全国本科院校英语类公共选修课系列教材

总主编 董晓波

英语 演讲艺术

The Art of English Orations

编著 刘宇红

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总　　序
——以跨文化教育为主导的大学英语教学

　　现代语言学家奠基人索绪尔把语言定义为表达观念的符号系统。随着社会语言学的建立和发展，人们越来越重视语言的功能和语言使用的研究。以 Halliday 为代表的系统功能学派认为语言是社会语义系统的一部分，语言发展的过程就是人的社会化过程。而人的社会化是在交际实践中通过交际完成的。每个人都是社会的成员，每个社会都有其本身的交际准则和模式。语言之所以成为人类交际的工具，成为文化的载体，正是社会成员按照自己民族文化的模式对语言加以运用的结果。人们发现，"文化错误"（cultural mistakes）要比语言错误（linguistic mistakes）严重得多，因为语言错误至多是言不达意，无法把心里想说的东西清楚地表达出来，而文化错误往往使本族人与其他民族的人之间产生严重误会甚至敌意。只有具备了一定的跨文化交际能力，说话者才能有效地避免由于不同文化背景而造成的交际障碍和交际摩擦，顺利实现交往的目的，成功地进行跨文化交际。因此，外语教学不仅仅是语言教学，而且应该包括文化教学。美国外语教学协会在其提出的外语能力要求中，已经把它列入交际能力的内容。Hymes 提出的交际能力的四个重要参数为：合语法性、适合性、得体性和实际操作性，其中适合性和得体性的实质就是语言使用者的社会文化能力。美国外语教学专家 Winston Brembeck 说："采取只知其语言不懂其文化的教法，是培养语言流利的大傻瓜的最好办法"。

　　大学英语教学中的跨文化教育首先应体现实用性原则，突出主流文化。所导入的文化内容与学生所学的语言内容密切相关，与日常交际所涉及的主要方面密切相关。文化教学结合语言交际实践，使学生不至于认为语言和文化的关系过于抽象、空洞和捉摸不定，语言知识与文化知识传授同步，使二者构成水乳交融的完整教学体系。文化教学不仅要侧重介绍目的语文化的差异，而且要突出目的语主流文化的特点。

　　其次，大学英语教学中的文化教育应遵循循序渐进的原则，突出文化教育的阶段性。文化背景知识是一个民族、一个社会在其形成和发展过程中逐渐产生并代代相传的实践知识和信念。一种语言的文化背景知识是极其广泛的。鉴于外语教学的特点，文化教育就有一个阶段性或层次的问题，我们可以把大学英语教学中的文化教育划分为文化知识层次的教学与文化理解层次的教学。文化知识层次的教学主要传授的是知识文化，即目的语国家的政治、经济、科技、教育、宗教、法律、哲学、历史文化、文学艺术等等不直接影响交际的背景知识。文化理解层次的教学主要传授的是交际文化，即直接影响交际的背景知识和普通的文化模式。它包含的内容十分广泛，可以包括小到能见可闻的衣食住行、家庭起居、婚丧生礼、节日喜庆、禁忌讳语、风俗习惯、生活方式、信息传媒等；大至抽象的行为规范、伦理标准、人生信仰、价值观念等。

最后，大学英语教学中的文化教育还应强调适合性原则，一方面，根据学生的语言水平、接受能力和领悟能力，确定文化教学的内容，由浅入深，由简单到复杂，由现象到本质。另一方面，教师对文化内容的讲解要有选择。对于主流文化的内容，或有广泛性的内容，应该详细讲解，反复操练，举一反三。另外，由于文化内容本身就广而杂，因此教师要鼓励学生自己进行大量的课外阅读和实践，增加文化的积累。

跨文化交际能力的复杂性和多面性决定了跨文化交际能力培养的不同路径。从已有的研究和教学实践中可以辨认出两种基本路径：第一种路径是独立或相对独立于语言学习的、较为直接的、较为系统的文化学习，我们称为"显性"的路径；第二种路径是融于语言学习之中的、较为间接的、相对分散的文化学习，称为"隐性"的路径。

