Sektion 4.1 Rhetorik und Politik- Historisch

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**The ‘Ideal Speaker’ in French Revolution: Robespierre as a follower of the Rhetoric of Jean-Jacques Rousseau: a new beginning of policing public opinion in 18th Century Europe.**

Since true persuasion is only possible if the audience and the speaker can share a common belief or conviction, Speakers at the French Revolution had to be inventive because the historical situation of policing public opinion they had to deal with was entirely new in France. At the same time, they had to be conscious of possible predecessors in History (Athens, Rome) which could be useful to their aims because of political similarities and therefore comparable rhetorical strategies.

Most of the important French Revolution politicians had had an education based on the Rhetoric of Ancient Greece and Rome and thus knew with whom they wanted to be identified or to whom they wanted to be compared. They often mentioned speakers they admired from the past such as Cato the Elder, Cicero etc. in their speeches in order to demonstrate their role models to their audience and to provide their audience with possible models they could identify with. However, as is well known, Robespierre’s beliefs were also strongly influenced by the French philosopher Jean-Jacques Rousseau who he had admired and whose works he had read since his youth. Rousseau’s principles of the *‘Contrat Social’* are varied and put into political practice in the highly rhetorical speeches of Robespierre.

The following proposal intends above all to look for Robespierre’s interiorised *Ideal Speaker, and to investigate* which qualities this *Ideal Speaker* should have and how these ideals are uttered in speech to help convince the audience. The concept of the ‘Ideal Speaker’ has undergone different changes during the History of Rhetoric itself and therefore the question arises as to how late 18th century speakers understood this concept – especially how Robespierre instrumentalised and reformed ancient models of the ‘Ideal Speaker’ in order to be more convincing at this specific moment in History where public opinion became a central device to be in power or to be condemned by this same public opinion. As a man of Virtue - as Robespierre called himself - the ethical component is omnipresent in all his speeches and it is precisely this ethical component which is central to the notion of ‘*Rednerideal’* of the ‘Ideal Speaker’. My working hypothesis for this paper is therefore that Robespierre operates with an Ideal of a Speaker that is strongly based on *Ethos*, an Ethos that is influenced by ancient models of the ‘Ideal Speaker’ and by Rousseau’s main ideas of the statesman in the ‘*Contrat Social’*. However, the underlying question behind the idea of Ethos is what kind of audience needs to be convinced and what kind of expectations do an audience who followed Robespierre have. A final interesting point for consideration is the image Robespierre consciously wants to give of himself in order to confront his enemies – how he differentiates himself from other possible ‘Ideal Speakers’ of the French Revolution – for example in the confrontation with Danton that became one of the first well-known examples of duelling politicians in History.

With regard to the methodology, I will compare the historical speeches with literary speeches and work with discourse analysis. My results will contribute to the hypothesis that the interiorised ‘Ideal Speaker’ of Robespierre is strongly based on the Ethos-component in Rhetoric and that Robespierre uses a rhetoric based on Rousseau and the Ancient rhetoricians of Greece and Rome. As a result, there should be a clear image of the audience Robespierre addressed and why his specific rhetoric of virtue was so successful at that specific point in time.

Grazia Berger studierte Deutsch, Englisch sowie Allgemeine und Vergleichende Literaturwissenschaften an den Universitäten Basel und Löwen (KUL). Sie promovierte im Jahre 2006 über die Rhetorik der Revolution im deutschen Drama an der Freien Universität Brüssel (VUB) und unterrichtet heute deutsche Literatur an der Universität Saint-Louis in Brüssel. Jüngste Publikation: "Sag an, wenn jener Schreckenszeit Gestalten Bluthochzeit wieder in den Gassen halten": Gertrud Kolmars literarische Quellen im ‚Das Bildnis Robespierre’.“, in: Sand in den Schuhen Kommender. Gertrud Kolmars Werk in Dialog. Marion Brandt und Chryssoula Kambas (Hg.), unter Mitarbeit von Regina Nörtemann und Johanna Woltmann. Göttingen, Wallstein, 2012, S. 195-212.

