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UKRAINIAN ELOQUENCE DEVELOPMENT: A HISTORICAL AND EVOLUTIONARY ANALYSIS

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Abstract

The purpose of this work is to analyse historically and evolutionarily the development of eloquence in Ukraine as “the science of persuading” or “the science of finding ways to convince”, as well as the problem of forming both a personality’s communicative and general culture as well. At the present stage of the Ukrainian society development, an important place belongs to the personality’s communicative culture, meaning that each individual possesses personal qualities, skills and abilities that provide them achieving goals in interpersonal interaction with others, allowing constructive communication to forge, focusing on success both in professional and daily life activity, adapting to a new system of relationships in the modern world, striving for self-improvement and self-realization. The methodology of the research. In order to look into the concept of “speech culture” at the stages of the science of eloquence formation, to clarify the role of the individual’s communicative culture in the modern world, the following methods of scientific research are used, namely: synthesis, analysis and generalization. The scientific novelty reveals the concept of the personality’s communicative culture as a kind of the eloquence art both at the present and historical stage of the existence and formation of society, as well as a component of the culture in general. Conclusions. It is stated out that the art of eloquence to be universal with the ability to speak being a component of a person’s general culture, his or her accomplishment. The word is also a means of communication between people, a way of sharing information, a tool for influencing another person’s consciousness and actions. Since the Kyivan Rus times, the Ukrainian art of eloquence development laid the basis for the modern communications culture. The communicative culture is based on the both general and speech culture of the individual, which is a high level of his / her development, expressed in the system of needs, social qualities, style of activity and behaviour.

Keywords: speech culture; eloquence; art of speaking; art of persuading; communicative culture

Introduction

The gift of the words is one of man's greatest abilities, elevating him above the world of all living things and making him actually a man. The word is a means of communication between people, a way of exchanging information, an instrument of influencing the consciousness and actions of another person.

Mastering a word is of very high value, but not everyone owns a word. Moreover, the overwhelming majority is hardly capable of correctly expressing their thoughts on paper, the more so they do not own the beauties in its true understanding.

The ability to own the word is an integral part of the general culture of a person, his education. For most of our contemporaries, the word rhetoric sounds mysterious, for others it means nothing, for the third, it means pompous, outwardly beautiful, and even "meaningless speech". This word is often accompanied by such epithets as "manipulating" or "empty".

By eloquence, the ancients understood the art of a speaking, and by the rhetoric they understood the rules that served to form the speakers. Today, this science is often called the "science of persuading". Aristotle would have been dissatisfied with such a formulation, would have considered it an obvious mistake. You say: what an insignificant difference! Is it really so important how to say: "the science of persuading" or "the science of finding ways to convince". You need to immediately get used to not only the accuracy of the word, reflecting all the nuances, shades of thought, but also the accuracy, conveying a clear semantic structure of speech.

In antiquity, rhetoric was called the "queen of all arts". Currently, rhetoric is a theory of persuasive communication. With free will and reason, we ourselves are responsible for our actions. Science rhetoric provides us with invaluable assistance in this: it allows us to evaluate the argumentation of any speech and make an independent decision.

Since we live in a society, we need to take into account the opinions of other people and consult with them. To convince another means to justify your ideas in such a way that those who participate in the discussion agree with them and join them, become your allies.

It is possible and necessary to learn convincingly, to speak, if necessary, to argue, to convincingly defend your point of view. The influence of social, psychological and linguistic factors, namely: the changes that have taken place in our lives over the last decades, the emergence of new layers of society with their peculiarities of language, the lowering of the norms of the linguistic standard have led to the transformation of the common linguistic culture within the society.

As language to be the most essential and defining part of the human personality, a factor in its behaviour, thinking, awareness of the level of being and isolation in the world of civilized peoples. It is language that is decisive and the main factor in identifying a person to her like. Language in its general expression is static, relatively stable, durable, and long-lasting unity that belongs to the society covers both the experience of the nation and reflects its picture of the world. Language itself, in its totality, can be defined as a national-cognitive space in which the spirit of the people, their wealth, is manifested. Language in its manifestations does not depend on specific circumstances, and the speech is concrete, active, dynamic, is a manifestation of the creative initiative of the individual.

