**Abstract for the conference «Rhetoric in Europe»**

**Ove Bergersen**

**Title: *Second* *Language Learning as an Art of Character***

With reference to the Aristotelian concept of rhetoric as an art, Eugene Garver develops a concept of rhetoric as an art of character (Garver, 1994, 2006, 2011). An art has both external and internal ends, but the internal ends are the more authoritative in defining an art, and when it comes to the art of rhetoric, ethos is the most persuasive of proofs (On Rhetoric, I.2.1356a13). Furthermore, persuasion is by Aristotle characterized by a transmission of form in argumentation.

Language learning is normally understood as a mainly instrumental activity, but talk about language learning is a discursive activity which has more of the characteristics we attribute rhetoric. In this presentation I will discuss the challenging view of second language learning or acquisition (SLA) which rises, when talk concerning language learning is not only seen as something subsumed an instrumental activity, but as a demonstration of character defining an cross-linguistic activity.

The point of departure for the discussion will be three interviews with bilingual polish immigrants to Norway, and their presentations of their own and other family member´s learning of Norwegian. Three different types of rhetorical form in this kind of conversational texts will be discussed. Finally, the relevance such an applied rhetorical reading will be discussed and contrasted with some dominant sociocultural and cognitive learning theories.

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Ove Bergersen is Associate Professor in the Department of Early Childhood Education at University of Stavanger, where he teaches courses concerning children´s language use and language acquisition. Earlier, he has taught Norwegian as a foreign language at universities in Poland (Gdańsk, Poznań) and at teacher training colleges in Norway.

His research interests cover second language acquisition and multilingualism, rhetoric and linguistic anthropology. In 2012 he received his Ph.D. in Linguistics from Norwegian University of Science and Technology based on the thesis “Language learning as a civic art. Presentations of language learning in a Polish-Norwegian context”. He is currently involved in a project focusing on the students in Early Childhood Education and research based learning processes.

Conference Rhetoric in Europe, 9-13 October 2013

Section 1: Speaking and learning. Rhetoric for the classroom

Adelino Cattani

University of Padua

“The proper use of debate as index of sound society”

The positive and negative traits of debate education are connected with the virtues and the vices of rhetoric, which is considered intrinsically vicious in his *epistemic, methodological, ethical* and *social* grounds. Namely rhetoric would be:

* A vicious reasoning because it is groundless or based on a-rational/irrational elements.
* A fallacious method based on superficial, enthymematic and aphoristic formulations.
* Blameworthy for being deceitful and responsible for simulating pseudo-truths.
* Dangerous because of its partiality, demagogy, and seductive tendency.

Furthermore, when rhetoric applies to the debate, many people fear that the debate creates very smart persons who have always an answer for all questions and in every circumstance, namely someone who is able to find argumentations and untruths, who knows always how to answer and how to lie.

But today, beside his faults, to the rhetoric are recognized also the following values.

* From an *epistemic* point of view, it can offer argumentative schemes heuristically valid and apt to grasp the manifold aspects of reality.
* From a *methodologica*l point of view, it is associated with critical open-mindedness.
* From an *ethical* point of view, it is associated with prudence and anti-authoritarianism.
* From a *social* point of view, rhetoric represents and promotes broad-mindedness, anti-dogmatism, democracy and tolerance.

“The proper use of language is the surest index of sound understanding” said Isocrates. The proper use of debate is the surest index of sound society, we could say. “Because Socrates was right about the truth, the orators were right about the society” (Bruce Kimball,  *Orators & Philosophers.* *A History of the Idea of Liberal Education,* The College Entrance Examination Board, New York 1995, Foreword, p. xix).

Conference Rhetoric in Europe, 9-13 October 2013

Section 1: Speaking and learning. Rhetoric for the classroom

Adelino Cattani

Università di Padova

“Il buon uso della parola come segno di buona società”

Oggi si tende a prendere le distanze dalla retorica. La retorica è stata infatti considerata:

* un *ragionare vizioso* perché infondata o fondata su basi irrazionali o a-razionali;
* una *procedura* *fallace* perché superficiale, aforistica, entimematica;
* un’*arte ingannevole* perché indifferente alla distinzione vero/falso o, peggio, capace di spacciare il falso per vero e quindi ingannevole;
* *socialmente pericolosa* per la sua parzialità, demagogia e potere seduttivo.

Quando poi la retorica viene applicata al dibattito, c’è il timore che essa crei solo individui brillanti che hanno sempre una risposta apparente per tutto e in ogni occasione, cioè disputanti capaci di trovare argomenti e false ragioni, che sanno sempre come replicare e come mentire.

Ma, accanto ai suoi noti limiti e vizi, alla retorica sono riconosciuti anche alcuni pregi e valori:

* Dal punto di vista *cognitivo*, la retorica può fornire schemi euristicamente validi a cogliere i molteplici aspetti del reale.
* Dal punto di vista *metodologico*, è associata con apertura critica.
* Dal punto di vista *etico*, è associata con prudenza ed antiautoritarismo.
* Dal punto di vista *sociale*, è nel contempo indice e promotrice di apertura mentale, antidogmatismo, democrazia, tolleranza.

Poiché la verità è un valore filosofico, mentre la negoziazione e l’educazione discorsiva sono valori sociali, in una valutazione comparativa di tali vizi e pregi, potremmo dire che se un buon uso della parola è l’indizio più sicuro di un buon ragionamento, come dice in modo interessato ma condivisibile Isocrate, un buon uso del dibattito è il segno più sicuro di una buona società. Con le parole di Bruce A. Kimball: «Socrate aveva ragione se parliamo della verità, gli oratori avevano ragione se parliamo della società» (*Orators & Philosophers.* *A History of the Idea of Liberal Education,* The College Entrance Examination Board, New York 1995, Prefazione, XIX).

Adelino Cattani (born in Padua, 1949), graduated in philosophy (Padua, 1973), has been a researcher in Philosophy since 1974 and confirmed in this role in 1980. Presently is teaching Theory of argumentation. He held the following courses, in the Faculty of Educational Sciences: History of Philosophy (1991-93), Fundamentals of philosophy (1993-94), Poetics and Rhetoric (1994-2001), Philosophy of Language (1999-2001).

He carried out scientific and teaching activity in the Universities of Torun (Polonia) (1988), University College of Cork (1993, Friburgo A.M. (1994), Università Eotvos Lorand di Budapest (1995), Tokyo University (1997), Ginevra (1998 e 2001), Università Carlo e Accademia delle Scienze di Praga (1999), Melbourne (2000), Valencia (2002, 2003, 2004), Università della California, Irvine e Riverside (2003), Università del Nevada, Las Vegas ((2003), Salamanca, (2004), Universidade Estatual da Bahia - UNEB, Salvador, Brasile (2004), Universidad Complutense de Madrid (2005), Universidade Católica Portuguesa (2005), Universidad Diego Portales di Santiago del Cile (2006), Università Autonoma di Barcellona (2007), Università di Santiago de Compostela (2008), Guangzhou-Canton, Cina (2009), Santander, Cantabria-Spagna (2009), Madrid - UNED (2009).