**INTERNATIONAL CONFERENCE – RHETORIC IN EUROPE**

**0CTOBER 9-13 2013**

**Paper Proposal**

***Rhetoric and public space in Portugal in the second half of the nineteenth century***

Jorge Deserto

(University of Oporto / Researcher at the Centre for Classical and Humanistic Studies, University of Coimbra)

The second half of the nineteenth century is characterized, in Portugal, by the consolidation of a constitutional monarchy. The rebellion of 1851, establishing a period usually known as Regeneration, inaugurates some years of peaceful development, based on a policy of public works and material progress carried out by a minister named Fontes Pereira de Melo. The exhaustion of those policies (construction of new roads, railways, and so on) is visible after 1868, with the advent of Reformism (note how the names – regeneration, reform – are, after all, similar), and the public criticism of the regime false consensus, based on a policy of improvements that becomes fiscally unbearable. In the following period, up to the end of the century, and even up to the establishment of the Republic in 1910, Portugal will live under successive governments, in a system of rotation (called *“rotativismo”*) between political parties often hard to distinguish in their purposes and programs.

This political instability, with almost all the activity centered in the parliament, leaving to the monarch a role of mediation and moderation, not always effective, gives to the word, and to its persuasive use, a key role. In the parliament, verbal fights are constant and parliamentary rhetoric reaches a status without precedent, though often stained by ridiculous and excessive marks of an empty formalism. In addition to the parliamentary world, emerges, with an absolutely unprecedented strength, a very lively public opinion (if we think of the standards of the time, of course). The press is particularly fierce and multiple newspapers invade public space. Several other public interventions are organized, like conferences (very important, at a cultural and literary level, are the so called “Conferences of the Casino”, in 1870), rallies, and so on. The multiplicity of opinions, the passionate way as they circulate and are defended, easily create an environment where the exchange of ideas and the use of rhetorical devices tens to turn into pure and simple noise. First of all, it is about this society submerged in controversy that this paper intends to reflect, showing some aspects and characteristics of a moment in Portuguese history we may call a ‘rhetorical explosion’.

A very particular and very rich image of that period can be collected in some samples of literary nature. So I propose a reflection about two examples of the Portuguese literature of the period. First, Camilo Castelo Branco (1825-1890), with *A Queda de um Anjo* (“The Fall of an Angel”), a novel in which a man of solid moral principles, belonging to a ancient family of the interior of the country, comes to Lisbon and gets trapped by the dangers of parliamentary life and by the charms of the city. Second, Eça de Queirós (1845-1900), with the novel *Os Maias* (“The Maias”, a family name), significantly subtitled “Episodes of Portuguese Life”, in which the author makes a ruthless radiography of Portuguese society in the end of the nineteenth century. I intend to look also to another work of Eça de Queirós and Ramalho Ortigão, *As Farpas*, a collection of satirical articles, published every month (1871-1882), in which authors reflect about a society that seems without solution, entangled in speeches increasingly empty.

The literature looks in a severe and ironic way to this public space full of argumentative speeches, where we acutely acknowledge the problems raised by an old and very well known opposition, that between *logos* and *ergon*.

The main purpose of this paper is to provide the characterization of a particularly important transitional moment in Portuguese history and a particularly relevant one to the study of the history of rhetoric in Portugal.

***Retórica e espaço público em Portugal na segunda metade do século XIX***

Jorge Deserto

(Universidade do Porto / Centro de Estudos Clássicos e Humanísticos da Universidade de Coimbra)

A segunda metade do século XIX é marcada, em Portugal, pela consolidação de um regime de monarquia constitucional. A revolta de 1851, que institui um regime a que, normalmente, se dá o nome de Regeneração, inaugura um período de pacificação e fomento, muito assente nas políticas de obras públicas e de progresso material levadas a efeito por Fontes Pereira de Melo. O esgotamento deste período de fomento torna-se visível a partir de 1868, com o advento do reformismo e com as críticas públicas a um regime de falso consenso, assente numa política de melhoramentos que se torna fiscalmente insustentável. No período seguinte, até ao final do século, e mesmo até à implantação da República em 1910, Portugal viverá num regime de sucessivos governos, num sistema de rotativismo entre partidos políticos muitas vezes difíceis de distinguir nos seus propósitos e programas.