Information, communication and thinking functions of language do not allow to speak of language as something accompanying in the vital energy of the people, since its importance is the highest in the relay of spiritual heritage, uniting people in cultural and civilization terms, the individual lives in language and realizes himself through language.

The history of rhetoric as an art and a science spans more than a millennium. At different times it has played more or less importance in the life of society, always attracting the people's attention, because any historical era needed a good command of the word. However, the attitude to rhetoric as an area of human knowledge, to its essence, status, the subject of study has been and remains ambiguous. After all, the problem of the rhetoric's content has drastically changed from antiquity to the modern period.

Rhetoric as a science and art of the word was studied from the point of view of its basic rhetorical concepts and categories been covered, the linguistic bases of rhetoric been analysed (T. Anisimova, V. Annushkin, N. Bezmenova, A. Volkov and others). The analysis of the interconnection of culture and communication is presented in the works of K. Abulkhanova-Slavskaya, Andreieva, A. Bodaliyov, M. Kahan and others.

In its turn, the problem of personality's communicative culture of personality formation is a multidimensional one. The problem of comprehending the communicative culture as an independent subject of interdisciplinary research has been reflected in scientific works that summarize their results within different scientific schools, directions and approaches in order to construct a common theory of communication (M. Vasylyk, L. Zemlianova, V. Kashkin, Ye. Kravchenko, H. Pocheptsov).

The article reveals the concept of the personality's communicative culture as a kind of the eloquence art at the present stage of the society existence, as well as a component of the culture in general.

■ The purpose of the article

At the present stage of the Ukrainian society development, an important place belongs to the personality's communicative culture, meaning that each individual possesses personal qualities, skills and abilities that provide them achieving goals in interpersonal interaction with others, allowing constructive communication to forge, focusing on success both in professional and daily life activity, adapting to a new system of relationships in the modern world, striving for self-improvement and self-realization. Communicative culture of the personality is a holistic and dynamic personal formation that provides his adaptation in modern society. In view of this, development of the eloquence in Ukraine as "the science of persuading" or "the science of finding ways to convince", as well as the problem of the personality's communicative culture formation in modern society is relevant and needs thorough scientific and practical study.

In order to look into the concept of "speech culture" at the stages of the science of eloquence formation, to clarify the role of the individual's communicative culture in the modern world, the *following methods of the scientific research* are used, namely: synthesis, analysis and generalization.

■ Presentation of the main material

Defining "Eloquence"

Culture is a combination of material and spiritual values created by human society and characterizing a certain level of the society development. The means and condition for achieving this is the personality's communicative culture, which includes such components as emotional and speech, as well as information and logical culture.

Speech is a communication, a contact between people, exchange of thoughts and feelings, as well as information. It acts as a specific type of activity for the "processing" of people by other people, thus both "differentiating" and "accumulating" human experience, forming the person's "own", as him becoming individuality with his own life value orientations (Vezhbitckaia, 1996).

In turn, the term "speech", contrary to the concepts of terminology, has not one, but three meanings (Lvov, 2000):

- an activity, process (mechanisms of speech, linguistic activity, etc.);
- a product or written or oral text (the language grammatical structure, etc.);
- oratorical genre (diplomatic speeches, etc.).

Therefore, the term "speech culture" can be applied to any of these three cases, but in different ways.

In the first case, the term "speech culture" refers to the free and unmistakable mastery of the pronunciation mechanisms, the readiness of memory, providing instant and accurate choice of the right word, rich and mental basis of speech, meeting logics, etc.

In the second case, the term "speech culture" is used to refer to the choice and use of the linguistic means – phonetic, lexical, grammatical relations in the text – the culture of the language choices (Eshich, Zhuravlev, Korzhenskii, & Neshchimenko, 2002).

In the third case, the "speech culture", in other words, "eloquence" or "communication skills", can be understood as keeping the genre rules, solving problems posed within the language (up to the one's ability to speak publicly), etc.

Reviewing the History of the Ukrainian Eloquence Development.

