"Parallel Worlds". Clusters for a Theory of Concepts of Communications. Historical Intercultural and Cultural Comparative Studies in Perspectives of National and Transnational Constitutions, Values, Concepts, and Terms of 'Communication' - 'Orality' - 'Literacy' - 'Rhetoric' - 'Media'.

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Clusters for a Theory of Concepts of Communications.

**Historical Intercultural and Cultural Comparative Studies in
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Communication is Health;
Communication is Truth;
Communication is Happiness.
To share is our Duty;

Virginia Woolf *The Common Reader*, Chapter 6

- Index -

0. Introduction – Communications and Cultural Heritage
– Facing the Post-Postmodern Condition –

I Fields, Terms, and Marks of Communications
– Figuring out the Point of View –

When doing research into communications, it is first of all necessary to be aware of the contemporary situation and standpoint. Research about this theme is immense and clustered into schemata the predominant situation of communication sciences and political conditions. The contemporary linguistic concept of communication implies a specific inheritage of political conditions that are implemented into it. The contemporary idea of communication implies the associations of 'democracy', 'globalisation', and a worldwide community that can be separated into diverse regional groups. Its predominant idea is deliberative communication as an element of democracy and a worldview that is constructed by antagonistic principles (East/West, Democracy/dictatorship, Freedom/not free etc.). This condition is fostered by a structure of non-governmental organizations and conglomerates (See also chapter on European communication traditions in the 21st century).

Traditionally and from a theoretical standpoint communication is supposed to run in fixed given systems communicators share. All members of social groups transmit information. In these intercultural and cultural comparative studies for concepts and terms of specific systems of communication we will cover the cluster regarding 'communication', 'orality', 'literacy', 'rhetoric', and 'media' as our field of interest. Culture can be defined as a system of communicative actions in a social system including all specific kinds, Types, and media of communication. We will take a look at human communication systems such as orality, literacy, and techniques in different cultures serving as ways to deliver information. For major cultures on the five continents in a historical review starting from early time of humanity going to epochs until present time of the 21st century we will demonstrate the main features characterizing communication systems. This book focuses on the thesis that in different cultures not only e.g. one typical oral tradition exists, but overlapping systems of communications once adsorbed or modified by another culture stand in permanent exchange. The basic definition of communication in this study defines communication as the 'transfer process of any data from one entity to another'. In this study we will look at the exchange between the entities in a local area and in-between different areas, e.g. in global communication. Main tools of communication are languages. Languages changes like other tools and techniques of communication. Some of these linguistic communication systems even got lost in history, e.g. extinct languages or changed. Through communication *per se* the main pathways of communication, languages, extended or were geographically reduced in terms of their influence. In every culture more or less the same basic communication means exist: Oral, literal, and medial means. We can divide and classify any communication this way:

Oral communication	Any message delivered mouth to mouth
Literary communication	Any message delivered in a literary way
Medial communication	Any message delivered by a medium

In other words: The aim of this work is to demonstrate the main ways of communication. On all continents we find more or less these three main ways of communication. Communication embraces always a body of knowledge, the information. The information is stored in verbal and nonverbal messages. A specific body of knowledge/information is for example scholarly

information presented and explained in textbooks, electronic publications, and academic journals. In journals researchers report the results of studies that are the basis for theories how we communicate.

First of all, communication is subject to the languages it is practiced in. Communication serves in general as a process in order to forward information between entities. Documentation is the storage of information available for later purposes of communication. Languages possess both facilities making them able to process and to store information. We will use the term 'communication' in order to follow the definition given above. But we also demonstrate that this term and related terminology changed their meanings historically. When speaking of traditions of communication, we will focus on the continuing use and continuity of a means for communication or a medium. A change of a tradition serves as a criterion for a new kind of communication and also –metaphorically spoken- a first door into a new pathway of communication. As a survey this review looks back into the history in different cultures and times showing the traditional heritage of means for communication. We will start our investigation into communication on the theoretical level asking for the communicative faculties of languages themselves. Therefore, we will look at the main branches of languages in the world and their main developments that are highly diverse: Some languages are extending, while others do not increase neither regarding the number of speakers nor in terms of their vocabulary/thesaurus. Some languages involve a high level of included cultural assets and are productive in terms of their use in media, tools, and other aspects of communication. This book is not meant to be an introduction into a comparative history of language linguistics – but the circumstances for the development of languages in terms of historical and local changes are a *conditio sine qua non* in terms of the conditions of communication and its basic tool, languages. Languages here we can also see as a technology of communication. Shifting to the esoteric meaning of communication, Friedrich Kittler stated about the end of 'communication technologies' that they would be exchanged by an 'artificial intelligence': "This absolute limit is where the history of communication technologies will literally come to an end. Theoretically there remains only the question as to what logic this completion will have obeyed. From Freud to McLuhan the classic answer to this was a generic subject - humanity which before of an indifferent natural world would have externalised first its motor and sensory interface, and finally its intelligence, in technical prosthetics. [...] Without reference to the individual or to mankind, communication technologies will have overhauled each other until finally an artificial intelligence proceeds to the interception of possible intelligences in space."[1] As a technological tool of rhetoric languages are not neuter. Literacy is applied rhetoric. In this sense Warschauer mentioned: "Literacy is frequently viewed as a set of context-neutral, value-free skills that can be imparted to individuals. A study of history, though, shows this model of literacy to be off the mark. Rather, being literate has always depended on mastering processes which are deemed valuable in particular societies, cultures, and contexts."[2]

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[1] Kittler, Friedrich. "The History of Communication Media". In: CTheory. 114. 1969. [1.7.2007].
<Http://www.ctheory.net/text_file.asp?pick=45>
[2] Warschauer, Mark. Surveying the Terrain of Literacy. University of California Irvine. [1.7.2007].
<Http://www.gse.uci.edu/faculty/markw/elec-intro.html>

II   Methodological Considerations

This work is an intercultural approach where we follow -to speak in a metaphor- the crossroads of communication, points where the cultural heritage of one culture meets a new culture or new epoch in a culture. In research of recent years we can find under the term 'communication studies' approaches from fields of investigation in different disciplines.[3] Communication studies are the academic discipline that studies communication within several subdisciplines. In recent usage of the English language, the plural form 'communications' has been used in order to make the multitude of ways of communication visible.[4] For example Simon Glynn noticed in *Philosophy of Culture* that "traditionally, attempts to verify communications between individuals and cultures appeal to 'public' objects, essential structures of experience, or universal reason. Contemporary continental philosophy demonstrates that not only such appeals, but also the very conception of isolated individuals and cultures whose communication such appeals were designed to insure, are problematic."[5] Glynn states regarding communication:

> *Consequently it seems that if the task of understanding others is conceived as a product of communication by which the meanings which one discreetly self enclosed individual or group gives to their world and behaviour etc., is transmitted to another, equally discreetly self enclosed individual or group, who or which, interpreting these "communications" in terms of their own concepts, take possession or appropriate these meanings, then it has been misconceived from the ground up.[6]*

We will look at the important shifts in the history of communication both in a retrospective way regarding the heritage for these historical developments of communication and also regarding the theoretical and abstract development of ideas concerned with communication. These differences include differences in linguistics, attitudes towards authority, social structures, and interpersonal relations. George A. Kennedy's *Comparative Rhetoric* was the first study giving a cross-cultural overview of rhetoric as a universal feature of communication. Among other linguistic branches rhetoric was one of the first movements interested in the common conditions of spoken language in order to influence other persons. Kennedy's work begins with a theory of rhetoric as a set of mental and emotional energies transmitted from a speaker or writer to an audience or reader through a speech or text. Kennedy demonstrates how human rhetoric, animal communication, and culturally developed within their local rhetorical conditions in traditional oral societies in Australia, the South Pacific, Africa, and America and early literate societies in the Near East, China, India, Greece, and Rome. In the tradition of Kennedy's work this study makes differences between

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[3] Thussu has made a diachronic study in communication:
Thussu, Daya Kishan. International Communications: Continuity and Change. Oxford University Press, Inc., 2000.
[4] Cf. for the term post-postmodernism:
McLaughlin, Robert L. "Post-Postmodern Discontent: Contemporary Fiction and the Social World." In: Symploke. Vol. 12. Number 1-2 (2004). Pp. 53-68
[5] Glynn, Simon. Philosophy of Culture. Identity, Intersubjectivity and Communicative Action. Boston University. [2.2.2007].
<Http://www.bu.edu/wcp/Papers/Cult/CultGlyn.htm>
[6] Glynn, Simon. Philosophy of Culture. Identity, Intersubjectivity and Communicative Action. Florida Atlantic University. [2.2.2007].
<Http://www.bu.edu/wcp/Papers/Cult/CultGlyn.htm>

the oral and literary steps of communication. In opposition to Kennedy's studies we will demonstrate that in one and the same local area a development of different historical steps in communication takes place.[7]

We will demonstrate how languages themselves are tools conditioning the exchange of contents in communication. As a *conditio sine qua non* the languages serve as established communication tools for the determination the contents and form of the communicated issue. In other words: Languages are necessary for communication, but since the thesaurus and the grammar and linguistic construction of each language are different, also the inherent social concepts may be different. In any case the language is, as Wittgenstein pointed out, the borderline of the perspective of the individual to the world. Communication styles must be different, since none of the thesauri of languages are equivalent in terms of their contents and lexical ambiguity arises, for example a single word has in one language more than one meaning, and that is finally not an equivalent to the spectrum of meanings of a similar word in another language. The more speakers a thesaurus of a language has, the more proficient a language as a communication tool is. The number of speakers -independently from the place the language is spoken- also guarantees the vividness of a language. We will differentiate between the three communication fields in a national thesaurus that are 'speech', 'communication', and 'conversation/talk' in different cultures, and we will give examples from the geographical areas of Australia, New Zealand, South -East Asia, Oceania, Far Asia, Central Asia, the Caucasus Area, Siberia, Canada, United States, Central America, South America, and Europe to show the linguistic concepts behind the national languages.[8] Even the specific meanings of communication and rhetoric and their fields have changed within a long time from the beginnings in ancient Greek and Latin culture to the modern Western cultures inheritating them and adaptations in other cultures. There is a wide range of research regarding information on the cultural influences in communication. This field of research implies the analysis of the production and circulation of texts of specific cultures concerning different parts of the world in order to examine the social, religious, linguistic, economic, and political conditions for exchanges of this knowledge to make finally the processes of diffusion, appropriation, and adaptation of different kinds of communication transparent.

It will be necessary to select some main subjects from the vast field of communication. At important points of history we will examine the main developments dealing with the creation, circulation, and storage of information in a communicative framework. We are primarily interested in the modes of transfer of these written, visual, and oral sources as the basic structures responsible for communication. From our point of view the diffusion of these structures across the world also carried with them some common features that could be labelled as 'non-cultural features'. With the special view described above regarding the topic communication in this book we present local and historical terminology.[9] While there is a long tradition of western separation of communication issues (that –by the way- will also be a part of this review), we will figure out the developments and steps of communication network in local areas of Europe, America, Africa, Asia, and Australia and their exchange process. In

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[7] Kennedy, George A. Comparative Rhetoric. An Historical and Cross-Cultural Introduction: An Historical and Cross Cultural Introduction. Oxford: University Press 1998.
[8] Standard work here is:
Atlas of Languages of Intercultural Communication in the Pacific, Asia, and the Americas. Vol I. Maps. Vol II. Texts. Ed. by Wurm, Stephen A., Mühlhäusler, Peter, Tryon, Darrell T. Berlin: Mouton de Gruyter 1996.
[9] Cf. Radney, J. Randolph. 'The Definition of Terms and the Definition of Discourse'." In: Radney, J. Randolph; Hung, Li Chien (eds.). In Other Words. A Lexicon of the Humanities. SIL International. [2.2.2007].
<Http://www.sil.org/humanities/index.htm>
Cf. Anderson, Ray L. "Rhetoric and Science Journalism." In: Quarterly Journal of Speech. 56 (1970). Pp. 358-368.

other words: We must consider that a specific communication culture (that is: all communication existing in an area) consists of different areas depending on the specific social, cultural, political, technical, and economic situations changing in history. We will classify them in terms of contemporary clusters of research classification, but also describe them with their historical and local terminology. Also art products such as pictures, dances, poetry, films, and music are part of a communication system. In terms of cultural impact of nations, they can be classified as the product of a national identity of a nation communicating its specific values. Zaharna writes in *Bridging Cultural Differences: American Public Relations Practices and Arab Communication Patterns* that when ethnocentrism occurs, cultural differences are no longer neutral, but rather negative.[10]

We put less emphasis on writing a history of communication, even though this book can be read as a history of communication. Furthermore, we present here p a r a d i g m s of communication in an arrangement of h i s t o r i c a l and t o p o g r a p h i c a l c l u s t e r i n g. Cui bono? This approach is analytical and offers the possibility to compare the contents of these clusters as reader. The predominant interest here is evidence derived from the material. Argumentation as a traditional access towards a text corpus is based upon the thesis that any historical (in the sense of 'past') material can hardly be an authentically, when subject to any form of interpretation. Or - to draw the line of method and material very thick: The discourse is the form and the material the object to form – a predominant approach in traditional non-hermeneutic methods. We will face the evidently existing documents regarding communication in a systematic approach on a meta-level similar to a historical description, but not producing a mind concept like history based upon these clusters. We do not claim to produce a historical description of communication or 'history of communication'. The documents here represent the historical (i.e. past) assumptions regarding communication in media available to a broad audience. In other words: Our documents are themselves documents of a communicative and communicated past. Each of the materials presented here are contributions to the concept 'communication' categorized from a perspective indicated by the clusters. The question here is: Can the material here presented construct a quasi-historical approach to communication and serve as a basis for accessing this field. Clearly we can state that the material here presented shows a diverse understanding of communication. The clusters here contain diverse different concepts. This book is also a cross-cultural study. Klaus Bruhn Jensen suggested that "if media and communication studies, as a field, do really well, we will not have to write second editions of our media histories, but can turn to the writing of communication histories. In doing so, we may also advance the interdisciplinary and inclusive study of culture."[11] Communication, orality, literacy, rhetoric, and media we will call in the following text 'communications'.

On this meta-level we can describe them as e.g. documents of oral tradition, literacy, mass media etc. The technical form(s) of the transmission of communicative contents is for this approach relatively irrelevant as long as they don't imply a change within the history of communicative media and a linguistic situation. Just to illustrate an opposite access towards communication: Friedrich Kittler made another methodological access towards these media. Kittler described the approach towards a 'history of communication technologies' as an 'outline of a scientific history of the media': "What follows is on attempt to discuss the

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[10] Zaharna, Rhonda S. Bridging Cultural Differences: American Public Relations Practices and Arab Communication Patterns. American University Washington. [2.2.2007].
<Http://nw08.american.edu/~zaharna/arab-comm.htm>
[11] Jensen, Klaus Bruhn. "From Media History to Communication History. Three Comparative Perspectives on the Study of Culture". In: Plenum III. Mediehistorie. Nordicom. [1.7.2007].
<Http://www.nordicom.gu.se/common/publ_pdf/20_095-100.pdf>

history of communication technologies - as far as this is humanly possible - in general terms. The objective is ultimately the outline of a scientific history of the media - an outline for the simple reason that media sciences is a new field of research which would not exist had it not been for the triumphal advance of modern information technologies. This is why such a history comes up against methodological and practical problems."[12]

How cited literature and research should be read: The citations here are long and produce a meta-level of the mainly contemporary secondary sources on communication. They reflect as contributions to the phenomenon 'communication' the situation from a national perspective of researchers. As part of this book on a scientific level they should not be read or understood as research results. Furthermore, they are contributions to the clusters. Also encyclopedic works and non-academic material should be understood as contributions to the clusters. The question of the corpus for this study can be answered by 21st century documents contributing to communication openly accessed through the internet. This study is interested in the state of this knowledge available in this medium and at that time. We might convey this interest, when mentioning Walter Benjamin's concept of the *Passagenwerk* as a material history of the 19th century.

The structure of research is part of the methodology of this work to be discussed now. We use the clusters and within them the linguistic documents contributing to the concept of communication. These documents are preserved in media and –in the broadest sense- documents of mass media. Alternatively, Steele used a structure of axes. In *The Emergence and Evolution of Linguistic Structure: From Lexical to Grammatical Communication Systems* Steele described in *Stages and Prerequisites for Communication Systems* two axes for (sociocultural/sociobiological axis/transmission/inferential communication axis) structuring research: "We have already discussed two axes for structuring research in the origins and evolution of language like communication systems: the sociocultural/sociobiological axis which concerns the nature of the mechanisms responsible for the origin and propagation of linguistic structure, and the transmission/inferential communication axis which concerns the nature of the communication."[13]

Kittler stated in *The History of Communication Media* that communication is based on information systems and uses a wide definition of 'communication systems': "Information systems in the narrowest sense of the word are, it is true, optimized in terms of the storage, processing and transmission of messages. Communication systems on the other hand because in addition to messages they also control the traffic of persons and goods comprise all kinds of media (in McLuhan's analysis) from road systems to language. There is nonetheless good reason to analyze communication systems in the same way as information systems. Ultimately, communication too depends on control signals, the more so the more complex its working; even the triad of "things communicated" - information, persons, goods - can be reformulated in terms of information theory.[14] The contemporary existing fields of communication theory intend to cover the main fields of communication. As mentioned above, this is also the place to discuss the historical development of recent communication schools. Our interest in the field of communication is studying the subject in a cultural

[12] Kittler, Friedrich. "The History of Communication Media". In: CTheory. 114. 1969. [1.7.2007].
<Http://www.ctheory.net/text_file.asp?pick=45>
[13] Steels, Luc. The Emergence and Evolution of Linguistic Structure: From Lexical to Grammatical Communication Systems. Sony Computer Science Laboratory. Paris. [1.7.2007].
<Http://www.csl.sony.fr/downloads/papers/2005/steels-05h.pdf>
[14] Kittler, Friedrich. "The History of Communication Media". In: CTheory. [1.7.2007].
<Http://www.ctheory.net/articles.aspx?id=45>

comparative study. The historical development of academic research in communication fields is subject to a historical field of the history of academic and scholarly sciences and disciplines. The European tradition of communication studies is -as a part of the `critical theory`- an offspring of the *Frankfurt School*. The European tradition is interested in qualitative methods. In the United Kingdom the subject is often called media studies or media and communication studies. The American tradition is known as `communication sciences` emphasizing the quantitative research approach. At this point we see that even the research history of these fields is based upon cultural traditions. Christopher Potts wrote in *A Description Language for Economy Conditions* that economical conditions play an increasingly dominant role in syntactic theorizing. The central formal property of such constraints is that their 'evaluation' is relative to a set of 'independent linguistic structures'. Formalization is an important step, since these conditions require fundamental revisions to the 'usual description logic' for linguistics.[15] Communication is the object that is communicated by or to or between people or groups. In *The Plurlingual European Tradition As a Challenge to Globalization* Jeanne Pfeiffer stated that "today the world, at least in its most developed parts, is taken in a dense net circulating unremittingly immaterial data, products and goods."[16] Donald R. Sunnen in *Changing Attitudes in Communication: The Tradition of the Vermittler from Oral to Print to Cyberspace* used the German term 'Vermittler' for 'transmitter'.[17] In a more detailed definition communication is the 'transmission of information within information units between entities, which is used in certain means or media of communication or complexes of communication means or media with the contents of transferred messages." What kinds of means of communication exist?

1.   Human means or medium
     We have as general means language, the signs of the senses and body as well as other genuine human means
2.   Technical means or medium
     Under technical means we can understand literature and other means to transfer, e.g. a computer with its facilities as a communication medium
3.   Auxiliary means or medium
     These means are important for communication although they do not serve as communication means per se, e.g. the system of roads in the *Imperium Romanum*

Our approach here is to describe the historical phenomena, when a cultural asset -if one of general importance for the following time- serves as means or medium of communication from several perspectives.

1. The historical perspective, demonstrating when and where an asset of communication comes up for the first time in history
2. The cultural perspective, showing where a culture brings an important feature of communication in this culture and/or other cultures
3. The intellectual perspective with documents of the sciences and arts where we see the non - physical background of a culture or time

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[15] Potts, Christopher. A Description of Language for Economy Conditions. University Massachusetts Amherst. [2.2.2007].
<Http://people.umass.edu/potts/abstracts/StanfordPottsAbs.html>
[16] Pfeiffer, Jeanne. The Plurlingual European Tradition As a Challenge to Globalizaition. Kohugakuin University. [2.2.2007].
< Http://www2.kokugakuin.ac.jp/ijcc/wp/global/13peiffer.html>
[17] Sunnen, Donald R. Changing Attitudes in Communication. The Tradition of the Vermittler from Oral to Print to Cyberspace. Conference. Massachusetts Institute of Technology May 6-8, 2005. [2.2.2007].
<Http://web.mit.edu/comm-forum/mit4/papers/sunnen.pdf>

4. The linguistic perspective. This perspective can be considered as a sub-field of the cultural perspective, but since linguistics determinate the most communication means and media, we list it here separately in order to put a stress of emphasis on this means

This set of perspectives shall give an overview regarding fields of communication up to the contemporary academic disciplines of communication science and contemporary fields of applications mentioned above. Although its origins can be traced back to the ancient Latin word `*communicatio´*, there is a wide variety of communication areas and their applications. For example the term communication and related terms serving as a spiritual concept we find in many cultures. Communication has –from a metaphysical or religious point of view- its background in the philosophical/theological idea of the connection to god(s) and the human. We will use the terminology related to communication in specific languages as basic material for an access to the cultural concepts of communication that contain characteristics for the specific culture. This research field we talk about is known as terminology science serving here as a tool to compare shifts in meanings of different cultures. According to this method linguistic terms are considered the smallest units of specialized knowledge.[18]

In this book you will read about the applications of different ways of communication in several cultures in order to serve as an introduction into theses different communication systems both in theory and regarding their applications. As mentioned above, the complexity of communication systems exists both in terms of the different applications of communication and -of course- regarding the scientific, social, and cultural practice and reception of communication. We also have chosen several perspectives towards different kinds of communication to make sure that we figure out the connections between different communication systems and modes in one topographic area. The different features in various areas of communication in the world are also always objects of changes, e.g. historically as a part of the cultural development of communication tools. So a certain local area can illustrate a development from an oral tradition as documentation of the archaic cultural steps until the time literacy arrived in this area. Later areas of communication can be e.g. the development of literacy and technical media in this area or even achievements through cultural exchange. These steps of communication within a culture we can study, when we consider the following communicative modes:

Archaic or primary communication   Oral tradition
Literal communication   Literal tradition
Media communication   Media supported tradition

Three Basic Communication Types

Oral communication is a first step in the development of cultural communication *per se* and human communication. For Goody the oral society is linked to interpersonal communication: "The development of human society over the long term is affected by the speed and accuracy with which ideas are transferred from one individual or group to another. In the Old Stone Age, or Paleolithic period, such a process was slow since communication in the sense of physical movement was slow. And with oral communication, virtually all transfer had to be face-to-face [...]."[19] This book is a historical investigation into the origins of communication

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[18] Cf. Nuopponen, Anita. "Terminology." In: The International Encyclopedia of Linguistics, Second Edition. Four volumes. Ed. by William Frawley e.a. Oxford: University Press 2003. Online University Wasa. [2.2.2007]. <Http://lipas.uwasa.fi/~atn/papers/artikkelit/Terminology2003.html#Topic9>

[19] Goody, Jack. "Orality and the Advent of Writing". In: New Dictionary of History of Ideas, October, 2005. Find Articles. [1.7.2007].

in every area, while looking at the development and cultural history in a certain area and its communication styles until present time. This historical review is conjunct with theoretical questions asking how communication systems can be defined and compared.

As mentioned above: The three concepts orality, literary media, and technical communication can be considered as standard parts of communication in any culture. Orality as a paradigm for the spoken word was a system of transmission used by any anonymous aboriginal persons. As a subject of contemporary study, orality is a main key to the communication concept of ethnic people in cultures without a connection to literacy. Literacy as a later step in communication development of humanity is based on texts as documents. The simple oral paradigm has characteristics that show the difference between orality and literacy. The concept of the transmission of contents in an anonymously transferred memory of persons or artificial formulas keeps the information in a stable form passing from one generation to another. Research on oral history seeks to preserve historical data that usually cannot be found in written forms. It exists mainly in the memory of historical participants. Oral tradition is an expression that characterisizes the simple mouth to mouth communication with its derived specific literary genres such as legends, tales, stories and other 'small' narratives such as rumours, news, and other information. Any non-literal communication is a process where information is exchanged between individuals or groups through a common system of orality or visual features such as symbols, signs, or behaviours. Illiteracy is a global phenomenon in underdeveloped countries. Among developing countries illiteracy and percent without school in 2000 were about half of what they had been in 1970. Among developed countries illiteracy rates decreased from 6 to 1 percent in the 21st century.[20]

The basis for interpersonal communication research is the science of communication, a field that studies interpersonal communication by voice, sign language, writing, gestures, physiology, and body language. In interpersonal communication a message is visually expressed, spoken, or written and transmitted from one person to another. Human thought structures are conjunct with visual, verbal, and literal means as communication tools. A hybrid form between oral communication and literacy is modern online communication. Printing press, broadcasting, and new electronic media are main outlets for information economy of the 21st century. In general we can say that contents of languages primarily transmitted thought interpersonal communication and oral tradition are less stable than contents of languages using literacy or both modes of communication. Birkerts called the 21st century an 'Electronic Millenium' or a 'period of overlap'.[21] In terms of its evolution spoken communication was first limited to sound and vision. Choosing available media of communication is a learning process of the individual person, but also during the evolution of communication of humanity a permanent process of renewal of tools. Verbal performances in oral cultures are coded, or in other words: only people knowing the code can participate in the communication. Until the time writing was established, most kinds of thoughts could only be exchanged by means such as verbalisation and visuality, since there was a lack of documentation of their terminology and categories. In early times humans used signals for communication, a first step towards techniques. People communicated by deciphering the various signals. Aural media correspond to the spoken word (oral communication), but also

<Http://findarticles.com/p/articles/mi_km4452/is_200510/ai_n16262560>
[20] Cf. Report. International Consortium fot the Advancement of Academic Publication. [2.2.2007].
<Http://gsociology.icaap.org /report/socsum.html>
Labor Law Talk Dictionary. [2.2.2007].
<Http://dictionary.laborlawtalk.com/Education>
[21] Birkerts, Sven. "Into the Electronic Millenium." In: The Gutenberg Elegies. The Fate of Reading in an Electronic Age. First published Winchester, MA: Faber and Faber 1994. Open Book Systems. [2.2.2007].
<Http://archives.obs-us.com/obs/english/books/nn/bdbirk.htm>

include music and other kinds of audible signs. The visual media can include the textual media. Visual media are ambiguous and less concrete than oral and literal media. Communication is both the activity of communicating and the activity of conveying information. Traditionally communication is considered a process connecting entities or groups by the distribution of information. The basic data are therefore delivered e.g. in a medium from one to the other group. Most of the contemporary communication is delivered indirectly by media containing the data. The part and importance of pure and direct human to human-communication for a contemporary person is very low compared to the technically transmitted and communicated information delivered by media. Such media supported communication has the advantages that it is fast, contains more information than orally transmitted information, and can reach more receivers even in fare distances. Guillen argued that the global digital differences, as measured by cross-national differences in Internet use, are the result of the economic, regulatory, and sociopolitical characteristics of countries and their evolution over time.[22] When we look at the possibilities of media supported communication, we find also the combination of different types of media. E.g. the combinations of media on the internet present a large variety of information in textual, visual, and acoustic ways.

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[22] Guillen, Mauro F. "Explaining the Global Digital Divide: Economic, Political and Sociological Drivers of Cross-National Internet Use." In: Social Forces. Vol. 84. 2 (2005). Pp. 681-708. Pp. 681-682.

III   Global Marks and Areas of Communications
   – Figuring Out the Cultural Conceptions –

Susanne Günthner used in *Language and Culture - an Analysis of a Chinese-German Conversation* the term *communicative forms*: "Different communicative cultures might have similar communicative genres or activities (such as argumentations), however, these communicative forms might differ in their structural organization or their communicative function. They might be used in different contexts and show culture specific rules concerning their stylistic features and interactive handling. While in one communicative culture, speakers can earn high esteem when they are able to fight for their position and to attack their opponents; in another culture it is important to display one's position as indirectly as possible in order to insure harmony. Communicative genres and communicative activities in general are based on cultural conventions, which provide orientation frameworks, interpretative procedures and sets of expectations, members of a communicative culture relate to and use in order to produce and interpret these communicative activities".[23] Different mind concepts stand behind communication terminology in several languages leading to different communicative styles. In different communication styles of the world regions Europe, Asia, North America, Central America, the Caribbean, South America, Oceania, Africa, Middle East, Pacific, and Australia we can find the specific traditional systems of communication used in these areas and trace back their influences on each other. We will compare the media of global communication and their possibilities. Our interest is a look at the different conditions of the delivery of information within communication and oral traditions. We find certain branches of communication established in a long tradition, e.g. rhetoric. To speak in the terminology and model of Claude Shannon: In most cases the sender/producing entity of communication is known and shares a cultural similarity with the receiver. The receiver is also known at least as a specific audience for which the message is composed. In other words: Both the source of the speech and the audience are known. The authority of the speaker is the main principle in rhetorical theory. The rhetorical communication assumes that the speaker – or writer- also speaks for the audience. In rhetoric communication (*communicatio*) is a trope, by which a speaker assumes that his hearer is a partner in his sentiments, and says for example 'we' instead of 'I' or 'you'. In other words: It is a sensual approach - this communication strategy is based upon emotions and sentiments.

Communication is a wide field concerned with the transfer of information. In communication processes the successful relations between the sender or producing entity and the receiving entity depend on the specific aim of a communication process. The producing entity of information in a communication process can be known or not. In most cases the source is know, but instead an institution's name can function as the source. The information itself, which is composed by the source it comes from, and the medium are the main authorities in communicative actions. E.g. oral tradition is an ethnic communicative style that is limited to the mouth to mouth delivery of information, here the source is the person who transmits the information and functions also as the preserver of the information. Medial communication separates these parts of communication. Oral tradition is characterisized by the fact that the source/the producing entity is unknown in the later process of the delivery of orally transmitted information. Both the pure orally transmitted information and the literary document of former orally transmitted information have no known source in common. In the history of writing and alternatives to written language humans use media to record and

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[23] Günthner, Susanne. Language and Culture. An Analysis of a Chinese-German Conversation. EESE. University Erfurt. [2007].
<Http://www.uni-erfurt.de/eestudies/eese/general_frame.html>

convey thoughts in a process of developing civilizations. The written language itself has different forms in various cultures. A character in an alphabet is an abstract sign of a language, which is not related any longer to any meaning of the form itself. Instead of an original meaning it is an abstract element of the language having a phonologic, morphologic, syntactic, semantic, and pragmatic linguistic dimension. We see that in large parts of the world communication types, e.g. both literal communication and rhetorical guidelines, exist next to other types. On the other hand in some parts of the world no written communication ever existed, e.g. in Africa. Most of the oral societies exist in Australia, the South Pacific, Africa, and the Americas. Since these languages and oral societies reflect the social structure of their communities of speakers, there is a lack of a 'direct' language of intervention and critique for alternative forms of discourse. The majority of the languages in the world are unwritten and many of them are now disappearing. Literate cultures place an emphasis on accuracy and precision; in the oral cultures the weights are reversed. In oral cultures the importance of style and devices that enhance the speaker's influence came up. Influences on communication processes in a contemporary globally communicating world are based on the media that make exchange of information possible. These media are –depending on economic conditions- nearly all over the world available both for communication between institutions and private persons.[24]

We will look at the different local cultural as well at the global influences to see the historical development of communication. The main factor for the use of communication is the language itself. Since there are several groups of languages existing, communication depends on the local language and its transformation into other languages. The following six language families are the largest in terms of number of languages:

Niger-Congo
Austronesian
Trans-New Guinea
Indo-European
Afro-Asiatic
Sino-Tibetan[25]

The main world languages except Chinese come from Europe. In the history of writing the volume of literature permanently grew. The contemporary number of living languages is approximately 6912, while the number of those languages that are nearly extinct is 516. Over 96% of the earth's inhabitants speak a language in the top 10 language families. The languages in the remaining groups are spoken by only 4% of the world population. The Top 10 languages families are Indo-European, Sino-Tibetan, Niger-Congo, Afro-Asiatic, Austronesian, Dravidian, Altaic, Japanese, Austro-Asiatic, and Tai-Kadai.[26]

Europe
- Indo-European Languages
- Caucasian Languages

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[24] Cf. the outlines Winkler made for a theory of cultural continutiy. Winkler, Hartmut. "Discourses, Schemata, Technology, Monuments: Outline for a Theory of Cultural Continuity." In: Configurations. Vol. 10. 1 (2002). Pp. 91-109

[25] Wichmann, Søren. New Approaches to Language and Prehistory from Typology, Genetics, and Quantitative linguistics. MPI-EVA and Leiden University. [2.2.2007].
<Http://email.eva.mpg.de/~wichmann/Lecture1.ppt>

[26] Report Language Families Statistics. Vistaworld. [2.2.2007].
<Http://www.vistawide.com/languages/language_families_statistics1.htm>

- Ural-Altaic Languages
- Altaic Languages
- Uralic Languages

Asia

- Sino-Tibetan Languages

Africa

- Afro-Asiatic (Hamito-Semitic) Languages
- Niger-Congo Languages
- Nilo-Saharan Languages
- Khoisan Languages
- Austroasiatic Languages
- Austronesian (Malayo-Polynesian) Languages
- Elamo-Dravidian Languages
- Tai Languages

America

- Native American Languages

Australia/Pacific

- Australian Aboriginal Languages
- Pama-Nyungan Languages
- Creole Languages, Pidgins, and Trade Languages
- Chinook Jargon
- Hawaiian Creole
- Haitian Creole
- Tok Pisin

Topography of Language Groups according to Continents

Languages are basic messengers of informative material in oral and literal communication and among theme are more intensively used ones – the most common applied communication media next to pictures. This set of preferences in terms of selected languages also concerns media like the internet. The top ten languages on the internet in 2006 were:

- English
- 29.7 %
-
- Chinese
- 13.3 %
-
- Japanese
- 7.9 %
-
- Spanish
- 7.5 %
-
- German

- Portuguese
- 3.1 %
-
- Korean
- 3.1 %
-
- Italian
- 2.7 %
-
- Russian
- 2.2 %
-
- Rest of World Languages

16

- 5.4 %
-
- French
- 4.6 %

- 20.5 %[27]
-

Most cultures today we can consider as hybrid cultures that have different elements of communication from different cultures, media, and techniques. This is a result of cultural communicative exchange. Languages are also means of storage of the knowledge of their cultures. E.g. classical languages are languages of ancient epochs that are no longer in use. But these languages as communication systems preserved knowledge of highly developed cultures that became important for later cultures. Latin and Greek are classical language still today present in many modern languages preserved in loanwords. On the other site old languages developed and had a ´classical stadium´, e.g. the classical Arabic language in opposition to the colloquial spoken Arabic language. For Germanic languages including Old English and English the earliest testimonies in runic inscriptions date back in the time around the 2nd century. Germanic languages have a similar and unique structure. In terms of linguistic phenomena, English was for several hundred years the predominant language in England, which was 'exported' to other countries, and became the world language. *Information Technology* (IT) and its producing industries are producers of computer and communications hardware, software, and services predominantly in English language. One of the great advantages of English is that it is easy to speak on a simple level, though immensely complex in its idiom. The universal language of business communication and computer communication is English. So there is and will be an intercultural *lingua franca* that contains most of the information. Languages that contain high values and adjust their terminology according to the needs of modern technologies etc. are as cultural languages stable and enlarger the number of speakers compared to other languages. The integration of terms from other languages in these languages is used for the increase of their own value. Languages as a part of this information economy are elements in a global exchange of information. Such a 'linguistic economy' is based upon communications, technology, and information. Communication as the exchange or transfer of information by any means is an act or instance of transmitting and keeps the world in the process of major social and economic exchanges. Languages serve as economic elements in a global economic area.

Information economy – seen from a historical viewpoint – depends on several factors:

- Transfer of information by languages as their medium
- Exchange of information by languages as their medium
- Languages as contents of information
- Languages as media of transferring other languages

We can make a classification of languages according to their use:

Economical languages
- These languages as widely used by native speakers and non-native speakers

Cultural languages
- These languages are used for the preservation of cultural heritage
- There economic power is low and reduced to the needs of a social group

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[27] UNO Report 2005. United Nations. [2.2.2007].
<Http://unstats.un.org/unsd/demographic/products/indwm/ww2005/tab4c.htm>

Education languages
- These languages support a high level background in education and communication skills

Certain languages are more productive than others. That means in terms of their reproductive capacity and continuity of use as well as their influence on other languages they are more efficient. Their communication tradition is also an internationally accepted one. Languages as the basic elements of communication in personal and group communication as well as media based communication demonstrate that the specific communication types are only a basic feature for the construction of mixed media types. Highly sophisticated networks of communication use different types of communication. Language development follows economical principles. Languages with a low economical impact seem to be reduced in terms of their valence and number of speakers. Languages with a high economical impact are in general more successful in terms of their continuity and influence on other languages. Languages serve as a tool of transmission of cultural values. Specific linguistic conditions are given, when a language tends to merge with other languages. We have integrating languages that integrate linguistic patterns and the thesaurus of other languages in order to survive. These languages serve as tool for loanwords. We could call these languages dominant languages compared to recessive languages. The selection process of languages as an economical process in the past gives evidence for the thesis that a small group of languages, the European ones, is used for most of the transfer of information in economic processes. When we look at the terminologies used for communication processes, we can see a similar effect. Even if the terminology is stable for a certain time, the meanings change according to the field or cultural context. This instability is high, when cultures are separated and had few connections or other languages. This instability can appear, when social or political changes in a culture or a continuous time happen. Extra-linguistic efforts to understand the development of communication processes in the global area focus on the central importance of money, markets, and the organization of production, technological innovation, and politics. Modern forms of democracy enhance the development of communication in a society.

Contemporary less developed languages for certain purposes 'import' words from other languages, for example in order to survive or they are replaced by more sufficient languages. A natural language is an ordinary language, spoken by a group of individuals as their native tongue. Artificial languages are Esperanto, computer programming languages, or machine languages. Computer programming languages consists of a group of orders to change the appearance of natural language writing. Their aim is not to communicate, but to arrange natural language texts according to the efforts of computer communication. Html, Pascal, C++, and Prolog are examples of computer programming languages. One of the first languages was for computer ´Basic´ developed in the 1980s. Technical media don't employ the code of a common language. Use of information and information management in these media is ruled by technical information languages. One of the first languages for the computer was the early computer language ´Basic´. Nowadays we have languages such as HTML and other languages, and other languages specialized in the use of internet editing. In the 21st century we have languages such as HTML and other languages specialized in the use of internet editing.

- Natural Languages
    Spoken Natural Languages
    Historical Extinct Languages
    Classic Languages

- Artificial Languages

Types of Languages

Cultural contexts of communication are a way to focus on certain communication processes and effects. Boundaries of the communication contexts are fluid: We can see interpersonal and group communication in organizations. Gender communication occurs, when people of different sexes communicate. We can differentiate between mass communication of individuals, groups, and organizations. Communication can be parted in interpersonal communication between humans and intrapersonal communication as thinking process. We can differentiate between natural languages and artificial languages.

Natural Languages

Artificial   Languages

1. Artificial Languages for human communication, e.g. Esperanto
2. Artificial Languages for information transfer
3. Artificial Languages for edition in technical surroundings, e.g. HTLM

With the use of the internet a digital source as information storage became popular. Information transfer is the process of moving messages containing user information from a source to a receiver. Information transfer as the process of moving messages containing information that depend on these general factors:

- Information code
- Media, e.g. Literacy / illiteracy
- Participating entities
- Information system

A professional combination of these elements provides access to knowledge within information organisations.

Types of Information Transfer

- Non Medial Supported Information, e.g. direct speech
- Analogue Information
- Digital Information

- Direct Non-medial Supported Communication
- Media Supported Communication

Medial Communication Types

Different cultures have different communication conditions, methods, and aims. The term `globalisation` represents the idea of a process involving worldwide developments and its network depending on the exchange of communication. This is possible, since mediated communication uses technical advances especially regarding information technology. At the same time of course traditional ´oral´ communication is available as an opposite development

of local areas with one and the same cultural background. Furthermore, due to the effect of globalisation, we cannot claim an exclusive position for a specific local communication system or tradition, e.g. if we figure out that a globally acting company situated its main office in an area with a long cultural homogeneous society where the company is placed keeping its own guidelines in terms of business communication separated from outside views. Global communication is thus communication between groups we can divide into different cultural background from a contemporary or historical perspective. Communication also was influential for political movements. Liberal democracy has become the predominant structure of modern nations in the 20th century. Michael Lane Bruner considers the 'anti-corporate globalization movement' the 'last great social movement' of the 20th century, whose primary goal was to democratize international government organizations by opening up their deliberations to the public.[28] If we speak about the political development and use of language, we can assume that innovations in language communication -generally spoken- do not depended on the language itself, but on the media they were preserved in. The *Universal Declaration of Linguistic Rights* promises a future of coexistence and peace thanks to the recognition of the right that each linguistic community has to shape its own life in its own language in all fields. One of the aims of the writers was to define equitable linguistic rights, but not by subordinating them to the political or administrative status of the territory to which a given linguistic community belongs, nor to criteria such as the degree of codification or the number of speakers; these criteria have not been taken into consideration legally. In the *Preliminaries* is stated:

> *The institutions and non-governmental organizations, signatories to the present Universal Declaration of Linguistic Rights, meeting in Barcelona from 6 to 9 June 1996, Having regard to the 1948 Universal Declaration of Human Rights which, in its preamble, expresses its (faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women (; and which, in its second article, establishes that (everyone is entitled to all the rights and freedoms (regardless of (race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status ;Having regard to the International Covenant on Civil and Political Rights of 16 December 1966 (Article 27), and the International Covenant on Economic, Social and Cultural Rights of the same date which, in their preambles, state that human beings cannot be free unless conditions are created which enable them to enjoy both their civil and political rights and their economic, social and cultural rights.*

> *Considering that invasion, colonisation, occupation and other instances of political, economic or social subordination often involve the direct imposition of a foreign language or, at the very least, distort perceptions of the value of languages and give rise to hierarchical linguistic attitudes which undermine the language loyalty of speakers; and considering that the languages of some peoples which have attained sovereignty are consequently immersed in a process of language substitution as a result of a policy which favours the language of former colonial or imperial powers.*

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[28] Bruner, Michael Lane. "Global Governance and the Critical Public." In: Rhetoric & Public Affairs. Vol. 6. 4 (2003). Pp. 687-708. P. 688

Language communities are currently threatened by a lack of self-government, a limited population or one that is partially or wholly dispersed, a fragile economy, an uncodified language, or a cultural model opposed to the dominant one, which make it impossible for many languages to survive and develop unless the following basic goals are taken into account: In a political perspective, the goal of conceiving a way of organizing linguistic diversity so as to permit the effective participation of language communities in this new growth model.

Article 101. All language communities have equal rights.2. This Declaration considers discrimination against language communities to be inadmissible, whether it be based on their degree of political sovereignty, their situation defined in social, economic or other terms, the extent to which their languages have been codified, updated or modernized, or on any other criterion.3. All necessary steps must be taken in order to implement this principle of equality and to render it effective.

Section IV Communications media and new technologies
Article 35All language communities have the right to decide the extent to which their language is be present in the communications media in their territory, whether local and traditional media, those with a wider scope, or those using more advanced technology, regardless of the method of dissemination or transmission employed.[29]

The main question for our approach towards the examination of material of communication is the question regarding the main 'pathways' of communications that determinate our contemporary post-postmodern worldview. Therefore, we must be aware of our contemporary worldview with main access to mass communication media and global instant information transfers worldwide, but also with an access to the world determined by mass media with constructed performances next to local networks and interpersonal speech situations. This 'post-postmodern perspective' of communication can also be characterized by a multiple access towards information within the same variety of opportunities to react for the receiver.[30] These applications within oral, literal, and medial structures dominate the area of possibilities to act for the post-postmodern communicating entity. This standpoint of a managing mediating individual person within a communicative network determinates our access and possibilities of participation within a virtually unlimited communication process we can share or not. For example, the decision between 'Yes' or 'No' for a certain question is as long irrelevant as it is not a communicable message within the appropriate communication network. This `post-postmodern perspective` can also characterized by a media world of media issues and personalities, that only take part in the world by the predominant reduplication of their images within the media, e.g. politicians, artists, and decision makers dealing with the media in order to get access to the receivers. The post-postmodern condition is highly determined by a historical heritage of established means and media, which cannot

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[29] Universal Declaration of Linguistic Rights. [1.7.2007].
<Http://www.linguistic-declaration.org/versions/angles.pdf>
[30] See the discussion of postmeodern and post-postmodern thinking at:
Campa, Riccardo. "Postmodernism is Old, Let Us Go Further." Institute for Ethics and Emerging Technologies. [8.2.2007].
<Http://ieet.org/index.php/IEET/more/campa20051126/>

be eliminated, when a communication process shall be explained. Thus, we cannot speak about this state as an innovative state; it is a conservative situation where the latest technical and economical developments are used. Also the use of the communication tools *per se* in this time is a phenomenon, which characterizes a social situation, where the direct practice of acting is no longer related to a direct speech situation between the sending source and receiver. For example the production of computer devices in Far Asia is neither directly related to a specific local traditional culture, nor a tool for the local market, but for international trade. The knowledge of the construction of these devices is transmitted and applied at this place, but has lost the direct connection to its roots. Generally spoken, the knowledge-transfer is bound to a tradition of tools with a certain origin of this knowledge, but can also reach broader areas. In terms of languages we can have a similar situation, when taking the example of two non-native speakers communicating in English. 'Communication' is a topic of national constitutions that entered mainly in 21st-century constitutions as a civil right *expressis verbis*. Previous constitutions use freedom of expression and similar phrases. Transnational organizations fostering communication are also a 20th and 21st-century phenomenon.

IV Global Rhetoric and Communications

– An Outlook from Postmodernity –

Global communication has already become a standard phrase in 21st-century vocabulary. For example in 1999 Sheri Rosen in *The More Things Change… - History of Communication* wrote about a 'conspicuous crisis in global communication arising in the wake of the information explosion': "Consistently perpetuating routines, pursuing mosaics of incidental subtasks, and taking it for granted that theory and practice were aligned as well as they needed to be, has allowed the disciplines based on language to drift ever deeper into a unacknowledged crisis, wherein neither theory nor practice seems adequate to a very conspicuous crisis in global communication arising in the wake of the information explosion."[31] Vatikiotis in *Communication Theory and Alternative Media* stated: "Moreover, this perspective of community communication, which goes beyond a linear conceptualization of the communication process as it has been constituted along with the central role of media in mass communication, evaluates the social aspects of the communication process in terms of the context, the 'community', in which 'experience' is communicated, and collectivised. Therefore, the communication process is not conceptualized here exclusively along the lines of transmission and reception, but also within a specific social setting, in relation to its own structure – the structures of relevance (both in community and individual level), and the interplay between mediated and non-mediated forms of communication."[32]

Innes described the change of communication in the 20th century as follows: "Part of the stimulus has been the transformations in human communications in the late twentieth-century world which have highlighted the subjectivity of print culture and modern, western understandings of literacy. The emergence of new technologies has meant that we can no longer see the printed page as a fixed endpoint towards which previous developments in communications have been relentlessly heading. Rather than projecting our contemporary definition of literacy backwards, written practices need to be placed in their contemporary social and cultural contexts.'"[33] Assets of this century and new technical possibilities in communication technology in the 21st century have built a global community where a user of media has immediately access to new information. Computers are capable to produce and reproduce documents. These modern media provide us with information, which exists next to a 'collective memory' and a set of ideas derived from cultural traditions. Such a cultural 'collective memory' is based on a collective social codex of cultural assets. At the end of the post-postmodern perspective we stand in front of several phenomena that can only be described within the terms of communication itself and abstract forms and their negations.

1. Antithetic positions
   Globalization vs. national identity
   Mass media and individual communication

2. Synthetic vs. analytic approaches for communication transfers

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[31] Rosen, Sheri. "The More Things Change… - History of Communication". In: Communication World. Feb-March, 1999. Find Articles. [1.7.2007].
<Http://findarticles.com/p/articles/mi_m4422/is_3_16/ai_54116095>
[32] Vatikiotis, Pantelis. Communication Theory and Alternative Media. University of Westminster. [1.7.2007].
 <Http://www.wmin.ac.uk/mad/pdf/Vatikiotis.pdf>
[33] Innes, Matthew. "Memory, Orality and Literacy in an Early Medieval Society - 9th-Century Carolingian Society, St. Gallen Abbey, Monk Notker". In: Past & Present, Feb, 1998. Find Articles. [1.7.2007].
<Http://findarticles.com/p/articles/mi_m2279/is_n158/ai_20466709>

3. Determination by structures vs. freedom and individual decisions

4. Dogmatism vs. egalitarian thinking

Post-Postmodern Conditions of Communication

Kelber defined in *Western Culture as Communications History* rhetoric as a unified theory of communication, cognition and action: "The theoretical preoccupation with rhetoric in Western culture commenced in the Hellenistic age, roughly from the fourth and third century BCE to the second century CE. It was precisely the period where Greco-Roman culture engaged in an extraordinary flurry of literary activity. Not until the 16th century, spurred on by typographic technology, would the West again produce written compositions with such intensity and of such quantity. The point is that the flourishing medium of chirography, far from marginalizing orality, in fact reinforced theoretical reflection on it, shaping rhetoric into a unified theory of communication, cognition and action."[34] Media communication is based upon a system of technologies for the transmission of information. Text-based media (books etc.) serve for the storage and delivery of written words. In the 21st century communication serving as a kind of information process is mainly based upon literacy and media. But communication as a verbal or written message is divided into different medial forms containing also visual elements. Deguchi writes in *Linguapolitical Issues in Global Civil Society's Networking*:

> *Communication even through internet is conducted by languages. Different language requires different people. The author defines that linguapolitics is discipline to researchpolitical effects before and after choosing one or plural "languages" in a situation that plural languages should be available. The changes delivered by the global associational revolution seem certain to transformtransnational networking.*[35]

Communicative competence involves the ability to communicate in accordance with a fundamental system of rules within a culture or system. We learn basic communication skills by observing other people and modelling our behaviours based on what we realize or through education. Humans acquire languages. Each culture's social behavior codex expresses not just a movement, but an attitude and intention of the persons living in this society. Communicative development has always involved interference between two poles of its existence within collective groups and the individual behaviour of persons as smallest entities in them.[36]

Globalization as an increasing process culminates in a higher level of exchange of common principles or ideas from diverse societies. Evidently the different media types in the 21st century influence the fastness and availability of exchanged information the communicator can use. Communication serves for the transfer of information such as thoughts and messages. The basic forms of communication are signs and sounds. The reduction of communication to

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[34] Kelber, Werner H. Western Culture as Communications History. Rice University. [1.7.2007].
<Http://www.rice.edu/projects/code/presentat/kelberpres.html>
[35] Deguchi, Masayuki. "Linguapolitical" Issues in Global Civil Society's Networking. ISTR. [2.2.2007].
<Http://www.istr.org/abstracts/abstract/Deguchi.pdf>
[36] Cf. Scollon, Ron; Scollon, Suzanne. "Somatic Communication. How Useful is Orality For the Characterization of Speech Events and Cultures? " In: Aspects of Oral Communication. Ed. by Uta M. Quasthoff. Berlin; New York: De Gruyter 1995. Pp. 19-19
Cf. Kappas, Arvid; Hes, Ursula. "Nonverbal Aspects of Oral Communication." In: Aspects of Oral Communication. Ed. by Uta M. Quasthoff. Berlin; New York: De Gruyter 1995. Pp. 169-180

writing was a fundamental step in the evolution of human society serving as a recording tool instead of a 'collective memory' of a specific society. Oral tradition is the process whereby specific knowledge, often religious or spiritual, is passed from one generation to another generation. This process is most evident in oral or non literate societies. The key medium here is speech.

Oral Communication / Oral Genres

Epic Literature / Orality	Lyric Literature / Orality	Dramatic Literature
Epos	Song	Narratives / Plays

Oral Communication Types

Empirical studies regarding an oral history for cultures with a predominant orality are made at scientific institutes.[37] Proverbs are a representative offspring of oral tradition. In oral cultures proverbs can posses the function of legal and social codes. Traditional places of social oral communication like markets, shows, and local meetings are parts of the ethnic communication tradition. Even the language spoken in cinema and television is a medium of modern orality, since this is an audio-visual non-literary medium based on people's acting and speaking. Until the last quarter of the 20th century literature mainly was stored in libraries. The introduction of new communicative media presented opportunities for new kinds of communications and changing social relations. Literacy developed within specific historical circumstances in response to particular needs, opportunities, dynamics, and potential media.[38] The *Preamble* of the *Manifesto* of the *Foundation for Endangered Languages* emphasized a dominance of *Westernization and global communications grow* compared to *small and traditional communities*:

> *Some of the forces which make for language loss are clear: the impacts of urbanization, Westernization and global communications grow daily, all serving to diminish the self-sufficiency and self-confidence of small and traditional communities. Discriminatory policies, and population movments also take their toll of languages.*

> *This mass extinction of languages may not appear immediately life-threatening. Some will feel that a reduction in numbers of languages will ease communication, and perhaps help build nations, even global solidarity. But it has been well pointed out that the success of humanity in colonizing the planet has been due to our ability to develop cultures suited for survival in a variety of environments. These cultures have everywhere been transmitted by languages, in oral traditions and latterly in written literatures. So when language transmission itself breaks down, especially before the advent of*

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[37] Structural Analysis of Oral Tradition. Ed. by Pierre Maranda. Philadelphia, Pa.: University Press 1971. Pp. 74-80

[38] Adler, Nancy J. " Cross-Cultural Management Research: The Ostrich and the Trend." In: Academy of Management Review. 8 (1983). Pp. 226-232.
Adler, Nancy. J.; Graham, John L. " Cross-Cultural Interaction: The International Comparison Fallacy?" In: Journal of International Business Studies. 20. No. 3 (1989). Pp. 515-537.
Mody, Bella; Gudykunst, William B. (eds.): Handbook of International and Intercultural Communication. Newbury Park, CA: Sage 1989. Pp. 31-37

literacy in a culture, there is always a large loss of inherited knowledge.[39]

Since World War II we can use the term 'internationalization' for the 20th century. Industrialization with urbanization, secularity, social mobility, bureaucratization, and pluralism is a characteristic feature of the world of the 20th century. The development of mass media in the 20th and 21st century has played a major role for changing social, economic, political, and educational institutions. Since the end of the 20th century we have a multi-media culture that gives us the choice to choose from different media types in order to communicate. Also the direct communication in these times represented the social system of an area that was reduced to a certain time and cultural area. With the increasing number of media and exchange of information their intercultural level also increased. The ´medial turn´ brought the tendency that information is not distributed directly, but by media. The construct of a second identity on the internet is another new effect of typical 21st century-communication. The ´Information Age´ is based on a variety of media for communication. Since modern time communication includes all methods of disseminating information, knowledge, thought, and beliefs publicised in diverse media types such as the modern mass media newspapers, cinema, and television. In some countries 'freedom of speech' is not covered by the national constitution, state corporations or the organs of legislative execution can serve as the responsible institution. 'Freedom of speech or expression' is a relatively new aspect of communication history coined by Anglophone Western countries.[40] In any case we have here interplay between of four elements:

1. Government and the legislative institutions   Controlling Instances
2. Institutions serving national mass communication needs   Controlling Instances
3. State of Privately owned institutions offering mass media services   Producing Industry
    to the audience
4. The audience   Consumers

Parties in the Mass Media Communication Process

Globalization is identical with a number of trends in the period. An increase in international flow of capital, foreign direct investments, fast data flow, technologies like the Internet, communication satellite, and telephone characterize this time. This changing global and translational environment is multicultural. When globally available, such globalized communication produces new effects in cultural networks beyond national boundaries. Globalisation is a process of communication by media that makes information of regional areas worldwide available. The communicative situation in the 21st century has a definition based upon the following opposed criteria:

High volume of data exchange by media   vs.   Low interpersonal data exchange

The *World Communication Association* (*WCA*) is an example for a global communication network community. The *World Communication Association* (*WCA*) gives the following self-description: "WCA members are convinced that to maintain peace throughout the world there

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[39] Preamble. Manifesto. Foundation for Endangered Languages. [1.7.2007].
<Http://www.ogmios.org/manifesto.htm>
See also: Haase, Fee-Alexandra. "Waves in The Communication Flow". The Interplay of Constitution, Legislative, and Governmental Institutions in Mass Media". International Case Studies in Institutionalized Communication Control Regarding Mass Media. In: Nomadas. Revista Critica de Ciencias Sociales y Juridicas. 16.2. (2007). Universidad Complutense de Madrid. Spain. E-Theoria Editions. University Complutense Madrid (Spain). Critical Project of Social Science Research Group of University Complutense Madrid. [1.7.2007].
<http://www.ucm.es/info/nomadas/16/feehaase.pdf>

must be a mutual understanding among people of the world that grows for individual and group interaction. WCA believes that one effective way to begin this worldwide exchange is by establishing individual and scholarly contacts among people and across all national and cultural boundaries. WCA is dedicated to the improvement of communication worldwide by linking those people who hold common professional and personal interests. What better way is there for persons dedicated to the improvement of communication than through membership in an association that emphasizes and personifies common interests among all people and across all national and cultural boundaries? In a world wide communication association, with international and intercultural emphasis, you, too, can make a world of difference!"[41] With the increasing importance of computer-mediated communication in the media environment as a whole, the field of media research returns to basic questions concerning the similarities and differences between entities such as 'mass' and 'interpersonal', 'mediated' and 'non-mediated' in terms of communication. New information and management technologies for public administration in the 21st century are used. Decentralization processes result from the systematic availability of new information and management technologies. The use of new technologies favours the task of governance for a society. On the one hand in the 21st century the borders between cultures are clearly visible. On the other hand the use of global technical media makes an intercultural exchange of information across these borders possible. The use of such media was and is a guaranty for the continuity and the extension of a language both for documentation of the past and continuity in future time. The recent development of cultures is signified by the exchange of information and a high independence from the source of information. Complex social, economic, and cultural structures of 21st-century civilizations use certain frameworks to resemble entities that consist in a virtual economic surrounding. Computers, communication satellites, and digitization are supporting media used in the 21st century. Technology is a main element of 21st century. Information is infinite and moving. Communication in 21st century-definitions is an act or instance of transmitting information communicated in a verbal or written message. But it is also the process by which information is exchanged between individuals through a common system of symbols, signs, or behaviour. The term also stands for the exchange of information as personal rapport. The plural communications means a system for communicating. As a technique for expressing ideas effectively in speech it is related to the rhetorical system.[42] We will now look for the definitions of communication in specific cultural and historical contexts.

