

**ОРАТОРСЬКЕ МИСТЕЦТВО ЯК ЗАПОРУКА ТВОРЧОГО
УСПІХУ СУЧАСНОЇ ЛЮДИНИ**

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**ORATORY AS GUARANTY OF CREATIVE SUCCESS
OF A MODERN HUMAN**

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Ткач А. В., Геруш К. И. Ораторское искусство как залог творческого успеха современного человека. Наша статья посвящена исследованию ораторского искусства. В работе рассмотрены историко-культурные предпосылки становления и развития ораторства как разновидности устной публичной речи, охарактеризованы основные признаки риторической образованности, прослежено влияние античного красноречия на запросы современной цивилизации. **Актуальность статьи** – обзор историко-культурных предпосылок становления и развития ораторства как разновидности устной публичной речи, характеристика основных признаков риторической образованности. **Методы исследования.** Применены *сравнительно-исторический, описательный и систематический* методы. **Новизна научного исследования** заключается в том, что впервые описано ораторское искусство как одно из главных качеств успешного человека, прослежено влияние античного красноречия на запросы современной цивилизации. **Выводы.** Научные исследования, исторические источники и жизненный опыт человечества убедительно свидетельствуют, что, планируя общественную и карьерную жизнь, стремясь к высокому профессионализму и производительности труда, мы обязаны в совершенстве владеть речевым искусством, а риторическая образованность должна служить важнейшим инструментом в достижении творческих вершин.

Ключевые слова: ораторство, красноречие, риторика, ораторское искусство, риторическая образованность, словесное мастерство, речевая культура, коммуникативный опыт.

Introduction. Nowadays, in XXI century, oratorical experience or oratorical education is an important attribute of common human culture. Now, impeccable possession of a word itself becomes a reliable foundation of professional success, obligatory attribute of image of educate and experienced specialists of their business – as universal instrument of our mentality, outlook, inner culture, belief, etc. – when modern society is mega-informed and amount and popularity of professions is increasingly growing with intensified communicative practice and responsibility.

Verbal mastery helps everyone to hear and understand a companion; to be convincing for an addressee; to feel oneself comfortably at diversified situations, informing, analyzing or generalizing any information; to prepare and proclaim a report or a speech to the general public; to successfully hold meetings, sessions, congregations; to conduct a conversation, telephone talk, reception of guests; to optimally organize and creatively realize own communicative activity; to professionally apply methods of rhetorical convictions; to competently build own expression taking into account communicative features of language culture, etc.

The relevance of this study is to investigate the historical and cultural preconditions of formation and development of oratory as a kind of oral public language, to characterize the main features of rhetorical education. **Research methods.** The comparative-historical, descriptive and systematic methods have been used. **The scientific novelty** of the article is that for the first time the oratory art as one of the prerequisites of modern people success has been described, the impact of antique oratory on the requests of modern civilization has been traced. Historically-cultural preconditions of

formation and development of oratory as variety of oral public language have been examined, main features of rhetorical education have been characterized.

Historical reference. We recognize oratory of a certain historical period from scriptural memorials, which have reached our days, preserving wisdom of millenniums in themselves, as well as bygone cataclysms, fallings of civilizations, etc. High culture of communication reveals the page of cognition, expressing itself through the magic of word that has appeared thousands years ago. Thus, myths, anthems, legends, crying (trenos), prayers, epitaphs, spells... are samples of religious oratory, the power of word in Ancient world, that includes Sumerian-Akkadian (Mesopotamian), ancient Egyptian, ancient Chinese, ancient Indian, ancient Iranian civilizations¹. Historical sources convincingly evidence, that religious-magic (cosmological) outlook is characteristic feature of oratory of Ancient World, which deeply pierced through all branches of life of separate nation, found lingual (verbal) expression in all types of verbal art. A word was source of belief and religion in theology; owner of power and strength in policy, persuasiveness and justice in judicature; argument and cognition in scientific speeches; adviser concerning preservation and enrichment of traditions in everyday life.

First systematic investigations, practical tips (principles of rhetoric) of oratorical style theory appeared in Ancient Greece during the period of Attic democracy. Ancient Greek philosopher, poet and public figure Empedocles is considered to be founder of rhetoric, who has skillfully combined theoretical and practical principles of verbal pathos. Corax is the author of the first rhetorical treatise (467 BC) – who

¹ Hrytsaienko L.M. Osnovy krasnomovstva: navchalnyi posibnyk [Essentials of eloquence: a textbook], Kiyiv: KNUTD, 2013, P. 18 [in Ukrainian].

was a writer and political figure. Corax tries to define the structure of public talk in his work (introduction, statement, proof, conclusion) and pays attention on requirements of a reporter, reminding expression and persuasiveness. Undoubtedly, “Iliad” and “Odyssey” written by Homer were top of oratory, where Ancient Greek life of „Homer period” from XII to VII century BC was artistically reflected.

