



普通高等教育英语“十二五”规划教材

The Art of English Public
Speaking
(The 2nd Edition)

英语演讲艺术
(第2版)

刘诺亚 付华军 → 著



华中科技大学出版社
<http://www.hustp.com>



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中国·武汉

内 容 提 要

作者将十余年来收集珍藏的影视演讲资料倾心奉献!本书宗旨:老师快乐地教,学生快乐地学!本书摒弃了国内传统教材例证和演讲材料过于严肃正式、过于冗长、用词生僻、难度过大、枯燥沉闷的缺点,以大量的影视英语演讲视频和文字材料作为例证,贯穿全书。每章后还为课堂内外提供了“一分钟演讲”训练话题,都是近年来国内热点话题和大型演讲比赛的题目。本书可供英语专业和非英语专业学生作为教材使用,也是英语爱好者享受英语文化的精神食粮和练习听力、口语的良师益友。

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第 1 版序

英语演讲艺术(第 2 版)

刘诺亚是我欣赏的学生。他在大学读书时非常勤奋,有思想,有个性,毕业时我还给他推荐过工作,给我留下非常深刻的印象。大学毕业后他一直在荆楚理工学院执教,作为一所地方性高校,虽然学术平台不如国内一流的学府,但他志存高远,勤奋有加,经过十数年教学和科研的磨炼,其思想更加成熟,功底更加深厚。他的勤奋、思想的闪光点和学术功底就体现在他准备付梓的《英语演讲艺术》一书中。

《英语演讲艺术》是诺亚在十多年的英语演讲教学和竞赛培训实践中,经过不断总结经验和心得体会,反复修改完成的。该书内容系统全面,从演讲的概念和重要性到演讲稿各环节的准备,从演讲者的语言、声音到体态语技巧,从演讲中的幽默到演讲与修辞的关系,从特殊场合的演讲到演讲比赛,等等。我自己也研究过法庭的演说艺术,并且研读了国内不少关于演讲的教材、专著和文章,但是相比之下,阅读诺亚的这本书稿时,我更能感受到一种扑面而来的清新而独特的气息。

首先,这本书时尚新潮,别具一格。与其他教材相比,它最大的特色和亮点就是突破传统,以影视演讲作品为分析和学习的主要例证,这在国内英语演讲教学和研究领域填补了一项空白,开拓了新方向。语言学习不能脱离文化,影视作品中体现出来的生动有趣的各种文化场景和真实活泼的语言引人入胜,令人乐此不疲。我相信让人耳目一新、短小精悍的影视演讲更能让人感受语言与文化的魅力,享受英语学习带来的快乐、自信和成就感,更能激发学习者的欲望,让学习过程和氛围轻松活泼。引人注意的是书中最新的例子更新到了 2011 年的美国 MTV 音乐奖、2012 年发行的电影作品和 2012 年美国电影金球奖和奥斯卡颁奖典礼上的演讲。同时,书中使用了大量多样化的影视演讲文字和视频资料,可以看出作者对英语影视文化比如片名、剧情、演员、角色、年份等等信息了如指掌,如数家珍,对其研究和运用的广度和深度令人佩服。

其次是创新性和前沿性。该书是国内第一本详细探讨英语演讲中的幽默问题的教材;结合影视英语演讲范例,涉及幽默的定义、幽默在演讲中的功能、使用方法和误区。在“英语演讲与修辞”一章中,作者所引用的例证大多也是发布在新闻媒体和电影中的演讲片段。在“特殊场合英语演讲”一章中,作者列出多达 21 种英语文化特殊场合的演讲,这是前所未有的。同样,所用的例子几乎全是影视中的英语演讲。就语言层面来说,影视作品的优点是:它们为我们展示了风格多样、文体各异的语言特色。严肃场合中用词正式、句式和篇章

