crosswhite has pursued this endeavor and developed methods to construct a universal audience, while acknowledging that they “are not systematic, and can lead to conflicting results.”²⁵¹ His three methods are called ‘a method of setting aside particularities,’ ‘a method of adding particularities,’ and ‘a method of appealing across time.’ Each of the methods starts with particular audience members. Arguers and critics have “a particular audience in mind,” and “perform certain imaginative operations on it in order to give it a universal character.”²⁵² The method of setting aside particularities performs this operation by setting aside “all the particular, local features of the audience,” excluding “all those members who are prejudiced or lack imagination or sympathy or are irrational or incompetent at following argumentation,” and including “only those who are relatively unprejudiced and have the proper competence.”²⁵³ The rationality and competence requirement is further specified in a number of ways. Crosswhite states that: “(t)o be competent, one must be disposed to hear the argumentation and must ‘submit to the data of experience.’ (*New Rhetoric* 34) One must also have the proper information and training, and in addition one must also have ‘duly reflected’ (*New Rhetoric*

²⁵¹ Crosswhite, *Rhetoric of Reason*, 145.

²⁵² Crosswhite, *Rhetoric of Reason*, 145.

²⁵³ Crosswhite, *Rhetoric of Reason*, 145.

34).”²⁵⁴ In constructing and appraising arguments, arguers and critics have to be conscious of their own and communal prejudice or lack of imagination and/or sympathy. Hitler’s and the Ku Klux Klan’s arguments do not pass this test because of their prejudice against and lack of sympathy with Jewish people or non-white people, and thus fail to gain the adherence of the universal audience.

The method of adding particularities attempts to “add particular audiences together – to be sure that one’s argumentation appeals not only to one particular audience, but to many, or even all particular audiences (*Realm of Rhetoric* 14).”²⁵⁵ By combining different particular audience groups in this way, “one could eventually come to the whole humanity – if such universality were required by the argumentation.”²⁵⁶ While it is questionable whether it is possible to achieve this level of generality and address to all of humanity in reality, this method would help transform particular features into more general ones. In light of this method, Hitler’s argument may well appeal to Nazi members and anti-Semites, but fail to appeal to other groups of people. Likewise, the Ku Klux Klan’s argument may appeal to fervent believers in white supremacy, but not to audience members uncommitted to the idea. In conclusion, these arguments never gain the adherence of the universal audience because they do not move toward appealing to other groups.²⁵⁷

²⁵⁴ Crosswhite, *Rhetoric of Reason*, 145.

²⁵⁵ Crosswhite, *Rhetoric of Reason*, 145.

²⁵⁶ Crosswhite, *Rhetoric of Reason*, 145.

²⁵⁷ The method of adding particularities could lead to judging *ad populum* arguments to be reasonable because arguments with wider support are *ceteris paribus* better than ones with support from smaller number of people. For example, Hitler’s argument against Jewish people effectively appealed to Nazi members, anti-Semites and many members of the general public at the time, so critics may be led to conclude that his argument was effective for his particular audience. While the method of setting aside particularities and that of appealing across time does not allow the critics to equate this argument with cogent argument to the universal audience, arguers and critics must be self-reflective about the danger inherent in this method.

Finally, the method of appealing across time urges arguers and critics to “imagine one’s argumentation addressed not only to the particular audience one faces at the moment, but to similar audiences at other times, in later years, say. Arguments of this sort frequently make appeals to history and ask their audiences to imagine themselves in their historical roles. According to classical philosophers, the most universal of audiences is the ‘timeless’ one, and the more one’s arguments have a timeless appeal, the more universal they are usually taken to be (*New Rhetoric* 32).”²⁵⁸ While this method emphasizes the timeless nature of reasonable people, this is not timelessness in any Cartesian sense, but is anchored and rooted in actualities in which the argument is advanced and defended. At no point in time, past, present, or future, could Hitler’s argument against Jewish people appeal to all Germans, likewise, the Ku Klux Klan’s white supremacy argument. As a result they both fail to meet the criteria of reasonability, by virtue of the fact that they fail to gain adherence of the universal audience. These three methods of constructing universal audiences out of particular audience in specific rhetorical situations may conflict with each other in some cases, and Jorgensen points out the critic’s difficulty in identifying the universal audience that “counts in the rhetorical situation.”²⁵⁹ However, they work as general principles in order for arguers to make reasonable arguments and for critics to appraise arguments in a reasonable manner that starts with, then moves beyond, local features of the rhetorical situation. While the New Rhetoric Project is committed to relativism, emphasis of reason embedded in the universal audience prevents extreme relativism that accepts Hitler’s or the Ku Klux Klan’s arguments. Neither is the Project committed to extreme emphasis of reason that rejects anything less than certainty achieved by demonstration. Emphasizing reason rooted

²⁵⁸ Crosswhite, *Rhetoric of Reason*, 145.

²⁵⁹ Jorgensen, “Interpreting Perelman’s Universal Audience,” 18.

in rhetorical situations, anchored construction of universal audience maintains healthy balance between reason and reality, thereby guaranteeing healthy relativism.

5.3 PRINCIPLES OF APPRAISING DISSOCIATION IN THE NEW RHETORICAL FRAMEWORK

The preceding portions of Chapter 5 revealed that the New Rhetorical framework for appraising argument is strongly tied to the audience and endorses a healthy relativism, a situation which is consistent with the four principles of regressive philosophy. Before actually appraising the argumentative texts involving dissociation, we must formulate ways in which they are appraised. For that purpose, we will reconsider the relations between dissociation and argumentation schemes proper, provide points for appraisal of dissociative arguments, and examine their coherence with the principles of regressive philosophy.

As the previous chapters have clarified, dissociation, association, breaking connecting links and re-confirming connecting links are general categories in which argumentation schemes proper are placed. That is why different argumentation schemes, such as pragmatic argument or argument from authority can be used in advancing dissociative arguments, as were shown in the examples analyzed in the previous chapter. This relationship between the four-partite category and argumentation schemes proper raises questions about appraisal: What constitute adequate ways for appraising association, dissociation, breaking connecting links, and reconfirming connecting links? Since the previous research on dissociation tends to assume that it is a type of argument scheme proper, it provides a general pattern of dissociation and a set of CQs that

collectively test the cogency of the dissociative argument.²⁶⁰ However, if the four-partite category and argument schemes proper are conceptually different, they may well require different approaches to appraisal. If these two notions are treated in the same way, their differences come into question. Therefore, those advocating the use of the same approach must justify why they treat appraisal in the same way, when in fact conceptual differences may warrant a finer-grained approach.

In the present work, an approach informed by scholarship on the argumentation scheme is adopted, and a list of CQs to test the cogency of the dissociative argument is provided. The four-partite classification category and argumentation schemes proper are quite distinctive and ought not to be confused at the conceptual level. The four-partite category is anchored in how the audience members' epistemic adherence changes. In contrast, the schemes proper more narrowly concern different patterns of reasoning traditionally studied in introductory logic courses. Nonetheless, they are amenable to the same appraisal method; this is because they are both general patterns for analyzing argumentative texts, and theoretical questions regarding appraisal can be derived from those general patterns.

In the case of argumentation schemes proper, such as causal arguments or analogical arguments, the previous research suggests that they be appraised with CQs, or questions that test the logical cogency of the scheme type. For example, argument from consequences, or pragmatic argument, is described as follows, where an agent can bring about proposition A:

If *A* is brought about, then good (bad) consequences will (may plausibly) occur.
Therefore, *A* should (not) be brought about.²⁶¹

²⁶⁰ Inch and Warnick, *Critical Thinking*, 6th ed., 172; Konishi, "Evaluating Dissociation," 797.

²⁶¹ Walton, *Argumentation Schemes*, 76.

For testing the cogency of the scheme, the following CQs are provided:

1. How strong is the likelihood that these cited consequences will (may, must, etc.) occur?
2. If A is brought about, will (or might) these consequences occur, and what evidence supports this claim?
3. Are there other consequences of the opposite value that should be taken into account?²⁶²

The first CQ concerns the presumptive force of the causal connection between A and cited good (bad) consequences. The second question concerns the evidential support for the causal connection between A and good (bad) consequences, so these two questions examine the adequacy of the causal connection. The third CQ concerns conditions that could overturn the (un-)desirability of the causal consequences proposed in the original argument. If an example of argument from consequences successfully answers the above CQs, then it is a cogent argument from consequences. If it does not, then it is a weak one.

Having conceptualized the argumentation scheme proper as general patterns used in reasoning and argument, the previous chapter structured dissociation in the premise-inference-thesis structure according to the audience members' epistemic adherence, where X is the entity to be dissociated:

- 1 The audience is constructed as conceiving of the entity X as a single entity.
- 2 X , assumed to be a single entity, is actually subdivided into two value-laden entities.
 - 2.1 X is divided into two entities X/X_I and X_{II} .
 - 2.2 According to the value hierarchy embedded in the criteria for differentiating X/X_I and X_{II} , X/X_I is assigned less value and X_{II} is assigned more.
- 3 Although X is assumed to be a single entity, it can be subdivided into X/X_I and X_{II} , with X_{II} being more valuable than X/X_I (from 1, 2).

²⁶² Walton, *Argumentation Schemes*, 76-7.

Since this general pattern of dissociation is organized according to how audience members' adherence changes, arguers and critics can come up with questions on each of the above points to appraise the cogency of dissociative arguments, just as the CQs for argument from consequences tests its cogency.

On the first point above, arguers can examine whether there are good reasons for reasonable people to accept the singularity of X before presenting the discourse to the public. They may provide reasons for the singularity of X explicitly or presume its singularity in light of what reasonable people in the rhetorical situation are likely to be cognizant of. Likewise, critics can examine whether there are good reasons for reasonable people to accept its singularity. They must look for explicit discursive clues to, or implicit commonsensical understanding about, this singularity. By using the methods of constructing universal audience, arguers and critics can examine the adequacy of the premise regarding the singularity of the entity to be dissociated. Thus, the following CQ can be derived from the first point above.

CQ1. Is the original X generally acceptable as a single entity?