最具显著性的跨文化交际教育是在语言课程之外开设专门的"文化"课程和文化导入。文化导入实际上也是一种显性文化学习，因为教授或导入的仍然是直接的、外显的、客观的、与"语言点"相对的"文化点"。显性文化教学的优点在于，它给学生以较系统、较确定的文化知识。而这种知识是跨文化交际能力的重要组成部分和基础，是不可缺少的，它可以为学生自己进行文化探索提供一个基本的认识框架。然而，显性文化教学又有其局限性，它有可能忽略那些无形的、藏匿于生活各个方面、与个人际遇关系密切的文化因素和文化特质，忽略学习者实际面临这些因素和特质时的主观认识、思维过程和行为能力，忽略学习者自己进行文化探究的能力与学习策略，而这些正是对个体交际者在复杂变幻的跨文化境遇中很有助益的东西。

隐性路径的文化学习是伴随语言学习过程，与语言学习紧密联系和相互渗透的。主要指在疏通课文意义时对某某文化知识点的分析讲解以帮助学生理解课文，使学生了解某个语言现象后面的文化典故以扩充文化知识，从而让学生理解与把握其中所表达的思想主题及其现实文化意义。隐性文化学习的优点是有利于发展学生"无形"的文化领悟力和思考力，是一种对现实社会的关注与关怀，也是一种学习能力。一句话，是一种更能应付现实的、真实的跨文化交际情境的能力。然而隐性文化学习的局限也是不可回避的：随课文内容零散和随机地学习目的语文化可能导致某些知识项目的缺失；此外，这种学习容易受到传统语言教学方法的影响，例如在处理阅读课文时，容易走向重形式、轻内容、重表层信息、轻深层内涵的老路，因而使文化学习落空。有鉴于此，在我国特定的外语教学环境中，隐性文化教学与显性文化教学相结合、相补充是必要的。

为了把大学英语教学与文化教育相结合，开阔学生眼界，扩大知识面，加深对世界的了解，借鉴和吸收外国文化精华，提高文化素养，最终促进其语言应用能力提高，在对外经济贸易大学出版社的倡议下，我特组织全国各重点高校的优秀教师和教学骨干编写了全国本科院校英语类公共选修课系列教材，内容涵盖大学英语文化教学的各个基本方面，具体书目包括《英语影视作品赏析》、《英语演讲艺术》、《英语国家社会习俗》、《英语短篇小说赏析》等。

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董晓波

2014 年 3 月 22 日于南京

Foreword

This book has a considerably rich content, covering a comprehensive introduction to rhetoric, a detailed history of rhetoric, famous orators, samples of oratory speeches and figures of speech. The art of English orations, concurrently used as title of this book, is a consistent subject matter permeating the whole book from the introduction to rhetoric to samples of oratory speeches and then, possibly a little bit deviating, to the illustration of figures of speech. Readers may expect to find a duly comprehensive elucidation of all relevant stuff concerning orations.

This book comprises of two parts: one is passive rhetoric which aims to get across the speaker's ideas in an understandably fluent manner; the other is active rhetoric which takes it as a goal to express the speaker's ideas in an aesthetic way and, as a result, figures of speech of various types are employed in orations. The former aligns with the discipline of literary researches while the latter, previously a marginal field of traditional linguistics, is currently a core field of cognitive linguistics to which I have committed myself for more than 10 years. Two strands of rhetorical studies are brought together so that readers of English majors may find what caters to their academic taste according to the bipartite scholastic separation of foreign literature versus linguistics.

I would like to express my heartfelt thanks to my colleague, Professor Dong Xiaobo (董晓波) from Nanjing Normal University, whose unswerving and generous help has benefited me a great lot in the publication of this new book in addition to a couple of others. Also gratitude should be expressed to my graduate students Yao Luwei (姚露伟), Liu Lu (刘璐), Shen Ying (沈瑛), Zhou Hui (周辉), Liu Yuqiong (刘玉琼), Zhong Cong (仲聪), Sun Yujie (孙玉洁), Zhu Xidong (朱熹东), Xuan Rongdi (宣荣娣) and Liu Ying (刘颖) who helped me to unify the format, add footnotes and devise the assignments for further thinking and PPT slides. Their generous help is very precious and highly appreciated.

