



Research Article

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Reconstructing the European Experience of Eloquence in The Context of Pedagogical Rhetoric: Philosophical Research and Cultural Studies

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Abstract

Effective speech interaction is crucial in the field of education. The issue of pedagogical rhetoric is associated with the mastery of verbal pedagogical impact, as well as the effectiveness of communicative and professional techniques for developing culture-oriented training and education. The study aims at determining the impact of the European experience of pedagogical rhetoric on developmental education that should ensure the mental and speech development of an individual. In the article following research methods were used: diachronic, evolutionary, and comparative-historical. Under the above-mentioned objective, the article reveals certain facts from the history of pedagogical eloquence that affect the rhetorical culture of a modern teacher and summarizes the specifics of forming and developing pedagogical rhetoric in different historical periods of European culture and education.

Keywords: pedagogical rhetoric, sophism, controversy, socratic debate, dialectical rhetoric

1. Introduction

The communicative needs of modern society and educational goals stipulate the relevance of pedagogical rhetoric related to the theory and practice of forming a personality who thinks, knows how to influence the interlocutor, convey personal thoughts and properly use expressive means of a language in various socio-cultural situations (Fransman & Andrews, 2012; Maslakova, Denisov, Korotkova, Kukina, & Mosina, 2021).

According to the researchers (Vekkesser, Shmulskaya, Bakhor, Mamaeva, & Bulgakova, 2015), the source of these ideas is the rhetorical experience of previous generations of teachers, professors,

and educators. Mikhalskaya (1998) claimed that the task of constructing modern pedagogical rhetoric is to reconstruct and develop pedagogical-rhetorical heritage that should and can be found among the most significant philosophical and pedagogical systems.

Rozhdestvenskii (1997) analyzed and systematized both traditions and modern challenges of rhetoric and communication theory with due regard to the development of information exchange. Kaverin and Demidov (2012) examined the historical, logical, linguistic, psychological, and ethical components of eloquence. Serdyuk and Zemzereva (2020) provided recommendations on preparing for public speech, developing speech abilities, and creating a rhetorical individuality. However, there are not enough cultural studies determining the impact of the European historical experience of pedagogical rhetoric on developmental education.

In conjunction with the foregoing, it is necessary to solve the following research tasks:

- To reveal some facts from the history of pedagogical eloquence that greatly influences the rhetorical culture of a modern teacher and its formation;
- To summarize the cultural and pedagogical features of forming and developing pedagogical rhetoric in different historical periods of the European culture and education.

2. Methods

To study the chosen topic, authors used the following research methods: diachronic, evolutionary, and comparative-historical.

The diachronic method allows determining the emergence and functioning of pedagogical rhetoric. Using the evolutionary method, authors considered the dynamics of pedagogical rhetoric as a sequence of continuous changes in different historical periods. The historical method was applied to generalize the formation and development of pedagogical rhetoric in different historical periods of European culture and education.

To implement these methods, authors selected the following sources of information conditioned by the research objective: the primary sources (three sources); articles published in Scopus and Web of Science (seven sources); collective and author's monographs (14 sources) on the European experience of eloquence with due regard to pedagogical rhetoric. The criteria for selecting such sources include the correspondence to the research topic, the number of references, and information about the authors contained in scientometric databases.

3. Results

3.1 *The Specifics of Pedagogical Rhetoric in Ancient Greece and Ancient Rome and Its Impact on the Development of Education*

The emergence of pedagogical rhetoric in European education and culture is associated with rhetoric schools in Ancient Greece (Desyaeva, 2012). Initially, pedagogical rhetoric was manifested in a lively speech of teachers and their mastery of eloquence (Panchenko, 2012; Tyurikov, Gostev, Bolshunov, & Bolshunova, 2021).

