

An Analysis of Persuasive Strategies in the Political Talks of Ahmed Ouyahia: A Contrastive Study of Arabic and French

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Abstract— *The present research is a contrastive study that aims at investigating the persuasive strategies used by the previous Algerian Prime Minister Ahmed Ouyahia in his political talks in both Arabic and French. It sheds light on persuasive strategies as an important aspect of communication manifesting in plethoric contexts including advertisement, classroom, and so on. This research is conducted within Aristotle's (1939) theory of Ethos, Pathos and Logos and analyzed a set of eight political interviews and press conferences (4 in Arabic and 4 in French) in which Ahmed Ouyahia is involved. The findings reveal some parallels and differences in the employment of persuasive strategies cross linguistically. The Algerian Prime Minister and leader of RND exhibited the use of Logos as the most prevalent rhetorical strategy in both Arabic and French talks, followed by Pathos and Ethos with different degrees of application. The study displays that the most used appeals in Arabic and French are statistics, emotional, and play on words appeals. Additionally, the results indicate that the higher use of Pathos elements in the French data may be attributed to Ouyahia's intellectual background, ideology or interpersonal practice. Further, the invocation of some religious forms to show more credibility and consistency were peculiar to Arabic data. Moreover, the analysis showcases that Ouyahia employed a variety of appeals tackling divergent topics to persuade, manipulate and win the audience's approval. The conduct offers a set of pedagogical implications to the ELT teaching and learning context.*

Keywords— *persuasive strategies, political discourse, Aristotle's rhetoric, Ahmed Ouyahia.*

I. INTRODUCTION

A large number of studies attempted at the analysis of the language used by political figures. Indeed, the linguistic repertoire of politicians is said to enact a variety of meanings, ideologies and implied messages. In a political context, it is known that there is a continuous struggle for power and authority in order to realize the intended political, economic and social ideas into practice. In this respect, language plays a key role for every political act through manipulating and playing with words. One of the prevalent areas in which persuasion applies is political discourse, interviews, and campaigns. Hence, the language of political leaders is said to be cautiously developed and elaborated and is characterized by rhetoric and persuasive strategies so as to convince and manipulate the audience's thoughts. According to Gass and Seiter (2010, p. 33) persuasion is defined as 'the effort to influence a person's beliefs, attitudes, intentions, motivations or behavior'. In fact, in the language of politics such

techniques are likely to impose moral or ethical values on people. By way of illustration, previous studies that were introduced by Fairclough and Fairclough (2012) and Wilson (1990) claim that personal deixis serve to express ideologies and manipulate people's mind in political discourse. Indeed, political discourse contains some features that can be recognized and understood by the audience achieving the goal of convincing the addresses.

Ahmed Ouyahia is described as one of the most 'competent' and 'qualified' politicians in Algeria who was nominated for premiership four times (from 1995 to 1998, from 2003 to 2006, from 2008 to 2012 and from 2017 to 2019). A career diplomat, he also served as Minister of Justice, and he was one of the founders of the National Rally for Democracy (RND) as well as the party's secretary-general. Besides, he is considered by Western observers to be close to the military of Algeria and a member of the "eradicator" faction in the 1990s civil war against Islamist militants. He is

known of having a long political career in Algeria with his reactions, readings and analyses of political, social and economic events that are perceived as prominent and influential in the Algerian community. Therefore, the present study aims at a closer analysis and scrutiny of Ouyahia's talks as a Prime Minister in Algeria and the leader of RND so as to look for the set of persuasive strategies that he relies on when taking interviews and attending to press conferences in both Arabic and French languages. Interestingly, this piece of research may contribute at raising readers' attention to the paramount importance of rhetoric in persuasion and influence on the audience.

This investigation is targeted at unveiling the persuasive strategies in the political talks of Ahmed Ouyahia in both Arabic being the first official language in Algeria and French as a second language. The selected material will be analyzed in relation to Aristotle's (1939) persuasion appeals (Ethos, Logos, and Pathos). This research will have a critical aspect when investigating persuasive appeals in the speeches of Ouyahia that are employed for manipulation and influence purposes. Further, the foregoing inquiry is directed at capturing any similarities and differences in the use of Aristotelian rhetoric that manifest in the political speeches of the previous Algerian leading politician Ahmed Ouyahia in both Arabic and French. More importantly, the study provides an empirical and theoretical account of political speeches and rhetorical strategies adopted by political leaders, particularly that of an experienced political leader Ahmed Ouyahia.