On the second point above, where the dissociative argument subdivides the single entity X and set up the subdivisions in a hierarchy, Perelman and Olbrechts-Tyteca suggest that: "As for opposition to a dissociation, it will be directed toward the characteristics of its term I or term II or toward the very principle of the dissociation."²⁶³ Since adequate answers to these oppositions will make the dissociation more cogent, arguers and critics can use them as a guide in constructing CQs. Arguers can examine whether X can be reasonably divided into subconceptions X/X_I and X_{II} and whether those subdivided conceptions can be arranged according to a hierarchy inherent in the criteria for the subdivision. In cases where they have reason to

²⁶³ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 427

presume that the hierarchy is acceptable to reasonable people in the rhetorical situation, they do not have to offer further line of support to defend it. In cases where it is not acceptable as common sense, they have to provide further support to defend the hierarchy. Critics can examine whether the conceptual subdivisions of X and the hierarchical arrangement of the subdivided conceptions are supported by good reasons or can be reasonably presumed by commonsense adequacy of the subdivisions and hierarchy. In both situations, if there are cogent objections against the subdivisions or hierarchy proposed or presumed by the argument, then reasonable people will not buy into the subdivisions or hierarchy, and the thesis is not strongly supported. The following questions on the conceptual subdivision, hierarchical order, and the acceptability of the hierarchy can be derived from the second point above.

- CQ2.** Is the conceptual distinction between the two subdivided entities clear?
- CQ3.** Is one of the subdivided entities X_{II} more valuable than the other sub-entity X/X_I according to a hierarchy embedded in the distinction?
- CQ4.** Is the value hierarchy set up among the subdivided entities acceptable?

A dissociative argument that successfully answers the above CQs would pass the test of the singularity of the original entity, the clarity of the conceptual subdivision, and the hierarchical order, and will be judged to be cogent. Arguers can use these questions to appraise the cogency of a dissociative argument before they present it in a rhetorical situation. Likewise, critics can use them to appraise the cogency of the dissociative argument presented in the rhetorical situation. In short, they can use these questions and determine the cogency of the dissociative argument before and after it is presented in the rhetorical situation, just as they can use CQs for a particular argumentation scheme type to examine the cogency of an example of that scheme.

While justification can be presented for the idea that the CQs for the dissociative argument and argumentation schemes proper can be derived from their general patterns, this is a theoretical line of defense. On the practical level, an objection can be raised as to whether

arguers and critics need CQs for both dissociation and argumentation schemes proper. This is because they could examine the cogency of an argument by asking CQs for either the dissociation or a particular argumentation scheme proper. While examining the argument by asking CQs for the dissociation and the scheme might well deepen understanding of the cogency of the argument, this appraisal process would be more cumbersome than examining one or the other. It is argued, for simplicity, that the approach to appraising the dissociation and the scheme together ought to be rejected.

This objection raised against the necessity of the two resources for appraising argument can be answered once we start understanding the roles that these two play in the production and appraisal of an argument. The four-partite category for classifying argument centers around the audience members' adherence, and arguers and critics can know more about how audience members change their adherence to the ideas dealt with in the premise in advancing and defending the thesis. Because of the emphasis on the audience members' adherence, the four-partite category is more rhetorical than logical in its orientation. As we have observed above, the singularity of the entity to be dissociated, the clarity of subdivisions, and the tenability of hierarchy are examined in light of reasonable people's view of them. If there is cause for reasonable people to cast doubt on them, the argument is less cogent. In contrast, the schemes proper focus more on the inference-license from the premise to the thesis of the argument, and arguers and critics know more specifically about techniques by which different entities are united in association or a single entity is subdivided in dissociation. For example, in the attempt to change the wording of the surrender document signed after the Pacific War, the U.S. Tenth Army's adherence to the idea equating the Amami Islands with Northern Ryukyu is modified by introducing a view of the islands as part of Kagoshima Prefecture. The attempt is made to justify

the latter view by calling attention to consequences that it would bring about—more speedy disarmament in the islands, part of the goal of signing the surrender document. Analyzing and appraising the argumentative discourse as an instance of dissociation helps us see how the particular audience constituted by the U.S. Tenth Army could change their understanding of the status of the Amami Islands by recognizing a disregarded point of view, thereby validating a concept of the universal audience anchored in the particular audience. However, the adequacy of the distinction between the Amami-as-Northern Ryukyu thesis and the Amami-as-Kagoshima thesis and the hierarchy between the two are better understood if we appraise the text with the help of the scheme of pragmatic argument. In other words, this more in-depth and comprehensive appraisal of argument is made possible by incorporating both the four-partite category and the schemes.

In addition to the fact that the approach to the analysis and appraisal of dissociative arguments takes the audience into consideration, it is coherent with the four principles of regressive philosophy. In order to offer an answer to the first CQ ('Is the original X generally acceptable as a single entity?'), arguers and critics must develop a general, commonsensical understanding of X, which demands that they "take into the totality of experience that appears to" them.²⁶⁴ Since the first question demands that arguers and critics examine the singularity of X in light of what reasonable people in the rhetorical situation are likely to be cognizant of, it is coherent with the principle of wholeness.

The second CQ ('Is the conceptual distinction between the two subdivided entities clear?') demands that arguers and critics think through whether the conceptual distinction introduced for the purpose of subdividing X is clear enough for reasonable people in the

²⁶⁴ Perelman, "First Philosophies," 196.

rhetorical situation to distinguish the two subdivisions. In light of the principles of duality and reviseability, they must recognize that the proposed subdivision can never achieve certainty, however clear it may be, and that future conceptual disputes regarding X may call into question the distinction that the dissociation is establishing.

The third CQ ('Is one of the subdivided entities X_{II} more valuable than the other sub-entity X/X_I according to a hierarchy embedded in the distinction?') demands that arguers and critics examine whether the two subdivided conceptions are in a hierarchy that is embedded in the conceptual distinction. In light of the principle of wholeness, the hierarchy embedded in the conceptual distinction must make sense to arguers' and critics' experience and understanding of X; otherwise, the hierarchical order of the subdivided entities will be meaningless to those reasonable people addressed by the dissociative argument.

The final CQ ('Is the value hierarchy set up among the subdivided entities acceptable?') demands that arguers and critics consider the totality of experience regarding hierarchies prominent in the community in which the dissociative argument is being advanced. In dealing with this CQ, they must also take into account the duality and the reviseability of the regressive philosophy and recognize that the hierarchy used in the argument is provisionally adequate in the rhetorical situation at the time and that further argumentation might revise this hierarchy.

These four CQs for dissociation collectively serve as a guide to the appraisal, and a rhetorically cogent dissociative argument answers all the four questions affirmatively. However, a doubt can be raised in cases where a dissociative argument successfully answers some, but not all, CQs. Will a critic be forced to judge the argument to be rhetorically weak in this case? In order to pursue this issue of mixed results of the CQs, we have to pay attention to different functions that the questions serve. CQ1 examines the singularity of the entity to be associated, so

it concerns the premise adequacy of the dissociative argument. In contrast, CQ2, CQ3, and CQ4 jointly examine the gap between the premise and the thesis, so they concern the process of subdividing the entity, deciding the relative value according to a proposed hierarchy, and acceptability of the hierarchy. In a case where a dissociative argument fails to answer CQ1 affirmatively, it does not meet the test of premise adequacy. If it fails to answer one or more of CQ2, CQ3, or CQ4, it fails to bridge the gap between the premise and the thesis, thereby failing to meet the test of inferential adequacy. We will not pursue this issue further before engaging in the appraisal of the example arguments. Suffice it to say that there are variations of rhetorically weak dissociative arguments.²⁶⁵ By failing to answer CQ1 but successfully answering CQ2, CQ3 and CQ4, a dissociative argument is weak in terms of the premise adequacy alone; by successfully answering CQ1 but failing to do so with one or more of CQ2, CQ3, or CQ4, it is weak in terms of the inferential adequacy alone; and by failing to answer CQ1, and one or more of CQ2, CQ3, or CQ4, it is weak in terms of the premise adequacy and the inferential adequacy.

In conclusion, the New Rhetorical framework for appraising arguments is grounded in the principles of regressive philosophy and developed in light of the universal audience anchored in real or particular audience members. In order to appraise dissociative arguments and argumentation schemes proper, CQs, or questions that examine the rhetorical cogency must be posed so that arguers and critics can pinpoint the quality of argumentation under consideration. Although the four principles of regressive philosophy, the methods of constructing universal audience, and CQs for dissociation and argumentation schemes proper render the practice of

²⁶⁵ Perelman recognizes different degrees of cogent arguments in discussing Aristotle's *Organon*, by saying: "instances of dialectical reasoning are not made up of valid and compelling inferences; rather, they advance *arguments* which are more or less strong, more or less convincing, and which are never purely formal." *Realm of Rhetoric*, 2, italics in the original. In informal logic tradition, Douglas Walton recognize different degree of strength, by setting up "correct argument," "weak argument," and "fallacy" in *A Pragmatic Theory of Fallacy*, (Tuscaloosa, AL: University of Alabama Press, 1995), 260.

appraising argumentative discourse more complex, each of the components of the framework serves as a resource for appraising arguments that arguers and critics can potentially use for determining their cogency. Next, we will put this framework to the test, returning to the specific examples of argumentation analyzed in the previous chapter. Such an exercise generates further insight regarding the utility of the framework for appraisal of dissociative argumentation being developed in this study.

5.4 APPRAISING DISSOCIATIVE ARGUMENTS

Based on the New Rhetorical approach to the appraisal, as has been discussed so far in this chapter, this section will appraise the dissociative arguments analyzed in the previous chapter. In light of rhetorical scholarship by Brockriede and Zarefsky, it must be noted that the process of appraisal – evaluation and criticism – demands that critics make arguments about the objects of the appraisal. Toward that end, I advance judgments regarding the rhetorical cogency of each argument, and make transparent how an approach to appraisal premised on anchored constructivism generates such judgments. In light of the principles of regressive philosophy, the appraisal will inevitably leave some room for revision, although I will do my best to take into consideration available evidence and experience on the objects of appraisal.

The first example argument by Maj. Gen. Toshisada Takada on the status of the Amami Islands, has been structured as follows:

Premise: The U.S. Tenth Army adheres to the understanding that the Amami Islands are Northern Ryukyu.

Scheme: While the Amami Islands can historically be regarded as Northern Ryukyu, they ought to be viewed as part of Kagoshima Prefecture for the

purpose of carrying out disarmament of the Japanese Army stationed on the Amami Islands.

Thesis: The Amami Islands are classified as part of Kagoshima Prefecture, rather than Northern Ryukyu.

In appraising this argument, CQ1 must be asked to test the singularity of the key entity in the premise: is the original X generally acceptable as a single entity? In this example argument, it must be asked whether it makes sense for the audience members in the rhetorical situation to equate the Amami Islands with Northern Ryukyu. As has been described in the previous chapter, the Amami Islands used to be part of Ryukyu Kingdom's territory, and the translator of the contingent of the U.S. Tenth Army carried a map describing them as Northern Ryukyu. Based on the islands' history and the data available to the contingent (the U.S. Tenth Army), it makes sense for the contingent, as the main audience group of this argument, to take a position equating the Islands with Northern Ryukyu. The singularity of the key entity in the premise is acceptable to the audience, so the first CQ is answered affirmatively.