Liu Yuhong
January 8, 2015

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Chapter 1

Rhetoric: the Art of Discourse

1.1 What Is Rhetoric

Rhetoric is the art of discourse, an art that aims to improve the capability of writers or speakers to inform, persuade, or motivate particular audiences in specific situations. As a subject of formal study and a productive civic practice, rhetoric has played a central role in the European tradition. Its best known definition comes from Aristotle, who considered it a counterpart of both logic and politics, and called it "the faculty of observing in any given case the available means of persuasion." Rhetoric typically provides heuristics for understanding, discovering, and developing arguments for particular situations, such as Aristotle's three persuasive audience appeals: logos, pathos, and ethos. The five canons of rhetoric, which trace the traditional tasks in designing a persuasive speech, were first codified in classical Rome: invention, arrangement, style, memory, and delivery. Along with grammar and logic (or dialectic—see Martianus Capella), rhetoric is one of the three ancient arts of discourse.

1.2 Scope of Rhetoric

Scholars have debated the scope of rhetoric since ancient times. Although some have limited rhetoric to the specific realm of political discourse, many modern scholars liberate it to encompass every aspect of culture. Contemporary studies of rhetoric address a more diverse range of domains than was the case in ancient times. While classical rhetoric trained speakers to be effective persuaders in public forums and institutions such as courtrooms and assemblies, contemporary rhetoric investigates human discourse writ large. Rhetoricians have studied the discourses of a wide variety of domains, including the natural and social sciences, fine art, religion, journalism, digital media, fiction, history, cartography, and architecture, along with the more traditional domains of politics and the law. Many contemporary approaches treat

rhetoric as human communication that includes purposeful and strategic manipulation of symbols. Public relations, lobbying, law, marketing, professional and technical writing, and advertising are modern professions that employ rhetorical practitioners.

Because the ancient Greeks highly valued public political participation, rhetoric emerged as a crucial tool to influence politics. Consequently, rhetoric remains associated with its political origins. However, even the original instructors of Western speech—the Sophists—disputed this limited view of rhetoric. According to the Sophists, such as Gorgias[①], a successful rhetorician could speak convincingly on any topic, regardless of his experience in that field. This method suggested rhetoric could be a means of communicating any expertise, not just politics. In his *Encomium to Helen*, Gorgias even applied rhetoric to fiction by seeking for his own pleasure to prove the blamelessness of the mythical Helen of Troy in starting the Trojan War[②].

Looking to another key rhetorical theorist, Plato defined the scope of rhetoric according to his negative opinions of the art. He criticized the Sophists for using rhetoric as a means of deceit instead of discovering truth. In "*Gorgias*," one of his Socratic Dialogues, Plato defined rhetoric as the persuasion of ignorant masses within the courts and assemblies. Rhetoric, in Plato's opinion, was merely a form of flattery and functions similarly to cookery, which masked the undesirability of unhealthy food by making it taste good. Thus, Plato considered any speech of lengthy prose aimed at flattery as within the scope of rhetoric.

Aristotle both redeemed rhetoric from his teacher and narrowed its focus by defining three genres of rhetoric—deliberative, forensic or judicial, and epideictic. Yet, even as he provided order to existing rhetorical theories, Aristotle extended the definition of rhetoric, calling it the ability to identify the appropriate means of persuasion in a given situation, thereby making rhetoric applicable to all fields, not just politics. When one considers that rhetoric includes torture (in the sense that the practice of torture is a form of persuasion or coercion), it is clear that rhetoric cannot be viewed only in academic terms. However, the enthymeme based upon logic (especially, based upon the syllogism) was viewed as the basis of rhetoric.