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[41] World Communication Association. [1.7.2007].
<Http://facstaff.uww.edu/wca/>
[42] See for example: Merriam-Webster Online Dictionary. Merriam-Webster, Incorporated. [2.2.2007].
<Http://www.m-w.com/dictionary/communication>

1.   Diachronic European Perspectives on Communications

1.1.   The Perspective of Ancient Greece on Communications

As origins of European culture we can consider ancient cultures in several countries. Christianity and later philosophies and sciences developed in a process of secularization and rationalism in Europe were other cultural assets. A permanent exchange between Germanic, Slavic, and Celtic cultures in the Northern and Southern cultures was efficient for a melting process of European culture, which was fully established in the 18th century. European culture is not homogeneous; local traditions stand next to common European heritage. In terms of its languages Europe developed national languages within a steady process of linguistic exchange in this area. The use of language began independently in a number of places in Europe. Linguistically European languages are considered similarly structured compared to other languages. The Indo-European language family is the language family, which includes most languages located in Europe. The Indo-European language family has more than 400 contemporary languages. In different parts of the world 1.400.000.000 mother-tongue speakers of English exist at the beginning of the 21st century.[43] Languages of the same branch like the European ones are sister languages that diverged during centuries. The Indo-European languages comprise a family of several hundred related languages and dialects. The Indo-European family is next to Chinese the most used family of languages and the family with the largest number of speakers. Its languages include English, Spanish, Portuguese, French, Italian, Russian, Greek, Hindi, Bengali, and the classical languages Latin, Sanskrit, and Persian. The Uralic family is also found in Europe including Hungarian, Finnish, and in Siberia Mordvin languages.[44] The Caucasian family is spoken around the Caucas Mountains between the Black Sea and the Caspian Sea. Georgian and Chechen are the main languages of the Caucasian family.[45] In the East of the area of the Indo-European language are the Altaic languages.[46] There are about 60 languages in the Altaic family with about 250 million speakers including Turkish and Mongolian in the West and Korean and Japanese in the East.[47] European languages were languages of colonisation in other continents of the world. In Europe and America mother-tongue speakers of Spanish, French, and Portuguese live. In Europe and Asia mother-tongue speakers of Russian live. In Europe 1.00.000.000 mother-tongue speakers use the German language. Many Indo-European languages became world languages spoken also in other parts of the world. Within theses languages communication concept are transferred out of Europe to other continents.

European cultural history can be divided into époques with a continuity of the terminology for communication. In literary media this terminology is already developed in Roman time; in later époques the 'cultural memory' preserved these functions in written media. In the media of literacy, books, the terminology circles around several cultural concepts such as politics,

[43] Justus, Carol F. The Indo-European Language Family. A. Richard Diebold Center for Indo-European Language and Culture. Indo-European Document Center. Linguistics Research Center. University of Texas at Austin. [6.6.2007].
<Http://www.utexas.edu/cola/centers/lrc/iedocctr/ie-lg/ie-lg.html>
[44] Boeree, C. George. The Language Families of the World. Shippensburg University. [2.2.2007].
<Http://www.ship.edu/~cgboeree/languagefamilies.html>
[45] Boeree, C. George. The Language Families of the World. Shippensburg University. [2.2.2007].
<Http://www.ship.edu/~cgboeree/languagefamilies.html>
[46] Boeree, C. George. The Language Families of the World. Shippensburg University. [2.2.2007].
<Http://www.ship.edu/~cgboeree/languagefamilies.html>
[47] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/>

religion, and communication itself. All languages change with time. Greek is -next to Chinese- the oldest language in the world still used in the 21st century. The ancient Greek language was efficient in ancient time from 2000 B.C.E. until the 1st century C.E. in wide variety of places where it was spoken in the Greek mainland, the islands, and the Mediterranean region. In Greece communication developed on the mainland and in separated local areas, islands, and was used in different political systems such as monarchy, tyranny, oligarchy, and democracy. The Greek language is an example for societies separated by mountains and islands, later isolated by *poleis* the Greek language was used in a wide area. Kierstead wrote regarding the foundations of the Greek polis that it was "a complex hierarchical society built around the notion of citizenship. It was made up of hundreds or even thousands of independent peasant households, which neither paid impersonal dues to a centralized government, nor depended on the state for the means of life.... The equation of the polis with the whole citizen body, even if governmental functions were often reserved to a smaller group, marks it off from other ancient states. All citizens had a share in the polis, which in its most developed form was based economically on the institution of chattel slavery. If the citizens became subjects, their community ceased to be a polis."[48] Writing was a key of Greek education in the city-states. Oral communication was also related to social purposes. The most common form of government in the Greek city-states was oligarchy, 'ruling by a few.' The reforms of Solon in Athens left an oligarchy of nobles in charge of the state granting also power to an elected democratic assembly. In the 6th century democracy, 'ruling by the demos' ('people'), allowed free male citizens to rule the city-states. Public speech was the most important feature of a man who started a career in any public field. The assembly, the law courts, the agora, and the theatre served as places for public speech. The Athenians had in order to create and maintain a democratic form of government and instituted court reform a need for teachers of rhetoric. Governmental decisions before democracy had been based upon a clan or tribal system. Kleisthenes created a system in which power resided in the people as a whole. In 775 B.C.E. Greeks developed a phonetic alphabet written from left to right. About 400 B.C.E. the Greek alphabet was completely developed. The Byzantine, the Roman, and later some of the Russian alphabet derived from the Greek one. Greek writers employed a writing stylus made of metal, bones, or ivory. The first examples of handwriting originated in Greece and later melted in Egypt with the art of writing on papyrus.

About 2000 B.C.E. the first Indo-European Greek tribes, the Achaeans, entered Greece. Greek contact with the Caucasus region dates from the colonizing period between the 8th and the 6th centuries B.C.E. The *polis* (city-state) was the Greek political unit. When commerce grew in the 8th and 7th centuries B.C.E., a trading center developed below the acropolis of Athens. *Poleis* were built in Athens and Sparta. The Greeks considered their language and skilled speaking as a social skill also in terms of contacts to other countries. So the communication between the Greeks and people from other countries, so-called barbarians, had to use their language. In Greece writing was used for communication, educational purposes, and recording information such as scientific discoveries, philosophical thinking, governmental edicts and laws, literary works, and historical writings.

The Greek *polis* had an indirect system for conditions of communication. We can describe them within the system of rhetoric. We will see how communication is implemented into the system of rhetoric. Rhetoric was the most important tool for public communication and politics. When we compare to Rome, here neither a written code of laws existed nor was the law centralized, but depended on the community of the polis. Orality was of hightest demand. Greek philosophers systematically explored the tools and means of the production of

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[48] Kierstead, Ray. Foundations of the Greek Polis: Political Culture 700-500. Reed College. [1.7.2007]. <Http://academic.reed.edu/humanities/110tech/polisfoundations.html>

meanings in their language in the field of rhetoric. In educational institutions the subjects of education were language and grammar, rhetoric, geography, mathematics, philosophy, and music. Poetry existed almost exclusively in chanted form or as song. Poetry and rhetoric are since ancient times connected. Rhetoric gives the structure and form of poetry.[49] The discipline of rhetoric was created before the founding of democracy. Ancient Greece had an oral society; as its heritage the Homeric epic literature survived. The genre epos is one literary genre that is a combination of orally transmitted poetry and rhetoric by a rhapsode. In the literal forms survived we still can read details about the rhapsodes telling the stories. In ancient Greek culture the rhapsode was the person who transferred mythic stories from one area to another. Pseudo-Homer is the first person considered to have transferred poems this way in his poem *Odyssey*. First orally delivered and later written works of Greek literature are Pseudo-Homer's *Iliad* and *Odyssey*. In other words: These poems can be considered the first literary documents in oral tradition in this classic culture. In the *Iliad* the heroes deliver speeches. An important feature of oral traditions is their close link with music.[50] In later literature in the genre tragedy uses speeches in dialogues on stage. The first documents regarding rhetoric in Europe were written in Greek language. In the Greek myth the daughters of Mnemosyne called the muses, which are Clio, Melpomene, Thalia, Euterpe, Terpsichore, Eratho, Caliope, Urania, and Polihymnia, each of them representing one art. Western cultures, influenced by classical Greek and Roman traditions, developed using oratory in politics, religion, and legal affairs. In the *New Testament* the verb *semaino* is used with the definition 'to give a sign, to signify, indicate to make known' (John 3, Acts 2, Revelation 1). For the verb 'to communicate' the terms *koinoô* and *koinopoieô* next to deriverates existed, to announce is *angellô*, the noun for 'to communicate with someone' is *homilia* and the related verb *homileô*. The Greek noun *homilia* as 'conversation' has its equivalent in the Latin *sermo*. *Homileô* is a deriverate from *homilos* ('to be in company with'). *Homileô* has also the meanings 'to associate with', 'to stay with', and 'to converse with', 'talk about with one'. Communication in the sense of what is announced is in ancient Greek *angelia*. The word *homily* is derived from the Greek word *homilia*, which means to have a communion with a person or in a spiritual connection with god(s). In this sense *homilia* is used in several places in the *Bible* (I *Cor.*, xv, 33. *Luke*, xxiv, 14, *Acts*, xxiv, 26). *Homilia* in the post-*New Testament* period became a technical term for the 'sermon' spoken at church gatherings for religious discussion, interaction, and conversation. Society as united communication of the highest friendship and values is *koinônia*. The term *koinônia* was also used for longing for communion with the divine in Hellenistic religious thought and Christianity. Rhetoric is the anglicized term used for the Greek word for public speaking. This Greek term refers primarily to oral verbalization. It is derived from the Greek term *rhema* for a word or saying. The formal study of rhetoric began in Greece in the 5th century B.C.E. with the proferssions of the logographs and sophists. There were no lawyers in Athens, but people accused could hire a citizen, the logograph, to write a speech for them. The so-called logographs wrote speeches for citizens that had to defend themselves in court for a fee. The need for skilled speakers fostered the growth of rhetorically skilled persons. The basic elements of communication by rhetoric were the rhetor, the speech, and the audience. The audience consisted in Greece of citizens in a polis. The step from orality to literacy can be found in different cultures.[51] Rhetorical skills were necessary in the law courts in Greek, Hellenistic, and Roman times.

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[49] Cf. Web, Ruth. Poetry and Rhetoric. In: Kenndy, George A. Comparative Rhetoric. A Historical and Cross-cultural Introduction. New York and Oxford: University Press 1998. Pp. 339-370.

[50] Clark, Donald Lemen. Rhetoric in Greco-Roman Education. Morningside Heights, NY: Columbia University 1957. Pp. 28-31.

[51] Cf. Poster, Carol. "Being and Becoming: Rhetorical Ontology in Early Greek Thought." In: Philosophy and Rhetoric. 29.1 (1996). Pp. 1-14.

Rhetoric included training for accusations and in order to defend, since no lawyers could represent the accused persons in ancient Athens.

The first teachers of rhetoric known as sophists were skilled in rhetoric. The sophistic movement flourished in the new democratic society. Sophists expanded their expertise from teaching argumentation to making rhetoric the basis for education in all fields. In a common definition rhetoric is the art or study of effective and persuasive use of languages. Also a treatise or book discussing this art is called rhetoric. For the practical skills of using language effectively and persuasively this expression is also used. A style of speaking or writing especially regarding a particular subject is also a feature of rhetoric.[52] Rhetoric as a cultural feature is the theory and application of Greek oral and literary tradition later on also further developed in Europe and other regions. Famous orators in Greece were Lysias, Isocrates, Demosthenes, and Aischines. Speeches of Demosthenes were also subject to public criticism.[53] Dinarchus´ speech *Against Demosthenes* starts with the words:

> *This popular leader of yours, Athenians, who has imposed on himself a sentence of death should he be proved to have taken even the smallest sum from Harpalus, has been clearly convicted of taking bribes from those very men whom he formerly professed to oppose. Much has already been said by Stratocles and most of the charges have now been made.*[54]

Koine (Greek: 'common') is a general expression for a common language used by speakers of different languages. Koine was a dialect of ancient Greek that was the *lingua franca* of the empire of Alexander the Great. Koine was widely spoken throughout the eastern Mediterranean area in Roman times. Anastassov in *The Language Communication of United Europe* stated: "The use of a 'common means of communication' is often based, that is true, on political factors. But, even if there is an initial political reason for the language dominance it often, within time, loses it, and starts functioning as the symbol of the socio-cultural integrity of a certain society, for example: 'Athenian political dominance lasted less than a century, but the prestige of Athenian literature and of Athenian speech remained, and from it developed the 'koine'. This word means 'shared, common, popular', and was indeed the common language of a large area for something like a thousand years.'"[55] Rhetoric and sophistry were taught in all Greek cities during Hellenism and in Near East. In the Hellenistic time one center for the intercultural exchange was Alexandria in Egypt.[56] The liberal arts were a form of education for free citizens, where they learned how to be good judges, to how make good laws, and how to exercise leadership. Aspasia and Isocrates founded schools next to Plato´s school. The so-called *Ten Attic Orators* listed by Alexandrine critics were Antiphon, Andocides, Lysias, Isocrates, Isaeus, Aeschines, Demosthenes, Lycurgus, Hyperides, and

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[52] The American Heritage Dictionary of the English Language. Forth Edition. Bartleby. [2.2.2007]. <Http://www.bartleby.com/61/80/R0218000.html>

[53] Hansen, M. H. "Two Notes on Demosthenes' Symbouleutic Speeches." In: Classica et Mediaevalia. 35 (1984). Pp. 57-70.

[54] Dinarchus. Against Demosthenes. Tufts University. [2.2.2007]. <Http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Din.+1+1.>

[55] Anastassov, Vassil Hristov. Europe. The Language Communication of United Europe. University of Tartu. [1.7.2007]. <Http://www.ceeisaconf.ut.ee/orb.aw/class=file/action=preview/id=166430/anastasov.doc>

[56] Cf. Enos, Richard Leo. "Notions, Presumptions, and Presuppositions in Hellenic Discourse. Rhetorical Theory as Philological Evidence." In: Philosophy and Rhetoric. 14 (1981). Pp. 173-184.
Beck, F. A. "Literary Competitions in Ancient Greece and Rome." In: Classicum. X (1984). Pp. 43-44.

Dinarchus. The term 'rhetorical situation' is the key term to all the factors for speech.[57] Alexandria was a capital of ancient scholarship for all kinds of knowledge. Here homiletic rhetoric developed, when Christianity spread. Plutarch's book *Lives of the Ten Orators* is a documentation regarding the lives of Greek orators and so a basic work for historical research:

1. Antiphon   2. Andocides   3. Lysias   4. Isocrates
5. Isaeus   6. Aeschines   7. Lycurgus 8. Demosthenes
9. Hyperides   10. Dinarchus

Antiphon was the first of these so-called *Ten Attic Orators* who invented a system combining theory and practice of rhetoric. For Isocrates the art of rhetoric was a philosophy with a practical purpose. Aspasia of Miletus was one of the few free and educated women of 5th-century B.C.E. Greece. Aspasia left no writings and is known from secondary sources that refer to her as a rhetorician and philosopher courted by Pericles and consulted by Socrates. Many sources refer to Aspasia as the composer of Pericles' speeches. Her participation in the public life of Athens is extraordinary. Pericles is said to be taught by the female rhetor Aspasia influencing Pericles' speeches and the works of Socrates, Plato, and Xenophon. Socrates and his scholars Plato and Xenophon are sources for a documentation of Aspasia. The Platonic dialogue *Menexenos* contains a speech of Aspasia.[58] Women in ancient Greek culture took not often part in the education and arts.[59] One of Aspasia's speeches is told by one of the scholars of Socrates, Menexenos, who was like Demosthenes a scholar of Aspasia.[60] Her school was at the agora among others like the Platonic academy. We must consider that there was a high competition between different schools of thought in Greece and each of them defended its standpoint in their teachings. And anyway, both groups contributed to public discourse and intellectual communication. Socrates and his scholars were interested in this work which has survived in a literary document in the dialogue *Sophistes*.

The establishment of democratic institutions in Athens in 510 B.C.E. opened to all citizens the possibility of public service. The sophists were the first group who cared about the terminology and methods of this art.[61] This ancient art flourished in the fourth century B.C.E. The recorded history of rhetoric and composition begins with two early Sicilian sophists, Corax and Tisias. The topic ascribed to one of these persons, Corax of Syracuse, is the invention. Tisias is assumed to be the inventor for the development and later expansion of a specific formal pattern. Corax and Tisias made an unknown judicial rhetorical system based on a disputation between an accuser and the accused. Corax composed the first handbook on the art of rhetoric and is also said to have observed that the timing (*kairos*) of an argument and its adequate position within the circumstances, its appropriateness (*to propon*), are

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[57] Bitzer, Lloyd F. "The Rhetorical Situation." In: Philosophy and Rhetoric. 1 (1968). Pp. 1-14.
[58] Cf. Haase, Fee-Alexandra. "Aspasia - Historische Persönlichkeit und fictio personae. Zur Kritik an den schriftlichen und bildlichen Formen der Überlieferung einer Wissenschaft zwischen der antiken Überlieferung in Platons Dialog Menexenos und Raphaels Fresko Schule von Athen in Quellen bis zur Moderne." In: Philologie im Netz. 19. (Jan. 2002). Pp. 43-54. [2.2.2007].
<Http://web.fu-berlin.de/phin/phin19/p19t2.htm>
[59] Cf. McClure, Laura. "Women as Speakers in Athenian Drama." In: McClure, Laura. Spoken Like a Women. Speech and Gender in Athenian Drama. Princeton: University Press 1999. Pp. 24-28
[60] Cf. Glenn, Cheryl. "Sex, Lies, and Manuscript: Refiguring Aspasia in the History of Rhetoric." In: College Composition and Communication. 45.2 (1994). Pp. 180-99.
Cf. Jarratt, Susan C. "Aspasia: Rhetoric, Gender, and Colonial Ideology." In: Reclaiming Rhetorica: Women in the Rhetorical Tradition. Ed. by Andrea A. Lunsford. Pittsburgh: University Pittsburgh Press 1995. Pp. 9-24.
[61] Cf. for terms of sophistical rhetoric:
Poulakos, John. Sophistical Rhetoric in Classical Greece. University of South Carolina: University Press 1995. Pp. 53-73

crucial.[62] *Kairos* is a word with layers of meaning, most usually; it is defined in terms of its classical Greek courtroom nuances. The word has roots in both weaving and archery. *Kairos* was one of two Greek terms often used to mean ´time´ and the other, ´chronos´, had a distinctly quantitative meaning. *Kairos* was a more qualitative term as per the earlier reference to archery and/or weaving. It maintained an element of ethical balance. The term *kairos* was important for the success of a speech.[63]

The sophists of this rhetorical culture developed different styles of speech. Epideictic speech is used to praise a person, comparison, and description. *Declamatione*s were practical exercises in speech, *suasoria* were exercise in deliberative oratory, and *controversia* exercises in judicial oratory.[64] These Hellenistic techniques were later also applied for the treatment of Latin texts. Latin grammar adopted Greek categories and terminology. To the Greeks oratory was among the noblest of arts and later for the Romans it was an art of a free man. The orator was looked upon with high esteem and was considered a citizen of unusual ability and influence.[65] The sophists hold the position that only probable knowledge was available to human beings and questions regarding 'thruth' cannot be answered. The sophist Gorgias as described in Plato's dialogue is said to have brought rhetoric to Athens where with the rise of democracy every citizen became a potential politician. Instruction to educate men for public life was generally demanded. Sophists became the professional educators for public affairs. Gorgias' writing *On the Non-Existence* proved that nothing exists and that if anything existed it would be incognizable and even if was cognizable it would be still incommunicable to others. In other words: Gorgias argued that nothing really exists, and in case that if anything would exist it could not be known, and that if knowledge was available, it could not be communicated. Both Protagoras and Gorgias rejected the idea of an absolute 'truth'. Greek sophists questioned the possibility of reliable and objective knowledge. Gorgias said that an opinion is the only statement possible. Plato lets Gorgias in his dialogue *Gorgias* say that the power of speech (*logos*) over the constitution of the soul can be compared with the effect of drugs on the body.[66] Since for a political career the skill of speaking and debating were important, the art of rhetoric became the most useful aid to demonstrate participation in public life. The roots of the sophistic schools of communication can be traced back to Isocrates. For Isocrates rhetoric was the art of discourse. Isocrates´ primary interest was to train talented men to become ethical and effective speakers. The sophists charged fees for their services. The movement of the sophists was not an organized school of philosophy, but their representatives traveled around from one polis to another and even in the Mediterranean area. The teaching of the sophists emphasized style and effects.[67]

The work of famous rhetoricians was essential and used as paradigm for teaching the subject. Ancient Greek rhetoric was as a form of communication exclusively designed for educated Greek people; also concerned about the relation of communication and ethical questions this

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[62] Cf. Sullivan, Dale L. " Kairos and the Rhetoric of Belief." In: The Quarterly Journal of Speech. 78 (1992). Pp. 317-332.
[63] Vatz, Richard E. "The Myth of the Rhetorical Situation." In: Philosophy and Rhetoric. Vol. 6. 3 (1973). Pp. 154-161.
[64] Berry, D.H.; Heath, Malcolm. "Oratory and Declamation." In: Handbook of Classical Rhetoric in the Hellenistic Period. 330 B. C.-A. D. 400. Ed. by Stanley E. Porter. Leiden, New York, Köln: Brill 1997. Pp. 393-420.
[65] Cf. Gagarin, Michael. "The Orality of Greek Oratory." In: Signs of Orality. The Oral Tradition and its Influence in the Greek and Roman World. Ed. by E. Anne Mackay. Leiden, Boston, Köln: Brill 1998. Pp. 163-180.
[66] Brinton, Alan. "Situation in the Theory of Rhetoric." In: Philosophy and Rhetoric. 14 (1981). Pp. 234-248.
[67] Conners, Robert J. "Greek Rhetoric and the Transition from Orality." In: Philosophy and Rhetoric. l9 (1986). Pp. 38-57

communication mode was exclusively for free citizens. The main educational aspect of Athenian rhetoric was to prepare members of the educated upper class for the participation in a public debate or in a competition. Greek education consisted of learning reading and writing by the guidelines of the classical authors and orators. In other words: This kind of communication was available only to a small group even within the Greek society in order to participate in official affairs. In the ancient Greek society the communicative media used were in most of the cases a combination of literary communication based on the exchange of letters and orality in combination with this strict system of rules regarding public speaking and literary documentation. The traditional system of rhetoric was limited to the terms developed by rhetorician in the classical period of ancient Greece about the 5th century B.C.E. in order to teach the art of public speaking to their fellow citizens.[68] Rhetoric was one of the subjects to study besides grammar and logic. Rhetoric became the main theory for the application of spoken or written eloquence. Rhetoric gave definitions of the rules that governed prose composition or speech and was also concerned with a consideration of the fundamental principles regarding the composition of oratorical discourses. Rhetorical theory was related to the Greek educational systems since first Greek rhetoric schools came up.[69] The word ´rhetoric´ derived from the Greek expression ρητορικη τεχνη for the scientific discipline of the theory of speech coming from the Greek term *rhema* with the meanings 'word' or 'saying'.

The dialogue was an established form of communication, part of the drama, and also a tool for didactical teaching. Socrates used the oral discourse as an instrument of teaching. None of his speeches was written down by him; Plato wrote down the dialogues between Socrates and contemporary thinkers. These writings in form of dialogues exemplify the connection between literacy and orality. Since his dialogues are composed in a systematic and logic way, the question of authenticity regarding the originality of theses words is hard to answer; the form speaks against the authenticity of the discourses. Plato –speaking with the tongue of Socrates– didn't agree with sophistical methods of his time. Plato compares rhetoric to medicine, politics, and warfare. In his opinion rhetoric has neither a specific subject nor any basic data to serve as the foundation for those who practice it.[70] Plato used dialectic methods as means to determinate the 'truth'. In his dialectic method a questioner and an answerer discussed an issue together. Plato located the origins of rhetoric in the founding of democracy at Syracuse in the 5th century B.C.E. The Platonic dialogues themselves are examples for this dialectic art. The answerer had to defend his thesis, while the questioner tried to show its invalidity. In the Platonic dialogues the questioner can only ask questions and the answerer can only answer 'yes' or 'no'. In Platonic dialogues we find a first analysis of the practical applications of rhetorical scholarship in Greece. Plato emphasized the independent reality of ideas or forms as immutable archetypes of all temporal phenomena. Virtue consists in the harmony of the human soul with the ideas. Supreme among the ideas is the idea of the good for which the metaphor of the sun in the physical world is used in one of Plato's writings. Plato's writings on beauty are also based on his doctrine of ideas. Plato explained that what we know from everyday experience is not knowledge but only belief or assumption (*doxa*) opposite to real knowledge (*episteme*) which is related to ideas. One of the ideas is beauty (*kalon*). Plato lets Gorgias in the dialogue *Gorgias* say that the power of speech over the constitution of the soul can be compared with the effect of drugs on the body. The sophistical

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[68] Cf. Wyke, Maria. "Woman in the Mirror: The Rhetoric of Adornment in the Roman World. " In: Ancient Societies. Ed. by Leonie J. Archer, Susan Fischler and Maria Wyke. London: McMilian 1994. P. 134-151.
[69] Cf. Brummett, Barry. "Rhetorical Theory as Heuristic and Moral. A Pedagogical Justification." In: Communication Education. 33.2 (1984). Pp. 97-108.
Condit, Celeste M. "Crafting Virtue. The Rhetorical Construction of Public Morality." In: Quarterly Journal of Speech, 73.1 (1987). Pp. 79-97.
[70] Cf. Gaonkar, Dilip. "Plato's Critique of Protagoras' Man-Measure Doctrine." In: Pre/Text 10. Spring/Summer (1989). Pp. 71-80.

rhetoric emphasized stylistic ornamentation and auditory effects. Plato attacks this rhetoric as being like an art of flattery. For Plato philosophy represents the only true and valid rhetorical art. The sophists were also accused by Plato for making the better appear the worse, and the worse appear the better without any for 'truth' or relation to the 'real world'. Since ancient times rhetoric has a strong relation to other scientific fields.

The classical types of a speech are the three genres, the *genera* that represent the intention of a speech.[71] In ancient rhetoric the parts for the composition of a speech are *inventio, dispositio, elocutio, memoria*, and *pronuntiatio* serving as parts for the development and delivery of a speech. Hermagoras of Temnos developed as a part of the rhetorical system the *stasis* system, the system of different states, and all later Latin systems base upon his system. For Hermogenes twelve *progymnasmata* exist that introduce the rudiments of the three kinds of rhetoric. Deliberative are fable, tale, chreia, proverb, thesis, and retelling narrative stories from epics and dramatic poets. *Stasis* (state) is the part of the rhetorical system in which the question of the circumstances of a thing or affair is interrogated. It is a method of investigation when a case is not clear.[72] The καιρος, the *kairos*, is the occasion on which rhetoric is deployed.[73] The first question of *stasis* (*stochasmos*) Hermagoras defines as undisputed facts in any given situation. The question of fact is a prerequisite for the rest of the questions. What has happened to accelerate the situation? What are the facts? Hermagoras compiled all of these original questions of *stasis* concerning the facts, definitions, quality, and jurisdiction.[74]

Orality and textuality are two terms for the media used for communication. In the days of Plato and the sophists orality was the main means of delivery thought action. Both delivery and memory are important for the quality of orality. It is in opposition to literacy that the use of orality makes no distinction between text and interpretation. This implies that a speaker can be misunderstood by anyone listening to him. Persuasion is achieved by the speaker's personal character when the speech is spoken in a way that the orator seems to be credible. Plato and Socrates focused on the question regarding a relationship between the value 'truth' and rhetorical effectiveness. For Socrates the activity of rhetoric is not an art, but the occupation of an enterprising spirit. Socrates asks in the dialogue *Phaedrus* if the art of rhetoric can be a way of influencing the minds by means of the word (*logos*) not only in law courts and other public gatherings, but also in privacy.[75] Socrates by means of the inductive method and definition intended to build up a system of conceptual knowledge, which should make an objective 'truth' possible. The Platonic school criticized sophistic and rhetorical scholarship.[76] Socrates says that rhetoric is like dialectic subject is all things. In this dialogues *Sophist* and *Phaedrus* sophistry and rhetoric are topics. Socrates was considered by contemporary persons as an opponent to sophists. A culturally preserved communication is the opposite of intercultural communication.[77]

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[71] Kennedy, George A. "The Genres of Rhetoric." In: Porter, Stanley E. Handbook of Classical Rhetoric in the Hellenistic Period 330 B.C. –A.D. 400. Leiden, New York, Köln: Brill 1997. Pp. 43-50.

[72] Cf. Conley, Thomas M. "Stasis in Rhetorical Invention." In: Conley, Thomas M. Rhetoric in the European Tradition. New York: Longman 1990. Pp. 32-33.

[73] Cf. Carter, Michael. "Stasis and Kairos: Principles of Social Construction in Classical Rhetoric." In: Rhetoric Review. 7.1 (Fall 1988). Pp. 97-111.

[74] Cf. Petraglia-Bahri, Joseph. A Brief Overview of Rhetoric. [2.2.2007].
<Http://www.lcc.gatech.edu/gallery/rhetoric/essay.html>

[75] Handbook of Classical Rhetoric in the Hellenistic Period 330 B.C.E -C.E. 400. Ed. by Stanley E. Porter. Leiden: Brill 1997. Pp. 56-61.

[76] Burgess, Theodore C. "Epideictic Literature. " In: University of Chicago Studies in Classical Philology. 3 (1902). Pp. 89-261.

[77] Cf. Casmir, Fred L. "Introduction: Culture, Communication, and Education." In: Communication Education. 40. 3 (1991). Pp. 229-234.

Both the sophists and Aristotle wrote books about the art of rhetoric. Aristotle's *Rhetoric* was written sometime between 360 and 334 B.C.E. In this work Aristotle writes about the art of public speaking.[78] Aristotle believed that common rhetoric can be applied to specific cases. These specific cases are *topoi* that contain different topics. In oratory an argument can be divided in an Aristotelian manner in the three parts *ethos*, *pathos*, and *logos*. The speaker has to create an own credibility. Aristotle described a number of topics (*topoi*) for analyzing, evaluating, and extending any subject.[79] Aristotle proposes in the beginning of his trease that we call rhetoric the art of finding possible means of persuasion in reference to any given situation. The citizen of a democracy or a republic also had to vote for a candidate. Aristotle gives a definition of rhetoric as a counterpart to dialectic. But also other groups like the peripatetic and stoic philosophs used rhetorical theory in their system of philosophy.[80] Aristotle considered things not to exist in terms of some transcendent ideal, but in terms of their function or aim (*telos*).[81] In rhetorical handbooks the style (*ornatus*) has its systematic place in the *elocutio*. This is the term for the decoration of a speech, which is made by two different kinds of words for style, synonyms, and tropes for single words or words in a composition. The word *genre* is a derivation from the Greek word *genos* and Latin word *genus* for a kind or type. According to rhetorical theory three genres exist. Aristotle writes in his *Rhetoric* (book III, chapter 1 (1404a)) about style. Aristotle says (chapter 2. 1404b, 1405a, 1405b) that style must be clear and appropriate.[82] Aristotle (chapter 3. 1406a, 1406b) mentions as the four faults of prose style misuse of compound words, employment of strange words, long, unseasonable, or frequent epithets and inappropriate metaphors.[83]

In Greek rhetoric communication is a rhetorical scheme. Among the rhetorical schemata the *anakoinosis* is the equivalent to the Latin *communicatio*, the fictive consultation of others or the direct speech of the rhetor to the audience as a part of a fictive consultation. Rhetorical tropes were analyzed by Aristotle. The Greek word *trope* (τροπη) means a turn. Examples of figures of speech are an allegory which has the meaning ´speaking otherwise than one seems to speak´. A trope is an expression instead of a proper meaning.[84] There are thirteen tropes[85]:

1. Metaphora
2. Catachresis
3. Metalepsis
4. Metonymia
5. Antonomasia

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[78] Cf. Carey, Christopher. Rhetorical Means of Persuasion. Essays on Aristotle's Rhetoric. Ed. By Amelie Oksenberg Rorty. Berkeley: University of California Press 1996. Pp. 399-415.

[79] Cf. for this theme the works of Lebrave: Lebrave, Jean-Louis. "Hypertextes–Mémoires–Ecriture." In: Genesis. 5 (1994). Pp. 9-24.

[80] Quimby, Rollin W. " The Growth of Plato's Perception of Rhetoric. " In: Philosophy and Rhetoric. 7 (1974). Pp. 71-79.

[81] Brake, Robert J. "A Reconstruction of Aristotle's Concept of Topics. " In: Central States Speech Journal. 16 (1965). Pp. 106-112.

[82] Cf. Aristotle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [1.7.2007]. <Http://www. public.iastate.edu/~honeyl/Rhetoric/>.

[83] Cf. Aristotle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [1.7.2007]. <Http://www. public.iastate.edu/~honeyl/Rhetoric/>

[84] Donatus. On Tropes. Penn State University. [1.5.2007]. <Http://ccat.sas.upenn.edu/jod/texts/donatus.3.english.html>.

[85] Cf. Aristotle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [1.7.2007]. <Http://www. public.iastate.edu/~honeyl/Rhetoric/>
Cf. Poster, Carol. "Being and Becoming: Rhetorical Ontology in Early Greek Thought." In: Philosophy and Rhetoric. 29.1 (1996). Pp. 1-14.

6. Epitheton
7. Synecdoche
8. Onomatopoeia
9. Periphrasis
10. Hyperbaton
11. Hyperbole
12. Allegoria
13. Homoeosis

Tropes are figures of speech that design style according to a classic scheme.[86] The values of a speech are clearness (*puritas*) and perspective (*perspicuitas*). A trope like a metaphor can be interpreted as a substitution for a word or a meaning not written. Like other tropes it is an addition of the meaning of a speech. In his *Rhetoric* (Book III, chapter 3, 358b, 1359a) Aristotle mentions the three kinds (*genera*) of rhetoric consisting of political deliberative, forensic (legal), and epideictic ceremonial speech.[87] Arrangement or disposition of material is important for communication in speeches. Another third canon, style of eloquence, is essential to the effectiveness of a speech. The 'high style' uses *pathos* for persuading the audience by affects. After invention, disposition, style, and elocution the act of memorizing is necessary to deliver the speech. Aristotle mentioned in his rhetorical handbook several techniques of invention. Aristotle mentioned as three categories of invention *ethos* as appeals to the character and authority of the speaker, *logos* as appeals to logic or rational argument, and *pathos* as appeals to the emotions or feelings of the audience. For Aristotle in an orator's character common sense, a polite, well-disposed attitude, and a sound moral reputation increase the credibility. The orator had to present himself as a person of 'good sense' (*phronesis*), 'good character' (*arete*), and 'good will' (*eunoia*). Aristotle's character studies remained authoritative until the end of the 19th century in Europe.

In Greek 'to communicate' is *koinoun* and *aggelein* in the sense of 'to announce'. *Homilein* means 'to communicate with someone'. Communication in the sense of something that is annonced is *aggelma* and *aggelia*.[88] Following Henry George Liddell's and Robert Scott's *A Greek-English Lexicon* the verb *anakoin-oô* has the following applications:
A. communicate, impart.
2. a. tini communicate with, take counsel with. [89]

Following Henry George Liddell's and Robert Scott's *A Greek-English Lexicon* the verb *epikoinoô* means:
A. communicate, consult with.
II. . Med., share.[90]

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[86] Cf. Escondido Tutorial Service. Rhetoric. [2.2.2007].
<Http://www.classicalhomeschooling.org/rhetoric/rhetoric.html>.
[87] Cf. Aristotle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [2.2.2007].
<Http://www. public.iastate.edu/~honeyl/Rhetoric/>
Cf. Poster, Carol. "Being and Becoming: Rhetorical Ontology in Early Greek Thought." In: Philosophy and Rhetoric. 29.1 (1996). Pp. 1-14.
[88] Woodhouse's English-Greek Dictionary. The University of Chicago Library. [1.7.2007].
<Http://colet.uchicago.edu/cgi-bin/chuck/woodhouse_pages.pl?page_num=149>
[89] Henry George Liddell, Robert Scott, A Greek-English Lexicon. Perseus Project. Tufts University. [1.7.2007].
<Http://www.www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0058>
[90] Liddell, Henry George; Scott, Robert. A Greek-English Lexicon. Perseus Project. Tufts University. [1.7.2007].
<Http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0057%3Aentry%3D%2339797>

Plato used in *Protagoras* the verb *anakoinoô* for 'to consult':

> *[314b] kindunos. mathêmata de ouk estin en allôi angeiôi apenenkein, all' anankê katathenta tên timên to mathêma en autêi têi psuchêi labonta kai mathonta apienai ê beblammenon ê ôphelêmenon. tauta oun skopômetha kai meta tôn presbuterôn hêmôn: hêmeis gar eti neoi hôste tosouton pragma dielesthai. nun mentoi, hôsper hôrmêsamen, iômen kai akousômen tou andros, epeita akousantes kai allois anakoinôsômetha: kai gar ou monos Prôtagoras autothi estin, [...]*

English translation:

> *[314b] But you cannot carry away doctrines in a separate vessel: you are compelled, when you have handed over the price, to take the doctrine in your very soul by learning it, and so to depart either an injured or a benefited man. These, then, are questions which we have to consider with the aid of our elders, since we ourselves are still rather young to unravel so great a matter. For the moment, however, let us pursue our design and go and hear this person; and when we have heard him we shall proceed to consult others: for Protagoras is not the only one there; we shall find Hippias of Elis.*[91]

In this oral communication process of rhetorical speech the speaker's ability to manipulate auditory and visual techniques makes the speaker able to effectively convey arguments to an audience. These techniques and other considerations must be made, when delivering a speech. In antiquity the importance of delivery was emphasized in discussions, in exercises (*exercitationes*), and practical exercises (*progymnasmata*). Delivery was generally divided into concerns of vocal training and training in the use of gestures. Delivery originally referred to oral rhetoric for use in a public context. For delivery a vocal control and variety as well as physical control and variety is necessary. *Ethos* and *pathos* in delivery are two forms of affective speech. For Aristotle *ethos* is one of the three forms of proof or *pisteis* next to *logos* and *pathos*. The concept *pisteis* was *developed* by Aristotle. *Pisteis* is divided into the three sections *ethos*, *pathos*, and *logos*. *Ethos*, *pathos*, and *logos* are three means of persuasion that a speaker had to keep in mind when addressing an audience. *Pathos* is related to the emotions affecting the audience. Aristotle wrote about different kinds of emotions useful for specific groups of people. In order to persuade the audience of an idea *logos* is the power of reasoning used by the rhetor.[92] *Pathos* is an emotional appeal - one of Aristotle's categories next to *proof*, *logos*, and *ethos*. With these forms of argument one tries to increase or decrease the audience's emotional involvement in the argument by the change of their values, commitments, and beliefs. *Pathos* is used, when deep emotions are needed for an audience. *Logos* is derived from the logic of the speaker's argument (*logos*). In other words: Three modes of persuasion furnishing the spoken word are used. The first kind depends on the personal character of the speaker (*ethos*). The second kind is used for putting the audience into a certain frame of mind (*pathos*). The third is the proof, provided by the words of the speech itself. Three *genera* are basic for the qualification of a proper language.[93] *Pathos* is the

[91] Plato. Protagoras. Perseus Project. Tufts University. [1.7.2007].
<Http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus:text:1999.01.0178:text=Prot.:section=314b>
[92] Alexandre, Manuel. "Rhetorical Argumentation as an Exegetical Technique in Philo of Alexandria." In: Hellenica et Judaica. Ed. by André Caquot. Leuven and Paris: Editions Peeters 1986. Pp. 13-27.
[93] Beale, Walter H. "Rhetorical Performance Discourse. A New Theory of Epideictic." In: Philosophy and Rhetoric. 11 (1978). Pp. 221-246.

art of using the sympathies of the audience through deep emotions causing them to accept the rhetorician's ideas. If used correctly by the rhetor, *pathos* will stimulate the audience's feelings. Both the emotions a speaker feels himself and those he seeks to evoke are part of the *pathos*. *Pathos* is extremely important in the effectiveness of a speech. The term *pathos* has been used both for techniques of stirring emotion and for the emotions themselves. It seems a reasonably accurate simplification to say that ethos is the character or set of emotions, which a speaker reenacts in order to affect an audience and *pathos* the emotion that the speaker aims to induce in his audience. *Pathos* is appeal based on emotion.

Ethos is a Greek term for the disposition or character of the speaker. *Ethos* represents the character or set of emotions, which a speaker reenacts in order to affect an audience. The good character of the speaker, according to Socrates' instruction to Phaedrus, is inherent in his ability to reveal the 'truth' or 'idea'. *Ethos* is the credibility of the rhetor. *Ethos* consists of arguments representing the speaker's character within a particular speech. In establishing *ethos* one convinces a jury, judge, or assembly that the rhetor is a good person with good sense and good will that increase the credibility of his/her words. *Ethos* means establishing credibility remaining on a topic and on a task, and offering advice. For Aristotle the good character of the speaker was determined by the need to convince the audience. The *ethos* of a rhetor who is speaking is not more important than the *ethos* of a rhetor who writes texts. Style plays a role in the *pathos* of a speech. The Greek term *ethos* stands for the disposition or character of the speaker. The good character of the speaker, according to Socrates' instruction to Phaedrus, is inherent in his ability to reveal truth or an ideal. Aristotle took a more relativistic stance; the good character of the speaker was determined by the need to convince the audience.[94] *Ethos* consists of arguments taken from the representation of a character within a particular speech. The aim of *ethos* is establishing credibility. *Ethos*, *logos*, and *pathos* are three categories of the art of rhetoric for giving impressions to the audience in an affective way. *Ethos* is an appeal by the character of the speaker or author. *Logos* is an appeal by logic or reasoning. *Ethos* stands for that quality, which is derived when the speaker's character (*ethos*) is presented in a positive light.

Homiletic speech is not subject to rhetoric. Aristotle used in the *Eudemian Ethics* (1242a, 19) the verb *homilein*. Aristotle in his *Rhetoric* (20, 7) uses the term companionship (*homilia*), when taking the example of Alexander (Paris) who was said to be high-minded, because he despised the companionship of the common herd and dwelt on Ida by himself, since the high-minded are of this character, Paris also might be thought high-minded:

> *allos to para to hepomenon, hoion en tôi Alexandrôi, hoti megalopsuchos: huperidôn gar tên pollôn homilian en têi Idêi dietriben kath' hauton: hoti gar hoi megalopsuchoi toioutoi, kai houtos megalopsuchos doxeien an.*[95]

The three kinds or genres of rhetoric the orator can choose from correspond to the different audiences are judge or jury in forensic rhetoric, legislation in deliberative rhetoric, and entertainment in epideictic rhetoric. Any public speech could belong to the *genus iudiciale*,

Carter, Michael. The Ritual Functions of Epideictic Rhetoric. In: Rhetorica. 9 (1991). Pp. 209-211.
Sullivan, Dale L. " The Ethos of Epideictic Encounter ." In: Philosophy and Rhetoric. 26 (1993). Pp. ll3-l33.
[94] Wisse, Jakob. Ethos and Pathos From Aristotle to Cicero. Amsterdam: Adolf M. Hakkert 1989. Pp. 70-75.
[95] Aristotle, Rhetoric. Ed. by W. D. Ross. Project Perseus. Tufts University [2.2.2007].
<Http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Aristot.+Rh.+2.24.1>

genus demonstrativum, or *genus demonstrativum*.[96] In his *Rhetoric* Aristotle gives a definition of democracy and its need for laws:

> *A democracy is a form of government under which the citizens distribute the offices of state among themselves by lot, whereas under oligarchy there is a property qualification, under aristocracy one of education. By education I mean that education which is laid down by the law, for it is those who have been loyal to the national institutions that hold office under an aristocracy. These are bound to be looked upon as 'the best men', and it is from this fact that this form of government has derived its name. Monarchy, as the word implies, is the constitution a in which one man has authority over all. There are two forms of monarchy: kingship, which is limited by prescribed conditions, and 'tyranny', which is not limited by anything.*[97]

The use of the services of the sophists demonstrates the importance of the political needs and goals in public speaking. In Book II of his *Rhetoric* Aristotle says arguments can be constructed from twenty-eight *topoi*.[98]

1. Opposites
2. Key words
3. Correlative ideas
4. A fortiori
5. Time
6. Turn accusations against accuser
7. Definition
8. Sense of a word
9. Division
10. Induction
11. Precedent
12. Parts of the subject
13. Consequences
14. Contrast of opposite methods
15. Public versus private opinions
16. Rational correspondence
17. Antecedents
18. Reversal of previous choice
19. Possible versus real motives
20. Motives of people
21. True because incredible
22. Contradictions in dates

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[96] Basic work for the ancient genus deliberativum is:
Menander Rhetor. Genethilion diaresis ton epideikton. Division of Epideictic Speeches. Ed. with Translation and Commentary by D. A. Russell and N. G. Wilsen. Oxford: University Press 1981. Pp. 94-100.
Emerging Theories of Human Communication. Ed. by Branislav Kovacic. Albany, NY: State University of New York Press 1997. Pp. 81-87.
Verderber, Rudolph F. Essentials of Persuasive Speaking. Theory and Contexts. Belmont, Calif.: University Press 1991. Pp. 51-56.
[97] Cf. Aristotle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [3.5.2007]. <http://www2.iastate.edu/~honeyl/Rhetoric/index.html>.
[98] Cf. Aristostle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [2.2.2007].
<Http://www. public.iastate.edu/~honeyl/Rhetoric/>
Cf. Poster, Carol. "Being and Becoming: Rhetorical Ontology in Early Greek Thought." In: Philosophy and Rhetoric. 29.1 (1996). Pp. 1-14.

23. Inaccurate facts
24. Cause and effect
25. The better course
26. Inconsistency with the past
27. Previous mistakes
28. Meanings of names

In Book two of his *Rhetoric* Aristotle listed these twenty-eight commonplaces for topics (*topoi*). Aristotle also addresses form questions such as style, diction, metaphor, and arrangement ignoring the other canons of rhetoric. Aristotle wrote a rhetoric that was a basic work for the rhetorical system and its terms.[99] The theory of the syllogism was first introduced by Aristotle.[100] Aristotle was also the first to analyze an argument regarding its logical order. The generic syllogism is if A is B, and B is C, then A also is C. Such a syllogism can either be dialectical or rhetorical. Dialectical syllogisms are always true. Rhetorical syllogisms are probably true, but not always true depending on the material. The rhetorical syllogism is also called an enthymeme, a statement that transfers attitudes the audience concerned with the case. An enthymeme is like a syllogism except that its result is a rhetorical action, while the syllogism refers to logical thinking. Aristotle believed that the function of rhetoric is not to persuade but to see the available means of persuasion in each case. Aristotle studied the art of argumentation.[101] Aristotle´ ideas were preserved by Arabic and Syrian scholars. These scholars reintroduced Aristotle to Western thought between 1100 and 1200. Since this time Aristotle has been influential in Western thoughts on rhetoric. Aristotle shows in the *Rhetoric* (chapter 1 (1354a, 1354b, 1355a, 1355b) that rhetoric is the counterpart of the dialectic art.[102] In chapter 2 (1356a, 1356b, 1357a, 1357b, 1358a) of the *Rhetoric* Aristotle gives a definition of rhetoric as the faculty of observing in any given case the available means of persuasion.[103] Aristotle mentions in his *Rhetoric* (section 1391b) the three different kinds of speech for rhetoric:

> *Now, since each kind of rhetoric, as was said, has its own special end, and in regard to all of them we have gathered popular opinions and premises whence men derive their proofs in deliberative, epideictic, and judicial speeches, and, further, we have determined the special rules according to which it is possible to make our speeches ethical, it only remains to discuss the topics common to the three kinds of rhetoric.*[104]

The classical educated Greeks called practical reason *phronesis*. The orators known as sophists were criticized lacking *ethos* when acting as advocates. Learning rhetoric was,

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[99] Cf. Ryan, Eugene E. "Aristotle's Theory of Rhetorical Argumentation." In: Dialogue. XXVI. 1987. Pp. 211-213.
Cf. Lord, Carnes. " The Intention of Aristotle's Rhetoric." In: Hermes. CIX (1981). Pp. 326-339.
[100] Cf. Musgrave, Alan. "Some Aristotelian and Stoic Influences on the Theory of Stases." In: Speech Monographs. 26 (1959). Pp. 248-54.
[101] Cf. Ricoeur, Paul. Between Rhetoric and Poetics. Essays on Aristotle's Rhetoric. Ed. Amelie Oksenberg Rorty. Berkeley: University California Press 1996. Pp. 324-384.
[102] Cf. Aristotle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [2.2.2007].
<Http://www. public.iastate.edu/~honeyl/Rhetoric/>
[103] Cf. Aristotle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [2.2.2007].
<Http://www. public.iastate.edu/~honeyl/Rhetoric/>
[104] Cf. Aristotle. Rhetoric. A Hypertext Resource. Compiled by Lee Honeycutt. Iowa State University. [2.2.2007].
<Http://www. public.iastate.edu/~honeyl/Rhetoric/>

according to Aristotle, learning to speak the 'truth' to others in a way that respects their freedom. Greek rhetoric was divided into Atticism and Asianism following Dionysius of Halikarnassos. The terms 'Asiaticism' and 'Atticism' represented different kinds of speaking and writing with affectation in all its forms. Standing in contrast to 'Atticism', 'Asianism' was created as a manieristic and pathetic style. Atticism is represented by a clear speech with less *ornatus* following Attic rhetors. Examples of the theory of Atticism and literature criticism are texts written by Dionysius of Halicarnassus.[105] The term rhetoric derives from the Greek expression *ρητορικη τεχνη*, which means a scientific discipline and theory for speaking. Next to these features of rhetoric it is applied in poetic genres and narrative forms of oral tradition including myths, praise songs, epic poetry, folktales, riddles, proverbs, and magical spells.[106] In Greece we find the first culture, which made differences between literacy and artificial and public oral applications of speeches. The rhetor is the basic person in the Greek society demonstrating the social belongings of a democracy. Rhetoric also influenced poetry and prose. Rhetoric according to its original meaning is a Greek invention. The fact that there is still a rhetorical tradition in the Western world in science and it's applications keeps this tradition still running. We have to consider that there is only a theory based e.g. in Europe on the two sister arts poetic and rhetoric; writings and philological studies let these traditions continue. In other words: The rhetorical system was part of this educational system and not from sources out of this system. The Greek rhetoric is often considered as a typical cultural ethnic phenomenon. If we take a look to different cultures we see that elements of rhetoric can be found everywhere human beings are in contact. So rhetoric includes a culturally accepted history, theory, and culture not only in the Western world but worldwide. Rhetoric is in its broadest sense the theory and practice of spoken or written eloquence. Spoken rhetoric is called oratory. Rhetoric gives the rules that should govern all literary composition or speech designed to influence the judgment by persuasion. In the tradition of Greek rhetoric in nearly all Western countries in modern times we find the continuing tradition of rhetoric. The spread of the *koine* (common) as Greek language was another factor in this immersion.[107] Modern Greek still uses the terms *γλώσσα* and *επικοινωνία* for communication that already existed in ancient Greek. The ancient Greek concept of communication was basically a part of the rhetorical system, which reflects the contemporary form of public communication. It is rooted within the democratic organization of the political system and served as a tool for public exchange in a persuasive situation, when holding as a rhetorician a speech for the public audience.

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[105] Cf. Sacks, K. S. "Historiography in the Rhetorical Works of Dionysius of Halicarnassus." In: Athenaeum. LXI (1983). Pp. 65-87.

[106] Lockwood, Richard. The Reader's Figure. Epideictic Rhetoric in Platon, Aristotle, Bossuet, Racine and Pascal. Genève: Droz 1996. Pp. 82-87.

[107] Cf. Moatti, Claudia. "Translation, Migration, and Communication in the Roman Empire: Three Aspects of Movement in History." In: Classical Antiquity. X: University of California Press. Vol. 25. 1 (2006). Pp. 109-140.