II. REVIEW OF THE LITERATURE

2.1 Political discourse:

The term political discourse can refer in a number of ways to a range of different types of talk or text. Also, it is used to refer to a type of discourse which is a political production- a speech, debate, political interview, policy document, and so on (Van Dijk 1997; Fairclough and Fairclough 2012). In a similar vein, Cicero (1971) claims that due to the persuasive nature of political language, it has been equated with the term "rhetoric" because the original use of the term was to describe particular forms of persuasion within political assemblies. It is worth mentioning that rhetorical studies of political discourse are directed to capture rhetorical and argumentation procedures, their identification, and their persuasive effects. Hence, the "political" becomes one genre for the display of rhetorical forms of persuasion or performance, rather than an analysis of the ways in which linguistic selection and production not only derives from

language theory, but also suggests a definition of what is political. More accurately, "political discourse" refers to the study of political language where the focus is on aspects of language structure as it constitutes and exhibits specific political functions. Many discourse analysts suggested that the study of political language may be regarded as "a sub discipline between linguistics and political science" (Wodak 2011, p. 6). Further, its emphasis should be on everything from lexical issues to semiotics. However, it should be noted that linguistic analysis, as central to political discourse, is a tool in explaining the operation of such discourse and not an end in itself.

One of the main concerns of political discourse is the question of how the world is presented to the public through specific forms of linguistic representation. According to Sapir (2010) and Whorf (1956) "reality" is not simply given to us through language, rather it is mediated through different forms of language representation. Put differently, many actions and events are described within particular frames to the audience. Moreover, political discourse analysts often account for political speeches as a relationship between language and power, especially that political control is a form of language control (Wodak 2011). Recent research on how language guides our political representation includes the work of George Lakoff (2004) on what he calls "framing", the way in which language sets up particular "frames" which guide beliefs and our interpretation of the world.

Schiffrin (2006) maintains that the way one refers to oneself or others is not, or not always, a neutral and simple act, and can be influenced by culture, context, and interpersonal practice. This point can be observed in politicians' manipulation of pronouns; making a distinction between "them" and "us" for instance, or carefully describing personal roles and responsibility through what is called the "inclusive" and "exclusive" use of "we".

Many researchers attempted at uncovering how politicians produce their own individual and political group identities. One attempt was directed by Wodak in the European Union and the European parliamentary context. For this purpose, she explores a variety of phenomena and uses a range of discourse tools to unpack how the European politicians expressed their Europeaness. In other words, how people align themselves with or adopt a stance toward a concept or topic, along with a focus on narratives of personal experience.

2.2 Aristotelian Rhetoric as Persuasive strategies:

Persuasion is fundamental and peculiar to the speech of politicians and influencers. This is because politicians deploy means to persuade the audience to support and identify with the opinion of interest. Nelson (2004) asserted that persuasive communication is aimed at altering the subjective beliefs that the audience holds towards a particular political issue or policy. Therefore, structuring arguments and discourse worthy of the public's beliefs is critical to persuasion. In other words, mastering the use of rhetorical strategies is crucial to meet the goals or interests of political figures when tackling political issues. In the bulk of the literature, few studies have been undertaken via the application of the three Aristotelian rhetorical strategies: ethos, pathos, and logos to shed light on political discourse.

Corax and Tisias were the first to define rhetoric as the "artificer of persuasion" (Lin, 2000). Aristotle considers rhetoric as a discipline, describing it as the art and power of discovering the best among all available means of persuasion. So the art of rhetoric is characterized as the use of linguistic resources to persuade others through the employment of the organization and style of language to shape attitudes and actions on the audience. Differently worded, it is the use of language, power relations, signs, and logic to impose order on reality, to alter perspectives, preferences and attitudes of an audience towards a certain issue.

2.3 Aristotle's Persuasive Strategies:

Aristotle notes that three elements enter into the ability to persuade: (1) the speaker's character (ethos), (2) the audience's emotions (pathos), and (3) the rationality of the speech's arguments (logos) (Beiner 1983, p. 87). Persuasive speech must present the right impression of the speaker's character, work on the audience's emotions, and prove the truth of the statements made. Aristotle asserted that three distinct elements are essential to achieving effective persuasion: the orator's character (ethos); the emotions of the audience (pathos); and the rationality of the orator's arguments (logos) (Beiner, 1983, cited in Triadafilopoulos, 1999, p. 745). According to Aristotle, through using these artistic proofs, orators can sell their views and affect decision-making (Aristotle, 1984). These arguments reveal that when delivering a persuasive speech or discourse, an orator must demonstrate his or her character, evoke the audience's emotions, and appeal to the audience's natural instinct for what is true by stating facts.

As far as the literature review is concerned few studies have investigated the political discourse and Aristotelian rhetoric.