Esta instabilidade política, com atividade centrada no parlamento e deixando ao monarca um papel de intervenção moderadora, nem sempre eficaz, confere à palavra e ao seu uso persuasivo um papel fundamental. No parlamento, as lutas são constantes, e a retórica parlamentar atinge um brilho inédito até então, embora frequentemente se deixe manchar pelo ridículo de um excessivo empolamento e de um formalismo vazio. A par do mundo parlamentar, surge, com uma força absolutamente inédita, uma opinião pública muito viva e uma ocupação do espaço por inúmeros discursos, seja numa imprensa particularmente aguerrida, com títulos que se multiplicam, seja na organização de várias intervenções públicas, sejam conferências, comícios, etc. A multiplicidade de opiniões, a forma apaixonada como circulam e são defendidas, criam facilmente um ambiente em que o debate de ideias e o uso de dispositivos retóricos tende a transformar-se em ruído. É, antes de mais, sobre esta sociedade saturada de polémica que este ensaio pretende refletir, mostrando algumas das características daquilo a que poderíamos chamar uma “explosão retórica”.

Uma imagem muito particular e muito rica deste período pode ser recolhida em alguns exemplos de natureza literária. Assim, num segundo momento, proponho uma reflexão sobre dois exemplos da literatura portuguesa deste período: Camilo Castelo Branco, com *A queda de um anjo*, uma novela na qual um fidalgo do interior de vê enleado nas armadilhas da vida parlamentar; Eça de Queirós, em *Os Maias*, um romance significativamente subintitulado «Episódios da vida portuguesa», no qual se faz uma radiografia impiedosa da sociedade portuguesa de final de século, mas também em *Uma Campanha Alegre*, um conjunto de artigos satíricos, nos quais reflete sobre uma sociedade que parece irreformável, enleada em discursos cada vez mais vazios.

A literatura olha de forma severa e irónica para este espaço público saturado de discurso argumentativo e onde se colocam, de forma aguda, os problemas levantados pela velha oposição entre *logos* e *ergon.*

O objetivo principal deste ensaio é fornecer uma caracterização de uma época de transição particularmente relevante na história portuguesa e particularmente relevante para o estudo da inscrição do discurso retórico na realidade da vida de Portugal.

Ramona Früh

Freie Universität Berlin · Languages of Emotion

**Abstract für die Internationale Tagung 2013: Rhetorik in Europa – Sektion 4**

**Persuasion oder Manipulation?**

**Verunsicherung als Strategie der politischen Rhetorik von der Antike bis heute**

In der Politik ist es seit jeher notwendige Voraussetzung für den Erfolg eines Politikers oder

seiner Partei, den eigenen Standpunkt überzeugend darzulegen und so der eigenen Position

Geltung zu verschaffen. Dass dabei die Rhetorik das wichtigste Instrument darstellt, ist allgemein

bekannt; über die Frage jedoch, welche rhetorischen Strategien im Einzelnen erlaubt sein sollten,

herrscht Uneinigkeit. Während beispielsweise die römische Rhetoriktheorie der Affekterregung

die größte Bedeutung innerhalb des Persuasionsprozesses beigemessen hat, gilt heute im

Allgemeinen die sachliche und rationale Argumentation als alleiniges legitimes Mittel.

Emotionalisierende Strategien hingegen werden als manipulativ angesehen, kommen aber

dennoch in der Praxis regelmäßig zum Einsatz.