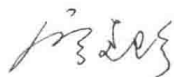
结构严谨的例子,如《空军一号》里,美国总统的演讲铿锵有力,一气呵成,用词、句式都是高阶英语学习者的典范材料。其中一句结构精致的“Real peace is not just the absence of conflict; it's the presence of justice.”能引起我们强烈的共鸣。有的例子让我们也体会到了非正式场合口语化、生活化的语言魅力,少数演讲中甚至出现了粗俗的俚语和禁忌语,比如在一次课堂辩论演讲中,一个女生用了“haul my ass to the kitchen”来表达“屁颠屁颠地奔向厨房”之意。对英语学习者来说,了解学习这种语言的重要性和必要性在于,这才是英美人在生活中实际使用的、真正的、活的、地道的语言,而且是在课堂上和课本上学不到的语言。

再次是可读性和实用性。本书语言浅显易懂,深入浅出,理论紧密联系实际,而且图文并茂,例证生动。本书还有很多方便教学者和学习者的人性化的地方,比如:对重难点生词提供汉语注释,提供配套的视频、音频光盘,每章后提供“一分钟演讲”的训练话题,还有作者自选自译、非常实用且针对性强的名人名言集,等等。作者的辛劳勤恳及良苦用心,可见一斑。

最后是通用性。本书既可供英语专业和非英语专业学生作为教材使用,也是英语爱好者享受英语文化熏陶的精神食粮和练习听力、口语的良师益友。

华中科技大学出版社的刘平编辑是很有眼光的。相信这本书出版后一定会受到广大师生和读者的欢迎。

是为序。


2017.4.27

(华中师范大学外国语学院院长、博士生导师)
二〇一二年阳春于抑扬斋

第 1 版前言

英语演讲艺术(第 2 版)

演讲作为一种口语传播活动,从古希腊开始便在人类文明的经济、政治、军事、文化、生活等领域中发挥着重要的作用。对现代人来说,较高的演讲能力更是成功交际的必要手段。随着英语学习者对国际交流场合中英语沟通技能的重要性认识逐步加深,对培养和提高演讲技能的兴趣和需求越来越强烈,也随着英语交流技能在大学生综合素质中的重要性更加突显,越来越多的大学开设了英语演讲课,并逐步从英语专业课堂走出来,作为公共选修课步入大众视野,受到了广大非英语专业学生的欢迎。放眼全国,各级各类英语演讲比赛在学校和社会各行各业如火如荼地举行,包括 CCTV 和 *China Daily* 在内的主流媒体主办的全国大型英语演讲比赛进一步推动了英语演讲的火热发展态势。在过去的十多年里,我一直给英语专业学生主讲“英语演讲学”这门课,与此同时,辅导大学生参加各类大型比赛,并多次参与英语演讲教学培训研讨会。2011 年,开始在全校范围开设“影视中的英语演讲艺术”公共选修课,报名学习的人数大大超过了一个班的预期,多达 130 人,也见证了同学们的学习热情和对知识的渴求。

新世纪对具有创新能力的高素质人才的需求,迫使我们必须更新教育观念,树立创新意识,对教学内容与课程体系不断进行改革完善。在目前的大学英语课堂学习中存在诸多问题,其一是不重视口语表达和交流。即使有“说”的练习,也只是为了练语言而练语言,语言交际能力训练仍然处于表面状态。在语言的实际运用中,我们不能仅仅停留在语言的基本技能训练和基础知识学习这一层面。就英语演讲来说,还需要提高批判性思维和综合分析能力,借助非语言手段来辅助、感染和增强语言的说服力和社会交际能力。因此,英语演讲对学习者的综合技能和素质的要求给我们带来了新的挑战,也提供了新的机遇。

作为一门国内新兴的课程,英语演讲课在课程设置、培养方案、教材等方面还存在着很多不足,需要在各方面加强研究,吸收营养,来促进英语演讲教学的健康快速发展。最重要的首先是教材问题。虽然英语演讲的普及和对英语演讲的进一步研究为我们提供了越来越多的资源,但市面上合适的教材相对不足,演讲资源仍然匮乏。在多年的演讲教学中,笔者使用了好几种版本的演讲学教材,大多不尽如人意。在开设演讲学课程的大学或学院(对象不管是英语专业还是非英语专业的学生,是选修课还是必修课)一般都是以每学期 36 学时,即每周 2 学时的进度来安排课程计划,但是从市面上已经出版的几种教材来看,有的内容过于繁杂,有的内容过少,深度、宽度不够,有的编排体例不利于课堂学习。