• He is member and treasurer of International Association for the Study of Controversy (I.A.S.C.).

• Member of the Editorial Committee of International Center for the History of Space and Time (CISST).

• Elected member of Scientific Committee of Interdepartmental Center of Cosmological Studies (CISC)

• Elected member of Philosophy Department Board since 1999.

. Promoter of tournements of disputation, called "Palestra di Botta e risposta", between high schools' classes

• From 2006 member of CERMEG - Centro di Ricerche sulla Metodologia Giuridica, Università di Trento, Facoltà di Giurisprudenza.

• From 2006 member of the Advisory Board of John Benjamins Publishing Company, Amsterdam.

• From 2007 member of Scientific Committee of the Review "Diritto & Formazione. Rivista del Consiglio Nazionale Forense", Edizioni CNF.

• From 2008, member of the Editorial Board of “Rivista Iberoamaricana de Argumentación”, Editor in Chief: Luis Vega, Online Journal, UNED Library, Madrid.

• Editor of the Book Series "Suadela", University Press, Editore Loffredo, Napoli

Responsible for the Project "Debate/Discoursive Pratice. Theoretical foundations, methodology and practice, research on the field, effectiveness assessment" (2007-2009).

He cooperates with the National Forensic Council (CNF).

He is author of more than 100 essays and contributions, in Italian, English and Spanish language. Among them: Forme dell'argomentare. Il ragionamento tra logica retorica (Forms of arguing. Logical and rhetorical aspects of reasoning), Edizioni GB, Padova 1990, 174 pp. (second and new enlarged edition: 1994, 189 pp.); Discorsi ingannevoli. Argomenti per difendersi, attaccare, divertirsi. (Deceitful Arguments), Edizioni GB, Padova 1995, 216 pp.; Botta e risposta. L’arte della replica (Tit for tat. The Art of Reply), Il Mulino, Bologna 2001, 245 pp. Spanish translation: Los usos de la retorica, Alianza Editorial, Madrid, 2003. Come dirlo? Parole giuste, parole belle (2010). Spanish trans.: Expresarse con acierto, Alianza Editorial, Madrid 2010.

**Janaina Garcia**

**Rhétorique des nouvelles technologies dans la société contemporaine: instruments d’enseignement/apprentissage dans le contexte scolaire.**

Cette recherche porte sur les nouvelles technologies dans la société contemporaine, et en particulier, la façon dont elles viennent se insérir dans le contexte scolaire. Dans une société où la communication et l'information se déplacent à une vitesse jamais vu, tels procédés changent notre façon de penser, d'agir et d'être dans le monde. De cela, je propose comme objet d'analyse, les discours des enseignants du secondaire qui travaillent dans les différents systèmes scolaires (privés et publiques) à propos de ce qu'ils entendent par les nouvelles technologies et de réaliser à travers ses discours possibles oppositions de comment ces nouvelles technologies sont en cours d’être insérés à l'école.

En ce sens, comme j’ai la intention de montrer points de vue contradictoires sur le même sujet, la théorie de l'argumentation ou la nouvelle rhétorique sera utilisée comme une méthode d'analyse du discours en permettant l'observation des écartements et des rapprochements entre les différents arguments. Pour l'analyse des argumentations des enseignants sur ce qu'ils entendent sur ​​le concept des nouvelles technologies et la description de la même de son utilisation à l'école, je vais utiliser la théorie de l'argumentation proposée par Chaïm Perelman et Lucie Olbrechts-Tyteca en présentant une typologie des discours plus élaboré, mais les théories développées par Michel Meyer et Stephen Toulmin serviront de support à l'analyse.

C’est possible de observer l'émergence d'un modèle de société technologique, non seulement au Brésil, mais dans tout le monde, plus particuliarment aux États Unis et en Europe, où l'importance croissante de leurs appareils influent directement sur la construction de la culture, où les changements sociaux sont directement liés aux transformations technologiques dont la société s’approprie à développer et à entretenir. Ainsi, la société contemporaine a été nommé par les instruments qu’elle même a commencé à utiliser pour évoluer et non plus par ses actes. Le philosophe français, Gilles Lipovetsky (2004), par exemple, souligne que les médias électroniques et les technologies de l’information permettent de plus en plus communiquer « en temps réel » ce qui rend obsolètes les formes d’échanges que nécessitent d’attente et lenteur.

 Selon la vision de Lipovetsky (2004) nous vivons dans une nouvelle société, hypermoderne, qui se caractérise par l'urgence et par la culture de l'excès, où toutes les choses deviennent intenses. Le mouvement et la fluidité sont des constantes, presque un « empire de l'éphémère ». Il n'est pas étonnant qu'une société hypermoderne a une obsession avec le temps, et que cette obsession règle notres vies, non seulement au travail mais aussi dans toutes les autres sphères de l'existence, dans les écoles, dans les relations sociaux et amoureuses.

 A partir de ces symptômes, d'une société qui est actuellement «en réseau» où l'information et de la communication se déplacent à une vitesse jamais vue auparavant, où tout change en une fraction du temps si vite, ça devient intéressant d'étudier comment les nouvelles technologies changent la façon dont nous nous comportons, en particulier à l’école, instituition sur laquelle les sujets passent nombreuses années de leurs vies.

**Reférénce bibliographique:**

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Abstract: Hammer, Kassandra. “A Rhetorical Approach to Teaching Shakespeare in Secondary Schools”

The great bard, William Shakespeare, who penned over 35 plays and more than 150 sonnets, has as one critic notes, over the centuries become “an institutionalized rite of civility. The person who does not love Shakespeare has made, the rite implies, an incomplete adjustment… to culture as a whole” (Greenblatt 1). His genius is indisputable and for this reason, he is still taught in English classrooms at all academic levels. However, generally when the works of Shakespeare are taught in a school setting, they are taught with an emphasis on his poetic and thematic qualities. While these are both undoubtedly magnificent avenues to explore in Shakespeare’s works, if these are the only things that students and teachers feel the need to learn from the great playwright, then they are missing out on another, equally compelling opportunity for interaction with the mastermind: a rhetorical approach.

 During Shakespeare’s upbringing, the mainstream topic for grammar school instruction was rhetoric, and both he and his audience would have been aware of the rhetorical choices Shakespeare made in writing his plays. Rhetoric was a crucial skill for divulging meaning and understanding in Shakespeare’s day, so much that he and “his contemporaries, convinced that rhetoric provided the most natural and powerful means by which feelings could be conveyed to readers and listeners, were trained in an analytical language that helped at once to promote and to account for this effectiveness” (Greenblatt 64). Such a rich subject should not be ignored in the classroom, especially when reading the works of Shakespeare, who clearly intended for his audience to experience his plays in light of their conscious knowledge of rhetoric. Thus, I argue that Shakespeare should be taught, not solely from thematic, poetic, or other commonly used angles, but rather that it should be taught from a rhetorical standpoint in addition to these other proved methods of instruction.

Kassandra Hammer was born in Portland, Oregon. In 2006 she began attending Brigham Young University where she is now a Senior majoring in English Teaching. She is also currently completing an internship at a high school in Utah. She is very interested in learning new ways to teach and engage students.