However, since the time of Aristotle, logic has changed. For example, Modal logic has undergone a major development that also modifies rhetoric. Yet, Aristotle also outlined generic constraints that focused the rhetorical art squarely within the domain of public political practice. He restricted rhetoric to the domain of the contingent or probable: those matters that

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① Gorgias (/ˈɡɔːrdʒiəs/; Greek: Γοργίας, Ancient Greek: [gorgías]; c. 485 BC–c. 380 BC), called "the Nihilist," was a Greek sophist, Italiote, pre-Socratic philosopher and rhetorician who was a native of Leontini in Sicily.

② In Greek mythology, the Trojan War was waged against the city of Troy by the Achaeans (Greeks) after Paris of Troy took Helen from her husband Menelaus king of Sparta. The war is one of the most important events in Greek mythology and has been narrated through many works of Greek literature, most notably through Homer's *Iliad*.

admit multiple legitimate opinions or arguments.

The contemporary neo-Aristotelian and neo-Sophistic positions on rhetoric mirror the division between the Sophists and Aristotle. Neo-Aristotelians generally study rhetoric as political discourse, while the neo-Sophistic view contends that rhetoric cannot be so limited. Rhetorical scholar Michael Leff characterizes the conflict between these positions as viewing rhetoric as a "thing contained" versus a "container". The neo-Aristotelian view threatens the study of rhetoric by restraining it to such a limited field, ignoring many critical applications of rhetorical theory, criticism, and practice. Simultaneously, the neo-Sophists threaten to expand rhetoric beyond a point of coherent theoretical value.

Over the past century, people studying rhetoric have tended to enlarge its object domain beyond speech texts. Kenneth Burke asserted humans use rhetoric to resolve conflicts by identifying shared characteristics and interests in symbols. By nature, humans engage in identification, either to identify themselves or another individual with a group. This definition of rhetoric as identification broadened the scope from strategic and overt political persuasion to the more implicit tactics of identification found in an immense range of sources.

Among the many scholars who have since pursued Burke's line of thought, James Boyd White sees rhetoric as a broader domain of social experience in his notion of constitutive rhetoric. Influenced by theories of social construction, White argues that culture is "reconstituted" through language. Just as language influences people, people influence language. Language is socially constructed, and depends on the meanings people attach to it. Because language is not rigid and changes depending on the situation, the very usage of language is rhetorical. An author, White would say, is always trying to construct a new world and persuading his or her readers to share that world within the text.

Individuals engage in the rhetorical process anytime they speak or produce meaning. Even in the field of science, the practices of which were once viewed as being merely the objective testing and reporting of knowledge, scientists must persuade their audience to accept their findings by sufficiently demonstrating that their study or experiment was conducted reliably and resulted in sufficient evidence to support their conclusions.

The vast scope of rhetoric is difficult to define; however, political discourse remains, in many ways, the paradigmatic example for studying and theorizing specific techniques and conceptions of persuasion, considered by many a synonym for "rhetoric".

1.3   Rhetoric as a Civic Art

Throughout European history, rhetoric has concerned itself with persuasion in public and political settings such as assemblies and courts. Because of its associations with democratic institutions, rhetoric is commonly said to flourish in open and democratic societies with rights

of free speech, free assembly, and political enfranchisement for some portion of the population. Those who classify rhetoric as a civic art believe that rhetoric has the power to shape communities, form the character of citizens and greatly impact civic life.

Rhetoric was viewed as a civic art by several of the ancient philosophers. Aristotle and Isocrates were two of the first to see rhetoric in this light. In his work, *Antidosis*, Isocrates stated, "We have come together and founded cities and made laws and invented arts; and, generally speaking, there is no institution devised by man which the power of speech has not helped us to establish." With this statement he argued that rhetoric was a fundamental part of civic life in every society and that it had been necessary in the foundation of all aspects of society. He further argued in his piece *Against the Sophists* that rhetoric, although it could not be taught to just anyone, was capable of shaping the character of man. He wrote, "I do think that the study of political discourse can help more than any other thing to stimulate and form such qualities of character." Aristotle, writing several years after Isocrates, supported many of his arguments and continued to make arguments for rhetoric as a civic art.