The Kyivan Rus became acquainted with the eloquence at the end of the 10th – beginning of 11th century. These were the best examples of the Byzantine and South Slavic culture, formed under Byzantine influence, with its intricate, developed and branched-out system of speech genres and a branched theory of linguistic culture.

Researchers indicate that there were two main sub-genres prevailing – didactic (instructive) and panegyric (solemn) – in the linguistic culture of the Kyivan Rus, as well as in the Byzantine (Chertoritckaia, 1987, pp. 5-30).

With the adoption of Christianity oratorical prose genres began to play an important role as the way of mastering the spiritual riches of the Christian countries (Averintsev, 1996). It was the Slavic translation of the Bible that marked a milestone in the Ukrainian eloquence development, as the principles of the ancient Ukrainian literature were rhetorical (Chertoritckaia, 1987, pp. 5-30).

The first remembrance preceding the first Slavic doctrine of eloquence is the Slavonic translation of the Byzantine scholar George Herobosko's treatise "On Images". This translation was included into the "The Sviatoslav's Anthology" (1073) (Chertoritckaia, 1987, pp. 5-30).

The political eloquence of the Kyivan Rus period had obviously gained significant development with the most remarkable memorials of the ancient Ukrainian writing being the "Primary Chronicle" by Nestor the Chronicler (Chertoritckaia, 1987, pp. 5-30). By virtue of Nestor the Chronicler, we can conclude not only about the pathos of the word, but also about the important features of language culture of those times.

The religious eloquence prevailed in Christianized Kyivan Rus, as elsewhere in the medieval Christian world. Lives of the Saints (hagiography), rhetorical in nature and genre, contained some elements of naive art, with the main task been to teach, to give an example of a dignified, consecrated life. The first actual Ukrainian writing of this kind was the lives of Princes Boris and Hleb (11th century). One of the variants written by the chronicler Nestor already mentioned is built with great regard for the expressive capabilities of the word (Chertoritckaia, 1987, pp. 5-30).

Such famous speakers of the Kyivan Rus period as Metropolitan Hilarion of Kyiv (11th century), Kliment Smoliatych (12th century), and Cyril of Turov (12th century) are also known. Researches emphasize the works of the 11th–12th centuries first rhetoricians (Chertoritckaia, 1987, pp. 5-30) impress with the perfection of form, depth and originality of ideas, novelty of poetic findings.

In its turn, the "Teaching" (guide), written by Prince Volodymyr II Monomakh (11th century), is a literary monument, considered to be the first secular sermon, with the principles of Christian morality been expressed through a great expressiveness with the utmost simplicity of his own style. A huge political theme – to reinforce moral discipline with a new political order – was resolved in "Teaching" with an amazing artistic tact.

Despite the Tatar-Mongol invasion in the 13th century and the fact that right-bank Ukraine and, later, Halychyna became part of the Polish–Lithuanian Commonwealth, where Ukrainian linguistic culture suffered a tremendous pressure, the ecclesiastical eloquence of the Kyiv brand long maintained its high level.

The Renaissance is also marked by the true triumph of linguistic culture, which is explained by the revival of the ancient ideal of man. As soon as a person gets to the centre of culture, there is a speech renaissance. A characteristic feature of the further development of the medieval art of speech is its "literatization", a separation from philosophy, logic and law (Averintsev, 1996).

However, Ukrainian eloquence did not develop without many difficulties. The situation of Ukraine being part of the Polish–Lithuanian Commonwealth, with the taken course to absorb the Byzantine-Orthodox tradition of the dominant Western type of culture, was difficult (Bezuhla, Bondarchuk, & Kozlovets, 2006).

With significant changes in church life the religious eloquence in Ukraine occupied a prominent place in the 14th–18th centuries. The issue of church union in Ukraine was a difficult one. Part of the Ukrainian Church, preserving the Eastern rite, took to Rome in the field of dogmatic (Greek Catholics). However, both here and there it was a desire to preserve ancient traditions, to develop a national culture. Such searches stimulated the development of polemical literature (I. Vyshenski, H. Smotrytski, M. Smotrytski, S. Zyzanii, K. Ostrogski, Z. Kopystensky, L. Baranovych, Y. Haliatovsky, and many others) (Bezuhla, Bondarchuk, & Kozlovets, 2006).