Some scholars have explored public speeches made by presidents, political leaders, or campaign candidates (Erisen and Villalobos, 2014; Jay, 2006; Mshvenieradze, 2013). Other conducts have casted light on the social media discourse (Bronstein, 2013) of various politicians. Mshvenieradze (2013) explored the strategies of Aristotelian rhetoric (i.e., logos, ethos, and pathos) used by the candidates, Jacques Chirac and Nicolas Sarkozy, during the French presidential elections in 2002 and 2007. In this study, it was found that these two candidates employed logos, ethos, and pathos in their political discourse with some differences. Nicolas Sarkozy tended to draw comparisons and use stylistic techniques that evoked the audience's emotion, while Jacques Chirac emphasized values and repetitively used phrases to appeal to the audience's emotion. Additionally, both candidates established their ethos by utilizing personal and possessive pronouns. Similarly, Jay (2006) applied Aristotle's rhetoric to the speeches of two North American Native leaders, Tecumseh and Pushmataha. It was found that the utilization of ethos, logos, and pathos, as well as enthymemes and examples between these two leaders in their discourse was very resembling. This was particularly evident by the similarity in structures, proofs, and topics adopted by both Tecumseh and Pushmataha. He further concluded that "Aristotle's theories defy time and place; they are work, which explains the continuing interest in his observations of the art of rhetoric" (Jay, 2006, p. 114). Additionally, Bronstein (2013), using Aristotelian rhetoric, analyzed the Facebook pages of the 2012 U.S. presidential candidates. The findings revealed that both Obama and Romney used emotional appeal to create social investments towards their campaign. Moreover, pathos was the most pervasive element utilized in both candidates' Facebook pages, while logos was the least prevalent strategy used. An impressive finding in this study is that both candidates used pathos to appeal to the audience's emotions in an attempt to discourage discord and encourage effective alliances. Another study that examined political candidates' Facebook pages using Aristotelian rhetoric was conducted by Azran et al. (2015), in which five major Israeli politicians' posts on Facebook during the 2013 election campaign were investigated. Differing from Bronstein's (2013) findings, Azran et al. (2015) found that ethos is the most prevalent appeal used by these politicians. According to Azran et al. (2015), cultural values and political systems may account for the rhetorical differences between U.S. and Israeli politicians. Their results also indicate that pathos constitutes the most powerful strategy for mobilizing followers.

Although there are some differences between the two studies, important similarities also exist in that logos is the least used strategy; and pathos is the rhetorical strategy that draws the attention of the most followers.

2.4 The Linguistic Profile of the Algerian community:

According to Souag (2005) the term Algerian Arabic (AA) refers to the Arabic-descended dialect continuum spoken across different provinces in Algeria called 'Darja' or 'al ʕammija'. It falls within the Maghreb Arabic dialect bundle and differs from Classical Arabic in some morphological cases in the dual number, plural gender distinction and the sentence order accompanied by substantial vocabulary change. In fact, AA shares many properties with Standard Arabic that point to a common background but there are also significant differences between them at the lexical, phonological, morphological, and syntactic levels which they can be viewed as two independent languages. The linguistic situation in Algeria is known to be mixed. That is, the morphological borrowings from the French language play an important role in changing the Algerian linguistic profile both during and after occupation. Indeed, the linguistic situation in Algeria is best described as "Algeria in general is currently in what could reasonably be described as situation of triglossia, with two competing learned prestige languages, Modern Standard Arabic (Fusha) and French, operating side by side with the low-prestige dialect of everyday life (darja)" (Souag 2005, p.167). The current research adheres to the Aristotelian framework of persuasive appeals that includes elements of Pathos, Ethos, and Logos. The main objective is to capture the use of these appeals in the Arabic and French political talks of Ahmed Ouyahia as one of the main experienced and leading politicians in Algeria.

III. RESEARCH QUESTIONS

To meet the research objectives there is a need to answer the following research questions:

- What are the strategies of persuasion used in the political talks of Ahmed Ouyahia in Arabic and French languages?
- Are there any differences in the use of these strategies in Arabic and French languages?

IV. METHODOLOGY

The researcher selected eight speeches of Ahmed Ouyahia from 2017 as a previous Algerian Prime Minister and RND party leader. The selected speeches were delivered in different contexts like press conferences and interviews. For the data analysis a mixed research method is used, that is the obtained data are both qualitatively and quantitatively analyzed through a core language analysis using Aristotle's categorization (1939) (ethos, logos, and pathos) of persuasive strategies.

4.1 Method of data collection:

This study relies on a corpus of eight episodes of political interviews and press conferences of Ahmed Ouyahia. Since it is contrastive study the researcher opted for four episodes in Arabic and four episodes in French from the official YouTube channel of RND political party, Ennahar TV, El Bilad TV and Dzair TV. The Arabic data that were under scrutiny are the following: ندوة صحفية 2018 , كلمة لأحمد أويحيى: ندوة صحفية 2018, لقاء صحفي مع الأمين العام للارندي 2015, أحمد حفصي في لقاء مع أوبحبي 2014. Regarding the French data under analysis, the corpus included the following: le comeback de Ouyahia 2014, interview de Ahmed Ouyahia sur la radio 2017, l'intervention de Ouyahia en FCE 2017, and Ouyahia conference de presse 2019. It is worth stating that each episode lasted for more than 50 minutes and the links of each one is provided in appendix A. The researcher played each episode twice and faithfully transcribed and reported the relevant instances in both Arabic and French.

4.2 Method of data analysis:

The present study adopts a mixed qualitative and quantitative approach to analyze the dataset. Also, it is grounded in Aristotle's (1939) theory of persuasive strategies of ethos, pathos, and logos. The researcher adhered to descriptive statistics to compute the frequency of occurrences of each strategy with its subcategories and then looking for any parallels or differences in the use of persuasive appeals in Arabic and French by Ahmed Ouyahia. The researcher resorted to qualitative analysis to codify the instances of persuasion in relation to the adopted Aristotelian framework.