演讲教材中例证材料单一陈旧和课堂教学模式老化也是一个大问题。从现有的演讲教材来看,绝大多数例证采用的是名人演讲和政论演讲,这些演讲的艺术技巧和语言魅力确实是我们学习的典范,但它们几乎都千篇一律,过于严肃正式,过于冗长,用词生僻,咬文嚼字,致使课堂气氛沉闷,这样的课堂让学生又回到了讲生词、学语法的传统学习模式中去,很容易导致他们疲惫和厌倦。而优秀影视作品中的演讲精巧短小,活泼生动,是语言学习的好素材,让学习者乐于学,愿意学。演讲课既是一门学习者提高个人素质、语言技能和沟通能力的课程,更是一门学习者享受快乐、提高自信的课程。它应该把学生从枯燥乏味的英语课堂中解脱出来,从为备考而学习的压力中释放出来,让他们不是为了学英语而学习,而是因为喜欢英语而学习。只有学生能快乐地学,教师能快乐地教,才能真正体现英语演讲课的魅力和价值。

为了突出自身的教学理念和特点,也正如 David Hume 所说,“一个演讲教学者应当主要以范例来演示”(Stephen Lucas, 2011),从 2006 年开始,我把收集的影视演讲视频和文字材料大量引入课堂教学中作为讲解范例,深受学生欢迎。这也是编写本书的初衷。

《英语演讲艺术》的主要特色是:

- (1) 讲究实用,重点突出,语言力求简洁易懂,避免啰唆和烦琐。
- (2) 不罗列艰深难懂的理论 and 堆砌生涩的词汇,注重讲授方法和技巧,同时指出实践中的误区和陷阱。这些都尽量用条目的形式,清晰易懂地列出,而不采用大段连篇累牍的文字叙述。
- (3) 书中所涉及的演讲范例以影视演讲作品为主,少量引用了国内外其他场合的优秀演讲。
- (4) 为方便教师在课堂上组织和指导学生进行有针对性的演讲训练,每章后面都布置了“一分钟演讲”的题目,多为近来社会和校园热点话题。

本书不仅可以作为英语专业和非英语专业大学生课堂内外学习的教材,也是英语爱好者的良师益友和趣味学习伴侣。

在撰写过程中,我参考和引用了一些专著和教材的内容以及一些国内外演讲范文和材料,在此对相关作者及著作权人一并表示感谢。

因笔者水平有限,时间仓促,肯定还存在不足和谬误之处,恳请专家学者和使用本书的老师同仁和同学们提出宝贵的批评和建议,以期将来修订和完善。

作者

2012 年 5 月

于荆楚理工学院

《英语演讲艺术》(第2版)

修订说明

《英语演讲艺术》(第2版)保持了以影视演讲为范例的特色,主要更换了部分不完整或不很适合的演讲材料,增添了部分最新影视作品中的演讲文字材料和相应的视频材料,包括一段南非前总统曼德拉在一次庭审中的自我辩护演说、几段民权运动领袖马丁·路德·金在多次集会中的演说、第57届格莱美音乐颁奖中奥巴马总统的一段电视演讲、第88届奥斯卡颁奖典礼上莱昂纳多·迪卡普里奥的获奖演讲,等等;更正和补充了书中部分文字错误和缺漏,删去和补充了部分章节的内容,增加了几十条名人名言英汉对照条目等。特别感谢我校外教 John Rodriguez 先生为全书做了文字校对工作;感谢我的演讲课程教学团队成员们的帮助和付出,特别感谢吴晓凤老师、蒯冲老师、田媛媛老师、黄音频老师和周静老师;感谢使用本书的读者和同仁,并欢迎和期望朋友们继续提出批评和修改意见,以便本书再版时改进。

作者
2016年3月

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Chapter 1

Public Speaking—An Overview

公众演讲：综述

Every time we have to speak, we are auditioning for leadership. —James Humes

每次开口讲话都是对我们领导能力的一次面试。□ 詹姆斯·休姆斯

You can have brilliant ideas, but if you can't get them across, your ideas won't get you anywhere. —Lee Iacocca