For the first time, rhetoric started to be taught at Isocrates’ school as a separate educational discipline (436 – 338 BC). Oratorical school or course of sophists was the most famous in Ancient Greece. Sophists perfectly held all types of genres of oratorical language, laws of logic, different methods of rhetoric, psychological methods of impact on audience and other.

Socrates, Plato, Aeschylus, Sophocles, Aristotle, Lysias, Demosthenes were authoritative antique speculators and politicians, who have made significant contribution into development of oratory. Thus, future prominent commander, military strategist and vivid political orator Aleksander Macedonian was fosterling of Aristotle. Living word had special philosophical value in their oratorical practices.

Antique orators imaginatively compared any genre of public talks with a tree, that has roots, trunk, branches, leaves, flowers, fruits. Roots – mean the aim of performance, namely the reason of appearance of an orator in front of the audience; trunk – is the topic and main problem (task) of the performance; leaves – are problems which are considered (so called discussion). All these are dressed in leaves – words – and are decorated with flowers – lingual-expressed means, specific rhetorical moments, which create bright, interesting, distinct and comprehensible performance. Fruits – are the result of conducted work. All parts of a tree are interrelated as well as in speech, where all must be clearly structured, logical, supplemented with stylistic figures, folk wisdom or aphorisms of prominent people².

Two directions were singled out in development of oratory – logical (argumentative) and literary (artistic-expressive), according to different methods, which were used by antique orators in relation to basic features of oratory. Later on, the last one obtained advantage, as rhetoric and affectation were appreciated more than persuasiveness, unfortunately.

Roman oratory began to develop under the impact of Ancient Greek rhetoric. Seneca (“Pro myloserdia” (“About charity”), “Pro blahodiiannia” (“About benefaction”), “Pryrodnycho-istorychni pytannia” (“Natural-historical questions”), “Pro skoromynuchist zhyttia” (“About fleeting life”), “Blazhenne zhyttia” (“Blessed life”) and other), Cicero (“Pro oratora” (“About orator”), “Pro derzhavu” (“About state”), “Brut” (“Brutus”) – the history of Roman oratory; “Orator” – about improvement of style) and Quintilian (“Osvita oratora” (“Education of orator”) – about strength and timbre of voice, expression of manners, clearness of statements). As it has been known, Cicero gained glory of the biggest master of oratory during many centuries and he is the most prominent orator of ancientness. The world’s culture inherited 58 speeches, “Try traktaty pro oratorske mystetstvo” (“Three treatises about oratory”), about 800 letters, philosophical “Tuluskanski besidy” (“Tulsans

talks”) and other works on ethical topics from creative heritage of statesman and writer³.

Literary-historical memorial “Vlesova (Velesova) knyha” (“Book of Veles”) is the most ancient, bright and is investigated to this day, which represents rich mythological cosmological mentality of our ancestors, beginning from 650 year BC and to the end of IX century. “Book of Veles” – is philosophically-artistic, highly artistic composition, where all features of fiction style are available, as well as imaginative vision of the world of our ancestors, wise understanding of life essence. Aphoristic, pathos, ceremonial elevation is confirmation of it. Such genre of statement is sharply changed by pain and despair, when it comes to attacks of enemies and losses of Russians. Literacy in vocabulary selection, ability to build syntactic construction, to balance in change of stylistic presentation according to the course of events, deep understanding of human being of the authors of this masterpiece just impress.

Oratory of Slavs is present in religious (church, church-theological, sacred), everyday life rhetoric of pre-Christian period, as well as in folklore, that pierce through “Book of Veles”. “Church-theological” oratory appears to be synonym to “religious” one with confessional style that is characteristic to it. A significant role belonged to alive and pondered word in spreading of Christian ideology, church-theological rhetoric. Preference of two basic genres in Kievan Rus is determined by the majority of researchers: didactic (instructive) and eulogistic (ceremonial)⁴. Didactic preaches successfully popularized Christian doctrine, dogmas explained texts of Holy Scripture with the aim of education and promotion of Christian morality, influencing on mind and feelings of listeners⁵. “Povchannia diatim” (“Edification for children”) written by Volodymyr Monomah is a vivid example that is included to Lavrentii list of “Povist mynulyh lit” (“The tale of bygone years”) (1096). The text of the writing is simple, structured, logical, and vocabulary is commonly used, understandable for wide audience. Eulogistic (ceremonial) preach praised God, Mother of God, saints – preachers of the word of God.

