

Chapter 10

Ecological Approach to Learning and Communication: A Novel Model of Rhetoric Communication

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ABSTRACT

This chapter applies an ecological approach to learning and communication to analyze the impact of rhetoric communication on oratory competence. In the introductory section, it is analyzed the evolution and future trends of rhetoric and oratory as well as the importance of planning and management the university didactical processes from the perspectives of ecosphere, ecosystem, ecology, rhetoric situation, etc. It is pointed that in our current, globalized world, university education serves as the focal focus on verbal communication. The university education cannot escape from the pressure of their global and local environment. In the background, the authors analyze the evolution of rhetoric in accordance with general system theory and communication theory. The focus of the chapter is devoted to the development of the oratory competence. A novel model of rhetoric communication is described in detail. The chapter finishes with conclusions and future research regarding the applicability of the proposed model.

INTRODUCTION

Rhetoric communication theory and practices change with each new generation. The main reason is the impact of cultural and social contexts on human's competence. Today rhetoric highlights the impact of Globalisation on learning and communication capacity of current generation. Across the globe, rhetoric theories are focused on understanding communication in this new global situation when people are

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shaped by their interaction with varied sources of information, by access to various cultures and people from diverse backgrounds and environments. In many instances, rhetoric communication has enabled them to think and act. New rhetoric models have to be clear articulated.

God gives us the art of speaking, and the faculty to speak in public is achieved through meticulous observation, practice, and experimentation in public of the various communication techniques. From ancient times until now, the art of speaking in public is called *rhetoric*. The art of composing and speaking speeches is called *oratory*. The person who speaks in public is called *an orator*. Speaking in public has the form of oratory, speech, or public discourse. Speaking in public, the orator tends to inform and convince the public to become aware of certain things or to act in a certain way.

The rhetoric is based on the universal law of communication: DIALOGUE. Rhetorical discourse involves real and imagined people and signs. There are various ways to construct the dialogue. Thus, *Plato* model of rhetoric describes the art of persuading an ignorant multitude about the justice or injustice of a matter, without imparting any real instruction as well as the art that leads the soul by means of words, not only in the law courts but in private companies as well. For Socrates the rhetoric is the art of enchanting the soul, persuading and seeking arguments. The rhetoric of Aristotle is based on everyday emotions, practice, and arguments. For them, rhetoric is a fundamental part of human social life.

PHILOSOPHICAL BACKGROUND

Some Historical Movements

The philosophical background focused on the influence of Plato, Socrates, and Aristotle on rhetoric communication. The greatest theorist ever to write on rhetorical communication was Aristotle. His Rhetoric consists of three books. The first is called the book of the speaker, the second – the book of the audience and the third – the book of the speech.

“Self-moving movers are central to Plato’s art of rhetoric”, - observed Crider (2018) reviewing the book of Plato rhetoric. Nevertheless, Plato is concerned, first, by the *rhetoric situation*, dialectic, soul and, second, by the art of public speaking. The *Plato Republic* called for an ideal rhetoric that means to:

- **Know the Truth:** Be knowledgeable in the subject,
- **Know Nature of Souls and How Each Type Acts:** Audience analysis,
- **Know Various Sorts of Speeches:** Genres,
- **Know the Relationship of Speeches to Souls:** To speak in a fashion appropriate to the soul,
- **Know Relationships of Speeches to Situations:** To know when to speak and when to be silent.

Socrates had more innovative ideas. In his opinion, the argument is a cooperative endeavor in pursuit of a wisdom. Later, Aristotel will extent this idea. “Rhetoric, says Aristotel, like dielectric, is practiced by all peoples, in so far as everyone, to an extent, attempts to defend his own views and to criticize those of others” (Beer, 2018, p.1). Aristotle’s “Rhetoric” consist of *ethos*, *logos*, and *pathos* (Figure 1).

In the opinion of Ballaci (2017, p. 13), the differences between Plato and Aristotle lies in a set of dichotomies like truth and opinion, theory and practice, reason and emotions. In this respect, Plato represents the pole of transcendence where rhetoric has a subordinate position in order to solve unresolv-

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