In 16th–18th centuries the brotherhoods, aimed at the defence of the Orthodox faith and culture, arose in Ukraine. The brotherhood schools intensively taught linguistic culture, since there was a need for the defence of Orthodoxy in the struggle for the souls of people. A certain place was occupied by linguistic culture and in the programs of guild schools, opened by merchant associations. Language culture was part of the curriculum in Ukraine precisely when the national self-consciousness was intensively formed, when there appeared the critical problem of creating own Ukrainian state. Ukraine, like all of the Renaissance and post-Renaissance Europe, strove for broad self-expression of personality: teaching rhetoric became a means of raising the spiritual activity of the people (Kryp'iakevych, 2002).

Metropolitan Peter Mohyla of Kyiv played an important role in the development of Ukrainian eloquence in the XVII century. On the basis of the Kyiv Brotherhood School, he founded the College levelling Western European universities of that time. The Academy provided the study of rhetoric to be one of the highest educational programs, along with theology, philosophy and poetics (Kryp'iakevych, 2002).

Makariy's "Rhetoric" is considered to be the first experience of generalizing the doctrine of eloquence. Such works, written in the Kyiv-Mohyla Academy and in Chernihiv, have been preserved in Latin and Polish as well. In 1659 the first typological guide to homiletics was written by the rector of the Kyiv-Mohyla Academy Joannicjusz Galatowski (Kryp'iakevych, 2002).

In the history of the Ukrainian eloquence, the Kyiv School of Rhetoric played an important role. Linguistic culture in Ukraine developed on the basis of ancient and Western Catholic traditions, initiated by Peter Mohyla. The Kyiv Archives (Kyiv Mohyla Academy) stored 127 printed and 183 handwritten textbooks written in Latin by J. Konovych-Horbatsky, J. Kronovsky, S. Ozersky, J. Galatowski, etc. (Kryp'iakevych, 2002).

Baroque eloquence culture cultivated sophisticated allegorically, rhetorical and artistic effects, combining the splendour of style with the thought of the vanity of this world. Traditionally oratory-preaching prose continued to interpret the Holy Scripture, dogma, and moral norms, but it was enriched by the experience of pressing social and political problems. The resonance of Ukrainian language culture in the Eastern Slavic lands was also noticeable. The rhetorical and homiletic literature was the basis of the Eastern Slavic spiritual life in general (Krypiakevych, 2002).

Although the fate of language culture in the last third of the 17th – early 18th centuries. was associated with the names of A. Belobotsky, N. Spathari, S. Likhud, S. Yavorsky, but the true peaks in the theory of poetics and linguistic skill were reached by Theophan Prokopovich, the prominent Ukrainian rhetorician of the XVIII century. His two works – "Poetics" (1705) and "Rhetoric" (1706) – were a guide to the creation of church sermons, a theoretically summarized and reduced to practice the recommendations on the art of eloquence, with an expanded the range of traditional genres – "types of eloquence" (Buranok, 2003).

The 19th-century social life revival in Ukraine after the abolition of serfdom was the basis for raising the language culture role, in particular in the field of judicial eloquence. The 19th century social and political processes in Europe led to significant reforms in all areas of life.

Academic eloquence in Ukraine, though not in the native language, gained strength in the 19th century with such prominent lecturers as M. Maksymovych, the first rector of Kyiv University, and V. Antonovych, professor of the same university, chairman of the Nestor the Chronicler Historical Society.

Summing it all up, we may state that since the Kyivan Rus times the art of eloquence development laid the basis for the modern communications culture.

Eloquence – Communicative Culture as a Basis for the Individual's Modern General Culture.