Next, we have to ask whether the argument can affirmatively answer CQ2: is the conceptual distinction between two subdivided entities clear? In the above example, we must examine if the conceptual distinction made between the Amami-as-Ryukyu thesis and the Amami-as-Kagoshima thesis is clear. If a universal audience is constructed by the method of setting aside particularities, they must possess proper competence to submit "to the data of experience or to the light shed by reason."²⁶⁶ A group of reasonable people will recognize how the Amami Islands had been treated in Japan from an administrative point of view since the second half of the nineteenth century, and see some truths in the view that classifies the Islands as part of Kagoshima Prefecture. Likewise, they will recognize that the Amami Islands used to be part of the Ryukyu Kingdom before it became part of Kagoshima Prefecture. Because these

²⁶⁶ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 31.

two theses on the status of the Amami Islands are incompatible, the second CQ is adequately answered.

Finally, it must be asked whether the argument can affirmatively answer CQ3 and CQ4: Is one of the subdivided entities more valuable than the other, according to a hierarchy embedded in the distinction, and is the value hierarchy acceptable? To answer these CQs, we must take the purpose of argumentation into consideration. The reason for the contingent to come to Tokunoshima and talk with Maj. Gen. Takada was to enforce the disarmament of the Amami Islands, as well as have him sign the surrender document. In this rhetorical situation, the view that will likely bring about pragmatic consequences of disarmament is more valuable and desirable to the US Tenth Army. Given Takada's remark that he was not in charge of Northern Ryukyu and he would not sign the surrender document unless it was revised, those who are amenable to reason will value the Amami-as-Kagoshima thesis over the Amami-as-Ryukyu thesis, because of the more desirable consequence that the former view will likely bring about. Although both of the competing views of the Amami Islands are reasonable, viewing the islands as part of Kagoshima Prefecture makes more sense in light of the goal of the argumentation. Because this dissociative argument, including the scheme of pragmatic argument, answers the two CQs on hierarchy fairly well, we can conclude that it is a rhetorically cogent dissociative argument.

The second example of dissociative argument, advanced by Chaim Perelman about the nature of rhetoric, has been analyzed in the following way:

Premise: Rhetoric has been an object of attacks.

Scheme: Rhetoric can be divided into static rhetoric and persuasive rhetoric dynamically adaptable to all sorts of audience. While the attacks on the former are valid, they do not apply to the latter that better reflects the New Rhetoric Project.

Thesis: Ongoing attacks of rhetoric have no bearing on the New Rhetoric Project.

The previous chapter's analysis of this argument explored the extent to which rhetoric was generally accepted unitarily as behavior, as artifice and as the object of attacks in the rhetorical situation. The analysis suggested that the answer to CQ1 is mixed and there are two competing interpretation to whether the original X, "rhetoric," is generally acceptable as a single entity. Since the word "rhetoric" evokes static characteristics from a quality audience member – the respectable person (*l'honnête homme*) in twentieth century Europe,²⁶⁷ it seems adequate to regard static rhetoric as a prevailing, representative image of the word, at least among this group of reasonable people. In this respect, rhetoric as behavior or artifice appealed to a universal audience at the time of publication of *Realm of Rhetoric*. As has been already discussed in the previous chapter, rhetoric did not evoke static characteristics alone from a group of reasonable people in the United States, so the objection can be raised that the singularity of rhetoric that a universal audience in Europe would adhere to fails to bring about adherence of another universal audience in the United States. While we can privilege the original rhetorical situation in which the discourse was presented, the conflict of two images of universal audience – one in twentieth century Europe and the other in twentieth century United States – poses practical challenges in constructing a universal audience by a method of adding particularities and appraising arguments in accordance with the constructed universal audience as predicted by Jorgensen.²⁶⁸ With these wrinkles noted as caveats, we can charitably read the text by Perelman and regard rhetoric as a single, disrespected notion, thereby answering CQ1 affirmatively.

As regards CQ2, the conceptual subdivisions introduced within rhetoric – static and persuasive – provide two versions of rhetoric, the latter of which carries positive connotations.

²⁶⁷ Perelman, *L'Empire Rhetorique*, 7.

²⁶⁸ Jorgensen, "Interpreting Perelman's Universal Audience," 18.

While a charitable reading of *Realm of Rhetoric* and other works of the New Rhetoric Project is required, we can presume that Perelman has made a cogent case for constructing an idea of persuasive rhetoric that dynamically adapts to audiences of all sorts, in contrast to static rhetoric that emphasizes flowery words and strange and incomprehensible figures. This is because the New Rhetoric Project has been a scholarly attempt to revitalize positive images of persuasive rhetoric based on classical Greek and Roman rhetoricians' works, and to value persuasive rhetoric over static. Therefore, it appears that the conceptual subdivision within rhetoric sets up a hierarchy between persuasive rhetoric and static rhetoric, with the former more valuable than the latter. Since the binary pair of dynamic and static formulate a clear conceptual subdivision of rhetoric and place them in a hierarchy, this argument affirmatively answers CQ2 and CQ3, which concern conceptual subdivision and placement in accordance with hierarchy.

As regards the acceptability of the hierarchy between persuasive rhetoric and static rhetoric, however, Perelman has not made a persuasive case to his universal audience. While he and Olbrechts-Tyteca make joint efforts in *New Rhetoric* to situate the static rhetoric, which emphasizes figures of speech, within persuasive rhetoric, which emphasizes argumentation, a review of the book regarded it as *marginal* in the modern revival of rhetoric.²⁶⁹ Also, French argumentation scholar Christian Plantin reports that the New Rhetoric Project was not influential in France in the 1960s and 70s, because the discipline of rhetoric reminded people of figures of speech more in tune with a structuralist approach to semantics.²⁷⁰ On these grounds, the distinction between persuasive rhetoric and static rhetoric was well recognized but the hierarchy

²⁶⁹ Perelman, *L'Empire Rhetorique*, 15. He refers to the review of *New Rhetoric* published in *Communications*, 16.

²⁷⁰ Christian Plantin, "The Situation of Argumentation Studies in France: A New Legitimacy," in *Proceedings of the Fifth Conference of the International Society for the Study of Argumentation*, eds. by Frans H. van Eemeren, J. Anthony Blair, Charles A. Willard, and A. Francisca Snoeck Henkemans, (Amsterdam: Sic Sat, 2002), 833.

embedded in the distinction was not acceptable to the group of intellectuals the Project addressed. Although the overall influence of the New Rhetoric Project is beyond the scope of this current work and requires more study by historians of ideas, the dissociative discourse that the Project has provided over years in general, and the dissociative argument that appears at the end of chapter 11 of *Realm of Rhetoric*, in particular, do not seem to be persuasive to a group of reasonable people in the twentieth century Europe. While the subdivided conceptions of static rhetoric and persuasive rhetoric are well established, according to a hierarchy, the hierarchy itself is not acceptable to the universal audience constructed within the rhetorical situation. In short, this argument fails to answer CQ4 affirmatively, which concerns the acceptability of the hierarchy. In conclusion, this dissociative argument is not a cogent one, in that it calls for a charitable reading in terms of the premise acceptability, and does not defend the hierarchy well.

The third example argument to be appraised is advanced by ancient Greek philosopher Isocrates on the proper conception of philosophy.

Premise: Philosophy has been conceived of as a training of the mind.

Scheme: Properly-defined philosophy is conceived of as conjecture guiding action and discourse-making, rather than science of action and discourse-making. The conception of philosophy as science is of little help to people in action or discourse-making and ought to be regarded as preparation for philosophy.

Thesis: Philosophy, really, is conjecture of action and discourse-making.

As has been discussed in the previous chapter, many philosophers, or lovers of knowledge, attempted to conceptualize philosophy in ways that suited their needs. Isocrates joined the philosophical discussion on the conception of philosophy, positing that it could mean disputation, geometry, astronomy, or the practices of sophists as referred to by Isocrates in *Antidosis*. While the subject matter varied, these studies are loosely united as training of the mind, so CQ1 is

answered affirmatively and philosophy can be acceptable as a single entity as training of the mind, whatever the subject matter may be.

As regards CQ2, which examines the clarity of the conceptual subdivision within the philosophy, Isocrates narrows down the subject matter to training that guides human action and discourse-making, and offers two approaches to the subject matter: science (*episteme*) and conjecture (*doxa*). According to Gorge Norlin, the translator of *Antidosis*, Isocrates means by *doxa* “a working theory based on practical experience – judgment or insight in dealing with the uncertain contingencies of any human situation”²⁷¹ and differentiates it from science (*episteme*) such as geometry or astronomy, which emphasizes subtlety and exactness. Because conjecture (*doxa*) emphasizes judgment in uncertain contingencies and *episteme* emphasizes exactness, the distinction is clear between the conjecture-based training for guiding human action and discourse-making and science-based training for guiding human action and discourse making. Therefore, CQ2 is answered affirmatively by this argument.

As regards CQ3, which examines the hierarchical order between conjecture (*doxa*) and science (*episteme*), Isocrates calls astronomy and geometry preparation for philosophy because they are “no help to us in the present either in our speech or in our actions.”²⁷² Although they are not philosophy per se, they are preparation for philosophy because the difficult problems dealt with in these studies force people to focus on the problems and develop the discipline not to digress from the problems; additionally, these studies help them deal with more important political and practical matters that may emerge later in life. He also states that “it is not in the nature of man to attain a science by the possession of which we can know positively what we

²⁷¹ Gorge Norlin, translator’s note to Isocrates, “Antidosis,” 290-1.

²⁷² Isocrates, “Antidosis,” 333.

should do or what we should say.”²⁷³ For these two reasons, astronomy and geometry merely prepare people to guide action and discourse-making, but are of little help in the action and the discourse-making. With this pragmatic argument, he devalues science (*episteme*) as the training for guiding human actions and discourse-making.