Der Beitrag will daher sowohl in antiken als auch in zeitgenössischen politischen Reden

emotionalisierende Strategien untersuchen, um zu zeigen, dass sie für den Erfolg rhetorischer

Kommunikation von wesentlicher Bedeutung sind. Der Fokus liegt dabei auf solchen Strategien,

die geeignet sind, bei den Adressaten Verunsicherung zu evozieren und so zur Persuasion zu

führen. Mit Joachim Knape1 wird Persuasion als mentaler Positionswechsel aufgefasst, der von

einem Zustand des Zweifelns (Dubium) zu einem der Gewissheit (Zertum) führt.

Verunsicherung, so die These, erweist sich in diesem Schema immer dann als notwendig, wenn

der Adressat bereits eine gefestigte Position vertritt. Unter Verunsicherung soll daher der Prozess

verstanden werden, der auf die Präferenzen, Grundsätze und Überzeugungen der Adressaten zielt

und diese zu erschüttern sucht, mit dem Ziel, Gewissheiten abzubauen und einen Zustand des

Zweifelns zu generieren. Dieser kann dann produktiv für das Werben um die eigene Position

nutzbar gemacht werden, da der Adressat in der Regel erst dann bereit ist, Alternativpositionen in

Erwägung zu ziehen, wenn er veranlasst wird, seine bisherige Position zu überdenken.

Ziel ist es also, zu erweisen, dass Verunsicherung nicht im Sinne einer Manipulation der

Adressaten zu verstehen ist, sondern dass sie vielmehr die notwendige Voraussetzung für

gelingende Persuasion darstellt.

Gegenstand der Untersuchung sind dabei Reden, die in (vermeintlichen) Krisensituationen

gehalten wurden: Ciceros Reden gegen Antonius in der Endphase der Römischen Republik sowie

Reden zur Eurokrise. Diese bedienen sich einer Rhetorik, die Furcht evozieren soll, um so

Positionen, die die Krise verharmlosen oder leugnen, zu verunsichern und die Adressaten zu

schnellem Handeln zu veranlassen.

1 J. Knape, Persuasion, Historisches Wörterbuch der Rhetorik 6, 2003, 874–907.

Vita Ramona Früh:

Ramona Früh studierte Latinistik, Anglistik, Geschichte sowie European Cultures and Languages an der Albert-Ludwigs-Universität Freiburg und an der University of Kent. Von Oktober 2010 bis März 2013 war sie Wissenschaftliche Mitarbeiterin am Exzellenzcluster Languages of Emotion der Freien Universität Berlin in einem Projekt zur Rhetorik der Verunsicherung, welches von Therese Fuhrer und Martin Vöhler geleitet wird. Seit April 2013 ist sie Wissenschaftliche Mitarbeiterin in der Abteilung für Griechische und Lateinische Philologie an der Ludwig-Maximilians-Universität München.

*Kultur* and Transcultural Transgression

Robert S. Iltis

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Abstract

Appropriation and recreation of German rhetoric regarding *Kultur* was an essential component of British, French and American propaganda during World War I. This paper examines posters and discursive propaganda, focusing especially for the latter on *Conquest and Kultur,* published by the American Committee on Public Information. I argue that *Kultur* afforded propagandists an effective wedge to split Germany from the cause of “true” civilization, which enabled alienation and identification   *Kultur*, deployed by propagandists, offered a dialectical irony, a master trope in Kenneth Burke’s terms. Full of ironic possibilities, *Kultur* was stripped by propagandists of any of the humanizing potential that Burke sees in irony—the potential to enlarge perspective and see an issue from the perspective of the other. Rather, *Kultur* as a symbol served both visual and discursive propaganda as an efficiently skewed reduction of German history and German intention. That reduction displayed a vector for German motives to invoke an inevitable trajectory of conflict: the cause of *Kultur* against the cause of “liberty.” Moreover, unlike propagandists’ use of “the Hun” or “le boche,” both of which were *projected* names and caricatures, *Kultur* afforded propaganda a semeiotic borrowing. German rhetoric itself deployed *Kultur*, thus the term, expressed by propagandists in its German spelling, especially for the American and British audience was both exotic and familiar—a peculiarly German take on a common concept. For propaganda *Kultur* served as an efficiently reduced expose, which allowed the enemy to damn themselves from their own mouths.