V. FINDINGS AND DISCUSSION

The analysis revealed that Ahmed Ouyahia skillfully adopted the Aristotelian rhetoric strategies of ethos, pathos and logos throughout his political talks. In addition, the obtained data exhibited that rationalization, promoting security, Bouteflika’s Candidateship, Algerian economic crisis and a strategic vision to the country’s future were the major themes discussed by the RND party leader and the Prime Minister Ahmed Ouyahia. As it has been previously stated, the current study is contrastive in a way that compares and contrasts the use of Aristotelian rhetorical appeals in Arabic (the mother tongue in Algeria) and French (the second language).

5.1 Persuasive strategies in Arabic and French data:

Concerning the eight political interviews and press conferences that the researcher has analyzed in Arabic and French, Ahmed Ouyahia was found to tackle several themes including rationalization, Bouteflika’s candidature, economic crisis, promoting security and peace...etc. It is worth stating that the sampled interviews were in the period of 2014-2019 when Ahmed Ouyahia was the president of RND and then promoted as a Prime Minister in the Algerian government. Thus, as an experienced man of politics he revealed the use of a variety of rhetorical devices in order to be more convincing and persuasive in a tactical and tactful way. The obtained results are tabulated in (Table 1) and (Table 2) and then illustrated with examples:

Table 1. Aristotle’s persuasive strategies in Arabic and French data

Persuasive strategies	Arabic		French	
	Frequency (N)	Percentage (%)	Frequency (N)	Percentage (%)
Ethos	57	27.27%	66	27.5%
Pathos	59	28.22%	86	35.83%
Logos	93	44.49%	88	36.66%
Total	209	100%	240	100%

A closer look at the table above indicates how the Aristotelian rhetorical strategies manifest in the Arabic and French dataset. On the one hand, the Arabic data indicate that logos is the highest prevalent strategy that accounts for 44.49% of the dataset (93 instances), followed by pathos 28.22% (59 instances) and the ethos 27.27% (57 instances). On the other hand, in the French dataset the highest frequent rhetorical appeal is logos 36.66% (86 instances), followed by a nearly similar frequency of pathos 35.83% and then the least utilized frequency is ethos with 27.5% of all instances (66 instances).

As Table 1 shows the three Aristotelian rhetorical appeals are apparent in the Arabic and French political talks of Ahmed Ouyahia. Indeed, the three persuasive strategies backed up, supported and strengthened the claims and ideas presented by Ouyahia in providing the source of the

information, stating ‘facts’ and appealing to his authority and reputation as a President of the RND and a Prime Minister. Further, he is found to adhere to divergent forms of persuasion in both languages such as pathos in which he seems to target and touch on the psychological and affective aspect of the audience emphasizing on topics of Algerianity, belonging and identity in order to encourage effective alliances. More importantly, Ouyahia is known in the Algerian community as an ‘expert’, ‘competent’ and ‘qualified’ politician who has been involved in decisive decision making and talks via presenting logical reasons and causal explanations (logos). Besides, the use of ethos elements is exhibited through the use of personal and possessive pronouns indexing his character as a politician in the Algerian political, social and economic scene.

Table 2. Persuasive appeals in Arabic and French talks of Ahmed Ouyahia

Persuasive appeals	Arabic		French	
	Frequency (N)	Percentage (%)	Frequency (N)	Percentage (%)
Statistics	48	22.96%	25	10.41%
Rational	6	3.87%	5	3.08%
Emotional	24	11.48%	51	21.25%
Credibility	10	4.78%	8	3.33%
Trustworthiness and Good will	9	4.30%	12	5%
Responsibility	7	3.34%	21	8.75%
Humor	13	6.22%	13	5.41%
Play on words	20	6.56%	20	8.33%
Facts	15	7.17%	34	14.16%
Religious expressions	19	9.09%	3	1.25%
Endorsement	20	9.56%	19	7.91%
Expertise	6	2.87%	16	6.66%
Achievement	4	1.91%	7	2.91%
Ethics	6	2.87%	6	2.5%
Social	2	0.95%	0	-
Total	209	100%	240	100%

As noted in Table 2 a set of 14 appeals were captured in both Arabic and French political talks of Ahmed Ouyahia. These appeals were used to catch and attract the audience's attention and win their approval and soul and persuade them through rhetoric including, statistics, rational, emotional, expertise, credibility, trustworthiness and good will, humor, endorsement, religious expressions, ethics, responsibility, social, facts and achievement. These appeals (strategies) are explained with regard to both languages as follows:

Statistics: politicians use statistical figures, syllogisms and numbers in order to be more convincing and practical.

Rational: it is employed by politicians to make their claims based on logic and reasoning.

Expertise: it is related the orator's qualifications, abilities and career in politics.

Humor: it is employed by politicians to create a pleasing, interactive, and comfortable atmosphere with the audience.

Credibility: it refers to the employment of personal and possessive pronouns in order to motivate and influence others and to be viewed as a good character.