Vortrag Karin Kröninger

**Rhetorik und ‚Lernen lernen‘ unterrichten**

‚Lernen lernen‘ unterrichten bzw. Lerntraining knüpft direkt am Bildungsbegriff in europäischer Tradition an. Aufgezeigt werden soll, dass nicht nur Unterrichten als rhetorischer Prozess, sondern Lernen, um sich zu bilden, ebenfalls als rhetorischer Prozess betrachtet werden kann. Um Bildung zu ermöglichen, lassen sich für ein Lerntraining Konsequenzen für den Unterricht und für das Lerntraining selbst aus der Rhetorik ableiten. Ziel dabei kann nur sein, auch mit einem scheinbar vorrangig instrumentellen Rhetorikverständnis, zu Mündigkeit und Emanzipation der Lernenden beizutragen.

**Kurzvita**

Karin Kröninger; Studium der Linguistik, Literaturwissenschaft und Philosophie in Frankfurt am Main und Saarbrücken, M.A. 1995; geprüfte Sprechwissenschaftlerin/Sprecherzieherin (DGSS) 2001; Pro-motion 2008; wiss. Mitarbeiterin in verschiedenen Projekten an der Universität des Saarlandes; freiberufliche Dozentin und Kommunikationsberaterin.

**Rom - Athen - Sorø**

Der europäische Horizont nationaler Bildungsrhetorik bei Nicolai Grundtvig.

Zur Konzeption und Rezeption einer pädagogischen Vision

*Alexander Maier, Saarbrücken*

Was verbindet die beiden südeuropäischen Städte Rom und Athen mit dem in Dänemark gelegenen Sorø? Lassen sich griechisch-römische Verbindungslinien seit der Antike in mannigfaltiger und für das „Abendland“ prägender Weise finden, so schmiedete erst der dänische Pfarrer und Pädagoge Nicolai Grundtvig (1783 bis 1872) diese mit dem dänischen Element zu einer gedanklichen und durchaus konfliktvollen ménage à trois zusammen. Nicolai Grundtvig gilt als der Ahnherr der Volkshochschule - und damit der institutionalisierten Erwachsenenbildung überhaupt. Für Sorø plante Grundtvig in den späten 30er und frühen 40er Jahren des 19. Jahrhunderts die Errichtung einer bürgerlichen Hochschule und knüpfte damit an die Tradition der dortigen Ritterakademie für die adlige Jugend an. Die pädagogische Konzeption der Hochschule, die in Sorø niemals verwirklicht werden konnte, wurde kurze Zeit später von enthusiastischen Volksbildnern aufgegriffen, wodurch es zur Gründung der ersten Volkshochschulen in Dänemark kam. Von dort aus griff die Begeisterung für diese neue Schule auch auf andere Länder über.

Das Projekt einer bürgerlichen Hochschule für das dänische Volk wurde von Grundtvig intensiv verfolgt. Ihr pädagogisches Programm entwickelte er in einer Reihe von Schriften mit rhetorischem Charakter: Er wollte mit seiner Idee überzeugen. Diese war nichts Geringeres als eine „neue“ Wissenschaft und eine „neue“ Schule, die endlich dem menschlichen Leben „wirklich“ nützlich sein würde. Grundtvig entwickelte sein pädagogisches Konzept in Abgrenzung zur römisch-lateinischen Wissenschaft und der seiner Ansicht nach von ihr hervorgebrachten Schule „zum Tode“. Ihr setzte er die neue nordische Wissenschaft und die dänische Schule „für das Leben“ gegenüber, deren Idee sich aus der für ihn innovativen Verbindung von antiker griechischer Kultur, altnordischem sowie jüdisch-christlichem Traditionsgut ergab. Seine Bildungsidee konturiert sich somit vor einem europäischen Horizont kultureller Exklusions –und Integrationsrhetorik. Der Vortrag sucht in Grundtvigs

 „Archiv“ nach zentralen transkulturellen Elementen dieser Rhetorik und stellt die Frage, inwiefern diese für die Volks- und Erwachsenenbildung pädagogisch so attraktiv waren und verschiedene Möglichkeiten der Rezeption zuließen.

Kurzlebenslauf: Alexander Maier

Geboren 1977 in Ulm. Nach Berufsausbildung, Abitur und Zivildienst von 1999 bis 2004 Studium der Katholischen Religionspädagogik in München und Mailand. Anschließend berufliche Tätigkeit im Schuldienst und in der Hochschulpastoral. Parallel dazu Promotionsstudium an der Universität Tübingen im Fach Praktische Theologie. 2010 Promotion mit einer Arbeit über Nikolai Grundtvig, den theoretischen Initiator der Volkshochschule. 2009 bis 2010 Geschäftsführer der Katholischen Hochschulgemeinde Tübingen. Im ersten Halbjahr 2011 Studien- und Forschungsaufenthalt am Institut für Allgemeine und Historische Pädagogik der Universität Bern. Seit Wintersemester 2011/12 zuständig für das Fach Religionspädagogik und Didaktik des Religionsunterrichts am Institut für Katholische Theologie der Universität des Saarlandes.

**Acting like an orator: Neophytos Vamvas’ advice on public speaking**

Dr. Christina-Panagiota Manolea (Hellenic Open University)

Nowadays many lawyers or people dealing with politics attend seminars concerning public speaking. By reading a handbook or rhetoric written in Greece in mid 19th century public speakers of today could profit a lot as to handling their voices and gestures and generally to address their audience properly.

 The handbook in question was written in 1841 by the Greek intellectual Neophytos Vamvas (1779-1855). Vamvas was actually an educated monk, a former student and friend of Adamantios Korais, one of the chief representatives of Greek Enlightenment. After following studies in Italy and France Vamvas taught in the Ionian Academy and in 1837 took the Chair of Philosophy at the newly-founded University of Athens. His handbook *Ρητορική* (*Rhetoric*) written in order to help his students understand the basic principles of oratory is actually an elaborated version of a first handbook of his printed in 1813 in Paris. His sources were both ancient Greek and Latin handbooks of rhetoric such as the works of Hermogenes and Quintilian and also modern handbooks such as H. Blair’s *Lectures on rhetoric and Belles Lettres.* The language used in the work is not everyday Modern Greek of the era, but Ancient Greek composed in a way that can be understandable by any educated person of the 19th century.

In the Epilogue of the handbook (which by the way exposes a number of interesting rhetorical issues in a simple and lucid way) Neophytos Vamvas gives detailed instructions on how a person speaking in public should act. Acting (ὑπόκρισις) involves handling both voice and gestures and can be accomplished by carefully remarking everyday peoples’ behavior. Vamvas’ instructions concerning public speaking are detailed and clear. The voices’ tone, the body’s placement, the special meaning of each gesture and which gesture should be applied in order to show happiness, grief, anger, compassion etc. are lucidly presented.

 The paper will expose all Vamvas’ recommendations concerning public speaking and will try to show how “modern” Vamvas was and how much nowadays public speakers can profit by using his advice.