In the words of Aristotle, in his essay *Rhetoric*, rhetoric was "... the faculty of observing in any given case the available means of persuasion." According to Aristotle, this art of persuasion could be used in public settings in three different ways. He wrote in Book I, Chapter III, "A member of the assembly decides about future events, a juryman about past events: while those who merely decide on the orator's skill are observers. From this it follows that there are three divisions of oratory: (1) political, (2) forensic, and (3) the ceremonial oratory of display". Eugene Garver, in his critique of "*Aristotle's Rhetoric*", confirmed that Aristotle viewed rhetoric as a civic art. Garver wrote, "Rhetoric articulates a civic art of rhetoric, combining the almost incompatible properties of techne and appropriateness to citizens." Each of Aristotle's divisions plays a role in civic life and can be used in a different way to impact cities.

Because rhetoric is a public art capable of shaping opinion, some of the ancients including Plato found fault in it. They claimed that while it could be used to improve civic life, it could be used equally easily to deceive or manipulate with negative effects on the city. The masses were incapable of analyzing or deciding anything on their own and would therefore be swayed by the most persuasive speeches. Thus, civic life could be controlled by the one who could deliver the best speech. Plato explored the problematic moral status of rhetoric twice: in *Gorgias*, a dialogue named for the famed Sophist, and in *The Phaedrus*, a dialogue best known for its commentary on love.

More trusting in the power of rhetoric to support a republic, the Roman orator Cicero argued that art required something more than eloquence. A good orator needed also to be a good man, a person enlightened on a variety of civic topics. He described the proper training of the orator in his major text on rhetoric, *De Oratore*, modeled on Plato's dialogues.

Modern day works continue to support the claims of the ancients that rhetoric is an art

capable of influencing civic life. In his work *Political Style*, Robert Hariman[①] claims, "Furthermore, questions of freedom, equality, and justice often are raised and addressed through performances ranging from debates to demonstrations without loss of moral content". James Boyd White argues further that rhetoric is capable not only of addressing issues of political interest but that it can influence culture as a whole. In his book, *When Words Lose Their Meaning*, he argues that words of persuasion and identification define community and civic life. He states that words produce "... the methods by which culture is maintained, criticized, and transformed." Both White and Hariman agree that words and rhetoric have the power to shape culture and civic life.

In modern times, rhetoric has consistently remained relevant as a civic art. In speeches, as well as in non-verbal forms, rhetoric continues to be used as a tool to influence communities from local to national levels.

1.4   Rhetoric as a Course of Study

Rhetoric as a course of study has evolved significantly since its ancient beginnings. Through the ages, the study and teaching of rhetoric has adapted to the particular exigencies of the time and venue. The study of rhetoric has conformed to a multitude of different applications, ranging from architecture to literature. Although the curriculum has transformed in a number of ways, it has generally emphasized the study of principles and rules of composition as a means for moving audiences. Generally speaking, the study of rhetoric trains students to speak and/or write effectively, as well as critically understand and analyze discourse.

Rhetoric began as a civic art in ancient Greece where students were trained to develop tactics of oratorical persuasion, especially in legal disputes. Rhetoric originated in a school of pre-Socratic philosophers known as the Sophists circa 600 BC. Demosthenes and Lysias emerged as major orators during this period, and Isocrates and Gorgias as prominent teachers. Rhetorical education focused on five particular canons: *inventio* (invention), *dispositio* (arrangement), *elocutio* (style), *memoria* (memory), and *actio* (delivery). Modern teachings continue to reference these rhetorical leaders and their work in discussions of classical rhetoric and persuasion.