In contrast, Isocrates describes his own educational program as centering around learning forms of discourse and using them in actual practice:

(T)he teachers of philosophy impart all the forms of discourse in which the mind expresses itself. Then, when they have made them familiar and thoroughly conversant with these lessons, they set them at exercises, habituate them to work, and require them to combine in practice the particular things which they have learned, in order that they may grasp them more firmly and bring their theories into closer touch with the occasions for applying them – I say “theories [*doxa*],” for no system of knowledge can possibly cover these occasions, since in all cases they elude our science. Yet those who most apply their minds to them and are able to discern the consequences which for the most part grow out of them, will most often meet these occasions in the right way.²⁷⁴

In addition to showing why exact sciences on practical matters are impossible, this passage offers reasons for the utility of teaching of theories (*doxa*) on practical matters. Emphasizing the use of conjecture/theory (*doxa*) in particular situations, teachers of philosophy can develop their students’ habits of thinking through ways in which to meet the occasions. Pragmatically, teaching conjecture (*doxa*) are much more likely to produce positive consequences on practical matters than teaching science (*episteme*). Because of these two pragmatic arguments on the use of conjecture and science on human action, CQ3 is answered affirmatively. In other words,

²⁷³ Isocrates, “Antidosis,” 335.

²⁷⁴ Isocrates, “Antidosis,” 289-291.

conjecture (*doxa*) is more valuable than science (*episteme*) in human actions and discourse-making.²⁷⁵

With regard to CQ4, which examines the acceptability of the hierarchy between conjecture (*doxa*) and science (*episteme*), Isocrates appeals to the common sense of his time, stating that: “(m)ost men see in such studies [as disputation, astronomy, and geometry] nothing but empty talk and hair-splitting.”²⁷⁶ He does not specify how widespread common sense is. Neither does he offer the names of people who study disputation, astronomy, or geometry but fail to master and apply them to human action and discourse-making. However, this appeal to common sense can be seen as his attempt to construct a group of reasonable people who make a fair judgment on the status of science (*episteme*) of human action and discourse-making. Isocrates does reveal the names of people who studied with him and later became successful in public life, thereby strengthening a case for supporting the utility of conjecture (*doxa*) in human action and discourse-making.²⁷⁷ By doing so, he attempts to defend the acceptability of the hierarchy between conjecture (*doxa*) and science (*episteme*) of human action and discourse-making. While the lack of evidence backing up common sense on the non-utility of science (*episteme*) of human action and discourse-making makes Isocrates’ defense inconclusive, his proposed hierarchy has a strong enough foundation to be acceptable to his audience. As a result, we can conclude that CQ4 is answered affirmatively, although in a weak manner. In conclusion, Isocrates’ defense of conjecture (*doxa*) as philosophy in contrast with science (*episteme*) answers

²⁷⁵ While the passage does not specifically refer to discourse-making, he discusses “the art of discourse” here. Therefore, what he says here applies to conjecture on human actions and discourse-making.

²⁷⁶ Isocrates, “Antidosis,” 331.

²⁷⁷ Isocrates, “Antidosis,” 237.

all the CQs affirmatively, although the answer to CQ4 is not conclusively affirmative. In light of these answers, we can judge this argument to fairly cogent.

The next example for appraisal is the challenge raised by Johnson and Blair against the equation of formal logic with logic.

Premise: Logic, a study of reasoning and argument, has been equated with formal logic and its relatives since Frege.

Scheme: Logic can be divided into formal logic and informal logic. The former uses proof-theoretic models in analyzing and evaluating reasoning and argument whereas the latter focuses on natural argument(-ation) and reasoning not reduced to deductive proof theoretic models.

Thesis: Informal logic better accounts for natural argument(-ation) than formal logic based on proof-theoretic models.

The analysis in the previous chapter claimed that the premise of this argument is acceptable to the universal audience that Johnson and Blair had in mind, namely philosophers in general and logicians, in particular. Their conception of logic is coherent with the one provided in Irving Copi's bestselling logic textbook, and they appealed to authority of Frege, as well as to that of Kneale and Kneale in advancing the position that logic has been equated with formal logic and its relatives since Frege in the second half of the nineteenth century. In light of their description, this argument adequately answers CQ1, and we can conclude that logic, the key entity in the premise, is generally acceptable as a single entity.

On CQ2, which concerns the conceptual distinction between formal logic and informal logic, two lines of support are offered. One is the suggested existence of theories of argument not exhausted by formal logical or proof-theoretic models, and the other is natural argument(-ation) emphasizing the use of real examples instead of invented, artificial ones. On the first line of support, the distinction is advanced, but it is doubtful that Johnson and Blair defend the distinction adequately. They seem to take proof-theoretic models for granted and assume that there should exist theories of argument not exhausted by the models. However, audience

members may well be at a loss as to what Johnson and Blair mean by these phrases. Although philosophers may well be knowledgeable about deductive logic and proof-theoretic models, they may not have fixed opinions about whether these ideas exhaust theory of argument. Some may think that proof-theoretic models are the only logical models, leaving no room for models not exhausted by them. Others may have no understanding of logical models that cannot be reduced to proof-theoretic models. In short, Johnson and Blair fail to substantiate non-proof-theoretic model of natural argument(-ation). In fact, Johnson and Blair later recognized they did not clearly elaborate what they meant by informal and formal in this article, so the distinction is not clearly made in this first line of support.²⁷⁸ In the second line of support, they contrast real examples with artificial, invented ones based on the survey of textbooks available at the time. Although they do not cite specific examples to back up the distinction, we can charitably accept this distinction based on their survey, in which they have examined a number of logic textbooks on the market. While they attempt to defend their belief that the main object of formal logic and that of informal logic are different, they do not show clearly whether formal logic or proof theoretic models can account for natural argument(-ation). As a result, CQ2 examining the clarity of subdivision between formal logic and informal logic is not adequately answered.

As regards CQ3 and CQ4, which examine the hierarchical order and its acceptability, we do not have enough evidence to conclude that informal logic better accounts for natural language argument(-ation) than formal logic, partly because Johnson and Blair does not elaborate what they mean by “proof-theoretic models of formal logic.” It can be argued that proof-theoretic models can be applied to natural language argumentation to account for its conception, analysis, and appraisal. Armed with the list of research topics Johnson and Blair present in this article,

²⁷⁸ Ralph H. Johnson and J. Anthony Blair, “Informal Logic: Past and Present Johnson,” in *New Essays in Informal Logic*, eds. Ralph H. and J. Anthony Blair, 1-19 (Windsor, ON: Informal Logic, 1994).

informal logicians have made a collective effort to show why theory of argument not exhausted by proof-theoretic models of formal logic better prepares theories of analysis and appraisal of natural language argument(-ation). For example, Douglas Walton's work on presumptive reasoning and Trudy Govier's work on *a priori* analogy have made good cases for reasoning and natural argument(-ation) not reducible to proof-theoretic models.²⁷⁹ While these later studies establish theories of argument not based on proof-theoretic models, the hierarchy between formal logic and informal logic is not clearly defended in the article, so its acceptability is also in question. This is due, at least in part, to the fact that this article is more descriptive than argumentative in nature, and is geared more toward offering a state of affairs of informal logic than criticizing formal logic and defending informal logic. While this issue is relevant to whether and how much the theory of appraisal of reasoning and that of argument have in common, suffice it to say that the dissociative reasoning/argument in this paper does not answer CQ3 and CQ4 affirmatively. In conclusion, the argument does not answer CQ2, CQ3, and CQ4 well, so it is judged to be not cogent.

The next example for appraisal is the *Politifact* article objecting to U.S. Democrat National Committee member Brad Woodhouse's criticism of House Republicans' position on what counts as a serving of vegetable.

Premise: Brad Woodhouse of Democratic National Committee regards the pizza-as-vegetable thesis as the House Republicans' position on the school lunch spending bill.

Scheme: The House Republicans and their bill do not subscribe to the pizza-as-vegetable thesis. Instead, they are committed to a position that two tablespoons of tomato sauce counts as a vegetable or a fruit.

Thesis: Pizza is not necessarily classified as a vegetable, according to the position of House Republicans and their spending bill.

²⁷⁹ Walton, *Argumentation Schemes*; Govier, *A Practical Study of Argument*.

The premise of this argument is acceptable to a group of reasonable people, i.e., readers of *Politifact* and those who are willing to participate in public discourse and are capable of following arguments on political issues. The *Politifact* article quotes a mass e-mail message that explicitly ascribes the pizza-as-vegetable thesis to House Republicans, and the writer of the article asks Brad Woodhouse, the source of the email, to support his statement. Since there are no other plausible interpretations of Woodhouse's criticism of the House Republicans' position, CQ1 is adequately answered, and it is reasonable to regard Woodhouse's take of House Republicans' position as their real position.

In critically scrutinizing Woodhouse's take on the Republican lawmakers' position, the article successfully subdivides the Republicans' position into the way it is interpreted by Woodhouse and their actual position proposed in the spending bill on school lunches. Therefore, the argument successfully answer CQ2, which concerns the conceptual subdivision between two incompatible interpretations of House Republicans' position on the spending bill. It traces the evidence of Woodhouse's criticism of House Republicans' position on the spending bill and reveals that the bill does not, in fact, mention pizza, but how many tablespoons of tomato paste counts as a serving of vegetable, thereby casting doubts on Woodhouse's interpretation of the Republican position. According to the reinterpretation of the Republican position based on the spending bill, two tablespoons of tomato paste constitutes a serving of vegetable, so no pizza containing less counts. As a result, pizza with creamy white, pesto sauce or with just one tablespoon of tomato paste are not classified as vegetable. By subdividing false and real House Republicans' positions on the spending bill, this arguments introduces a clear distinction between two interpretations of their actual position, thereby answering CQ2 affirmatively.

As regards CQ3 and CQ4, which examine the hierarchical order and its acceptability, the article shows that Woodhouse has misrepresented the Republicans' position on the spending bill and suggests that he has committed the fallacy of straw person. In so doing, this argument depreciates Woodhouse's take on the House Republicans' position. In contrast, it reveals their true position, thereby placing the article's interpretation of their position above Woodhouse's. In this process, this argument appeals to the commonsense acceptance of truth over misrepresentation. In short, by using the fallacy of straw person to weaken a rival interpretation, and by appealing to the commonsense commitment to truth, this argument answers CQ3 and CS4. Since this argument answers all CQs adequately, it qualifies as a cogent dissociative argument.

The next example, also from political discourse, is Cabinet Secretary Yukio Edano's defense of the Japanese government's standard for evacuating the zone around Fukushima Daiichi Nuclear Reactor after the Great East Japan Earthquake.

Premise: The American standard for evacuation of American citizens after the Great East Japan Earthquake can be regarded as understandable.

Scheme: While the U.S. standard for evacuation of American citizens is more conservative, the Japanese standard is based on expertise and available data.

Thesis: The Japanese standard for evacuation is a reasonable one, based on the reliable expertise.