The first teachers of eloquence as a paid discipline were the Sophists (literally, masters or teachers of wisdom). They believed that there was no objective truth, there could only be a subjective judgment about the truth and a more convincing idea would be considered true. To develop the ability to persuade and achieve success in public life among students in Ancient Greece, the Sophist teachers used two techniques of educational impact: the art of reasoning (dialectics) and the art of communication (rhetoric). The advantage of the Sophist activities was that they developed not only eloquence but also thinking and speech. This was the developing nature of their educational and rhetorical practice (Verlinskii, 2008). The Sophists became the first to set such a goal and teach students three disciplines: military science, choral singing, and poetry (Panchenko, 2012).

The analysis of literary and philosophical works from Ancient Greece demonstrates that the

Sophist pedagogical rhetoric aimed at providing developmental education with the help of sophisms, controversies, myths, competitions in eloquence, and debates, which improved students, taught them to act skillfully and speak in public (Verlinskii, 2008).

Sophisms (reasonings that deliberately violate the laws of logic or the use of false arguments to manipulate the interlocutor) played a special role in this sphere (Pavlyukevich, 2002). For example, Aristotle used to criticize Bryson, the Sophist, who claimed that one word could be used instead of another if they had the same meaning. Aristotle refuted this false idea and explained that one word was more common, more suitable, or more likely to evoke a certain idea than the other. In addition, different words do not present one object in the same way. Thus, it should be assumed that one word is better or worse than the other (Natali, 2013). According to V. V. Pavlyukevich (2002), teachers in Ancient Greece used sophisms with an educational and developmental purpose and asked their students whether they were right or wrong at the end of reasonings. These teaching and speech actions based on sophisms made students think about a possible mistake and the best answer to this question.

An effective means of developing education used by the Sophists was controversy, i.e. a rhetorical exercise consisting in the provision of the opposite version to a certain statement or assumption (Seiilbek, Zhunissova, Koshekova, Kadyrov, & Duisebekova, 2018). Following their mentor Protagoras, the Sophists believed that there were two opposite opinions about every object. By means of controversy, the Sophist teachers defined which students would be “for” (would support the teacher’s assertion) and who would be “against”. After discussing the statement, students switched their roles: those who supported the idea had to speak out “against” it, and those who were “against” had to find arguments “for” it. This Sophist methodology taught students to think quickly, find arguments, use them in public speech, analyze the opponent’s judgments and express themselves (Seiilbek et al., 2018; Alshynbaeva, Mazhitayeva, Kaliyev, Nygmetova, & Khamzina, 2021).

There was a growing demand in society for teachers of eloquence and rhetorical schools that would teach a speaker to carefully prepare for public speaking as a manifestation of their respect for the audience. In Ancient Greece, rhetoric classes were quite popular.

A well-known master of the eloquence of that time was Socrates (469-399 BC). The dialogues of his student Plato testify that the main genre of Socrates’ pedagogical speech, as well as the philosophical and teacher’s method, was conversation. Socrates developed a method that entered the history of pedagogy and pedagogical rhetoric under the name “the Socratic debate”. The effectiveness of this method is conditioned by the mastery of dialectical discussions. M. Kondakov (1971) emphasized that the Socratic method was based on a combination of maieutics (the method of asking questions in the search for true knowledge), irony (the interlocutor is caught in contradictory ideas or ignorance), induction (when general concepts follow from specific examples) and definitions (a gradual introduction of the correct definition of some concept based on the initial definitions).

To develop the thinking of his students, Socrates actively used wordplay and regarded clarity as a requirement for the style of speech. In teaching and rhetorical practice, the philosopher sought the truth by discussing the opposite opinions of students or students and their teacher, distinguished dialectical polemics as a constructive dispute and eristics as a destructive, conflictual dispute. A typical feature of Socrates’ eristics was irony, i.e. a speaker pretends to be a ‘know-nothing’ to catch the interlocutor off guard in the course of a conversation and prove that they reason incorrectly. For this, the teacher posed special questions and led students into a desperate situation (with good intentions) in which they began to deny their own statements. Being a teacher and rhetorician, Socrates found it important to adhere to logical thinking so that new ideas in a conversation or speech would follow from the previous ones (Pavlova, 2011; Bolhovskoy, Goverdovskaya, Vetrov, Tatarinceva, & Gadzaova, 2020; Alshynbaeva et al., 2021).