Robert Iltis is an Associate Professor of Rhetorical Studies in the School of Arts and Communication, Oregon State University.  His teaching and research areas are rhetorical criticism, rhetorical theory, propaganda studies, and the rhetoric of social movements.  His current research focus is the rhetoric of the American abolitionist Theodore Dwight Weld.  Recent publications address the rhetoric of the American politician Huey P. Long, and the vibrancy of rhetorical studies.

**FROM *ΔΗΜΟΚΡΑΤΙΑ* TO *RES PUBLICA*: ADAPTATION AND EVOLUTION OF CLASSICAL RHETORIC**

Panagiotes Kontonasios

It is well known that rhetoric was one of the two sections of the political activity of the ancient Greeks and Romans. The former did that since Homer’s era (Hom. *Il.* 443: *μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων*) and the latter at least since 6th century BC (Cic. *Brut.* 54).

Therefore in the cases both of ancient Greece and Rome we can identify early on the great importance of rhetoric in the political arena. Nevertheless, the Greek victories in Persian wars gave a great impetus to the development and evolution of rhetoric, especially of the Athenian Democracy, now engaged in accomplishing its dual political objective, i.e. the unification of the Greeks who lived across the Mediterranean and the Athenian’s subsequent political domination in this area. Because Athens was historically more mature than Rome during 5th and 4th centuries BC to claim that role, deliberative oratory, since followed that effort, flourished much more in this city.

But the Athenian *δημοκρατία* finally was not able to achieve its political objective, mainly because of the propensity of Pericles’ political descendants to demagogy. Thus the Roman *res publica* took the baton on behalf of democracy, albeit of a different type. The Roman rhetoric, wich exploits fruitfully and develops even more the achievements of the Athenian rhetoric, culminating in Cicero, follows on its turn this effort. This time the political result is much better: the Mediterranean and much of Western Europe are united in a Greco-Roman world, dominated by Roman political organization and Greek culture.

Today the political rhetoric in Europe bears the obvious stamp of the Greco-Roman heritage, to which was added the dynamism of other European nations. Clearly, therefore, the Greco-Roman culture, spearheaded by the classical rhetoric, can be a cultural element that can unite politically peoples of Europe -and not only them- in a common future in freedom and democracy.

**ΑΠΟ ΤΗ ΔΗΜΟΚΡΑΤΙΑ ΣΤΗ RES PUBLICA: ΠΡΟΣΑΡΜΟΓΗ ΚΑΙ ΕΞΕΛΙΞΗ ΤΗΣ ΚΛΑΣΙΚΗΣ ΡΗΤΟΡΙΚΗΣ**

Δρ. Παναγιώτης Κοντονάσιος

Ως γνωστόν η ρητορική ήταν το ένα από τα δύο σκέλη της πολιτικής δραστηριότητας του αρχαίου Έλληνα και του Ρωμαίου: ήδη από τα ομηρικά χρόνια για τον πρώτο (Ὅμ. *Ἰλ*. Ι 443: *μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων*)και τουλάχιστον από τον 6ο αιώνα π.Χ. για το δεύτερο (Cic. *Brut*. 54).