Emotional: it is related to the individual's emotional and psychological state, in this case it is the politician that attempts to win an argument by trying to get an emotional reaction from the opponent and audience. It might invoke

positive or negative emotions like: joy, sadness, fear, confidence, and pain.

Endorsement: it is a mechanism used by orators in order to support and strengthen their claims through referring to historical and political figures and celebrities.

Play on words: it is a literary technique that is used to reinforce meaning through making use of specific linguistic choices and figurative language to win the audience's attention.

Social: it is related to the depiction of social groups, family ties, unity and solidarity and the creation of the sense of affiliation and belonging.

Religious forms: they are concerned with the invocation of God's naming and specific religious utterances for more powerful words, effective speech and magic of persuasion.

Responsibility: it is concerned with the politicians' acknowledgement of their moral responsibilities, duties, and obligations.

Facts: it deals with stating the facts of the daily real-world context. Put differently, it is referring to reality that can be proved with evidence.

Achievements: it is about listing the successful accomplishments, fulfillments, and realizations that match

with the politician's plans and agendas to affect the audience's thoughts.

Trustworthiness and Good will: it refers to the ethical values of the speakers and his/her intentions to offer future contributions and achievements.

Ethics: it denotes the speaker's moral values and principles and is related to what is based on moral standings for individuals and society.

For an in-depth discussion Table 1 reveals that Ahmed Ouyahia opted for more persuasive appeals in the French talks than in the Arabic ones, 240 and 209 respectively.

One surprising finding is that emotional appeal scored the highest number of instances in French, but not in Arabic as the mother tongue of Ouyahia with 51 and 24 instances respectively. The second most recorded appeal was facts with 34 and 15 instances in French and Arabic respectively. Another interesting appeal that scored equal instances were play on words (20 each) and endorsement (20 in French and 19 in Arabic), despite the fact that French data contained more instances of persuasive strategies. Another frequent appeal was statistics in which French recorded 25 instances and a number of 48 instances for Arabic language. Further, responsibility appeal scored more in French with 21 instances and only 7 instances in Arabic language. However, ethics, rational and expertise took a smaller number of instances with 6 instances each. As for social appeal it did not manifest in the French data.

It is worth highlighting the manifestation of religious forms in the Arabic data with (19 instances) through the invocation of God and religious Islamic symbols and expressions to attribute more consistency, strength and credibility to the ideas presented by Ahmed Ouyahia for instance:

سياسة الاسلام قالها الدستور و القانون لا اله الا الله محمد رسول الله

(The policy of Islam has been stated by the constitution and law, there is no God but Allah Muhammad is the Messenger of Allah).

Also some culture specific expressions were present in the Arabic data (like proverbs) were included in the play on words appeal that are found to attract the audience's attention.

a. Instances of French dataset:

Ouyahia exhibited the highest use of logos (36.66%) in an attempt to make an appeal to logic via presenting logical reasons and explanations to different political, social and economic issues. He is known with presenting 'accurate' reports using statistical explanations and precise numbers, for instance:

- *''L'hydrocarbure represente 40% des produits intérieur, mais dans nos recette a l'exterieur, les hydrocarbure represente 98% de nos devise''*

(Hydrocarbure represents 40% of inner products, but in our external recipes, hydrocarbures represent 98% of our currency).

- *'' Nous avons 194 milliards de dollar de réserve''*

(We have 194 b/d of reserves).

- *''Les milles milliards vous avez les dans les écoles et les universités, hôpitaux et les logements plus de 9000 écoles, 100 hôpitaux''*

(The billions you have them in schools, universities, hospitals and homes more than 9000 schools, 100 hospitals).

Further, Logos manifests through stating facts like:

- *'' L'agriculture a bénéficié des programmes extraordinaire''*

(Agriculture has benefited from extraordinary programs).

- *''Nous sommes le seul pays au monde qui a fait ce qui il a fait aux jeunes je veux dire le projet ANSEJ''*

(We are the only country in the world that has done what it has done to the youth I mean the ANSEJ project).

In addition, Ahmed Ouyahia used instances of playing on words such as:

- *''La responsabilité ne se demande pas et la responsabilité ne se refuse pas''*

(Responsibility is not requested and responsibility is not rejected).

- *''Je me rappelle de اخواني لا تنسو الشهداء''*

(I remember my brothers don't forget the martyrs).

In his attempt to evoke feelings of fear regarding the future, Ahmed Ouyahia deploys emotional tactics (pathos) with (35.83%) to address the urgency and importance of the Algerian community to be aware of the current security situation and economic crisis in an attempt to alter their perspectives towards specific issues.