1.2. The Roman Perspective on Communications

The Roman Empire had no written laws regarding conditions of communication. The Roman society allowed only the 'free' male citizens to participate in public affairs and to communicate using rhetorical means. The Latin language was most efficient conveying the concept of communication. Italic languages including Latin and its descendants -the Romance languages- were used since the 7th century B.C.E in Europe. Older languages in Italy like the Etruscan language were extinct in the time of the Roman culture. After the fall of the Roman Empire all Latin speakers in different parts of Europe became politically isolated from each other. Former speakers of Latin in these areas produced independent languages resulting in the modern Italian, French, Spanish, Portuguese and Romanian language, the branch of Romance languages in the Family of the Indo-European languages. The Latin noun *communicatio* means communication and it is the origin of terminology of communication of most European languages. The verb *communico* has a broad field of meanings such as 'to share out', 'give a share in', 'to communicate', 'to take counsel', 'confer with a person', 'to join, unite', 'to take a share in', and 'to participate'. Roman art and literature were influenced by Greek culture. But some technical auxiliary tools for communication were more developed by the Romans in terms of better adjustment to the physical conditions for message exchange. A state communication system was covering the whole *Imperium Romanum* (Roman Empire) with roads for the transfer of communication issues built all over the imperium and messengers. The Silk Route was a system of pathways that began in China, crossed central Asia and ended in Rome. Caesar uses in *De Bello Gallico* (liber VI) the term *consilia communicare* ('to communicate official decisions') to describe a way to communicate with barbarian tribes:

> *Ambiorigem sibi societate et foedere adiungunt. Quibus rebus cognitis Caesar, cum undique bellum parari videret, Nervios, Aduatucos ac Menapios adiunctis Cisrhenanis omnibus Germanis esse in armis, Senones ad imperatum non venire et cum Carnutibus finitimisque civitatibus consilia communicare, a Treveris Germanos crebris legationibus sollicitari, maturius sibi de bello cogitandum putavit.*[108]

In Caesar' s *De Bello Gallico* (book 7, chapter 63, section 4) we find also an example for the verb *communicare* in a public affair: "Petunt a Vercingetorige Aedui ut ad se veniat rationesque belli gerendi communicet." The *Imperium Romanum* used for its command network a combination of human messengers and papyrus. The Roman Empire combined transmission mechanisms with an alphabetic language for political purposes. In terms of education and learned skills the term *communicatio* was in the Roman Empire related to the *encyclos* of learning. The architect Vitruvius in *De Architectura* (*praefatio*, 1,12) used the term *communicatio* in the statement that all disciplines (*omnes disciplinas*) have a conjunction of things and communication (*coniunctionem rerum et communicationem*) in the *encyclos*:

> *At fortasse mirum videbitur inperitis, hominis posse naturam tantum numerum doctrinarum perdiscere et memoria continere. cum autem animadverterint omnes disciplinas inter se coniunctionem rerum et communicationem habere, fieri posse faciliter credent.*[109]

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[108] Caesar, Gaius Julius. De Bello Gallico. Montclair University. [2.2.2007].
<Http://grid.montclair.edu/latintexts/caesar/gallic/gallic6.html>
[109] Pollio, Marcus Vitruvius. De Architectura. Liber I. University Chicago. [2.2.2007].

In Rome the concept of communication was dedicated to the community (*communitas*) of citizens in terms of public speech. Oratory was a special kind of public speaking for a special purpose in a special way at a special time to an audience by an *oratio*. The word *oratio* is derived from mouth ´*os*´. Oratory was practiced by people long before the ancient rhetoricians developed its theory and a vocabulary and terminology for it. But the ancient rhetoricians actually developed rhetorical guidelines. These Roman rhetoricians used a set of principles for communication taken from Greece in the Latin language and later codified it in Latin rhetorical writings. Rhetoric was cultivated as an important art and science in Rome coming from Greece spreading over Europe across the Imperium Romanun.

As a scholarly subject rhetoric had a long tradition in the West. Rhetoric was a central academic discipline in education from classical Greece to the European Renaissance. Rhetoric was since Roman times one of the three original liberal arts next to the other members of the *trivium*, dialectic, and grammar. But Rome used official censorship to make restrictions regarding this kind of communication. Greek teachers in Rome taught in this field. The terminology of rhetoric was derived from ancient Greek words. The two censors had to deal with censorship affairs and could decide about issues of public education. There is a document of the censors left in which was stated that it wasn't allowed to practised rhetoric as a teacher. But when Rome became a democracy, its political system required the oral presentation of matters of the state. The rhetoricians and sophists were able to fill this need. Rome twice banned Greek philosophers and rhetoricians from the city in 161 and 91 B.C.E. The state also took action against the sophists.[110] So we can understand why early Roman rhetorical instructions were written down as poems (*carmina*) like the *Carmen de Figuris vel Schematibus*; this was a way to escape from political pressure and censorship. In other words: One explaination for the use of poems (*carmina*) in early Roman rhetoric like the *Carmen de Figuris vel Schematibus* made by an anonymous author was the social position of the ancient orators fearing restrictions, since this art came from Greece and wasn't accepted as work by the Roman state. Proto-Indo-European is *tar* with the meanings to say, to shout. In Hittite *tar* means to say. Old Indian *tara* is high, loud, and shrill. In Armenian *thrthrak* is a good speaker. Proto-Indo European *kar* means to shout. Old Indian *carkarti*, *akarit* means to mention, praise, speak highly of. Latin *carmen* means song or poem.[111] The verdicts of the censors with a prohibition of the public rhetoric are a historical fact. Using the genre poem the early rhetorical texts could be written down and given to other people declared as a piece of poetic work with the *licentia poetarum* ('freedom of the poets').[112] In the days of Cicero rhetorical teaching was an established subject of the Greeks coming to Rome.

<Http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Vitruvius/1*.html>

[110] Volkmann, Richard. Die Rhetorik der Griechen und Römer in systematischer Übersicht. Berlin: Ebeling 1872. Pp. 75-79

[111] Databases. StarLing Database Server. [2.2.2007].
<Http://starling.rinet.ru/cgi-bin/main.cgi?root=config&morpho=0>

[112] Suerbaum has faced the problem of the tradition of ancient history of rhetoric:
Suerbaum, Werner. "Fehlende Redner in Ciceros 'Brutus'? Nebst Hinweisen auf fehlende Entwicklung, fehlende Belege und fehlende Ernsthaftigkeit in einer Geschichte der römischen Beredsamkeit. In: Vir bonus dicendi peritus. Festschrift für Alfons Weische zum 65. Geburtstag am 17.1.1997." Ed. by Beate Czapla e.a. Wiesbaden: Reichert 1997. Pp. 407-419.
Suerbaum, Werner. "Vorliterarische römische Redner (bis zum Beginn des 2. Jhs. v. Chr.) in Ciceros 'Brutus' und in der historischen Überlieferung." In: Würzburger Jahrbücher für die Altertumswissenschaft. N.F. 21 (1996/97). Pp. 169-198.
Suerbaum, Werner. Die Vertreibung vor-ciceronischer Redner aus der römischen Literaturgeschichte. Festschrift A. Primmer. In: Wiener Studien. 114 (2001). Pp. 169-182.

The term *communicatio* appears in several Latin writings. Apuleius describes in *De Dogmate Platonis Liber Secundus* the communication of public works (*communicatio opum publicarum*) as a field of justice:

> *Duabus autem aequalibus de causis utilitatem hominum iustitia regit, quarum est prima numerorum observantia et divisionum aequalitas et eorum quae pacta sunt symbole, ad haec ponderum mensurarumque custodia et communicatio opum publicarum; secunda finalis est et veniens ex aequitate partitio, ut singulis in agros dominatus congruens deferatur ac servetur, (bonus) opimis optatior, minor non bonis; ad hoc bonus quisque natura et industria in honoribus et officiis praeferatur, pessimi cives luce careant dignitatis. Sed ille iustus in defetendo honore ac servando modus est ei qui est suffragator bonorum et malorum subiugator, ut semper in civitate emineant, quae sunt omnibus profutura, iaceant et subiecta sint cum suis auctoribus vitia.*[113]

Gellius in his *Attic Nights* (VI, 15) cites Cato using the term *communicatio* for a communication with others:

> *"Quae deinde Cato iuxta dicit, ea" inquit "confessionem faciunt, non defensionem, neque propulsationem translationemve criminis habent, sed cum pluribus aliis communicationem, quod scilicet nihil ad purgandum est.*[114]

Rhetoric, the spoken word, was since ancient times the sister branch of poetics and poetical literature. But rhetoric is the theoretical background of poetic production. Roman poets were influenced by rhetoric and Greek themes for their poetry.[115] Latin poetic literature collecting mythic narratives is represented by Virgil's *Aeneid* and Ovid's *Metamorphoses*. The term 'rhetorica' is the Latinized version of rhetoric. Oratory (*oratoria*) is the main aspect of the rhetorical system; oratory has to be distinguished from orality. Oratory means the theory and practise of speech, while orality is just the use of oral mouth-to-mouth communication in a certain society in contrast to literacy. The theory of rhetorical situations was used by rhetorician since ancient times in order to find the proper words (*verba propria*) for each situation. The ethical quality of a speaker was one of the parts of rhetorical theory. In the Greco-Roman tradition this ethical appeal has been considered a part of the character of the speaker. In Roman times the process of composing a speech was the same as in Greece. Three of these stages –the invention for discovering ideas, the arrangement for organizing ideas, and the style for putting ideas into words– were followed by memory and delivery. The last ones, memory and delivery, are the mechanical techniques of remembering and presentation of a speech. The *Rhetorica ad Herennium* is the oldest complete Latin rhetorical text with a detailed presentation and treatment of all these five canons. In other words: The early Roman rhetorical advices in the *Rhetorica ad Herrenium* were defined as the five canons invention, arrangement, style, memory, and delivery.[116] Once attributed to Cicero this book was written

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[113] Apuleius. De Dogmate Platonis Liber Secundus. The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/apuleius/apuleius.dog2.shtml>
[114] Gellius, Aulus. Liber Noctium Atticarum. University Chicago. [2.2.2007].
<Http://penelope.uchicago.edu/Thayer/L/Roman/Texts/Gellius/6*.html>
[115] Cf. Grassi, Ernesto. "The Philosophical and Rhetorical Significance of Ovid's Metamorphoses." In: Philosophy and Rhetoric. 15 (1982). Pp. 257-261.
[116] Annymus. Rhetorica ad Herennium. Università degli Studi di Pavia. [3.1.2007].
<Http://lettere.unipv.it/scrineum/wight/herm1.htm>

by an anonymous person with training in rhetoric. This work was ignored in ancient times, but it was used as a standard rhetorical guideline since the 4th century. In the *Rhetorica ad Herennium* (liber IV) is written, that the interpretation of a text is the replacement of one word by the use of another word instead of it in the process of *interpretatio*, and not the repetition of the same word like in the following cases *"Rem publicam radicitus evertisti, civitatem funditus deiecisti."* and *"Patrem nefarie verberasti, parenti manus scelerate attulisti."* It is necessary to move the mind of the hearing audience, when the gravity of the former speech is repeated by the interpretation of the words:

> *Interpretatio est, quae non iterans idem redintegrat verbum, sed id commutat, quod positum est, alio verbo, quod idem valeat, hoc modo: "Rem publicam radicitus evertisti, civitatem funditus deiecisti."Item: "Patrem nefarie verberasti, parenti manus scelerate attulisti."Necessum est eius, qui audit, animum commoveri, cum gravitas prioris dicti renovatur interpretatione verborum"*[117]

In Roman standard rhetoric the delivery or action (*actio*) is the part of rhetorical practise. The pronunciation of a speech is the part related to volume and tone of the speaker's voice. The gestures and behaviour of the speaker's body (*actio*) is also a part of the delivery of the speech. In the *elocutio* according to the level of diction in a high, middle, or low style a distinctive vocabulary of words is necessary. The 'simple style' (*genus humilis*) used common words. The 'medium style' (*genus medium*) uses only a limited amount of rhetorical ornaments. The 'grand style' (*genus grande*) uses a speech in an ornate way.

Roman rhetoric –just like Greek rhetoric– has the three divisions of *genera* determined by the three classes of purposes for the speeches. The three elements in speech-making are the speaker, the subject, and the addressed groups. The ceremonial oratory, the *genus laudativum* to praises somebody or something. We mentionaed already above that the rhetorical art consists of the five canons of invention, disposition or arrangement, style, memory, and action or delivery learned while reading, imitating, and analysing other people's discourses and with the help of exercises in writing and speaking one's own speeches. Following Quintilian (*Inst. Orat.*3, 15) there are five parts of a speech:

> *Namque in his singulis rhetorice tota est, quia et inventionem et dispositionem et elocutionem et memoriam et pronuntiationem quaecumque earum desiderat.*[118]

The *stasis*-theory introduced by the Greeks was used by the Romans. Following Quintilian (*Inst. Orat.* 3, 6) Cicero used in his model of rhetoric categories for the different states of a thing (*res*) that can be questioned:

> *Hoc genus Cicero scientia et actione distinguit, ut sit scientiae "an providentia mundus regatur", actionis "an accedendum ad rem*

[117] Anonymus. Rhetorica ad Herennium. Scrineum. Università degli Studi di Pavia. [2.2.2007].
<Http://dobc.unipv.it/scrineum/wight/herm4.htm>
[118] Quintilian, Marcus F. Institutio Oratoria.The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/quintilian.institutio3.html>
A translation of Quintilian's Institutio Oratoria by John Watson was released by the University Chicago. [2.2.2007].
<Http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Quintilian/Institutio_Oratoria/home>.

> *publicam administrandam". Prius trium generum, "an sit", "quid sit",*
> *"quale sit": omnia enim haec ignorari possunt,"*

Quintilian (*Inst. Orat.*3, 5) used the paradigm of questioning if an event occurred by asking for the circumstances of an assumed fact:

> *Non enim est status prima conflictio: "fecisti", "non feci", sed quod ex*
> *prima conflictione nascitur, id est genus quaestionis: "fecisti", "non*
> *feci", "an fecerit": "hoc fecisti", "non hoc feci", "quid fecerit".*[119]

In the Greco-Roman schools rhetorical sample speeches (*progymnasmata*) were taught by the *grammaticus*. *Progymnasmata* are exercises to prepare students of rhetoric for the creation and performance of complete orations called *gymnasmata* or *declamationes*. *Progymnasmata* were specifically designed to prepare students for the refutation section of a complete oration. (Cicero, *De Inventione*. 1, 42-51. Quintilian, *Inst. Orat.* 5, 13). The act of communicating as private exchange of writings as 'communicare' we find in Roman letters. Cicero used in the *Epistulae ad Familiares* (book 4, letter 2, section 4) the verb *communicare* for private communication writing in the sentence "sin autem est quod mecum communicare velis, ego te exspectabo; tu, quod tuo commodo fiat, quam primum velim venias, sicut intellexi et Servio et Postumiae placere." A similar use we find in a letter of Pliny the Younger (letters, book 4, letter 24, section 7) writing "Mihi autem familiare est omnes cogitationes meas tecum communicare, isdemque te vel praeceptis vel exemplis monere, quibus ipse me moneo; quae ratio huius epistulae fuit."

Also the Roman colonies in the Mediterranean area were influential in terms of cultural assets for communication. By the time the Romans conquered Egypt Alexandria had already attracted immigrants from the Mediterranean area and was an international multicultural city with an Egyptian community, a Greek community, and a Jewish community. In Alexandria traditional Greek rhetoric was practised by orators and sophists were another group of teachers. Another group, the critics in Alexandria, were important for the documentation of poetical writings. Schools of the Alexandrian sophists settled down with their main representatives Lucian, Achilles Tatius, Heliodorus, and Longus. Cassius Longinus was born in Athens about 213 C.E. Cassius Longinus studied with Neoplatonist Ammonius Saccus in Alexandria in Egypt, and was a teacher of philosophy, philology, and rhetoric in Athens. Porphyry was his student. A pagan kind of magical or religious speech is the oracle. The word oracle derived from Latin *oraculum* having the same root, *os* (mouth), as *orator* and *oratoria* (oratory). Oracles have a tradition in Greece and Near Eastern culture. Places of oracles were in Didyma and Claros (today Turkey), Dodona and Delphi in Greece, and Siwa in Egypt.

Cicero notices in *Orator* (VI, 20) that three genres of speech all in all exist (*Tria sunt omnino genera dicendi*).[120] In *De Inventione* (I, 9) Cicero gives the following definitions of the parts of rhetoric text production:

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[119] Cf. Garrett, Mary; Xiao, Xiaosui. The Rhetorical Situation Revisited. In: Rhetoric Society Quarterly. 23 (1993). Pp 30-40.
Cf. Hariman, Robert. Status, Marginality, and Rhetorical Theory. In: Quarterly Journal of Speech. 72 (1986). Pp. 38-54.
[120] Cicero, Marcus T. The Orator. The Latin Library. [2.2.2007]. <Http://www.thelatinlibrary.com/cic.orator.html>.

> *Quare materia quidem nobis rhetoricae videtur artis ea, quam*
> *Aristoteli visam esse diximus, partes autem eae, quas plerique*
> *dixerunt, inventio, dispositio, elocutio, memoria, pronuntiatio.*
> *Inventio est excogitatio rerum verarum aut veri similium, quae*
> *causa.m probabilem reddant,*
> *dispositio est rerum inventarum in ordinem distributio,*
> *elocutio est idoneorum verborum [et sententiarum] ad inventionem*
> *accommodatio,*
> *memoria est firma animi rerum ac verborum ad inventionem*
> *perceptio,*
> *pronuntiatio est ex rerum et verborum dignitate vocis et corporis*
> *moderatio.*[121]

Working as an orator and politician, Cicero was both a practitioner of rhetoric in his political life and work as a legal advocate and also a theorist for communication. Cicero wrote a book about *inventio* (*De Inventione*) dividing the genres of rhetoric. *Inventio* as the part for finding of arguments is divided into a non-artificial way of finding like citing of laws, documents and real testimonies and an artificial way by rational, emotional, and ethical appeals. Cicero wrote several books regarding the theory and practice of rhetoric. Cicero writes about the Asian rhetorical style to Brutus: "*Hi tum in Asia rhetorum principes numerabantur.*"[122] Cicero mentions in *Brutus* (95, 325) as two styles of Asiatic oratory the epigrammatic and pointed style and another without sententious ideas and with an ornamented and elegant diction. Cicero says in one of his speeches (*Brutus* 95, 325):

> *The styles of Asiatic oratory are two,--one epigrammatic and pointed,*
> *full of fine ideas which are not so weighty and serious as neat and*
> *graceful, the other with not so many sententious ideas, but voluble and*
> *hurried in its flow of language, and marked by an ornamented and*
> *elegant diction.*[123]

Quintilian was concerned with the creation of new knowledge and asserted that rhetorical situations depend on the audience. As for Quintilian, this teacher composed an encyclopaedic work about techniques, style, and the past of rhetoric. Latin rhetoric was influenced by Greek rhetoric, since it was based upon Greek terminology that was translated into Latin. Even the rhetor and teacher Quintilian used and explained Greek terms in late Roman time in his *Institutio Oratoria*. Quintilian's *Institutio Oratoria* is a treatment of the principles of rhetoric and the nature of eloquence. School exercises called declamations of the early empire are found in the existing *suasoriae* and *controversiae* of Seneca.[124] As an orator and a teacher

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[121] Cicero, Marcus T. De Inventione. Scrineum. Università degli Studi di Pavia. [2.2.2007].
<Http://lettere.unipv.it/scrineum/wight/invs1.htm>
A translation done by Steven M. Wight is available at the same place. <Http://dobc.unipv.it/scrineum/wight/invs1.htm>
[122] Cicero, Marcus T. Brutus. University of Texas. [2.2.2007].
<Http://www.utexas.edu/depts/classics/documents/brut.html>.
See as translation:
Cicero, Marcus T. Brutus or History of Famous Orators. Transl. by E. Jones. Project Gutenberg. [2.2.2007].
<Http://www.gutenberg.org/etext/9776>
[123] Cicero, Marcus T. Brutus. Translation From Roman Oratory. Essay Reproduced From Introduction: II.
Roman Oratory. Select Orations and Letters of Cicero. Ed. by J.B. Greenough, G.L. Kittredge. Boston: Ginn and Company 1902. [2.2.2007].
<Http://www.uah.edu/student_life/organizations/SAL/texts/misc/romanora.html>.
[124] Berry, D. H.; Heath, Malcolm. "Oratory and Declamation." In: Porter, Stanley E. (ed.). Handbook of Classical Rhetoric in the Hellenistic Period. Leiden, New York, Köln: Brill 1997. Pp. 393-420.

Quintilian had many years of experience, when he wrote his *Institutio Oratoria.*[125] The *Institutio Oratoria* was written as a statement against the contemporary rhetorical practice. So it´s not surprising that Quintilian was considered the author of the dialogues about the decadence of rhetoric. Quintilian writes in his *Institutio Oratoria* (1, 10, 11) that a perfect eloquence without both sciences of rhetoric and philosophy cannot exist: "*[…] haec quoque pars, quae ab oratoribus relicta a philosophis est occupata, nostri operis fuit ac sine omnium talium scientia non potest esse perfecta eloquentia [...].*" Educational training from infancy and during youth in order to become a qualified orator is the theme of the first book in his *Institutio Oratoria*. Later books concentrate on the history of rhetoric and the system of rhetorical terminology. Cicero in his *Epistulae ad Familiares* (book 5, letter 19, section 2) uses the term *communicatio* for a council: "*[…] mihi consilium captum iam diu est; de quo ad te, non quo celandus esses, nihil scripsi antea, sed quia communicatio consili tali tempore quasi quaedam admonitio videtur esse offici vel potius efflagitatio ad coeundam societatem vel periculi vel laboris.*" Cicero in the *Letters to Atticus* (book 1, letter 17, section 6) uses the term *sermonis communicatio.*

After the end of the Roman Republic rhetoric became less important in public life. Writings within the *ars epistolaria* were composed according to rhetorical advices. Horace uses in his *Book of Lettters* (*Epistularum Liber Secundus*, 154-155) the expression ´for the purpose of good speech and joy´ (*ad bene dicendum delectandumque*). According to Cato the Elder the orator must be a good man skilled in speaking (*vir bonus dicendi imperitus*). In the time of Cicero the system of rhetoric represented this discipline by the five assignments (*officia*) we already know as the canon of invention, disposition, elocution, memory, and action. Ancient rhetoric cared about the relation between things (*res*) and words (*verba*). Sophistical speech was interested in words ignoring their relation to things, while rhetoric was the art of good speech, *ars bene dicendi*, in Roman times. For Quintilian rhetoric is the science of speaking well following Quintilian (*Inst. Orat.* 3, 12): *Nam bene dicere est oratoris, rhetorice tamen erit bene dicendi scientia.*[126] Later the term rhetoric meant only the art of persuasion or a persuasive discourse.

Communication (*communicatio*) was considered a part of the rhetorical system. Oratory has the purpose to entertain, teach, or motivate the speaker to take action (*movere, docere, delectare*). The rhetoricians developed a set of principles for successful communication.[127] Quintilian describes in books 9 (*Inst. Orat.* 9, 1, 30) *commuicatio* as a scheme of the *deliberatio*, a speech turned directly to the audience:

> *XXX. deinde dubitatio, tum distributio, tum correctio vel ante vel post*
> *quam dixeris, vel cum aliquid a te ipso reicias. Praemunitio etiam est*
> *ad id quod adgrediare, et traiectio in alium: communicatio, quae est*
> *quasi cum iis ipsis apud quos dicas deliberatio: morum ac vitae*
> *imitatio vel in personis vel sine illis, magnum quoddam ornamentum*

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[125] Cf.: Bonell, Carl Eduard. Lexicon Quintilianeum. Leipzig: Vogel 1834. P. 190.

[126] Quintilian, Marcus F. Institutio Oratoria. The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/quintilian.institutio3.html>.

[127] Cf. Murphy, James J. "Quintilian's Influence on the Teaching of Speaking and Writing in the Middle Ages and Renaissance. Oral and Written Communication: Historical Approaches." Ed. by Richard Leo Enos. Newbury Park, CA: Sage 1990. Pp. 158-83.
Cf. Murphy, James J. Roman Writing Instruction as Described by Quintilian. A Short History of Writing Instruction. Ed. by James J. Murphy. Davis, CA: Hermagoras Press 1990. Pp. 19-76.
Cf. Winterbottom, Michael. "Quintilian and the Vir Bonus." In: Journal of Roman Studies. 54 (1964). Pp. 90-7.

> *orationis et aptum ad animos conciliandos vel maxime, saepe autem etiam ad commovendos:*[128]

Quintilian gives also examples for the *commuicatio*:

De Inventione is attributed to Cicero and the most important document for the part of oratory called invention (*inventio*) used for the collection of material and bringing arguments. Invention is the key to a speech tied to the rhetorical appeal of *logos*, being oriented to what an author could say. Topics for invention were used for finding the themes and arguments of a speech. Cicero described such a topical method in his book *De Inventione*. As one of the canons of rhetoric following *inventio*, *dispositio*, *elocutio*, and before the *actio* the *memoria* as the fifth canon in the theory of rhetoric is a part, which is necessary for the production of a speech. The *memoria* is the part of memorizing a speech by mnemonic devices and commonplaces. Memory is used for remembering the words and arrangement of the written text of a speech. Natural memory is created by natural ability, while artificial memory uses backgrounds and images of a topic structure. The author of the work *Rhetorica ad Herennium* calls memory the treasury of things invented.[129] In *Orator ad M. Brutum* Cicero notices about memory (*Orator.* 3, 80, 355):

> *Qui sit autem oratori memoriae fructus, quanta utilitas, quanta vis, quid me attinet dicere? Tenere, quae didiceris in accipienda causa, quae ipse cogitaris? Omnis fixas esse in animo sententias? Omnem descriptum verborum apparatum? Ita audire vel eum, unde discas, vel eum, cui respondendum sit, ut illi non infundere in auris tuas orationem, sed in animo videantur inscribere? Itaque soli qui memoria vigent, sciunt quid et quatenus et quo modo dicturi sint, quid responderint, quid supersit: eidemque multa ex aliis causis aliquando a se acta, multa ab aliis audita meminerunt.*[130]

Cicero focuses on the importance of memory for a speech in *De Inventione* (1, 1):

> *Cum autem res ab nostra memoria propter vetustatem remotas ex litterarum monumentis repetere instituo, multas urbes constitutas, plurima bella restincta, firmissimas societates, sanctissimas amicitias intellego cum animi ratione tum facilius eloquentia comparatas.*[131]

In the *Rhetorica ad Herennium* (3, 28) two kinds of memory (*memoria*) are mentioned:

> *Sunt igitur duae memoriae: una naturalis, altera artificiosa. Naturalis est ea, quae nostris animis insita est et simul cum cogitatione nata,*

[128] Quintilian, Marcus F. Institutio Oratoria. The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/quintilian.institutio9.html>.
[129] Anoymus. Rhetorica ad Herennium. Scrineum. Università degli Studi di Pavia. [2.2.2007].
<Http://lettere.unipv.it/scrineum/wight/herm1.htm>
[130] Cicero, Marcus T. Brutus. University of Texas. [1.5.2007].
<Http://www.utexas.edu/depts/classics/documents/brut.html>
[131] Cicero, Marcus T. De Inventione. Scrineum. Università degli Studi di Pavia. [2.2.2007].
<Http://lettere.unipv.it/scrineum/wight/invs1.htm>

artificiosa est ea, quam confirmat inductio quaedam et ratio praeceptionis.[132]

Quintilian's book *Institutio Oratoria* is an educational treatment of the principles of rhetoric and the nature of ideal eloquence. School exercises like the declamations of the early empire are found in the existing *suasoriae* and *controversiae* of Seneca. In the civilization of ancient Rome rhetoric was the academic discipline that guided the skillful production and critical evaluation of discourse in all its usual settings in law courts, in commerce, in ceremonial oratory, in diplomacy, public relations, in cultural, and political debate. According to Quintilian (*Inst. Orat.* 3, 3), nature is the beginning of speaking (*dicere*): „*Initium ergo dicendi dedit natura, initium artis observatio.*“[133] The proposition (*propositio*) is the statement of the theme or view to be maintained often containing a *partitio* or *division* of the proposition. The *narratio* presents the facts on which the argumentation was founded. The basic information are described in the narration (*narratio*). In the argumentation (*argumentatio*) arguments (*argumenti*) are arranged in a system of *topoi* or *loci*. The *argumentatio* is followed by the *confirmatio* or arguments for the main thesis, and the refutation (*confutatio* or *refutatio*) of real or supposed arguments of the opponent.[134] The *refutatio* is the acknowledgment and description of the opposition's arguments. The *refutatio* follows the *confirmatio* as the section of proofing. The function of this section (*pars*) of a speech was answering the arguments of an opponent. In the *refutatio* the arguments that question your position are described by a denial of the premises or conclusions of the argumentation. The refutation of the opponent is made by testing arguments.

Method of argumentation (*argumentatio*) are induction and deduction. An alternative method is a syllogism in form of a logical argument that is composed of a major premise. Also enthymemes in form of syllogisms can have probable information. According to Quintilian, (*Inst. Orat.* 5, 53) there are commonplaces for arguments: „*Sed quia sunt quidam loci argumentorum omnibus communes, diuidi haec tria genera non possunt, ideoque locis potius, ut in quosque incurrent, subicienda sunt.*“[135] Cicero mentions in *Orator ad M. Brutum* that the *declamator* uses common places (*loci communi*) (*Orator.* 1, 15, 47):

> *Faciet igitur hic noster--non enim declamatorem aliquem de ludo aut rabulam de foro, sed doctissimum et perfectissimum quaerimus--, ut, quoniam loci certi traduntur, percurrat omnis, utatur aptis, generatim dicat, ex quo emanent etiam qui communes appellantur loci. Nec vero utetur imprudenter hac copia, sed omnia expendet et seliget, non enim semper nec in omnibus causis ex isdem locis eadem argumentorum momenta sunt.*[136]

Cicero notices in *Orator ad M. Brutum* about the commonplaces (*Orator.* 3, 80, 326/7) and the idea of a brief speech (*brevitas*) the following:

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[132] Anoymus. Rhetorica ad Herennium. Scrineum. Università degli Studi di Pavia. [2.2.2007].
<Http://lettere.unipv.it/scrineum/wight/herm1.htm>
[133] Quintilian, Marcus F. Institutio Oratoria. The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/quintilian.institutio3.html>
[134] Karadimas, Dimitrios. Sextus Empiricus Against Aelius Aristides. The Conflict Between Philosophy and Rhetoric in the Second Century C.E. Lund: Lund University Press 1996. Pp. 91-98.
[135] Quintilian, Marcus F. Institutio Oratoria. The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/quintilian.institutio3.html>
[136] Cicero, Marcus T. Brutus. University of Texas. [2.2.2007].
<Http://www.utexas.edu/depts/classics/documents/brut.html>.

> *Narrare vero rem quod breviter iubent, si brevitas appellanda est,*
> *cum verbum nullum redundat, brevis est L. Crassi oratio, sin tum est*
> *brevitas, cum tantum verborum est quantum necesse est, aliquando id*
> *opus est, sed saepe obest vel maxime in narrando, non solum quod*
> *obscuritatem adfert, sed etiam quod eam virtutem, quae narrationis*
> *est maxima, ut iucunda et ad persuadendum accommodata sit, tollit.*
> *Videant illa nam is postquam excessit ex ephebis [..] quam longa est*
> *narratio!*"[137]

In *De Inventione* (I, 27) Cicero explains the function of an argument as a fictional thing (*res ficta*) :

> „*Argumentum est ficta res, quae tamen fieri potuit.*
> *Huiusmodi apud Terentium: "Nam is postquam*
> *excessit ex ephebis, [Sosia]..." Illa autem narratio,*
> *quae versatur in personis, eiusmodi est, ut in ea simul*
> *cum rebus ipsis personarum sermones et animi*
> *perspici possint, hoc modo:*
>
> *Venit ad me saepe clamitans: Quid agis, Micio?*
> *Cur perdis adulescentem nobis? Cur amat?*
> *Cur potat? Cur tu his rebus sumptum suggeris,*
> *Vestitu nimio indulges? Nimium ineptus es.*
> *Nimium ipse est durus praeter aequumque et*
> *bonum.*[138]

For Cicero four parts of argumentation (*argumentatio*) in *De Inventione* (*De Inventione*. I, 70) exist: „*Quattuor autem partibus constat argumentatio, cum aut proponimus aut assumimus sine approbatione. Id facere oportet, cum aut propositio ex se intelligitur aut assumptio perspicua est et nullius approbationis indiget.*"[139] The author of the *Rhetorica ad Herennium* gives a definition of the argument in different times (*tempora*) (2, 8): „*Argumentum est, per quod res coarguitur certioribus argumentis et magis firma suspicione. Id dividitur in tempora tria: praeteritum, instans, consequens.*"[140] The *conclusio* or *peroratio* is the final part of the speech, where the orator summarizes his or her own arguments. The address ends with the *peroratio*, the place for a direct appeal to the listening person or general remarks. The *peroratio* and *conclusio* follow the *refutatio* and employ appeals through *pathos*. After the *refutatio* for concluding the classical oration the *peroratio* uses *pathos*. Quintilian writes in the 6th book of the *Institutio Oratoria* (*Inst. Orat.* 6, 1, 1) that both names, *peroratio,* and *conclusion*, can be used: „*Peroratio sequebatur, quam cumulum quidam, conclusionem alii vocant. Eius duplex ratio est, posita aut in rebus aut in adfectibus.*"[141] In the *conclusio* the benefits of a position derived from affects or things using topics like expedience, honor, justice, or practicality can be told. *Conclusio* is a term given by the author of the *Rhetorica ad Herennium* to describe enthymemes. According to Quintilian it can also be used for the last

[137] Cicero, Marcus T. Brutus. University of Texas. [2.2.2007].
<Http://www.utexas.edu/depts/classics/documents/brut.html>.
[138] Cicero, Marcus T. De Inventione. Scrineum.Università degli Studi di Pavia. [2.2.2007].
<Http://lettere.unipv.it/scrineum/wight/invs1.htm>
[139] Cicero, Marcus T. De Inventione. Scrineum.Università degli Studi di Pavia. [2.2.2007].
<Http://lettere.unipv.it/scrineum/wight/invs1.htm>
[140] Anonymus. Rhetorica ad Herennium. Scrineum. Università degli Studi di Pavia. [2.2.2007].
<Http://lettere.unipv.it/scrineum/wight/herm1.htm>
[141] Annymus. Rhetorica ad Herennium. Scrineum. Università degli Studi di Pavia. [2.2.2007].
<Http://lettere.unipv.it/scrineum/wight/herm1.htm>

part of an oration, the *peroratio*. The *peroratio* is the place for emphatic repetition of propositions or a final appeal to the audience.

Following Quintilian (*Inst. Orat.* 3, 4) six parts of a speech were introduced into the rhetorical system by Thrasymachus. Thrasymachus mentions a sixth part of speech, the *iudicium* and states clearly in the following sentence that after the invention judgment is possible: „*[...] Primum esset invenire, deinde iudicare.*"[142] In the 1st century C.E. a second sophistic phase started in the Mediterranean area. This second phase was famous for epideictic speeches of travelling sophists like Dio of Prusa, Aristides, and Libanius. This free art of a first international communication mode provided an exchange of knowledge in the Mediterranean area, not only in rhetoric, but also in terms of natural science, medicine, and humanities. Publius Ovidius Naso writes in his *Art of Love* (book 1, line 685):

> *No rules of rhetoric here I need afford, Only begin, and trust the following word: It will be witty of its own accord.*[143]

The poet Ovid describes in his *Tristia* the forces of speech (*dictandi vires*):

> *Scribere plura libet: sed uox mihi fessa loquendo*
> *dictandi uires siccaque lingua negat.*
>   *Accipe supremo dictum mihi forsitan ore,*
>   *quod, tibi qui mittit, non habet ipse, "uale".*[144]

Writings of classic authors show us that the term communication was related to the Roman state. Cicero in the *Oratio Pro Balbo* used the phrase *communicatio civitatis*: "[...] ulla dubitatione maxime nostrum fundavit imperium et populi Romani nomen auxit, quod princeps ille creator huius urbis, Romulus, foedere Sabino docuit etiam hostibus recipiendis augeri hanc civitatem oportere; cuius auctoritate et exemplo numquam est intermissa a maioribus nostris largitio et communicatio civitatis."[145] Livy wrote in *Ab Urbe Condita* "Ad id celerrimae quinque naues delectae ac L. Valerius Antias, qui praeesset, missus, eique mandatum ut in omnes naues legatos separatim custodiendos diuideret daretque operam ne quod iis conloquium inter se neue quae communicatio consilii esset."[146] The constitution of Rome was republican. All laws were passed and all magistrates elected by a vote of free citizens. Roman oratory is in the tradition of Greek rhetoric a public element of democracy. Roman speeches used the methods invented by Greek rhetoric continued with the tradition of an educational system that used rhetoric as a part of teaching the free men. In Rome writing was important for governmental functions. During the time of the Roman Empire the Carthaginian Empire was located in North Africa. It lasted till the 3rd century B.C.E. as the dominating power of the western half of the Mediterranean. The Latin language was the medium that transferred the Roman communication system of rhetoric all over the empire and preserved rhetoric in later epochs and areas in the Latin language. Latin words derived from

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[142] Quintilian, Marcus F. Institutio Oratoria. The Latin Library. [3.12.2007].
<Http://www.thelatinlibrary.com/quintilian.institutio3.html>
[143] Cf. Oliensis, Ellen: Horace and the Rhetoric of Authority. Cambridge: University Press 1998. Pp. 19-26.
[144] Ovidius, Publius Naso. Tristia. The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/ovid/ovid.tristia3.shtml>
For a translation see Vox Latina Gottingensis. [2.2.2007].
<Http://www.vox-latina-gottingensis.de/origueb/ovidue/tristia/tr0102ue.htm>
[145] Cicero, Marcus Tullius. Oratio Pro Balbo. The Latin Library. [1.7.2007].
<Http://www.thelatinlibrary.com/cicero/balbo.shtml>
[146] Livy, Titus. Ab Urbe Condita. Saint Louis University. [1.7.2007].
<Http://www.slu.edu /colleges/AS/languages/classical/latin/tchmat/readers/accreaders/livy/livy23-4.html>

communis in the Northern Celtic area are *communa, communia, communicatiuus*, and *communicator*.[147] In Christian contexts in writings of the Church Fathers communication stands for divine communication. The Christian Tertullianus wrote in *De Ptraescriptione Haereticorum*: "At ubi Deus, ibi metus in Deum qui est initium sapientiae. Vbi metus in Deum, ibi grauitas honesta et diligentia attonita et cura sollicita et adlectio explorata et communicatio deliberata et promotio emerita et subiectio religiosa et apparitio deuota et processio modesta, et ecclesia unita et Dei omnia. XLIV." In Church Latin *communis* has the meanings shared, common, universal, and public. *Communis* means common or general. In the *Latin Vulgate* edited by Saint Jerome) (chapter 1, verse 6) we find the expressions *communicatio fidei tuae evidens fiat in agnitione omnis boni in nobis in Christo Iesu* and *communicatio sanguinis Christi*. In *Latin Vulgate* (2 Corinthians, chapter 13, verse 13) we find the expression *communicatio Sancti Spiritus cum omnibus vobis*. In the Latin *Vulgate* we find in the book *Sirach* (chapter 26, verse 9) the sentence "in muliere infideli flagellum linguae omnibus communicans [...]". The *Vulgate* (382-405) usese the term 'communicatio' at several places: In 1 *Corinthians* 10,16 is writtem "*calicem benedictionis cui benedicimus nonne communicatio sanguinis Christi est et panis quem frangimus nonne participatio corporis Domini est*". In 2 *Corinthians* 8,4 is written "*cum multa exhortatione obsecrantes nos gratiam et communicationem ministerii quod fit in sanctos*". In 2 *Corinthians* 9,13 is written "*per probationem ministerii huius glorificantes Deum in oboedientia confessionis vestrae in evangelium Christi et simplicitate communicationis in illos et in omnes*". In *Philippians* 1,5 is written "*super communicatione vestra in evangelio a prima die usque nunc*". In *Philimon* 6 is written "*ut communicatio fidei tuae evidens fiat in agnitione omnis boni in nobis in Christo Iesu*". Hieronymus translated in the *Vulgate*:

> *[...] a Deo Patre nostro et Domino Iesu Christo 1:4 gratias ago Deo meo semper memoriam tui faciens in orationibus meis 1:5 audiens caritatem tuam et fidem quam habes in Domino Iesu et in omnes sanctos 1:6 ut communicatio fidei tuae evidens fiat in agnitione omnis boni in nobis in Christo Iesu 1:7 gaudium enim magnum habui et consolationem in caritate tua quia viscera sanctorum requieverunt per te frater 1:8 propter quod multam fiduciam habentes in Christo [...].*[148]

While the Roman concept of communication was focusing on the public exchange of information within a political democratic system channeled within the framework of the system of rhetoric, the upcoming Christianity used the term communication for introspective spiritual religiosity. As a tool for communicative exchange in fields such as religion and academic work Latin served in Europe until the 18th century as a lingua franca. The gradual decline of the Roman Empire continued over the centuries. In 410 C.E. the city of Rome was sacked. In the Western part of the Roman Empire including Hispania, Gaul, and Italy independent kingdoms in the 5th century were established. The Eastern Empire governed by Constantinople was called Byzantine Empire after 476 C.E. The Western Empire was constantly affected by barbarian invasions. When ruler of the Roman Empire in the West came to an end, the inheritage of Roman culture was processed to Europe and other parts of the world especially through the Latin language. After the fall of the Roman Empire the local

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[147] Cf. Dictionary of Latin in Celtic Areas. Royal Irish Academy. [2.2.2007].
<Http://journals.eecs.qub.ac.uk/DMLCS/frameset_letter_C.html>
[148] Hieronymus. Biblia Sacra Vulgata. Novum Testamentum. Epistula Beati Pauli Apostoli Ad Philemenon. University Kansas. [1.7.2007].
<Http://kuHttp.cc.ukans.edu/carrie/stacks/vulgate_m>

Latin language spoken in different parts of Europe formed the Romance languages out of new local versions of the Latin language.

1.3. The Perspective of Communications in the Middle Ages and Early Modern Time

The authors of the Middle Ages used the term '*communicatio*' in a Christian context. Within this context also philosophical and logical questions about the communicability of the individual entity came up that reflect the mediaeval worldview considering the universal of higher esteem than the individual. Due to the high rate of illiteracy, conditions of communication in the Middle Ages were orally fixed for small communities. Literacy was accessible in clerical organizations and universities. The upcoming Christian religion brought a change of the meaning of communication. It used the concept of communication for spiritual and religious purposes. Since in the Middle Ages the societies in Europe were spitted into regional absolutistic states, the communication in this region was always limited regarding the existing local unities. Universities and monasteries were the first institutions with a more developed corpus of knowledge and communication tools predominantly directed to past knowledge. In the European Middle Ages classical culture especially by the adaption of Christianity and pagan classical knowledge in Latin and local European languages expanded northwards. The late Middle Ages was a homogeneous culture after a constant displacement of European peoples in the early Middle Ages. The local vernacular languages of the European language family were different, but the common *lingua franca* Latin and ancient Greek kept the knowledge of European cultures together as the basis for distant communication. In the East in the 5th century the Byzantine emperors wrought a series of administrative and financial reforms and produced the most extensive corpus of Roman law in 425. Slowly Roman culture began to disappear in Europe or was adapted by other cultural institutions like the Christian Church, laws, or the rulers. According to Reynolds the term *communitas* is used to describe many affective associations including towns in their corporate characters, though not with any very exact meaning before the late Middle Ages when charters, later described as charters of incorporation, used the word *communitas*.[149] In *Communication in the Earlier Middle Ages* the *Projectgroep Antieke en Middeleeuwse Cultuur* stated: "In the societies of the medieval West, most people did not have direct access to the written word, and could not record their ideas for posterity. However, there are important differences between the use of writing before and after the twelfth century. A process is discernible by which, within all social groups, writing is used ever more often where previously communication had been by word of mouth. The Early Middle Ages form the period in which the culture of the written word is gradually introduced in Latin christendom. One observes the gradual transition from a situation in which writing is primarily seen as a record of the spoken word to a more complex situation, in which the use of written texts leads to the development of a literate mentality."[150]

In spite of the fall of the Roman Empire rhetoric found its applications both in oratory and literacy in the Middle Ages. In Europe from about 600 C.E. rhetoric became a discipline among one of the three liberal arts studied by educated persons next to grammar and dialectic. In Europe literary production was part of the academic scholarly tradition and religious organisations. The main medieval authorities regarding rhetoric were the Church fathers and scholars active from the 5th to the 7th centuries like. Martianus Capella and Flavius Magnus Aurelius Cassiodorus. Grammar and rhetoric were considered more than a preliminary studies of language to them, since they were related to higher fields of study such as theology and

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[149] Reynolds, Susan. An Introduction to the History of English Medieval Towns. Online at:
Hypertext Medieval Glossary. Nerserf. [2.2.2007].
<Http://netserf.org/Glossary/c.cfm>
[150] Communication in the Earlier Middle Ages. Projectgroep Antieke en Middeleeuwse Cultuur. [1.7.2007].
<Http://www.let.uu.nl/ogc/PPV/>

law. The early Middle Ages the written language was preserved in Latin Christianity. Writings became rare. Christianity stimulated pilgrimages and crusades. Science in Europe was influenced by the crusaders bringing copies of Greek and Roman texts. European rulers and nobility travelled across their empires. Maria Helena da Cruz wrote in *Portuguese Communications in the Middle and Modern Ages* that "in the absence of specific sources enabling the study of communication systems and agents in the Middle Ages, the widest range of documentary sources would have to be consulted. Total familiarisation with these sources would be the best method, as information on the circulation of messages is occasionally very subtle, indirect and fleeting."[151]

Communication in Middle Ages preferred group work instead of a personal mode. Many authors' names of books are unknown. Communication media like literary texts and letters in Middle Ages were manually reduplicated. A contemporary communication theory was not developed; traditions of the ancient Greek and Roman culture were adsorbed. The Middle Ages are representative for an epoch in which -next to the local languages later defined as national languages- a *lingua franca* - Latin - was used. This language served in a communication process for administration, religious groups, and politics. We find the essence of knowledge in educational institutions using Latin as their language. Literacy developed out of the efforts of illiterate copying monks contributing to the preservation of classical knowledge. During the entire Middle Ages Latin served as an international means of communication. This common language provided the cohesion of the Middle Ages. In the Middle Ages literacy was acquired and learned in the educational system of the liberal arts consisting of grammar, dialectic and rhetoric. The medieval universities relied on the philosophy of Aristotle. Latin in medieval societies was ubiquitous and literacy was largely limited to Latin through the spoken word and by means of gestures and images at official places of religious institutions. Latin was considered in church doctrine the language of the word of god expressed through followers. Latin and the Latin *Bible*, the *Vulgate*, became important cultural symbols. In the first half of the 13th century advocates of vernaculars used of Romance languages. The courts and local uneducated folks in Europe spoke local languages. So Old Norse disappeared from England in the 11th century serving before as the court and administrative language of Scandinavian rulers of England such as Canute (1016-1035). Bilingual societies where Frankish and Gallo-Roman were spoken existed. The Frankish nobility and court spoke Frankish. Gallo-Roman was next to Latin spoken until the Carolingian reforms began. Anglo-Norman was the language of the ruling Norman nobility serving both to distinguish them from English speakers. Teutons, Celts, Scandinavians, Italians, and the Anglo–Saxons have influenced with their specific cultural and linguistic roots the origin of the English language. Celts occupied land in modern day Eastern Europe, Greece, Spain, Northern Italy, Western Europe, England, Wales, Scotland, and Ireland. In the 5th century St. Jerome translated the *Bible* from Greek into vulgate Latin, the language of the Roman plebs. European merchants from Italy travelled eastwards communicating in pidgins to conduct business such as the Italian derived late medieval lingua franca. Italian dialects were spoken in medieval times as *linguae francae* in the European commercial centers of Italian cities. Originally the lingua franca Sabir was a mixture of mostly Italian with a broad vocabulary taken from Persian, French, Greek, and Arabic. Bedos-Rezak wrote in *Media and Communication in the Middle Ages* on the diversity of communication taking into account various forms of culture: "Medieval circumstances presented multiple challenges to media, mobility, and communication. Cultivators were bound to the land and monks to their monasteries; pilgrimstraveled to holy places, crusaders and warriors invaded and then settled

foreign lands, rulers andnobles were frequently itinerant. Literacy was largely limited to Latin, and possessed principally by churchmen and nuns so the transmission of ideas occurred mainly through the spoken vernacular word, and by means of gestures, images, and the manipulation of symbolic objects (thus, for instance, the relics of saints were carried to distant lands to collect alms, to recover possessions appropriated by nobles, or to aid in battle). [...] Through the use of propaganda, medieval society experimented with such forms and methods of communication as symbols, stereotypes, and slogans, thus elaborating features of communication which, however modified, are still in use today."[152]

With the influence of the Christian religion old concepts like rhetoric were adsorbed in the *Bible* and Christian literature.[153] One group taking advances from the rhetorical tradition were the Christian Church fathers. Prior to the establishment of academies the Christian and antique tradition the Church fathers were the first persons for the documentation of Christian rhetorical tradition. The Church fathers were the first scholars transferring ancient knowledge into Christian culture.[154] The early Middle Ages was the period of the decline and fall of the Roman Empire due to invasions of barbarians and the expansion of Christianity from the East to European countries. The Catholic Church was an institution demanding books and literacy. The Church fathers were important for the transfer of ancient rhetoric into Christian texts. The writings of these authors represent also ideals for Christian rhetoric and literature during 3rd century. In the 4th century oratory and epistolography were represented by the so-called ´Cappadocian Fathers´ trained in rhetoric and other branches of late antique education.[155] Augustine was an influential Church father in terms of the transfer on ancient tradition to Middle Ages.[156] In early Christian rhetoric divine authority replaced categories of the speaker such as *ethos* and *pathos* and visualized missionary persuasion and images such as hellfire and eternal life stood on top of the writings. The rhetorician was the orator in the function of a preacher specialized in homiletic speech. Prayer became a direct address to god transforming it into other forms of rhetoric. The most important was the sermon (*sermo*) of the homiletic speech used for religious speeches. One of Aristotle's students, Boethius, a Roman philosopher skilled in Greek, assumed Cicero's rhetoric should be considered as the standard reference. Boethius wrote books on topoi and syllogisms.[157] Boethius was an author

[152] Bedos-Rezak, Brigitte M. Media and Communication in the Middle Ages. New York University. [1.7.2007]. <Http://history.as.nyu.edu/docs/IO/2752/BedosRezakV570900.pdf>

[153] Cf. Art and Meaning. Rhetoric in Biblical Literature. Ed. by David J. A. Clines, David M. Gunn, and Alan J. Hauser. Sheffield: JSOT Press 1982. Pp. 70-78.
Cf. The Bible as Rhetoric. Studies in Biblical Persuasion and Credibility. Ed. by Martin Warner. London and New York: Routledge 1990. Pp. 66-78.

[154] Sattehrthwaite, Philip E. "The Latin Church Fathers." In: Handbook of Classical Rhetoric in the Hellenistic Period. Ed. by Stanley Porter. Leiden, New York, Köln: Brill 1997. Pp. 671-694.

[155] Cf. Cole, Thomas. "Christianity and Rhetoric." In: The Origins of Rhetoric in Ancient Greece. Ed. by Thomas Cole. Baltimore e.a.: John Hopkins University Press 1991. Pp. 180-260.
Cf. Cole, Thomas. "Rhetoric in Byzantium, 600-900." In: The Origins of Rhetoric in Ancient Greece. Baltimore [e.a.]: John Hopkins University Press 1991. Pp. 265-290.

[156] Cf. Murphy, James J. "Saint Augustine and the Age of Transition." In: Murphy, James J. Rhetoric in the Middle Ages. A History of Rhetorical Theory from Saint Augustine to the Renaissance. Berkeley, Los Angeles, London: Continuum 1974. Pp. 43-88.
Cf. Murphy, James J. "Ars Dictaminis." In: Murphy, James J. Rhetoric in the Middle Ages. A History of Rhetorical Theory from Saint Augustine to the Renaissance. Berkeley, Los Angeles, London: University of California Press 1974. Pp. 194-168.
Cf. Murphy, James J. "Ars Praedicandi." In: Murphy, James J. Rhetoric in the Middle Ages. A History of Rhetorical Theory from Saint Augustine to the Renaissance. Berkeley, Los Angeles, London: University of California Press 1974. Pp. 269-356.

[157] Medieval Eloquence. Studies in the Theory and Practice of Medieval Rhetoric. Ed. by James J. Murphy. Berkeley, Los Angeles and London: University of California Press 1978. For Boethius: Pp. 3-24.

combining philosophy and rhetoric.[158] Donatus was aware of linguistic corruptions and rhetorical and grammatical forms he described using specific terms in his book *Ars Grammatica*:

> *De partibus orationis de nomine*
>> *De pronominede verbo de adverbiode participiode coniunctione*
>> *De praepositionede interiectione de barbarismo de soloecismode ceteris vitiis*
>> *De metaplasmo*
>> *De schematibus*
>> *De tropis*
>> *De partibus orationis ars minor*
>> *De nominede pronomine de verbo*
>> *De adverbio*
>> *De participio*
>> *De coniunctione*
>> *De praepositione*
>> *De interiectione*[159]

In his *Ars Grammatica* (chapter *De Ceteris Vitiis*) he demonstrates grammatical errors. The expressions and writings of the Church fathers of Christianity were early forms of Christian rhetoric.[160] Donatus in *De Partibus Orationis Ars Minor* mentions grammatical forms as rhetorical parts:

> *Partes orationis quot sunt? Octo. Quae? Nomen pronomen verbum adverbium participium coniunctio praepositio interiectio.*[161]

Donatus in *De Ceteriis Vitiis* mentions mistakes:

> *Cum barbarismo et soloecismo vitia duodecim numerantur hoc modo: barbarismus, soloecismus, acyrologia, cacenphaton, pleonasmos, perissologia, macrologia, tautologia, eclipsis, tapinosis, cacosyntheton, amphibolia.*[162]

Church father Augustine was raised in Roman North Africa, educated in Carthage, and employed as a professor of rhetoric in Milan since 383 C.E. where Augustine converted to Christianity following the example of Ambrose of Milan. Augustine was an author in several genres. His work *Confessions* can be considered as one of the first autobiographies. Only a few treatises written about rhetoric before the 12th century existed. One of them was Augustine's *De Doctrina Christiana*. For Augustine rhetoric is the art of interpreting and transmitting authority. Augustine's practical applications were limited to preaching invention related to inspiration. Augustine influenced the rhetorical communication in Christian

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[158] Cf. Leff, M. C. "The Topics of Argumentative Invention in Latin Rhetorical Theory From Cicero to Boethius." In: Rhetorica. 1 (1983). Pp. 23-44.

[159] Donatus. Ars Grammatica. Bibliotheca Augustana. Fachhochschule Augsburg. [6.2.2007].
<Http://www.fh-augsburg.de/~harsch/don_intr.html>

[160] Cf. Baldwin, Charles Sears. Medieval Rhetoric and Poetic (to 1400). New York: The Liberal Arts Press 1928. Pp. 90-96.