A communicative culture includes a culture of behaviour, a culture of culture, and culture of both general and business speaking. For a long time, a communicative culture was considered as a set of norms and rules governing the people's communication. Thus, communicative culture can be described as a complex dynamic process ensuring the individual's readiness for life self-determination, which is a condition for achieving harmony with oneself and the surrounding reality. It is a means of creating the inner world of the personality, the wealth of its content, reflecting life ideals, the orientation of the personality to the culture of its life self-determination. It can be considered as a system of personality traits, including:

- creative thinking (non-standard, flexible thinking, as a result of which communication appears as a form of social creativity);
- culture of speech action (literacy of phrase construction, simplicity and clarity of the thoughts presentation, figurative expressiveness and clear reasoning, the tone adequate to the situation of communication, voice dynamics, tempo, intonation and, of course, good diction);
- culture of self-adjustment for communication and psycho-emotional regulation of one's state;
- culture of gestures and plastic movements (self-management of psychophysical stress and relaxation, active self-activation, etc.);
- culture of the partner's communicative actions perception;
- culture of emotions (as an expression of emotional-evaluative judgments in communication), etc. (Gusevskaia, 2009).

The communicative culture can be called a connecting link, a component of all types of cultures. It can act as a part of folk culture, at the same time act as a dialogue of cultures. The transfer of experience from one generation to another can occur using a transformer – a communicative culture.

The communicative culture takes a leading place in the general cultural and professional formation of the individual. It is a communicative culture that can be a condition for the successful adaptation of an individual's personality to life in society.

The patterns of formation of the foundations of the communicative culture of personality, studied by the authors from various perspectives, made it possible to identify the regular connections and relations of culture and communication. The psychological research of the personality's communicative culture considers it to be one of the individual's "communicative potential" characteristics, being a synonym for the term "communication culture". From the point of view of linguistic research, communicative culture is interpreted as a combination of knowledge about the language, as a culture of speaking and writing.

The communicative culture is one of the components of the person's general culture and is a combination of such knowledge, skills that allow him to effectively use his mental, physical, and personal qualities to effectively solve communicative problems.

If we compare the concepts of "culture of communication" and "communicative culture", we can conclude that they are correlated as general and particular. Since none of the communication functions, including the communicative one, can be carried out in a pure isolated form, we can only talk about which of them is of the greatest importance in this case. "Communicative culture" as a narrower concept carries the signs of a common generic concept of "culture of communication" (Bodalev, 1995).

Thus, the communicative culture is a combination of cultural norms, cultural knowledge, values and meanings used in the communication process, including in communication. There are three groups of rules that make up a communicative culture (Zhukov, 1991):

- the rules of communicative etiquette, determining the order of communication and presentation, the choice of communication means, etc.;
- the rules for communicative interaction coordination, specifying the type of communication: secular, business, ritual, intrapersonal, etc.;
- the rules of self-presentation, not determining the type of communication and not affecting the overall effectiveness for all, but influencing upon the individual success of each participant of the communication.

■ Conclusions

It is concluded that the art of eloquence to be universal; its relevance been determined by the universality and phenomenality of the language itself. The language elevates man above the world of nature, distinguishes his intellectual phenomenon, been capable of recognizing, mastering and creating the world. Indeed, the language allows man to realize oneself as a spiritual personality. The ability to speak is a component of a person's general culture, his or her accomplishment. The word is also a means of communication between people, a way of sharing information, a tool for influencing another person's consciousness and actions.

Today, interpersonal communication is a prerequisite for the existence of people without it is impossible for them to fully form any of the personality's properties as a whole. That is why communication and the communicative culture are given a lot of attention in the works of domestic and foreign researchers.

No less important are the components of the "communicative culture" such as knowledge, abilities and skills related to speech activity, i.e. a culture of speech, in other words the arts of eloquence. The culture of speech, as a kind of speech activity, distinguishes three types: substantive, expressive and incentive. The substantive one is characterized by the richness, significance and evidence of thoughts. The expressiveness of speech is associated with its emotional colouring: speech can be bright, imaginative, energetic, or, conversely, dry, lethargic, dull. The incentive one is its influence on the thoughts, feelings and will of the listener. The degree of speech perception by listeners depends on the level of speech culture.

In its turn, the analysis of the "eloquence" and "communicative culture" concepts showed that this phenomenon is viewed from the cultural, personal-activity and

personality-oriented positions. The communicative culture is based on the both general and speech culture of the individual, which is a high level of his / her development, expressed in the system of needs, social qualities, style of activity and behaviour.