你可以有很多优秀的思想,但如果不会表达,那也是徒劳。□ 李·艾科卡

本章要点

- 公众演讲的定义
- 公众演讲的重要性
- 影视作品英语演讲的特点
- 学习影视作品英语演讲的意义

1.1 Introducing Public Speaking

1.1.1 Definition of public speaking

Imagine the following situations: a new member introduces himself to others upon joining a club; a job applicant presents himself in front of a panel of interviewers; a student gives a presentation in a classroom; a teacher speaks to the class; a master hosts a ceremony; a corporate manager runs a staff meeting; a guest introduces an award winner who then subsequently gives an acceptance speech; the head of a nation addresses the media or the citizens on some issue... All these occasions engage us in a certain form of social event—Public Speaking, which, to be exact, is often mistaken as a public speech. What is the difference? A public speech is a more general term which may refer to either the written form or the oral form of a speech, but public speaking, more often than

not, applies to only the oral form of speech on a public occasion.

From a literal perspective, public speaking refers to a social act in a public place, both verbally and nonverbally, to expound a theme or express one's views, emotions and ideas on a specific topic, with the purpose of passing on information, or achieving propaganda and agitation. So in this sense, and first of all, public speaking is a form of communication and of exchange of ideas.

From a rhetorical view, public speaking is the art of ruling the minds of men by acting both verbally (expressing in spoken words) and nonverbally (expressing in ways other than using spoken words). Aristotle (384BC—322BC) discussed the relationship between speaking and rhetoric in his iconic *Rhetoric*. According to him, rhetoric is the faculty of discovering in the particular case all the available means of persuasion. It is the process of developing a persuasive argument, and oratory (public speaking) is the process of delivering that argument. (Clark, D. L., 1957). Aristotle produces his classic theory of *mastering* of the art in three areas that calls for the power of logical reasoning (logos), a knowledge of character (ethos), and a knowledge of the emotions (pathos).

Technically speaking, public speaking is a social science of public propaganda, which, in theology, is called Homiletics—the branch of theology that deals with sermons and homilies, or simply the art of preaching. With a term oratory to define the art and the practical methodology to deliver it, combining moral ethics, social politics and literary art, a public speaking process involves seven elements:

- Speaker, the message bearer;
- Message itself;
- Audience, the message receiver;
- Channel; the manners of delivery;
- Context; the settings of the event;
- Interference from the setting and the audience;
- Feedback loop; how the speaker and listener interact.

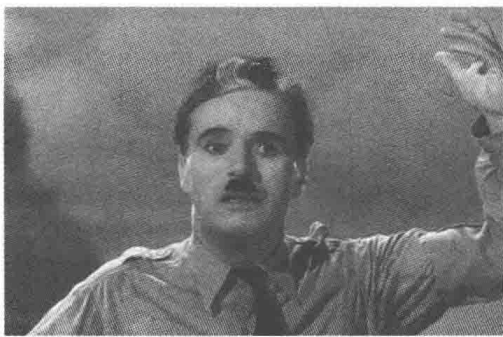
This is a system of talking, expressing and communicating, which indicates the nature of a public speaking process.

"I'm sorry but I don't want to be an Emperor—that's not my business—I don't want to rule or conquer anyone. I should like to help everyone if possible, Jew, gentile (非犹太人), black man, white. We all want to help one another. Human beings are like that.

We want to live by each other's happiness, not by each other's misery. We don't want to hate and despise(鄙视)one another. In this world there is room for everyone and the good earth is rich and can provide for everyone. The way of life can be free and beautiful. But we have lost the way. Greed has poisoned men's souls—has barricaded(阻

碍)the world with hate; has goose-stepped (走正步,挺进)us into misery and bloodshed. We have developed speed but we have shut ourselves in; machinery that gives abundance has left us in want (匮乏). Our knowledge has made us cynical (愤世嫉俗的), our cleverness hard and unkind. We think too much and feel too little. More than machinery we need humanity; more than cleverness we need kindness and gentleness.