Στις περιπτώσεις, λοιπόν, της αρχαίας Ελλάδας και της Ρώμης ανιχνεύουμε από νωρίς τη βαρύτητα της ρητορικής στην πολιτική κονίστρα. Ωστόσο, οι νίκες των Ελλήνων στους Περσικούς πολέμους έδωσαν τεράστια ώθηση στην ανάπτυξη και εξέλιξη της πολιτικής ρητορικής ειδικά της Αθηναϊκής Δημοκρατίας, η οποία επιδόθηκε στην εκπλήρωση του εύλογου διπλού πολιτικού στόχου της, στην ένωση δηλαδή των Ελλήνων της Μεσογείου και τη συνακόλουθη πολιτική κυριαρχία της στο χώρο αυτόν. Επειδή ακριβώς η Αθήνα ήταν πιο ώριμη ιστορικά από τη Ρώμη κατά τον 5ο και 4ο αιώνα π.Χ. για τη διεκδίκηση αυτού του ρόλου στη Μεσόγειο, η πολιτική ρητορική, καθώς παρακολουθούσε αυτήν την προσπάθεια, άκμασε πολύ περισσότερο σε αυτήν.

Η *δημοκρατία* της Αθήνας, όμως, δεν κατάφερε να πετύχει τον πολιτικό της στόχο, κυρίως λόγω της ροπής των επιγόνων του Περικλέους προς τη δημαγωγία. Τη σκυτάλη, λοιπόν, παίρνει στη συνέχεια για λογαριασμό της δημοκρατίας -διαφορετικού όμως τύπου- η *res publica* της Ρώμης. Η ρωμαϊκή ρητορική, που αξιοποιεί γόνιμα και αναπτύσσει περαιτέρω και τα επιτεύγματα της αθηναϊκής, με αποκορύφωμα τον Κικέρωνα, παρακολουθεί με τη σειρά της την προσπάθεια. Αυτήν τη φορά το πολιτικό αποτέλεσμα είναι πολύ καλύτερο: η Μεσόγειος και ένα μεγάλο τμήμα της δυτικής Ευρώπης ενώνονται σε μια ελληνορωμαϊκή οικουμένη, όπου κυριαρχούν η ρωμαϊκή πολιτική οργάνωση και η ελληνική παιδεία.

Σήμερα η πολιτική ρητορική στην Ευρώπη ολοφάνερα φέρει τη σφραγίδα της παραπάνω κληρονομιάς, στην οποία προστέθηκε και ο δυναμισμός και των άλλων ευρωπαϊκών λαών. Ολοφάνερα, επομένως, ο ελληνορωμαϊκός πολιτισμός, με αιχμή του δόρατός του την ελληνορωμαϊκή ρητορική, μπορεί να αποτελέσει το πολιτισμικό εκείνο στοιχείο που μπορεί να ενώσει πολιτικά τους λαούς της Ευρώπης -και όχι μόνο- σε ένα κοινό μέλλον σε συνθήκες ελευθερίας και δημοκρατίας.

**PERSONAL DATA:**

**SURNAME:** KONTONASIOS

**CHRISTIAN NAME:** PANAGIOTES

**STUDIES:**

**a)** B.A. Degree in Psychology from the University of Ioannina, Greece.

**b)** B.A. Degree in the Classics from the same university.

**c)** Postgraduate studies in the Classics at the Universities of Ioannina and Athens on a scholarship from the State Institution of Scholarships (Mphil Degree).

**d)** PhD in Cicero’s rhetorical work from the University of Athens, Greece .

**FOREIGN LANGUAGES:**

**a)** Excellent command in English ( Proficiency Michigan C2).

**b)** Good knowledge of Germany (Goethe-Zertifikat B1).

**COMPUTER SKILLS:**

ECDL diploma.

**INTERNATIONAL ATTENDANCE AND PARTICIPATION IN CONFERENCES:**

Attendance in the Triennial Meeting of the Greek and Roman Societies in Cambridge U.K. in July 2005 and in Oxford U.K. in August 2008. Participation in several conferences in Greece. Papers and publications on Classics.

**PROFESSIONAL EXPERIENCE:**

a) From 1997 to 2000 employed as a Teacher of Classics and Parent Teacher Councilor at a Private Secondary School and in Tutorial Preparatory Schools in Agrinio Greece.

b) From 2001 to 2009 owner of a Tutorial Preparatory School. Responsibilities include the roles of staff Administrator, Academic Advisor and Parent Teacher Councilor.

c) From 2009 to date Teacher of Classics, ancient and modern History and modern Greek literature at public Secondary Schools in Greece.