The analysis of ancient Greek dialogues shows that the pedagogical rhetoric of Socrates and his followers was based on the principles of morality, spiritual and intellectual development, and interpersonal communication. The latter was of little heuristic nature since it stipulated the search and discovery of the truth by both students and their teacher. The teacher’s rhetoric was assessed in terms of compliance with the rhetorical ideal, whose basis was a socially important ability to persuade.

The rhetorical achievements of his predecessors were summarized by Plato's disciple Aristotle (384-322 BC). Since the time of Aristotle, pedagogical rhetoric had been developing in oral speech and written essays. In particular, the philosopher proved himself not only as a rhetorician but also proposed his own rhetorical theory outlined in two treatises: "Rhetoric" and "Poetics" (Aristotel, 2000). From the viewpoint of developmental education by means of pedagogical eloquence, Aristotle considered the search for evidence, ways of persuasion based on dialectics, and the criterion of truth to be the main elements in rhetoric. To attain this end, it is necessary to learn how to draw up rhetorical syllogisms (figurative convincing reasonings, metaphorical final judgments, or entimemes). According to Aristotle, the mastery of eloquence depends on the use of three modes: ethos, logos, and pathos (Aristotel, 2000).

Trokhachev highlighted that public speech in the time of Aristotle was not only oral but also written (Aristotel, 2000). Both in the schools of Ancient Greece and Ancient Rome, rhetorical teachers paid attention to the method of producing convincing statements in a monologue and contradictory utterances in a combination of monologue and dialogue.

The most active supporter of pedagogical rhetoric in the history of ancient Roman eloquence was Marcus Fabius Quintilian (35-100 AD). For a long time, he administered a rhetorical school and claimed that children should be surrounded by educated people fluent in languages. His pedagogical and rhetorical views are contained in twelve books of "Rhetorical Instructions" (other translations are "The Orator's Education" or "On the Orator's Education") (Quintilian, 1834). In relation to developmental education, the fourth part of the second book about the role of "tasks" should be mentioned (problem-based and cognitive tasks) for achieving success in teaching eloquence. In this context, these are educational tasks based on comparisons (for example, "which life is better: rural or urban?") or argumentative tasks (for instance, "do I need to get married?", "do I need to seek power?") (Quintilian, 1834). Unlike Cicero, who considered his own rhetorical practice and constant self-study to be the main condition for mastering the art of eloquence, Quintilian believed that education in a rhetorical school was compulsory for an orator. As a pedagogue, Quintilian strove to develop the skills of stylistically refined speech in the future orator.

3.2 *The Development of Pedagogical Rhetoric in Medieval Europe*

The development of pedagogical rhetoric in the medieval schools of Western Europe was influenced by the spread of the "seven liberal arts": the trivium (grammar, logic, and rhetoric) and the quadrivium (arithmetic, geometry, astronomy, and music). The pedagogical rhetoric of that time was little concerned with ancient rhetoricians (Aristotle, Cicero, etc.). The main thing was the teacher's verbal expression of dogmas using various words and figures of speech as a means of enriching one's speech (Averintsev, 1996).

Authoritarian pedagogical eloquence was realized through the genres of not only oral but also written speech, including short stories, sermons, interpretations, and comments on the Holy Scripture, correspondence. Using these genres, teachers revealed universal concepts, formed religious ideas about a miracle, and defined such universal values as goodness, beauty, truth, nobility, honesty, courage, etc. Since schools were located at monasteries, parish churches, cathedrals, and teachers belonged to the clergy, the religious role of pedagogical speeches dominated scientific knowledge. The ideal teacher should be a righteous rhetorician (Mikirtumov, 2016).