The Great Dictator (《大独裁者》,1940)



(Charlie Chaplin addresses on peace and love)

Without these qualities, life will be violent and all will be lost. The aeroplane and the radio have brought us closer together. The very nature of these inventions cries out for (迫切需要)the goodness in men, cries out for universal brotherhood for the unity of us all. Even now my voice is reaching millions throughout the world, millions of despairing men, women and little children, victims of a system that makes men torture and imprison innocent people. To those who can hear me I say 'Do not despair'.

The misery that is now upon us is but the passing of greed, the bitterness of men who fear the way of human progress, the hate of men will pass and dictators die and the power they took from the people, will return to the people and so long as men die, liberty will never perish...

Soldiers—don't give yourselves to brutes (暴徒), men who despise you and enslave you—who regiment (控制)your lives, tell you what to do, what to think and what to feel, who drill (训练)you, diet you, treat you like cattle, use you as cannon fodder (炮灰). Don't give yourselves to these unnatural men, machine men, with machine minds and machine hearts. You are not machines. You are not cattle. You are men. You have the love of humanity in your hearts. You don't hate—only the unloved hate, the unloved and the unnatural. Soldiers—don't fight for slavery, fight for liberty.

In the seventeenth chapter of Saint Luke (圣经:路加福音), it is written 'the kingdom of God is within man'—not one man, nor a group of men—but in all men—in you, the people.

You the people have the power, the power to create machines, the power to create happiness. You the people have the power to make life free and beautiful, to make this

life a wonderful adventure. Then in the name of democracy, let's use that power—let us all unite. Let us fight for a new world, a decent world that will give men a chance to work that will give you the future and old age and security. By the promise of these things, brutes have risen to power, but they lie. They do not fulfill their promise, they never will. Dictators(独裁者) free themselves but they enslave the people. Now let us fight to fulfill that promise. Let us fight to free the world, to do away with national barriers, to do away with greed, with hate and intolerance. Let us fight for a world of reason, a world where science and progress will lead to all men's happiness. Soldiers—in the name of democracy, let us all unite!”

This is a classic speech, involving not only speaking, but also acting; not only verbally, but also nonverbally, made by the hairdresser played by Charlie Chaplin in *The Great Dictator* (1940). It exemplifies all the elements in a communication process: the speaker—the hairdresser; the audience—the Nazi troops and the whole world; the message—“let us all unite to build a new world”; the channel—delivery method and lastly; the feedback—the stirred emotion of the audience. We can feel the power in the end, where the inspiration would have chilled all the dictators to the spine. It was said that the impromptu part of the speech was improvised by Chaplin himself, beginning with a little flatness and even uneasiness, but gradually it climaxes to the height of eloquence and vehemence, and ends in a quiet tone, igniting hope among people who are languishing in the shackles of the dictators. It deserves to be categorized into the top ten speeches in movie history.

1.1.2 Tradition of public speaking

Public speaking in the west dates back to 4,500 years ago, when the oldest known handbook on effective speech was written on papyrus in ancient Egypt where the pharos considered speaking a more powerful weapon than fighting. In ancient Rome and Greece, where eloquence was highly esteemed, a person who could mount to a higher ground to speak in public was awed as the leader of the congregation. Speaking was also a weapon in social and political argument and struggle, with a large number of noted speakers of the times appearing, such as Socrates, Plato, Aristotle in Greece and Quintilian, Cicero in Rome. In 467BC, a Greek started enrolling students and teaching them the art of speaking, which was then called rhetoric. Aristotle's (384BC—322BC) *Rhetoric*, composed during the third century B. C., is still considered the most authoritative masterpiece on speaking. (Stephen Lucas, 2007) The ancient Roman and Greek civilizations, with their openness and democracy, and more importantly, with the aid of debating and speaking, have boosted the development of democratic politics and spread it around the world.