[161] Donatus. De Partibus Orationis Ars Minor. Text Prepared by Jim Marchand. Penn State University. [2.2.2007].
<Http://ccat.sas.upenn.edu/jod/texts/donatus.4.html>

[162] Donatus. De Ceteriis Vitiis. Text Prepared by Jim Marchand. Penn State University. [2.2.2007].
<Http://ccat.sas.upenn.edu/jod/texts/donatus.7.html>

literature. Augustine describes in *De Doctrina Christiana* in book IV *The Christian Orator* a rhetorician describing a rhetoric of preaching through persuasion in sermons. Augustine also emphasised the traditional functions that an orator should teach, delight, and move the audience. The four types of Christian rhetoric were apologies directed toward the non-believers to persuade them, polemical writings directed toward the heretics, preaching directed toward believers, and epideictic and panegyric speeches for ceremonial events.[163] Augustine produced many sermons, letters, and commentaries allowing him to express his views of Christianity through these various forms of rhetoric. Rhetorical forms were used to emphasise religious 'truth' such as the origin, fall and salvation of the souls of mankind.[164] Church father Flavius Magnus Aurelius Cassiodorus (490-583 C.E.) includes letter writing, the *ars dictaminis*, as indispensable for the study of the *Bible* and necessary for civil affairs of the state. Cassiodorus stands between the end of the Roman Empire and Christianity. Cassiodorus as a historian and founder of monasteries wrote *Istitutiones Divinarum et Humanarum Lectionum*. Cassiodorus gives a definition of rhetoric as skill in making a set speech.[165] Cassiodorus includes letter writing rhetoric as indispensable to the study of the *Bible* and necessary for civil affairs of state. The classical heritage was reinterpreted by Augustine to suit Christian purposes. In the *Vulgata* (1 *Corinthians:* 1, *chapt.* 1016*)* the term *communicatio sanguinis Christi* ('communication of the blood Christi') is given as a description for the ceremony of sharing wine and bread in the Christian community:

> *Calix benedictionis, cui benedicimus, nonne communicatio sanguinis*
> *Christi est? et panis quem frangimus, nonne participatio corporis*
> *Domini est?*[166]

Writings of the Church Fathers contained early forms of Christian rhetoric.[167] Isidore of Seville wrote a summary of the arts of grammar, rhetoric, and dialectic. The work *Etymologiae* written by Isidore of Sevilla was an encyclopedia of human knowledge that included rhetoric and dialectic and treats the five canons. During this period rhetoric found practical application in the three arts (*artes*) letter writing, preaching, and the composition of poetry. Isidore describes in book 2 (1, 1) of the *Etymologiae* rhetoric as the science of good speech (*bene dicendi scientia*) in civil questions:

> *Rhetorica est bene dicendi scientia in civilibus quaestionibus,*
> *[eloquentia copia] Ad persuadendum iusta et bona. Dicta autem*
> *Rhetorica Graeca appellatione 'apo tou retorizein', id est a copia*

[163] Leff, Michael C. "St. Augustine and Martianus Capella: Continuity and Change in Fifth-century Latin Rhetorical Theory". In: Communication Quarterly. 24 (1976). Pp. 2-9.
Murphy, James J. "Saint Augustine and the Christianization of Rhetoric". In: Western Speech. 22 (1958). Pp. 24-29.
[164] Cf. Christian Origins. Theology, Rhetoric, and Community. Ed. by Lewis Ayres and Gareth Jones. London; New York: Routlegde 1998. Pp. 66-78.
[165] Cf. The Letters of Cassiodorus Being a Condensed Translation of the Variae Epistolae of Magnus Aurelius Cassiodorus Senator with an Introduction. London: Frowde 1886. Pp. 119-122.
Macpherson, Robin. Rome in Involution: Cassiodorus' Variae in Their Literary and Historical Setting. Pozna: Wydawn. Naukowe Uniwersitetu Adama Mickiewicza 1939. Pp. 17-23
Momigliano, Arnaldo. "Cassiodorus and Italian Culture of His Time." In: Proceedings of the British Academy. 41 (1955). Pp. 207-245
[166] Vulgata. Sacred Texts. [6.2.2007].
<Http://www.sacred-texts.com/bib/vul/co1010.htm>
[167] Cf. Baldwin, Charles Sears. Medieval Rhetoric and Poetic (to 1400). New York: The Liberal Arts Press 1928. Pp. 90-96.

Sunnen described in *Changing Attitudes in Communication: The Tradition of the Vermittler
from Oral to Print to Cyberspace* the importance of unity in the Middle Ages: "The physical
proximity of the members of a community and the arduous nature of travel brought about a
situation in which a common experience and common references combined to make everyday
life a form of communication, not unlike its meaning in Holy Communion – partaking of a
shared ritual. In our modern usage, we speak of "communication" with reference to
overcoming physical and verbal barriers. Continuing this line of thought, the storyteller of the
Middle Ages served to underscore and celebrate the unity which already existed and assist the
audience in probing the 'inner mysteries'."[169] The term ´Dark Ages´ is commonly used to
describe European history between 400 and 1000 C.E. At that time European population was
almost illiterate. Constantinople was its only culturally significant city. During Middle Ages
the development of tools for communication was minimal. Next to the oral tradition there is a
literary tradition of communication advices coming from the rhetorical theory of the ancient
times. The medium of communication was written documents. So the use of literacy consisted
of letters, codices, and copies of ancient documents.[170] The monk Bede (673-735) lived in a
time of high illiteracy in Europe. The *Bible* Bede considered rich literature and he was
engaged in literary criticism.[171] Bede wrote *De Arte Metrica* containing the part *De
Schematibus et Tropis.*[172] Communication was a term occupied by the connection of humans
and religious mysteries. Bede wrote in the *Epistola ad Ecgberctum Antistetem* that mysteries
of the heavens (*mysteriis caelestibus*) are to be communicated:

> *Quod videlicet genus religionis, ac Deo devotae sanctificationis tam
> longe a cunctis pene nostrae provinciae laicis per incuriam docentium
> quasi prope peregrinum abest, ut hi qui inter illos religiosiores esse
> videntur, non nisi in natali Domini, et epiphania et pascha
> sacrosanctis mysteriis communicare praesumant, cum sint innumeri
> innocentes et castissimae conversationis pueri ac puellae, iuvenes et
> virgines, senes et anus, qui absque ullo scrupulo controversiae, omni
> die Dominico, sive etiam in natalitiis sanctorum apostolorum, sive
> martyrum, quomodo ipse in sancta Romana et apostolica ecclesia fieri
> vidisti, mysteriis caelestibus communicare valeant.*[173]

Bede used in his *Historia Ecclesiastica Gentis Anglorum* (book 4, chapter 14) the verb
communicare in the sense of practicing conversation:

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[168] Isidorus. Etymologia. Bibliotheca Augustana. [7.2.2007].
<Http//www.fh-augsburg.de/~harsch/Chronologia/Lspost07/Isidorus/isi_et02.html>
[169] Sunnen, Donald R. Changing Attitudes in Communication: The Tradition of the Vermittler from Oral to Print
to Cyberspace. Virginia Military Institute MiT4 Conference – Massachusetts Institute of Technology. [1.7.2007].
<Http://web.mit.edu/comm-forum/mit4/papers/sunnen.pdf.>
[170] Cf. Kristeller, Paul Oskar. "Rhetoric in Mediaval and Renaissance Culture." In: Renaissance Eloquence. Ed.
by James Jerome. London: Sage 1983. Pp. 1-19.
[171] Cf. Ayers, Robert H. Language, Logic, and Reason in the Church Fathers. A Study of Tertullian, Augustine,
and Aquinas. Hildesheim and New York: Olms 1979. Pp. 12-17.
[172] Bede. "De Schematibus et Tropis." In: Rhetores Latini Minores. Ed. by Karl Halm. Leipzig: Teubner 1863.
Pp. 607-618.
[173] Bede. Epistola ad Ecgberctum antistetem. Bibliotheca Augustana. Fachhochschule Ausgburg. [2.2.2007].
<Http://www.fh-augsburg.de/~harsch/Chronologia/Lspost08/Bede/bed_epec.html>

Credidit ergo uerbis pueri presbyter, ac statim egressus requisiuit in annale suo, et inuenit eadem ipsa die Osualdum regem fuisse peremtum; uocatisque fratribus, parari prandium, missas fieri, atque omnes communicare more solito praecepit; simul et infirmanti puero de eodem sacrificio dominicae oblationis particulam deferri mandauit.

Bede also in another part of the *Historia Ecclesiastica Gentis Anglorum* (book 1, chapter 25) used this verb:

Uerum quia de longe huc peregrini uenistis, et, ut ego mihi uideor perspexisse, ea, quae uos uera et optima credebatis, nobis quoque communicare desiderastis, nolumus molesti esse uobis; quin potius benigno uos hospitio recipere, et, quae uictui sunt uestro necessaria, ministrare curamus; nec prohibemus, quin omnes, quos potestis, fidei uestrae religionis praedicando societis.[174]

The Latin term for communication, *communicatio*, was as religious term coined by the Christian religion. In the *Pneumatologia* we find as object of communication (*communicatio*) the holy spirit (*communicationem Spiritus Sancti*).[175] Church father Tertullian in the *Liber de Pudicitia* (3, 5-6) uses *communicatio* as religious term related to the church assembly (*ecclesia*):

Ad Dominum enim remissa et illi exinde prostrata, hoc ipso magis operabitur ueniam, quod eam a solo Deo exorat, quod delicto suo humanam pacem sufficere non credit, quod ecclesiae mauult erubescere quam communicare. Adsistit enim pro foribus eius et de notae exemplo ceteros admonet et lacrimas fratrum sibi quoque aduocat et redit plus utique negotiata, compassionem sciicet quam communicationem. Et si pacem hic non metit, apud Dominum seminat. Nec amittit, sed praeparat fructum. Non uacabit ab emolumento, si non uacauerit ab officio. Ita nec paenitentia huiusmodi uana nec disciplina eiusmodi dura est. Deum ambae honorant. Illa nihil sibi blandiendo facilius impetrabit, ista nihil sibi adsumendo plenius adiuuabit.[176]

Having its etymological roots in the Greek term for communication, homily is a relatively new element of rhetorical speech coming up with Christianity. Homily developed after the decline of the Roman Empire with the Christian religion. From that time the term homiletic rhetoric was used for written prayers and sermons. Also a tradition of rhetorical handbooks for religious purposes existed. Tertullian's *De Spectaculis* is an epistle designed to encourage Christian faith and to avoid pagan rituals.[177] For Tertullian god did not create the world as

[174] Bede. Historia Ecclesiastica Gentis Anglorum. The Latin Library. [1.7.2007].
<Http://www.thelatinlibrary.com/bede/bede1.shtml>
[175] Pneumatologia. Christian Classics Ethereal Library. [2.2.2007].
<Http://www.ccel.org/ccel/owen/pneum.i.vi.iv.html>
[176] Tertullian. Liber de Pudicitia. The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/tertullian/tertullian.pudicitia.shtml>
[177] Reed, Jeffrey. "The Epistle." In: Handbook of Classical Rhetoric in the Hellenistic Period. Ed. by Stanley E. Porter. Leiden, New York, Köln: Brill 1997. Pp. 171-194.
Cf. Ayers, Robert H. Language, Logic, and Reason in the Church Fathers. A Study of Tertullian, Augustine, and Aquinas. Hildesheim and New York: Olms 1979. Pp. 54-61.
Rankin, David. Tertullian and the Church. Cambridge 1995. Pp. 62-66.

bad, but man and his efforts mad it bad. Man's inner life must be protected for communication with god. Tertullian used the phrase *salutationis communicatio*.[178] The word ´homily´ is derived from the Greek word *homilein*, which means 'to have communion' or 'to hold intercourse with a person'. Homiletic rhetoric is based upon religious faith.[179] In this sense *homilia* is used in the *Bible* (I *Cor*., XV, 33). In *Luke* (24, 14) we find the word *homiloun*, and in *Acts* (24, 26) *homilei*, both used in the sense of ´speaking with´. In *Acts* (20, 11) we meet the term *homilesa* used to signify a sermon to the Christians in connexion with the ritual of breaking of bread. Since Origen's time homily means a commentary without formal partitions of sacred scriptures and evolve the spiritual meaning of sacred texts.

The first basis related to the *Bible* are Jewish methods of communication; some of them were used by the preaching Jesus.[180] The *Bible* is also a collection of proverbs, riddles, parables, songs, and stories that are documents for rhetorical genres used in this literary culture. The documentation of history in the *Bible* is one part of this book next to the authority of religious believe.[181] The poetry of the Middle Ages also typically focussed on religious themes. Many of the Latin poems of this period acquired musical settings; the use of hymns in churches served as a vehicle for reinforcing Christian doctrine. In the tradition of the Church fathers the term *communicatio* was used in the *Hymni de Trinitate* by Marius Victorinus (4th century) in a spiritual way:

> *Hymni de Trinitate*
> *Hymnus Tertius*
>
> *Deus,*
> *Dominus,*
> *Sanctus spiritus,*
> *O beata trinitas.*
>
> *Pater,*
> *Filius,*
> *Paraclitus,*
> *O beata trinitas.*
>
> *Praestator,*
> *Minister,*
> *Divisor,*
> *O beata trinitas.*
>
> *Spiritus operationum,*
> *Spiritus ministeriorum,*
> *Spiritus gratiarum,*
> *O beata trinitas.*
>
> *Unum principium,*
> *Et alterum cum altero,*

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[178] Tertullianus. De Virginibus Velandis. [2.2.2007].
<Http://www.barnascha.narod.ru/books/tertull/virginil.htm>
[179] Cf. Siegert, Folker. "Homily and Panegyrical Sermon." In: Handbook of Classical Rhetoric in the Hellenistic Period. Ed by Stanley E. Porter. Leiden, New York, Köln: Brill 1997. Pp. 421-444.
[180] Cf. for written and oral Torah: Gerhardsson, Birger. Memory and Manuscript. Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity. Copenhagen: Eerdmans 1964. Pp. 19-32.
[181] Cf. Kennedy, George A. " New Testament Interpretation Trough Rhetorical Criticism." In: Rhetorica. 3 (1985). Pp. 145-149.

Et semper alterum cum altero,
O beata trinitas.

Deus, quia pater substantiae et ipse
substantia,
Filius spiritusque substantia,
Sed ter ipsa una substantia,
O beata trinitas.

Pater perfectus,
Perfectus patre perfecto filius,
Perfecto filio sanctus perfectus
spiritus,
O beata trinitas.

Fons,
Flumen,
Irrigatio,
O beata trinitas.

In tribus,
Tergemina,
Sed una actio,
O beata trinitas.

Exsistentia,
Vita,
Cognitio,
O beata trinitas.

Caritas,
Gratia,
Communicatio,
O beata trinitas.

Caritas deus est,
Gratia Christus,
Communicatio sanctus spiritus,
O beata trinitas.

Si caritas est, gratia est;
Si caritas et gratia, communicatio
est;
Omnes ergo in singulis et unum in
tribus;
O beata trinitas.

Hinc ex deo apostolus Paulus: gratia
domini nostri Iesu Christi,
Et caritas dei,

Et communicatio sancti spiritus vobiscum.
O beata trinitas.[182]

In the Middle Ages around the turn of the millennium people in Europe rarely migrated. In the 12th and 13th century people began to move and visit other locations in Europe. Europeans were mostly illiterate. Most barbarian languages were oral and written language was considered as magical. Europe during the Dark Ages in the Middle Ages continued to function as an oral society. There was still a low literacy rate in Europe. Monasteries were one area of transferring knowledge of the ancient times.

Beginning in the 5th century, the dominant force in Europe was the church providing the only source of education during medieval times. Its educational system neglected the practical uses of language. Education consisted of memorization and recitation of holy texts. Holy scriptures and other works were copied and preserved by monks to honour god. A monk in training first learned to repeat texts and chant texts and then learned to write. The reading and writing was all done in Latin. The term *literati*, meaning one who is literate, referred to people who could recite Latin texts. Common monks worked in *scriptoria.* The aim of the church system was to produce monks to copy the scriptures, scriptural commentary, classical texts and some vernacular works. Since 1200 European monasteries communicate by letters.[183] In *Script and Literacy In Europe: From the Fall of Rome to the Gutenberg Press* Susie Templeton stated that: "unlike Romans, Europeans were mostly illiterate. Most barbarian languages were strictly oral and written language was viewed as magical. In many ways, the Church preserved this tradition by maintaining that writing was holy."[184]

Ingo Berensmeyer in *No Fixed Address: Pascal, Cervantes, and the Changing Function of Literary Communication in Early Modern Europe* assumed that "in recent years, literary criticism has focused ever more systematically on the historical development of the relationship between literary forms of communication and the cultural and political knowledge formations in which they are embedded."[185] Examples are contributions of national literature. The McClintocks mentioned: "In every country in which the national epic grew up it had the same origin and line of development. First there was the historical hero. His deeds were related by the traveling gleeman or minstrel in brief chapters or ballads. Gradually mythical and supernatural elements came in; the number of achievements and the number of ballads grew very large; in this oral state they continued for many years, sometimes for centuries." The national literature communicated common history in a nation. Old English national literature in England represents *Beowulf.* Before that time Celtic languages are found in Gaulish inscriptions dating as early as the 6th century B.C.E. From 1000 B.C.E. to 500 B.C.E. Celtic languages spread over Central and Western Europe. The

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[182] Marius Victorinus. Hymni de Trinitate. Bibliotheca Augustana. Fachhochschule Augsburg. [2.2.2007]. <Http://www.google.com/search?q=cache:tv8dh4ar9FsJ:www.fh-augsburg.de/~harsch/Chronologia/Lspost04/Victorinus/vic_hym3.html>

[183] Cf. Templeton, Susie. Script and Literacy In Europe: From the Fall of Rome to the Gutenberg Press. University of Limerick. [2.2.2007]. <Http://www1.csis.ul.ie/curstudents/modules/1stsem/cs4003/ScriptandLiteracyinEurope.html>

[184] Templeton, Susie. Script and Literacy In Europe: From the Fall of Rome to the Gutenberg Press. University Limerick. [1.7.2007]. <Http://www1.csis.ul.ie/curstudents/modules/1stsem/cs4003/ScriptandLiteracyinEurope.html>

[185] Berensmeyer, Ingo. "No Fixed Address: Pascal, Cervantes, and the Changing Function of Literary Communication in Early Modern Europe". In: New Literary History. Vol. 34, Number 4, Autumn 2003, pp. 623-637. [1.7.2007]. <Http://muse.jhu.edu/journals/new_literary_history/toc/nlh34.4.html>

Celtic Welsh heroic poem *Y Gododdin* is attributed to Aneirin. Irish literature is represented by *Táin Bó Cúalnge* (*The Cattle-Raid of Cooley*), *Aislinge Óenguso* (*The Dream of Óengus*), and *Boyhood Deeds* of Cu Chulainn between 700 and 800. In contemporary Spanish national language eloquence is *elocuencia* and oratory is *oratoria* performed by orators (*oradores*) and rhetors (*retóricos*), terms indicating the ancient tradition of rhetoric as communication method. In Spain the lyrics *Jarchas* (ca. 1000-1250), the *Cantar del Mio Cid* (ca. 1100) are early documents of national literature. Einhard wrote in the 9th century that peoples inhabiting Germany between the Rhine and Vistula rivers, the ocean, and the Danube river almost all speak a similar language. The Western Empire was broken up into barbarian kingdoms until in 800 C.E. the Frankish king Carl the Great became emperor of the West. The first 'private' writings during Middle Ages were religious ones. Monks and nuns produced in the form of a 'meditation' discussions regarding the being of god and spiritual belief.

There was a first renaissance of rhetoric in the Middle Ages in Europe. In the medieval times the teaching places were academies in the tradition of the ancient schools. On the other hand there was a religious tradition that cultivated rhetoric in the Christian churches and connected institutions. Since Alcuin flourished in Charlemagne's time, the seven liberal arts had been the basis of primary education consisting of the *trivium*, or three verbal arts, grammar, rhetoric, and logic and the *quadrivium*, or four mathematical arts, arithmetic, astronomy, geometry, and music.[186] Alcuin wrote an encyclopaedia of human knowledge, which included rhetoric and dialectic. Alcuin wrote a treatise on legal procedure in the form of a dialogue. Alcuin describes in his book *De Disputatio de Rhetorica et de Virtutibus Sapientissimi Regis Karli et Albini Magistri* rhetorical education between *rex* and *magister* at the court of Charlemagne as an example for education:

> *Qui rogo civiles cupiat cognoscere mores,*
> *Haec praecepta legat, quae liber iste tenet.*
> *Scripserat haec inter curas rex Karulus aulae*
> *Albinusque simul: hic dedit, ille probat.*
> *Unum opus amborum, dispar sed causa. duorum:*
> *Ille pater mundi, hic habitator inops.*
> *Neu temnas modico lector pro corpore librum:*
> *Corpore praemodico mel tibi portat apis.*[187]

Following the *Cambridge Encyclopedia* during "Charlemagne's lifetime, however, as well as that of his son, Louis the Pious, the Frankish-ruled Holy Roman Empire experienced a flourishing of intellectual and cultural revival. The period also saw the development of Medieval Latin and Carolingian minuscule, providing a common language and writing style that allowed for communication across most of Europe."[188] Alcuin was an educator, scholar, and theologian who went to the royal court as master of the Palace School. The school was kept at Aachen most of the time, but was removed from place to place, when the royal residence changed. Alcuin's educational writings are the treatises *On Grammar, On Orthography, On Rhetoric and the Virtues, On Dialectics* designed as disputation with

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[186] Lanham, Carol Dana. Latin Grammar and Rhetoric From Classical Theory to Medieval Practice. London: Continuum 2002. Pp. 57-70.

[187] Alciun. De Disputatio de Rhetorica. George Mason University. [9.2.2007].
<Http://www.gmu.edu/departments/fld/CLASSICS/alcuin.rhetorica.html>

[188] Cambridge Encyclopedia. Cambridge Encyclopedia. Vol. 51. Middle Ages - Early Middle Ages, High Middle Ages, Late Middle Ages, Historiography, Religion. [1.7.2007].
<Http://encyclopedia.stateuniversity.com/pages/15110/Middle-Ages.html>

Pepin.[189] Alcuin wrote in *De Disputatio de Rhetorica et Virtutibus* about the parts of rhetoric: *Artis rhetoricae partes quinque sunt: inventio, dispositio, elocutio, memoria*.[190] Alcuin also mentions the three genres (*genera*) of speech in his work *De Rhetorica* (1, 5):

> *Ars rhetorica in tribus versatur generibus, id est demonstrativo, deliberativo et iudiciali. Demonstrativum genus, quod tribuitur in alicuius certae personae laudem vel vituperationem, ut in Genesi de Abel et Cain legitur: [...] Deliberativum est in suasione et dissuasione, ut in Regum legitur, quomodo Achitophel suasit David citius perdere, et quomodo Chusai dissuasit consilium eius, ut regem salvaret. Iudiciale est, in quo est accusatio et defensio, ut in actibus legimus Apostolorum, quomodo Iudaei cum Tertullo quodam oratore Paulum accusabant apud Felicem praesidem, et quomodo Paulus se defendebat apud eundem praesidem. Nam in iudiciis saepius quid aequum sit quaeritur, in demonstratione quid honestum sit intellegitur, in deliberatione quid honestum et utile sit consideratur.*[191]

Alcuin used in his *Disputatio de Rhetorica et Virtutibus* the tradition of ancient literature and mentions the parts of rhetoric (1, 4):

> *Artis rhetoricae partes quinque sunt: inventio, dispositio, elocutio, memoria, pronuntiatio. Inventio est excogitatio rerum verarum aut verisimilium, quae causam probabilem reddant: dispositio est rerum inventarum in ordinem distributio: elocutio est idoneorum verborum ad inventionem accommodatio: memoria est firma animi rerum ac verborum ad inventionem perceptio: pronuntiatio est ex rerum et verborum dignitate vocis et corporis moderatio. Primum est enim invenire quod dicas, dein quod inveneris disponere, tum quod disposueris verbis explicare, quarto quod inveneris et disposueris et oratione vestieris memoria conprehendere, ultimum ac summum quod memoria conprehenderis pronuntiare.*[192]

Since Alcuin in Charlemagne's time the seven liberal arts had been the basis of basic education. They consisted of the *trivium*, or three verbal arts, grammar, rhetoric, and logic and the *quadrivium*, or four mathematical arts, arithmetic, astronomy, geometry, and music. There was a shift away from logic and dialectic, the basis of scholasticism, to rhetoric, poetry, and the *belles lettres*. Alcuin described in *De Disputatio de Rhetorica* the parts of rhetoric: "*Artis rhetoricae partes quinque sunt: inventio, dispositio, elocutio, memoria.*"[193] The 9th and 10th centuries brought invasions by the Vikings, Magyars, and Muslims to the continent Europe. After 950 the invasions by new tribes, which had threatened Europe since the third century, ceased. Notker Labeo's translation of Capella in the old Germanic is an example of cultural exchange. Thomas Aquinas wrote on the essence of beauty. Aquinas thought that beauty was

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[189] Alcuin. Catholic Encycloaedia. New Advent [9.2.2007].
<Http://www.newadvent.org/cathen/01276a.htm>. [5.8.2007].
[190] Alciun. De Disputatio de Rhetorica. George Mason University. [9.2.2007].
<Http://www.gmu.edu/departments/fld/CLASSICS/alcuin.rhetorica.html>
[191] Alciun. De Disputatio de Rhetorica. George Mason University. [9.2.2007].
<Http://www.gmu.edu/departments/fld/CLASSICS/alcuin.rhetorica.html>
[192] Alciun. De Disputatio de Rhetorica. George Mason University. [9.2.2007].
<Http://www.gmu.edu/departments/fld/CLASSICS/alcuin.rhetorica.html>
[193] Alciun. De Disputatio de Rhetorica. George Mason University. [9.2.2007].
<Http://www.gmu.edu/departments/fld/CLASSICS/alcuin.rhetorica.html>

the result of the three qualities wholeness or perfection (*integritas*), harmony (*proportio*) and clarity or brightness (*claritas*) in *Summa Theologica*. Aquinas used in his *De Principio Individualionis* the terms *incommunicabilis* and *communicabilis* for that what can be spoken (*ut dictum est*). The 'individual one' is considered here 'the uncommunicable' (*individuum, quod est incommunicabile)*:

> *Est enim individuum in sensibilibus ipsum ultimum in genere substantiae, quod de nullo alio praedicatur: immo ipsum est prima substantia, secundum philosophum in praedicamentorum, et primum fundamentum omnium aliorum. Natura enim formae materialis, cum ipsa non possit esse hoc aliquid completum in specie, cuius solum esse est incommunicabile, est communicabilis quantum est de ratione sua; sed est incommunicabilis solum ratione suppositi, quod est aliquid completum in specie, quod cuilibet formae non convenit, ut dictum est. Ideo quantum est de ratione sua, communicabilis est, ut dictum est. Communicatio autem sua est, ut dictum est, per hoc quod recipitur in aliis. Ideo quantum est de natura sua, communicabilis est, et in multis recipi potest, et recipitur secundum unam rationem, cum una sit ratio speciei in omnibus sui individuis. Sed quia ipsa esse non habet, ut dictum est, quia esse est solius suppositi, et suppositum incommunicabile est, ut dictum est, ideo ipsa forma materialis diversificatur secundum multa esse incommunicabilia, manens una secundum rationem multis communicatam: sua autem receptio est in materia, quia ipsa materialis est. Ex quo patet quod de natura sua sibi relinquitur unitas rationis in communicatione sua, et quod redditur incommunicabilis per receptionem suam in materia. Ex quo enim recipitur in materia, efficitur individuum, quod est incommunicabile, et primum fundamentum in genere substantiae, ut completum aliorum de se praedicabilium subiectum. In via autem generationis semper incompletum est prius completo, licet in via perfectionis sit totum e contrario. Illud ergo quod est primum subiectum omnium in via generationis, et incompletum, quod de nullo illius generis praedicatur, materia scilicet, necessario erit primum principium esse incommunicabilis, quod est proprium individui.*[194]

Thomas Aquinas in *Scriptum Super Sententiis* (liber 4, d. 24-25) used the term *communicatio in statu gloriae*.[195] Thomas Aquinas uses in *Sententia Libri Ethicorum Liber X* (liber 10, 1, 2) the expression 'communication of the human life' (*communicationem humanae vitae*):

> *Deinde cum dicit manifestum autem etc., improbat Aristoteles processum Platonis. Manifestum est enim quod secundum hanc rationem nihil aliud in rebus humanis erit per se bonum, cum quodlibet humanum bonum fiat eligibilius additum alicui per se bono. Non enim potest inveniri aliquid in communicationem humanae vitae veniens quod sit tale, ut scilicet non fiat melius per appositionem alterius. Tale autem aliquid quaerimus, quod scilicet in communicationem humanae vitae veniat. Qui enim dicunt*

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[194] Aquinas, Thomas of. De Principio Individuationis. The Latin Library. [2.2.2007].
<Http://www.thelatinlibrary.com/aquinas/princ.shtml>
[195] Aquinas, Thomas of. Scriptum Super Sententiis. Corpus Thomisticum. [2.2.2007].
<Http://www.corpusthomisticum.org/snp4024.html>

delectationem esse bonum, intendunt eam esse quoddam humanum
bonum, non autem ipsum divinum bonum, quod est ipsa essentia
bonitatis.[196]

Thomas Aquinas (*Scriptum Super Sententiis*, lib. 1 d. 26-32) wrote about the Greek hypostasis and Latin *substantia prima*: "Hoc autem est aliquid completum et distinctum et incommunicabile in natura substantiae. Unde hypostasis divina erit illud quod est per se subsistens." This discussion was later continued in the discourses on the *universalia*. Anselm of Canterbury's *Dialogus de Veritate* is accordingly to its topic a philosophical dialogue. Canterbury's *Dialogus de Veritate* is a dialogue between a student (*discipulus*) and a teacher (*magister*):

> *Discipulus:*   *Sed secundum rei veritatem quomodo possumus dicere, quia*
>   *quidquid est debet esse, cum sint multa opera mala, quae certum*
>   *est esse non debere?*
> *Magister:*   *Quid mirum, si eadem res debet esse et non esse?*
> *Discipulus:*   *Quomodo potest hoc esse?*
> *Magister:*   *Scio te non dubitare quia nihil omnino est, nisi deo aut faciente*
>   *aut permittente.*
> *Discipulus:*   *Nihil mihi certius.*
> *Magister:*   *An audebis dicere quia deus aliquid faciat aut permittat non*
>   *sapienter aut non bene?*
> *Discipulus:*   *Immo assero quia nihil nisi bene et sapienter.*
> *Magister:*   *An iudicabis non debere esse, quod tanta bonitas et tanta sapientia*
>   *facit aut permittit?*
> *Discipulus:*   *Quis intelligens hoc audeat cogitare?*
> *Magister:*   *Debet igitur esse pariter et quod faciente et quod permittente deo*
>   *fit.*[197]

Universities were an educational form invented in the Middle Ages. In the Middle Ages education of a young generation was performed at home and in schools abroad.[198] The university as a centre of communication and knowledge came into existence first in Southern Europe. Education was also received at schools attached to religious institutions. Education and edification were received either on an individual basis or in groups. Traditional academic courses in West European countries were conducted in groups and comprised two levels. The *trivium* included grammar, rhetoric, and logic, and the *quadrivium* included arithmetic, geometry, astronomy, and music.[199] In the Middle Ages in Europe the university system transferred the rhetorical system of ancient times into new social contexts.[200] The medieval societies in Europe transferred rhetorical knowledge of the ancient cultures to modern times. During the collapse of the Roman Empire the monasteries had become the principal repositories of learning. When the pagans were converted to Christianity, monasteries were

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[196] Thomae de Aquino. Sententia Libri Ethicorum Liber X. Corpus Thomisticum. [2.2.2007].
<Http://www.corpusthomisticum.org/ctc10.html>
[197] Anselmus Cantuariensis. Dialogus de Veritate. Fachhochschule Augsburg. [2.2.2007].
<Http://www.fh-augsburg.de/~harsch/Chronologia/Lspost11/Anselmus/ans_ve08.html>
[198] Of Eloquence. Studies in Ancient and Mediaeval Rhetoric. Ed. by Harry Caplan and With an Introduction by Anne King and Helen North. Ithaca: Cornell University Press. 1970. Pp. 123-128.
[199] Richter, Michael. The Oral Tradition in the Early Middle Ages. Turnhout: Brepols 1994. Pp. 80-85.
[200] Gaunt, Simon. Gender and Genre in Medieval French Literature. Cambridge: University Press 1995. Pp. 71-77.
Kindrick, Robert L. Henryson and the Medieval Arts of Rhetoric. New York and London: Garland 1993. Pp. 36-41.

founded by the missionaries to teach learning to Christians.[201] This kind of learning included the extant classical Latin authors and the Church fathers.[202] Greek and Arabic scientific works were translated for Western use. Works of Aristotle were re-discovered along with their Arabic commentators.[203] The contact with the Arabs after the Reconquista and during the crusades allowed Europeans to access preserved copies of Greek and Roman works. Also by translations from Arabic scholars to Latin the knowledge in science increased. During the 800s and 900s classical Greek texts were translated by Muslim scholars into Arabic. Around the change of millennium, translation into Latin had begun in Northern Spain, a zone in contact with the Arabic culture. Medieval universities developed a net of communication, since they used all one *lingua franca*, Latin, had the possibility to produce and store books, and used an internal communication system. Universities began as academic guilds, schools were later founded. Students studied grammar, rhetoric, logic, arithmetic, geometry, astronomy, music, and theology. Between 1300 and 1400 universities were established in Bologna, Paris, Ghent, Padua, Cambridge, and Oxford. These educational centres demanded for books. The first European university was founded in Bologna in 1119. Other universities were established in Siena in 1203 and Vincenza in 1204. Their name derived from the Latin word *universitas* meaning any group of people who shared common interests. The seven liberal arts were subordinated to philosophy in the universities. The liberal arts were in the Middle Ages broken into seven arts of the *trivium* and *quadrivium*.

Trivium   Quadrivium

Grammar   Astronomy
Dialectic   Arithmetic
Rhetoric   Geometry
              Music

The Seven Classical Liberal Arts

Ensmenger stated regarding the High Middle Ages and the relation between the vernaculars and the Latin language: "There was also a considerable rise in the status of vernacular languages in this period. This not only meant that vernacular literature was more accepted, but also that grammatical description of vernacular languages started to emerge. [...] The twelfth century represents a period of considerably increased interest in grammar, particularly speculative grammars. These speculative grammars had a broader aim than simply instruction in the use and structure of Latin: they aimed to give a more theoretical basis to the study of language for more advanced students. Priscian's *Institutiones* became much more widely read in the later Middle Ages, and the difficulties that it presented to the student were addressed by numerous commentaries."[204] If we look to the curriculum of the medieval university, we find the two fields of learning, the *trivium* and the *quadrivium*, concerned with the disciplines of grammar, logic, and rhetoric and arithmetic, geometry, music, and astronomy. The disciplines of the *trivium* didn't had the same status like the disciplines of the *quadrivium*. While

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[201] Miller, Canthia L. The Representation of Speech in Biblical Hebrew Narrative. A Linguistic Analysis. Atlanta, Georgia: Scholars Press 1996. Pp. 56-61.
Davis, Casey Wayne. Oral Biblical Criticism. The Influence of the Principles of Orality on the Literary Structure of Paul's Epistle to the Philippians. Sheffield: Sheffield Academic Press 1999. Pp. 63-67.
[202] Hartog, Paul. Polycarp and the New Testament. The Occasion, Rhetoric, Theme, and Unity of the Epistle to the Philippians and its Allusions to the New Testament Literature. Tübingen: Mohr Siebeck 2002. Pp. 81-90.
[203] Cf. also: Rita Copeland. Rhetoric, Hermeneutics, and Translation in the Middle Ages. Academic Traditions and Vernacular Texts. Minnesota (University Press) 1995.
[204] Ensmenger, Nathan. History of Communications. The Franklin Institute. [1.7.2007].
<Http://fi.edu/case_files/communication.html>

grammar had to do with the good order of writing, logic and rhetoric were seen as more important tools. Prescriptive rhetoric based on knowledge of classical texts. In the Middle Ages rhetoric became the specialized study of applied fields teaching how to preach, to write professional letters, and to write correspondence.

Exercises in public speaking or written discourse were also a way for someone to make carriere in courts, the administration, or churches. Academic education allowed a person to work as a cancellar or secretary for clerical institutions. The *ars praedicandi*, the art of preaching, was another field of applied rhetoric. There were some large-scale academies and schools in the Byzantine east.[205] The main medieval authorities on rhetoric were Roman scholars. In the Middle Ages and Renaissance rhetoric was a tool for administration and religion.[206]

As institutions with their own buildings, infrastructures, and hierarchies universities were important for the education consisting of the four faculties arts, theology, law, and medicine. The later theory of *dictamen*, which includes five parts of a letter was derived from the *Rhetorica ad Herennium*. The first author interested in the theory of *dictamen* was Albrecht von Monte Cassino. Literature of the *dictamina* during 11th century was mostly written anonymously by authors from Italy and France.[207] Richard von St. Viktor wrote „Persona divina divinae naturae incommunicabilis existentia." (*De trinitate* 4, 22) Scholasts were heirs of the Aristotelian tradition and understood the linguistic arts as practical and applied, since only through language one can either know the 'truth' or exercise reasoning to discover an additional 'truth'. For the scholastics in Middle Ages logic was the science of combining statements of known 'truths' into patterns that would yield new and previously unknown 'truth'. Scholastic scholars came back to the question of 'truth' once discussed by Plato and Aristotle. In the scholastic tradition scholars thought that while there is only one type of 'truth', that one type of 'truth' can be perceived by human beings. Translation became a tool of communication in terms of sharing knowledge between the Arabic culture and the West, but also the interpretation of ancient culture from a Christian perspective became important. Bonaventura in the *Commentaria in Quatuor Libros Sententiarum* writes similar to the early Church fathers about *communicatio* as the communication of charity of the *trinitas* of the *spiritus sanctus*, Jesus and god:

> *Item, Spiritus sanctus, in nobis existens et habitans, facit nos similes*
> *illi summae Trinitati, sicut dicit Dominus, Ioannis decimo septimo:*
> *«Ut sint unum, sicut et nos »; sed Spiritus sanctus, in nobis existens,*
> *producit primo amorem caritatis, ad Romanos quinto: «Caritas Dei*
> *diffusa est in cordibus nostris etc.». Ergo necesse est, in illa summa*
> *Trinitate reperiri per prius communicationem caritatis.*[208]

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[205] Cf. Monfasani, John. The Byzantine Rhetorical Tradition and the Renaissance. In: Renaissance Eloquence. Ed. by James Jerome. London: Sage 1983. Pp. 174-190. Cf. Agapitos, Panagiotis A. Narrative, Rhetoric, and "Drama" Rediscovered: Scholars and Poets in Byzantium Interpret Heliodorus. In: Studies in Heliodorus. Richard Hunter (ed.). Cambridge: The Cambridge Philological Society. (Cambridge Philological Society. Supplementary Volumes: University Press 1998. Pp. 125-156.

[206] Cf. Renaissance Literary Theory and Practice. Classicism in the Rhetoric and Poetic of Italy, France, and England 1400-1600. Ed. with Introduction by Donald Lemen Clark. New York: Columbia University Press 1939. Pp. 87-94.

[207] Cf. Ward, John O. Rhetorical Theory and the Rise and Decline of Dictamen in the Middle Ages and Early Renaissance. In: Rhetorica. Spring 2001, Vol. 19. No. 2. Pp. 175-223. [2.2.2007].
<Http://caliber.ucpress.net/doi/abs/10.1525/rh.2001.19.2.175>

[208] Here the reading follows codex U.
S. Bonaventurae Bagnoregis Commentaria in Quatuor Libros Sententiarum. Commentaries on the Four Books of Sentences of Master Peter Lombard, Archbishop of Paris. Franciscan Archive. [6.6.2007].

Sprahha (*eloquentia*) is the Middle German term for eloquence. Rhabanus Maurus, the first *Praeceptor Germaniae*, writes in *De Rerum Naturis* (book 15) about rhetoric: "*Rhetorica est disciplina ad persuadendum quodque idonea. Sicut enim omnis uir prophetans uel uates dicitur uel propheta, ita omnis femina prophetans sibilla.*"[209] In the 9th century Rhabanus Maurus makes the definition of rhetoric as a discipline for persuasion: „*Rhetorica est disciplina ad persuadendum.*"[210] Rabanus Maurus writes in *De Rerum Nature* (book 15, 6) that the culture of idols (i.e. here the Greek culture) is interpreted (*cultura idolorum interpretatur*):

<p align="center">*Idolatria, idolorum seruitus siue cultura interpretatur.*[211]</p>

<p align="center">*The worship of idols, the servitude or culture is interpreted.*</p>

The knowledge of rhetoric from the country it originated from, Greece, was available in the Middle Ages.[212] A large tradition of rhetorical knowledge was the translation and the art of commentaries and critical analyses of literature.[213] The discovered ancient classical texts had influence on the literature production in the Middle Ages.[214] Not only the discovery of ancient texts and the copying process, but also their influence on Christian literature demonstrates the importance of ancient texts for the coming time. In the Middle Ages only a slow development and progress of rhetoric and communication existed. The most important work in these times where documents that stood in the tradition of ancient texts. Another process was copying of the ancient texts to save them for future times. This reproduction of ancient texts both in Europe and in Arabian countries enforced the later Renaissance of ancient culture.

In Italy during the 12th century in independent political organisations public speeches in cities and their courts were held. Funerary speeches, marriage speeches, public speeches, and university speeches were typical small speech genres for occasional events of this time. All kinds on mundane speech during Renaissance were already in Italy during the 11th and 12th century used. In the Middle Ages a high amount of the classic literature was still fragmented and lost. The job of working out the authentic texts became a problem task in times after the ancient texts were written and corrupted. Rhetorical analysis, criticism, and argumentation were required in each step of this process. A principle method for rhetoric in this period was the use of the *lectio* as a teaching and preaching method. The *lectio* is similar to the *conversia* (*declamatio*) in Rome, where a text passage was read and discussed in terms of its translation, interpretation, and application. This lecture form developed into the disputation (*disputatio*). The *septennium* included just like in ancient times the *trivium* of grammar and rhetoric as well as the dialectic *quadrivium* of arithmetic, geometry, music and astronomy.

<Http://www.franciscan-archive.org/bonaventura/opera/bon01197.html>

[209] Rabanus Maurus. De Rerum Naturis. Memorial University of Newfoundland. [7.8.2007]. <Http://www.mun.ca/rabanus/>

[210] Rabanus Maurus. De Rerum Naturis. Memorial University of Newfoundland. [7.8.2007]. <Http://www.mun.ca/rabanus/>

[211] Rabanus Maurus. De Rerum Naturis. Memorial University of Newfoundland.Book 15. [7.8.2007]. <Http://www.mun.ca/rabanus/drn/15.html>

[212] Cf. Kennedy, George A. "Greek Rhetoric in the Middle Ages." In: Classical Rhetoric and its Christian and Secular Tradition from Ancient to Modern Times. London: Croom Helm 1980. Pp. 161-172.

[213] Cf. Troyan, Scott D. "Medieval Attitudes. Or Towards a Definition of the Modern Medieval Critic." In: Textual Decorum. A Rhetorical of Attitudes in Medieval Literature. New York: Gardland 1995. Pp. 33-88.

[214] Cf. Schultz, James A. "Classical Rhetoric, Medieval Poetics, and the Medieval Vernacular Prologue." In: Speculum. LIX (1984). Pp. 1-15.

Medieval rhetorical texts consisted of lists of rules and examples illustrating them. Many scholars subordinated rhetoric under logic as a part of logic. Rhetoric was used in the Augustinian tradition as a way to improve the work of divine eloquence under the principle of the *communicato divina* and to further interpret their meanings. In the 12th century a rediscovery of Greek and Roman literature occurred across Europe that resulted in the development of the humanist movement in the 14th century. Humanists believed now that each individual had significance in the society. Rhetorical analysis, criticism, and argumentation were required in each step of this process. In rhetorical communication the criticism is an application for the analysis of written and spoken words.[215] During the Middle Ages rhetoricians knew the five canons.[216] During late 10th and 11th century new knowledge came from the literature of Arabia and Asia to Europe. The East also preserved the ancient books of authors focusing on rhetoric. Gunzo of Novara demonstrates in Spain during the 9th century regarding the use of rules that a letter consists of five parts. For Alberic of Monte Casino (1075) rhetoric is the art of effective letter-writing. Middle High German songs were collected in the *Nibelungenlied* (ca. 1190). In the Middle Ages the *Minnesang* in the 12th century was a prominent genre of literature. In German literature the most systematic collection of proverbs was made by Egbert von Lüttich around 1000. German Proverbs can be traced down as early as the 9th century in *the Hildebrandlied*. The monk Notker Labeo in the 11th century made use of proverbs derived from oral local culture. In the early 12th century the recovery of Aristotle's logical texts contributed to the emergence of a new kind of grammatical study concerned with philosophical investigations of language, syntax, and semantics. Scholars at medieval universities used logical categories of language in the grammarians (*modistae*) in the 13th century. Academic debates are also reflected in some vernacular poetry of the later Middle Ages, for example in Chaucer's *House of Fame*. Albertano of Brescia in *The Art of Speech and the Art of Silence* writes:

> *Many err when they speak because they are unable to master their tongues. As St. James says in his epistle: Wild animals and birds, reptiles and fish, all can be tamed by man and frequently are, but nobody can tame the tongue. Therefore, I, Albertano, have bequeathed to my son, Stephen, a little treatise on speech and silence which can be summarized in a single line of verse:*

> *Quis, quid, cui dicas, cur, quomodo, quando, requiras.*[217]

The revival of rhetorical criticism in the Middle Ages as a set of rules and techniques was sanctioned by the scholarly guilds or religious institutions. Medieval rhetoric was taught and practiced extended from approximately the fall of the Roman Empire in the late 9th century. The complete work of Quintilian was available in the late 15th century. In the 7th to the 9th century illuminated manuscript with illustrations were produced in the monasteries in Europe and the production of the *Bible* was done by monastic scribes. In the Middle Ages books were expensive and only accessable for educated and religious persons. Only the clergy was regularly reading and owned books. With the invention of the codex book and the invention of the printing press methods of reduplication for data were given and as a communicative tool books could reach a broader audience. The adaptation of block-print technology was

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[215] Cf. also: Rushing, Janice H.; Frentz, Thomas S. "Integrating Ideology and Archetype in Rhetorical Criticism." In: Quarterly Journal of Speech. 77. 4 (1991). Pp. 385-406.

[216] Cf. Medieval Rhetorics of Prose Composition. Five English Artes Dictandi and Their Tradition. Ed. with Introductions and Notes by Martin Camargo. Binghamton, N.Y.: State University Press 1995. Pp. 23-28.

[217] Cf. Albertano of Brescia. The Art of Speech and the Art of Silence. Ars Loquendi et Tacendi. [6.6.2007]. <Http://freespace.virgin.net/angus.graham/Loq-Engl.htm>

known in Europe since the return of Marco Polo from Asia at the end of the 13th century. The development of mass production paper-making techniques was brought from China to Italy in the 12th century. Kittler mentioned that the decline of the *cursus publicus* and the Islamic conquest of Egypt cut off Western Europe from papyrus imports. In the 13th century paper, imported from China via Baghdad, arrived in Europe where it was further developed by cities participating in international trade and universities used it for book-copying. The use of paper in Europe was not widespread until the 14th century. In the 13th century paper was imported from China via Baghdad and arrived in Europe.[218]

The Carolingian Renaissance of the 8th and 9th centuries and the 12th century ´Proto-Renaissance´ used ancient sources. Humanistic education in the Middle Ages trained students being able to analyze and create discourses on a variety of political, religious, and legal topics also based upon Roman heritage.[219] During the Middle Ages the *lingua franca* was Greek in the parts of Europe related to the Middle East and the Byzantine Empire. Latin was primarily used in the West of Europe. Most books had been written in Latin, the language of scholarship and religion. Until the 16th century Latin was the official language of law, government, business, education, and religion in West Europe. Theodulfus wrote a variation of the concept of the *artes liberales* with *Sapientia*, *Astronomia*, *Musica*, *Geometrica*, *Aritmetica*, *Retorica*, *Dialectica* and *Grammatica*. Rhetoric (*retorica*) is this way described by Theodulfus:

> *VI Retorica*
> *Lingua perita michi nomen dedit atque loquela,*
> *Sed tamen indoctos visito saepe viros.*
> *Nam per me superat, qui me non viderat umquam,*
> *Quam magis ille facit qui mea iura sapit?*[220]

The first German literature at all was lyrics of songs.[221] Rhetoric was an integral component of the classical *trivium* in the liberal arts tradition. The stylistic tradition of rhetoric, which continued in the Middle Ages in the poetics of Geoffrey of Vinsauf, was well represented in the Renaissance in style manuals. Rhetoric as auxiliary tool for communication was maintained in the Middle Ages primarily in medieval preaching (*ars praedicandi*), in letter writing (*ars dictaminis*), and poetics (*ars poetriae*).

In the discussion of the *universalia* in the High Middle Age the *universalia* were considered to claim communicability. St. Bonaventura solved the problem of the universals and their communicability and the incommunicability of the single by stating that 'all is in all' (*omnia in omnibus*) resulting in total communicability (*omnis communicabilitas*):

> *Quia vero est summe unum et omnimodum, ideo est omnia in omnibus.*
> *quamvis omnia sint multa et ipsum non sit nisi unum; et hoc, quia per*
> *simplicissimam unitatem, serenissimam veritatem, omnis exemplaritas*
> *et omnis communicabilitas; ac per hoc, ex ipso et per ipsum et in ipso*
> *sunt omnia et hoc, quia omnipotens, omnisciens et omnimode bonum,*

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[218] Cf. Kittler, Friedrich. The History of Communication Media. Introduction. University of Minnesota. [2.2.2007].
<Http://www.hydra.umn.edu/kittler/comms.html>
[219] Morse, Ruth. Truth and Convention in the Middle Ages. Rhetoric, Representation, and Reality. Cambridge; New York: University Press 1991. Pp. 90-95.
[220] "Appendix C. E. Theodulfum." In: Monumanta Germaniae Historica. Poetae Latini Aevi Carolini. Recensuit Ernestus Duemmler. Tomus I. Berlin: Weidmann 1881. Pp. 629-630. Citation P. 630.
[221] Cf. Fulk, Robert D. "Rhetoric, Form, and Linguistic Structure in early Germanic Verse. Towards a Synthesis." In: Interdisciplinary Journal for Germanic Linguistics and Semiotic Analysis. 1 (1996). Pp. 63-88.

> *quod perfecte videre est esse beatum, sicut dictum est Moysi: Ergo ostendam tibi omne bonum.*[222]

Iohannis Buridanus in *Quaestiones in Aristotelis Metaphysican* (liber VII, quaestio 15) wrote about the 'incommunicable mode' and 'communicable mode' (*modo incommunicabile et communicabile*) depending on the fact if something is single or universal:

> *Quaeritur decimoquinto utrum uniuersalia sint separata a singularibus.*
>
> *Arguitur primo quod sic: quia si non essent separata ab eis, sequeretur quod opposita essent simul - quod est inconueniens. Et patet consequentia, quia omne singulare est incommunicabile et omne uniuersale est communicabile pluribus; modo incommunicabile et communicabile sunt opposita; ergo etc.*
>
> *Item uniuersale est unum et idem indiuisum omnium singularium eiusdem speciei, ut omnium hominum; absurdum enim esset dicere quod uniuersale esset ita multiplicatum sicut sua singularia; et tamen nihil unum et idem indiuisum est in Socrate et in Platone, quia sunt ab inuicem separati loco et subiecto; ergo uniuersale non est in suis singularibus, et per consequens est separatum ab eis.*
>
> [...]
> *Ad rationes ergo dicendum est:*
>
> *Incommunicabile secundum significationem et communicabile pluribus secundum significationem non opponuntur: immo possunt simul esse. Sed isti duo termini 'communicabile' et 'incommunicabile' sic opponuntur quod de nullo et eodem termino singulari uerificantur simul nisi secundum aequiuocationem.*[223]

Thomas de Sutton wrote in *De Principio Individuationis* that the species is not communicable (*incommunicabilis*):

> *Natura enim formae materialis, cum ipsa non possit esse hoc aliquid completum in specie, cuius solum esse est incommunicabile, est communicabilis quantum est de ratione sua; sed est incommunicabilis solum ratione suppositi, quod est aliquid completum in specie, quod cuilibet formae non convenit, ut dictum est. Ideo quantum est de ratione sua, communicabilis est, ut dictum est. Communicatio autem sua est, ut dictum est, per hoc quod recipitur in aliis. Ideo quantum est de natura sua, communicabilis est, et in multis recipi potest, et recipitur secundum unam rationem, cum una sit ratio speciei in omnibus sui individuis. Sed quia ipsa esse non habet, ut dictum est, quia esse est solius suppositi, et suppositum incommunicabile est, ut*

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[222] St. Bonaventura. Itinarium Mentis in Deum. The Latin Library. [1.7.2007].
<Http://www.thelatinlibrary.com/bonaventura.itinerarium.html>

[223] Buridanus, Iohannis. Quaestiones in Aristotelis Metaphysican. Liber VII, Quaestio 15. University Toronto. [1.7.2007].
<Http://individual.utoronto.ca/pking/resources/buridan/QM7q15.txt>

> *dictum est, ideo ipsa forma materialis diversificatur secundum multa esse incommunicabilia, manens una secundum rationem multis communicatam: sua autem receptio est in materia, quia ipsa materialis est.*[224]

The reception in the materia (*materia*) results in incommunicability of the individual one:

> *Ex quo patet quod de natura sua sibi relinquitur unitas rationis in communicatione sua, et quod redditur incommunicabilis per receptionem suam in materia. Ex quo enim recipitur in materia, efficitur individuum, quod est incommunicabile, et primum fundamentum in genere substantiae, ut completum aliorum de se praedicabilium subiectum. In via autem generationis semper incompletum est prius completo, licet in via perfectionis sit totum e contrario. Illud ergo quod est primum subiectum omnium in via generationis, et incompletum, quod de nullo illius generis praedicatur, materia scilicet, necessario erit primum principium esse incommunicabilis, quod est proprium individui.*[225]

In the Danish glossary *Vademecum in Opus Saxonis et Alia Opera Danica Compendium ex Indice Verborum* we find the entries *communico* and *communem habeo* that are equivalent to *communicare alicui* and *commercium alcui esse* and *in commune persolvere*, but they are also related to the verb 'to say' (*dicere*).[226] One reason for the consistency of written Latin was the method of instruction during the Middle Ages taught according to standardized rules of grammar and composition developed from a basic knowledge of classical Latin. On an elementary level of education, instruction mainly involved memorizing rules of grammar and applying them in practice. On the university level instruction was divided into the arts of grammar and rhetoric.[227] One rhetorical genre was the art of preaching or sermon-writing. Around the time of the 12th century the most important piece written during this time was Robert of Basevorn's *Forma Praedicandi* (1322 C.E.). The rise of the university in the 12th century Proto-Renaissance had much to do with revitalizing of rhetorical genres.[228] William of Ockham's *Dialogus* is written as a dialogue between a teacher and student:

> *Discipulus   Quae recitasti circa quaesita ad praesens mihi sufficiunt, et ideo ad alia que magis Habeo cordi festino. Volo enim de haeresibus multa inquirere, sed quia nonnunquam Cognition unius contrariorum ad cognitionem alterius conferre dignoscitur, quaero primo quae veritates sunt catholicae censendae.*

> *Student   What you have recited about the things I asked about is enough for me at the moment, and so I hasten on to other matters that I have more at heart. For I want to ask many*

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[224] Sutton, Thomae de. De Principio Individuationis Opusculum Authenticitate Dubium. Corpus Thomisticum. [1.7.2007].
<Http://www.corpusthomisticum.org/xp9.html>

[225] Sutton, Thomae de. De Principio Individuationis Opusculum Authenticitate Dubium. Corpus Thomisticum. [1.7.2007].
<Http://www.corpusthomisticum.org/xp9.html>

[226] Vademecum in Opus Saxonis et Alia Opera Danica Compendium ex Indice Verborum. Rostras Forlag. [2.2.2007].
<Http://www.rostra.dk/latin/saxo.html>

[227] Handbook of European History, 1400-1600. Late Middle Ages, Renaissance and Reformation. Ed. by Thomas A. Brady, jr., Heiko A. Oberman, James D. Tracy. Leiden: Brill 1999. Pp. 111-116.

[228] See also: Fox, John. The Rhetorical Tradition in French Literature of the Later Middle Ages. An Inaugural Lecture Delivered in the University of Exeter on 17th of January 1969. Exeter: University Press 1969. Pp. 108-111.