One of the most influential teachers of the Middle Ages was the Anglo-Saxon scholar and monk Alcuin of York (735-804). His rhetorical concept and the use of eloquence for solving educational tasks were reflected in "Rhetoric" (a debate between the wisest king Charles and the teacher Alcuin about rhetoric and virtues) (Alcuin, 1986). Its title has a didactic character. The book was intended as a textbook and instructions in the seven liberal arts system. This work comprehended the ancient rhetoric, rewrote and interpreted the ideas of Cicero and other rhetoricians based on the Christian morality in the form of a dialogue between the Christian teacher Alcuin and his disciple Charles. Alcuin's "Rhetoric", in which instructions are given in the form of letters, as described in the

epigraph, is a didactic message in a dialogical form to teach rhetorical theory and educate with a convincing word of the Christian moral values.

As a rhetorical teacher, the author focused on the development of the natural abilities of students. According to Alcuin (1986), instructions should be short, clear, and convincing. It is worth mentioning his "Rhetoric" since it contains certain features of developmental education. Alcuin understood the importance of developmental education, as well as the educational and developmental possibilities of rhetoric in the form of dialogue. Dialogues help the teacher to assess the interlocutor's readiness for learning and stimulate the student's thinking.

During the Renaissance (from the 15th century to the early 17th century), pedagogical rhetoric in the European countries was marked by humanism developed on the models of ancient rhetoricians and literature. According to N. Revyakina (2015), the Italian teacher Vittorino da Feltre (1378-1446), the founder of the "Pleasant House", appreciated not pompousness but moral content in rhetoric. He viewed dialectics as a method and science of reasoning, but unlike the Sophists, he used this method to develop the ability to find the truth, distinguish between true and false, and assess these opposite concepts.

An example of eloquence in the German education during the Renaissance was oral and written speech (scientific works, commentaries on the Holy Scriptures, poetry, letters, textbooks, in particular on rhetoric) produced by the humanist teacher, professor at Wittenberg University, Philipp Melanchthon (1497-1560). According to A. Sevalnikov (2012), Melanchthon is called the teacher and mentor of Germany for a reason. The main criteria of pedagogical eloquence for Melanchthon were clarity, consistency, and elegance of presenting the topic. In his rhetorical theory, he was an adherent of Aristotle, combined the provisions of secular and spiritual eloquence.

The academic eloquence of medieval universities was reoriented from scholasticism to conveying information, persuasion-argumentation, and the awakening of thoughts. The teacher's rhetorical speech as an integral component of professional culture should entertain students, colleagues, and like-minded people (Mikirtumov, 2016). During a transition to the Enlightenment period, the imitation of ancient rhetoricians and self-expression were important tasks of pedagogical eloquence.

3.3 *The New Goals of Pedagogical Rhetoric in the Enlightenment Era*

During the Enlightenment era (from the 17th century to the early 20th century), Europe formed nations and literary languages, J. Komenský spread his pedagogical ideas, pedagogical rhetoric evolved based on the model of Socrates and M. Quintilian, the principle of dialogue harmonization was confirmed in the theory and practice of education to support students' inclination to reasoning, to make learning interesting with due regard to measures, rhythm, games, jokes, competitions, cause-and-effect relationships.

The analysis of the European educational experience proves that the French monk and teacher Bernard Lamy (1640-1715) revealed the rhetorical way of thinking in educational discourse. He presented his rhetorical theory in "Rhetoric, or the Art of Speaking" (1675). Under this theory, rhetoric is not just the art of eloquence but also the art of persuading people with the obvious truth revealed by reason and expressed by means of words (Peters, 2018).

A renowned rhetorician of that time was the French theologian and teacher François Fenelon (1651-1715), who presented his views in "Dialogues on Eloquence" (1679). In the practice of lively speech, F. Fenelon adhered to his own theory: firstly, the philosopher classified three styles of speech – conventional (evidence-based presentation), medium (picturesque), high (exciting); secondly, oratory should approach poetic; thirdly, the main thing for speakers is clarity and conformity of their speech with righteous thoughts (Peters, 2018).