***Ὑπόκρισις*: οι συμβουλές του Νεόφυτου Βάμβα για ορθή δημόσια ομιλία**

Δρ. Χριστίνα-Παναγιώτα Μανωλέα (Ελληνικό Ανοικτό Πανεπιστήμιο)

Στις μέρες μας πολλοί δικηγόροι, αλλά και γενικότερα άνθρωποι που ασχολούνται με την πολιτική παρακολουθούν σεμινάρια για το πώς πρέπει να μιλούν δημόσια. Κάτι αντίστοιχο υπηρετείται από ένα εγχειρίδιο ρητορικής, που γράφτηκε στην Ελλάδα στα μέσα του 19ου αι: διαβάζοντάς το οι σύγχρονοι ομιλητές μπορούν να αντλήσουν πολύτιμες πληροφορίες για το πώς να χρησιμοποιούν τη φωνή τους και να ρυθμίζουν τις κινήσεις τους όταν μιλούν δημόσια.

Το εν λόγω εγχειρίδιο το έγραψε ο Έλληνας διανοούμενος Νεόφυτος Βάμβας (1749-1855) και κυκλοφόρησε το 1841.Ο Βάμβας ήταν ένας μορφωμένος μοναχός, παλαιός μαθητής και φίλος του Αδαμάντιου Κοραή, κορυφαίου εκπροσώπου του Νεοελληνικού Διαφωτισμού. Ο Βάμβας σπούδασε στην Ιταλία και τη Γαλλία, δίδαξε στην Ιόνιο Ακαδημία και εξελέγη Καθηγητής στη Έδρα της Φιλοσοφίας του νεοπαγούς Πανεπιστημίου των Αθηνών το 1837. Το έργο *Ρητορική* είναι εγχειρίδιο, γραμμένο προκειμένου να βοηθήσει τους φοιτητές του να εξοικειωθούν με τις βασικές έννοιες της Ρητορικής. Στην ουσία πρόκειται για την επαυξημένη και βελτιωμένη έκδοση εγχειριδίου με τον ίδιο τίτλο (*Ρητορική*), το οποίο ο Βάμβας είχε εκδώσει το 1813 στο Παρίσι. Οι πηγές του έργου του ήταν αρχαία ελληνικά και λατινικά κείμενα, όπως τα έργα του Ερμογένη και του Κοϊντιλιανού, αλλά και νεώτερα εγχειρίδια ρητορικής, όπως, για παράδειγμα, το έργο του Hugh Blair *Lectures on Rhetoric and Belles Lettres*. Το εγχειρίδιο είναι γραμμένο όχι στην καθομιλουμένη της εποχής, αλλά σε μια αρκετά απλή μορφή της *καθαρεύουσας*, έτσι ώστε να γίνεται αντιληπτό από τους φοιτητές της εποχής.

Στον *Επίλογο* του εγχειριδίου, στον οποίο θίγονται μια σειρά από σημαντικά ζητήματα ρητορικής κατά τρόπο απλό και διαυγή, μεταξύ άλλων ο Νεόφυτος Βάμβας δίδει λεπτομερείς πληροφορίες για το πώς πρέπει να φέρεται ο δημόσιος ομιλητής (*ὑπόκρισις*). Η τελευταία περιλαμβάνει τόσο τη φωνή, όσο και τις κινήσεις του ρήτορα, και μπορεί να επιτευχθεί με την παρατήρηση της καθημερινής συμπεριφοράς των ανθρώπων. Οι οδηγίες του Βάμβα για τη δημόσια ομιλία είναι λεπτομερείς και σαφείς. Ο τόνος της φωνής, η στάση του σώματος, η ειδική σημασία της κάθε κίνησης, και η συγκεκριμένη εφαρμογή (επιλογή) της κινήσεως, που πρέπει να χρησιμοποιηθεί για να καταδειχθεί η χαρά, η λύπη, ο θυμός, ή συμπάθεια παρουσιάζονται από τον Βάμβα με τρόπο διαυγή.

Στην ανακοίνωση θα εξεταστούν όλες οι οδηγίες του Βάμβα για τη δημόσια ομιλία και θα επιχειρηθεί να καταδειχθεί πόσο «σύγχρονος» είναι ο Βάμβας και πόσο οι ομιλητές της σημερινής εποχής μπορούν να επωφεληθούν από τις συμβουλές του.

CURRICULUM VITAE

Dr. Christina-Panagiota Manolea (B.A in Classics, University of Athens, 1992, Ph.D. in Classics, University College London 2002) is lecturing on Greek Civilisation (Hellenic Open University, 2004 – today). She has also lectured on Rhetoric (University of Patras, 2009-11) and Philosophy (University of the Peloponnese, 2011-12). She has worked on the reception of ancient Greek literary tradition in Neoplatonism and the reception of ancient Greek rhetoric in Byzantine and Modern Greek writers. She is the author of the book *The Homeric Tradition in Syrianus* (Thessaloniki 2004) and of 18 articles. She is currently editing *Brill’s Companion to the reception of Homer from Hellenistic age to Late Antiquity* (scheduled to appear in 2016) and is also co-editing *Brill’s Companion to the Reception of Homer from Byzantium to the Enlightenment* (scheduled to appear in 2017).

**RHETORIC ANALYSIS ABOUT ETHICS AND PASSIONS IN PEDAGOCIC SPEECH AT PRESENT TIME**

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ABSTRACT

From the economic and political area to the social one, everyone is equally affected by crisis diffused all over the world, from Europe to the Americas, Asia and Oceania. In this scenario, communication has an important role. The velocity with which the information circulates provides us a presentation, in real time, of different facts, positive and/or negative that happen around the world, influencing our way of action and reaction before them. We can say, then, that we are going through an intercultural moment of shared fragility. In the educational field, the crisis indicates a scenario characterized by a fragility also present in the relationships among individuals. In developing countries, such as Brazil, besides the problems related to the improvement of instruments and indicators of pedagogic performance, we perceive a sudden growth of ethical values crisis, an increasing of violence, racial, social and religious prejudice, or even of gender, practiced inside and outside the classroom, reaching teachers, students and other employees in this context. This scenario, however, is not present only in developing countries. We can also see it in other parts of the world, such as in the United States and European countries. From this point of view, many questions emerge in the sense of understanding the interconnections of this crisis in the classroom. Searching for some comprehension about this situation, we observe that no matter the conflicting events, the individual, that is a social actor of this process, is being overpassed by his/her passions. Therefore, in this article, I propose to establish a connection between ethics and passions. The main objective of this study is to understand to which extent the school can contribute to the development of an/a education/formation that promotes the construction of ethical principles and the understanding of emotional questions (passions), adopting rhetoric as a theoretical and methodological basis. I assume Aristotle´s definition of passions, “that are all of those feelings that cause changes in people and make them vary their judgments, and are followed by sadness and pleasure, such as rage, pity, fear and all the other analogous passions, as well as their opposite” (author´s translation) (2000, p.5). According to the philosopher, passions are in the rhetorical knowledge field, that is, negotiable knowledge, not logical and formal one. The approximation between ethics and passion are based upon Argumentation Theory: New Rhetoric, developed by Chaïm Perelman and Lucie Olbrechts-Tyteca (2005), on the second half of the twentieth century, that allows us to study and understand the different types of speech (political, ethical, scientific, educative, among others) existent in social life. The New Rhetoric is a recovering of Aristotle´s rhetoric art breaking the principles of pure reason. It is a treatise about the art of persuasion through speech. The rhetoric has a multidisciplinary and plural character, and it is an important mean to analyze and understand the arguments existent in different areas of societies.