Such genres as: tales, biographies, chronicles, words-preaches (edifications), patericons, hagiographical (biographical) and apocryphal writings were engendered and were actively broadened during the period of existence of the Old Rus nation. Original Old Rus oratorical-scholastic writing of didactic (ceremonial-eulogistic) character was developed together with translations. The Metropolitan Hilarion (“Slovo pro zakon i blahodat”) (“The word about the law and grace”), Klym (Klyment) Smoliatych (“Poslannia presviterovi Fomi”) (“The letter to presbyter Foma”), Kyrylo Turovskyi (“Slovo pro novyi tyzhden pislia Velykodnia”, “The word about new week after Easter”) were the most outstanding representatives of ceremonial oratorical prose.

So, political, diplomatic, military oratory is represented in patriotic performances-speeches of princes in Kievan Rus. Instructive (didactic), religious (church-theological) and eulogistic (ceremonial) oratory are joined together in preaches-words, letters, tales and laudable songs – hymnography. We find social, secular rhetoric in lives of saints,

² Nechvolod L. I., Parashchych V. V. Rytoryka: Zb. navch. i kontr. vprav ta zavdan. 10–11 klasy [Rhetoric: a collection of training and control exercises and tasks of grades 10–11], Kharkiv, 2004, P. 71[in Ukrainian].

³ Hrytsaienko L. M. Osnovy krasnomovstva ..., op. cit., P. 46.

⁴ Ibidem., P. 135.

⁵ Ibidem., P. 135.

public figures and in translational secular literature⁶.

The majority of scientists are inclined to consider polemical writings (epistles) of the II part of XVI – the first part of XVII century to be the beginning of Ukrainian theoretically-practical science of rhetoric, and the period of their development – church preaches of Baroque epoch (Kyrylo Trankquillion-Stavrovetsky, Ioanykiy Haliatovskiy, Antoni Radyvylovskiy, Varlam Yasynskiy, Stefan Yavorskiy, Dmytro Tuptalo, Feofan Prokopovych, Heorhiy Konyskiy. The first manual of rhetoric appeared approximately at the same time, however, in Greek and Latin languages. Myhailo Lomonosov (1748) is considered to be the author of the first East Slavic rhetoric “Korotkyi posibnyk iz krasnomovstva” (“Short manual of rhetoric”), written in Russian language. “Nauka, abo Sposib zlozhennia kazania” (“Science, or “The way of presentation of preaching”) (1659) by Ioanykiy Haliatovskiy is the first printed manual of rhetoric written in old Ukrainian language.

Inokentiy Hizel, Lazar Baranovych, Araniy Satanovskiy, Symeon Polotskiy, of progressive leaders of that time. Their artistic word has continued itself in works of Ukrainian writers-classics: I. Kotliarevskiy, H. Kvitka-Osnovianenko, T. Shevchenko, P. Kulish, I. Nechui-Levytskiy, B. Hrinchenko, I. Karpenko-Karyi, I. Franko, Lesia Ukrayinka, Yu. Fedkovych, O. Kobylanska, O. Dovzhenko, V. Stus, L. Kostenko and others.

Scientists-stylists find confirmation of elements of Ukrainian Baroque namely in epistles and preaches that becomes the reason of claim that it was not imitation of neither European, nor Russian Baroque style. It is difficult to reveal such elements, as the theme of works is closely connected with Christian doctrine, and it is not essentially in this aspect whether it is Orthodox, Catholic or Uniate ramification.

Current notion about mastery of public talk preserves the same aspects, which determined it from ancient times. This is not surprising; as lingual culture is a component of personality of true specialist. Our carrier growth, productivity of work, respect from people satisfaction from life significantly depend on the art of lingual communication. In addition, fostering of lingual culture is included into professional duties of many categories of speakers. These are – workers of culture, education, mass media, public officials, medical and pharmaceutical specialists, etc.