The analysis of Ouyahia's political talks in interviews and press conferences reveals that pathos is also one the most pervasive appeal (see Table 1) that Ouyahia adopts to invoke the audience's emotions about Algeria's future development and further gain their approval and support. This finding is consistent with Baxter and Marcella (2012) and Bronstein's (2013) studies, in which they found that an emotion-based appeal was the most frequently used throughout various presidential candidates' Facebook pages. Fear, pain, hope, and security are the elements of pathos that Ouyahia deploys to warn the audience of the possibility of Algeria's insecurity problems, and financial degradation due to the world's

economic crisis, that is portraying fear to touch their emotions as in:

- *” Nous somme entouré d’une situation de conflit, des menace sur notre sécurité nationale ”*

(We are surrounded by a situation of conflict, of threats to our national security).

- *”Le vécu le la scène politique et économique d’aujourd’hui, il fait peur”*

(The current political and economic scene, it scares).

- *” Nous avons malheureusement eu des milliers et des dizaines de milliers de morts pour voir notre pays debout ”*

(Unfortunately, we have had millions and ten millions of deaths to see our country standing up).

Moreover, he also uses elements of pathos to attack his opponents’ incompetence and to show positive connection and belonging to the Algerian community. Furthermore, he utilized this tactic to persuade the public that Abdelaziz Bouteflika is the appropriate candidate *” la candidature de Bouteflika est un sacrifice ”* (Bouteflika’s candidacy is a sacrifice), *”l’Algérie de Bouteflika est venue de faire le chemin de reconstruction nationale... passer par la paix et le développement socio-économique ”* (Bouteflika’s Algeria has made the way to the national reconstruction....going through peace and socio-economic development) , *” grâce à la politique de Bouteflika la paix a revenue dans le pays et le développement humains’ intensifie partout ”* (Thanks to Bouteflika’s policy peace has returned to the country and human development is intensifying everywhere). Also, he emphasized the necessity to vote for Bouteflika as in: *”il s’agit de sauvegarder notre Algerianité, notre identité, ils’agit de voter et choisir celui qui a tous donner et sacrifier pour ce peuple ”* (It is a matter of safeguarding our Algerianity, our identity, it is a matter of voting and choosing the one who has donated everything and sacrificed for this nation). In a similar vein, Ouyahia portrayed Bouteflika as an experienced leading politician with a career that will bring an efficient policy that will guide Algeria towards prosperity and establish the nation’s international status for instance: *” il est dans une position de hauteté chez son peuple ”* (He is in high position among his people) , *”il a beaucoup de choses a apporter à ce pays ”*(He has a lot to bring to this country)

By the same token, Ouyahia appears to establish his own ethos by referring to his responsibility as president of RND and a Prime Minister using inclusive pronouns to place the audience as part of him in order to convey certainty for persuading the audience: *”L’Algérie m’a tout donné donc j’ai des factures à lui régler ”* (Algeria gave me everything so

I have bills to pay it), “donc quand le pays a besoins de moi je suis à sa disposition ” (So when the country needs me I am at her disposal). He also points that *“ma contribution est un devoir sacré je dirais ”* (My contribution is a sacred duty I would say), *”je lutte et oui je lutte pour que le jour de la prestation du serment ça sera lui qui prend le serment ”* (I’am fighting and fighting so that on the day of the taking of the oath it will be him who takes the oath) , *” autant que pouvoir je dirais nous sommes en train de travailler pour une meilleure réalité en Algérie... c’est notre devoir... notre responsabilité ”* (As far as I can say we are working for a better reality in Algeria... it is our duty...our responsibility), *”j’appartiens et nous appartenons au people Algérien ”* (I belong and we belong to the Algerian people). Moreover, he refers to his expertise as in *” j’étais colonel de DRS ”*(I was a DRS colonel), *” je suis très pratique ”* (i’m very practical).

The results of this study indicated that among the four elements of logos in both Arabic and French data, resorting to statistics is dominant throughout Ahmed Ouyahia’s talks particularly in response to financial and economic issues as he is known for his attempts to provide ‘accurate’ and ‘precise’ accounts in stating facts related to economic, social and political issues. Further, hope is a positive emotion that was employed by Ouyahia to paint a positive and productive picture of the “future Algeria” with Bouteflika as a president. Indeed, expressing hope and positive expectations were in direct defense against the opponents of Bouteflika candidature. This finding echoes Erisen and Villalobos’s (2014) contention that hope may be induced by a president’s discourse when “proposing certain policy ideas and their potential to positively impact societal conditions” (p. 475).

Fear-laden rhetoric was deployed by Ouyahia to introduce the political and economic challenges and struggles that surface in the Algerian society. The results of this study show that Ouyahia uses fear-related appeals to warn the public of economic downturns, country security and peace. This finding is consistent with claims made by Altheide (2003) in that “the politics of fear is a decision-makers’ promotion and use of audience beliefs and assumption about danger, risk, and fear in order to achieve certain goals” (p. 39). It is also consistent with the claims made by Erisen and Villalobos (2014), stating that “fear may be evoked by political elites when talking about an outside threat or in response to a crisis, such as an economic recession”.

b. Instances from the Arabic dataset:

The most pervasive Aristotelian appeal is logos, accounting for 44.49% of the dataset in which the 'realistic' Ouyahia displays the use of logic and reasoning in the presentation of his ideas, arguments and explanations. The findings exhibit that statistics, facts and rational elements are techniques that Ouyahia adhere to so as to defend his intentions, plans and ideas rendering his claims demonstrative and worthy of belief to persuade the public to adhere to his policy and reasoning. Ethos is adopted to establish and boost Ouyahia's credibility and trustworthiness, to strengthen his positive character, and to construct his reliability and honesty as RND leader and Prime minister. Additionally, logos related appeals are employed to make the public believe that he, the leader of RND party and Prime Minister of the Algerian government, has the qualifications and capability to bring development, progress and amelioration to the country. In particular, he aims to connect with the audience and the whole world in order to defend Algeria's interests, prosperity and sovereignty. For instance:

لازم تعلمو انو لازم يكون ترشيد النفقات لانو احتياط الصرف وصل ل مادون
80 مليار دولار

(You must know that there must a rationalization of expenditures because the exchange reserves has reached less than 80 billion dollars).

نعطيك فقط رقم في المحليات السابقة كتن مايقارب 6000 منتخب محلي أوائل
في أكثر من 500 بلدية
الارتياح التأمل و التجنيد للاستمرار هو شعارنا

(I only give you a number in the previous local elections which made around 6000 elected person from the first in more than 500 municipalities, satisfaction, meditation, and conscription to continue is our slogan).

راح نتكلم بلغة الأرقام 600 م/د تتمثل في 380 م/د للواردات, 40 خدمات و
تسديد المديونية, و 190 راهي فالصندوق و متنساوش مشروع م2 سكن تم
تسليمهم

(I will speak the language of numbers 600 M/D represents 380M/D of the imports, 40 services and payment of debt, 190 is in the fund and don't forget the project of 2 housing has been submitted).

نعطيك معطيات تاريخية سنة 1997 كانت محاولة لتأسيس قنوات خاصة, بلادنا
ثرية بالساحة الاعلامية 130 جريدة و 10 قنوات خاصة بالاضافة للقناة
العمومية

(I will give you historical data in 1997 there was an attempt to establish private channels, our country is rich in the media domain with 130 newspapers and 10 private channels in addition to the public channel).

الحمد لله, قضية الثوابت الروحية الحمد لله كلنا مسلمين لا اله الا الله محمد
رسول الله

(Thanks God, the issue of spiritual principles ..thanks God we are all Muslims.. there is no God but Allah Muhammad is the Messenger of Allah).

سياسة الاسلام قالها الدستور و القانون لا اله الا الله محمد رسول الله
(The policy of Islam is stated by the constitution and law, there is no God but Allah Muhammad is the Messenger of Allah).

In a similar vein, Ouyahia is found to adhere to pathos and ethos rhetorical appeals with 28.22% and 27.27% respectively. Indeed, both elements manifested in nearly similar frequencies in the talks of Ouyahia in Arabic language. He exhibited the use of pathos to touch on the affective and emotional side of the audience through stimulating their happiness, sadness, pain... Furthermore, some features of humor were involved to produce a pleasant environment and an interactive atmosphere for instance:

ساعات نلعبو الكرة السياسة علي الطريقة البرازيلية بلباقة عالية و ساعات مثل
الباراغواي

(Sometimes we play politics in the Brazilian style with high fitness and sometimes like Paraguay).

راح نعلق علي قضية شكيب خليل بقصيدة الشيخ مريزق نقولو سير يا ناكر
الاحسان

(I will comment on the affair of Chakib Khalil with the poem of sheikh Mrizek, I will tell him get out you ungrateful).

قضية الحرقاة هي أمر أليم يغرق العائلات في حزن أليم حيث ان الوالدين يدفنون
ولادهم

(The affair of illegal immigration is a painful issue that plunges families into painful sorrow because parents bury their children).

في موضوع الحرقاة انا نازر العائلات الجزائرية و حزن العائلات المصابة بالألم
(Regarding the subject of illegal immigration, I support the Algerian families and the sorrow of the families who suffer).

لي خانو سعدو بقلك بيا السحور

(The one whose luck betrayed him says it's the effect of sorcery) (Algerian proverb)

لباب اليجيك منو الريح سدو وستريح

(Close the door that brings the wind and relax). (Algerian proverb)

هادوالمعارضين كانوا كي الذيب تحت الكرمة يستناو باكورة

(These opponents were like the wolf next to the fig tree waiting for a fig).

As for ethos Ouyahia adopted a set of strategies to highlight his responsibility, expertise, credibility and trustworthiness. He based his arguments on moral standings and presenting himself as a sincere, truthful and veracious person, for example:

سأستند لمعطيات البنك المركزي لمعلومات أكثر دقة

(I will rely on the Central Bank data for more accurate information).

أود اعلامك انو اشتغلت مع سيادة الرئيس لأكثر من 10 سنوات يعني عندي خبرة معاه

(I would like to inform you that I have worked with the president for more than ten years, which means I have experience with him).

كنت قريب للرئيس لانو اشتغلت كوزير العدل، رئيس الديوان و بعدها وزير أول و بدون أن أنسى مساري مع حزب التجمع الديمقراطي

(I was close to the president because I worked as the Minister of Justice, Chief of the staff, and then the Prime Minister, without forgetting my career with the RCD).