ARISTÓTELES. Retórica das paixões: São Paulo: Martins Fontes, 2000.

PERELMAM, Chaïm & OLBRECHTS-TYTECA, Lucie. Tratado da Argumentação: nova retórica. São Paulo: Martins Fontes, 2005.

**Section 1: Speaking and Learning. Rhetoric of the classroom.**

**ANÁLISE RETÓRICA SOBRE ÉTICA E PAIXÕES NO DISCURSO PEDAGÓGICO DA ATUALIDADE**

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RESUMO

Do campo econômico, político ao social, todos são atingidos igualmente por crises que se alastram mundialmente, desde a Europa às Américas, Ásia e Oceania. Nesse cenário a comunicação tem papel importante, a velocidade com que as informações circulam oferece-nos uma apresentação, em tempo real, dos diferentes fatos, positivos e/ou negativos que ocorrem no mundo, influenciando muitas vezes nosso pensamento e nossa forma de ação e reação diante dos mesmos. Podemos afirmar então, que atravessamos um momento intercultural de fragilidade partilhada. No campo educacional, a crise nos aponta um cenário marcado por uma fragilidade também nas relações entre os sujeitos. Nos países em desenvolvimento, como é o caso do Brasil, além dos problemas que tangem a melhoria dos instrumentos e índices de desempenho pedagógicos, vemos crescer abruptamente uma crise de valores éticos, um recrudescimento da violência, do preconceito racial, social, religioso ou mesmo de gênero praticada dentro e fora sala de aula, atingindo professores, alunos e demais funcionários desse contexto. Mas esse quadro não aparece somente em países em desenvolvimento, vemos também refletido em outras partes do mundo, como por exemplo nos Estados Unidos e Europa. A partir desse panorama, muitos questionamentos surgem no sentido de entender as interconexões dessa crise na sala de aula. Na busca pelo entendimento, observamos que independente das situações conflitantes, o sujeito, ator social desse processo, está atravessado por suas paixões. Desse modo, neste artigo proponho estabelecer uma conexão entre ética e paixões. O objetivo central do estudo é compreender em que medida a escola pode contribuir para o desenvolvimento de uma educação/formação que favoreça a construção de princípios éticos e o entendimento das questões emocionais (paixões), adotando a retórica como suporte teórico-metodológico.

Assumo a definição de Aristóteles para as paixões, “que são todos aqueles sentimentos que, causando mudanças nas pessoas, fazem variar seus julgamentos, e são seguidos de tristeza e prazer, como a cólera, a piedade, o temor e todas as outras paixões análogas, assim como seus contrários” (2000, p.5). Segundo o filósofo, as paixões estão no campo do conhecimento retórico, ou seja, conhecimentos negociáveis, não lógico-formais. As aproximações entre ética e paixão são estabelecidas a partir da teoria da argumentação: nova retórica, desenvolvida por Chaïm Perelmam & Lucie Olbrechts-Tyteca (2005), na segunda metade do século XX, que possibilita estudar e compreender os diferentes discursos (político, ético, científico, educativo, entre outros) presentes na vida social. A nova retórica é uma retomada da arte retórica de Aristóteles rompendo com os ditames da razão pura, é um tratado sobre a arte de persuadir por meio do discurso. A retórica tem um caráter multidisciplinar e plural, e é importante instrumento para analisar e compreender os argumentos presentes nos mais variados campos das sociedades.

ARISTÓTELES. Retórica das paixões: São Paulo: Martins Fontes, 2000.

PERELMAM, Chaïm & OLBRECHTS-TYTECA, Lucie. Tratado da Argumentação: nova retórica. São Paulo: Martins Fontes, 2005.

**Seção 1: Speaking and Learning. Rhetoric of the classroom.**

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**5. Résumé 2013 (fr.)**

**Shcherbakova Olena (Ukraine)***,* *candidat des sciences philologiques, docent, chercheur principal de la théorie et méthodologie de l’enseignement en sciences à l’Institut d’enseignement supérieur, Académie nationale des sciences pédagogiques de l’Ukraine (Kiev).*

**ASPECT DE L’INTÉGRATION EUROPÉENE DE L’ÉTUDE**

**DE LA RHÉTORIQUE COMME UNE DISCIPLINE EDUCATIVE**

**DANS LE SYSTÈME DE L’ENSEIGNEMENT SUPÉRIEUR**

**DES SCIENCES HUMAINES AU DÉBUT DE XXIe SIÈCLE**

**Scherbakova Оlena (Ukraine). Aspect de l’intégration européenne de l’étude de la rhétorique comme une discipline éducative dans le système de l’enseignement supérieur des sciences humaines au début de XXIe siècle.**

*L’article est consacré à l’étude de la rhétorique comme discipline éducative dans le système de l’enseignement supérieur des sciences humaine au début de XXIe siècle. Ce sujet a été examiné dans l’aspect de l’étude de l’intégration européenne. Dans une déclaration nous avons fait attention aux réflexions de recherches européens consacrés à la rhétorique dans les développements méthodiques des enseignants ukrainiens.*

***Mots-clés***: aspect de l’intégration, l’étude de la rhétorique, rhétorique comme discipline éducative, patrimoine de la rhétorique européenne, l’enseignement supérieur des sciences humaines en Ukraine au début de XXIe siècle, développement méthodologique, enseignants ukrainiens de rhétorique.

 **Резюме (ukr.)**

**Щербакова Олена (Україна)**, кандидат філологічних наук, доцент,старший науковий співробітниквідділу теорії та методології гуманітарної освітиІнституту вищої освіти Національної академії педагогічних наук України.

**ЄВРОІНТЕГРАЦІЙНИЙ АСПЕКТ ДОСЛІДЖЕННЯ РИТОРИКИ**

**ЯК НАВЧАЛЬНО-ВИХОВНОЇ ДИСЦИПЛІНИ**

**У СИСТЕМІ ВИЩОЇ ГУМАНІТАРНОЇ ОСВІТИ УКРАЇНИ**

**ПОЧАТКУ ХХІ СТОЛІТТЯ**

**Щербакова Олена (Україна). Євроінтеграційний аспект дослідження риторики як навчально-виховної дисципліни у системі вищої гуманітарної освіти України початку ХХІ століття.**

*Стаття присвячена дослідженню риторики як навчально-виховної дисципліни у системі вищої гуманітарної освіти України початку ХХІ століття. Ця проблематика розглянута в євроінтеграційному аспекті вивчення даного питання. У викладі приділено увагу відображенню надбань європейської риторики у методичних розробках українських педагогів-риторів*.

***Ключові слова****:* євроінтеграційний аспект, риторикознавчі дослідження, риторика як навчально-виховна дисципліна, надбання європейської риторики, вища гуманітарна освіта України початку ХХІ ст., методичні розробки, українські педагоги-ритори.