> *things about heresies; but because sometimes knowledge of one of [two] contraries*
> *is known to provide knowledge of the other, I want to know first which truths should*
> *be considered catholic.*
> *Which truths are catholic truths?*

> Magister   *Quaestio tua unum videtur supponere et aliud quaerere. Videtur enim supponere quod*
> *non omnes veritates sunt catholicae iudicandae, quod beatus Augustinus in*
> *Encheridion expresse determinat. Quaerit autem quae sunt illae veritates quae*
> *catholicae sunt censendae.*

> Master   *Your question seems to suppose one thing and to seek to know another. For it seems to*
> *suppose that not all truths should be adjudged catholic, which blessed Augustine*
> *expressly lays down in his Enchiridion. It seeks to know, however, which are those*
> *truths that should be considered catholic.*

> Discipulus   *Cum beato Augustino illud quod supponit questio firmiter teneamus, et circa*
> *quaesitum sententiam unam vel plures enarra.*

> Student   *Let us, with blessed Augustine, firmly hold what the question supposes, and tell me*
> *one opinion, or more, about what I seek to know.*[229]

Ricard de Bury describes in England in his *Philobiblon* in the chapter *De Modo Communicandi Studentibus Omnes Libros Nostros* (capitulum XIX) the conditions how students should communicate with books and use them (*communicatio et usus*):

> *Difficile semper fuit sic homines limitare legibus honestatis, quin astutia successorum terminos niteretur praecedentium transilire et statutas infringere regulas insolentia libertatis. Quamobrem de prudentum consilio certum modum praefiximus, per quem ad utilitatem studentium librorum nostrorum communicationem et usum volumus devenire.*[230]

A widely read rhetorical treatise of the late Middle Ages was Geoffrey of Vinsauf's *Poetria Nova*. This book has survived in more than 200 manuscripts accompanied by commentaries or collections of glosses. The *Poetria Nova* is a poem imitating Horace's *Ars Poetica* incorporating much of the *Rhetorica ad Herennium* including tropes, figures of words, and figures of thought. The *Poetria Nova* treats methods of starting a work, natural and artificial order, amplifications, a theory of conversions, and a theory of determinations. Geoffrey of Vinsauf exemplifies in his poem the techniques that he was teaching.[231] Upon an integration of pagan knowledge the dominant cultural concept of religion, Christianity, integrated this knowledge. In terms of the spoken languages, during this time the Latin language spread into local vernaculars that formed the national languages of Southern European countries, while in the north the Germanic and Celtic languages were dominant. A first wave of exchange of knowledge due to translation made a knowledge transfer from other cultures to Europe possible. In education classical communication concepts were preserved in universities and clerical institutions. During the Middle Ages communication in the literal meaning mainly included profane communication with media next to the spiritual concept of communication.

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[229] Ockham, William of. Dialogus. Part 1, Book 2, Chapters 1-17. Text and Translation by John Scott. The British Academy. [2.2.2007].
<Http://www.britac.ac.uk/pubs/dialogus/t1d2a.html>
[230] Bury, Ricardus de. Philobiblon. Informal Music. [2.2.2007].
<Http://www.informalmusic.com/latinsoc/debury.html>
[231] Copeland, Rita. Rhetoric, Hermeneutics, and Translation in the Middle Ages. Academic Traditions and Vernacular Texts. Cambridge: University Press 1991. Pp. 78-83.

1.4. The Perspective of Communications in the Renaissance

In the Renaissance with its absolutistic states the conditions of communications were ruled by the monarchs. This authority was responsible for traffic and publications of mass media. In *The End of Europe's Middle Ages Language and Literature* of the *Applied History Research Group* was written: "Until the sixteenth century, Latin was the official language of law, government, business, education and religion in Western Europe. The Latin of written communication was generally considered learned, or high, Latin and composition of documents followed standard guidelines regardless of where the document was written. On the other hand, the common, or Vulgar, Latin was a living language, mingling with and borrowing from regional dialects to suit the needs of local populations."[232] The most impressive invention for communicative practice was printing based on Gutenberg's printing machine. Societies, correspondence, journals, and books were tools for the formation of the European 'Republic of Letters'. In Europe oral culture was always only one way of communication producing national folk culture, but dominant was written communication with features for recording. Newspapers were published in centres of Germany, England, Hungary, Holland, and Italy. One of the earliest magazine was the German *Erbauliche Monaths-Unterredungen* (1663-1668) edited by Johann Rist in Hamburg. The *Journal des Sçavans* started in Paris edited by the author Denis de Sallo. *The London Spy* was published between 1698 and 1700.. Educational and entertaining genres like almanacs, travel books, and poetry were published for the urban audience. In Renaissance the exchange of European languages was improved by dictionaries of the local European languages.[233]

As a cultural movement the Renaissance began in the 14th century in the cities of northern Italy. Scholars and thinkers of the Renaissance saw their own time as a reflection of the much earlier societies of classical Greece and Rome, a world view still indicated in the term Renaissance itself. The printing of books was subject to licensing by the *Privy Council* in England. The local kings allowed a book to be published only if it was successfully passing the censorship institution. The concept of copyright arose out of the registration of books in the register of the *English Stationer's Company*. The books censored were not only of political or religious contents. The *Emblemata* of Andrea Alciati were published in 1551 with the note *cum Privilegi*. The *Orator Politicus, albo Wymowny Polityk, Rozne traktujacy Materye* was published *cum privilegio regio* by Jakub Boczyłowicz was published in Poland in 1699. A Lithuanian geographicanl book with the title *Lithvania* was published with the note *cum privilegio* bt Gerhard Mercator around 1600 in Germany.

Leone Battista Alberti' book *De Viris Illustribus* was a collection of heroes' lives including both ancient heroes and Christian figures. Petrarca wrote a series of fictive letters to classical figures like Cicero and Ovid.[234] Petrarch wrote a letter to the dead Quintilian. The Renaissance education still has its roots the tradition of the *trivium* of grammar, rhetoric, and

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[232] The End of Europe's Middle Ages. Applied History Research Group. The University of Calgary. [1.7.2007].
<Http://www.ucalgary.ca/applied_history/tutor/endmiddle/FRAMES/langframe.html>
[233] A standard feature of historical education from the late Roman times to the 14th century in Byzantium and in the West was early medieval education in Ireland, England, and France called scholasticism. Bolgar pointed out the ways scholars selected and interpreted classical texts and analyzed the political motives for their choices and views.
Cf. Bolgar, R. R. The Classical Heritage and Its Beneficiaries. Cambridge: University Press 1958. Pp. 25-35.
[234] Renaissance Eloquence. Studies in the Theory and Practice of Renaissance Rhetoric. Ed. by James J. Murphy. Berkeley: University Press 1982. Pp. 72-76.

dialectic.[235] The goal of rhetorical study was to demonstrate one´s ideas in the most elegant form. Rhetoric had the position as decorum, the finishing refinement, in upper-class education.[236] Quintilian and much of Cicero's texts were unknown or lost until the Renaissance.[237] Many new school textbooks for rhetoric were written in this era following Aristotle, Cicero, and Quintilian.[238] In the 14th century Quintilian's *Institutio Oratoria* and the works of Aristotle were known.

After the rediscovery of complete copies of Quintilian's *Institutio Oratoria* and Cicero's *De Oratore* the humanists produced rhetorical handbooks.[239] In education and the scholarly life humanism meant the pursuit of studying particularly mathematics, rhetoric, literary studies, art, and history. The *studia humanitatis* (studies of humanities) were based upon the study of Latin and Greek. Humanists gave common usage priority over sets of logical rules stressing on classical values and literacy *per se*. Translations, compilations, commentaries, and editios of contemporary original rhetorical writings were available. Editions of classic texts like Aristotle's *Rhetoric*, Quintilian's *Institutio Oratoria*, Cicero's *De Oratore, Brutus, Orator*, and translations of Plato's *Gorgias* and *Phaedrus*, and Aristotle's *Rhetoric* itself replaced Arabic translations in this period.

The heritage of antiquity still was bound to the Latin language. The Neolatin language of this time was a basic tool for the access to cultural documents, literary production, and contemporary communication between scholars. The groups using Latin rhetoric during Renaissance included artists, professionals, and scholars. The Greek and Latin heritage of rhetoric also influenced the esteem of national languages as educated languages. The Italian language used the term *rétorica*, in Spanish the term *retorico* was used, and in French the Greek term became *rhetorique*. The national languages were commonly used and even poets used them for works. Dante Alighieri in one writer in one of the most flourishing cities of the Middle Ages, Florence.[240] The Italian poet Dante Alighieri wrote in Latin language a dissertation about the Italian language of the local people (*locutio vulgarium gentium*) with the title *De Vulgari Eloquentia*. Dante demonstrated rhetorical principles in his writings. Dante entered his writing career with his first work *Vita Nuova*, a critical exposition of his sonnets. Dante influenced younger *homines literati* (men of letters) with the research in structures, stylistics, and allusions of classical Greek and Roman literature.[241] At the beginnings of the modern era the study of rhetoric became displaced and fragmented. In contrast to medieval scholastic philosophy the representatives of Renaissance rhetoric gave attention to clearness of expression and idiomatic use of classical Latin grammar and its vocabulary. With this experience in literacy (*litterarum peritia*) the scholars understood language as the basic tool of culture. These scholars also were aware of the fact that the rise and decline of a language -its historical aspect- was linked to exterior factors such as the

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[235] Cf. Percival, W. Keith. "Grammar and Rhetoric in the Renaissance." In: Renaissance Eloquence. Ed. by James Jerome. London: Sage 1983. Pp. 303-330.
[236] Cf. LaRusso, Dominic A. "Rhetoric in the Italian Renaissance." In: Renaissance Eloquence. Ed. by James Jerome. London: Sage 1983. Pp. 37-55.
[237] Talmor, Sascha. The Rhetoric of Criticism from Hobbes to Coleridge. Oxford: University Press 1984. Pp. 119-127.
[238] Cf. Kennedy, George A. "Classical Rhetoric in the Renaissance." In: Classical Rhetoric and its Christian and Secular Tradition from Ancient to Modern Times. London: Croom Helm 1980. Pp. 195-215.
[239] Witt, Ronald G. Italian Humanism and Medieval Rhetoric. Aldershot: Ashgate 2001.
[240] Cf. Rhetoric in the Middle Ages. A History of Rhetorical Theory from Saint Augustine to the Renaissance. Ed. by James J. Murphy. Berkeley: University Press 1974. Pp. 54-61.
[241] Cf. The Renaissance Philosophy of Man. Ed. by Ernst Cassirer, Paul Oskar Kristeller and John Herman Randall, Jr. in Collaboration with Hans Nachod and Others. Chicago: University Press 1948. Pp. 98-103.

political development of a state and its institutions. Renaissance humanists like Leonardo Bruni were aware of the decline of the Latin language since the fall of the Roman Empire.

In Italy legalists began the fashion of using the Latin style. Coluccio Salutati (1331-1406) connected juridical writings with the liberal arts as key knowledge to wisdom.[242] Salutati was a Florentine political administrator who wrote treatises on humanism based upon a wide knowledge he accumulated in a large library of ancient Greek and Roman texts.[243] Niccolò Machiavelli wrote *Il Principe about* various qualities of a ruler. *The Book of the Courtier* by Baldassare Castiglione describes the characteristics of a perfect gentleman following the Roman ideal of the *vir bonus.*[244] At the beginning of the 15th century emerged a new consciousness of language as a historical phenomenon. Variety in Renaissance literature continued as rhetorical studies focused on translations, compilations, commentaries, original rhetorical writings were available. Rhetoric influenced public oratory and preaching and had a significant effect on such diverse fields like literature, philosophy, and political theory. For Lorenzo Valla (1405-1457) logic was the handmaiden of rhetoric.[245] For Renaissance humanists like Valla in the art of speaking also philosophical skills had to be employed for the demands of an active communication especially regarding the duties of a statesman. Valla even claimed that the art of speaking is superior to philosophy.[246] Valla accepted a chair of eloquence in the University of Pavia. His standard work is *De Elegantia Linguae Latinae.* Giovanni Pico della Mirandelo in his treatise *Oratio de Hominis Dignitatae* (*The Dignity of Man*) (1486) wrote about act of judgment ('*iudicare'*). The influence of the Italian Renaissance extended into all kinds of European history and culture. This was correspondingly supported by an increasing interest in the centrality of humans. Mario Nizolio (1488-1567) unified rhetoric and philosophy in a new philosophy rejecting the old language of scholasticism. Nizolio intended to prevent the separation of things (*res*) and words (*verba*) and tried to make a unity of rhetoric and philosophy. Nizolio claimed that concrete material things form the constants of discursive processes. Francesco Patrizi (1529-1597) intended to geometrize rhetoric in order to create an instrument for exact sciences considering language as a tool to represent 'truth'. His concept is derived from a historical viewpoint to languages in order to rediscover a language, which refers to an essential 'truth'. This concept stands in the tradition of 'ideal forms' of Platonic thinking.

Visuality was important for the Renaissance culture and emblems were a typical application of visuality. Andrea Alciato's *Emblematum Liber* had a strong influence and popularity in the 16th and 17th centuries for later emblem books. Alciato's *Emblematum Liber* is a collection of 212 Latin emblem poems. Each of the poems consisted of a *motto* as proverb or another short expression, a picture, and an epigrammatic text. Alciato's book was first published in 1531 and it was reprinted in various editions already during the author's lifetime. In the prefatory

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[242] Cf. for Salutati: Witt, Roland G. Italian Humanism and Medieval Rhetoric. Aldershot, Burlington, Singapore, Sydney: Ashgate 2001. Pp. 538-563.
[243] Cf. De Rosa, Daniela. Coluccio Salutati. Il Cancelliere e il Pensatore Politico. 1st edition. Firenze: La Nuava Italia 1980. Pp. 24-31.
[244] Cf. Baldwin, Charles Sears. Renaissance Literary Theory and Practice. Classicism in the Rhetoric and Poetic of Italy, France, and England, 1400-1600. Ed. with Introduction by Donald Lemen Clark. New York: Columbia University Press 1959. Pp. 48-54.
Lichtenstein, Jacqueline. Eloquence of Color. Rhetoric and Painting in the French Classical Age. Transl. by Emily McVarish. Berkeley: University Press 1993. Pp. 90-96.
[245] Cf. Gerl, Hanna-Barbara. Rhetorik als Philosophie. Lorenzo Valla. München: Fink 1974. Pp. 81-85.
Lorenzo Valla. Le Postille all'Institutio Oratoria di Quintiliano. Edizione Critica a Cura di Lucia Cesarini Martinelli e Alessandro Perosa. Padova: Antenore 1996. Pp. 17-23.
Retorica, Humanismo y Filologia. Quintiliano y Lorenzo Valla. Jorge Fernandez. La Rioja: Instituto de Estudios Riojanos. Ayuntamiento de Calahorra 1999. Pp. 87-93.
[246] Burckhardt, Jacob. Die Kultur der Renaissance in Italien. Köln: DuMont 1956. Pp. 171-177.

writing for Joannes Sambucus' *Emblemata* (1564) the verb *communicare* is used in order to describe the informative function of an emblem by a ungrateful interpretation (*interpretatione non ingrata*):

> *Constitui enim, quae imitatione inter Homerum & Virgilium conveniunt ποτετυπομενα, multa Athenaei, plura Philostrati, & Pausaniae, unà cum posticis vetustorum nummorum partibus, lapillis variè insignibus, interpretatione non ingrata, cum bonis, & harum rerum studiosis brevi communicare. Intereà haec lector fidei, pignorisque nomine habeto, ac ut citiùs reliqua prodeant, cum venia laudato. Quòd verò aliqua clarissimorum virorum nomina addiderim, non ambitiosè factum putes: nec enim hos novi solùm, qui omnem adhuc aetatem apud exteros traduxi: sed ut pro meritis.*[247]

Rhetoric became a part of the contemporary culture like the following example exemplifies: The game Tarot included in a copy attributed by tradition to Andrea Mantegna in this European Renaissance version the classical system of education in Renaissance emblematic representing the personifications of Beggar, Knave, Artisan, Merchant, Noble, Knight, Doge, King, Emperor, and Pope. The second group contains the muses and their divine leader such as Calliope, Urania, Terpsichore, Erato, Polyhymnia, Thalia, Melpomene, Euterpe, Clio, and Apollo. The third group combines part of the liberal arts and sciences with other departments of human learning, as grammar, logic, rhetoric, geometry, arithmetic, music, poetry, philosophy, astrology, and theology. The fourth group consists of the liberal arts and enumerates the virtues such as astronomy, chronology, cosmology, temperance, prudence, strength, justice, charity, hope, and faith. The fifth and last group presents the System of the Heavens with Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, an 'Eighth Sphere', 'Primum Mobile', and 'First Cause'. This melange of cultural heritage is typical for Renaissance culture.[248]

During the Renaissance period the importance of rhetoric increased also in North Europe in England. It was connected with grammar, history, poetry, and morals as human studies (*studia humana*). In England rhetoric was an essential language skill for public speakers.[249] In the 1400s one of the first debates in England was held between the universities of Oxford and Cambridge. Middle English literature represents Geoffrey Chaucer´s (1340-1400) *The Canterbury Tales*. The Proto-Indo European root gar, gra, gre means to shout. In Old Indian *járate* means `to crackle (as fire)'. Proto-Germanic root *tala-n* has the meanings tale, number, count, tell. In Old Norse *tal* means number and talk. Norwegian uses *tal, tala, tala, telja*. Swedish uses *tal*; *tala, talja*. Danish uses *tal, tale*, and *tälle*. Old English *täl* is tale, number, series. *Talu* is tale, talk, story, talk, discussion, charge; *tellan* means to tell, narrate, recount, state a case, to tell, count, reckon, and calculate. Old Frisian has *tale* and *tele* for number, story, and speech.[250] In *Canterbury Tales* of Geoffrey Chaucer *The Clerk's Prologue* addresses to the writer in order to demonstate the rhetorical ornaments:

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[247] Prefatory Matter for Sambucus, Joannes. Emblemata (1564). Glasgow University Emblem Website. [2.2.2007].
<Http://www.emblems.arts.gla.ac.uk/french/othertext.php?id=FSAb&t=1>
[248] The Tarot in History. Sacred Texts. [2.2.2007].
<Http://www.sacred-texts.com/tarot/pkt/pkt0104.htm>
[249] Cf. Morhmann, Gerald P. "Oratorical Delivery and Other Problems in Current Scholarship on English Renaissance Rhetoric." In: Renaissance Eloquence. Ed. by James Jerome. London: Sage 1983. Pp. 56-83.
[250] Databases. StarLing Database Server. [2.2.2007].
<Http://starling.rinet.ru/cgi-bin/main.cgi?root=config&morpho=0>

Sir clerk of Oxford," our good host then said,
"You ride as quiet and still as is a maid
But newly wedded, sitting at the board;
This day I've heard not from your tongue a word.
Perhaps you mull a sophism that's prime,
But Solomon says, each thing to its own time.
"For God's sake, smile and be of better cheer,
It is no time to think and study here.
Tell us some merry story, if you may;
For whatsoever man will join in play,
He needs must to the play give his consent.
But do not preach, as friars do in Lent,
To make us, for our old sins, wail and weep,
And see your tale shall put us not to sleep.
"Tell us some merry thing of adventures.
Your terms, your colours, and your speech-figures,
Keep them in store till so be you indite
High style, as when men unto kings do write.
Speak you so plainly, for this time, I pray,
'That we can understand what things you say."[251]

Modern English was used by William Shakespeare in his plays and sonnets. For the British rhetoric Aristotelian heritage in logic was commonly used from 1615 to 1825. The Middle English word *rethorik* derived from the Old French term *rethorique*. The roots lead to the Latin *rhetorica*, a deriverate from Greek *rhetorike (techne)*.[252] Oratory was applied in poetry and dramas such as Shakespeare's plays, Sir Phillip Sidney's book *The Countess of Pembroke's Arcadia*, and Edmund Spenser's romantic epic *The Faerie Queene* as well as in sonnets.[253] The effect of humanism on English literature was wide, for example in the works of Ben Jonson and William Shakespeare.[254] Shakespeare took subject matter for many plays from classical sources like Coriolanus, Troilus and Cressida, and Julius Caesar.[255] William Shakespeare used the term *communication* in the play *King Henry the Eighth*.

ABERGAVENNY.   I do know
Kinsmen of mine, three at the least, that have
By this so sicken'd their estates that never
They shall abound as formerly.

[251] Chaucer, Geoffrey. Canterbury Tales. Prologue. Internet Archive. [2.2.2007].
<Http://web.archive.org/web/20001016210202/www.vt.edu/vt98/academics/books/chaucer/clerks_p>
[252] Article "Rhetoric." In: The American Heritage Dictionary of the English Language. Online Edition. [9.8.2007].
<Http://www.bartleby.com/61/80/R0218000.html>
[253] Cf. The Rhetoric of Renaissance Poetry from Wyatt to Milton. Ed. by Thomas O. Sloan and Raymond B. Waddington. Berkley: University Press 1974. Pp. 72-76.
[254] Robinson, Marsha Studebaker. Shakespeare and the Rhetoric of History. Ann Arbor: University Michigan Press 1993. Pp. 95-102.
[255] Pagden, Anthony (ed.). The Languages of Political Theory in Early Modern Europe. Cambridge: University Press 1990. Pp. 171-176.
Condren, Conal. "On the Rhetorical Foundations of Leviathan." In: History of Political Thought. 11. 4 (1990). Pp. 103-20.
Burgess, Glenn. "Rhetorics for Troubled Times." In: Morrill, John (ed.). The Impact of the English Civil War. London: Collina and Brown 1991. Pp. 190-196.
Burgess, Glenn. The Politics of the Ancient Constitution: An Introduction to English Political Thought, 1603-1642. University Park: Pennsylvania State University 1993. Pp. 175-181.

> BUCKINGHAM.   O, many
> Have broke their backs with laying manors on 'em
> For this great journey. What did this vanity
> But minister communication of
> A most poor issue?[256]

The Renaissance theorists didn't make the distinction between *pathos* and *ethos*. *Pathos* or *pathopoeia* was any emotional appeal. *Ethos* was a description of a character. Thomas Moore's contribution to England's humanism was *Utopia* figuring out an ideal society. An example of a replace of non-English languages with the English language is the *Prayer Book* rebellion of 1549 with the *Book of Common Prayer* replacing Latin with English as the language of the national Anglican Church. The concept of rhetoric in the early modern period is distinct from its medieval predecessors, where the art of elocution was fragmented into several disciplines. The personification of rhetoric as *Lady Rhetoric* with a sword and a lily was presented in the woodcuts from the encyclopaedia *Margarita Philosophica* published in the year 1504. Thomas Wilson's *The Arte of Rhetorique* was written in English and one of the most successful rhetorical books with eight different editions between 1553 and 1585. This book is a systematic overview of the fundamental theory of literature. Wilson´s *The Arte of Rhetorique* was a compilation of all teachings of rhetoric. Wilson's poem *Eloquence First* was related to the homiletic eloquence:

> *Eloquence First*
>
> *giuen by God, and after lost*
> *by man, and last repayred*
> *by God againe.*[257]

The orator had to learn the precepts of eloquence. For the work *The Arte of Rhetorique* in the year 1560 Wilson finished his introducing words *A Prologue* dedicated to the reader with a prayer written the 7th of December:

> *And God saue the Queenes Maiestie, the Realme, and*
> *the scattered flocke of Christ, and graunt, O mercifull*
> *God, an vniuersall quietnesse of minde, perfect*
> *greement in doctrine, and amendment of our*
> *liues, that we may be all one Sheepefolde, and*
> *haue one Pastour Iesus, to whom with*
> *the Father, the Sonne, and the*
> *holy Ghost, bee all honour*
> *and glorie worlde without*
> *ende. Amen.*[258]

Wilson uses in his *Arte of Rhetorique* an English description of the Greek words for liberal arts:

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[256] Shakespeare, William. King Henry the Eighth. MIT [2.2.2007].
<Hhttp://shakespeare.mit.edu/henryviii/henryviii.1.1.html>
[257] Wilson, Thomas. The Arte of Rhetorique. University of Oregon. [2.2.2007].
<Http://www.uoregon.edu/~rbear/arte/arte.htm>
[258] Wilson, Thomas. The Arte of Rhetorique. University of Oregon. [2.2.2007].
<Http://www.uoregon.edu/~rbear/arte/arte.htm>

Grammer doeth teach to utter wordes:
To speake both apt and plaine.
Logike by Arte, settes forthe the truthe,
And doeth tell what is vaine.
Rhetorike at large paintes well the cause,
And makes that seem right gaie
Which Logike spake but at a word
And taught us by the waie.
Musike with tunes, delites the eare:
And makes us thinke it heauen.
Arithmetike by nomres can make
Reckenynges to be euen.
Geometrie thynges thicke and broade,
Measures by line and square:
Astronomie by starres doeth tell,
Of foule and eke of faire.[259]

Wilson gives in his *Arte of Rhetorique* (book 3) a definition of *communication* as *familiar talke*:

> *A familiar talke, or communication used.*
> *Communicatio.*
> *Communication is then used, when we debate with other, and aske questions as though we looked for an answer, and so go through with our matter, leaving the judgement thereof to their discretion. As thus. What thinke you in this matter? Is there any other better meanes to dispatch the thing? What would you have done, if you were in the same case? Here I appeale to your owne conscience, whether you would suffer this unpunished, if a man should doe you the like displeasure.*[260]

Aristotelian scholasticism of Francis Bacon contained a theory of communication and of media restoring in his time the wisdom of the ancients. Bacon faced two modes of delivering scientific knowledge, both functions of rhetoric. One is esoteric and the other exoteric. For Bacon the duty of rhetoric is the application of reason to the imagination for the better moving of the will. Bacon used in the *Novum Organum* the term *communication* for the extension of heat:

> *Neque enim calor diffundit se in calefaciendo per communicationem primi caloris; sed tantum per excitationem partium corporis ad motum illum qui est Forma.*[261]

Bacon wrote in *The Advancement of Learning* about the *art of judgment* of a *messenger*:

> *Other errors there are in the scope that men propound to themselves, whereunto they bend their endeavours; for, whereas the more constant and devote kind of professors of any science ought to propound to*

[259] Wilson, Thomas. The Arte of Rhetorique. University of Oregon. [2.2.2007].
<Http://www.uoregon.edu/~rbear/arte/arte.htm>
[260] Wilson, Thomas. Arte of Rhetorique. G. H. Mair. Oxford. Clarendon Press. 1909. Perseus Project. [2.2.2007].
<Http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.03.0081%3Ahead%3D%23146>
[261] Bacon, Francis. Novum Organum. Ebooksbrasil. [2.2.2007].
<Http://www.ebooksbrasil.org/eLibris/norganuml.html>

themselves to make some additions to their science, they convert their labours to aspire to certain second prizes: as to be a profound interpreter or commentor, to be a sharp champion or defender, to be a methodical compounder or abridger, and so the patrimony of knowledge cometh to be sometimes improved, but seldom augmented.

Neither is the imagination simply and only a messenger; but is invested with, or at least wise usurpeth no small authority in itself, besides the duty of the message.

So, then, this art of judgment is but the reduction of propositions to principles in a middle term. The principles to be agreed by all and exempted from argument; the middle term to be elected at the liberty of every man's invention; the reduction to be of two kinds, direct and inverted: the one when the proposition is reduced to the principle, which they term a probation ostensive; the other, when the contradictory of the proposition is reduced to the contradictory of the principle, which is that which they call per incommodum, or pressing an absurdity; the number of middle terms to be as the proposition standeth degrees more or less removed from the principle.[262]

Henry Peacham´s *The Garden of Eloquence* (1593) was a listing and cataloguing of all figures of speech and examples taken from literature. Learning these patterns and employing them in poetry and letters was fundamental to the education and the culture of the Renaissance. Peacham writes in *The Garden of Eloquence* about the function of *schemata* in rhetoric:

Schematesbe those figures or forms of speaking, which do take away the wearisomnesse of our common speech, and do fashion a pleasant, sharpe, and evident kind of expressing our meaning: which by the artificiall forme doth give unto matters great strength, perspicuitie and grace, which figures be devided into three orders.[263]

A number of contemporary handbooks based on the works of such writers of classical antiquity as Aristotle, Cicero, and Quintilian were produced in England. *The Arte or Crafte of Rhethoryke* (1530) written by Leonard Cox served as a handbook for this subject at colleges and universities. Ancient rhetorical works had a great influence on Renaissance literature.[264] So the term 'communicate' close to the rhetorical 'delectare' in the following example of John Donne. Donne wrote in his *Meditations* (Nr. 8) about the *desire to communicate*:

But their Deitye is better expressed in their humility, than in their heighth; when abounding and overflowing, as God, in means of doing good, they descend, as God, to a communication of their abundances

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[262] Bacon, Francis. The Advancement of Learning. Project Gutenberg. [2.2.2007].
<Http://www.gutenberg.org/dirs/etext04/adlr10h.htm>
[263] Peacham, Henry. The Garden of Eloquence. Bringham Young University. [2.2.2007].
<Http://humanities.byu.edu/rhetoric/Primary%20Texts/Peacham.htm>
[264] Cf. Renaissance Rhetoric. A Short-title Catalogue of Works on Rhetorical Theory. Compiled by James J. Murphy. New York and London: Garland 1981. Pp. 51-55.
Renaissance Eloquence. Studies in the Theory and Practice of Renaissance Rhetoric. Ed. by James J. Murphy. Berkeley: University Press 1983. Pp. 98-112.
Kahn, Victoria. Rhetoric, Prudence, and Skepticism in the Renaissance. Ithaca and London: Cornell University Press 1985. Pp. 120-126.

with men, according to their necessities, then they are Gods. No man is well, that understands not, that values not his being well; that hath not a cheerefulnesse, and a joy in it; and whosoever hath this Joy, hath a desire to communicate, to propagate that, which occasions his happinesse, and his Joy, to others; for every man loves witnesses of his happinesse; and the best witnesses, are experimentall witnesses; they who have tasted of that in themselves, which makes us happie: It consummates therefore, it perfits the happinesse of Kings, to confer, to transfer, honor, and riches, and (as they can) health, upon those that need them.[265]

Renaissance humanism brought many situations where rational thinking could be communicated in order to improve society in public speeches. Speeches entered in Europe's various parliaments. By the early 16th century chairs in humanist studies were beginning to appear and university libraries were starting to purchase copies of major humanist texts. Philip Sidney (1554-1586) was an English Renaissance poet. Sidney´s *An Apology for Poetry* had elements from the theories and works of Plato, Aristotle, and Horace. For Sidney poetry is an art of imitation or *mimesis*. Sidney's *An Apology for Poetry* circulated in manuscript copies before it was published posthumously in 1595 in two separate editions under two different titles *An Apology for Poetry* and *The Defence of Poesy*. *An Apology for Poetry* (or *The Defence of Poesy*) is the most important work of literary theory published in England during Renaissance. Sidney follows Aristotle:

Poesie therefore, is an Art of Imitation: for so Aristotle termeth it in the word mimesis, that is to say, a representing, counterfeiting, or figuring forth to speake Metaphorically. A speaking Picture, with this end to teach and delight. Of this have bene three generall kindes, the chiefe both in antiquitie and excellencie, were they that did imitate the unconceivable excellencies of God.[266]

In *The Fourth Book of the Courtier* (1561) Thomas Hoby used the term *communication* with the meaning of conversation:

Hinkinge to write oute the communication that was had the fourth night after the other mentioned in the former bookes, I feele emong sundry discourses a bitter thought that gripeth me in my minde, and maketh me to call to remembraunce worldlie miseries and our deceitfull hopes, and how fortune many times in the verie middes of our race, otherwise nighe the ende disapointeth our fraile and vaine pourposes, sometime drowneth them before they can once come to have a sight of the haven a farr of.[267]

In the 16th century in France Ramism – a term derived from Peter Ramus (Pierre de la Ramée), a professor at the *University of Paris* – separated the five components of rhetoric. Invention and disposition were considered philosophy. Elocution of language, delivery, and

[265] Donne, John. Meditations. Luminarium [2.2.2007].
<Http://www.luminarium.org/sevenlit/donne/meditation8.htm>
[266] Isocrates. Antidosis. Passages Selected by Adam Kissel. University Chicago. [12.4.2007].
<Http://home.uchicago.edu/~ahkissel/rhetoric/isocrates.html>
[267] Hoby, Thomas. The Fourth Book of the Courtier. Project Gutenberg [2.2.2007].
<Http://www.gutenberg.com/eBooks/Renascence_Editions/courtier/courtier4.html>

memory were parts of rhetoric. Ramus separated language and meaning and the art of rhetoric was reduced to ornament (*ornamentum*). Ramism tried to define a logical scientific discourse. Ramus defined rhetoric only as the study of style and delivery. Ramus separated philosophy from rhetoric in curriculum. Ramus' *Arguments In Rhetoric Against Quintilian* were publicated in the year 1549.[268] Ramus' ideas were recorded in his writing *Institutiones Oratoriae* (1545) by Talaeus (Omer Talon).[269] Talaeus definies *communicatio* as a figure of speech in *De Addubitatione et Communicatione* (chapter 28):

> *Logismos sententiarum adhuc fuit, sequitur dialogismo\j, qui est in interrogatione & responsione. Interrogatio deliberatione & occupatione figuratur. Deliberatio est, cum varias tanquam consultationis rationes subinde interrogamus. quo in genere subjecto, suspensis diutius audientium animis, aliquando inexpectatum quidpiam majus aut minus expectatione statuit. Deliberatio, est in addubitatione aut communicatione. [...]*
> *Communicatio vel anakoinosis est deliberatio cum aliis. [...]*
> *Communicationi affinis est sustentatio (quae Ciceroni dicitur) cum diutius suspenditur animus auditoris, & tandem supra opinionem & expectationem aliquid affertur, ut de impudente iudiciorum nundinatione. Verr. 7. "In Tricalino (quem locum fugitivi jam ante tenuerunt) Leonidae ejusdem Siculi familia in suspicionem* vocata est conjurationis: res delata est ad istum: statim (ut par fuit) jussu ejus, homines qui nominati erant, comprehensi sunt, adductique Lilybaeum: domino denuntiatum est, ut adesset: caussa dicta damnati sunt.*[270]

Following Quintilian Talaeus in his *Rhetorica* gives a definition of *communicatio* as a specific form of *deliberatio*:

> *Communicatio [...] est deliberatio cum aliis. pro Quint. "Ego pro te nunc hoc consulo, post tempus in aliqua re, quod tu in tua re, cum tempus erat, consulere oblitus es. Quaero abs te C. Aquili, L. Luculle, P. Quinctili, M. Marcelle, Vadimonium mihi non obiit quidam socius & affinis meus, quicum mihi necessitudo vetus, controversia de re pecuniaria recens intercedit: postulone a Praetore, ut ejus bona mihi possidere liceat*? jam cum Romae domus eius, uxor, liberi sint, domum potius denuntiem? quid est quod hac tandem de re vobis possit videri? Profecto si recte vestram bonitatem atque prudentiam cognovi, non multum me fallit, si consulamini, quid sitis responsuri: primum expectare, deinde si latitare ac diutius ludificare videatur, amicos convenire, quaerere quis procurator sit, domum denuntiare: dici vix potest, quam multa sint, quae respondeatis ante fieri oportere, quam ad hanc rationem extremam necessariam devenire."*
>
> *Communicationi affinis est sustentatio (quae Ciceroni dicitur) cum diutius suspenditur animus auditoris, & tandem supra opinionem &*

[268] Cf. Conley, Thomas M. "Revolutions in Rhetoric: Agricola and Peter Ramus." In: Conley, Thomas. M. (ed.). Rhetoric in the European Tradition. New York: Longman 1990. Pp. 124-132.

[269] Cf. Spies, Marijke. Rhetoric, Rhetoricians and Poets. Studies in Renaissance Poetry and Poetics. Amsterdam: Amsterdam University Press 1999. Pp. 82-88.

[270] Avdomari Taleai Rhetoricae Libri Duo. P. Rami Praelectionibus Illustrati. IPA. [2.2.2007]. <Http://www.ipa.net/~magreyn2/talaeus.html>

expectationem aliquid affertur, ut de impudente iudiciorum nundinatione. Verr. 7. "In Tricalino (quem locum fugitivi jam ante tenuerunt) Leonidae ejusdem Siculi familia in suspicionem* vocata est conjurationis: res delata est ad istum: statim (ut par fuit) jussu ejus, homines qui nominati erant, comprehensi sunt, adductique Lilybaeum: domino denuntiatum est, ut adesset: caussa dicta damnati sunt. Quid deinde? quid censetis? furtum fortasse aut praedam expectatis aliquam. nolite usquequaque eadem quaerere. in metu belli, furandi quis locus potest esse?[271]*

In France studies in the *belles lettres* included knowledge of rhetoric.[272] In France Michel de Montaigne and François Rabelais were the most important proponents of humanist thought in 16th century. Montaigne's *Essais* are statements of an individual's beliefs. Chapter XLI discusses the topic ,not to communicate a man's honour'. Montaigne wrote:

En certain abbayer du chien le cheval cognoist qu'il y a de la colere; de certaine autre sienne voix il ne s'effraye point. Aux bestes mesmes qui n'ont pas de voix, par la societé d'offices que nous voyons entre elles, nous argumentons aisément quelque autre moyen de communication: leurs mouvemens discourent et traictent:
Non alia longè ratione atque ipsa videtur - Protrahere ad gestum pueros infantia linguae.[273]

In another part of the *Essais* Montaigne wrote:

Toute estrangeté et particularité en nos meurs et conditions est evitable comme ennemie de communication et de societé et comme monstrueuse. Qui ne s'estonneroit de la complexion de Demophon, maistre d'hostel d'Alexandre, qui suoit à l'ombre et trembloit au soleil?[274]

In *On the Education of Children* Montaigne suggested a reformation of secondary education according to classical models. Rabelais was the author of *Gargantua* and *Pantagruel*, the satirical biographies of two giants representing ideas of humanism.[275] In France Christine de Pizan rejected the idea of inequality between men and women listing female virtues. As a woman of letters and professional writer De Pizan combined extensive historical knowledge with a deep concern for the political and social issues of her days. In the short space of six years between 1397 and 1403 de Pizan wrote fifteen books. In her work *The Book of the City*

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[271] Avdomari Talaei Rhetoricae Libri Duo. IPA. [2.2.2007].
<Http://www.ipa.net/~magreyn2/talaeus.html>
[272] Cf. Conley, Thomas M. "Rhetoric and French Cultural Dominance." In: Conley, Thomas M. Rhetoric in the European Tradition. New York: Longman 1990. Pp. 203-210.
[273] Montaigne, Michel Eyquem de Les Essais. Ed. P. Villey et Saulnier, Verdun L. [2.2.2007].
<Http://artfl.uchicago.edu/cgi-bin/philologic/contextualize.pl?p.0.montaigne.1352322>
[274] Montaigne, Michel Eyquem de Les Essais. Ed. P. Villey et Saulnier, Verdun L. [2.2.2007].
<Http://artfl.uchicago.edu/cgi-bin/philologic/contextualize.pl?p.0.montaigne.506253>
[275] Cf. Gray, Floyd. Gender, Rhetoric and Print Culture in French Renaissance Writing. Cambridge: University Press 2000. Pp. 87-92.
Baldwin, Charles Sears. Renaissance Literary Theory and Practice. Classicism in the Rhetoric and Poetic of Italy, France, and England, 1400-1600. Ed. with Introduction by Donald Lemen Clark. New York: Columbia University Press 1939. Pp. 40-46.
Kahn, Victoria. Rhetoric, Prudence, and Skepticism in Renaissance. Ithaca: Cornell University Press 1985. Pp. 70-76.

of Ladies de Pizan wrote a history of female contributions to society placing women in a male-dominated system. De Pizan wrote a conversation between Lady Reason, Lady Rectitude, and Lady Justice in order to situate women as allegories in history. De Pizan was also involved in the publication aspect of writing, since she worked as a copyist. De Pizan as a rhetorician knew the rhetorical moves to make in her writing to achieve communicative power in her messages.[276]

During Renaissance in Europe a main occupation of authors was the translation of ancient texts or writing texts of comments and critical investigations. In the north of Europe Rudolph Agricola (1443-1485) developed a new universal dialectical process in which he rejected the Aristotelian pluralism of methods as well as Valla's focus of rhetoric in the domain of philosophy and *artes humaniores.* As for Agricola, dialectics was the founding discipline of rational language and science assigning a central role to topical invention. The notion of similarity (*similitudo*) substitutes universals. Agricola's concept of *similitudo* is connected to language.[277] Desiderius Erasmus of Rotterdam as an early 16th century Dutch theologian and linguistic reformer is considered to have been the most influential rhetorician of the Northern Renaissance. In the Netherlands Erasmus' *Praise of Folly* (*Laus Stultitiae*) exemplified the characteristic Renaissance genre *declamatio* using the tradition of the declamation as a literary form.[278] During the 14[4h] and 15th centuries his *Compendium* was used at universities in the German-speaking regions. In the course of the 15th century his *Compendium* also came to be taught at universities in Poland.[279] Erasmus´ rhetoric was influenced by Cicero and Christian thoughts.[280] In Erasmus's *De Copia* his main concerns were richness of content and expression. In *De Ratione Studi* and *De Duplici Copia Verborum ac Rerum* (1512) Erasmus promoted imitation of classic eloquence. *De Ratione Studii*'s aim was to improve one's writing through practice. In the *Consensus Tigurinus* (1549) John Calvin used the term *spiritualis communicatio*:

> *6. Spiritualis communicatio. Sacramenta instituta.*
>
> > *Haec spiritualis est communicatio, quam habemus cum filio Dei, dum spiritu suo in nobis habitans facit credentes omnes omnium quae in se resident bonorum compotes. Cuius testificandae causa, tam Evangelii*

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[276] Cf. Brown-Grant, Rosalind. Christine de Pizan and the Moral Defence of Women. Berkeley: University Press 1999. Pp. 40-45.

McLeod, Enid. The Order of the Rose. The Life and Ideas of Christine de Pizan. Totowa, N.J.: Rowman and Littlefield 1976. Pp. 51-56.

Quilligan, Maureen. The Allegory of Female Authority. Christine de Pizan's Cite des Dames. Ithaca: Cornell University Press 1991. Pp. 82-88.

Christine de Pizan 2000. Studies on Christine de Pizan in Honour of Angus J. Kennedy. Ed. by John Campbell and Nadia Margolis. Amsterdam and Atlanta: Rodopi 2000. Pp. 90-95.

[277] Cf. Sonnino, Lee A. A Handbook to Sixteenth-Century Rhetoric. London 1968. Pp. 119-123

Kinney, Arthur F. Humanist Poetics. Thought, Rhetoric, and Fiction in Sixteenth-Century England. Amherst, Mass.: University of Massachusetts Press 1986. Pp. 111-119.

[278] DeCoursey, Matthew. Rhetoric and Sign Theory in Erasmus and Tyndale. Microfiche Edition [S. l.] 1995. Pp. 87-91.

Rhetoric and Renaissance Humanism. In: Conley, Thomas M. Rhetoric in the European Tradition. New York: Longman 1990. Pp. 109-148.

[279] Cf. Rhetoric and Law in Early Modern Europe. Ed. by Victoria Kahn and Lorna Hutson. New Haven and London: Yale University Press 2001. Pp. 31-37.

[280] Cf. Tuynman, P. "Erasmus. Functionele Rhetorica bij Een Christen-Ciceronian ." In: Lampas. IX (1976). Pp. 163-195.

Cf. Henderson, Judith Rice. "Erasmus and the Art of Letter-writing." In: Renaissance Eloquence. Ed. by James Jerome. London: Sage 1983. Pp. 331-355.

> *praedicatio instituta est, quam sacramentorum usus nobis commendatus, nempe, sacri Baptismi et sacrae Coenae.*[281]

In the Netherlands during Renaissance so-called chambers of rhetoric were founded.[282] These '*Rederyker Kamers*' or '*Camer van Rhetorica*' were established in the between the 15th and 17th centuries all over northern France and in the Low Countries. These ´chambers of rhetoric´ were societies devoted to the creation and performance of poetry, music, and plays. These societies arose in Flanders under French influence out of religious or secular brotherhoods at the beginning of the 15th century. These associations dedicated themselves to the writing of poetry and drama. At the beginning of the 15th century the members called themselves comrades ('*gesellen van der kercke*' or '*gesellen van der conste*' or '*gesellen van den spele*'). After the middle of the 15th century the term '*retrosijn*' as a corruption of the French pronunciation of *rhetorician* (*rhetoricien*) and *cameren van rhetorike* were used. After the fall of Antwerp in 1585 several more ´chambers of rhetoric´ were set up in the northern Netherlands by Flemish immigrants. Their 'country jewels' (*landjuwelen*) were dramatic contests between different chambers.[283] The rhetoricians practicing poetry used poetic techniques. Their circles produced the allegorical play *Den Spyechel der Salicheyt van Elkerlyc* and the miracle play *Mariken van Nieumeghen*. The artistic production was a collective product of the members of a chamber. Only when the Renaissance arrived in the Netherlands was there a change in the concept of the function of the individual members.[284] The most important 'chamber of rhetoric' was called *Sweet Briar* (*de Eglantier*).[285]

The Reformation in Switzerland began under the leadership of Ulrich Zwingli.[286] In the 15th century in Germany the Renaissance brought new editions of ancient texts and new literature of rhetorical topics.[287] German language developed from lyric songs. The Reformation was a movement within Western Christendom to purge the Church of abuses and to restore the doctrines and practices that the reformers believed conformed with the *Bible* and the *New Testament* model of the church. The factors involved in the Reformation process were complex. The Reformation included the movements founded by John Wycliffe and John Huss during the 14th and 15th centuries located in England and Bohemia being largely suppressed. At the beginning of the 14th century a Czech translation of the Latin *Alexandreid* was made describing the life of Alexander the Great. Several religious legends in Czech verse culminated in the poem *Life of Saint Catherine*. Huss was a nationalist who wrote popular theological works in Czech demonstrating his concern for the national language writing such studies as his *De Orthographia Bohemica* (*Czech Orthography*, ca. 1412). In Poland Maciej Kazimierz Sarbiewski (Sarbievius) was an author of epigrams following Martial panegyric

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[281] Calvin, John. Consensus Tigurinus.Creeds of Christdom. [2.2.2007].
<Http://www.creeds.net/reformed/Tigurinus/tigur-latin.htm>
[282] Cf. the chapter "Les Origines des Chambres de Rhetorique." In: Liebrecht, Henry. Les Chambres de Rhetorique. Bruxelles: La Renaissance du Livre 1948. P. 9-19.
[283] The socities of chambers of rhetoric spead all over the Neatherlands.
Spies, Marijke. Rhetoric and Civic Harmony in the Dutch Republic of the Late Sixteenth and Early Seventeenth Century. In: Rhetorica Movet. Studies in Historical and Modern Rhetoric in Honour of Heinrich F. Plett. Ed. by Peter L. Oesterreich and Thomas O. Slonae. Leiden, Boston, Köln: Brill 1999. Pp. 37-72. P. 58-59.
[284] Cf. Adriana Petronella Joanna Henriette. Verkenningen in Matthijs Casteleins "Const van rhetoriken."
Exploration du "Const van rhetoriken" de Matthijs Castelein. Assen: Van Gorcum 1971.
[285] Cf. Huening, Matthias. The Rhetoricians ('rederijkers') and Their Influence on Dutch. University Vienna. [8.8.2007].
<Http://www.ned.univie.ac.at /publicaties/taalgeschiedenis/en/rederijkers.htm>
[286] Cf. Accents in Luther's Theology. Essays in Commemoration of the 45[0th] Anniversary of the Reformation. Ed. by Heino O. Kadai. St. Louis: Concordia Publishing House 1967. Pp. 45-49.
[287] Cf. Schanze, Helmut. Problems and Trends in the History of German Rhetoric to 1500. In: Renaissance Eloquence. Ed. by James Jerome. London: Sage 1983. Pp. 105-125.

epigrams. Sarbiewski's theoretical works were related to his didactic work and his lectures in Jesuit colleges published in Latin and Polish versions under the title *De Perfecta Poesi sive Vergilius et Homerus*. His writing *Dworzanin Polski* was published in 1566 including four books consisting of translations and paraphrase with didactic moralistic tendencies in form of a dialogue serving here as a form of moral advises.[288] Melancthon wrote in *De Laude Vitae Scholasticae Oratio*:

> *Vetus est dictum: extra universitatem non est vita, quo significabant iucundissimam esse vitam in scholis. Id dictum opinor ortum esse ab eruditis et prudentibus, qui intelligebant, et quantam haec consuetudo, et communicatio sermonis vim habeat, et quantam pariat voluptatem. Delectat bonos et virtus illorum, qui liberaliter impertiunt doctrinam aliis, qui ex animo consulere posteritati conantur.*[289]

Changes in the intellectual ideas were factors that made the Reformation movement of the 16th century successful.[290] In Germany the founder of the protestant's movement was Martin Luther.[291] Especially through its emphasis on the biblical language and attention to the literary texts the Renaissance biblical exegesis led to Luther's re-interpretation. Luther wrote speeches and pamphlets criticising the contemporary policies of the church. The Reformation began in Germany in 1517. Luther believed forgiveness of sins god's grace is responsible. The Catholic Church considered this as rebellion and declared that Luther was a heretic. The reformer's three treatises were *An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate*, *The Babylonian Captivity of the Church*, and *On the Freedom of a Christian*. Luther was excommunicated in 1521. Luther's speeches were influenced by Quintilian's education.[292] In *The Table-talk* of Luther in the translation made by William Hazlitt Luher speaks about allegories in religious writings as follows:

> DCCLXII.
> *Allegories and spiritual significations, when applied to faith, and that seldom are laudable, but when they are drawn from the life and conversation, they are dangerous, and, when men make too many of them pervert the doctrine of faith. Allegories are fine ornaments, but not of proof. We are not lightly to make use of them, except the principal cause be first sufficiently proved, with strong grounds and arguments, as with St Paul in the fourth chapter to Galatians. The body is the logic, but allegory the rhetoric, now rhetoric, which adorns and enlarges a thing with words, is of no value without logic, which roundly and briefly comprehends a matter. When with rhetoric men will make many words, without ground, it is but a trimmed thing, a carved idol.*

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[288] Górnicki, Lukasz. Virtual Library of Polish Literature. University Gdansk. [12.4.2007]. <Http://univ.gda.pl/~literat/autors/gornic.htm>

[289] Melancthon, Philip. De Laude Vitae Scholasticae Oratio. The Latin Library. [1.7.2007]. <Http:// www.thelatinlibrary.com/melanchthon/laude.html>

[290] Cf. Wait, Eugene M. Great Challenges of Reformation Europe. Huntington 2001. Pp. 19-24.

[291] Cf. Conley, Thomas M. "Erasmus and Luther." In: Conley, Thomas. M. Rhetoric in the European Tradition. New York: Longman 1990. Pp. 120-123.

[292] Junghans, Helmar. "Martin Luther und die Rhetorik." In: Sitzungsberichte der Sächsischen Akademie der Wissenschaften zu Leipzig. Philologisch-historische Klasse. Vol. 136. 2 (1998). Pp. 12-17.
Stolt, Birgit. Martin Luthers Rhetorik des Herzens. Tübingen: Mohr Siebeck 2000. Pp. 124-129.
Breymayer, Reinhard. "Bibliographie zum Thema "Luther und die Rhetorik." In: Linguistica Biblica. Vol. 3. 21/22 (1973). Pp. 39-44.

Luther writes about the Hebrew language containing many allegories and German containing metaphors:

> *DCCLXIII.*
>
> *An allegory is when a thing is signified and understood otherwise than as the words express. Of all languages, none is so rich in allegories as the Hebrew. The German tongue is full of metaphors, as when we say: He hangs the clock according to the wind: - Katherine von Borna is the morning star of Wittenbert, and so on. These are metaphors, that is, figurative words. Allegories are, as when Christ commands that one should wash another's feet, of baptizing, of the Sabbath, etc. We must not hold and understand allegories as they sound, as what Daniel says, concerning the beast with ten horns, this we must understand to be spoken of the Roman empire. Even so, circumcision in the New Testament is an allegory, but in the Old testament it is no allegory. The New Testament frames allegories out of the Old, as it makes two nations out of Abraham's sons.*[293]

In Spain Ignatius of Loyola (1491-1556) and the Jesuits used rhetoric for missionary purposes. Ignatius believed that functional language ability can be acquired only through interesting texts. This is one reason why Jesuits used rhetoric in their missionary writings and wrote spectacular dramas. Ignatius insisted on the capability to speak Latin.[294] In countries where Catholicism was threatened by Protestantism the conservative Jesuits were a contrapoint of the defections from the Roman church. In Spain 'retórica' stands in the tradition of ancient literature in works such as *De la Oracion y Consideracion. Memorial de la Vida Cristiana. Adiciones al Memorial de la Vida Cristiana. La Retorica di M. Bartolomeo Cavalcanti Divisa in VII Libri*, which was published by Bartolomeo Cavalcanti (1503-1562). *Don Quixote de la Mancha* (1615) of Miguel de Cervantes represents Spanish national literature.

Due to the immense variety of books national languages became increasingly accepted and increased in number in Europe. Exchange between vernacular languages in Europe was promoted with the help of dictionaries and glossaries. The letter as communication tool became also important for the expression of personal ideas of individual writers. In the first half of the century the contemporary cultural and religious life in the Reformation was the most important change of the century towards a society that also developed secular movements.[295] The mechanisms of commerce, internationalized finance, and bourgeoisie became in Europe the basis for an economy based upon money.

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[293] Luther, Martin. The Table Talks. Center for Reformed Theology and Apologetics. [2.2.2007].
<Http://www.reformed.org/documents/Table_talk/table_talk_7.html>
[294] Cf. Abbott, Don. "La Rhétorica y el Renacimiento: An Overview od Spanish Theory." In: Renaissance Eloquence. Ed. by James Jerome. London: Sage 1983. Pp. 95-104.
[295] Cf. Serres, Michel. Hermes Ou La Education. S. l. S. t. S. p.