The German philologist Friedrich August Wolf (1759-1824) cultivated the ideas of scientific dialogue on the principles of neo-Humanism. F. Wolf based his pedagogical rhetoric on the principle of the Socratic debate. Another German philologist, professor of eloquence and poetry at the University of Leipzig, Johann Gottfried Jakob Hermann (1772-1848) further elaborated the ideas of scientific dialogue initiated by his predecessors. The theory of interpretation based on the dialogical

concept of understanding (mutual understanding) introduced by the German philosopher, Professor Friedrich Daniel Ernst Schleiermacher (1768-1834), influenced to some extent the formation of the German rhetorical and pedagogical culture at this time (Peters, 2018).

In general, the goal of pedagogical rhetoric in the Europe of that time was to develop the natural abilities of students and improve their personalities by promoting scientific knowledge and interlocutors' convictions.

3.4 The Current Experience of the European Pedagogical Rhetoric and Its Impact on the Cultural Development of Society

The early 20th century was marked by the beginning of a new period in the history of European education and culture. In the field of pedagogical communication, there was a contradiction typical of modern rhetoric. U. Eco argued that rhetoric focused on such statements that try to convince the listener of something they do not know in a new way (using new information). On the contrary, the new data proceed from what is already known and desired by the listener and try to prove that the proposed solution naturally follows from the previous knowledge and desire (Eco, 1998).

The current experience of the European pedagogical rhetoric is multifaceted. There are the following trends: in French and Italian education, a special emphasis in rhetorical and pedagogical activity is placed on the transmission of information using rhetorical messages combining various sign systems to consolidate an important, in the teacher's opinion, idea into the mind of listeners and connect it with the existing experience of an individual. The German education of the 1950-1970s developed pedagogical rhetoric based on the ideas of hermeneutics. Consequently, mutual understanding, persuasion, and conviction play an important role in the system of rhetorical and pedagogical goals. The development of rhetorical and pedagogical activity in Belgium was influenced by the argumentation theory (Andrews, 2019).

In general, the specific development of the latest pedagogical rhetoric in Europe is influenced, on the one hand, by linguistic new rhetoric represented by Roland Barthes (1915-1980; "Rhetoric of the Image", 1964) and Umberto Eco (1932-2016; "The Absent Structure. Introduction to Semiotics", 1968), on the other hand, by argumentative new rhetoric introduced by Chaïm Perelman (1912-1984). In collaboration with Lucie Olbrechts-Tyteca, the latter outlined his vision of new rhetoric in "New Rhetoric: A Treatise on Argumentation" (1958).

In accordance with the foregoing, the objective of rhetorical and pedagogical activity in the context of modern education, on the one hand, is to transmit information using various sign systems, to discuss values based on the principle of pluralism, the principle of speech expressiveness, the principle of understanding symbolism, on the other hand, to convince, which can be achieved only in dialogue (effective communication) (Andrews, 2019).

Let us generalize the typical features of forming and developing pedagogical rhetoric in different historical periods of the European culture and education that had approximate time boundaries and chronologically overlapped (Table 1).

Table 1. The European Experience of Pedagogical Rhetoric

No.	Historical period	Rhetoric teachers	Typical features of pedagogical rhetoric
1	The classical period of Ancient Greece (the 5 th and 4 th centuries BC)	Protagoras, Gorgias, Socrates, Plato, Aristotle, etc.	The Sophists aimed at teaching students to speak clearly and convincingly to achieve their own social and political goals, regardless of the truth of expressed opinions. The Sophist pedagogical rhetoric manifested itself in delivering speeches to disciples and disputing with them. To influence their students and develop their verbal thinking, the Sophists used sophisms, controversy, agonal rhetoric, etc. Dialectical teachers should help the parties to an educational dialogue find the truth, teach students to speak convincingly, and influence their interlocutors through words. Such teachers used heuristic techniques as the main form of educational discourse. They answered the students' questions briefly and competently, presented the basic material in an accessible, clear, and convincing manner.