**Olena SHCHERBAKOVA (Ukraine)***,* PhD ès lettres, maître de conférences, chercheur principal de la théorie et méthodologie de l’enseignement en sciences à l’Institut d’enseignement supérieur, Académie nationale des sciences pédagogiques de l’Ukraine (Kiev). Expérience de l’enseignement de la rhétorique dans les établissements laïques et religieux. Auteur des projects-concepts « Centre de la culture rhétorique » ; « Bibliothèque des sciences rhétoriques de A à Z » ; « Rhétorique d’un dialogue harmonieux » et autres. Auteur de plus de 50 publications sur l’étude de la rhétorique dans les domaines des mass-médias, philologie, pédagogie.

**Internationale Tagung 2013: Rhetorik in Europa,** 9-13. Oktober 2013 Universität des Saarlandes / Université du Luxembourg

**Georgios P. Tsomis, Demokritos Universität Thrakien / Griechenland**

**Die Chrie / *chreia* der antiken *Progymnasmata*. Eine Art Vorübung zur Entwicklung rhetorischer Fertigkeiten von Jugendlichen in der Spätantike und ihre Anwendung in der heutigen europäischen Schulpraxis**

Es ist nicht zu bezweifeln, dass heutzutage viele Jugendliche nicht wirklich in der Lage sind, sich schriftlich oder mündlich klar und selbstständig auszudrücken. Dies ist aber kein ausgesprochenes Phänomen unserer Zeit, sondern reicht bis in die Antike zurück. Die Lösung, die die Griechen der Spätantike zur Verbesserung und Entwicklung der Sprachfertigkeiten von Jugendlichen anboten, liegt in den sogenannten Progymnasmata, die wahrscheinlich als Produkt aus dem hellenistischen Schulunterricht hervorgingen. Manfred Kraus („Progymnasmata, Gymnasmata“. In: Ueding, Gerd (Hrsg.): *Historisches Wörterbuch der Rhetorik*, Bd. 7. Tübingen 2005, 159 ff.) erklärt diesen Begriff zutreffend als eine nach wachsendem Schwierigkeitsgrad geordnete Reihe kleinerer, für Anfänger gedachte kompositorische Vorübungen, die schrittweise vom Grammatik- zum Rhetorikunterricht hinführen und auf die schwierigen Übungsformen der vollständigen, mündlichen Deklamation vorbereiten. Dieser Begriff entspricht dem lateinischen *praeexercitamenta* bzw. *preaexercitationes,*  dem englischen  „preliminary exercises“, dem französischen „exercices préparatoires“ und dem italienischen „esercizi preparatori“. Die antiken Progymnasmata gelten als Vorläufer unseres heutigen modernen Aufsatzunterrichts. Nach Aphthonios (4 Jhr. n. Chr.) sah die kanonische Reihe der Progymnasmata 14 Übungen vor.

In meinem Vortrag lege ich den Schwerpunkt auf die 3. Übung: die Chrie/*chreia*; es handelt sich hierbei um die Überlieferung einer anekdotisch-pointierten Handlung oder Äußerung mit lebenspraktischem Bezug, die einer bestimmten Person zugeschrieben wurde. Im Bereich des Unterrichts taucht die Chrie stets unter den ersten Übungen in den Texten der [Progymnasmata](http://referenceworks.brillonline.com.ubproxy.ub.uni-frankfurt.de/entries/der-neue-pauly/progymnasmata-e1009580) auf, denn die antiken Schüler versuchten sich innerhalb ihrer rhetorischen Ausbildung, im Rahmen dieser Übung erstmals darin, Texte mittels Argumentation zu verfassen, wenn auch noch in vereinfachter Form. Die intensive Beschäftigung mit solchen Übungen führte sie bestimmt am Ende ihres Studiums zu Synthesen von kohärenten und gut strukturierten Diskursen mit einem dazu passendem Stil und überzeugender Argumentation.

Heutzutage ist auf europäischer Ebene das Interesse an diesen Übungen, ihre Methodologie und Zielsetzung immens gewachsen. Sowohl Lehrende der Grund- und Sekundarstufe sowie auch Akademiker erkennen die positiven Ergebnisse der praktischen Anwendung und Anpassung solcher Progymnasmata auf das moderne Curriculum an, zumal diese dazu beitragen, die Sprachfertigkeiten der Jugendlichen, die ihrerseits große Schwächen in der Anfertigung von kohärenten schriftlichen Texten aufweisen, zu verbessern. Inwieweit die Chrie und generell die antiken Progymnasmata den heutigen Schülern und Studenten dabei helfen können, deren Ausdrucksmöglichkeiten weiterzuentwickeln, werde ich, durch eine vergleichende Betrachtung sowie durch Beispiele, vorwiegend aus der heutigen griechischen und deutschen Schulpraxis, versuchen aufzuzeigen.

**Διεθνές Συνέδριο 2013: Η Ρητορική στην Ευρώπη,** 9-13 Οκτωβρίου 2013, Universität des Saarlandes / Université du Luxembourg

**Γεώργιος Π. Τσομής, Δημοκρίτειο Πανεπιστήμιο Θράκης, Τμήμα Ελληνικής Φιλολογίας, Κομοτηνή**

**Η *χρεία* των αρχαίων *προγυμνασμάτων*. Ένα είδος προπαρασκευαστικής άσκησης για την ανάπτυξη των ρητορικών ικανοτήτων των νέων στην ύστερη αρχαιότητα και η εφαρμογή της στη σύγχρονη ευρωπαϊκή σχολική πρακτική**

Δεν υπάρχει αμφιβολία, ότι στις μέρες μας πολλοί νέοι δεν είναι σε θέση να εκφραστούν στον γραπτό ή τον προφορικό λόγο ανεξάρτητα και με σαφήνεια. Αυτό το πρόβλημα δεν αποτελεί φαινόμενο της εποχής μας, αλλά ανάγεται ήδη στην αρχαιότητα. Η λύση που δόθηκε από τους Έλληνες της ύστερης αρχαιότητας για τη βελτίωση και την ανάπτυξη των γλωσσικών δεξιοτήτων των νέων, βρίσκεται στα λεγόμενα «προγυμνάσματα», πιθανώς προϊόν των ελληνιστικών σχολείων. Ο Manfred Kraus στο λήμμα „Progymnasmata, Gymnasmata“ (Ueding, Gerd (εκδ.), *Ιστορικό Λεξικό της Ρητορικής,* 7ος Τόμος, Tübingen 2005, 159 κ.ε.) εξηγεί εύστοχα τον όρο αυτό: Πρόκειται για μία σειρά σύντομων προκαταρκτικών ασκήσεων με αυξανόμενο βαθμό δυσκολίας για αρχάριους, που οδηγούν σταδιακά από την πρωτοβάθμια και δευτεροβάθμια εκπαίδευση για τη διδασκαλία της γραμματικής και της σύνταξης στην προετοιμασία των δύσκολων ασκήσεων για την επεξεργασία και παραγωγή ρητορικού λόγου. Ο όρος αυτός αντιστοιχεί στη Λατινική με τα *praeexercitamenta* ή τις *preaexercitationes*, στην αγγλική γλώσσα με τον όρο „preliminary exercises“, στη γαλλική και ιταλική με τους όρους „exercices préparatoires“ και „esercizi preparatori“ αντίστοιχα. Τα αρχαία προγυμνάσματα θεωρούνται πρόδρομοι του μαθήματος της έκθεσης στη σύγχρονη εποχή. Κατά τον Αφθόνιο (4ος αι. μ.Χ.) προβλέπονταν 14 τέτοιου είδους ασκήσεις κατά κλιμάκωση δυσκολίας.