In the rhetorical situation, both the U.S. Embassy in Japan and the Japanese government focused on an adequate standard for evacuation. While the Japanese evacuation standard required those within a 12 mile (20km) radius of the reactor to evacuate the area, the U.S. Embassy asked those within about 50 miles (80km) to evacuate. Since the American standard for evacuation was more rigorous than its Japanese counterpart, and since other countries were starting to follow the American standard, Edano's audience – general public in Japan, scientists in atomic science and

cognate fields, and key decision-makers in foreign countries – might cast doubt on the Japanese standard and view the American standard as the sole reliable standard for evacuation. Arguably, CQ1 is answered affirmatively and the key entity in the premise, the evacuation standard, is conceived as a single whole.

In light of this challenging situation, Edano had to establish a division within the evacuation standard, and explain how the Japanese standard was rigorous enough to assure safety. On the issue of the conceptual subdivisions and the applicability of the hierarchy to which CQ2 and CQ3 are related, Edano characterized the U.S. standard as reasonable in its conservativeness, while establishing the Japanese one as based on experts' analysis and available data. Advancing this distinction, he attempted to defend the evacuation standard by the Japanese government as reliable. Although he did not deny the U.S. standard directly, his appeal to expertise and available data implied that the Japanese standard was more trustworthy than the U.S. counterpart. Through this line of support, Edano's argument constructs conceptual subdivisions between conservative standard and evidence-based standard and a hierarchy between those subdivisions, thereby successfully answering CQ2 and CQ3.

What is left for the appraisal of his argument is CQ4, which concerns the acceptability of the hierarchy, and this argument fails to answer the final CQs. While Edano's argument reminds his audience members of the conservative nature of the U.S. decision and of the importance of the use of expertise and available data in the decision-making on scientific matters, it falls short of increasing the adherence of a group of reasonable people. It is true that the use of expertise and available data is important in deciding the standard for evacuation. However, competent readers or listeners – scientists in atomic science and cognate fields and decision-makers around the globe – would call for more specific information about the expertise and data. Whose

expertise did Edano and other members of the Japanese government rely on in making the decision? What kind of data were available when they made the decision? Simply appealing to the notions of expertise and evidence may convince the general public in Japan, but not other competent people in the rhetorical situation.²⁸⁰ In other words, if we consider the method of adding particularities for constructing a universal audience in this rhetorical situation, the argument is not convincing to the universal audience. In order to justify the Japanese standard, the argument should elaborate the notions of expertise or available data further by explicitly referring to the very experts and the exact data available for the Japanese government to base its decision on. Without these types of information, it is not clear whether the Japanese standard for evacuation is actually based on expertise and evidence; the argument thereby fails to answer CQ4 affirmatively. In conclusion, although this argument answers CQ1, CQ2, and CQ3 well, it fails to answer CQ4 adequately. Because the acceptability of the hierarchy is crucial to assure that the Japanese standard for evacuation is rigorous enough to assure safety in light of its more rigorous American counterpart, this argument does not qualify as a cogent dissociation.

The next example for appraisal concerns different conceptions of violence that novelist Haruki Murakami attempts to develop in a nonfictional work on the sarin gas attack by the religious cult Aum Shinrikyo.

Premise: A victim of the sarin gas attack on the Tokyo subway system suffered from excessive violence twice.

Scheme: The excessive violence can be subdivided into the violence of an abnormal society, Aum Shinrikyo and that of normal society, a company, with normal society being more regular and reasonable than the abnormal.

Thesis: The violence by Aum Shinrikyo is more deserving of condemnation than that by the company.

²⁸⁰ According to Walton, the following five CQs help determine the cogency of argument from expert opinion: “1. Is *E* a genuine expert in *D*?”; “2. Did *E* really assert *A*?; Is *A* relevant to domain *D*?”; “4. Is *A* consistent with what other experts in *D* say?”; and “5. Is *A* consistent with known evidence in *D*?”. *Walton, Argumentation Schemes*, 65.

On CQ1, which concerns the singularity of the key entity ‘violence,’ we can presume, for the sake of argument, that it is conceived of as a single whole. The premise of this argument depends on a letter published in a magazine, in which the wife of a victim of the sarin gas attack reports two types of violence by Aum Shinrikyo and by the company he worked for. Because these acts are both instances of violence, violence can be conceptualized as a single whole. Since there is no strong reason for readers of Murakami’s book to question his description of the letter, the premise can be accepted for the sake of argument. Therefore, this argument answers CQ1 affirmatively.

As regards CQ2 and CQ3, which examine the clarity of the subdivision of violence, hierarchical order of different types of violence, the argument calls our attention to the source of each of the violent acts. It resorts to the audience members’ commonsense understanding of the distinction between the abnormal society, represented by the Aum Shinrikyo, and the normal society, represented by the company the victim worked for. In addition, this argument sets up a hierarchy between these two types of violence. Since the sarin gas attack and other disturbing acts by the cult had so much presence in the minds of reasonable people in Japan, they are likely to adhere to the subdivisions and the hierarchy embedded in the distinction between the abnormal and normal societies. For these reasons we can presume that CQ2 and CQ3 are answered affirmatively.

Regarding CQ4’s examination of the acceptability of the hierarchy between abnormal and normal societies, we can judge it to be convincing, not only to reasonable people in Japan but also to reasonable people in different communities who have gone through acts of brutal acts such as terrorism. In other words, the hierarchy used in this argument is *prima facie* acceptable in the eyes of the universal audience constructed through the method of adding particularities.

Therefore, we can presume that the argument adequately answers CQ4. In conclusion, this argument starts with a singular conception of violence, subdivides it, and place those subdivided entities in a hierarchy according to the agent of the violence, it counts as a cogent dissociation.²⁸¹

The final example dissociative argument for appraisal deals with the notion of youth discussed in relation to Walkman users.

Premise: Most Walkman users are young people who are perceived as losers, dole-scroungers, or drug-takers.

Scheme: Walkman users are, in fact, civilized intelligent young people, unlike football hooligans.

Thesis: In facing other passengers' contemptuous gazes, Walkman users do not have to resort to violence, but can take the civilized, intelligent tactic of turning up the volume.

In this argument, the attempt is made to modify perceptions of young people as losers, dole-scroungers, or drug-takers by constructing Walkman users as civilized young people. As regards CQ1's examination of the singularity of the key entity, the argument offers a wide perception associating young people with such negative connotations as losers, dole-scroungers, or drug-takers. While only an anecdote supports this perception, according to which Walkman users receive negative reactions from well-dressed subway passengers in London, we can charitably accept the singularity of the entity for the sake of argument, and presume that young people are

²⁸¹ If we expand our focus and consider the second argument that Murakami advances in the passage that denies the cogency of the distinction, the *prima facie* cogency of the dissociative argument may be rejected because he develops a line of reasoning in which the distinction between the two types of violence would not make sense to the victim himself. Murakami's second argument – an instance of re-confirming connecting links – does not elaborate the key causal statement that the same root/cause brings about two different violent acts, and the first argument may qualify as cogent, even in light of the second argument. However, the overall tone of his book suggests that the distinction is not meaningful. While this dimension of appraisal is beyond the scope of appraisal of dissociation *per se*, it has much bearing on appraisal of argument in general. In *Realm of Rhetoric*, Perelman himself emphasizes the importance of analyzing the discourse "in its totality when we deal with the fullness of argumentation and the order of arguments in the discourse," so this dimension has significant bearing on the appraisal of extended argument. (49)

generally negatively perceived. Therefore, CQ1 is answered affirmatively, although in a weak manner.

With regard to the examination of conceptual subdivision and applicability and acceptability of hierarchy by CQ2, CQ3, and CQ4, this argument constructs a distinction between civilized intelligent young people and violent young people such as football hooligans, thereby attempting to establish a hierarchy that values the former over the latter. Presumably, audience members in the United Kingdom would likely understand that the negative connotations ascribed to young people like football hooligan may not apply to all young people, but at least to some violent ones. To the extent that one subdivision of young people is successfully connected to violent people, CQ2 and CQ3 are partially answered affirmatively. However, it is not clear whether Walkman users are, in fact, civilized, intelligent people based on the article containing the above argument. Without evidence of this type, it is difficult to understand Walkman users adequately and modify the wide perception of young people in general, and Walkman users in particular. While it may be the case that civilized and intelligent people carry more positive connotations than football hooligans and CQ4 is answered affirmatively, the argument is not cogent in terms of the conceptual division and the hierarchy developed in the argument.

5.5 REPLIES TO RITIVOI'S CONTEXTUALISM

The appraisal of example arguments up to this point has shown us that the universal audience and the CQs serve as pivotal sources for appraisal. Still, an important issue on contextual factors raised by Andreea Ritivoi has not yet been addressed. Since her emphasis on contextual factors

has some bearing on the issue of relativism, it is appropriate to discuss, in the closing section of this chapter, how Ritivoi's concerns can be handled.

Examining the discourse on the Romanian state in exile and Jewish in France, Ritivoi analyzes and appraises arguments that dissociate the conception of the nation-state. While she effectively calls our attention to situational factors, she also recognizes the need for further case studies: "I have focused primarily on the role played by ideology and institutional settings, but other cases will require different, additional factors. I do not claim comprehensiveness for the analytic template I have proposed here. But it is important to recognize that the study of dissociation necessitates an analytic template that operates with concrete situational categories."²⁸² Two questions embedded in this statement are whether ideology and institutional settings serve as general contextual factors for appraisal of arguments that do not deal with the nation-state, and whether there are contextual factors other than these two.

Ritivoi does not examine the first question on the generality of ideology and institutional codes. The strength of her work lies in her attention to contextual factors in the case studies, and she has successfully shown us that ideology and institutional settings play major roles in dissociating the conception of the nation-state. However, the strength of the research also reveals its weaknesses. Given that the discourse comes from the political genre and centers around the notion of the nation-state, we can fairly easily understand that ideologies and institutional settings are extremely important for advancing dissociation. Given her case studies, it is not clear what roles ideology and institutional setting play in appraising dissociation when the argumentative discourse is not based in a political genre, or when it deals with notions other than the nation state. Granted, the two contextual factors are vital to discourse on the nation-state, but

²⁸² Ritivoi, "Dissociation," 196.

are the roles these two factors play here as important as those they play in political discourse or philosophical discourse? If we take a look at the dissociative argument by Edano on the adequacy of the evacuation standard, it is not clear what the significance, if any, is of the roles ideology and institutional codes play in subdividing a standard for evacuation and setting up a hierarchy between a conservative standard for evacuation and one based on expertise. Also, when we look at the dissociation advanced in Perelman's *Realm of Rhetoric*, it is not clear what the significance, if any, is of the roles these two factors play in appraising the division and hierarchy between static rhetoric and persuasive rhetoric. While the significance of contextual factors can never be downplayed in appraising the argumentative discourse, it is not clear whether the two factors she has isolated are general enough to be transferred to discourse other than that relating to the nation-state.²⁸³ In short, notwithstanding her emphasis on the significance of ideology and institutional codes, they may well be field-dependent or context-dependent factors that are significant only in limited types of argumentative discourse dealing with nationality, ethnicity, state, and minority issues, to name a few.