1.5   The Perspective of Communications in Europe in the 16th and 17th Century

Like in the Renaissance with its absolutistic states the conditions of communications were ruled by the monarchs. The 16th century in Europe was a time of change and the beginning of the modern era. The century opened with the discovery of the continent America. At its peak the Renaissance in Italy was spreading northwards. An upcoming European phenomenon in the arts started in the late 15th century and was called *Barock* in Germany, in France *baroque*, and *gongorrismo* in Spain. From the 16th century onwards we find in Spanish the terms *berrueco* and *barrueco*, in French *barroque, barrocque*, and *baroque* and later Italian *baroco* and *barocco*. The word was first applied to the fine arts in reference to architecture.[296] The term *baroque* is used to describe the era between the Renaissance and the age of Neoclassicism for arts until the mid-18th century. *Baroque* as the dominant style of European arts expressed the spirit of the Catholic Church. It used visually and with rhetorical means, grande style, sensuous richness, dramatic composition, antithetical perspective, and a tendency to connect various arts.[297]. Degentesh in *Describing a Baroque Aesthetic* declared that Baroque rhetoric was approaching other areas of culture: "Rhetoricians (obviously always concerned with rhetoric) began with a classical definition of rhetoric. Throughout the Baroque period, then, the changes that rhetoric experienced were directly related to the definitions of rhetoric that rhetoricians applied. [...] There was no need to recreate this type of rhetoric in hopes of matching the classical ideal, because the classical ideal was already present in the works of classical rhetoricians. Thus, rhetoricians of the Baroque period focused on ways which the definition of rhetoric could be altered on philosophical and practical terms, and classical models or methods of rhetoric were not created as often."[298]

During this Baroque period a lot of writing were published for the rhetorical purposes of entertainment, teaching, and religious instruction. The writers and their publishers had to follow certain rules for their license to print them and in order to be not banned by censorship. Failure to follow these rules could result in censorship and punishment by the local political and clerical authorities. Baroque poetry was characterized by an attitude, which questioned both the traditional concept of the world and of man following the traditional ethical and artistic concept of the Renaissance in a highly antithetical concept serving as an expression of this worldview in literature and in –especially visual– arts.[299] In the 17th century Rome was the artistic capital of Europe. The baroque style soon spread outwards from here. In Germany Baroque poets were important for the reform of the German language.[300] As an expression of Catholic belief Baroque could never establish in England. The use of extremes and antithesis in literature represents the highly artificial rhetorical construction of baroque literature. The juxtaposition of extremes was also a typical element of style in Renaissance. In literary

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[296] Cf. Convergences. Rhetoric and Poetic in Seventeenth-Century France. Essays for Hugh M. Davidson. Ohio: Columbus State University 1989. Pp. 60-65.
France, Peter. Rhetoric and Truth in France: Descartes. Oxford: University Press 1935. Pp. 55-59.
Lyons, John D. Exemplum. The Rhetoric of Example in Early Modern France and Italy. Princeton, New Jersey: University Press 1989. Pp. 71-76.
[297] Spahr, Blake Lee. Problems and Perspectives. A Collection of Essays on German Baroque Literature. Frankfurt am Main: Lang 1981. Pp. 51-55.
[298] Degentesh, Gwen. Describing a Baroque Aesthetic. St. Mary's College of Maryland. [1.7.2007].
<Http://www.smcm.edu/users/gtdegentesh/d4/Emotion.htm>
Cf. for Baroque in general: Baroque. Art History. [1.7.2007].
<Http://www.arthistory.cc/glo/baroque/index.htm>
[299] Wellek, René. "The Concept of Baroque in Literary Scholarship and Postscript." In: Concepts of Criticism. New Haven and London: Yale University Press 1963. Pp. 69-114 and 155-227.
[300] Warnke, Frank J. German Baroque Literature. A Descriptive Catalogue of the Collection of Harold Jantz and a Guide to the Collection on Microfilm Research Publications. Yale: University Press 1974. Pp. 85-91.

comparisons and in the context of the contemporary world picture even from remote elements were connected. Not only in literary comparisons, but also in the context of the contemporary world view rhetoric was used even regarding antithetic elements like heaven and hell, life and death, fire and water.

Baroque culture was based on visual communicative means and its art reflected the increasing feeling of an antithetical world. The 'sensational' visual art of the baroque didn't present abstract ideas, but was visual. Emblems connected pictures with texts. As a special Baroque forms for a combination of literary and visual arts they were available in emblem books since the late 15th century. In the *eikon* of the emblem the emblematic artist visualized the topic in a picture related to the poem. In the *poema* the artist explained his *lemma*.[301] Emblems were pieces of art that were used and collected in Renaissance and the Baroque age. Baroque literature's characteristics are rhetorical figures such as antithesis, paradoxes, syllogisms, barocones, and other kinds of rhetorical forms. In the literary comparison the distance between vehicle and tenor was widened in an artificial and affected way.[302] We can consider the European Baroque epoch as a culture in which rhetoric was not only placed for oratory education and practise but also used for the visual and pictural arts. Also poetic arts and music used rhetoric. Rhetorical influence was used by politicians and the church to claim power. Gabriel Harvey used in 1577 the term *communicare* to express the communication with other persons (*cum alijs libentissime communicare*) in his *Rhetor, Vel Duorum Dierum Oratio De Natura, Arte, & Exercitatione Rhetorica*:

> *Qui potest, optime Clerce, nisi te velim vna laude ornatum, pluribus, peraeque debitis, spoliare: & tanquam vinum perdere, infusa aqua, vt ille apud Homerum polu/mhtij? Nec vero est, quod magnopere tacitas extimescam cogitationes tuas, cuius perurbana humanitas, cum mihi priuatim cognita (fatendum est enim) tum satis omnibus perspecta est. Praesertim cum & ipse tuas laudes cum alijs libentissime communicare soleas, excellentibus viris, & qui vnam tibi virtutem, eamque perfectam tribuit, non modo non adimat reliquas, sed tacite quodammodo vel omnes ascribat, vel certe plures.*[303]

In distinction from the art of persuasion or sophistic art (*sophistiké techné*) persuading was the correct way and manner of investigation. What kind of rhetorical literature do we find in this époque? Every baroque poem used the stylistic knowledge of rhetorical theory. Since the 15th century rhetoric became a method to improve style, imitation, and literary criticism. For the rhetoricians in the 16th century art was in many cases a tool of communication in order to express their cultural tradition within their contemporary worldview. The language of the rhetoricians included foreign words and ancient expressions. Thomas Elyot in *The Dictionary of Sir Thomas Elyot* (1538) uses communication for several oral and literal forms:

> *Epularis are bilongynge to a feaste or banket, as Epularis sermo, communication mete for a feaste or bankette.*
> *Micrologus a lyttell communication.*

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[301] Cf. Lamy, Bernard. La Retorique Ou, L'Art de Parler. Paris: Presses Universitaires de France 1969. Pp. 91-96.
[302] Warnke, Frank J. Versions of Baroque. European Literature in the Seventeenth Century. New Haven; London: Yale University Press 1975. Pp. 23-38.
[303] Harvey, Garbriel. Rhetor, Vel Duorum Dierum Oratio, De Natura, Arte, & Exercitatione Rhetorica. Londini: Ex Officina Typographica Henrici Binneman Anno 1577. IPA. [2.2.2007].
<Http://www.ipa.net/~magreyn2/rhlat.html>

Pertesus, ispleased, annoyed. Sermonis pertesus, werye of the communication.
Præloquium, the begynninge of a communication, or thinge spoken, as that which in rhetorike is named exordium.
Prolocutio, the fyrste speche or fyrst entree into communication.
Sermo, monis, a speche, a fourme of speakynge: sommetyme an oration, also communication.
Soliloquium, communication, which a man beinge alone, hathe with god in contemplation.
Transactio, an agrement vpon communication.
Alloquium, communication, speche.[304]

In Thomas' *Dictionarium Linguae Latinae et Anglicanae* (1587) *communicatio* is defined as "communication, or making of a thing common: imparting: making of an other partaker in any thing: consultation, talking. "[305] Richard Perceval in *A Dictionary in Spanish and English* (1599) defines *comunicár* as to communicate, to reueale, to disclose, to impart, to bewray.[306] A new ideal of Baroque science referring in terms of universality to the ideal of the *vir bonus* of ancient times is the *polyhistoricus* (polyhistorician), a person having knowledge of many subjects. The 16th century is a time marked by a growth of interest in vernacular rhetoric. The allegory of 'Lady Rhetoric' became popular. By the early 16th century chairs in humanist studies appeared and university libraries started to purchase copies of major humanist texts.[307] In the *Tabulae Breves et Expeditae in Praeceptiones Rhetoricas Quas Certo Consilio Subjungere Superioribus Visum Fuit* written by Georg Kassander the first chapter contains the theme *De Rhetorica, Eloquentia, et Oratione in Universum, et Quae Huc Pertinent Pluscula. The Tabulae* were added to an edition of the *Partitiones Oratoriae* of Cicero publicated in the year 1629 in Helmstädt. Kassander's definition of *rhetorica* and *eloquentia* follows Quintilian:

Quid est igitur Rhetorice?
Ars quae viam ac rationem recte & onate dicendi
Quid est eloquentia? facultas sapienter & ornate dicendi: quae merito a Cicerone virtutibus annumeratur. Siquidem nihil est aliud Eloquentia, nisi loquens sapientia.
Partit. Orator. Quinctil. Lib 2. cap. 20 & lib 12. cap.1[308]

The function of communication in the rhetorical system didn't change since ancient times. *Communicatio* was among the rhetorical figures mentioned in the German *Rhetorica Gottengensis* published in 1680.[309] Nicot's *Thresor de la Langue Française* (1606) defines

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[304] LEME. Lexicons of Early Modern English. University Toronto. [2.2.2007]. <Http://leme.library.utoronto.ca>

[305] LEME. Lexicons of Early Modern English. University Toronto. [2.2.2007]. <Http://leme.library.utoronto.ca>

[306] LEME. Lexicons of Early Modern English. University Toronto. [2.2.2007]. <Http://leme.library.utoronto.ca>

[307] Sonnino, Lee A. A Handbook to Sixteenth Century Rhetoric. New York: Routledge and Kegan Paul 1968. Pp. 57-63.

[308] Sequntur Georgii Cassandri Viri Doctissimi Tabulae Breves et Expeditae in Praeceptiones Rhetoricas Quas Certo Consilio Subjungere Superioribus Visum Fuit. Caput I. De Rhetorica, Eloquentia, et Oratione In Universum, et Quae Huc Pertinent Pluscula. In: M. Tul. Ciceronis Partitiones Oratoriae. Seperatim Editae et In Capita Distinctae. Adjectum Est Certo Consilio M. Antonii Riccoboni Compendium Rhetorices Ex Aristotele et Cicerone et Georgii Cassandri Tabulae Rhetoricae. Helmstadi, Anno 1629. S. p.

[309] Haae, Fee-Alexandra. Heinrich Tolles Lehrbuch Rhetorica Gottingensis. Ein Dokument der Kultivierung rhetorischer Lehre an einem Gymnasium Deutschlands im 17. Jahrhundert. (Heinrich Tolles Handbook

communication as derived from *communicatio*, *participatio*, and *commercium* with the sentence:

> "*Faire communication de la découverte qu'aucun a fait de ses complices et compagnons en quelque malice, Indicium edere*".
> The definition says:
> "*Par communication de langage, Commercio sermonis feras populorum linguas contrahere ad colloquia.*"[310]

For Francisco Suárez in *Disputationes Metaphysicae* the human nature (*natura humana*) has a formal unity (*unitatem formalem*) and communicability due to literacy (*verbi gratia*):

> *6. Sic igitur declarata opinio probatur primo, quia natura, verbi gratia, humana, de se habet unitatem formalem, ut dictum est; habet etiam de se quod sit communicabilis multis; ergo de se, et ante omnem intellectum est una in multis et de multis, in quo ratio universalis consistit, teste Aristoteles, I Post., text. 25; habet ergo natura ex se et in rebus ipsis aliquam universalitatem, quae sit realis proprietas eius, et non tantum rationis. Minor, in qua est vis argumenti, probatur primo, quia natura humana de se non est incommunicabilis, alioqui secundum numerum multiplicari non posset; est ergo de se communicabilis; quia inter communicabile et incommunicabile non est dare medium respectu eiusdem naturae, nam sunt opposita contradictorie.*[311]

Also the communicability of ethical values was discussed. Francesco Buonamici wrote in *De Motu* (1591) about the communicability of *bonitas*:

> 1002
> *Itaque pulcherrimus. atque hucusque se fundit essentia: nunc velut vmbra consequitur, ab omnibus expeti, quae inde bonum cuiusque nascatur: non ita sanè, vt credas id ad eius essentiæ perfectionem pertinere, & ob id eam bonitatem, quia sit communicabilis, aliis afferre necessitatem vt sint, vt ea bonitas communicari queat; aliter fore imperfectam, ideòque. sic struere rationem. Si Deus est, & cętera sunt. Verùm nobis, si audimus Aristotelem, rom fabricanda est aliter. Si cętera sunt, & Deus est. iam enim docuimus, Deum esse bonum, quod sine alio subsistit; reliqua verò ex tali principio pendêre, & ab ipso quoquo pacto suam ducere perfectionem.*[312]

´Rhetorica Gottingensis´. A document of the cultivation of rhetorical instruction in a Gymnasium in Germany in 17th century.) In: Humanistica Lovaniensia. Leuven. 2001. Pp. 267-379. Index

[310] French dictionaries online. Dictionnaires d'autrefois. Dictionnaires des 17ème, 18ème, 19ème et 20ème siècles. ARTFL Project, The University of Chicago. The University of Chicago. Access by Lexilogos. [2.2.2007].
<Http://www.lexilogos.com/francais_langue_dictionnaires.htm>

[311] Suárez, Francisco. Disputationes Metaphysicae. Disputatio VI. De Universitate Formali et Universali. Ruhr Universty Bochum. [1.7.2007].
<Http://homepage.ruhr-uni-bochum.de/Michael.Renemann/suarez/suarez_dm6.html>

[312] Buonamici, Francesco. De Motu. Archimedes Project. [1.7.2007].
<Http://archimedes.mpiwg-berlin.mpg.de/cgi-bin/toc/toc.cgi?page=1023;dir=buona_demot_014_la_1591;step=textonly>

In the *Tractatus de Intellectus Emendatione, et De Via Qua Optime in Veram Rerum Cognitionem Dirigitur* Benedictus de Spinoza asked for the communicability of the *verum bonum*:

> *I. De bonis quae homines plerumque appetunt.*
> *1. Postquam me experientia docuit, omnia, quae in communi vita frequenter occurrunt, vana et futilia esse; cum viderem omnia, a quibus et quae timebam, nihil neque boni neque mali in se habere, nisi quatenus ab iis animus movebatur; constitui tandem inquirere, an aliquid daretur, quod verum bonum et sui communicabile esset, et a quo solo reiectis ceteris omnibus animus afficeretur; imo an aliquid daretur, quo invento et acquisito continua ac summa in aeternum fruerer laetitia.*[313]

For Cipriano Suarez in *De Arte Rhetorica Libri Tres* (1569) *communicatio* (*anacoenosis*) is one of the figures of sentences:

> *De figuris sententiarum*
> *Interrogatio*
> *Subiectio (aitiologia)*
> *Ante occupatio (praesumptio, prolepsis)*
> *Correctio*
> *Dubitatio*
> *Communicatio (anacoenosis)*
> *Prosopopoeia*
> *Apostrophe (aversio)*
> *Hypotyposis (descriptio)*
> *Aposiopesis (praecisio, reticentia, interruptio)*
> *Ethopoeia*
> *Emphasis (significatio)*
> *Sustentatio (paradox)*
> *Praetermissio (raeteritio,reticentia, paraleipsis, apophasis, occupatio)*
> *Licentia (parrhesia)*
> *Concessio*
> *Parenthesis (interpretatio [which is mistaken from Quint. "interpositio"), interclusio)*
> *Ironia*
> *Distributio (merismus)*
> *Permissio (epitrope)*
> *Deprecatio (obsecratio, obtestatio, deesis)*
> *Epiphonema*
> *Exclamatio*
> *De collocatione*
> *De ordine*
> *De iunctura*
> *De modo & forma [numerorum]*
> *De origine orationis numerosae*

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[313] Spinoza, Benedictus de. Tractatus de Intellectus Emendatione, et De Via Qua Optime in Veram Rerum Cognitionem Dirigitur. Wikisource. [1.7.2007].
<Http://la.wikisource.org/wiki/Tractatus_de_intellectus_emendatione,_et_de_via_qua_optime_in_veram_rerum_cognitionem_dirigitur>

Cur numerosa oratio inventa sit
De incisis membris & periodis
De pedibus
De numero oratorio
In qua parte ambitus debeat inesse numerus, & qui pedes maxime
probentur
De initio periodi
De fine periodi
De media periodo
De his quae suapte natura numerosa sunt
Quae vitia sunt vitanda in oratione numerosa
De magnitudine ambitus
De numero, qui est in membris, & cuiusmodi ea esse debeant
In quo scribendi genere circumscripte, in quo sit membratim
dicendum
Qua ratione paretur haec facultas apte, ac numerose dicendi
Quanti momenti sit apte dicere
De tribus generibus dicendi
De memoria
An memoria sit eloquentiae pars
De artificio memoriae
Quid conferat hoc memoriae artificium
De pronunciatione & eius utilitate
De voce
De gestu[314]

Josephus Justus Scaliger uses in one of his poems *communicabilis* as a quality of a person:

Concilia me, domine, fratri meo.
Si deposita memoria vetus maleficiorum
Debet cedere spiritui quieti amoris:
Ah ah rigidum quomodo diligemus hostem?
Ni te insinues: in te abeam denique totus.
Heu tolle pius, quae animis hostiliter actis
Me dividuum semina fecere nocentem.
Cum tu omnibus undique communicabilis sis.
Idemque manens Deus indivisilis, unus.
Unus potes haec omnia facere, & dare solus.
Meque ex homine eximium tibi condere divum.

In a series of attributes to persons the communicability is attributed to Origen (*nec alteri communicabile ut Origenis*):

Nihil creatum aut serviens in trinitate credendum, ut vult Dionisius,
fons Arrii, nihil in aequale ut Eunomius nihil gratia aequale ut vult
Aethius, nihil anterius posteriusve, aut minus ut Arrius, nihil
extraneum aut officiale alteri ut Macedonius, nihil persuasione aut
subreptione insertum ut Manicheus, nihil corporeum, ut Melito et
Tertullianus, nihil corporaliter effigiatum ut Antropomormus et

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[314] Suarez, Cipriano. De Arte Rhetorica Libri Tres. Brigham Young University. [1.7.2007].
<Http://rhetoric.byu.edu/Primary%20Texts/Suarez.htm>

Vadianus, nihil sibi invisibile ut Origenis, nihil creaturis uisibile ut Fortunatus, nihil moribus vel uoluntate diversum ut Martion, nihil trinitatis essentia, ad creaturarum naturam deductum ut Plato et Tertullianus, nihil officio singulare, nec alteri communicabile ut Origenis. nihil confusum ut Sabellius, sed totum perfectum, quia totum ex uno et unum non tamen solitarium, ut praesumunt Silvanus et Praxetos, Pentapolitana damnabilis illa doctrina. Omousion ergo id est in divinitate patris filius; Omousion patri et filio spiritus sanctus, omousion deo et homini unus filius manens, deus in homine suo in gloria patris desiderabilis videri ab angelis, sicut pater et spiritus sanctus adoratur ab angelis, et ab omni creatura, non homo preter deum, vel Christus cum deo sicut Nestorius blasphemat, sed homo in deo et in homine deus.[315]

Like in the previous époques with its absolutistic states the conditions of communications were ruled by the monarchs of European countries in the 17th century. 17th-century writers were educated in classical literature like the Renaissance humanists. These scholars approached scientific texts with assumptions and strategies. From their classical training 17th-century natural philosophers inherited the view regarding cosmology, method, epistemology, and ethics. Rhetoric was an art that combined epistemology, method, linguistics, and ethics. In the book *Antiqui rhetores Latini* publicised in 1699 in Paris we find the following authorities of Roman Times and Middle Ages and their books for rhetoric:

Rutilius Lupus	*De Figuris Sententiarum et Elocutionis*
Aquilia Romanus	*De Figuris Sententiarum et Elocutionis*
Iulius Rufinianus	*Consulti Artis Rhetoricae Scholicae Libri III*
Curii Fortunatiani	*Expositio in Libros Rhetor. Cicer.*
Marii Victorini	*Expositio in Libros Rhetor. Cicer.*
Sulpitii Victoris	*Institutiones Oratoriae*
Emporius Rhetor	*De Ethopaeia ac Loco Communi*
Aurelii Augustini	*Principia Rhetorices*
Iulii Severiani	*Syntomata*
Rufinus	*De Compositione & Metris Oratorum*
Priscianus Caesariensis	*De Praeexercitamentis Rhetoricaew*
Aurel. Cassidiorus	*De Arte Rhetorica*
Beda	*De Tropis Sacrae Scriptura*
Isidor	*De Arte Rhetorica*
Anonymus	*De Locis Rhetoricis*
Albini Alcuini	*De Arte Rhetorica Dialogus*

Wilhelm Bodenius' letter written in Prague in 1605 is an example for a bilingual Latin - German text containing the Latin noun *communicatio* and the verb *communicirn*:

Communicationem in causa Schwisel habe ich bishero ad partem noch nit haben konnen, denn seider E. Dt. jungst gnedigst schreiben anhero komen und der keiser inquisitionem anzuestellen bevholen, will keiner schir mer etwas communicirn, es sei denn, das solches iudicialiter beschehen muss, sonsten ist gedachte Schwiselische

[315] Scaliger, Josephus Justus. Poemata. Pars II, p. 98 - 324: Epidorpides. Edidit Paula Koning
Ex. KBH 766 G 4. University Leiden. [1.7.2007].
< Http://www.let.leidenuniv.nl/Dutch/Latijn/ScaligerEpidorpides.html >

> *sachen auf die hofcammer geben, aber in derselben bishero das*
> *wenigste nit furgenummen worden, die Ursache ist, das der president*
> *Unverzagt numher vil tage todtlich krank darnider gelegen, auch noch*
> *also in Gotts gewalt ligt [...].*[316]

In the collection *Imagines Veterum Illustrium Rhetorum ac Oratorum* publicated in the year 1685 the following rhetoricians of ancient time are mentioned:

> *Aeschines*
> *Aristides*
> *Aspasia Periclis*
> *Caesar*
> *Cato Maior Cognomento Censorius*
> *Romani Maximus Auctor Tullius Eloquii*
> *Cicero*
> *Demosthenes*
> *Epaphroditus*
> *Herodotus*
> *Isocrates*
> *Leodamas*
> *Lysias*
> *Phocion Atheniensis*
> *Crispus Sallustius*
> *M. Iunius Rufus Sotericus Paedagogus*
> *T. Livius Patavinus*
> *Thukidides*
> *Hermherakles*
> *Chiron, Machon, Pamphilius, Xenokrates, Niger, Heraklides, Mantias*
> *Krateuas, Galenus, Apollonius, Andreas, Dioscordes, Nicander, Rufus*[317]

Lessenich in *The "Metaphysicals": English Baroque Literature in Context* stated: "Not only in literary comparisons but also in the context of the two conflicting world pictures and two conflicting religions -- even the most remote elements were connected in contentio or composition (now called antithesis) or synoeciosis or opposition (now called paradox). We find heaven and hell, life and death, fire and water almost automatically linked, just as Baroque literature reflected the increasing awareness of a world out of joint on all levels. In their massive accumulation and complex clusters, antithesis and paradox became distinctive characteristics of Baroque rhetoric."[318] William Roper writes in *The Mirrour of Vertue in Worldly Greatnes, Or the Life of Syr Thomas More Knight* about a *fruitefull communication* meaning a familiar conversation:

> *Let them a Gods Name speake as lewdly of me as they list, and shoote*
> *neuer so many darts at me, what am I the worse? But if they should*
> *once hit me, then would it not indeed a little trouble me: Howbeit I*

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[316] Wilhelm Bodenius. V Praze, 19. unora 1605. Ceske snemy, Svazek XI., 1. cast, 1605, 1605, dokument c. 39. Parlament České Republiky. [1.7.2007].
<Http://www.psp.cz/cgi-bin/ascii/eknih/snemy/v11a/1605/t003900.htm>

[317] Imagines Veterum Illustrium Rhetorum ac Oratorum. Pars Tertia. Romae Apud Jo. Jacubum de Rubeis. Aa. Templum S. Mariae de Pace cum Privilegio Summi Pontificis. Anno MDCLXXXV.

[318] Lessenich, Rolf P. The "Metaphysicals": English Baroque Literature in Context. Erfurt Electronic Studies in English. [1.7.2007].
<Http://webdoc.gwdg.de/edoc/ia/eese/artic21/less3/main.html>

trust by Gods helpe, there shall none of them all be able to touch me. Therefore I haue more cause, I assure thee M. Water-baily to pitty, then to be angry with them. Such fruitefull communication would he often tymes haue with his familiar Friends.[319]

In *Paradise Lost* (book VII) John Milton used the term *social communication* for conversation between humans:

> 1060
> *His single imperfection, and beget*
> *Like of his like, his Image multipli'd,*
> *In unitie defective, which requires*
> *Collateral love, and deerest amitie.*
> *Thou in thy secresie although alone,*
> *Best with thy self accompanied, seek'st not*
> *Social communication, yet so pleas'd,*
> *Canst raise thy Creature to what highth thou wilt*
> *Of Union or Communion, deifi'd;*
> *I by conversing cannot these erect*[320]

Milton wrote his plea against censorship, *Areopagitica*, in response to the 1643 licensing ordinance passed by Parliament. The revolutionary *Copyright Act* of 1709 in England established the rights of authors and publishers to keep the exclusive right of their printings. Henry Vaughan in *The Authors's Preface To The Following Hymns* (1655) wrote:

> *To continue—after years of discretion— in this vanity, is an inexcusable desertion of pious sobriety : and to persist so to the end, is a wilful despising of God's sacred exhortations, by a constant, sensual volutation or wallowing in impure thoughts and scurrilous conceits, which both defile their authors, and as many more as they are communicated to.*
> *If "every idle word shall be accounted for," and if "no corrupt communication should proceed out of our mouths," how desperate, I beseech you, is their condition, who all their life time, and out of mere design, study lascivious fictions: then carefully record and publish them, that instead of grace and life, they may minister sin and death unto their readers?*[321]

A Czech writer was the educator John Amos Comenius (1592-1670). Comenius continued the suppressed Hussite tradition writing in the Czech national language and Latin. Important were his works on educational theory and methods and his textbooks including *Janua Linguarum Reserata* (*The Gates of Language Unlocked*, 1631) and *The Great Didactic* (1628-1632). Comenius was famous in his time for his textbooks like the *Janua Linguarum* (1631), the

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[319] Roper, William. The Mirrour of Vertue in Worldly Greatnes, Or the Life of Syr Thomas More Knight. Project Gutenberg. [2.2.2007].
<Http://www.gutenberg.com/eBooks/Renascence_Editions/roper1.html>
[320] Milton, John. Paradise Lost. Book VII. Project Gutenberg. [2.2.2007].
<Http://www.gutenberg.com/eBooks/Renascence_Editions/lost/pl7.html>
[321] Vaughan, Henry. The Authors's Preface To The Following Hymns. The Poems of Henry Vaughan, Silurist. Vol I. E. K. Chambers, Ed. London, Lawrence & Bullen Ltd., 1896. 1-9.
to Works of Henry Vaughan. Luminarium. [2.2.2007].
<Http://www.luminarium.org/sevenlit/vaughan/sspreface.htm>

Vestibulum (1633), and the *Orbis Sensualium Pictus* (1658), a Latin dictionary based upon pictures Comenius called *sensualium encyclopaediolam* in the preface. Comenius also published a manual entitled *Didactica Magna* (1657) in which he described his teaching method. Comenius criticized instructional practices where beginners learning grammar were overwhelmed by precepts, rules, and exceptions. Comenius maintained that all languages are easier to learn by practice.[322] The book *Propriorum Communicatio* written by Andreas Goeding was published in Uppsala in 1694. Under the title *Communicatio Guerichiana* Otto von Guericke published his experiments about the vacuum in 1668.

Kelber stated in *Western Culture as Communications History*: "Until the late seventeenth century, communication between scholars depended heavily on personal contact and attending meetings arranged by the early learned societies (e.g. the Royal Society). As the membership of these societies increased, more people could not attend the meetings and so the Proceedings, usually circulated as a record of the last meeting became a place to publish papers that had not been presented at the meetings at all and moved towards what we now recognise as scholarly journals."[323] The exchange of letters was the predominant form of communication. Rhetoric established the principles of communicators. In France a first intellectual approach to rhetoric was made in the 17th century we could call a ´Proto-Enlightenment´.[324] The main interest for the 16th century humanist writer was a combination of a reverence for the classics of ancient Greece and Rome and a concern for logic and rationalism. René Descartes introduced pre-Enlightenment ideas in French philosophy.[325] Descartes divided the world into thinking (*res cogitans*) and material (*res extensa*) to open a way for the full emergence of a logical and mathematical approach to nature.[326] The world as *res extensa* was considered an object of the will of the human being. Descartes wrote the books *Meditations on First Philosophy* and *Discours de la Méthode* (*Discourse on Method*) in order to show how 'truth' can be discovered, when an objective scientific method is used.[327] Descartes influenced by rationalistic ideas realized that having the solution to a problem needs also a way of demonstration, how the problem can be solved. The concept of rhetoric in the early modern period is distinct from the medieval one that was grounded on contemporary theology and social conditions. Rationalism as a method of thinking was exposed in 1637 with the publication of the *Discours de la Méthode* of Descartes. For Descartes in man certain innate principles exist. Descartes excluded faith from his universal methodic. In *Discours de la Méthode* Descartes writes about the conditions of 'la recherche de la vérité' ('the research of truth'). The question of existence *per se* confronted Descartes' thoughts. In 1620 Descartes conceived his method of a universal methodic doubt, which he began to apply systematically to all branches of knowledge. The system was presented in his *Discours de la Méthode* and in

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[322] Cf. also Comenius and Contemporary Education. Commemoration of the Tercentenary of the Death of John Johann Amos Comenius. An International Symposium. Ed. by Charles Henry Dobinson.Hamburg: Unesco-Inst. for Education, 1970

[323] Kelber, Werner H. Western Culture as Communications History. Rice University.
<Http://www.rice.edu/projects/code/presentat/kelberpres.html>

[324] Garapon, Robert. "Sur le Sense du Mot ´Raison´ au Dix-septieme Siècle." In: Concergences – Rhetoric and Poetic in Seventeenth-Century France: Essays for Hugh M. Davidson. Ed. by David Lee Rubin and Mary B. McKinley. Ohio: State University Press 1989. Pp. 34-44.

[325] Cf. Descartes, Rene. Discourse on Method and Meditations on First Philosophy. Transl. by Laurence J. Lafleur. Indianapolis, Indiana: The Bobbs-Merrill Co., Inc. 1960. Pp. 123ff.
Saussure, Ferdinand de. Course in General Linguistics. Transl. by Wade Baskin. New York: McGraw-Hill 1976. Pp. 68-75.

[326] Cf. Ranum, Patricia. The Harmonic Orator. The Phrasing and Rhetoric of the Melody in French Baroque Airs. Hillsdale: Pendragon 2001. Pp. 12-19.

[327] Cf. France, Peter. Rhetoric and Truth in France Descartes to Diderot. Oxford: University Press 1972. Pp. 101-107.

his *Meditations on First Philosophy* (1641). Descartes in *Discours de la Méthode* wrote on *l'opinion commune* that it is made by philosophers:

> *Pour moi, je n'ai jamais présumé que mon esprit fût en rien plus parfait que ceux du commun; même j'ai souvent souhaité d'avoir la pensée aussi prompte, ou l'imagination aussi nette et distincte ou la mémoire aussi ample ou aussi présente, que quelques autres. Et je ne sache point de qualités que celles-ci qui servent à la perfection de l'esprit; car pour la raison, ou le sens, d'autant qu'elle est [123] la seule chose qui nous rend hommes et nous distingue des bêtes, je veux croire qu'elle est tout entière en un chacun; et suivre en ceci l'opinion commune des philosophes, qui disent qu'il n'y a du plus et du moins qu'entre les accidents, et non point entre les formes ou natures des individus d'une même espèce.*[328]

Students were still taught in a *trivium* consisting of grammar, logic, and rhetoric and *quadrivium* consisting of arithmetic, geometry, astronomy, and music. During this period there was a special concentration on rhetoric, Latin grammar, and the works of classical writers and philosophers. The term *communication* was also used for natural sciences and philosophy. David Hume wrote in his *A Treatise of Human Nature* in *Of the Effects of Other Relations and Other Habits* (section IX) about *communication of motion*:

> *But though this be so evident in itself, that it seemed not to require any, proof; yet some philosophers have imagined that there is an apparent cause for the communication of motion, and that a reasonable man might immediately infer the motion of one body from the impulse of another, without having recourse to any past observation.*[329]

Richard Allestree in *Government of the Tongue* differentiates between different kinds of speech:

> *Section 1: Of the Use of Speech*
> *Section 2: Of the Manifold Abuse of Speech*
> *Section 3: Of Atheistical Discourse*
> *Section 4: Of Detraction*
> *Section 5: Of Lying Defamation*
> *Section 6: Of Uncharitable Truth*
> *Section 7: Of Scoffing and Derision*
> *Section 8: Of Flattery*
> *Section 9: Of Boasting*
> *Section 10: Of Querulousness*
> *Section 11: Of Positiveness*
> *Section 12: Of Obscene Talk*[330]

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[328] Descartes, René. Discours de la Méthode. Bibliotheca Augustana. [1.7.2007].
<Http://www.fh-augsburg.de/~harsch/gallica/Chronologie/17siecle/Descartes/des_di01.html>
[329] Hume, David. A Treatise of Human Nature. Sect. IX. Of the Effects of Other Relations and Other Habits.
Etexts University Adelaide. [2.2.2007].
<Http://etext.library.adelaide.edu.au/h/hume/david/h92t/chapter22.html>
[330] Allestree, Richard. Government of the Tongue. Christian Classics Ethernal Library. Calvin College.
[2.2.2007].
<Http://www.ccel.org/ccel/allestree/government.html>

Emanuel Swedenborg in his *Arcana Coelestia* wrote: "Communications of societies with other societies are effected through spirits whom they send forth and through whom they speak. These spirits are called Subjects. When any society was present with me, I could not know it until they sent forth a spirit, at the sending of whom communication was at once opened. This is a very familiar thing in the other life and is frequently done. From this it may be seen that the spirits and angels who are with man, are for the sake of communication with societies in hell and with societies in heaven."[331] Giambattista Vico is supposed to be the first to identify metaphor, metonymy, synecdoche, and irony as the four basic tropes of change in the rhetorical system. Vico considered metaphors as a necessity of communication for the relationship between truth, knowledge, and the origins of language. Vico's art of rhetoric is a classical approach to rhetoric as the logic in discourses. Vico's *De Nostri Temporis Studiorum Ratione* was presented as the convocation address to the *University of Naples* in 1708 about the predominance of modern scientific method within university curricula. After the reformation criticism as a method became a powerful philological tool. The so-called ´two cultures problem´ of 'ancients' versus 'moderns' emerged in the 17th century questioning if ancient or modern texts were better. The characteristic judgement was issued by critics was related to values.[332] The concepts of criticism and interpretation began to be important functions in the production and reproduction of modern modes of thinking in Europe since the late 17th century. An example is Melcior Adam who wrote in the *Vitae Germanorum* about three kinds of interpretation (*interpretatio*) in his entry about Salomon Gesnerus:

> *Quae est vera interpretatio horum verbosum: Panis est corpus Christi? Respondeo: Tres sunt interpretationes. Prima est Papistarum, qui fingunt trans substantiationem. Altera scholasticorum: qui fingunt Consubstantittionem. Tertia est Orthodoxorum: qui dicunt, illa veria sacramentaliter exponenda esse: ut neque substantialis aliqua mutatio panis fiat: neque occultatio, aut coexistentis substantialis corporis, sub pane, seu ad locum stasuatur: sed ut per fidem panis eucharisticus intelligatur esse sacramentum, seu testimonium, pignus atque sigillum, medium ac instrumentum, divinitus ordinatum: cuius usu legitimo obsignetur, id est, non nude significetur: sed applicetur et confirmetur nobis, vera cemmunio corporis et sanguinis Christi, et omnia beneficia Christi Evangelio promissa.[333]*

In 1554 the French poet and literary critic Mare Antoine Muret published his work on Longin's book *On the Sublime.* The term 'sublime' received interpretations since Nicholas Boileau's translation in 1674. Rules of academic art criticism established absolute criteria in terms of tastes. Scientific intellect, spiritualistic will, and sensibility were combined to create a response to the qualities of a work of art. The theory of arts was based on the belief that the search for 'truth' required an artistic genius and talent. The 'genius artist' was an idea that later developed from this concept. Poetry was since the Middle Ages only considered having a value, since it was considered to embody a higher 'truth'. George Berkeley wrote in *A Treatise Concerning the Principles of Human Knowledge*:

[331] Swedenborg, Emanuel. Arcana Coelestia. Sacred Texts. [1.7.2007].
<Http://www.sacred-texts.com/swd/ac/ac118.htm>
[332] Cf. Haase, Fee-Alexandra. "Die Charakteristik. Überlieferung und Nutzung einer Form in den Medien Schrift und Sprache in Quellen der antiken Philologie und Redekunst und Neuzeit Deutschlands." In: Zeitschrift für Religions- und Geistesgeschichte. Vol. 4 (2001). Pp. 302-318.
[333] Adam, Melcior. Vitae Germanorum. Mateo. University Mannheim. [12.4.2007].
<Http://www.uni-mannheim.de/mateo/camenaref/adam.html>

It is true the mind in this imperfect state has need of such ideas, and makes all the haste to them it can, for the conveniency of communication and enlargement of knowledge, to both which it is naturally very much inclined. But yet one has reason to suspect such ideas are marks of our imperfection.[334]

The *King James Bible* uses the term 'communication' at several places: In 2nd *Samuel* 3,17 is said "*And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you:*". In *Luke* 24,17 is said "*And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?*" In 1st *Corinthians* 15,33 is said *Be not deceived: evil communications corrupt good manners. Colossians* 3,8 *But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.* In *Philimon* 6 is said "*That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.*"

Baroque literature knew how to use the ancient culture of literary criticism. Literary criticism was another application of criticism regarding contemporary language serving as a root for a reformation of languages. This new era began in Europe when François Malherbe started around 1600 with the neo-classic school of poetry. Malherbe attacked the use of colloquial expressions, neologisms, and defects of style in the prose writings and poems of his time. In France also Nicolas Boileau represented a follower of this movement. The rules of the Neo-classics were arranged in a system by Rene Rapin. The literal communication between scholars in Europe was at its peak with several kinds of commentaries and other forms of criticism providing possibilities of access. The term 'anti-criticism' (*anti critica*) can be found as a title for written answers of a critical work. In the art of dialectics and in the ancient writings criticism was already treated for answering in verbal discussion and written speech. Literary works called 'anti-criticism' are representatives for literature in prose genres. Writings with these titles served for the representation of reactions of the author or other persons as reviews. The controversy in the discussion and in written papers took shape in the form of the contest (*certamen*) at universities in the epoch of Enlightenment. In these institutes the contest between the faculties is delivered in form of institutions (*ordine*s) in a literature controversy (*certamen litterarium*). Newly published writings were treated in writings of the scholars according to their topics in different kinds of the criticism. In philology different terms for the kinds and types of criticism were used by descriptions and speeches. The public education and the philological institutes at the universities use the designation 'conversation' in dialogues containing expressions as names for the verbal and written criticism made in a *disputatio critica* and *disputatio philologico critica*. The distribution of prices (*praemia*) according to judgement (*iudicium*) and awards were known since ancient times. Journals and special magazines for publications on scientific of areas made criticism to an institution on the book market. Criticism developed into several literal forms. Jean Le Clerc´s *Ars Critica in Qua ad Studia Linguarum Latinae, Graecae et Hebraicae Munitur* was published in 1699 in Amsterdam. This contribution of philological work on criticism in Europe contained contemporary Latin terms. These terms were 'critical notes' (*animadversationes criticae*), 'critical letters' (*litterae criticae*), 'critical observations' (*observationes critices*), 'historical-critical commentary' (*commentatio historico critica*) or 'critical commentary' (*commentatio critica*) for critical works. The writings with terms such as criticism or *critica* extend furthermore in this time in sub-genres like the 'critical note'

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[334] Berkeley, George. A Treatise Concerning the Principles of Human Knowledge. Etexts University Adelaide. [2.2.2007].
<Http://etext.library.adelaide.edu.au/b/berkeley/george/b51tr/intro.html>

(*adnotatio critica*) or the 'critical letter' (*epistola critica*), a variant of the scholarly letter. The 'commentary' (*commentatio*) existed in the form of applied criticism in form of a paper. Writings were in the 18th century divided into 'historical commentary' (*commentatio historica*), 'philological commentary' (*commentatio philologica*), 'physical commentary' (*commentatio physica*), and 'mathematical commentary' (*commentatio mathematica*). A standard element of Baroque books was the preface with epigrams directed to the reader published in *Tessera Caerulea. Commentariolum. Tessera Rubicunda Nota Textualis. Tessera Virida* of the *Epigrammatum Liber Quintus* an epigram on hypocracy and epigram directed towards the critics was written by John Owen (1606-1613):

> *Autor ad Lectorem*

> *In quaedam hypocritam*
> *"Nescit" ais "mea laeva manus quid dextera donat."*
> *Credo, quod omnino dat tua dextra nihil.*

> *Mors in olla. Ad criticos Palatinos*

> *Ut verbum vetus in quit in olla est mors. An in aula?*
> *Nam veteres, Plauto teste, loquuntur ita.*
> *Veteribus Latinis olla et aula idem sunt.*[335]

'Communicatio' was a term still coined by the Catholic Church in order to express the relation between the divine and humans. First criticism evaluated by doubting the text authorship of passages of the *Bible*. The *Old Testament* Christians and Jews shared. The title *New Testament* is the term in a translation from the Latin *Novum Testamentum*. It was originally used by early Christians to describe their relationship with god and later to describe the collection of 27 books of the Bible. Humanism gave impulse to critical studies of the *Scriptures* in their original languages. The reformer Carlstadt (Andreas Bodenstein) declared that Moses could not have written the *Pentateuch* of the *Bible*. Hobbes, Pereyre, and Spinoza also doubted the authorship of Moses. The French priest Richard Simon (1638-1712) was the first who made general questions concerning the *Bible* to a treatment in the *Histoire Critique du Vieux Testament* published in 1678. In this book Simon called attention to the variation of style in the *Pentateuch*. Simon's theory was not respected during his lifetime.[336] The German school of rationalism arose from the philosophical system of Christian Wolff. Wolff produced arguments intended to provide rational proof for supernatural 'truth' presented in the *sacred scripture* in opposition to the movements of anti-supernaturalism of the naturalists. Wolff was the most eminent German philosopher in the time between Leibniz and Kant. Wolff's main achievement is a complete work regarding almost every scholarly subject of his time. Wolff displayed his system of thought according to his demonstrative-deductive mathematical method. Wolff was also the creator of German as the language of scholarly instruction and research next to Latin. In 1721 Wolff delivered an oration *Anfangsgründe aller mathematischen Wissenschaften* later published in Latin as *Elementa Malheseos Universae*. Wolff also wrote the works *Philosophia Rationalis, Sive Logica* (1728), *Philosophia Prima,*

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[335] Owen, John (Ioannes Audoenus). Epigrammatum Liber Quintus. Tessera Caerulea. Commentariolum. Tessera Rubicunda Nota Textualis. Tessera Virida Translation. University Birmingham. [12.4.2007].
<Http://www.philological.bham.ac.uk/owen/5lat.html>

[336] Cf. Champion, Justin A.I. Pere Richard Simon and English Biblical Criticism, 1680-1700. University of London. [12.4.2007].
<Http://www.rhbnc.ac.uk/~uhra026/simon2.html>
Historical Criticism. Where are you coming from? Open Source Theology. [2.2.2007].
<Http://www.opensourcetheology.net/node/648>

Sive Ontologia (1729), *Cosmologia Generalis* (1731), *Psychologia Empirica* (1732), *Psychologia Rationalis* (1734), and *Theologia Naturalis* (1736-1737). 'Communication' used by the philosopher, mathematician, and physicist Johann Heinrich Lambert (1728-1777) in his *Novum Organon* (1764) (§§ 98-101) used the German Word *Communication* for processes in the human brain.[337]

The *iudicium* and criticism derived from rhetorical terminology and found now also their applications in rational philosophy and theology. The question of 'limits of criticism' was discussed by Voltaire and Leibniz under the topic 'theodicy' ('divine justice'). Voltaire here had a pro-critical approach. His anti-critical contrapoint was Leibniz claiming that god has created the best of all possible worlds governed by a 'principle of sufficient reason'. A distinction can be made between criticism as applied method for the *Old Testament* and as applied one for the *New Testament*. *Old Testament*-criticism has been developed along the lines of linguistic and historical research. Philosophical-religious prejudices have been kept in the background. Thomas Hobbes' *The Leviathan* contains in its first chapters discourses on imagination, speech, reason, and intellectual virtues. Hobbes uses the opposition of art and nature in the introduction of *The Leviathan*:

> *Nature (the art whereby God hath made and governs the world) is by the art of man, as in many other things, so in this also imitated, that it can make an artificial animal. For seeing life is but a motion of limbs, the beginning whereof is in some principal part within, why may we not say that all automata (engines that move themselves by springs and wheels as doth a watch) have an artificial life? For what is the heart, but a spring, and the nerves, but so many strings, and the joints, but so many wheels, giving motion to the whole body, such as was intended by the Artificer?*[338]

17th century-esthetics communicated the idea of taste. It was marked by a variety of theories and classification of art styles. By analysis and interpretation of techniques and content of artworks the critics in 17th and 18th century introduced critical discussions of art including historical information as well as art doctrine. During the 17th century Nicolas Boileau-Despréaux was considered to be the most influential French theoretician of classicism who based hid writings on Pseudo-Longin. In his *Critical Reflections on Longinus* (1694) Boileau-Despréaux emphasized arguments for ancient writers. Abbé Dubos took a similar traditional position in his *Critical Reflections on Poetry and Painting* (1719). A concern for taste and a wide variety of esthetic criteria for criticism based upon taste and ancient culture were the topics of the approached of art critics like Roger de Piles proposing that taste was intuitive. Rhetoric still was related to ancient traditions. Derived from rhetoric literary criticism in 17th-century France literature was established as an independing field. The writer was now a professional. French literary criticism was one restricted aspect of a much broader context of human activity within the *res literaria* inherited from antiquity and the Renaissance in the 'Republic of Letters'. Criticism also here communicated the ideas of a specific discipline in order to support judgement. In England Alexander Pope´s *Essay on Criticism* codified neoclassic literary theory and criticism. Pope argues in his didactic poem that the 'golden age' of literary theory and criticism was the classical age of Plato, Aristotle, Horace, and Longinus, since these authors discovered the rules and laws of a harmonious and ordered art. According to contemporary taste an artist had to imitate the beautiful in nature, but it was considered not

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[337] Lenders, Winfried. Kommunikations- und Verstehenstheorie. University Bonn. [2.2.2007].
<Http://www.ikp.uni-bonn.de/dt/lehre/materialien/kvt/kvt3.pdf>
[338] Hobbes, Thomas. Leviathan. Oregon State University. [12.4.2007].
<Http://oregonstate.edu/instruct/phl302/texts/hobbes/leviathan-contents.html>

enough just to copy nature. An artist has to show qualities of nature (*natura*) and art (*ars*). The pleasure of a work of art comes from the activity of the active imagination of the spectator. *An Essay on Criticism* was first published anonymously on May 15th in the year 1711. *An Essay on Criticism* is a primarily didactical work and conducted according to an argumentative structure. There the central category is the *genius*; the main requirement of a good poet is to possess a natural *genius*, to know the classics and to follow their rules. Poetry and its criticism affirmed the absolute categories already discovered by classical writers. The poet and the critic served as the custodians and defenders of values of taste. Pope uses in the poem *An Essay on Criticism* the term proof (*test*) for the inspection of *art* and *nature* following the properties of bodies like the *spirit*, *nerves* and movement in *motion* used for *judgement*. In this poem the virtues of knowledge, scholarship, and taste are mentioned:

First follow nature, and your Judgement frame
By her just Standart, which still the same:
One clear, uncharged, and Universal Light,
Fife, Force, and beauty, must all impart,
At once the source, and End, and Test of Art.
*   Art from that Fund each just Supply*
*   provides,*

Works without Show, and without Pomp presides,
In some Fair Body thus th´informing Soul
With Spirits feeds, with vigour fills the whole,

Each Motion guides, and every Nerve sustains,
Itself unseen, but in th´Effects, remains.
Some, to whom Heaven in Wit has been profuse,
Want as much more, to turn it to its use,
For Wit and Judgement often are at strike,
Thoug meant each other´s Aid, like Man and Wife.
´Tis more to guide than spur the Muse´s Steed,
Restrain his Fury, than provoke his Speed,
The winged Courser, like a gen´rous Hourse,
Shows most true Mettle when you check his Course.[339]

In Pope's works a critic is described as person following *rules* and *laws*. Criticism is personified as the 'muse's handmaid':

Those Rules of old discovered, not devised,
Are nature still, but Nature methodised:
Nature, like Liberty, is but restrained
By the same Laws which first herself ordained.
The gen´reous Critic fanned the Poet´s Fire,
And taught the World with Reason to Admire.
Then Criticism the muse´s Handmaid proved,
To dress her Charmes, and make her more belov´d:
But following Wits from that Intention strayed,
Who could not win the mistress, wooned the Maid,
Against the Poets their own arms they turned,
Sure to hate most the Men from whom they learned.[340]

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[339] Pope, Alexander. Selected Poems of Alexander Pope. Ed. by Philip Brockbank. London: Methuen 1965. Pp. 198-199.

In a translation of the writing *De Re Publica* of Aristotle made by Dionysius Lambinus in the 16th century the laws of writers (*scriptoris legum*) are mentioned:

> *Est autem scriptoris legum, et eorum qui talem aliquem rei publicae administrandae formam constituere volunt, magnum opus non eam constituisse, neque hoc unum solum eorum opus, sed potius ut conservetur videre nam eos diem unum vel duos vel tres manere, qui quavis rei publicae administratione utantur, non difficile est.*[341]

Here the commentaries (*commentationes*) were not only related to speech (*oratio*): „*Commentationes vero sunt non eae modo quae orationi atque negotio adversantur, sed et aliis rebus omnibus.*"[342] Rhetoric was considered having little importance for the discovery of knowledge. But rhetoric was considered to be in a way philosophical, since it is based on closeness to truth (*verisimilitude*). John Dryden's ideal of neo-classicism was related to dramatic poesy. Dryden revived the classical debate on *mimesis* tracing back to Plato's times. Dryden argues –just like Aristotle before– for the unity of time, place, and action in drama. According to Dryden the characteristics of literary works should be clarity, order, decorum, elegance, cleverness, and wit. Dryden – like Pope– argued that the 'Golden Age' of literary theory and criticism was the classical age of Greece and Rome. In *An Essay of Dramatick Poesie* Dryden exemplified the sentence *Delectus Verborum Origo est Eloquentiae* (*the source of words is eloquence*).

> *Delectus verborum Origo est Eloquentiæ.*
> *It was the saying of Julius Cæsar, one so curious in his, that none of them can be chang'd but for a worse. One would think unlock the door was a thing as vulgar as could be spoken, and yet Seneca could make it sound high and lofty in his Latine. —*
> *— Reserate clusos Regii postes Laris.*[343]

John Dryden writes in his *Preface to Charles Lord Buckhurst*:

> *My Lord,*
> *As I was lately reviewing my loose Papers, amongst the rest I found this Essay, the writing of which in this rude and indigested manner wherein your Lordship now sees it, serv'd as an amusement to me in the Country, when the violence of the last Plague had driven me from the Town.*[344]

Dryden uses the term *discourse* in the preface *To The Reader:*

> *The drift of the ensuing Discourse was chiefly to vindicate the honour of our English Writers, from the censure of those who unjustly prefer the French before them. This I intimate, least any should think me so exceeding vain, as to teach others an Art which they understand much better than my self. But if this incorrect*

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[340] Pope, Alexander. Selected Poems of Alexander Pope. London: Methuen 1964. Pp. 199-200.

[341] Aristotle. Aristoteles Latine interpretibus variis, ed. Academia Regia Borussica. Berlin: Academia Regia Borussica 1831. P. 674.

[342] Aristotle. Aristoteles Latine interpretibus variis, ed. Academia Regia Borussica. Berlin: Academia Regia Borussica 1831. P. 732.

[343] Dryden, John. Essay of Dramatick Poesie. Rutgers University. [2.2.2007].
<Http://andromeda.rutgers.edu/~jlynch/Texts/drampoet.html>

[344] Dryden, John. Essay of Dramatick Poesie. Rutgers University. [2.2.2007].
<Http://andromeda.rutgers.edu/~jlynch/Texts/drampoet.html>

Essay, written in the Country without the help of Books, or advice of Friends, shall find any acceptance in the world, I promise to my self a better success of the second part, wherein the Vertues and Faults of the English Poets, who have written either in this, the Epique, or the Lyrique way, will be more fully treated of, and their several styles impartially imitated.[345]

Regarding scholarship Dryden writes on criticism in *An Essay of Dramatick Poesie*, when saying '*more errours of the School have been detected*' as follows*:*

Is it not evident, in these last hundred years (when the Study of Philosophy has been the business of all the Virtuosi in Christendome) that almost a new Nature has been revealed to us? that more errours of the School have been detected, more useful Experiments in Philosophy have been made, more Noble Secrets in Opticks, Medicine, Anatomy, Astronomy, discover'd, than in all those credulous and doting Ages from Aristotle to us? so true it is that nothing spreads more fast than Science, when rightly and generally cultivated.[346]

Since the 15th century the discourse was a published printed form of writing. Giovanni B. Nenna's *Nennio, or a Treatise of Nobility* was published as a *Discourse Whether a Nobleman by Birth, or a Gentleman by Desert is Greater in Nobilitie* in 1600. *A Most Straunge and True Discourse of the Wonderfull Judgement of God* was published anonymously in London in 1600. *The Defence of Death* was printed as *A Discourse of Life and Death* by Philippe de Mornay in 1600. Henry Garnet's *A Treatise of Christian Renunciation Whereunto is Added a Discourse Against Going to Hereticall Churches* was printed in 1600. The discourse served as a form of writing for all kinds of topics and fields of science. It could even have the form of a book with several parts like *Die Mahler, oder: Discourse von den Sitten der Menschen*, which was published in Zürich by Bodmer and Breitinger in the first half of the 18th century. *The Sublime and Beautiful* with an introductory discourse concerning taste was published by Edmund Burke at Oxford in 1796. In the U.S. Seth. Williston's *The Agency of God, in Raising Up Important Characters, and Rendering Them Useful* was published illustrated in a discourse, delivered at Scipio, on the twenty-second day of February 1800 in honor to memorize the death of General Washington was printed at Geneva, New-York in 1800. The discourse was a critical, reflective way of writing using critical skills. The discourse was more than the original verbal expression in speech or writing, it became a formal discussion regarding a subject.

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[345] Dryden, John. Essay of Dramatick Poesie. Rutgers University. [2.2.2007].
<Http://andromeda.rutgers.edu/~jlynch/Texts/drampoet.html>
[346] Dryden, John. Essay of Dramatick Poesie. Rutgers University. [2.2.2007].
<Http://andromeda.rutgers.edu/~jlynch/Texts/drampoet.html>

1.6. The Perspective of Communications in Europe in the 18th Century

The 18th century brought a first national right to conduct communication of thoughts and opinions in France. It is a very interesting phenomenon that at the time of the codification of rights to communicate, the terminology of communication is part of the contemporary conversation. The European communication processes depended on the technical possibilities that were in the 18th century orality and literacy. With the beginning of the Enlightening the role of rhetoric changed. The European Romantic culture, which used criticism to keep distance to the ancient literature, promoted during this time the idea of the original *genius* putting a stress on the opposition of this contemporary culture to the ancient literature. The term *communication* was related to private and public conversation. An example is Jane Austen novel *Persuasion* that describes contemporary aristocratic life:

> *On Friday morning she meant to go very early to Lady Russell, and accomplish the necessary communication; and she would have gone directly after breakfast, but that Mrs Clay was also going out on some obliging purpose of saving her sister trouble, which determined her to wait till she might be safe from such a companion. She saw Mrs Clay fairly off, therefore, before she began to talk of spending the morning in Rivers Street.*[347]

Circles of intellectuals meeting for conversation were popular all over Europe. Thinkers such as Pierre Bayle, Voltaire, David Hume, Locke, and Immanuel Kant were representatives of Enlightment.[348] The philosophers of Enlightenment saw themselves as followers continuing the work of the 17th century-philosophers.[349] Locke wrote in *An Essay Concerning Human Understanding* (1689) abouth the *art of rhetorick*:

> *If we would speak of things as they are, we must allow, that all the art of rhetorick, besides order and clearness, all the artificial and figurative application of words eloquence hath invented, are for nothing else but to insinuate wrong ideas, move the passions, and thereby mislead the judgment, and so indeed are perfect cheats.*" (book 3, chapter 10).[350]

Locke wrote in *An Essay Concerning Human Understanding* (book 3, chapter 1) about words or language in general as *common tie of society*:

> *Man fitted to form articulate sounds. God, having designed man for a sociable creature, made him not only with an inclination, and under a necessity to have fellowship with those of his own kind, but furnished him also with language, which was to be the great instrument and common tie of society. Man, therefore, had by nature his organs so fashioned, as to be fit to frame articulate sounds, which we call words.*

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[347] Austen, Jane. Persuasion. University Adeleide. [2.2.2007].
<Http://etext.library.adelaide.edu.au/a/austen/jane/a93p/chap22.html>
[348] Cf. Bevilacqua, Vincent M. "Philosophical Influences in the Development of 1748-1783." In: Proceedings of the Leeds Philosophical and Literary Society, Literary and Historical Section.12 (1968). Pp. 191-215.
[349] Cf. France, Peter. Rhetoric and Truth in France. Descartes to Diderot. Oxford: University Press 1972. Pp. 75-76.
[350] Locke, John. An Essay Concerning Human Understanding. Catholic University of Hongkong. [2.2.2007].
<Http://www.arts.cuhk.edu.hk/Philosophy/Locke/echu/>.