Στην εισήγησή μου δίνω έμφαση στην τρίτη άσκηση: τη *χρεία*. Πρόκειται για την ανάπτυξη ενός διδακτικού ανεκδότου ή μίας δήλωσης που αναφερόταν σε κάποιο συγκεκριμένο πρόσωπο. Στον τομέα της διδασκαλίας βρισκόταν η *χρεία* πάντα ανάμεσα στις πρώτες ασκήσεις των κειμένων των προγυμνασμάτων, μια και οι μαθητές της αρχαιότητας στο πλαίσιο της ρητορικής τους κατάρτισης προσπαθούσαν καταρχάς μέσα από αυτές τις ασκήσεις να συνθέτουν κείμενα με επιχειρηματολογία, αν και πολλές φορές σε απλουστευμένη μορφή. Η ενασχόληση με τέτοιου είδους ασκήσεις οδηγούσε σίγουρα τους σπουδαστές στο τέλος των σπουδών τους σε συνθέσεις που διακρίνονταν για τη συνοχή τους και την καλή δομή τους με το κατάλληλο ύφος και με πειστικά επιχειρήματα.

Σήμερα, σε ευρωπαϊκό επίπεδο, το ενδιαφέρον για αυτές τις ασκήσεις, για τη μεθοδολογία τους και τη στοχοθεσία τους έχει αυξηθεί σημαντικά. Τόσο οι διδάσκοντες της πρωτοβάθμιας και δευτεροβάθμιας εκπαίδευσης όσο και οι πανεπιστημιακοί καθηγητές αναγνωρίζουν τα θετικά αποτελέσματα από την πρακτική εφαρμογή και προσαρμογή τέτοιων προγυμνασμάτων στο σύγχρονο πρόγραμμα σπουδών, επειδή πραγματικά συμβάλλουν στη βελτίωση των γλωσσικών δεξιοτήτων των νέων, στους οποίους διαπιστώνονται σημαντικές αδυναμίες στην παραγωγή συνεκτικού γραπτού λόγου. Θα επιχειρήσω να καταδείξω μέσω μίας συγκριτικής θεώρησης και ανάλυσης καθώς επίσης και με παραδείγματα κυρίως από τη σύγχρονη ελληνική και γερμανική σχολική πρακτική κατά πόσο μπορεί η *χρεία* και γενικότερα τα αρχαία προγυμνάσματα να βοηθήσουν τους σύγχρονους μαθητές και φοιτητές στην ανάπτυξη των εκφραστικών τους ικανοτήτων.

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**Lebenslauf**

Georgios P. Tsomis wurde in Aigion / Griechenland geboren. Er studierte Klassische Philologie an der Kapodistriakon Universität Athen. 1999 promovierte er in Griechischer Philologie an der Goethe-Universität, Frankfurt am Main. Titel der Dissertation: „Zusammenschau der frühgriechischen monodischen Melik (Alkaios, Sappho, Anakreon)“. 2012 habilitierte er sich in Klassischer Philologie an der Goethe-Universität, Frankfurt am Main mit dem Habilitationsthema „Quintus Smyrnaeus: Originalität und Rezeption im 10. Buch der Posthomerica“. Seit 2009 ist er Asst. Professor für Griechische Philologie an der Demokritos-Universität in Komotini / Griechenland. Gegenstände seiner Forschung und seiner Publikationen sind vorwiegend die griechische und lateinische epische und lyrische Dichtung sowie die Rezeption antiker Texte in der Neuzeit (Literatur, Theater, Musik und Film). Parallel zu seinem Studium in Klassischer Philologie hat er Musikwissenschaft in Griechenland und in Frankfurt studiert.

Title: Was an ignorant schoolmaster a rhetor? Appointments from “Langue maternelle”, from Joseph Jacotot.

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Abstract: This paper aims to show the influence of rhetorical thinking in the work of Joseph Jacotot, “Ignorant Schoolmaster’s teacher-character, from Jacques Rancière. If a french philosopher’s book could cross the line of the Atlantic Ocean and spread the ideas of Universal Teaching in Brazil and elsewhere and question some of the strongest assumption in pedagogical discourses, specially the need of explanation, it interests me here to think how rhetoric can serve as an interpretation keyword for this critics, normally accepted as philosophical. The question I would like to discuss is why retorical tradition, in this case, european rhetorics, explicitly assumed in Jacotot’s book “Langue maternelle”, addressed to teachers and basis, therefore, of its practice and ‘radical’ thoughts on education, is always left apart when philosophy takes part and somehow appropriates it. It seems to me it is a current strategy when these two tipes of discourses come across since its Greek origin with Plato. Therefore, it’s not a case of blaming one author or the other. I think it’s more important and efficient to discuss this moviment of appropriation and silence. In particular, in this paper, I would like to think this movement from Jacotot’s voice signs. Without the appropriation of philosophy rhetorical potencial criticism disappears? Is it philosophy the more rhetorical interpreter of rhetoric itself, that is, the one which addresses better its word? Jacotot without Rancière is weak for thinking, for reflection? Jacotot without Rancière would have remained a silent experience in educational tradition? Is there a possible explanation for this movement of hushing rhetoric, its influence in occidental winner tradition, philosophical-scientifical, can only be accepted, legitimated, through the voice of some philosopher? Isn’t it the case with Plato and hIs “Phaedrus”? Or Aristotle and his “Rhetoric”? Or, closer to us, Rancière and hIs “Ignorant Schoolmaster”? What are the risks of rhetor’s voice itself? Is it to be heard? Seduction, mistake, ilusion? Has Jacotot seducted his students, fool them, illuded them? Does not every discourse bring with it a seductive aspect, ilusionary, even the more logicals and metaphisicals ones? Of course it is not my intention here in this paper to dissolve all this range of questions, but only express them, show how Jacotot describes rhetorical aspects of your own pedagogical position. Repete Jacotot, not explain him. Tell everyone that in his “Langue maternelle” there are at least eight explicit rhetorical chapters (Of Improvisation, Difference between the three genres, Of the eloquence of pulpit, Of the orator of tribune, AssemblIes which exercises a material power, AssemblIes which exercises a moral power, Assemblies which is supposed that exercises a part in power and Of lawyer’s eloquence). It is also doubtful if the other seven chapters, linked to disciplines (reading and writing, study of language, grammar, history, cronology, arythmetic) are not grounded in rhetoric. Why the silence, then, face to this “data”? It is possible just a mention: “Jacotot teaches rhetoric”? In fact this grounding of a pedagogical discourse in rhetorical tradition was not uncommom to that age. So, perhaps this traditional instrument wouldn’t be what is relevant to think of Jacotot’s innovative experience. Or it would. Why, then, Jacotot, after the experience (his book is written forward) insists in a rhetorical vocabulary? Didn’t he know philosophical language? Or did he prefer not to use it? Is there a so clear distinguish line in Jacotot’s thinking between rhetoric and philosophy? Would it be all a question of discoursive choice, rather philosophy or rhetoric? Those are some of the questions I would like to raise from “Langue maternelle”. Not to answer them in a definitive way, as a concluded explanation. But only to formulate to thinking, to set them in movement, making them powerful to everyone who is interested in Rancière-Jacotot thinking, to everyone whose impact of “Ignorant Schoolmaster” cannot be explained only by logical-metaphisical terms.