ان شاء الله سنعمل لبناء جزائرننا هادي مسؤوليتنا و مسؤولية الجميع

(God willing, we will work to build our Algeria. This is our responsibility and everyone's responsibility).

5.2 Similarities and differences in persuasive strategies in French and Arabic:

To answer the second research question, the researcher noted that the findings indicate that Ahmed Ouyahia opted for a variety of persuasive strategies in both Arabic and French.

The generated data displayed that in both Arabic and French Ouyahia makes higher use of Logos strategy with 44.49% and 36 % respectively. This suggests that there is a difference which is not very significant across both languages. That is, Ouyahia as an experienced politician is well known for his 'practicality', 'reasoning' and 'analytical' mind when taking interviews or attending to press conferences highlighting issues in the Algerian political, economic and social scene.

Concerning ethos elements, it is apparent from the analysis that similar frequencies are noted in both languages with 27.27% in Arabic and 27.5% in French. Surprisingly, a higher frequency of pathos elements manifested in French data compared to that of the Arabic data. All in all, one may say that the higher use of pathos appeals in French might be related to personal preferences, ideological reasons or the intellectual background of Ahmed Ouyahia since he is a francophone person who excels in French as it is the language he was exposed to since his early age due to historical circumstances.

It could be said that there are slight differences regarding the use of rhetorical devices across Arabic and French in the political talks of Ahmed Ouyahia. Additionally, the captured differences can be related to the person's educational background, perceptions, preferences and interpersonal practice as reinforced by Shiffrin (2006) together with the

degree of familiarity with French language due to historical reasons.

In a nutshell, one might say that the differences in the use of persuasive strategies across French and Arabic may be related to contextual, cultural and personal reasons. Indeed, Ahmed Ouyahia illustrated how the use of political rhetoric in both languages affects, plays and touches on the audience's opinions, values and reasoning. The study highlighted a number of instances where he aligns himself with the Algerian people and adopts decisive stances regarding sensitive topics of national security and growth.

VI. PEDAGOGICAL IMPLICATIONS

The results of the present study offer a set of pedagogical implications for EFL teachers and learners. From a contrastive perspective, the similarities in the employment of persuasive strategies in both Arabic and French help in the comprehension of both languages rhetoric, that is 'positive transfer'. On the other hand, the differences between these techniques can help to predict possible learning difficulties and bring insights to foreign language teaching. Indeed, there is a dire need for EFL learners to know about importance of persuasive strategies (the art of rhetoric) in both written and oral discourse because these strategies were found to construct a meaning of persuasion and credibility rendering the politician's stances and talks more appealing in a way that affects the audience's mind. Therefore, persuasive techniques should be introduced and highlighted in the learning and teaching operation to make both more effective. Also, curriculum designers and program developers should integrate such persuasive devices in teaching programs. This can be realized by the inclusion of challenging instructional tasks and educational activities aimed at producing adequate argumentative texts in which they opt for a set of persuasive strategies they experienced in the classroom.

VII. CONCLUSION

The present research provides a comprehensive account of how persuasive strategies are used in the political talks of Ahmed Ouyahia from a contrastive linguistic stance. Here, the persuasive elements of ethos, pathos, and logos have been used to form the analytical framework. Indeed, the study revealed that in line with Aristotle's claim that to be persuasive, public speech must transcend reason, or logos, and engage the audience's emotions via presenting a positive character, worthy of respect and trust. One might say that from the perspective of tactics and strategies of political rhetoric, Ouyahia masterfully adopted the three critical

elements in his creation of a solid rhetorical persuasion: ethos, logos, and pathos in both Arabic and French datasets. Additionally, the evidence gained from this study leads to the conclusion (consistent with Aristotle's argument) that the orator must not only try to make the argument of his speech demonstrative and worthy of belief; he must also make his character look right to manipulate the audience's mind and gain their approval. Eventually, Ouyahia's adoption of more varied persuasive strategies in French language might be related to his francophone background. However, generally speaking no significant differences in the employment of persuasive techniques manifested in this inquiry, this might be due to the unique objective of persuasion in both languages.

It is worth to acknowledge that the number of episodes might not be sufficient for generalization purposes but they are efficient for a small scale study. Forthcoming research is to cast light on other multimodal aspects (voice, body language, gaze...) in political discourse for more conclusive results. Further, future lines of research may throw light on the manifestation of persuasive strategies in different contexts such as religious, educational and legal discourse. Moreover, subsequent studies could explore the impact of political rhetoric across different types of speeches or debates on the public's opinions or attitudes.

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Appendix (A):

- <https://youtu.be/8jJ8GvFrz7o>
<https://youtu.be/-UYetxYfups>
<https://youtu.be/6CdMq9vMWwo>
<https://youtu.be/ZpL2UC2f8z4>
https://youtu.be/rig_jhlfDYg
<https://youtu.be/8jJ8GvFrz7o>