Mark J. Porrovecchio,

Director of Forensics

Associate Professor of Rhetoric

ABSTRACT

THE RHETORIC OF PESSIMISM: PRAGMATISM AND THE BIND OF PROPHESY

The philosopher Ferdinand Canning Scott Schiller (1864-1937) stressed the contingent,

and malleable, nature of truth. He saw himself as a follower of William James and as a

popularizer of his works. His *humanism* was meant to apply James’s pragmatism (or

*practicalism*) beyond the narrow terrain of philosophy, to extend it to problems that ranged

across the whole of human experience. The First World War occupied, as the Civil War in the

United States had for James, a central place in Schiller’s thinking about the role of philosophy in

matters of governance and statecraft. While the past held lessons hardened by time, he believed

it also provided insights that might secure a better future for England, her colonies, and her

peers.

In 1926, Schiller published *Cassandra; or, The Future of the British Empire*. In it, he

suggested that the future of Britain was tied to a recognition of its declining influence as against

other—France, potentially Germany and Russia—European powers and as compared to the

growing strength of the United States. If Britain did not work to overcome its problems, she

would succumb to a decline equal to the one that befell the Roman Empire. His proposed

solutions proved utterly out of sync with the needs of the time. His pragmatic humanism lent

support to the very mechanisms which it sought to displace.

My paper suggests that Schiller, like many other less philosophically-minded

commentators, enacted a rhetoric of negativity that obscured the philosophical and political

tendencies crucial to promoting the rise of Fascism; not only that, this rhetoric bound Britain

(and France and the United States) to policies of isolation and obscurantism that led to the

Second World War.

Mark Porrovecchio (PhD, University of Pittsburgh) is Director of Forensics and Associate Professor of Rhetoric at Oregon State University in Corvallis, Ore. His scholarly interests include the history of Speech Communication and the relationship between pragmatism and rhetoric. Porrovecchio is the editor of, and a contributing author to, *Reengaging the Prospects of Rhetoric: Current Conversations and Contemporary Challenges* (New York: Routledge, 2010).  He is also the author of “Cracks in the Pragmatic Façade: F. C. S. Schiller and the Nature of Counter-Democratic Tendencies” (Pragmatism & Democracy, special issue of *Etica & Politica*, 2010); “Lost in the WTO Shuffle: Publics, Counterpublics, and the Individual” (*Western Journal of Communication*, 2007);  “Flowers in the Desert: F. C. S. Schiller’s [Unpublished] Pragmatism Lecture” (*William James Studies*, 2008); and “Apocalypse Documented: An Audiovisual Representation of Sept. 11, 2001” (*Media and the Apocalypse*, Peter Lang Publishing, 2009).  His recent book, *A Rebel’s Rhetoric: F. C. S. Schiller and the Dawn of Pragmatism*, a rhetorical biography/intellectual history of Schiller (1864-1937), the foremost of first generation British pragmatists, was published in late 2011 by Lexington Books.

**Appel à contribution**

**Colloque international en 2013 : La rhétorique en Europe**

*9-13 octobre 2013 Universität des Saarlandes / Université du Luxembourg*

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Communication :

« La Rhétorique – discipline unique et plurielle, de la Grèce à l’actualité : ‘ le discours sportif ‘, dernier champ à lui faire appel – le football au Portugal dès la République (1910) »

J. Esteves Rei

UTAD / UBI, Portugal

Université de Cap Vert, CV

1. À un certain moment, on entend parler de la mort de la Rhétorique. Et pourtant, on la voit bien vivante de l’Âge Classique à nos jours. Même chez Victor Hugo, au XIXe, son cri « Mort à la rhétorique » est plus un effet de celle-ci qu’un fait de l’Histoire.