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■ УКРАЇНСЬКЕ КРАСНОМОВСТВО В АСПЕКТІ ІСТОРИКО-ЕВОЛЮЦІЙНОГО АНАЛІЗУ

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■ Анотація

Мета роботи полягає в історично-еволюційному аналізі становлення красномовства в Україні як «науки переконання» або «науки пошуку шляхів переконання», а також проблеми формування як комунікативної, так загальної культури особистості. На сучасному етапі розвитку українського суспільства важливе місце належить комунікативній культурі людини, тобто кожен індивід володіє особистими якостями, вміннями та навичками, які забезпечують йому досягнення цілей у міжособистісній взаємодії з іншими, дозволяючи формуватися конструктивному спілкуванню, орієнтуючись на успіх як у професійній, так і у повсякденній діяльності, пристосовуючись до нової системи стосунків у сучасному світі, прагнучи самовдосконалення та самореалізації. Методологія дослідження. З метою висвітлення поняття «мовної культури» на етапах становлення науки про красномовство, з'ясуванні ролі комунікативної культури особистості в сучасному світі, було використано наступні методи наукового дослідження, а саме: синтез, аналіз та узагальнення. Наукова новизна полягає у розкритті концепції комунікативної культури особистості як прояву мистецтва красномовства як на сучасному, так і на історичному етапі існування та становлення суспільства, а також як складової культури загалом. Висновки. З'ясовано, що мистецтво красномовства є універсальним, а здатність до мовлення – складовою загальної культури людини, її досягненням. Слово – це засіб спілкування між людьми, спосіб обміну інформацією, інструмент впливу на свідомість та дії іншої людини. З часів Київської Русі українське мистецтво красномовства заклало основи сучасної комунікативної культури. У свою чергу, комунікативна культура спирається як на загальну, так і на мовну культуру особистості, що є показником високого рівня її розвитку, що виражено в системі потреб, соціальних якостей, стилю діяльності та поведінки.

■ **Ключові слова:** культура мовлення; красномовство; мистецтво висловлювання; мистецтво переконання; комунікативна культура

■ УКРАИНСКОЕ КРАСНОРЕЧИЕ В АСПЕКТЕ ИСТОРИКО-ЭВОЛЮЦИОННОГО АНАЛИЗА

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■ **Аннотация**

Цель работы заключается в историко-эволюционном анализе становления красноречия в Украине как «науки убеждения» или «науки поиска путей убеждения», а также проблемы формирования как коммуникативной, так общей культуры личности. На современном этапе развития украинского общества важное место принадлежит коммуникативной культуре человека, то есть каждый индивид обладает личностными качествами, умениями и навыками, которые обеспечивают ему достижения целей в межличностном взаимодействии с другими, тем самым позволяя формироваться конструктивном общении, ориентируясь на успех, как в профессиональной, так и в повседневной деятельности, приспособившись к новой системе отношений в современном мире, стремясь к самосовершенствованию и самореализации. Методология исследования. С целью освещения понятия «языковой культуры» на этапах становления науки о красноречии, выяснении роли коммуникативной культуры личности в современном мире, были использованы следующие методы научного исследования, а именно: синтез, анализ и обобщение. Научная новизна заключается в раскрытии концепта коммуникативной культуры личности как проявления искусства красноречия как на современном, так и на историческом этапе существования и становления общества, а также как составляющей культуры в целом. Выводы. Определено, что искусство красноречия является универсальным, а способность к речи – составной частью общей культуры человека, его достижениями. Слово – это средство общения между людьми, способ обмена информацией, инструмент воздействия на сознание и действия другого человека. Со времен Киевской Руси украинское искусство красноречия заложило основы современной коммуникативной культуры. В свою очередь, коммуникативная культура основана как на общей, так и на языковой культуре личности и является показателем высокого уровня ее развития, что выражается в системе потребностей, социальных качеств, стиля деятельности и поведения.

■ **Ключевые слова:** речевая культура; красноречие; искусство изъяснения; искусство убеждения; коммуникативная культура