Another drawback of Ritivoi's approach is that it dismisses the importance of universal audience and fails to account for generality of ideology and institutional codes outside the political discourse. While her research discusses how discourse on the nation-state developed among parties involved in dialogues, it does not clearly construct images of reasonable people in rhetorical situations who force the arguers to improve their arguments or who force the critics to judge the cogency of an argument. She comes close to the notion of a particular audience in the

²⁸³ The two contextual factors of ideology and institutional codes may be important because of the topic of her research and her commitment to French Marxist Louis Althusser's perspective. However, given that the New Rhetoric Projects are non-commitmental to a Marxist perspective or any philosophy other than regressive philosophy, this work better reflects the spirit of the Project than Ritivoi does by extending the audience-centered approach envisioned by principles of regressive philosophy. By incorporating the Althusserian perspective, Ritivoi risks being inconsistent with the New Rhetoric Project or reducing it to mere transparent techniques of discourse without philosophical grounding.

following passage when she refers to a particular community, but falls short of validating the universality that may arise out of a particular community: “(W)hat makes a particular dissociation successful, and how do we assess its overall significance for a particular rhetorical situation? What I will try to show in the remainder of this essay is that the reception and impact of a dissociation of concepts depend largely on how widely shared or how compelling the reality they implicitly propose is. In political argumentations, visions of reality are deeply embedded in local beliefs and conventions, in the *endoxa* of a particular community (Ritivoi, 2006).”²⁸⁴ Because her research does not incorporate the universality arising out of particular rhetorical situations in which the question of nationality is involved, it may look like she is committing to extreme relativism. For these two reasons, it is not clear whether ideology and institutional codes are general enough to serve as general contextual factors.

As regards the second question on contextual factors other than ideology and institutional codes, we must acknowledge that the current work has not attempted to isolate them. Instead of working from specific to general, as Ritivoi did, the current work moves from general to specific, listing a set of questions and examining example arguments with them, incorporating the notion of universal audience as reasonable people, and examining whether the example arguments are cogent in the eyes of reasonable people in each of the rhetorical situations. The examination has revealed that the CQs for dissociative arguments and the notion of audience can be used, regardless of whether the discourse is taken from philosophical, political or more mundane communication contexts. Thus, these two theoretical constructs are general and field-invariant factors, rather than contextual factors specific to particular fields, contexts, or rhetorical situations. Because of their generalities, arguers and critics can make use of them in constructing

²⁸⁴ Ritivoi, “Dissociation,” 189.

and appraising dissociative arguments regardless of the contexts. Although the current work does not inquire into contextual factors as deeply as Ritivoi's research has called for, a general framework based on the universal audience and CQs is firmly in place for analyzing and appraising dissociation in pedagogical and critical practices of argumentation.²⁸⁵

5.6 SUMMARY OF THE CHAPTER

Based on the conception of dissociation and analysis of example arguments in the previous chapter, this chapter has tackled theoretical issues on appraisal of arguments and has engaged in the appraisal. On the conceptual level, an overview of the status of argument appraisal in informal logical and rhetorical scholarship has been offered. It reveals the existence of a gap between the theory and practice of appraisal. While the research on appraisal (evaluation or criticism) delves into theoretical issues, it does not seem to exert much influence on introductory textbooks. Neither does professional criticism seem to be influenced by vocabulary or approaches advocated in introductory textbooks. The current research addresses the gap between the theory and practice of appraisal based on the New Rhetoric Project.

In formulating the New Rhetorical framework of appraisal, the current research draws on the four principles of regressive philosophy, Crosswhite's and Tindale's elaborations of universal

²⁸⁵ While the cogency of dissociation ultimately hinges on acceptance by the universal audience validated by particular audience in the rhetorical situation in the New Rhetorical framework, the notion of *force* and *criteria* proposed in Toulmin's *Uses of Argument* can also shed light on the appraisal process to answer Ritivoi's call for attention to context. Simply put, the force of answer to the CQs is the same, but the criteria for answering the CQs are different from field to field, and context to context. In this way, appraisal of dissociation goes through the examination of the same set of CQs, regardless of the field, context, or rhetorical situation, but the ultimate judgment hinges on the criteria used in the specific field in which the argument is advanced. Although it may be problematic to equate Toulmin's conception of field with context, this line of thinking may answer the charge that the current work disregards context by paying too much attention to the universal audience.

audience, and key CQs. Collectively, they form resources of appraisal that strive to anchor a healthy relativism within a constructivist framework. The four principles of regressive philosophy – wholeness, duality, reviseability, and responsibility – operate in the background of argumentation, and urge arguers and critics to construct universal audiences as reasonable people in the rhetorical situation, although the constructed universal audience always has room for revision upon further experience and data on the matter to be argued.

The notion of universal audience is crucial because argument in the New Rhetoric Project is conceived of as that which act upon audience members. In developing a universal audience as a normative resource of appraisal, this work draws heavily on Crosswhite and Tindale, and suggests three methods of construction – setting aside particularities, adding up particularities, and appealing across time. These three methods help arguers and critics develop the universal audience out of particular audience members. Because the universal audience is anchored in particular audience members, the current theory deals with the charge of extreme relativism for which Pragma-Dialecticians have blamed the New Rhetoric Project. Making the most of the notion of the universal audience, arguers are forced to construct cogent arguments, and critics are forced to provide cogent appraisal of arguments. As a result, arguments that are merely persuasive to a particular audience would not count as cogent in the eyes of the universal audience, which embodies reasonable people developed in the rhetorical situation.

Building upon the four principles of regressive philosophy and universal audience, this work has laid out a set of CQs for dissociation that arguers and critics can use for appraising dissociative arguments. The four questions are derived from the general pattern of dissociation introduced in the previous chapter, so they do not account for the contextual factors that Ritivoi has emphasized. Instead, they help arguers and critics to appraise cogency of dissociative

arguments more generally, regardless of the fields or contexts in which the arguments are advanced. The four questions examine premise and inferential adequacy, focusing on the singularity of an entity to be dissociated, conceptual subdivisions, acceptability and applicability of the hierarchy between the subdivisions. In testing the cogency, the notion of universal audience and specific argumentation schemes proper are also used, and the actual appraisal of example arguments has shown that these resources of appraisal can be successfully employed, regardless of whether dissociation is advanced in philosophical, political or more mundane communicative situations.

6.0 CONCLUSION

In this dissertation, attempts have been made to inquire into the nature of dissociation and to develop and apply a framework for analyzing and appraising dissociative arguments. Having dealt with the research questions raised in Chapter 1, this chapter will summarize answers to them, discuss additional significant findings, acknowledge limits of the current research, and propose an agenda for future research. In light of the principles of responsibility and wholeness of regressive philosophy, this dissertation has attempted to challenge the existing common sense about the New Rhetoric Project and to fulfill the burden of proof in modifying the commonsense and advancing our understanding of the Project, based on the totality of our previous knowledge of the Project in general and dissociation in particular. However, in light of the principles of duality and reviseability, we must be aware that there is room for revising what we have come to understand about the Project.

6.1 ANSWERS TO RESEARCH QUESTIONS

Chapter 2 of this dissertation has examined the first set of research question concerning the internal structure of an argument. In this process, Chaim Perelman's regressive philosophy is used a great deal to advance our understanding of the probable and/or reasonable nature of argumentation. Unlike demonstration emphasizing certainty, the four principles of regressive

philosophy – wholeness, duality, reviseability, and responsibility – collectively situate argumentation in the realm of the reasonable. This explains why there is room for improvement in even the most cogent argumentative discourse. Based on the spirit of regressive philosophy's endorsement of uncertainty and reasonability, Chapter 2 has clarified that the framework of argumentation consists of the speaker, the audience, and the argumentative discourse, and that the argumentative discourse is parsed into the premise (the starting point of the argument to be shared by the speaker and the audience), the thesis (the end point of the argument to which an arguer attempts to increase the audience's adherence), and the scheme (a bridging statement connecting the premise to the thesis). Acknowledging the cogency of the criticism by Mansfred Kienpointner on the ambiguity of *topoi/loci*, this dissertation has conceived of *topoi/loci* as part of premises, though not of scheme, as utilized by the New Rhetoric Project.

Chapter 3 has advanced our understanding about the predication of the scheme on reasoning and argument, and the ontological nature of dissociation, along with association and breaking of connecting links. While distinction between reasoning (the mental act of inferring) and argument (the symbolic act of providing reasons for and against a contentious point) has not been elaborated, it is clear that the scheme is predicated of reasoning and argument. The examination of association, dissociation, and breaking of connecting links has revealed a fourth category: the ‘re-confirming of connecting links’ dismissed by the New Rhetoric Project. These four categories organize the premise, the scheme, and the thesis in accordance with constructed audience members’ epistemic adherence. Besides answering the second set of research question, Chapter 3 has also addressed Mansfred Kienpointner’s criticism of the necessity of association and dissociation, Pragma-Dialecticians’ criticism of the dual criteria for the classification system using association and dissociation, and Peter Jan Schellens’ criticism of the insufficient attention

to arguments based on the structure of the preferable. In addressing these three criticisms, this dissertation has defended the legitimacy of the four-partite classification category emphasizing the significance of audience members' epistemic adherence.

Based on the discussion of the New Rhetoric Project and the four-partite classification category of argumentative discourse, Chapters 4 and 5 have focused specifically on dissociation. Chapter 4 has offered the conception of dissociation, and, through analyzing actual example arguments, has further elaborated the relationship between dissociation and specific argumentation schemes proper. The analysis of example arguments has revealed that argumentation schemes such as tautology, incompatibility, definition, pragmatic argument, argument from authority, double hierarchy argument, analogy, and fallacy of straw person can be used in dissociation for establishing conceptual subdivision and hierarchy. In addition to answering the research question on the conception, subcategories and analysis of dissociation, Chapter 4 has also addressed Pragma-Dialecticians' position that the speech act of definition is not argument and Edward Schiappa's criticism that dissociation is committed to essentialism.