No.	Historical period	Rhetoric teachers	Typical features of pedagogical rhetoric
2	The period of Ancient Rome (from the 1 st century BC to the 5 th century AD)	Marcus Quintilianus, Decimus Ausonius, Attius Patera, etc.	Rhetoricians aimed at teaching students to speak clearly. Their task was to harmonize educational dialogues, show respect for the interlocutor and provide an aesthetic impact on the audience. The main thing for such teachers was the mastery of stylistics and eloquence.
3	The Middle Ages (from the 5 th to the 15 th century)	Alcuin of York, Pierre Abélard, Vincent de Beauvais, etc.	The teachers of that period aimed at evoking religious impressions in students, charming them, and helping them to learn the truth about God. Pedagogical eloquence was characterized by a religious and dogmatic nature. The rhetorical and pedagogical activity was based on scholastic knowledge and did not focus on the development of independent thinking. University eloquence was formed in such forms as lectures, disputes, and correspondence. The rhetoric of teachers combined religion and science. Lessons were taught in Latin. In the 14 th century, European schools began to switch to teaching in national languages.
4	The Renaissance (from the 15 th century to the early 17 th century)	Vittorino da Feltre, Philipp Melanchthon, etc.	Pedagogical rhetoricians aimed at developing their students by reviving the ancient rhetorical ideals, conveying information, awakening thoughts, inducing dialogue and convincing. The rhetoric of public speeches delivered by teachers and professors had a literary and poetic basis. There were clear national linguistic signs in pedagogical eloquence.
5	The Age of Enlightenment (from the 17 th century to the early 20 th century)	Jan Komensky, Bernard Lamy, François Fénelon, Friedrich August Wolf, etc.	Rhetoricians aimed at improving the personality by promoting scientific knowledge and the interlocutor's convictions. The refined eloquence of the best teachers was subject to the developmental goals of teaching by means of their native language. Rhetorical communication in educational institutions was built over a literary national-linguistic basis.
6	Contemporary period (from the 20 th century and up to the present)	Roland Barthes, Umberto Eco, Hans-Georg Gadamer, Chaïm Perelman, etc.	Rhetoric teachers aim at conveying information in effective ways with due regard to the developmental goals of learning, influencing interlocutors (the audience), and convincing them during the dialogue. Typical features of pedagogical rhetoric are symbolic educational activity, metaphorization, linguistic interaction in pedagogical discourse, storytelling, the use of computer presentation, etc.

Thus, the comprehension of the ancient and modern historical experience of eloquence in the context of pedagogical rhetoric as the basis of a developing educational environment indicates that the principles of pedagogical rhetoric are based on the ideas of classical rhetoric, which has the ancient roots (Malikova, Makulbekov, Imanzhysp, 2019) and the European humanistic philosophy of education. The main principles are as follows: the development of the expressed opinions of education participants, harmonious communication between teachers and students, the dominance of dialogues over monologues in pedagogical discourse, educational heuristic techniques as the necessary condition for searching and cognizing the truth in the subject-subject interaction, the spiritual and intellectual improvement of students by means of pedagogical eloquence.

4. Conclusion

The study has covered the impact of the European experience of pedagogical rhetoric on developmental education, including the mental and speech development of an individual; revealed some facts from the history of pedagogical eloquence that greatly influenced the rhetorical culture of a modern teacher; summarized the cultural and pedagogical features of forming and developing pedagogical rhetoric in different historical periods of the European culture and education.

However, the current study does not dwell on both historical and cultural aspects of pedagogical rhetoric but rather discloses certain facts from the history of pedagogical eloquence that affect the rhetorical culture of a modern teacher.

Thus, further research might be concerned with the historical and cultural influence of pedagogical rhetoric on the development of modern academic education that has to adopt distance learning.

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