But this was not enough to produce language; for parrots, and several other birds, will be taught to make articulate sounds distinct enough, which yet by no means are capable of language.[351]

For Locke words are the 'signs' of 'ideas', 'tones' the 'signs' of passions. The modern tradition of Western communication can be traced back to Locke. Locke uses in *An Essay Concerning Human Understanding Of our Complex Ideas of Substances* (chapter XXIII) the term *communication* in the sense of exchange between individuals:

So that I doubt, whether he and the rest of men could discourse concerning the objects of sight, or have any communication about colours, their appearances being so wholly different. And perhaps such a quickness and tenderness of sight could not endure bright sunshine, or so much as open daylight; nor take in but a very small part of any object at once, and that too only at a very near distance. And if by the help of such microscopical eyes (if I may so call them) a man could penetrate further than ordinary into the secret composition and radical texture of bodies, he would not make any great advantage by the change, if such an acute sight would not serve to conduct him to the market and exchange; if he could not see things he was to avoid, at a convenient distance; nor distinguish things he had to do with by those sensible qualities others do. He that was sharp-sighted enough to see the configuration of the minute particles of the spring of a clock, and observe upon what peculiar structure and impulse its elastic motion depends, would no doubt discover something very admirable: but if eyes so framed could not view at once the hand, and the characters of the hour-plate, and thereby at a distance see what o'clock it was, their owner could not be much benefited by that acuteness; which, whilst it discovered the secret contrivance of the parts of the machine, made him lose its use.[352]

Locke in *An Essay Concerning Human Understanding* writes in the chapter *Of the Imperfection of Words* (chapter IX) that words *are used for recording and communicating our thoughts:*

1. Words are used for recording and communicating our thoughts. From what has been said in the foregoing chapters, it is easy to perceive what imperfection there is in language, and how the very nature of words makes it almost unavoidable for many of them to be doubtful and uncertain in their significations. To examine the perfection or imperfection of words, it is necessary first to consider their use and end: for as they are more or less fitted to attain that, so they are more or less perfect. We have, in the former part of this discourse often, upon occasion, mentioned a double use of words.

Locke gives a definition of *communication* as a civil capability:

[351] Locke, John. An Essay Concerning Human Understanding. Book 3. Chapter 1. Columbia University. [2.2.2007].
<Http://www.ilt.columbia.edu/publications/Projects/digitexts/locke/understanding/chapter0301.html>
[352] Locke, John. An Essay Concerning Human Understanding. University Adeleide. [2.2.2007].
<Http://etext.library.adelaide.edu.au/s/stevenson/robert_louis/s848aw/part1.html>

3. Communication by words either for civil or philosophical purposes.
Secondly, As to communication by words, that too has a double use.[353]

Locke describes in *Chapter II Of the Signification of Words* how words serve as *sensible signs, necessary for communication of ideas*:

1. Words are sensible signs, necessary for communication of ideas. Man, though he have great variety of thoughts, and such from which others as well as himself might receive profit and delight; yet they are all within his own breast, invisible and hidden from others, nor can of themselves be made to appear. The comfort and advantage of society not being to be had without communication of thoughts, it was necessary that man should find out some external sensible signs, whereof those invisible ideas, which his thoughts are made up of, might be made known to others. For this purpose nothing was so fit, either for plenty or quickness, as those articulate sounds, which with so much ease and variety he found himself able to make. Thus we may conceive how words, which were by nature so well adapted to that purpose, came to be made use of by men as the signs of their ideas; not by any natural connexion that there is between particular articulate sounds and certain ideas, for then there would be but one language amongst all men; but by a voluntary imposition, whereby such a word is made arbitrarily the mark of such an idea. The use, then, of words, is to be sensible marks of ideas; and the ideas they stand for are their proper and immediate signification.[354]

George Campbell wrote in The Philosophy of Rhetoric: „In speaking there is always some end proposed, or some effect which the speaker intends to produce on the hearer. The word eloquence in its greatest latitude denotes, that art of talent by which the discourse is adapted to its end, (Quintilian)." (book I, chapter 1)[355] Richard Whately published Elements of Rhetoric in 1828. John Ward´s *A System of Oratory* contained academic lectures at the *Gresham College* and divided the rhetorical system in the following parts:

Of the rise and progress of oratory[356]
Of the nature of oratory[357]
Of the division of oratory[358]
Of invention in general, and particulary of common places[359]
Of external topics[360]
Of the state of controversy[361]

[353] Locke, John. An Essay Concerning Human Understanding. University Adeleide. [2.2.2007]. <Http://etext.library.adelaide.edu.au/l/locke/john/l81u/under48.html>
[354] Locke, John. An Essay Concerning Human Understanding. University Adeleide. [2.2.2007]. <Http://etext.library.adelaide.edu.au/l/locke/john/l81u/under41.html>
[355] Campbell, George. Philosophy of Rhetoric. Ohio State University. [2.2.2007]. <Http://people.cohums.ohio-state.edu/Ulman1/Campbell/Book1/Book1-1.htm>
Wibur, Samuel Howell: Eighteenth-Century British Logic and Rhetoric. Princeton: University Press 1971. Pp. 41-47.
[356] Ward. A System of Oratory. 1759. Pp. 1-15.
[357] Ward. A System of Oratory. 1759. Pp. 16-28.
[358] Ward. A System of Oratory. 1759. Pp. 29-42.
[359] Ward. A System of Oratory. 1759. Pp. 43-60.
[360] Ward. A System of Oratory. 1759. Pp. 61-76.
[361] Ward. A System of Oratory. 1759. Pp. 77-91.

Of arguments suited to demonstrative discourses[362]
Of arguments suited to judicial discourse[363]
Of the character and address of the orator[364]
Of the passions[365]
Of disposition in general, and particularly of the introduction[366]
Of narration[367]
Of the proposition[368]
Of confirmation by syllogism[369]
Of confirmation by induction and example[370]
Of confutation[371]
Of digression, transition, and amplification[372]
Of elocution in general, and particularly of Elegance and purity[373]
Of perspicuity[374]
Of composition, and particularly of period[375]
Of order[376]
Of dignity, and particularly of tropes[377]
Of a metaphor[378]
Of a metonymy[379]

John Walker analyses the difficulty of grammar in *A Rhetorical Grammar, Or Course of Lessons in Elocution* that was in London in the year 1785 publicized, this way:

> *The difficulty of finding out an easy and rational plan of introducing youth, in reading and speaking, has been one great cause of the neglect of this part of education [...] but reading and speaking, depending more on habit than science, are naturally not so susceptible of rules as the other arts, and consequently, the progress in them is neither so pleasant nor so perceptible.*[380]

In Walker's *A Rhetorical Grammar or Course of Lessons in Elocution* the different terms of rhetorical tropes are listed:

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[362] Ward. A System of Oratory. 1759. Pp. 92-106.
[363] Ward. A System of Oratory. 1759. Pp. 123-139.
[364] Ward. A System of Oratory. 1759. Pp. 140-154.
[365] Ward. A System of Oratory. 1759. Pp. 155-174.
[366] Ward. A System of Oratory. 1759. Pp. 175-191.
[367] Ward. A System of Oratory. 1759. Pp. 192-207.
[368] Ward. A System of Oratory. 1759. Pp. 208-223.
[369] Ward. A System of Oratory. 1759. Pp. 223-237.
[370] Ward. A System of Oratory. 1759. Pp. 238-251.
[371] Ward. A System of Oratory. 1759. Pp. 252-268.
[372] Ward. A System of Oratory. 1759. Pp. 283-302.
[373] Ward. A System of Oratory. 1759. Pp. 302-318.
[374] Ward. A System of Oratory. 1759. Pp. 319-335.
[375] Ward. A System of Oratory. 1759. Pp. 336-353.
[376] Ward. A System of Oratory. 1759. Pp. 354-367.
[377] Ward. A System of Oratory. 1759. Pp. 383-397.
[378] Ward. A System of Oratory. 1759. Pp. 398-411.
[379] Ward. A System of Oratory. 1759. Pp. 412-413.
[380] Walker, John. A Rhetorical Grammar, or Course of Lessons in Elocution. London: 1785. Hildesheim: Olms 1969. P. 1.

Metaphor[381]
Allegory[382]
Metonymy[383]
Synechdoche[384]
Hyperbole[385]
Catachresis[386]
Ekphrasis[387]
Erotesis[388]
Aparihmesis[389]
Epanaphora[390]
Prolepsis[391]
Syncoresis[392]
Epanorthosis[393]
Anastrophe[394]
Apostrophe[395]
Asyndethon and Polisyndeton[396]
Enatiosis[397]
Paraclepsis[398]
Anacoenosis[399]
Hypotyposis[400]
Vision[401]

Scholars of Neo-classicism, for example Christian Gottlob Heyne in Germany, made an active use of the vocabulary of criticism in order to let it survive in the time of Enlightenment.[402] Kant's thesis on Enlightenment developed from the ground of his studies of critical methods. Kant also showed in his writings *Kritik der reinen Vernunft*, *Kritik der Urtheilskraft*, and *Über eine Entdeckung, nach der alle neue Kritik der reinen Vernunft durch eine ältere entbehrlich gemacht werden soll* that the critical method is a methodical concept of philosophy. Kant uses the term *Kritizismus* for a distinction between criticism, dogmatism, and scepticism. The book *Kritik der reinen Vernunft* (*Critique of Pure Reason*) was first published 1781 and in a second edition in 1787. The literary form *critique* served for an

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[381] Walker. A Rhetorical Grammar. 1785. P. 137.
[382] Walker. A Rhetorical Grammar. 1785. P. 138.
[383] Walker. A Rhetorical Grammar. 1785. P. 139.
[384] Walker. A Rhetorical Grammar. 1785. P. 140.
[385] Walker. A Rhetorical Grammar. 1785. P. 140.
[386] Walker. A Rhetorical Grammar. 1785. P. 141.
[387] Walker. A Rhetorical Grammar. 1785. P. 144.
[388] Walker. A Rhetorical Grammar. 1785. P. 148.
[389] Walker. A Rhetorical Grammar. 1785. P. 149.
[390] Walker. A Rhetorical Grammar. 1785. P. 153.
[391] Walker. A Rhetorical Grammar. 1785. P. 157.
[392] Walker. A Rhetorical Grammar. 1785. P. 160.
[393] Walker. A Rhetorical Grammar. 1785. P. 162.
[394] Walker. A Rhetorical Grammar. 1785. P. 164.
[395] Walker. A Rhetorical Grammar. 1785. P. 166.
[396] Walker. A Rhetorical Grammar. 1785. P. 168.
[397] Walker. A Rhetorical Grammar. 1785. P. 171.
[398] Walker. A Rhetorical Grammar. 1785. P. 175.
[399] Walker. A Rhetorical Grammar. 1785. P. 177.
[400] Walker. A Rhetorical Grammar. 1785. P. 179.
[401] Walker. A Rhetorical Grammar. 1785. P. 191.
[402] Taylor Coleridge, Samuel. Biographia Literaria. University Virginia. [2.2.2007]. <Http://etext.virginia.edu/stc/Coleridge/literar_theory/BiogLiterar.html#PoetStyle>

attempt to establish the capabilities and limits of 'pure reason'. *Pure reason* has to be used in order to create synthetically a priori-knowledge. Key terms used in the *Kritik der reinen Vernunft* (*Critique of Pure Reason*) include ´conception´ that are received by the faculty of intuition. A conception like intuition can be pure or empirical. A pure conception contains ´only the form of the thought of an object´. An empirical conception requires the presence of an actual object. Kant used his 'Categorical Imperative' as an unconditional obligation. In 1799 in the preface for the reader of *De Prudentia et Eloquentia Civili Comparanda Diatribe Isagogicae* Johann Andreas Bose writes about a book appearing not without a censor (*non sine censore*) and about the execution of the critical faculty (*criticam facultatem exercere*):

> *Lectori.*
> *Annus vicesimus prope exigitur, quando has dissertationes ad publicam utilitatem edidi. Occasionem tunc quidem offerebat liber, qui altera mox vice prodiit, sub titulo bibliographiae curiosae: ubi sub finem Bosii diatribe adparebat, non sine censore. Verum patuit statim hominis imperitia, nec in praesenti debet coargui. Quilibet enim inter doctos novit, quis noster fuerit, qua cura et arte bonas litteras tractaverit. Numquam in scriptoribus percensendis tam improvidus erat aut incautus, ut facile aberraret in nominibus. Sed neque tribuebat aliis, quae ipsis non debebantur. Laudavit eos, quos laude dignos ex virtute et doctrina varia deprehendit: naevos pariter indicavit eorum, qui non poterant obscurari, aut excusari ab ingenio honesto. Aberat plane beatus Bosius longe ab illis, qui criticam facultatem exercent, ubi non possunt: aut temere etiam exercent in rebus ac studiis, quibus parum operae impenderunt. Nostra, aetate nihil est vulgatius, quam nonnullos pro arbitratu iudicare de melioribus, eosque inter barbaros.*[403]

Romanticism was a cultural époque all over Europe. In the 19th century literature written in a perspective of a romantic worldview followed modes of discourse. Romantic rhetoric has inspired classical rhetoric by its critiques of traditional rhetoric. The Romantic movement was a movement parallel to classicism. It took an individualized approach to art. The paradoxes, fragmentary character, and endlessliness of literacy were explored by early German romantics. Representative writers of romanticism from German were authors like Christian Fürchtegott Gellert, Gotthold Ephraim Lessing, Johann Elias Schlegel, and Martin Wieland.[404] Writers of romanticism recognized word games as an essential literary feature. For the poet Novalis language was a game and the fragment was established by representatives of romanticism as a genre. From this romantic perspective criticism was used to understand an artificial work as a unit and to describe its particular beauty. Criticism can - from a standpoint of romanticism- not be used to judge literature by any exterior standard, its categories lie within the object. The English term *communication* derived from Old French *communicacion.* For popular education dictionaries, handbooks, and encyclopedias were produced to popularize knowledge. In the *Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers* edited by Denis Diderot et Jean le Rond d'Alembert we find the entries *communicants* and *communication*:

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[403] Bose, Johann Andreas. De Prudentia et Eloquentia Civili Comparanda Diatribe Isagogicae Quarum Haec Prodit Auctior Sub Titulo De Ratione Legendi Tractandique Historicos. Accedit Notitia Scriptorium Historiae Universalis Primum Edita Cura Georgii Schubarto. Ienae MDCCXCIX. University Mannheim. Camena. [15.5.2007].
<Http://www.uni-mannheim.de/mateo/camenahist/bose1/books/boseprudentia_front.html>.
[404] Campe, Rüdiger. Affekt und Ausdruck. Zur Umwandlung der literarischen Rede im 17. und 18. Jahrhundert. Tübingen: Niemeyer 1990. Pp. 60-67.

Communicants, s. m. pl. (Hist. ecclés.) secte d'Anabaptistes dans le seizieme siecle: ils furent ainsi nommes de la communauté de femmes & d'enfans qu'ils avoient établie entre eux, à l'exemple des Nicolaïtes. Prateole, 5. comm. Sanderus, her. 198. Gautier, dans sa chron. xvj. siecle.[405]

For *communication* as a grammatical term we find the following entry in the *Encyclopédie*:

Communication, (Gram.) ce terme a un grand nombre d'acceptions, qu'on trouvera ci-après. Il désigne quelquefois l'idée de partage ou de cession, comme dans communication du mouvement; celle de contiguité, de communauté, & de continuité, comme dans communication de deux canaux, portes de communication; celle d'exhibition par une personne à une autre, comme dans communication de pieces, &c.[406]

A specific sub-lexem is the terms *communication du mouvement* derived form *communicatio motus*:

Communication du mouvement, est l'action par laquelle un corps qui en frappe un autre, met en mouvement le corps qu'il frappe. L'expérience nous fait voir tous les jours, que les corps se communiquent du mouvement les uns aux autres. Les Philosophes ont enfin découvert les lois suivant lesquelles se fait cette communication, après avoir long-tems ignoré qu'il y en eût, & après s'être long-tems trompé sur les véritables. Ces lois confirmées par l'expérience & par le raisonnement, ne sont plus révoquées en doute de la plus saine partie des Physiciens. Mais la raison métaphysique, & le principe primitif de la communication du mouvement, sont sujets à beaucoup de difficultés.[407]

The theological term *communication d'idiomes* is definied as follows in the *Encyclopédie*:

Communication d'idiomes, (Thèol.) terme consacré parmi les Théologiens en traitant du mystere de l'incarnation, pour exprimer l'application d'un attribut d'une des deux natures en Jesus-Christ à l'autre nature.[408]

La communication d'idiomes est fondée sur l'union hypostatique des deux natures en Jesus-Christ. C'est par communication d'idiomes qu'on dit que Dieu a souffert, que Dieu est mort, &c. choses qui à la

[405] Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers. Ed. by Denis Diderot et Jean le Rond d'Alembert. Wikisource France. [2.2.2007].
<Http://fr.wikisource.org/wiki/Page:ENC_3-0729.jpg>
[406] Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers. Ed. by Denis Diderot et Jean le Rond d'Alembert. Wikisource France. [2.2.2007].
<Http://fr.wikisource.org/wiki/Page:ENC_3-0729.jpg>
[407] Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers. Ed. by Denis Diderot et Jean le Rond d'Alembert. Wikisource France. [2.2.2007].
<Http://fr.wikisource.org/wiki/Page:ENC_3-0729.jpg>
[408] Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers. Ed. by Denis Diderot et Jean le Rond d'Alembert. Wikisource France. [2.2.2007].
<Http://fr.wikisource.org/wiki/Page:ENC_3-0729.jpg>

rigueur ne se peuvent dire que de la nature humaine, & signifient que Dieu est mort quant à son humanité, qu'il a souffert en tant qu'Homme; car, disent les Théologiens, les dénominations qui signifient les natures ou les propriétés de nature, sont des dénominations de supposita, c'est-à-dire de personnes. Or comme il n'y a en Jesus-Christ qu'une seule personne, qui est celle du Verbe, c'est à cette personne qu'il faut attribuer les dénominations des deux natures, & de leurs propriétés. [...]. C. ce qui feroit supposer qu'il ne seroit pas Dieu; car ce seroit détruire l'union hypostatique, qui est le fondement de la communication d'idiomes. Ainsi l'on ne sauroit dire que J. C. soit un pur homme, qu'il soit faillible, &c.[409]

Communication in the *Belles Lettres* has a definition as follows in the tradition of rhetoric:

Communication, (Belles lett.) figure de rhétorique par laquelle l'orateur, sûr de la bonté de sa cause ou affectant de l'être, s'en rapporte sur quelque point à la décision des juges, des auditeurs, même à celle de son adversaire. Cicéron l'employe souvent ainsi dans l'oraison pour Ligarius: Qu'en pensez-vous, dit-il à César, croyez-vous que je sois fort embarrassé à défendre Ligarius? Vous semble-t-il que je sois uniquement occupé de sa justification? ce qu'il dit après avoir poussé vivement son accusateur Tuberon. Et dans celle pour Caius Rabirius, il s'adresse ainsi à Labienus son adversaire: Qu'eussiez-vous fair dans une occasion aussi délicate, vous qui prîtes la suite par lacheté, tandis que la fureur & la méchanceté de Saturnin vous appelloient d'un côté au capitole, & que d'un autre les consuls imploroient votre secours pour la défense de la patrie & de la libertè ? Quelle autorité auriez-vous respectée? Quelle voix auriez-vous écoutée ? Quel parti auriez-vous embrassé? Aux ordres de qui vous seriez-vous soûmis? Cette figure peut produire un très-grand effet, pourvû qu'elle soit placée à-propos.[410]

Communication de Pieces is a specific term of the laws in the *Encyclopédie*:

Communication de Pieces, (Jurisprud.) est l'exhibition, & même quelquefois la remise qui est saite d'une piece à la partie intéressée pour l'examiner; sous ce terme de pieces on entend toutes sortes d'écrits, soit publics ou privés, tels que des billets & obligations, des contrats, jugemens, procédures, &c.

On ne doit pas confondre la signification ni l'acte de baillé copie d'une piece avec la communication; on signifie une piece en notifiant en substance, par un exploit, ce qu'elle contient; avec cette signification on donne ordinairement en même tems copie de la piece; mais tout cela n'est pas encore la communication de la piece même.

[409] Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers. Ed. by Denis Diderot et Jean le Rond d'Alembert. Wikisource France. [2.2.2007].
<Http://fr.wikisource.org/wiki/Page:ENC_3-0729.jpg>
[410] Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers. Ed. by Denis Diderot et Jean le Rond d'Alembert. Wikisource France. [2.2.2007].
<Http://fr.wikisource.org/wiki/Page:ENC_3-0729.jpg>

Celui qui en a copie a souvent intérêt d'en voir l'original pour examiner s'il y a des ratures ou interlignes, des renvois & apostilles, si l'écriture & les signatures sont véritables; c'est pour cela que l'on communique la piece même. Cette communication se fait ou de la main à la main sans autre formalité, ou sous le récepissé du procureur, ou par la voie du greffe, ou devant le rapporteur; le greffier remet quelquefois la piece sous le récepissé du procureur, quelquefois aussi la communication se fait sans déplacer; enfin on donne quelquefois en communication les sacs entiers, & même tout un procès; on communique aussi au parquet: nous expliquerons séparément chacune de ces différentes sortes de communications.[411]

The *Dictionnaire de L'Académie Française* (4th edition (1762)) defines *communication* as follows:

Action de communiquer, ou l'effet de cette action. Communication de biens. Communication de maux. On dit, Donner communication d'une affaire à quelqu'un, pour dire, Lui faire part de ce qui concerne cette affaire. Et de même, Avoir communication d'une affaire, d'un traité.
[...]
Il signifie aussi Commerce, familiarité, & correspondance. Ils ont grande communication ensemble. Ils ont, ils entretiennent communication par lettres. Avoir communication avec les ennemis de l'État. Ils ont rompu toute communication. Défendre, interdire la communication.

En termes de Palais, Communication au Parquet, c'est l'exposition des raisons que les Avocats des Parties sont devant les Gens du Roi. Son Avocat allégua telle chose à la communication. Les Gens du Roi ont pris, ont reçu, ont eu communication. Communication des Parties, se dit, Quand les Parties s'entre-communiquent leurs pièces par original, ou par copie. Il m'a donné son sac en communication. Je n'ai point eu communication de ses pièces.

Communication se dit aussi Du moyen par lequel deux choses se communiquent, Communication d'une chambre, d'un appartement, d'un corps de logis à l'autre. Porte de communication. Degré de communication. La communication des deux mers. Le Détroit de Gibralzar fait la communication de l'Océan & de la Méditerranée.

On dit en termes de Physique, La communication du mouvement.

Dans l'Art Militaire, Lignes de communication, sont de certains fossés ou tranchées que l'on fait, afin que deux quartiers de l'armée, deux attaques, puissent communiquer ensemble à couvert, & s'entre-secourir.[412]

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[411] Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts et des Métiers. Ed. by Denis Diderot et Jean le Rond d'Alembert. Wikisource France. [2.2.2007].
<Http://fr.wikisource.org/wiki/Page:ENC_3-0729.jpg>
[412] French dictionaries online. Dictionnaires d'autrefois. Dictionnaires des 17ème, 18ème, 19ème et 20ème siècles. ARTFL Project, The University of Chicago. The University of Chicago. Access by Lexilogos. [2.2.2007].

Francisco José Artigas wrote his *Epítome de la Elocuencia Española* in 1750. Antonio Capmany published his *Elementos de Retórica* in 1777. In the 19th century Francisco Sánchez Barbero's *Principios de Retórica y Poética* (1805) were published. José Mamerto Gómez Hermosilla's *Arte de Hablar en Prosa y Verso* (1826) was published. Both literature and rhetoric were parts of Pedro Felipe Monlau' book *Elementos de Literatura o Tratado de Retórica y Poética* (1842).[413] In the 18th century in Europe rhetoric became a method of training for the leaders of a democratic society. Adam Smith in *The Theory of Moral Sentiments* wrote about *communication* as human interpersonal conversation:

> *Were it possible that a human creature could grow up to manhood in some solitary place, without any communication with his own species, he could no more think of his own character, of the propriety or demerit of his own sentiments and conduct, of the beauty or deformity of his own mind, than of the beauty or deformity of his own face. All these are objects which he cannot easily see, which naturally he does not look at, and with regard to which he is provided with no mirror which can present them to his view.*[414]

Smith in *The Theory of Moral Sentiments* wrote about *communication of motion* derived from the former *communication motus* of the mechanical world view of former philosophers:

> *Since these, therefore, were plainly intended to be the governing principles of human nature, the rules which they prescribe are to be regarded as the commands and laws of the Deity, promulgated by those vice-gerents which he has thus set up within us. All general rules are commonly denominated laws: thus the general rules which bodies observe in the communication of motion, are called the laws of motion.*[415]

Smith used in *An Inquiry Into the Nature and Causes of the Wealth of Nations* in chapter I *Of the Division of Labour* the term *communication* as an equivalent to mechanical co-ordination:

> *In the first fire-engines, a boy was constantly employed to open and shut alternately the communication between the boiler and the cylinder, according as the piston either ascended or descended. One of those boys, who loved to play with his companions, observed that, by tying a string from the handle of the valve which opened this communication to another part of the machine, the valve would open and shut without his assistance, and leave him at liberty to divert himself with his playfellows. One of the greatest improvements that has been made upon this machine, since it was first invented, was in*

<Http://www.lexilogos.com/francais_langue_dictionnaires.htm>

[413] Cf. also: Isasi Martínez, Carmen. Traducción y Retórica: Notas Para la Historia de la Traducción en España en el Siglo XVII (Universidad de Deusto. Livivs N°10, 1997. Pp.77-89). University Montreal. [2.2.2007]. <Http://www.histal.umontreal.ca/espanol/documentos/traduccion_y_retorica.htm>

[414] Smith, Adam. The Theory of Moral Sentiments. Econlib. [2.2.2007]. <Http://www.econlib.org/library/Smith/smMS.html>

[415] Smith, Adam. The Theory of Moral Sentiments. Econlib. [2.2.2007]. <Http://www.econlib.org/library/Smith/smMS.html>

Rhetoric (*риторика*) in Russia shared also the tradition of ancient European cultures. The University of L'viv in the Ukraine was as an institution of higher learning was founded in the 17th century. In the 16th and 17th centuries the church brotherhoods were in the centres of cultural life in Ukraine. Supported by commoners and clergy these brotherhoods assisted in spreading the ideas of humanism and in developing science and education. Since 1586 a *Brotherhood School* in L'viv offered the subjects Church Slavonic, Greek, Latin and Polish, mathematics, grammar, rhetoric, astronomy, and philosophy. The schools of Jesuits and the *Educational Commission in Kaunas* developed higher education in Lithuania. Vasily Kirillovich Trediakovsky in 18th-century Russia was the first Russian professor of Russian and Latin eloquence at the *University of St. Petersburg*. In the 18th century rhetoric was established as a part of the curriculum at the universities of Moscow and St. Petersburg.[417]

In the 18th century the press in Europe developed into the mass commercial press. The expansion of the daily press in the 18th century public sphere was the connecting source of information all over Europe. Liberal movements and republican thinking in wide parts of Europe enforced the power of the press in the 18th century. The development of democracy and republican constitutions in the 18th century enforced the growth of a diverse press in Europe. The functions of journalists, news reporters, and editors increased as reporters, reformers, commentators, and political writers. The newspaper in the beginning of the 18th century had become a permanent communication media for the European society. Books and newspapers were distributed by the postal systems. Emigration from Europe to North America was a mass phenomenon in the 18th century. During the 18th century the absolutist state was the common state model in Europe influenced by republican thinking. The production of books, newspapers, and periodicals was an affair of state promotion by given privileges and also object of censorship. Censorship was a system of restricted access to printed works. The distribution of printed information sources was done by book selling institutions, antiquarian book-sellers, auctions, book binders, and sales markets. Common topics for entertainment and education were travel, book reviews, theatre, music, and the arts. Places of the promotion of literacy were public and private libraries. Reading and writing stood next to continuation of oral traditions and the culture of letters as an interface between the two communication moods. New inventions supported the distribution of information with technical tools: In 1807 the *camera lucida* was invented in order to improve image tracing. In 1831 Joseph Henry invented the first electric telegraph. In 1835 Samuel Morse invented the Morse code and in 1843 the first long distance electric telegraph line.[418]

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[416] Smith, Adam. An Inquiry Into the Nature and Causes of the Wealth of Nations. Chapter I. Of the Division of Labour. Washington State University. [2.2.2007].
<Http://www.wsu.edu/~dee/enlight/wealth1.htm>
[417] Brief History of L'viv University. Ivan Franko History. Ivan Franko National University of L'viv. [7.9.2007].
<Http://www.lnu.edu.ua/general/about.htm>
[418] Media History. Timeline by Chronology. Media History. Project by Irving Fang and Kristina Ross. University of Minnesota. [2.2.2007].
<Http://www.mediahistory.umn.edu/time/century.html>

1.7. The Perspective of Communications in Europe in the 19th Century

The 19th century brought a first extension of the term 'communication' as a global term due to the expansion of European power in other continents. Fostered by the intercontinental exchange of informations the terminology of communication reflects international transfer of informations. Influenced by the international communication a first separation between the European countries and the depending countries came up. After their independence these countries established a national constitution and in most cases they implied statements regarding communication. Western civilization had two major variants in Europe and North America since the settlement process in North America was finished in the 19th century. European Western civilization has a common history, similar languages, exchanging cultural assets, and a common dominant religion separated into different forms. Until the 19th century the general communicative situation since the Renaissance didn't change in terms of quality, but quantity with the increase of book and journal productions. Readership expanded in the 19th century. Around 1900 most of the people of Western Europe were literate. Literacy was the most common medium for communication in the Western World after speech. In opposition to the other areas of the world the oral tradition of communication has nearly no meaning in terms of administration or law. Instead of this we find a strong literary tradition of communication, while oral tradition as method of communication and documentation was only used in remove local areas. The preference of literacy is one of the reasons why only in the western culture the praxis of rhetorical communication could develop so highly.

The industrialisation during the 19th century changed the European societies. Industrialisation on the British island started after 1830. In comparison to Britain industrialisation in other regions of Europe started slowly. Belgium began to industrialise in 1806. Literary documents and books were the most important medium for keeping records. The main way to save a document and to send it to a receiver in far distance was using a literary medium. In the late 19th century we find the development of radio and other technologies so that oral far distance-communication improved. Until the 19th century in the Western world only a few new technical discoveries influenced the communicative conditions. Photography is a very late form of visual communication. In 1826 in France the first photography by Joseph Nicephore was done. De facto the conditions of communication changed in the 19th century with new technical media, a mass distribution of news through printing media, and new technical developments such as radio, photography, and other tools. These events had also an impact on the contemporary meanings and terminology of communication.

Around 1900 rhetoric became the study of effective writing. Its public appearance was reduced to an academic field without any new approaches towards the subject. This phenomenon is called ´decadence of rhetoric´ and it is known in the research of rhetoric since the ancient times as a *topos*. In the 19th century emphasis shifted to written products to the modes of discourse in newspapers and other print products of the mass media. Public discourse were affected by changes. In the English speaking world the composition class was a pedagogical space as a new discipline for rhetoric in schools.[419] In Germany during the 19th century rhetoric as an academic discipline has less and less influence. The upcoming of new academic disciplines and political democracy reduced the needs for rhetoric. Rhetoric had

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[419] Foundations of Literary Theory. The Nineteenth Century. Ed. by John Valdimir Price. London: Routledge 1995. Pp. 45-51.

disappeared from the German curriculum at the beginning of the 19th century.[420] German philosophy and linguistic philosophy in the 19th and early 20th century is represented by philosophers like Arthur Schopenhauer and Friedrich Nietzsche. So it is no wonder that the German philosopher Nietzsche was a highly qualified philologist before becoming a poet and author criticizing its contemporary time. Nietzsche showed the influence of metaphors in literature and language. Nietzsche wrote in *Beyond Good and Evil* and *Gay Science* aphorisms and sentences about oratory. Nietzsche's manuscripts *Darstellung der antiken Rhetorik* are lecture notes of his 1872/73 course on ancient rhetoric held at the *University of Basel*. This text is an important text in the history of modern theories of rhetoric connecting the humanist origin with contemporary thoughts of modernity.[421] Nietzsche critizised the study of rhetoric as a way to influence social thought by scientific rationality. Nietzsche as a rhetorician denounces the German incapability to collaborate around the familiar to compose inspired variations on 'commonplace themes'. In his essay *The Uses and Disadvantages of History for Life* Nietzsche criticized 19th-century scholarship focusing on empiricism of the 19th-century. Nietzsche considered the basic development of 19th-century European society as a society with hyper-historical consciousness preventing European civilization from developing a cultural style of its own. Nietzsche considered the ancient culture of persuasion as part of an egalitarian society not experiencing the need of historical accuracy.[422] Nietzsche's interest was to re-establish contemporary scholarship as a part in a broad public conversational communication.[423] In his essay *The Uses and Disadvantages of History for Life* Nietzsche criticizes 19th-century scholarship as back stepping 'historicism' in opposition to a 'critical' history. Nietzsche suggests the need for a broadening of the historiographical base requiring an informing sensibility of need and urgency. Historicism would need to recognize its critical media as described in his later *Genealogy of Morals*.

In the encyclopedic dictionary of the German language *Deutsches Wörterbuch* edited by Jacob Grimm und Wilhelm Grimm in 16 volumes in Leipzig between 1854 and 1960 the term *Communication* is used for conversation and other modes of information exchange. While the 19th century Romantic poets attempted to preserve the virtues of figurative rhetorical discourse, logic was considered the higher asset for rational Enlightenment in the beginning of the 19th century. In France *Historie de l' Eloquence Latine* written by Adolphe Berger was publicised in the year 1872. The *Greek-English Lexicon* gives in 1843 a definition of rhetoric in this way:

> *The modern word rhetoric derives from the ancient Greek phrase rhêtorikê (tekhnê), usually translated as ´the rhetorical art´ or ´the art of rhetoric.´ The noun form rhêtoreia is usually translated as ´oratory´, or ´public speaking´ and first*

[420] Cf. Rügg, Walter. "Rhetoric and Anti-Rhetoric in the Nineteenth- and Twentieth-Century Human Science in Germany." In: The Recovery of Rhetoric. Persuasive Discourse and Disciplinarity in the Human Sciences. Ed. by Richard H. Roberts. Bristol: Bristol Classical Press 1993. Pp. 87-110.

[421] Man, Paul de. Allegories of Reading Figural Language in Rousseau, Nietzsche, Rilke, and Proust. New Haven: Yale University Press 1979. Pp. 122-126.
Nietzsche oder "Die Sprache ist Rhetorik ." Ed. by Josef Kopperschmidt and Helmut Schanze. München: Fink 1994. Pp. 92.

[422] Cf. Kaufman, Walter. Nietzsche's Attitude Toward Socrates. In: Nietzsche. Philosopher, Psychologist, Antichrist. 4th ed. Princeton: Princeton University Press 1974. Pp. 391-411.
Nietzsche: A Critical Reader. Ed. by Peter Sedgwick. Cambridge, MA: Blackwell 1995. Pp. 123-43.

[423] Cf. Whitson, Steve and John Pulakos. "Nietzsche and the Aesthetics of Rhetoric." In: Quarterly Journal of Speech. 79 (1993). Pp. 131-45.
Hikins, James W. "Nietzsche, Eristic, and the Rhetoric of the Possible: A Commentary on the Whitson and Poulakos 'Aesthetic View' of Rhetoric." In: Quarterly Journal of Speech. 81 (1995), 353-77.
Cherwitz, Richard A. and Thomas Darwin. "Why the 'Epistemic' in Epistemic Rhetoric? The Paradox of Rhetoric as Performance." In: Text and Performance Quarterly. 15 (1996). Pp. 189-205.

appears in the late fifth and early fourth centuries B.C. in the texts of Plato, Isocrates, and Aristotle. These words are based on the root rhêt-, which designates something that is stated or specified, especially as part of an agreement or covenant. The related word rhêtra is of crucial importance in the early history of democratic government, where is designates the laws that constitute the social contract between a people and its political leader: of the laws of Lycurgus, which assumed the character of a compact between the Law-giver and the people.[424]

During the 19th-century in Europe ideas about the relation of language and persuasion to mental faculties like will, imagination, or understanding were considered influential for rhetorical production. The civil and cultural status of rhetoric as an educational tool was secured in the 19th century. Rhetoric was still seen as a factor in maintaining social and political order. Both oratory and composition were considered parts of rhetoric in education. Hegel's *Lectures on the Philosophy of History* have the subject 'history' where Hegel figures out in § 3 *What the Historian Puts Into the Mouths of Orators is an Uncorrupted Transcript of Their Intellectual and Moral Habitudes* that the historical speech becomes in the mouth of orators an authentical expression of their minds. Hegel also mentions the union between the 'objective idea' and the 'subjective personality'.[425] The criticism of Enlightenment also had its output in terms of rhetorical critical studies of religious texts and the revival of classical rhetoric for biblical scholars. In the early 1800's philosophers like Schleiermacher developed the study of hermeneutics, the art of interpretation, in order to achieve the full interpretation and meaning of texts. The Hegelian idea of evolution has influenced German criticism and indirectly Biblical criticism. Ferdinand Christian Baur wrote on historical criticism:

If historical-criticism has at all the task to search out everything as precisely as possible with regard to writings whose origin and character it investigates, it cannot be satisfied with merely their outward appearance, but must attempt also to penetrate their inner nature. It must inquire not merely about the circumstances of the time in general, but in particular about the writer's position with regard to these things, the interests and motives, the leading ideas of his literary activity. The greater the conceptual significance of a literary product, the more it should be assumed that it is based on an idea that determines the whole, and that the deeper consciousness of the time to which it belongs is reflected in it. Even with regard to the New Testament writings, therefore, historical criticism would not completely fulfill its task if it did not endeavor to investigate more precisely the conceptual character which they themselves bear, the concerns of the time under whose influence they originated, the direction they pursue, the basic perspective to which the particular subordinates itself — if it did not make any attempt at all to penetrate as far as possible their inner nature, and likewise to peer into the creative conception of the thoughts in the mind of the writer from which these writings went forth.[426]

Critical studies in theological writings were used to have scientific access to the writings. The philological-critical method known as form criticism dates back to the work of Hermann

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[424] Liddlell, Henry George; Scott, John. Greek-English Lexicon. Perseus Project. [15.6.2007]. <Http://perseus.uchicago.edu/hopper/text.jsp?doc=Perseus:text:1999.04.0057&scheme=section*&type=section>

[425] Hegel, Georg Willhelm Friedrich. Philosophy of History. Marxists Internet Archive. [6.6.2007]. <Http://www.marxists.org/reference/archive/hegel/works/hi/hiconten.htm>

[426] Baur, Ferdinand Christian. On Historical Criticism. Institute for Higher Critical Studies. Drew University. [2.2.2007]. <Http://www.depts.drew.edu/jhc/baurjhc.html>

Gunkel (1862-1932) with his commentary on *Genesis* first published in 1901. Literary criticism and source criticism had been used in such a way that the different sources of the *Pentateuch* and the redactional material were separated from each other on grounds of style and vocabulary.

In the 19th century women had to fight for their right to speak in public and they claimed their part in public speaking. Women argued for the same laws for men and women addressing male audiences. In the second part of the century women's efforts concentrated on winning the right to vote. George Eliot made translations of Strauss's *Life of Jesus* (1846) and Feuerbach's *Essence of Christianity* (1854).[427] Mary Ann Evans, known under this pen name, was an English novelist of the Victorian era; George Eliot's novels are well known for their realism and psychological perspective of *personae dramatis* in provincial England. Eliot translated Strauss' *Life of Jesus* under the title *The Life of Jesus Critically Examined by D. F. Strauss* containing a *History of the Birth and Childhood of Jesus*, a *History of the Public Life of Jesus*, a *History of the Passion, Death, and Resurrection of Jesus*, and a *Concluding Dissertation on The Dogmatic Import of the Life of Jesus*.[428] In New York in 1860 *The Life of Jesus Critically Examined by Dr. David Friedrich Strauss* in a translation of Marian Evans was published. In Part III chapter I *Relation of Jesus to the Idea of a suffering and Dying Messiah; his Discourses on the Death, Resurrection, and Second Advent* contains the expression *'to communicate'* for the conversation between Jesus and his followers:

> *In order to decide between these alternatives, we must first examine whether, prior to the death of Jesus, and independently of that event, the messianic ideas of the age included the characteristics of suffering and death. If already in the lifetime of Jesus it was the Jewish opinion that the Messiah must die a violent death, then it is highly probable that Jesus imbibed this idea as a part of his convictions, and communicated it to his disciples; who, in that case, could so much the less have remained uninstructed on this point, and overwhelmed by the actual result, in the degree alleged.[429]*

But the new critical approaches also resulted in protests by conservative theologicians. The British missionary for the Synode at Utah Samuel Ellis Wishard wrote in *The Testimony of the Bible Concerning Destructive Criticism* in 1909 about the work of the '*destructive critics*':

> *The work of the destructive critics has been widely disseminated in current literature. Magazines, secular newspapers, and some religious papers are giving currency to these critical attacks on the Word of God. The young people of our churches are exposed to the insidious poison of this skepticism. It comes to them under the guise of a broader and more liberal scholarship. They have neither the time nor*

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[427] Cf. Haase, Fee-Alexandra. "Christian Gottlob Heyne (1729-1812). Ein begriffsgeschichtlicher Beitrag des 18. Jahrhunderts zur Etablierung wissenschaftlicher Kritik." In: Jahrbuch für Internationale Germanistik. Vol. XXXII. 2 (2002). P. 105-117

[428] Strauss, David Friedrich. The Life of Jesus. Transl. from the Fourth German Edition by Marian Evans. London: Swan Sonnenschein 1892. Early Christian Writings. [2.2.2007].
<Http://www.earlychristianwritings.com/strauss/>

[429] The Life of Jesus Critically Examined by Dr. David Friedrich Strauss. Transl. from the Fourth German Edition By Marian Evans. Early Christian Writings. [2.2.2007].
<Http://www.earlychristianwritings.com/strauss/>

> *the equipment to enter the field of criticism, nor is this work demanded of them.* [430]

Emily Bronte in *Wuthering Heights* (1847) uses the phrase 'the door of communication' and 'hold any communication with'. In Bouvier's *Law Dictionary* (1856) the term communication is used:

> *In order to make a contract, it is essential there should be an agreement; a bare communication or conference will not, therefore, amount to a contract; nor can evidence of such communication be received in order to take from, contradict, or alter a written agreement. 1 Dall. 426; 4 Dall. 340; 3 Serg. & Rawle, 609. Vide Pour-parler; Wharton's Dig. Evid. R.* [431]

During the 19th century philosophical idealism emerged from the interaction of art doctrine, art history, and art criticism. Critics and archaeologists concentrated on the artworks of the past. Rationalism with critical implication in the 19th century had similarities to secular humanism and atheism. Conservative groups and academies still used the *artes liberales* concept and considered criticism as an auxiliary faculty within it. The Jesuits had still large influence throughout Europe preserving the liberal arts-tradition. Moral lessons were a part of the instruction in terms of literacy in the mid- and late 19th century. During the 19th century European scholars studying languages and history tried to add scientific methodological rigor to the work. These scholars considered their traditional national literature as a result of a progression in terms of cultural refinement. The 19th century brought new technical inventions to Europe and North America. In 1807 the *camera lucida* was invented in order to improve image tracing. In 1831 Joseph Henry invented the first electric telegraph. In the 60s new inventions for a more sophisticated communication network were made. In 1860 French Rene Dagron invented a microfilm technique using glass plates. In 1863 German Johann Philipp Reis invented the telephone. In 1877 Thomas Edison patented the phonograph. Edward Muybridge invented high speed photography creating first moving pictures that captured motion. In 1887 Emile Berliner invented the gramophone and in the following year, 1888, George Eastman patented Kodak roll film camera. *Communication* in the 19th century became a term for global information exchange with traditional and new technical tools of communication. *Communication Universelle à Messieurs les Savants de Notre Planète* written by Paléologos C. Candargy was published in Athenes in 1899. *Le Voyage du Bon duc Antoine de Lortaine à Valenciennes en 1543 avec récit du parcours à travers les Ardennes* as a *Communication de M. H. Vincent à l'Académie Nationale de Reims* was written by Edmond DuBoullay and published in Reims in 1883. *Telegraphic Communication with India* was written by Francis Gisborne and published in London in 1857. *Inner Africa laid Open, in an Attempt to Trace the Chief Lines of Communication across that Continent South of the Equator* written by William Desborough Cooley and in London in 1852 published. The *Observations sur la Communication Supposée entre le Niger et le Nil* were written by Charles Tilstone Beke and published in Paris in 1849. *Communication* became also a term coined for the movement of goods with new technical developments like used in the writing *A Treatise upon Elemental Locomotion and Interior Communication, Wherein are Explained and illustrated, the History, Practice and Prospects of Steam Carriages, and the Comparative*

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[430] Wishard, Samual Ellis. The Testimony of the Bible Concerning Destructive Criticism. The Project Gutenberg EBook of The Testimony of the Bible Concerning the Assumptions of Destructive Criticism. University College Cork. [2.2.2007].
<Http://www.ucc.ie/celt/published/E800003-007/>
[431] Bouvier's Law Dictionary. The DICT Development Group. [2.2.2007].
<Http://www.dict.org/bin/Dict>

Value of Tturnpike Roads, Railways, and Canals written by Alexander Gordon, which was published in 3rd edition in London in the year 1836.

The main communication tool was the mass printing and distribution of written information in newspapers and books. The press media were the place for public reports and discussions about the arts. This availability of mass media made questions of taste, beauty, and perfection available to wide groups of the society. At the beginning of the 19th century Romanticism became the common man's esthetics with interpretation based on spontaneous feeling. Early methods of systematic art criticism in the 19th century provided ways to interpret the content of artwork. An academically educated man could become art critic since the 18th century. Public exhibitions of art flourished. Johann Joachim Winckelmann's widely known *History of Art* was the first historical compilation of ancient art including analysis of its esthetic content and statements of ancient artists. Winckelman wrote in *Gedanken über die Nachahmung der griechischen Werke in der Malerei und Bildhauerkunst*:

> *Der gute Geschmack, welcher sich mehr und mehr durch die Welt ausbreitet, hat sich angefangen zuerst unter dem griechischen Himmel zu bilden. Alle Erfindungen fremder Völker kamen gleichsam nur als der erste Same nach Griechenland, und nahmen eine andere Natur und Gestalt an in dem Lande, welches Minerva, sagt man, vor allen Ländern, wegen der gemäßigten Jahreszeiten, die sie hier angetroffen, den Griechen zur Wohnung angewiesen, als ein Land welches kluge Köpfe hervorbringen würde. Der Geschmack, den diese Nation ihren Werken gegeben hat, ist ihr eigen geblieben, er hat sich selten weit von Griechenland entfernet, ohne etwas zu verlieren, und unter entlegenen Himmelstrichen ist er spät bekannt geworden. Er war ohne Zweifel ganz und gar fremde unter einem nordischen Himmel, zu der Zeit, da die beiden Künste, deren große Lehrer die Griechen sind, wenig Verehrer fanden, zu der Zeit, da die verehrungswürdigsten Stücke des Correggio im königlichen Stalle zu Stockholm vor die Fenster, zu Bedeckung derselben, gehänget waren.*
>
> *Nach solchen über die gewöhnliche Form der Materie erhabenen Begriffen bildeten die Griechen Götter und Menschen. An Göttern und Göttinnen machte Stirn und Nase beinahe eine gerade Linie. Die Köpfe berühmter Frauen auf griechischen Münzen haben dergleichen Profil, wo es gleichwohl nicht willkürlich war, nach idealischen Begriffen zu arbeiten.*[432]

Oscar Wilde in *The Importance of Being Earnest* used the term *communication* for private conversation:

> *Gwendolen.*
> *Merely that I am engaged to be married to Mr. Worthing, mamma.*
> *Lady Bracknell.*
> *Come here. Sit down. Sit down immediately. Hesitation of any kind is a sign of mental decay in the young, of physical weakness in the old. [[Turns to Jack.]] Apprised, sir, of my daughter's sudden flight by her trusty maid, whose confidence I purchased by means of a small coin, I followed her at once by a luggage train. Her unhappy father is, I am glad to say, under the impression that she is attending a more than*

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[432] Winckelmann, Johann Joachim. Gedanken über die Nachahmung der griechischen Werke in der Malerei und Bildhauerkunst. Project Gutenberg. [2.2.2007].
<Http://gutenberg.spiegel.de/winckelm/nachahm/nachah11.htm>

usually lengthy lecture by the University Extension Scheme on the Influence of a permanent income on Thought. I do not propose to undeceive him. Indeed I have never undeceived him on any question. I would consider it wrong. But of course, you will clearly understand that all communication between yourself and my daughter must cease immediately from this moment. On this point, as indeed on all points, I am firm.

Jack.

I am engaged to be married to Gwendolen, Lady Bracknell![433]

In terms of linguistic approaches towards languages 19th-century philology became the study of ancient texts and languages. In this century literary criticism was part of a new secular world view. The term 'philology' originally meant love (Greek: *philein ´to love´*) of words (Greek *´logoi´*).[434] Philology was in Europe one of the 19th century's first scientific approaches to human language. It gave way to the modern science of linguistics in the early 20th century due to the influence of linguist Ferdinand de Saussure. Ferdinand de Saussure in *De L'Essence Double du Langage* uses the terms *vie du langage*, *catégories* of *grammaire*, and *négativité des termes*. Estheticism developed to an independent branch of science in the 19th century. In *The Psychology of Beauty* written by Ethel D. Puffer the beauty is defined in several areas:

I.   *Criticism and beauty*
II.   *The nature of beauty*
III. *The easthetic repose*
IV.   *The beauty of fine art*
      The beauty of visual form
      Space composition among the old masters
V.   *The beauty of music*
VI.   *The beauty of liberature*
VII. *The nature of emotions of the drama*
VIII. *The beauty of ideas*

Russian is a Slavic language belonging to the Indo-European family. The dispersion of the Slavic tribes in prehistoric times resulted in the formation of various Slav dialects. The Slav dialects are divided into the South-Eastern dialects and the Western dialects. To the former belong the three Russian dialects of Great Russia, Little Russia, and White Russia. Russian has many affinities with the Bulgarian and Serbian languages.[435] The Romantic era in Russia (ca. 1820-1840) produced pieces of Romanticism coming from Alexander Pushkin and other Russian writers. New ideas were communicated in small circles of authors. The 18th century gave to early 19th-century Russian culture a literary theory derived from French Neo-classicism influenced by the author, critic, and journalist Nikolay Karamzin who edited

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[433] Wilde, Oscar. The Importance of Being Earnest. Corpus of Electronic Texts Edition. University College Cork. [1.7.2007].
<Http://www.ucc.ie/celt/online/E850003-002/text002.html>
[434] Haase, Fee-Alexandra. "Warum sollte es einen Niedergang der Rhetorik im 19. Jahrhundert gegeben haben? Über die A-Historizitaet eines Topos der antiken und neueren Geschichte der Beredsamkeit." In: Logo. Revista de Retorica y Teoria de la Comunicacion. 4 (2003). Pp. 187-201. [2.2.2007].
<Http://www.asociacion-logo.org/Numero-04.htm>
[435] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/>

Vestnik Evropy with an neo-classical theoretical approach. Pushkin's collegue Wilhelm Küchelbecker (1797-1846) in 1824 published the article *O Napravlenii Nashei Poezii, Osobenno Liricheskoi, v Poslednee Desiatiletie* (*On the Trend of Our Poetry, Particularly Lyric, in the Past Decade*) in which he defended the values of the neo-classical genres against Romantic genres like the elegy and the epistle. Esthetic critics like Annenkov and Druzhinin distinguished themselves from politically engaged democratic authors like Dimitrij Pisarev. Apollon Grigorev was a mid-19th-century Russian critic who stayed outside both the esthetic and radical traditions writing critical evaluations. In the early 1860s Grigorev was a close friend of Fyodor Mikhailovich Dostoevsky. In *The Brothers Karamazov* Dostoevsky describes in the introduction of the first book the economic situation in Russia:

> *Alexey Fyodorovitch Karamazov was the third son of Fyodor Pavlovitch Karamazov, a landowner well known in our district in his own day, and still remembered among us owing to his gloomy and tragic death, which happened thirteen years ago, and which I shall describe in its properplace. For the present I will only say that this "landowner" -- for sowe used to call him, although he hardly spent a day of his life on his own estate -- was a strange type, yet one pretty frequently to be met with, a type abject and vicious and at the same time senseless.*[436]

In Russia the critical disputes of the mid-19th century centered on Gogol as the representative of socially engaged literature and Alexander Pushkin faced political differences.[437] The first edition of Pushkin's works was made by Pavel Annenkov in 1855. Annenkov was a friend of Vissarion Grigoryevich Belinsky (1811-1848), a literary commentator, memoirist, and critic. Annenkov left critical writings where he defended autonomy of art and the esthetic ideal against the doctrines of the radical critics. As a participant in the critical controversies between 1855 and 1870 Annenkov was influenced by radical ideas formulating his critical opinions. Alexander Vasylievich Druzhinin (1824-1864), a Russian writer, critic, translator, and editor of the *Library for Reading* magazine worked as journalist and prose writer. For Druzhinin literature could have a socially beneficial effect.[438] 19th-century Russian literary criticism was based upon Belinsky' work. Nikolay Chernyshevsky published in 1855 an influential theoretical treatise entitled *The Esthetic Relations of Art to Reality* (*Esteticheskoe Otnosheniia Iskusstva k Deistvitelnosti*), a realistic esthetical standpoint equating the beautiful with the real. The poet Vasily Zhukovsky (1783-1852) was a translator and interpreter of recent developments in German romanticism and a critic. Belinsky functioned as a critic and gave publication advices to such writers as Dostoevsky. As critic for four major reviews he became the principal champion of the realistic and socially responsible new Russian literature. Belinskii wrote in his *Letter to N. V. Gogol*:

> *You are only partly right in regarding my article as that of an angered man: that epithet is too mild and inadequate to express the state to which I was reduced on reading your book. But you are entirely wrong in ascribing that state to your indeed none too flattering*

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[436] Dostoevsky, Fyodor Mikhailovich. The Brothers Karamazov. Transl. by Constance Garnett. 4literature.net. [12.4.2007].
<Http://www.4literature.net/Fyodor_Dostoevsky/Brothers_Karamazov/>
[437] Cf. Moser, Charles A. "Poets and Poetry in an Antipoetic Age". Slavic Review. Vol. 28. No. 1 (1969). Pp. 48-62
[438] Cf. Alexander Vasylievich Druzhinin. Russian History. Russia-hc. [2.2.2007].
<Http://www.russia-hc.ru/eng/history/persons/20_Oct.cfm>

> *references to the admirers of your talent. No, there was a more*
> *important reason for this. One could endure an outraged sense of self-*
> *esteem, and I should have had sense enough to let the matter pass in*
> *silence were that the whole gist of the matter, but one cannot endure*
> *an outraged sense of truth and human dignity, one cannot keep silent*
> *when lies and immorality are preached as truth and virtue under the*
> *guise of religion and the protection of the knout.*[439]

Literary Russian rhetoric of the 19th century was represented in novels written by Dostoevsky and Lev Tolstoi.[440] The *Journal des Voies de Communication* was published in St. Petersbourg from 1826 to 1836. Rhetoric was subject in the educational curriculum at philological departments in Russia. Russian language theorist Mikhail Bakhtin (1895-1975) developed a theory in which the term 'genre' was used to mean a recognizable type or style of speech of written or spoken language. This style could include for instance the talk or jargon of occupations, ethnic speech, the speech of the disciplines, language of genres like recipes and advertising, types of slang, the speech of a particular time, speech local to particular places, or the speech styles of individual people. So Bakhin developed an innovative approach towards the classification of speech units also containing social factors.[441] Bakhtin wrote in the introduction to *Rabelais and His World* about the wide range of factors of communication:

> *The aim of the present introduction is to pose the problem presented*
> *by the culture of folk humor in the Middle Ages and the Renaissance*
> *and to offer a description of its original traits.*
> *[...]*
> *Laughter and its forms represent... the least scrutinized sphere of the*
> *people's creation.... The element of laughter was accorded to the least*
> *place of all in the vast literature devoted to myth, to folk lyrics, and to*
> *epics. Even more unfortunate was the fact that the peculiar nature of*
> *the people's laughter was completely distorted; entirely alien notions*
> *and concepts of humor, formed within the framework of bourgeois*
> *modern culture and aesthetics, were applied to this interpretation. We*
> *may therefore say without exaggeration that the profound originality*
> *expressed by the culture of folk humor in the past has remained*
> *unexplored until now.*[442]

A language consists for Bakhin of textured forms of speech styles and genres. Bakhtin´s linguistic theory of expression as a communicative act was developed in the theory and

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[439] Belinskii, Vissarion. Letter to Gogol. Seton Hall University. [2.2.2007].
<Http://artsci.shu.edu/reesp/documents/Belinskii.htm>.
[440] Cf. Graudina, Ljudmila Karlovna; Miskevic, Galina Istinovna. Theorie und Praxis der russischen Rhetorik. Moskow: Nauka 1989.
France, Peter. "Rhetorique et Poetique chez les Formalistes Russes." In: Rhetorica. 6 (2) (1988). Pp. 127-136.
Lachmann, Renate. Die Makarij-Rhetorik (Rhetorica Slavica I). Köln; Wien: Boehlau 1980
Lachmann, Renate. "Rhetorik und kultureller Kontext." In: Rhetorik. Kritische Positionen zum Stand der Forschung. Ed. by Heinrich F. Plett. München: Fink 1977. Pp. 167-186.
Lachmann, Renate. "Konzepte der poetischen Sprache in der russischen Sprach- und Literaturwissenscaft." In: Handbuch des Russisten: Sprachwissenschaft und Angrenzende Disziplinen . Ed. by Helmut Jachnow, Klaus Hartenstein and Waltraud Jachnow. Wiesbaden: Harrassowitz 1984. 853-80. Pp. 853-880.
[441] Jankiewicz, Henry. The Concepts of Rhetoric. Syracuse University. [2.2.2007].
<Http://web.syr.edu/~hjjankie/209/cncpts.rhet.html>
[442] Bakhtin, Mikhail. Rabelais and His World. Transl. by Helene Iswolsky. Bloomington: Indiana University Press 1984. P. 4

practice of discourse analysis. The *Bakhtin Circle* was a contemporary school of Russian intellectuals, which centred on the work of Bakhtin. This circle addressed the social and cultural issues coming up with the Russian Revolution and its degeneration into the Stalin dictatorship. According to the *Encyclopedia of the Nations* until the 90s the transportation infrastructure in Russia was underdeveloped. "The transport system is heavily Moscow-centered, with virtually all transportation channels of economic significance emanating from Moscow. Commercial transportation relies heavily on rail. Roughly 90 percent of commercial haulage is rail-based and insufficiently integrated into world transport systems. The Russian trucking industry is only minimally developed, and roads are not designed to carry heavy and long-distance truck traffic."[443] In the Soviet Union "communications systems were controlled by the regime and were primarily used by it to convey decisions and to facilitate the execution of directives affecting the economy, national security, and administrative governmental functions. The Ministry of Communications, a union-republic ministry, was responsible for radio, telegraph and telephone transmissions, communications satellites, and the postal service. Several other governmental organizations were concerned with communications, including the State Committee for Television and Radio Broadcasting, the Ministry of Defense for military communications, the Ministry of Culture for educational broadcasts, and others that controlled and operated electronic communications for their own needs. Communications organizations were also on the republic and lower administrative levels."[444]

One of the strongest approaches to cultural and social criticism was the work of the Germans Karl Marx and Friedrich Engels developing theories adopted by politicians in Eastern Europe and Asia. Communism, a political dogmatic thinking derived from Marx' writings, began in the late 19th-century with Marx writing *Das Kapital* (1867). Here communication –like other expressions of humanity- was considered a part of a social condition based upon its economy. Marx was also a literary critic writing critical essays in the 1830s on such writers as Johann Wolfgang von Goethe and William Shakespeare. In *The German Ideology* Marx and Engels discussed the relationship between the arts, politics, and basic economic reality in terms of a general social theory. Economics provides here the base or infrastructure of society (German: *Basis*) where a superstructure (German: *Überbau*) consisting of law, politics, philosophy, religion, and art emerges. Later in the 19th century Marxism was interested in economical and social causes for human states of mind. Friedrich Engels used in *Die Geschichte der arbeitenden Klasse in England* the term *Kommunikation* in a technical sense. Karl Marx and Friedrich Engels in the *Manifest der Kommunistischen Partei* used the term *Kommunikation* in a communicative sense.