Chapter 5 has formulated a New Rhetorical framework for appraising argument and has conducted appraisals of the example arguments analyzed in Chapter 4. In formulating the framework, this dissertation has addressed Pragma-Dialecticians' criticism of the extreme relativism that the New Rhetoric Project is claimed to be committed to, and has drawn on four principles of Perelman's regressive philosophy, critical questions that the previous scholarship on argumentation schemes has discussed, and the three methods of constructing a universal audience anchored in particular audience members discussed in monographs by James Crosswhite and Christopher Tindale. Although this dissertation has disregarded contextual factors emphasized in Andreea Ritivoi's research, the appraisal of example arguments has

revealed the utility of the general appraisal framework advocated in this work for determining the cogency of dissociative arguments.

6.2 ADDITIONAL FINDINGS

In the process of answering these research questions, this dissertation has contributed to the study of argumentation in three areas: (1) the New Rhetoric Project in general, (2) defense of healthy relativism, and (3) the relationship between appraisal and production of argument.

6.2.1 Contributions to the New Rhetoric Project

Four key findings of the New Rhetoric Project are: (1) strong ties between the New Rhetoric Project and Perelman's Regressive Philosophy, (2) defense of the significance of the four-partite categories of association, dissociation, breaking of connecting links, and re-confirming of connecting links, (3) discovery of re-confirming connecting links, and (4) construction of a general, New Rhetorical approach to the appraisal of arguments.

Firstly, this dissertation has attempted to align the Project with Perelman's Regressive philosophy. Most scholarship on the New Rhetoric Project by rhetoricians, informal logicians, communication scholars, and argumentation scholars has tended to discuss the Project in isolation, without situating it in the context of Perelman's and Lucie Olbrechts-Tyteca's scholarship in other fields. However, given the fact that Perelman started his intellectual career by examining the conception of formal justice from a positivistic philosophical point of view, broadening our scope on his scholarship and linking the Project with Perelman's philosophical

writing is significant. Utilizing his regressive philosophy, this dissertation has revealed strong ties between regressive philosophy and the Project. The four principles of regressive philosophy serve in the background as philosophical foundations for situating argumentation as an open-ended and uncertain, but reasonable, endeavor to challenge and account for the totality of experience and common sense on the matter to be discussed. Certain key ideas of the New Rhetoric Project, such as the demonstration-argumentation pair and the endorsement of relativism in constructing a universal audience, can be better understood if we align the Project with regressive philosophy.

In addition to the relationship between regressive philosophy and the New Rhetoric Project, this dissertation has reconfigured the four-partite categories of association, dissociation, breaking connecting links, and re-confirming connecting links as an indispensable theoretical construct for a New Rhetorical theory of argumentation. This reconfiguration has brought the significance of the epistemic adherence of a universal audience to the fore and offered a new perspective on argumentation schemes proper. Kienpointner and Pragma-Dialecticians have disregarded these categories and focused on argumentation schemes proper; and David Frank and Barbara Warnick and her colleagues have confused the four-partite categories and argumentation schemes proper. In challenging the commonsensical confusion about these two entities by argumentation scholars, this dissertation has broken the connecting links between these two entities, and re-established the four-partite categories as a distinctive ontological category with which to organize argumentation schemes proper as well as premises and theses in accordance with audience members' epistemic adherence. Theoretical discussion on the scheme in Chapter 3, as well as empirical validation in Chapters 4 and 5, call our attention to the significance of the epistemic adherence of audience in the process of argumentation. This

process confirms the centrality of audience as a New Rhetorical approach to appraising dissociative arguments; as Perelman succinctly puts it, “(a) speech must be heard, as a book must be read, in order to have any effect.”²⁸⁶ While scholarship on argumentation schemes, or general inferential patterns, have developed as an analogue to the research on deductive and inductive inferences, a New Rhetorical framework formulated in this dissertation has revealed the significance of associating general inferential patterns with the epistemic adherence of a group of reasonable people. In other words, the key question regarding the scheme shifts from “How strongly does the conclusion derive from the premise?” to “How cogently does a group of reasonable people adhere to the thesis in light of the premise and the general inferential pattern?” It is true that inclusion of the audience complicates the process of appraisal of arguments, but it further crystallizes the distinction between certain, rational demonstration and reasonable argumentation and enriches the study of argumentation as human endeavor.²⁸⁷

Third, this dissertation has discovered a fourth, dismissed category, “re-confirming connecting links,” in discussing the relationship between association, dissociation, and breaking connecting links. By implicitly resorting to Perelman’s rule of formal justice emphasizing equal treatment of different entities belonging to the same essential category, this dissertation has argued that association must have re-confirming connecting link as its complement, just as dissociation has breaking connecting link as its complement. Starting with audience members’ epistemic confusion, both breaking connecting links and re-confirming connecting links attempt to address confusion or incorrect adherence. The example in Chapter 4 of the status of the

²⁸⁶ Perelman, *Realm of Rhetoric*, 10.

²⁸⁷ Even informal logicians have started to recognize that normative bindingness of argumentation schemes proper are different from that of deductive inference, as Pinto shows in *Argument, Inference, and Dialectic*, 98-112.

Amami Islands in the post-World War II period validates its existence, but further research is needed for deeper understanding of this construct.

Finally, while the application is limited to dissociative arguments, the New Rhetorical approach to analyzing and appraising dissociation based on regressive philosophy, anchored construction of universal audience, and critical questions may be general enough to be of use in analyzing and appraising association, breaking of connecting links, and re-confirming of connecting links. It is hard to draw a conclusion regarding the utility of the framework outside analysis and appraisal of dissociation without validating the approach with example arguments. However, the two key constructs for appraisal – the four principles of Regressive Philosophy and anchored construction of a universal audience – are general notions to be situated in the New Rhetoric Project. Also, while four CQs are specifically designed for dissociation, the notion of critical question can be utilized for association, breaking of connecting links, and re-confirming connecting links, and specific CQs can be developed for these three categories as well. Considering that the character of the New Rhetoric Project is less *a prioristic* than that of formal deductive logic, care must be taken not to overstate the general utility of the framework formulated in this dissertation at this point. However, this path is worth pursuing, based on the results achieved in this study on analysis and appraisal of dissociation.

6.2.2 Defense of healthy relativism

Since the time of Plato, relativism has not been highly valued in philosophical or theoretical thoughts. Thus, Plato valued dialectics over rhetoric, and formal logicians valued deductive inference over other types of inference. Facing Pragma-Dialecticians' criticism of the New Rhetoric's commitment to extreme relativism, this dissertation has acknowledged that the Project

is in fact committed to relativism, dissociated relativism into healthy and extreme relativism, and has argued that the Project is committed to healthy relativism.

In discussing two schools of thought on constructing a universal audience, this dissertation has taken the path paved by Crosswhite and Tindale. According to their positions, universal audience, as a group of reasonable people, is anchored in a particular or real audience, so the cogency of argument is judged in light of this time-bound, situation-bound reasonability. However reasonable or universal an audience may be, the universal audience is a relativistic construct, and the charge of relativism seems to be relevant to the New Rhetoric Project. In defending the relativism embedded in the universal audience, this dissertation has linked Crosswhite's and Tindale's interpretations of the New Rhetoric Project and regressive philosophy and argued that the four principles of regressive philosophy operating in the background of argumentation urges arguers and critics to make cogent argument or criticism. Construed this way, the relativism endorsed by the New Rhetoric Project is not an arbitrary, extreme one. Instead, it is a relativism that guarantees maximum efforts by arguers and critics within the constraints of rhetorical situations.

The charge of relativism is of significance to argumentation studies in general, as well. If the charge stands as valid, then studies of argumentation focusing on non-deductive reasoning and argument suffer a great deal from the charge. Inductive, conductive, presumptive, probative, and defeasible reasoning and argument allow for some reservations or rebuttals that overturn the cogency of the inference; if those reservation or rebuttal factors are relative to contexts, rhetorical situations, and/or argumentative dialogues, then it is difficult to advance a general claim in constructing a theory of argumentation.²⁸⁸ This dissertation does not claim to answer the

²⁸⁸ For a concise summary of a third class of reasoning and argument, see Blair, "The 'Logic' of Informal Logic."

charge of relativism in general, but offers, from a New Rhetorical perspective, a line of defense with empirical validation on how the notion of universal audience helps us to pursue a third path of healthy relativism between extreme relativism and *a prioristic* generalism.²⁸⁹

6.2.3 Relationship between appraisal and production of argument

In discussing uses of dissociation, this dissertation has advanced a thesis that critical questions for dissociation can be used by arguers, as well as critics, in appraising the cogency of dissociative argument, thereby linking appraisal and production of argument. The issue of converging appraisal and production of argument is not discussed a great deal by argumentation scholars, but it is an important issue, and this current work has at least called attention to it.

Although Plato's *Phaedrus*, Aristotle's *On Rhetoric*, and Isocrates' *Antidosis* emphasize the significance of arguing well and are concerned with production as well as appraisal of arguments, contemporary theories of argumentation have tended to emphasize analysis and appraisal of argumentation. Informal logicians, a key group in the movement to re-establish argumentation as a field of scholarly inquiry in the second half of the twentieth century, have focused mainly on analysis and appraisal of argument. For example, the first edition of Johnson and Blair's *Logical Self-Defense* does not have a chapter on construction of argument;²⁹⁰ neither do Michael Scriven's *Reasoning*, Howard Kahane's *Logic & Contemporary Rhetoric*, Govier's *Practical Study of Argument*, or David Hitchcock's *Critical Thinking A Guide to Evaluating*

²⁸⁹ Informal logicians Ralph Johnson and J. Anthony Blair recognize a third way between extreme relativism and *a prioristic* generalism when they discuss implications of informal logic for philosophy and state that "informal logic is allied with the movement to make logic more empirical, less *a prioristic* (Barth 1992, Toulmin 1958, Weinstein 1990)," in "Informal Logic: An Overview," *Informal Logic* 20.2 (Summer 2000): 102.

²⁹⁰ The second and third editions of *Logical Self-Defense* have a chapter on constructing arguments.

Information. These introductory textbooks on informal logic, reasoning, and critical thinking by leading informal logicians serve as evidence supporting a thesis that informal logic is geared more toward appraisal than production, at least on the level of pedagogical practices.