B. Antonenko-Antonovych convinces: “It is possible to imagine general development of people, their education, cultural level from how people talk. The more cultural people are, the more developed is their language, richer on lexical reserve, more diverse on epithets, metaphors, well-aimed comparisons, more colorful by using proverbs, sayings... There is no people in nature, who would be defined by high intellect and at the same time by primitive language, as in aboriginal savage...”⁷. The depth of thought of the great pedagogue-dictionary worker and wise mentor V. Suhomylnskiy is continuation of it: “Lingual culture – is refreshing root of mental culture, of all mental education, high, true intellectuality... And the word – is the slimmest cutter, that is able to touch the most tender feature of human character. It is great art – to be able to use it...”⁸. We pay off not only bad mood, misunderstandings, everyday troubles, but our

social position, professional defeats, health, relations with relatives, friends, colleagues for inability to communicate. That’s why, every person should be interested to be able to correctly and well speak, as it gives possibility to establish and support good relations with people in different groups: in family, at school, at enterprise, at social and other organizations⁹.

Conclusions. So how is verbal art formed? Communication – is foremost conversation (dialogues, polylogues). Art, communicative experience, ethics of a word require skills, high level of general culture, knowledge and abilities and troublesome work. That’s why, it is necessary to know language, have rich vocabulary reserve and be able to correctly build syntactic constructions for complete communication. In addition, any specialist must: possess culture of constructive dialogue and polylogue; apprehend, create and reproduce scientific professional texts, be able to edit them; possess principles of preparation and proclamation of public talk; design the most common business papers, in particular, professional ones; master practical skills of correct terms application, their accent and writing, as well as work with terminological dictionaries and manuals. Communication of any specialist must be characterized with the row of communicative features in order to be a model and heard, such as: correctness (orthoepic, orthographic, punctuation, lexical, morphological, stylistic), accuracy (strict accordance of words to denoted concepts), richness (deep understanding of the topic and main opinion of expression), sequence (consistency of communication), opulence (various lingual-expressive means), expression (erudition, language knowledge, lingual abilities and skills), relevance (accordance with aim and conditions of communication).

As we can see, perfect mastering of Ukrainian language and its literature norms forms high culture of communication in the process of communicative activity. So, we should perfectly master lingual art and rhetorical education must serve as the most important instrument in achievement of creative tops. While planning our social and carrier life, seeking to high professionalism and work productivity.

Ткач А. В., Геруш К. І. Ораторське мистецтво як запорука творчого успіху сучасної людини. Нині, коли сучасне суспільство є мегапоінформованим, а кількість і популярність професій із посиленою комунікативною практикою та відповідальністю дедалі зростає, саме бездоганне володіння словом – як універсальним інструментом нашого мислення, світогляду, внутрішньої культури, переконань тощо – стає надійним фундаментом професійної успішності, обов’язковим атрибутом іміджу освіченого й досвідченого фахівця своєї справи. Словесна майстерність допомагає кожному почувти і зрозуміти свого співрозмовника; бути переконливим для адресата; комфортно почувати себе у різноманітних ситуаціях, повідомляючи, аналізуючи чи узагальнюючи будь-яку інформацію; підготувати й виголосити на широкий загал доповідь, промову; успішно проводити наради, засідання, збори; вести бесіду, телефонну розмову, прийом; оптимально організувати та креативно реалізувати свою мовленнєву діяльність; професійно застосовувати методи риторичних переконань; грамотно будувати своє висловлювання з урахуванням комунікативних ознак культури мовлення й ін. **Актуальність статті** – огляд історично-культурних передумов становлення і розвитку ораторства як різновиду усної публічної мови, характеристика

⁶ Ibidem., P. 143.

⁷ Ibidem, P. 197.

⁸ Ibidem, P. 198.

⁹ Shutak L. B, Navchuk H. V., Tkach A. V. *Ukrainska mova profesiinoho spriamuvannia: navch. posibnyk* [Ukrainian language of professional orientation: a textbook], Chernivtsi, 2008, P. 281.

основних ознак риторичної освіченості. **Методи дослідження.** Застосовано порівняльно-історичний, описовий та систематичний методи. **Новизна наукової розвідки** полягає у тому, що вперше описано ораторське мистецтво як одна із передумов успішної людини, простежено вплив античного красномовства на запити сучасної цивілізації. **Висновки.** Наукові розвідки, історичні джерела і життєвий досвід людства переконливо засвідчують, що, плануючи своє суспільне і кар'єрне життя, прагнучи до високого професіоналізму і продуктивності праці, ми зобов'язані досконало володіти мовленнєвим мистецтвом, а риторична освіченість має слугувати надважливим інструментом у досягненні творчих вершин.

Ключові слова: ораторство, красномовство, риторика, ораторське мистецтво, риторична освіченість, словесна майстерність, мовна культура, комунікативний досвід.

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