En prenant comme instrument d’analyse diachronique le triangle rhétorique (Société / Traités / École) on observe l’existence, au moins, de trois Rhétoriques : la classique (au tribunal), la littéraire-culturelle (à l’agora, au parlement et aux institutions de l’État) et la communicationnelle-Fonctionnelle (au tour des entreprises y incluant la communication sociale).

2. Le début du XXe siècle connait au Portugal l’arrivée d’un nouveau régime politique, la I République Portugaise, et le sport de masses, en spécial, le football. Surprenant c’est la proximité existante entre les valeurs qui font passer la validité (démocratique) des deux. Au fond, on voit grandir une rhétorique qui véhicule des arguments partagés par les deux champs.

Mais l’apparente surprise du chercheur se maintient, quand il regarde qu’après l’institution / l’implantation sur le terrain soit de l’un soit de l’autre, cette rhétorique « politique »-là disparait alors que cette rhétorique « sportive »-ci continue, apparemment déplacée dans le temps et inconnue des nouvelles générations : au niveau du vocabulaire, des valeurs et des stratégies discursives.

3. Pourtant ces rhétoriques semblent se fondre quand il s’agit du football, au niveau des sélections nationales. L’épreuve ou confirmation semblent être trouvées pour ce que est du Cap Vert où l’on est passé de la colonisation à la liberté avec la même rhétorique politique, aux environs de 1957, mais sans qu’il y ait, à ce moment-là, la rhétorique « sportive » puisqu’il n’y avait aucun mouvement pour le sport.

Par contre, ces réalités-ci sont apparues dernièrement, avec la première présence du pays à la CAN 2013. On aura l’occasion de remettre pour la presse sportive naissante au début do XXe siècle au Portugal et de nos jours au Cap Vert.

Comunicação :

“A Retórica - disciplina única e plural, da Grécia à actualidade: ‘o discurso desportivo’ último campo solicitar o seu apoio – o futebol em Portugal desde a República (1910)”

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1. Houve um tempo em ouvimos falar da morte da Retórica. Apesar disso, vemo-la bem viva desde a Idade Clássica até à actualidade. Mesmo em Victor Hugo, no século XIX, o seu grito “Morte à retórica” é mais um efeito desta do que um facto da História.

A partir do instrumento de análise diacrónica o triângulo retórico (sociedade / tratados retóricos / escola) observamos a existência de três retóricas: a clássica (no tribunal) a literário-cultural (no ágora, no parlamento e nas instituições do Estado) e a comunicativo-funcional (centrada nas empresas aí incluindo a comunicação social).

2. Em Portugal, o início do século XX vê chegar um novo regime político, a República, e o desporto de massas, nomeadamente, o futebol. O que é surpreendente é a proximidade verificada entre os valores que suportam a validade (democrática) de ambos. No essencial, vemos crescer uma retórica que veicula argumentos partilhados por ambos os campos.

Todavia, a aparente surpresa do investigador mantém-se quando observa que depois da instituição / implantação de um e da outra, essa retórica “política” desaparece enquanto que a retórica desportiva permanece, aparentemente, deslocada no tempo e desconhecida das novas gerações: ao nível do vocabulário, dos valores e das estratégias discursivas.

3. Estas retóricas, porém, parecem fundir-se, e perdurarem, tratando-se do futebol, ao nível das selecções nacionais. A prova ou confirmação parecem observar-se, no que respeita a Cabo verde – que passou da colonização à liberdade com a mesma retórica política, na década de setenta, mas sem que aí tenha tido lugar uma “retórica desportiva”, pois não havia qualquer movimento a favor do desporto.

Ao contrário, tais realidades apareceram ultimamente, com a primeira presença do país na CAN 2013. Procuraremos remeter na fundamentação destes pontos de vista, para a imprensa desportiva no início do século XX, em Portugal, e na actualidade, em Cabo Verde.

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Publications (titres traduits du Portugais):
- *Rhétorique et Société*, IIE, 1998;

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