Pragma-Dialectics is the leading dialectical perspective of argumentation developed through publication of scholarly monographs, in which the main focus is on analysis and evaluation of argumentative discourse.²⁹¹ Pragma-Dialecticians' first empirical turn was taken in *Reconstructing Argumentative Discourse*; it was geared toward appraisal of dialectical exchange of arguments occurring in a third party mediation and confrontational "witness and heckling" events that preachers Jed Smock and Max Lynch experienced on college campuses around the United States.²⁹² While Pragma-Dialecticians have started to put more emphasis on production of argument in recent work, it is fair to conclude that they were more concerned with analysis and appraisal of argument, at least in the early days of their scholarship.²⁹³

If we turn our attention to communication studies, where many rhetoricians of argumentation belong and where there has been a rich tradition of public speaking and debate activities, theorists and practitioners of argumentation are concerned with appraisal and production of argument, at least in introductory textbooks on public speaking and debate. For example, Douglas Ehninger and Wayne Brockriede's *Decision by Debate*, David Zarefsky's *Public Speaking*, and Inch and Warnick's *Critical Thinking and Communication: The Use of Reason in Argument* all discuss development, invention, or construction of extended arguments. Despite the emphasis on production of argument in introductory textbooks, rhetorical scholars of

²⁹¹ Eemeren and Grootendorst, *Argumentation, Communication, and Fallacies*, 11.

²⁹² Frans H. van Eemeren, Rob Grootendorst, Sally Jackson, and Scott Jacobs, *Reconstructing Argumentative Discourse*. (Tuscaloosa, AL: University of Alabama Press, 1993), 117-169.

²⁹³ The issue of 'presentation' is discussed in Frans van Eemeren, Rob Grootendorst, and Francisca Snoeck Henkemans, *Argumentation: Analysis, Evaluation, Presentation* (Mahwah, NJ: Lawrence Erlbaum, 2002), 157-181.

argument affiliated with communication tend to focus on rhetorical criticism in their scholarship, as evidenced by the scholarly work of Brockriede, Zarefsky, and Warnick discussed here in Chapter 5.²⁹⁴ Given this kind of evidence, suffice it to say that even within a rhetorical camp, the relationship between production and appraisal has not been fully pursued.

If a goal of argumentation as a field of inquiry is to improve people's capacity to engage in argumentation, it is important to emphasize both production and appraisal of arguments. Given that we are exposed to many argumentative positions in our daily lives as consumers or receivers of arguments, it is quite understandable that argumentation scholars emphasize appraisal aspects of argument. However, it is also important for citizens to hone skills and nurture dispositions for producing arguments and advocating causes. It is not clear whether the relative silence of argumentation scholars on the issue of production serves as a sign that the theories developed are of little use in production. While this dissertation is also in line with previous scholarship on argumentation schemes proper and emphasizes analysis and appraisal of argument, it is my conjectural contention that the theoretical constructs for appraisal of arguments can be transferred to production. Following the spirit of less *a prioristic* nature of the New Rhetoric Project, we must be careful not to advance bold statements without empirical validation. However, converging two types of human actions involved in argumentation – production and appraisal – is worthy of scholarly venture, and it is time to break the relative silence of argumentation scholars on this issue.

²⁹⁴ Rhetoricians affiliated with departments of English and whose teaching duties include introductory course in composition, may view the relationship between production and appraisal of argument differently than rhetoricians in communication departments. This issue of different disciplinary orientations is worth further study.

6.3 LIMITS OF THE CURRENT RESEARCH

While this dissertation has attempted to formulate a theoretical framework consistent with the New Rhetoric Project and validate its utility through analyzing and appraising actual dissociative arguments, there are three factors that limit the significance of the findings: (1) lack of analysis and appraisal of extended arguments, (2) limited attention to contextual factors, and (3) lack of appraisal of the argumentative discourse in its totality.

Firstly, this dissertation has examined eight real dissociative arguments, but all are short passages. In other words, so called ‘extended’ or ‘full’ arguments have not been the focus of this dissertation. Since informal logic textbooks are criticized for their focus on short argumentative passages taken out of the original discourse, the same criticism may apply to the current research. If the framework for analyzing and appraising dissociation developed in this work applies to short arguments but not to extended arguments, the import of the framework is minimized within argumentation studies in general and the New Rhetoric Project in particular.

Secondly, this dissertation focuses on developing a general theoretical framework for analyzing and appraising dissociation based on the spirit of the New Rhetoric Project. However, as a result, it dismisses the practice of isolating key contextual factors for appraisal, unlike Ritivoi’s research. While the significance of contextual factors or field-dependent factors has long been discussed by informal logicians and rhetorical argumentation scholars, the current work does not add anything new to this significant theoretical issue.²⁹⁵

²⁹⁵ J. Anthony Blair and Ralph H. Johnson, “McPeck’s Misconceptions,” in *Rise of Informal Logic*, (Newport News, VA: Vale Press, 1996), 198-214; Trudy Govier, *Problems in Argument Analysis and Evaluation*, (Dordrecht, Holland: Foris, 1987), 229-246; Charles A. Willard, ed., special issue: symposium on argument fields, *Journal of the American Forensic Association* 18 (1982): 191-257.

Finally, this dissertation focuses on analysis and appraisal of dissociative arguments in isolation, without appraising the argumentative discourse in its totality. The New Rhetoric Project calls our attention to the significance of interaction of arguments.²⁹⁶ Partly because this dissertation does not address the argumentative discourse in its totality, it is difficult to advance and defend judgment on the cogency of some arguments in a clear manner. For example, in order to understand the cogency of Perelman's dissociative argument on persuasive rhetoric, we must expand the scope beyond the short, one-paragraph passage at the end of Chapter 11 of *Realm of Rhetoric*. Likewise, appraisal of Murakami's dissociative argument on the violence of normal and abnormal societies demands that the critic expand the scope and consider interaction with another argument developed immediately after the dissociative argument. If we start to examine the argumentative discourse in its totality, questions on the discourse and the context, structure of multiple arguments in the discourse, and overall appraisal of the discourse seem more complicated than analyzing and appraising short arguments in isolation. Although the full strength of this limitation remains to be seen, it is likely to be an important issue meriting further examination.

6.4 AGENDA FOR FUTURE RESEARCH

The principle of reviseability of regressive philosophy holds that “no proposition of a regressive philosophy is safe *a priori* from revision.”²⁹⁷ In other words, however strong the theses of this dissociation are claimed to be, they are open to question upon further investigation. Here in the

²⁹⁶ Perelman and Olbrechts-Tyteca, *New Rhetoric*, 187-192, 460-508; Perelman, *Realm of Rhetoric*, 48-52, 138-145; Perelman, “New Rhetoric,” 24-25.

²⁹⁷ Perelman, “First Philosophies,” 197.

last section of this dissertation, an agenda is laid out for future research on argumentation theories and the New Rhetoric Project:

1. New Rhetorical approaches to argumentation theory must further inquire into the nature of re-confirming connecting links. While the theoretical discussion in Chapter 3 and a short example on the status of the Amami Islands in Chapter 4 reveal that re-confirming connecting links is not an illusionary category, we still know much less about re-confirming connecting links than we do about association, dissociation, and breaking connecting links. Future research on the New Rhetoric Project should examine the conception, subcategories, and approaches to analysis and appraisal of re-confirming connecting links.

2. New Rhetorical approaches to argumentation theory need to examine whether the theoretical framework developed in this work can be transferred to association, breaking of connecting links and re-confirming of connecting links. Since this dissertation does not investigate analysis and appraisal of the other three classification categories of argumentation than dissociation, it remains to be seen whether the framework based on regressive philosophy, anchored construction of a universal audience, and critical questions applies to the other three categories. For this line of inquiry, conceptions of and critical questions for association, breaking of connecting links and re-confirming connecting links must be clarified and applied to actual examples. Conducting these two research agendas will better inform us of the relationship between argumentation schemes proper and New Rhetorical theories of argumentation and the role that the audience plays in the analysis and appraisal of argumentation.

3. New Rhetorical approaches to argumentation should attempt to analyze and appraise extended arguments as well as short, condensed arguments, based on a consistent theoretical framework. While this dissertation has attempted to analyze and appraise short arguments,

Tindale has conducted case studies on extended arguments.²⁹⁸ Since this dissertation has utilized Crosswhite's and Tindale's anchored construction of a universal audience in defending a healthy relativism, we can presume that the New Rhetoric approach developed in this dissertation has promising potential in guiding analysis and appraisal of short and extended arguments. However, since incorporation of regressive philosophy and emphasis on the four-partite classification category differentiate this dissertation from Crosswhite's and Tindale's theoretical frameworks, it would be risky to put too much faith in this presumptive claim. Therefore, future research from a New Rhetorical approach should include analysis and appraisal of both short and extended arguments for strengthening the findings of this dissertation. This line of inquiry will enrich New Rhetorical argumentation theories by addressing the issue of interaction of arguments.

4. For making New Rhetorical approaches to argumentation more comprehensive, future research should discuss the relationship between appraisal and production of arguments. As theorists and practitioners of informal logic, Johnson and Blair address challenges involved in linking criticism and construction of arguments:

Chapter 8 is an entirely new chapter on how to construct arguments. We have added this because we have found that the defensive skills stressed elsewhere in the text do not necessarily transfer to offense; that is, learning how to critique arguments does not automatically teach one how to construct arguments. This belief is based upon our experience in teaching. The payoff to be anticipated seems to us threefold. Once called on to construct arguments of their own (which are then open to criticism by others), students come to appreciate that constructing a good argument is not easy, that perfection is not to be readily achieved. This realization makes them more sober critics of the arguments of others. Second, since it is our conjecture that a great many fallacies occur at least partially because of poor habits of argumentation (though there are other causes as well), it seems to us that by helping students learn to construct good arguments we may expect to thereby lessen the incidence of fallacy in the long run. Third, since offense and defense are not readily separated in reasoning, we see teaching students how to build their own arguments as part of the task of preparing them well to enter the world of rational deliberation. Chapter 8 is an

²⁹⁸ Christopher W. Tindale, *Acts of Arguing: A Rhetorical model of Argument*, (Albany, NY: SUNY Press, 1999), 125-156.

introduction into the dialectical process from the point of view of the agent or performer, rather than that of the critic.²⁹⁹

In the long run, developing theories of production of argument and teaching them to students and general citizens will better guide our communities in the never-ending practices of reason-giving. Regressive philosophy emphasizing the notion of incompleteness and reviseability, New Rhetorical Theories of argumentation emphasizing the role of a group of reasonable people, and rhetorical theories in general emphasizing the notion of inventing discourse, have much to offer by bringing the issue of production to the fore. In this way, we can help to make art of rhetoric, regarded as marginal when Perelman and Olbrechts-Tyteca published *New Rhetoric*, central to civic practices of reason-giving.

²⁹⁹ Johnson and Blair, *Logical Self-Defense*, 2nd ed., xvi.

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