Rhetoric was later taught in universities during the Middle Ages as one of the three original liberal arts or trivium (along with logic and grammar). During the medieval period,

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① Robert Hariman is a distinguished scholar of rhetoric, currently professor and department chair at Northwestern University in Evanston, IL. Hariman has a B.A. degree in Communications from Macalester College, as well as a Ph.D. in Communication Studies from the University of Minnesota. Hariman has written numerous significant publications and bolsters this academic writing as an avid blogger. According to the university website, Hariman's scholarship focuses on "the role of style in human affairs, particularly with regard to political judgment and the discursive constitution of modern society."

political rhetoric declined as republican oratory died out and the emperors of Rome garnered increasing authority. With the rise of European monarchs in following centuries, rhetoric shifted into the courtly and religious applications. Augustine[①] exerted strong influence on Christian rhetoric in the Middle Ages, advocating the use of rhetoric to lead audiences to truth and understanding, especially in the church. The study of liberal arts, he believed, contributed to rhetorical study: "In the case of a keen and ardent nature, fine words will come more readily through reading and hearing the eloquent than by pursuing the rules of rhetoric." Poetry and letter writing, for instance, became a central component of rhetorical study during the Middle Ages. After the fall of the Republic in Rome, poetry became a tool for rhetorical training since there were fewer opportunities for political speech. Letter writing was the primary form through which business was conducted both in state and church, so it became an important aspect of rhetorical education.

1.5　Canons of Rhetoric

The Five Canons of Rhetoric serve as a guide to creating persuasive messages and arguments. These are invention (the process of developing arguments), style (determining how to present the arguments), arrangement (organizing the arguments for extreme effect), delivery (the gestures, pronunciation, tone and pace used when presenting the persuasive arguments), and memory (the process of learning and memorizing the speech and persuasive messages.)

In the rhetoric field, there is an intellectual debate about Aristotle's definition of rhetoric. Some believe that Aristotle defined rhetoric in *On Rhetoric* as the art of persuasion, while others think he defined it as the art of judgment. Rhetoric as the art of judgment would mean the rhetor discerns the available means of persuasion with a choice. Aristotle also said rhetoric was concerned with judgment because the audience judged the rhetor's ethos.

One of the most famous of Aristotelian doctrines was the idea of topics (also referred to as common topics or commonplaces). Though the term had a wide range of application (as a memory technique or compositional exercise, for example) it most often referred to the "seats of argument"—the list of categories of thought or modes of reasoning—that a speaker could use to generate arguments or proofs. The topics were thus a heuristic or inventional tool designed to help speakers categorize and thus better retain and apply frequently used types of argument. For example, since we often see effects as "like" their causes, one way to invent an argument (about a future effect) is by discussing the cause (which it will be "like"). This and

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① Augustine of Hippo (13 November, 354–28 August, 430), also known as Saint Augustine or Saint Austin, was an early Christian theologian and philosopher whose writings influenced the development of Western Christianity and Western philosophy. He was the bishop of Hippo Regius (modern-day Annaba, Algeria), located in Numidia (Roman province of Africa). He is viewed as one of the most important Church Fathers in the Western Christianity for his writings in the Patristic Era. Among his most important works are *City of God* and *Confessions*.

other rhetorical topics derive from Aristotle's belief that there were certain predictable ways in which humans (particularly non-specialists) drew conclusions from premises. Based upon and adapted from his dialectical topics, the rhetorical topics became a central feature of later rhetorical theorizing, most famous in Cicero's work of that name.

Assignment for Further Thinking

1. Please list the main ideologists according to the chronological development of rhetoric.

2. Why did Plato consider any speech of lengthy prose aimed at flattery as within the scope of rhetoric? What's Plato's opinion towards rhetoric?

3. How did logic evolve at the time of Aristotle?

4. Why did the political rhetoric decline during the medieval period? Why did poetry become a tool for rhetorical training after the fall of the Republic in Rome?

5. What are the Five Canons of Rhetoric that served as a guide to creating persuasive messages and arguments? Why did Aristotle say there's something between rhetoric and judgment?

6. Please define the following terms:

rhetoric, logos, pathos, ethos, persuasion, neo-Aristotelian, neo-Sophistic, orator, Five Canons, *elocutio*