Keywords: rhetorical tradition, Jacotot, Rancière, Langue maternelle, silence.

Título: O mestre ignorante era um retórico? - Apontamentos sobre o livro “Língua materna” de Joseph Jacotot.

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Resumo: Esta comunicação tem por objetivo mostrar a influência do pensamento retórico na obra de Joseph Jacotot, o professor-personagem do livro “O Mestre Ignorante”, de Jacques Rancière. Se o livro do filósofo francês conseguiu, em nosso país, difundir o conhecimento sobre a experiência do Ensino Universal e questionar alguns dos mais fortes pressupostos do discurso pedagógico interessa-me pensar como a retórica pode servir de chave para essa crítica, explicitamente tida como filosófica. A questão que gostaria de pensar e discutir é por que a tradição retórica, deixada explícita no livro “Língua materna” de Jacotot, dirigido à formação de professores e base, portanto, para a sua prática e seus questionamentos “radicais”, é deixada sempre à margem quando a filosofia dela se apropria. Parece-me que essa é uma estratégia recorrente quando esses dois tipos de discursos se encontram desde sua origem grega, com Platão. Assim, mais do que culpabilizar um autor ou outro penso que o mais importante é discutir essa relação de apropriação e silenciamento, em particular, nesta comunicação, a partir da mostra da voz de Jacotot. Sem a apropriação da filosofia a potencialidade crítica da retórica se esvai? É a filosofia a intérprete mais retórica da própria retórica, ou seja, a que melhor coloca a sua palavra em movimento? Jacotot sem Rancière é sem força para o pensamento, para a reflexão? Jacotot sem Rancière permaneceria uma experiência muda na tradição educacional? Eis aí uma possível explicação para o silenciamento da retórica, sua influência na tradição ocidental vencedora, filosófico-científica, só pode ser aceita, legitimada, na voz de algum filósofo? É assim com Platão, no Fedro? Ou com Rancière, no Mestre Ignorante? Quais os riscos da voz dos retóricos? De os ouvirmos? Sedução, engano? Jacotot seduziu seus alunos, enganou-os? Todo discurso não guarda sempre em si um aspecto sedutor, enganador, até mesmo os mais lógicos, os mais metafísicos? Não é nossa intenção, obviamente nesta comunicação, esvair todo esse leque de perguntas, mas tão somente colocá-las, mostrar como Jacotot relata os aspectos retóricos de sua posição pedagógica. Repetir Jacotot, não explicá-lo, contar que em seu livro “Língua materna” há pelo menos oito capítulos explicitamente retóricos (Da Improvisação, Diferença dos três gêneros, Da eloquência do púlpito, Do orador da tribuna, Assembleias que exercem o poder material, Assembleias que exercem um poder moral, Assembleias que se supõe que exercem uma parte do poder e Da eloquência da advocacia), se é que nos outros sete, ligados às disciplinas (leitura e escrita, estudo da língua, gramática, história, geografia e aritmética) e aos seus respectivos exercícios o que os fundamenta não é também a própria retórica.

Palavras-chave: tradição retórica, Jacotot, Rancière, Língua Materna, silenciamento.

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**Which rhetorical techniques make a message memorable?
A state of the art review of English-language and Dutch-language public speaking textbooks**

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Most public speakers have one rhetorical goal in common: they want their audience to remember their speech’s main message. How can a speaker achieve this important goal?

 Public speaking textbooks provide a range of answers to this question. A speaker should, for example, focus on a clear structure and outline, as Sprague and Stuart (2002: 123) point out: “A clear outline will help you keep track of the points you want to cover; using one will also increase the chances that your audience will retain the gist of your message.” Other authors believe it is all about style: “Speeches withstyle have a certain ‘ring’ that makes them easy to remember” (Detz, 2002: 62). Other advice on making the audience remember your message includes use of visual aids or enabling the audience to make mental pictures (Khan-Panni, 2009).

 The purpose of this paper presentation is to provide an overview of the advice in influential English-language and Dutch-language public speaking textbooks on how to achieve information retention, to get a grasp of the most important rhetorical functions and techniques public speaking advisors relate to this concept.

To achieve this purpose, a corpus of 40 influential English-language and a corpus of 40 Dutch-language textbooks from the period of 1980 to 2010 have been assembled. To obtain a measure of reliability in the composition of both corpora, the inclusion of books was based on relatively objective factors like the distribution and number of reprints of the textbooks (Andeweg & De Jong, 2011). Each corpus of books was analyzed on rhetorical functions and techniques that are linked to the concept of ‘information retention’.

The corpus analysis will result in a better insight into the state of the art of rhetorical advice on information retention. Results of the English- and Dutch-language corpora will be compared. Depending on the outcome, the results could be discussed in the light of prevailing theories on memory and information retention as described in, for example, Baddeley et al. (2009) and Miller (2011).

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**Proposed for the section: Speaking and Learninig: Rhetoric of the Classroom**

**the title of the presentation: The Official Letter as a Junction of Three Genres**

**The Official Letter as a Junction of Three Genres**

# Abstract

Genre taxonomies proposed by discourse analysts based on the purpose and form of writing (see, e.g., Brewer, 1980; Kinneavy, 1980) have for the most part proved inexhaustive and lacking internal coherence. Nevertheless, most researchers recognize four main discourse genres, which are usually labeled as expository, argumentative, narrative-descriptive, and instrumental.

This lecture will demonstrate how school and university students can be taught to distinguish between three of the above discourse genres, namely, expository, argumentative and instrumental, by being guided to write an official letter.

As a rule, an official letter is sent to an institution or an office with the purpose of correcting a misconception, voicing a complaint or drawing attention to some deficiency. This type of document comprises three main parts: In the first part, the writer provides background information and states the reason for the writing of the letter. The best way to accomplish this is by using the expository genre, characterized by accuracy, pertinence and objectivity.

The purpose of the second part is to convince the addressee that the existing situation cannot be left as is, and that steps must be taken to correct it. The writer must necessarily resort to the argumentative genre, which is characterized by tendentiousness, subjectivity, and the use of rhetorical devices.

The third part, which essentially constitutes the purpose of the entire letter, is instructive. The writer strives to achieve the desired change by resorting to the instrumental genre, characterized by the use of modal structures, as well as by accuracy, objectivity and purposefulness, with an emphasis on practicality and clear communication.

In this lecture, I will present the distinctive features of each of the three genres mentioned above, using the tree component parts of a sample official letter as an illustration.

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