China also shares its part of the same long history of public speaking tradition. As early as the times of Spring & Autumn and Warring States, there emerged a great many diplomats such as Su Qin, Zhang Yi, Tang Sui, Lin Xiangru, who engaged themselves in the strenuous work of persuading, lobbying, arguing and political strategizing in their struggle for the welfare of the people and the survival and prosperity of their nation. And in folk culture, we have enjoyed stories of such eloquent legends as Yan Zi (as in the folklore of Yan Zi commissioned to Chu Kingdom) in the Spring & Autumn Period, Mao Sui (as in the folklore of Mao Sui who volunteered his service) in the Qin Dynasty, Dongfang Shuo in the Han Dynasty, Zhu Geliang in the Three Kingdom period, Ji Xiaolan in the Qing Dynasty, and so on. Their wisdom, intelligence, bravery and more importantly, their eloquence, has earned them everlasting reputation and respect in Chinese history.

1.2 Importance of Public Speaking

1.2.1 Public speaking is a form of empowerment

Public speaking is the language of power and leadership. The following two remarks have told it all: “Every time we have to speak, we are auditioning for leadership.” “Talkers have always ruled. They will continue to rule. The smart thing is to join them.”

Developing excellent communication skills is absolutely essential to effective leadership. A leader must be able to share knowledge and ideas to transmit a sense of urgency and enthusiasm to others. If a leader can't get a message across clearly and motivate others to act on it, then having a message doesn't even matter, just as the Greek leader Pericles said more than 2,500 years ago, which is still true today, that one who forms a judgment on any point but cannot explain it might as well never have thought at all on the subject.

In Chinese, a saying goes that one word can cause the nation to prosper, and can also make it perish. The earliest record of public speaking practices in China can be traced back to the *Book of History (Shangshu)*, and the *Intrigues of the Warring States (Zhan'guo Ce)*, in which stories recorded and proved how an oratorical official (minister of the court) can help the nation survive and prosper.

In the western world, the art of speaking has played a vital role in civic life. We have Plato, Aristotle, and Cicero etc. in the ancient times. Modern times have witnessed such great names as Mahatma Gandhi, Franklin Roosevelt, Winston Churchill, Nelson Mandela, Ronald Reagan, Martin Luther King, Bill Clinton and Barrack Obama, and so

on and so forth. “I Have a Dream” is a 17-minute speech, in which Martin Luther King called for racial equality and an end to discrimination. The speech, from the steps of the Lincoln Memorial during the “March on Washington for Jobs and Freedom” on August 28, 1963, was a defining moment of the American Civil Rights Movement. It was ranked the top American speech of the 20th century by a 1999 poll of scholars of public address. Delivering to over 200 000 civil rights supporters, the speaker had the power, the ability, and the capacity to transform those steps on the Lincoln Memorial into a monumental area that will forever be recognized. By speaking the way he did, Martin Luther King informed, educated, and inspired the people throughout America and the world. King’s speech caught the mood and moved the crowd and rose above mere oratory and the matchless eloquence. In the wake of the speech and March, King was named Man of the Year by TIME magazine for 1963, and in 1964, he was the youngest person ever awarded the Nobel Peace Prize. His undying “I Have a Dream” will always resound in the sky of all mankind history. This is the power of speech.

Another great speech, “The Torch Has Been Passed to the New Generation”, delivered by 35th US President John F. Kennedy in his inaugural address on January 20, 1961, is widely acclaimed to be among the best presidential inauguration speeches in American history. Here are the most lauded sentences selected from it:

“Let the word go forth... that the torch has been passed to a new generation of Americans.”

“Let every nation know... that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, to assure the survival and the success of liberty.”

“The world is very different now. For man holds in his mortal hands(凡夫之手)the power to abolish(消除)all forms of human poverty and all forms of human life.”

“Let us never negotiate out of fear. But let us never fear to negotiate.”

“Ask not what your country can do for you — ask what you can do for your country.”

“For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.”

“All this will not be finished in the first 100 days. Nor will it be finished in the first 1 000 days, nor in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin.”

Enjoying a high esteem as the best president among American people, Kennedy expressed in this speech both his earnestness for world peace and heartfelt appeal for building a new world. The power of the speech, with its imposing majesty and stirring luxury, has influenced generations of American people as well as people in the world.