Despite the different developments in European countries and national languages, philology was one of the 19th century's first scientific approaches to human language not only related to ancient languages, but also to modern and less known languages. For example similarities between Sanskrit and European languages were first noted in the early 18th century and theories regarding a proto-Indo-European language developed. Philological interests in ancient languages spread widely. Philologies also opened a way to the modern science of linguistics in the early 20th century initiated by Ferdinand de Saussure. One branch of philology is historical linguistics using methods of comparison and critical study. Exemplary features illustrating the theories of the 19th century in Europe in terms of communication were upcoming message exchange based upon electronic devices, photography, and mass media

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[443] Russia. Encyclopedia of the Nations. Nationsencyclopedia.com. [1.7.2007].
<Http://www. nationsencyclopedia.com/economies/Europe/Russia-infrastructure-power-and-communications.html>
[444] "Soviet Union". Nations Encyclopedia. [1.7.2007].
<Http://www.country-data.com/cgi-bin/query/r-12783.html>

press. In the 19th century also an important tool for Europe's media was the post used for delivery. In the early 19th century the spoken word was the most common tool of communication in remote areas. Oral reports of events extended across local centres and were replaced by local newspapers. Books were the source of new ideas. Newspapers were a common source of the distribution of the written word. Before newspapers became widely available, letter writing was the main method of communication in European societies. This process was enhanced by the postal system. Across the 19th century a commercial and popular press developed into the mass commercial press all over Europe. With the expansion of the daily press starting in the 18th century in the public sphere a liberal movement in large parts of Europe enforced the power of the press and democracy in the 19thcentury.[445]

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[445] Newspapers: A Brief History. World Association of Newspapers. [2.2.2007].
<Http://www.wan-press.org/article.php3?id_article=2821>
Cf. Fang, Irving. Communication Timeline. School of Journalism and Mass Communication. University of Minnesota. [2.2.2007].
<Http://www.mediahistory.umn.edu/time/alltime.html>

1.8. The Perspective of Communications in Europe in the 20th Century

The ongoing internationalization in the 20th century served as a framework of organizations with functions such as international communication and institutionalized organization such as the *UN*. Robbins in *On the History of Rhetoric and Psychology* mentioned that "the rise of modernity saw both the demise of rhetoric and the emergence of psychology as a natural science. [...] Psychology, in its modern incarnation, would deny having any relation whatsoever with rhetoric. Modern thought, that is, gave rise to the separation of the disciplines of psychology and rhetoric [...]."[446] Prior to the 20th century distance communication was a matter of distributing written texts. New achievements in terms of media to process information were made in this century. Facsimile transfer developed in Europe in the 1890s and gave ground to the modern tools of simultaneous communication. Newspapers were very widely available in the 20th century. At the end of the 19th century a new media époque started in the Western world. Examples illustrating the practical side of mass communication in Europe in terms of their means are TV, telephone, radio, and other electronic mass media resulting in the use of computers. In the second half satellites were made for faster communication such as the television, internet, telephone, and e-mail. With the massive use of computers in the third quarter of the century a new kind of forwarding and saving data in an alternative format of delivery next to the use of traditional documentations in literary media began. The use of the internet as a mass communication tool was the latest possibility to send information to a mass audience. These possibilities also brought new forms of far distance global communication. Dahlberg in *Radical Democracy and The Internet: Exploring Three Visions* mentioned: "The possibility of the deliberative democratic public sphere of rational communication being fostered through the Internet has been of significant interest in Internet-democracy research for some time (e.g. Fang, 1995; Schneider, 1996). Agonistic and autonomist Marxist visions of radical democracy are also being drawn upon and developed in Internet-democracy literature. In this paper I undertake a critical theoretic and comparative exploration of these three radical democracy positions in relation to the Internet, questioning their normative strength and practical realizability."[447]

Until the end of the 20th century an increasing number of technical discoveries from Europe and Norh America extended both the quantity and quality of media. So communication was basically arranged within the technical possibilities developed in this time replacing direct face-to-face communication. This communication in modern Europe depended on media techniques and combinations of multi media. Most effective for communication in the 20th century was the upcoming of new media techniques for the transfer of information. At the end of the 20th century we find an intensive development of media that enlargered the facilities of communication. Through the 19th and the 20th century also the theoretical examination of communicative relationships expanded in order to consider the factors, mechanisms, and methods of communication. The development of rhetorical communication in the 20th century stood under the influence of democratic political systems and the variety of mass media that reach far distances. The idea of plurality of societies and ethnical variety resulted in the model of globalisation that focuses on the idea of a worldwide commercial availability.[448] Computer networks made international communication worldwide possible with free opportunities to

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[446] Robbins, Brent Dean. On the History of Rhetoric and Psychology. Janushead. [1.7.2007].
<Http://www.janushead.org/3-1/brobbins.cfm>
[447] Dahlberg, Lincoln. Radical Democracy and The Internet: Exploring Three Visions. Association of Internet Researchers. [1.7.2007].
<Http://conferences.aoir.org/viewabstract.php?id=441&cf=5>
[448] Cf. Berg, Henk de. "A Systems Theoretical Perspective on Communication." In: Poetics Today. Vol. 4. 16 (1995). Pp. 709-736.

publicize and distribute information. The international laws of human rights and treaties recognised the multicultural world.[449] Oral tradition is the process whereby knowledge, often religious or spiritual, is passed from one generation to another generation. This process is most evident in oral or non-literate societies. The key medium used for this result is speech. The 20th century discovered the 'collective memory' of social groups, a term coined by Maurice Halbwachs for the memory of oral traditions. In relation to multimedia the meaning of *memoria* could be extended to cover the choice of techniques for storing and presentation of the product. The term 'rhetorical ethnocentricism' implies that each culture has preferred rhetorical styles and that this culture-specific style will be used when looking at all other cultures. Also media such as TV can be seen as part of *memoria*.[450] With the invention of new technologies the conditions of communication changed. Telephone in the 19th century, radio, film, and TV in the 20th century and the invention of the internet became the new technologies that still were related to oral, but also written language delivered through technical means. On the other hand the change of conditions brought new cultural forms of entertainment like film and radio. So if we look at the conditions and types of media supported communication and traditional types we find these basic types:

Basic Types of Communication	Media Types of Communication	
Oral Communication	Pure Types	(e.g. Spoken language)
Literal Communication	Mixed Types	(e.g. TV)
Visual Communication	Multiple Types	(e.g. Internet)

Types of Communication. Traditional and Media Supported Types

In the 20th century documentations with publication in books and other print formats and verbal art as performance in the new media were supported by a first generation of new media such as radio, TV, and telephone. These media made information exchange in a one or two way-direction and –the most important feature– in a simultaneous way possible. The second generation of media in the late 20th century depending on the internet opened the possibility to multi-medial communication. At that time transportation and communication transcended limits of tiem and space with the invention of a worldwide instant connection. The use of languages for international exchange information became increasingly related to English. In other words: A language can be ‚exported' from one country to another region by education like contemporary *EFL* (*English As A Foreign Language*).[451] Global development of single languages used internationally follows principles that are not established within a single political state, but cross borders. In opposite cases a national language can be declared, a language can be banned. On the other hand, we have languages that spread across a continent

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[449] Cf. also: Schwanitz, Dietrich. "Systems Theory and the Difference Between Communication and Consciousness: An Introduction to a Problem and its Context." In: MLN (German Issue). Vol. 111. N. 3 (1996). Pp. 488-505

Terranova, Tiziana. "Communication Neyond Meaning: On the Cultural Politics of Information." In: Social Text. 80. Vol. 22. N. 3 (2004). Pp. 51-73

Arens, Katherine. "When Comparative Literature Becomes Cultural Studies: Teaching Cultures Through Genre." In: The Comparatist. Vol. 29 (2005). Pp. 123-147

[450] Cf. for research in orality: Ong, Walter J. Orality and Literacy: The Technologizing of the Word. New York: Routledge 1982. Pp. 45-50.

Cf. Lyotard, Jean-Francois. The Post-Modern Condition: A Report on Knowledge. Transl. by Geoff Bennington and Brian Massumi. Minneapolis: University of Minnesota Press 1984. Pp. 70-78.

[451] Garcia, D. Linda. "Global Communications: Opportunities for Trade and Aid." In: SAIS Review. Vol. 16. Number 1 (1996). Pp.35-66

Dor, Danny. "From Englishization to Imposed Multilingualism: Globalization, the Internet, and the Political Economy of the Linguistic Code." In: Public Culture. Vol. 16. Number 1 (2004). Pp.97-118

due to the travel of the people, e.g. the speakers of the Turk language family. Another mode of moving language can be classified as the languages that were transferred through culture and religion.

In North European countries a tradition of local orality existed in spoken words and their later on practiced literal recording.[452] Northern European countries like Denmark, Sweden, and Norway have also a rhetorical tradition coming from ancient roots.[453] The Icelanders of the 20th century still kept cultural achievements of the European Middle Ages and they retained much of their original culture during this long period. The Icelanders have an oral poetry called Skaldic poetry named after the local poets and recitors of the poems called *Skalds*,. The prose histories of Iceland are called *sagas*. Some *sagas* tell histories of the settlement of Iceland and Greenland, but the *saga*-tellers focused on individuals. In *sagas* such as *Laxdaelasaga* and *Njal's Saga* the history of Iceland is described in the dramas of individual passions of heroes.[454] The Icelandic language with little changes between 800 and the 21st century is almost identical to the Old Norse, the ancestor of modern Scandinavian languages. Icelandic has the term *mál* for communication. Jensen mentioned that "in the Nordic countries, which are so similar and yet so different, it seems almost inevitable that we should consider comparative studies of media history – the question is how, and at what level of ambition."[455] We here start with a little comparative study of the terminology of communication. There are the two main language families in Europe Indo-European and Finno-Ugric. Uralic is a linguistic stock, which includes Finnic, Ugrian, and Samoyedic langauges. The Altaic branch includes Mongolian, Turkish, Tungusic, and Korean. Altaic languages are a family of languages spoken in a vast area of Eurasia extending from Turkey in the west to the Sea of Okhotsk in the east. The Hungarians, Finns, and Estonians possess a developed literary languages with long traditions.[456] The so-called Old Permic written language in Komi existed from the 14th to the 16th centuries.[457] The modern Komi, Mari, Mordovian, and Udmurt literary languages were formed during the first decades of the 20th century.[458] The Khanty and Mansi were created in the 1930s as written languages. An example for Russian influence to Northern European cultures is Finland. *Retoriikka* is the expression for rhetoric in Finland. Oral culture in Finland is represented in the national epic *Kalevala*. Finland was colonised first by Sweden and later by Russia. The origins of Finnish are in west-central Siberia. The Finns arrived in their present territory thousands of years ago. With the arrival of other groups the Lapps moved to the more remote northern regions. The Finns and the Ugrians were a united people until the arrival of the Slavs from the west and

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[452] Cf. Kajanto, Ilro. Humanism in a Christian Society II. Classical Moral Philosophy and Oratory in Finland 1640-1713. Helsinki: Suomalainen Tiedeakatemia 1990. Pp. 45ff.

[453] Cf. Trenter, Cecilia. Granskningens Retorik och Historisk Vetenskap. Kognitiv Identitet i Recensioner i Dansk Historisk Tidsskrift, Norsk Historisk Tidsskrift och Svensk Historisk Tidsskrift 1965-1990. Uppsala: Uppsala University Library 1999. Pp. 12-19.
Hansen, Helge. Retorik. Tteori og Praksis. Kopenhavn: Munskgaard 1977.
Johannesson, Kurt. Svensk Retorik. Stockholm: Norstedt 1983. Pp. 19-16.

[454] Hooker, Richard. The Middle Ages. The Norse. Washington State University. [2.2.2007].
<Http://www.wsu.edu/~dee/ma/norse.htm>

[455] Jensen, Klaus Bruhn. "From Media History to Communication History. Three Comparative Perspectives on the Study of Culture". In: Plenum III. Mediehistorie. Nordicom. [1.7.2007].
<Http://www.nordicom.gu.se/common/publ_pdf/20_095-100.pdf>

[456] Piazza, Alberto; Sforza, Luigi Cavalli. Diffusion of Genes and Languages in Human Evolution. University Plymouth. [2.2.2007].
<Http://www.tech.plym.ac.uk/socce/evolang6/piazza_cavalli-sforza.doc>

[457] Speakers of Uralic and Altaic, and Old World Racial Origins.
Society for Nordish Physical Anthropology. [2.2.2007].
<Http://www.snpa.nordish.net/chapter-VII3.htm>

[458] Anttikoski, Esa. Minority Languages of Russia on the Net. A List of Resources. [2.2.2007].
<Http://www.peoples.org.ru/eng_finnougr.html>

Huns and Avars from the east forced them to migrate. Finnish and Lappish are both Finno-Ugric languages and parts of the Uralic family. Finland was association with the Kingdom of Sweden since 1154. In 1809 Finland was conquered by Russia and remained connected with the Russian Empire until the end of 1917. In the middle of the 18th century two significant figures in classical philology at the *Academia Aboensis* were the professor of eloquence Henrik Hassel (1700-1776) and the professor of sacred languages and theology Carl Abraham Clewberg (1712-1765).[459]

Even-Zohar mentioned in *The Role of Literature in the Making of the Nations of Europe: A Socio-Semiotic Study* that "the highly-established nature of the 'European model' is evidenced by its repeated and successful use in one culture after another in Europe itself. But it is also corroborated by cultures which did not establish themselves on European soil."[460] We can see the tradition of the terminology of communication within this territory as an example for the process of repetition. In Finnish folk tradition the so-called ´Finnish silence´ is a virtue as a cultural norm stating that Finns appreciate silence. The Finnish proverb *Paljon mahtuu puheita maailmaan, tekoja sopii aina odottaa* means in translation *Many speeches can be heard troughout the world, but one always has to wait for deeds*. We find in the Finnish language both the term derived from Latin, *kommunikaatio*, next to terms that are part of the Nordish family trees such as *viestintä*, *tiedonvälitys*, and *tiedotus*.[461] The Finnish language (Suomi) is spoken by 5.2 Million people. Finland´s main languages are Finnish and Swedish next to a small Sami-speaking and Russian-speaking minorities. The first inhabitants of Finland were the Sami (Lapp) people. When Finnish speakers migrated to Finland in the first millennium B.C.E., the Sami were forced to move northward to the arctic regions.[462] Finland has a collectivist culture. Finnish has –next to the loanword *kommunikaatio*,- the communication terms *kieli*, *ilmoitus*, *kanssakäyminen*, *kirjelmä*, *kulkuyhteys*, *liikenneyhteys*, *tiedoksianto*, *tiedonanto*, *tiedote*, *viestintä*, *viestitys*, and *yhteys*. Mass communications in Finland consists of electronic and printed media. The *Finnish Broadcasting Company* (YLE) takes care of mass communication on radio and TV with public funding; it is a public limited company. Commercial radio and television companies require a permit granted by the Government. The press in Finland is also privately owned.[463] The *Council for Mass Media* in Finland determines whether the media follows good journalistic practices.[464]

Sonesson asking the question *Where is the Zero-Degree in Visual Semiotics?* placed this degree in the real world: "Where, then, should we localise the zero-degree of visual rhetoric, that fixed point starting out from which rhetoric can move the world? Following our present proposals, we will in fact end up with several classes of rhetoric – which are perhaps not more or less rhetorical, but rather rhetorical in different circumstances. To being with, all pictures could be seen as rhetorical – if the zero-degree is the world as we experience it, the perceptual

[459] Merisalo, Outi. The Querelle des Anciens et des Modernes at the Academia Aboensis in the Eighteenth Century. University Munich. [2.2.2007].
<Http://www.phil-hum-ren.uni-muenchen.de/GermLat/Acta/Merisalo.htm>
[460] Even-Zohar, Itamar. The Role of Literature in the Making of the Nationsof Europe: A Socio-Semiotic Study. University of Toronto. [1.7.2007].
<Http://www.chass.utoronto.ca/french/as-sa/ASSA-No1/Vol1.No1.EvenZohar.pdf.>
[461] Cf. translation made by: Eurodicautom. Foreign Word. [2.2.2007].
<Http://www.foreignword.com>
[462] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World. Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [6.6.2007].
<Http://www.ethnologue.com/>
[463] Cf. Ministry of Finance. Suomı.fi.[2.2.2007].
<Http://www.suomi.fi/suomifi/english/subjects/culture_and_communications/media/index.html>
[464] Council for Mass Media in Finland. [2.2.2007].
<Http://www.jsn.fi/english/index.html>

Lifeworld. Indeed, all pictures are transformations of the scene of the perceptual world, according to the specific sign category which we call a picture." [465] In Sweden the subject *retoric* exists at universities. Kurt Johannesen wrote a *Svensk Retorik Från Stockholms Blodbad Till Almedalen Sthlm* published in Norstedt in 1983. Sweden´s races are Lapp (Sami) and foreign-born or first-generation immigrants (Finns, Yugoslavs, Danes, Norwegians, Greeks, and Turks. Swedish uses the Germanic word *språk* for linguistic communication. In Swedish for communication the terms *kommunikation, meddelande*, and *skrivelse* are used. The earliest Swedish literature is found in the thousands of rune stones in the country written in the sixteen-symbol Swedish runic alphabet. In Sweden the terms *retoriikan* (rhetoric) and *retorisen kommunikaation* (rhetorical communication) are used. Norway´s races consists of Germanic (Nordic, Alpine, Baltic) and Lapps (Sami). In Norwegian communication is *kommunikasjons, retorikk* is rhetoric, and *tale* speech. Georg Johannesen wrote a *Rhetorica Norvegica* published in Oslo in 1987. Saxo Grammaticus' *Gesta Danorum* of the early 13th century represents Danish literature in Latin. The earliest preserved texts from Denmark are runic inscriptions on memorial stones and other objects. The first printed book in Danish dates from 1482. The first complete translation of the *Bible* in Danish was published in 1550. Danish was once widely spoken in the northeast countries of England. Soeren Kierkegaard was a writer in the Danish 'golden age' of intellectual activity crossing the boundaries of philosophy, theology, psychology, literary criticism, spiritual literature and fiction. Kierkegaard is known as the ´father of existentialism´. Kierkegaard often wrote under pseudonym. *Fear and Trembling* contains *A Panegyric Upon Abraham* in form of a sermon. Kierkegaard used irony, parody, and satire.[466] Communication in Danish is *kommunikation*. A piece of information given is in Danish *meddelelse* and *rapport*. In Denmark *retorica* was defined by Maurice Van Elburg as the study of 'effective speaking and writing' (*effectief spreken en schrijven*) and 'art of persuasion' (*Kunst van overtuigen*):

> *Retorica is de studie gewijd aan effectief spreken en schrijven. En de kunst van overtuigen. En nog veel meer.*[467]

When we look at the spreading of rhetoric, we see that this Greek invention was used as a linguistic concept in other Indo-Germanic languages. In the late 20th century in most of the European countries departments of rhetoric or a specialized person or academic institution existed. In Spain a *Departamento de Filología Española y Latina* for the tradition and practical use of rhetoric exists. Rhetoric (*retórica*) und eloquence (*elocuencia*) are terms used in Spain. In the Spanish culture we find the following definition given by Jose Jiminez Oliva:

> *La retorica fue objeto de estudio y medio de formacion en todo el occidente, formando parte de los estudios del famoso Trivium.*[468]

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[465] Sonesson, Göran. Approches to the Lifeworld Core of Pictorial Rhetoric. Lund University. [1.7.2007]. <Http://www.arthist.lu.se/kultsem/sonesson/RhetoricalApproach2.html>

[466] Kierkegaard, Søren. The Concept of Irony. With Constant Reference to Socrates. Transl. from Danish with an Introduction and Notes by Lee M. Capel. London: Collins 1966. Pp. 67-73.
Jens, Walter. Dichtung und Religion. Pascal, Gryphius, Lessing, Hölderlin, Novalis, Kierkegaard, Dostojewski, Kafka. München: Piper 1985. Pp. 90-96.
Willows, David. Divine Knowledge. A Kierkegaardian Perspective on Christian Education. Aldershot: Ashgate 2001. Pp. 51-55

[467] Elburg, Maurice van. Retorica. Raketnet. [2.2.2007]. <Http://users.raketnet.nl/m.van.elburg/default.htm>

[468] Oliva, Jose Jiminez. La Retorica. United Nations. UNED. [2.4.2007]. <Http://www.uned.es/453162/>.

Obviously languages themselves are communication tools. When looking at the groups of different languages, we see that there was always a communicative exchange of their thesauri possibility crossing borders between countries. Ancient rhetoric had its applications both in the written and spoken word and similar visual media. This tradition was kept until the 20th century. Many European languages use the terminology of oratory derived from ancient Greek and Latin culture. Oratory in Portuguese is *eloquência*. Terminology of oratory in Romanian is *elocvenţă* (oratory, speaking, utterance), *elocinţă* (emphasis, oratory, rhetoric), and *oratorie* (elocution, rhetoric). Oratory in Spanish is *elocuencia*. Other European languages show roots from non-Latin and non-Greek thesauri. Oratory in Serbo-Croatian is *rečitost* (wordiness). Oratory in Swedish is *vältalighet*. Oratory in Welsh is *huodledd*.

East European language have a loanword derived from the Latin *communicatio* next to one or several related terms in the local language. In Romanian language communication is *limbaj*. In Polish communication as loanword is *komunikacja*. Other Polish terms are *porozumiene*, *wiadomosc, zakomunikowanie*, and *lacznocs*. In Slovakian language for linguistic communication *jazyk* is used and for communication the basic term *komunikácia*. Croatian has the term *jezik* for communication, derived loanwords like the terms *komuniciranje, komunikacija, komunikaciji, komunikacijske*, and *komunikacijski* and words taken from the national language such as *pismeno, prijenos podataka, priopćenje*, and *veza*. Estonian translations for terms of communication are *teadaanne, informatsioon, teatamine, edasiandmine, suhtlemine, läbikäimine, side*, and *ühendus* for means of communication alongside with *suhtlemisvahendid*, and *liiklusvahendid*. Bulgaria is an example for the influence of Islamic culture in Europe. In 922 the Embassy from Baghdad came to Bulgaria and the congress of Bulgarian tribes adopted Islam as the state religion. Smaller Minaret Bulgars were pagans. The scholar Burchan ibn-Bulgari wrote a book on rhetoric and medicine.[469] Contemporary Bulgarian uses the vernacular term *език* (*ezík*) for communication.

The country Russia covers the period of Russian history from the expansion of the state of Muscovy under Peter the Great into the Russian Empire stretching from the Baltic to the Pacific Ocean, to the assassination of the last Tsar at the start of the Russian Revolution in 1917. The following Soviet Union can be considered as a continuation of the empire until the fall of the Soviet government in 1991. The Russian term 'glasnost' used in this time is related to a 'free speech' ideal replacing the former Soviet Union ideologies based upon a hierarchical and centered power system and a centered communication system. Russian as an official language was dominant compared to the languages of the local ethnical groups. Russian as a language took from ancient languages loanwords. Next to them native language vocabulary existed in terms of communication terminology. In Russian communication is *язык*. Oral communication in Russian is *речь*. Communication is *сообщение*. In Russian terminology for communication is *взаимодействие, донесение, донесения, извещение, извещения, информация, коммуникация, контакты*, and *общение*. Oratory in Russian is *красноречие* (declamation, oratory). Rhetoric in Ukranian is *риторика* and *красномовність* (elocution). In Russian *Far Eastern National University* at the beginning of the 21st century the major in rhetoric is based upon the courses *Language and Speech Norm, History of Rhetoric, Classical Rhetoric, Functional Styles of the Modern Russian Language, Modern Rhetoric, Theory of Communication, Basics of the Oratory Art*, and *Communicative Linguistics*. In *Krasnoyarsk University* stylistics, rhetoric and culture of speech are part of the main disciplines methods of teaching Russian, methods of developing speech, word-formation

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[469] Jewish Oral Traditions an Interdisciplinary Approach. Papers of a Seminar Initiated and Directed by Frank Alvarez-Pereyre. Ed. by Israel Adler. Jerusalem: Magnes Press 1994. Pp. 67-71.
Mills, Margaret A. Oral Narrative in Afghanistan. The Individual in Tradition. New York: Garland 1990. Pp. 10-17

in the Russian language, Russian stylistics, Russian language and culture of speech and rhetoric. Representative of *UNESCO* in Kazakhstan at the Faculty of journalism of the *Kazakh National University* Saule Barlybayeva described 'communicology' as follows:

> *There is taking shape the tendency to distinguish two scientific spheres: communicology, as fundamental theoretical discipline and in its frameworks communicativistic as pragmatical discipline investigating functions and means of mass information processes in the society. The substantiation of new scientific branch gives deep theoretical base to many modern kinds of communicative practical activity, such as: Public relations, advertising, imagemakerstvo, social-cultural communications, media-planning etc. Besides PR in a complex, there are other sciences: para-linguistics, kinetics, proxemika, conflictologia, imageologia, rhetoric etc.*[470]

According to the *International Communicology Institute*, communicology is *"the study of human discourse in all of its semiotic and phenomenological manifestations of embodied consciousness and practice in the world of other people and their environment.*

> *[...] As a young discipline in Human Science research, Communicology is the critical study of discourse and practice, especially the expressive body as mediated by the perception of cultural signs and codes. Communicology uses the methodology of semiotic phenomenology in which the expressive body discloses cultural codes, and cultural codes shape the perceptive body—an ongoing, dialectical, complex helix of twists and turns constituting the reflectivity, reversibility, and reflexivity of consciousness and experience.*"[471]

During the 20th century the field of rhetoric has experienced a period of rebirth. In the first half of the 20th century a revival of the study of formal rhetoric encouraged largely by the exponents of the linguistic science known as semantics occurred throughout the English-speaking countries of the world. At the beginning of this century rhetoric was at its lowest point since its beginning; it had been attacked as superficial by 18th and 19th-century philosophers in the tradition of Enlightenment and empirical science and in the first half of the 20th century it was associated with propaganda. In the 20th century there was a decline of rhetoric especially in Europe due to World Wars I and II and its connotation with propaganda. Extremely negative views toward rhetoric as communicative tool of propaganda came up in Germany after the time of National Socialism. Negative views toward rhetoric prevailed until the 1930s.

But it was still a central academic discipline in secondary and post-secondary education. In Switzerland cultural historian Jacob Burckhardt described antiquity's interest in rhetoric as an aberration declaring Otto von Bismarck's liberal rhetoric as mask for nationalist militarism.[472]

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[470] Barlybayeva, Saule. PR - As the Theory of Communicative Influence. UNESCO. [2.2.2007].
<Http://www.unesco.kz/massmedia/pages/19_1en.htm>
[471] "Communicology". International Communicology Institute. [1.7.2007].
<Http://www.communicology.org/>
[472] Howard, Thomas A. A Pessimist of Promise - Swiss-German Historian Jacob Burckhardt. The National Interest. 1997. [2.2.2007].
<Http://www.findarticles.com/p/articles/mi_m2751/is_n47/ai_19326121/pg_2>

Due to the change of communication techniques new theories of communication came up. Since the 20th century rhetoric has different field of application. In Europe rhetoric became since the 19th century also a part philosophical thinking in the works of Ludwig Wittgenstein.[473] Ludwig Wittgenstein begins his *Tractatus Logico-Philosophicus* with the explication of the world and facts:

> *1 The world is all that is the case.*
> *1.1 The world is the totality of facts, not of things.*
> *1.11 The world is determined by the facts, and by their being all the facts.*
> *1.12 For the totality of facts determines what is the case, and also whateve is not the case.*
> *1.13 The facts in logical space are the world.*
> *1.2 The world divides into facts.*[474]

Wittgenstein's final sentence 7 '*What we cannot speak about we must pass over in silence.*' makes a destinction between the communicable and uncommunicable things in terms of language.[475] Theodor Adorno was a member of the Frankfurt School in interwar Germany following the Neo-Marxistic belief that modern art, media were controlled by the ruling elites. Any dissenting views articulated in art would be co-opted by the all-encompassing 'culture industry'. According to Adorno the only people left who can still able to do critique in capitalism and the culture industry are the avant-gardes.[476] Theorists connected with the *Frankfurt School* were Theodor Adorno, Herbert Marcuse and Max Horkheimer associated with the *Institute for Social Research* founded in Frankfurt in 1923 but shifted in 1933 to New York. On August 6, 1969 Herbert Macuse gave an interview on German radio in Frankfurt. Here Macuse mentions Adorno's interest in showing how the conpemporay circumstances 'manipulated' the consciousness that the 'traditional forms of message und 'especially the realisation of critical thinking in praxis obviously appeared to be no longer possible':

> *Er hat zeit seines Lebens nach Formen gestrebt, in denen der Schrecken des Bestehenden wirklich sichtbar gemacht und mitteilbar gemacht werden konnte. Er fand sich in einer Situation, in der es der bestehenden Gesellschaft gelungen war, das Bewußtsein in solchem Grade zu ersticken und zu manipulieren - selbst die Bedürfnisse in solchem Maße zu manipulieren, daß die traditionellen Formen der Mitteilung und besonders die der Umsetzung des kritischen Denkens in Praxis offenbar nicht mehr als möglich erschienen.*[477]

In France Louis Althusser was a French Marxist philosopher who saw Marxism as a science. Althusser's work stands in the tradition of structuralism. One feature of Althusser's Marxism

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[473] Cf. Cushman, Donald P.; Dietrich, David. "A Critical Reconstruction of Jürgen Habermas' Holistic Approach to Rhetoric as Social Philosophy." In: Journal of the American Forensics Association. 16 (1979). Pp. 128-137.
[474] Wittgenstein, Ludwig. Tractatus Logico-Philosophicus. Project Gutenberg. [2.2.2007].
<Http://www.gutenberg.org/dirs/etext04/tloph10.txt>
[475] Wittgenstein, Ludwig. Tractatus Logico-Philosophicus. Project Gutenberg. [2.2.2007].
<Http://www.gutenberg.org/dirs/etext04/tloph10.txt>
[476] Cf. Miller, Thomas P. "Communication and Knowledge: Theorizing in a World Beyond Language." In: Rhetoric Society Quarterly. 17 (1987). Pp. 433-46.
[477] Theodor W. Adorno (1903-1969) Herbert Marcuse: "Reflexion zu Theodor W. Adorno. Aus einem Gespräch mit Michaela Seiffe. In: Titel, Thesen, Temperamente: Ein Kulturmagazin. August 24, 1969.
Published in: Schweppenhäuser, Hermann (ed.): Theodor W. Adorno Zum Gedächtnis: Eine Sammlung. Frankfurt: Suhrkamp 1971. Pp. 47-51.
Harold Marcuse. Official Herbert Marcuse website. [2.2.2007].
<Http://www.marcuse.org/herbert/people/adorno/71herbadorno.htm>

is a rejection of Marx's Hegelian essentialism. An ideology for Althusser represents the imaginary relationship of individuals to their real conditions of existence. Louis Althusser wrote in the *Foreword* to Lenin *and Philosophy and other Essays*:

> *That these class conditions are not 'given' in advance, that all Marx's work contributed to their elaboration, makes no difference to this principle: it is only from the point of view of the exploited class that it is possible to discover, against all bourgeois ideology and even against classical Political Economy, the mechanisms of those relations of exploitation, the relations of production of a class society. My interest in philosophy was aroused by materialism and its critical function: for scientific knowledge, against all the mystifications of ideological 'knowledge'. Against the merely moral denunciation of myths and lies, for their rational and rigorous criticism.*[478]

Louis Althusser was a French Marxist philosopher. In the 1960s and 1970s Marxist thinkers such as Althusser developed an ideology regarding the 'basis and superstructure' theory of Marx and Engels. Althusser redefined ideology as a continuous set of practices in which all groups and classes participate. Althusser spoke in the interview *Philosophy as a Revolutionary Weapon* about *communication* as a specific scientific feature:

> *May I thank your Society for the honour it has done me in inviting me to present to it what it has called, since it came into existence, and what it will doubtless long continue to call, by a disarmingly nostalgic name: a communication.*
>
> *A scientist is justified in presenting a communication before a scientific society. A communication and a discussion are only possible if they are scientific. But a philosophical communication and a philosophical discussion?*
>
> *Philosophical communication. This term would certainly have made Lenin laugh, with that whole-hearted, open laugh by which the fishermen of Capri recognized him as one of their kind and on their side. This was exactly sixty years ago, in 1908. Lenin was then at Capri, as a guest of Gorky, whose generosity he liked and whose talent he admired, but whom he treated nevertheless as a petty-bourgeois revolutionary.*[479]

In the 20th century in Europe mass media for printed publications as well as broadcasting media like radio, television, and internet became popular. In the 20th century the role of rhetoric was highlighted by the so-called ´linguistic turn´, which was followed by a so called ´iconic turn´. Rhetoric became in the 20th-century an area of study without accepted knowledge and a mode of discourse without regulations especially from the post-modern perspective starting in the 70s. European *New Rhetoric* in the 20th century was initiated and

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[478] Lenin and Philosophy. In: Althusser, Louis. Lenin and Philosophy and other Essays. Transl. by Ben Brewster. New Left Review. [2.2.2007].
<Http://newleftreview.org/?view=44>
[479] Althusser, Louis. Lenin and Philosophy and Other Essays. Transl. by Ben Brewster. From Mao to Marx. [2.2.2007].
<Http://www.marx2mao.com/Other/LPOE70i.html>

developed by the Belgian philosopher and logician Chaim Perelman (1912-1984) defining rhetoric as gaining the adherence of minds. *Communion is* Perelman's term for establishing commonalities or identifying with the audience. In the ideas of *New Rhetoric* is expanded to include how information is communicated and how the social aspects of communication have influence on modern life.[480] After the decadence of rhetoric in the first part of the 20th century Perelman made a new approach to the rhetorical tradition with his 'new rhetoric'.[481] Perelman's *The Realm of Rhetoric* was publicized in 1982.[482] Thinkers like Perelman extended the area of rhetoric including writing and criticism along with speaking besides contents of other disciplines. Perelman employed the term *communion* for establishing commonalities or identifying with the audience.[483] In the 1980s scholars focused on the social nature of writing. Research into the cognitive processes of writers was made. *New Rhetoric* for Perelman, a professor in philosophy and juridical theory at the *Free University* of Brussels, is a concept of rhetoric helpful to the theory of history for modernist and postmodernist semantics connecting rhetoric with reason, knowledge, and logic in the tradition of Aristotelian Rhetoric.[484]

The loanwords in the European languages taken from the Latin term *communicatio* dominate in Central Europe. Communication in Danish is *kommunikation*, in Dutch *communicatie*, in French *communication*, in German *Kommunikation*. In terms of vocabulary related to communication, some vernacular languages have not been influenced by Latin languages or have a loanword next to the vernacular term. Communication in Hungarian is *(hír)közlés*. Communication in Icelandic is *miðlun* and *samband*. Communication in Italian is *comunicazione*. A piece of information given is in Italian *messaggio*. Communication in Lithuanian is *komunikacija*, *ryšiai*, and *bendravimas*. Communication in Norwegian is *kommunikasjon*, and *kommunisering*. Communication in Polish is *łączność*. Communication in Slovak is *spojenie*. Communication in Slovenian is *sporočanje* and *komuniciranje*. In Serbian communication is *komunikacija*. Communication in Russian is *общение* and *связь*. In the 20th century the sub-categories of communication and its fields extended serving for several disciplines. The *Dictionnaire de L'Académie Française* (8th Edition (1932-1935)) defines *communication* as follows for several branches:

> *Action de communiquer ou Résultat de cette action. La communication du mouvement. La communication de l'aimant. La communication de l'électricité. La communication d'une maladie.*
> *Il se dit particulièrement des Informations, des renseignements que l'on donne. J'ai une communication à vous faire. Il a reçu des communications d'un haut intérêt.*

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[480] Cf. Perelman, Chaim. Logique Juridique, Nouvelle Rhetorique. Paris: Dalloz 1979. Pp. 94-103
Traite de l'Argumentation. La Nouvelle Rhetorique par Chaim Perelman et Lucie Olbrechts-Tyteca. Bruxelles: Editions de l'Université de Bruxelles 1970. Pp. 65-71
[481] Cf. Vickers, Brian. "The Recovery of Rhetoric. Petrach, Erasmus, Perelman." In: The Recovery of Rhetoric. Persuasive Discourse and Disciplinarity in the Human Sciences. Ed. by Robert H. Roberts. Bristol: Bristol Classical Press 1993. Pp. 25-48
Cf. Conley, Thomas M. "Chaim Perelman." In: Conley, Thomas M. Rhetoric in the European Tradition. New York: Longman 1990. Pp. 296-298
[482] Cf. Genre and the New Rhetoric. Ed. by Aviva Freedman and Peter Medway. London: Taylor and Francis 1994. Pp. 37ff.
Petrus, Klaus. Genese und Analyse. Logik, Rhetorik und Hermeneutik im 17. und 18. Jahrhundert. Berlin: De Gruyter 1997. Pp. 37-45.
[483] Graff, Richard. Presencing 'Communion' in Chaim Perelman's New Rhetoric. In: Philosophy and Rhetoric. Volume 39. Number 1. 2006. Pp. 45-71. [2.2.2007].
<Http://www.muse.jhu.edu/journals/philosophy_and_rhetoric/v039/39.1graff.html>
[484] Cf. Perelman, Chaim. The New Rhetoric and the Humanities. Dordrecht 1979. Pp. 56ff.

Donner communication d'une chose à quelqu'un, Lui en faire part, lui en donner connaissance. On dit dans le même sens On m'a donné communication de cette lettre, de ce traité, de ce contrat, etc. J'en ai demandé, j'en ai eu, j'en ai pris, j'en ai reçu, obtenu communication.

En termes de Procédure, Communication de pièces, Exhibition qu'une partie fait à l'autre des pièces sur lesquelles elle fonde sa demande. La communication se fait entre avoués. Le délai de la communication. Communication d'office. On dit en ce sens Donner, recevoir en communication.

Communication au ministère public, au parquet, Remise que l'on fait au parquet de toutes les pièces du procès, dans les causes où le ministère public doit ou veut être entendu. Ordonner la communication au ministère public.

Il signifie aussi Relation, commerce, correspondance. Ils ont grande communication ensemble. Ils ont, ils entretiennent communication de pensées et de sentiments. Elle ne veut avoir avec lui aucune communication. Intercepter les communications. Entrer en communication avec quelqu'un. Être en communication. Faciliter la communication, les communications. Établir des communications entre deux personnes, entre deux villes.

Il se dit encore du Moyen par lequel deux choses communiquent. Communication d'une chambre, d'un appartement, d'un corps de logis à l'autre. Porte de communication. Escalier de communication. La communication des deux mers. Ouvrir des communications d'un lieu à un autre. Canal de communication. Chemins de grande communication, Routes départementales.

En termes de Téléphonie, Donner la communication, Mettre en communication deux personnes qui veulent causer par le téléphone. Demander la communication.

En termes d'Art militaire, Lignes de communication, Tranchées ou galeries que l'on pratique afin que deux quartiers de l'armée, deux attaques puissent correspondre à couvert et se secourir mutuellement. On dit en ce sens Établir, rompre une communication. La communication est rétablie, etc.[485]

In the handbook *Retorica* written by Ángel Romera *anacoenosis o comunicación* is defined as *recurso de la sermocinación en que se finge consultar el parecer de los oyentes:*

> *Decidme, la hermosura*
> *la gentil tez y figura*

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[485] French dictionaries online. Dictionnaires d'autrefois. Dictionnaires des 17ème, 18ème, 19ème et 20ème siècles. ARTFL Project, The University of Chicago. The University of Chicago. Access by Lexilogos. [2.2.2007].
<Http://www.lexilogos.com/francais_langue_dictionnaires.htm>

> *de la cara,*
> *la color y la blancura,*
> *cuando llega la vejez,*
> *¿en qué para? Jorge Manrique.*[486]

Anacoenosis is a "figure of rhetoric, by which a speaker applies to his opponents for their opinion on the point in debate."[487] *Anacoenosis* (o *comunicación*) is a *figura de pensamiento.* *Consulta fingida de la opinión de los otros.*

> *Decidme, la hermosura*
> *la gentil tez y figura*
> *de la cara,*
> *la color y la blancura,*
> *cuando llega la vejez,*
> *¿en qué para? (Jorge Manrique)*[488]

In the 19th century a decline of the oral tradition and the teaching of rhetoric started and produced in the early 20th century a new communication theory replacing rhetoric. The *Oxford English Dictionary* gave in 1910 the following definitions of rhetoric:

> *1.The art of using language so as to persuade or influence others, the body of rules to be observed by a speaker or writer in order that he may express himself with eloquence.*

Larousse' *Dictionnaire de Français* definies in 1991 rhetoric this way:

> *1 .Ensemble de procédés constituant l'art de bien parler.*
> *2 .(péjoratif) Affectation d'éloquence.*
> *3 .Figure de rhétorique, tournure de style qui rend plus vive l'expression de la pensée.*[489]

Virginia Woolf wrote in *The Common Reader* on Montaigne about *communication* as a basic human field of interaction:

> *It is for this reason that Montaigne stands out from the legions of the dead with such irrepressible vivacity. We can never doubt for an instant that his book was himself. He refused to teach; he refused to preach; he kept on saying that he was just like other people. All his effort was to write himself down, to communicate, to tell the truth, and that is a "rugged road, more than it seems".*[490]

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[486] Retorica. Manual elaborado por Ángel Romera. [1.7.2007].
<Http://retorica.librodenotas.com/Recursos-estilisticos-semanticos/anacoenosis-o-comunicacion>
[487] American Dictionary of the English Language (1828). [1.7.2007].
<Http://www.lenguayliteratura.net/index.php?option=com_glossary&func=view&Itemid=49&catid=31&term=
Anacoenosis>
[488] Anacoenosis (comunicación). Trivium. Pagina de la Lengua y la Literatura Españolas. [1.7.2007].
<Http://www.lenguayliteratura.net
/index.php?option=com_glossary&func=view&Itemid=49&catid=31&term=Anacoenosis>
[489]   Oxford   English   Dictionary.   Oxford   1910.   Online   Version.   [12.4.2007].
<Http://dictionary.oed.com/entrance.dtl/>
[490] Woolf, Virginia. The Common Reader. Etexts University Adelaide. [2.2.2007].
<Http://www.etext.library.adelaide.edu.au/w/woolf/virginia/w91c/chapter6.html>

For beyond the difficulty of communicating oneself, there is the supreme difficulty of being oneself. This soul, or life within us, by no means agrees with the life outside us.[491]

To communicate is our chief business; society and friendship our chief delights; and reading, not to acquire knowledge, not to earn a living, but to extend our intercourse beyond our own time and province.[492]

The last decades of the 20th century were marked by the transformation of structure and content of the humanities towards postmodern thinking. In opposition to postmodernity the phenomenon of communication has a spiritual meaning in the Catholic Church related to the communication between god and humans. Episcope Paul wrote in *Servus Servorum Dei Una Cum Sacrosanctis Concilii Patribus Ad Perpetuam Rei Memoriam* (1966) about the will of god to communicate (*communicare*) with humans as *divina revelatio*:

6. Divina revelatione Deus Seipsum atque aeterna voluntatis suae decreta circa hominum salutem manifestare ac communicare voluit, «ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant»[493]

The Canon law, the ecclesiastical law of the Roman Catholic Church of Catholic laws, used the term *communicatio* as a means (Can. 65):

Cum privilegia acquiruntur per communicationem in forma accessoria, augentur, imminuuntur vel amittuntur ipso facto, si forte augeantur, imminuantur vel cessent in principali privilegiario; secus si acquirantur per communicationem in forma aeque principali.[494]

In Roland Barthes´ writing *The Discourse of History* the author mentions two times of speech in coexistence: The 'time of uttering' and the 'time of the matter of the utterance'.[495] The theory of cultural criticism came from the European hermeneutical perspective; but it was applied as critical studies for communicative actions in contemporary rhetorical phenomena of everyday life as cultural fields by Roland Barthes. Barthes presented the postmodernist tradition with many terms to describe what is occurring within discourse. Barthes determined the extent to which a post-modern thinking of rhetoric can be distinguished from the antimodernist current, which characterizes rhetorical theory throughout the modern age, is a main issue of historical investigation.[496] Barthes in *From Work to Text* used the term *connection* for linguistic changes:

[491] Woolf, Virginia. The Common Reader. Etexts University Adelaide. [2.2.2007].
<Http://www.etext.library.adelaide.edu.au/w/woolf/virginia/w91c/chapter6.html>
[492] Woolf, Virginia. The Common Reader. Etexts University Adelaide. [2.2.2007].
<Http://www.etext.library.adelaide.edu.au/w/woolf/virginia/w91c/chapter6.html>
[493] Paulus Episcopus. Servus Servorum Dei Una Cum Sacrosanctis Concilii Patribus Ad Perpetuam Rei Memoriam. St. Joseph. [2.2.2007].
<Http://stjosef.at/concilium/dei_verbum.htm>
[494] Codex Iuris Canonici. Traditional Catholic. [1.7.2007].
<Http://www.traditionalcatholic.net/Tradition/Canon_Law/Liber_Primus.html>
[495] Barthes, Roland. "The Discourse of History.” Transl. by Stephen Bann. In: Comparative Criticism. 3 (1981). Pp. 7-20. Pp. 7.
[496] Cf. Salayar, Philippe-Joseph. The Unspeakable Origin. Rhetoric and the Social Sciences. A Re-assesment of the French Tradition." In: The Recovery of Rhetoric. Persuasive Discourse and Disciplinarity in the Human Sciences. Ed. by Richard H. Roberts. Bristol: Bristol Classical Press 1993. Pp. 101-116.

It is a fact that over the last few years a certain change has taken place (or is taking place) in our conception of language and, consequently, of the literary work which owes at least its phenomenal existence to this same language. The change is clearly connected with the current development of (amongst other disciplines) linguistics, anthropology, Marxism and psychoanalysis (the term 'connection' is used here in a deliberately neutral way: one does not decide a determination, be it multiple and dialectical).[497]

Philosophers stressed education for the pursuit of pure 'truth'. Many European 20th century-philosophers saw the importance of linguistics in their systems and implemented rhetorical theories or used rhetorical devices. Modern European philosophers with works related to rhetoric are in France Louis Althusser, Paul de Man, Gilles Deleuze, Michel Foucault, Roland Barthes, Jacques Lacan, Jean Francois Lyotard, Jean Baudrillard, Maurice Blanchot, Fredric Jameson, and Jacques Derrida.[498] In Germany after the 2nd World War Jürgen Habermas was the leading scholar of the second generation of the Frankfurt School, a group of philosophers associated with the *Institute for Social Research* founded in Frankfurt in 1929. Habermas had a position as Professor of Philosophy at the *University of Frankfurt*. His writings had influenced on many other disciplines. Habermas' approach was based upon philosophical traditions including Marxism, critical theory, and hermeneutics. Habermas wrote on international communication as 'linking of communication channels' in *Towards a United States of Europe*:

Use of the Internet has both broadened and fragmented the contexts of communication. This is why the Internet can have a subversive effect on intellectual life in authoritarian regimes. But at the same time, the less formal, horizontal cross-linking of communication channels weakens the achievements of traditional media. This focuses the attention of an anonymous and dispersed public on select topics and information, allowing citizens to concentrate on the same critically filtered issues and journalistic pieces at any given time. The price we pay for the growth in egalitarianism offered by the Internet is the decentralised access to unedited stories. In this medium, contributions by intellectuals lose their power to create a focus.[499]

Jürgen Habermas' intellectual background was the work of Marx, Weber, and Hegel. The first key concept for Habermas regarding rhetoric is the idea of the 'ideal speech situation'. The 'ideal speech situation' requires fairness in a dialogue. All participants must have equal opportunity to participate.[500] Habermas rejected the triad of rhetoric, dialectic, and logic in the traditional way supporting philosophical approaches with a model based on linguistics and philosophy. The foundation of his model of a rational society had implications for both philosophy and rhetoric. In Habermas' view the model linguistic behaviour provides the only stable universal criteria for judgment. Language as a medium of personal understanding is the

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[497] Barthes, Roland. From Work to Text. New School. [2.2.2007].
<Http://homepage.newschool.edu/~quigleyt/vcs/barthes-wt.html>
[498] Clyne, Michael G. "Linguistics and Written Discourse in Particular Languages. Contrastive Studies of English and German." In: Annual Review of Applied Linguistics. 3 (1983). Pp. 85-98.
[499] Habermas, Jürgen. Towards a United States of Europe. [2.2.2007].
<Http://www.signandsight.com/features/676.html>
[500] Cf. Conley, Thomas M. 'Jürgen Habermas'. In: Conley, Thomas M. Rhetoric in the European Tradition. New York: Longman 1990. Pp. 199-202.

basis for Habermas' hermeneutic model of a 'rational society'. Late modern and postmodern theorists like Habermas considered rhetoric as a study of language for the expression of values. In a speech on political communication in media society held on June 20, 2006 in Dresden to the *International Communication Association* (ICA) Habermas discussed the structure of mass-communication and the formation of public opinions:

> *Deliberation is a demanding form of communication, though it grows out of inconspicuous daily routines of asking for and giving reasons.*[501]

Besides Habermas the former philosophers associated with the *Frankfurt School* are Horkheimer, Adorno, Marcuse, and Fromm. Walter Benjamin was also affiliated. The *Frankfurt School* is known for its program of developing a 'critical theory of society'. Critical theory is primarily a way of doing philosophy, integrating the normative aspects of philosophical reflection with achievements of the social sciences. Gadamer presents the German hermeneutic rhetoric tradition.[502] Gadamer writes in *Wahrheit und Methode* (*Truth and Method*) about the use of terms by a historian and the possibilities of interpretation:

> *We reach this way a dimension, where the commonly accepted self-understanding of the historical sciences in general is not reached as an aim, since the historian chooses in most cases terms to describe the historical quality of his objects without a specific reflection concerning their origin and their legitimation [...]. The historical consciousness ignores itself, if it likes to exclude for the purpose of understanding that one, which is the only thing making understanding possible. Thinking historically means truly to fulfill the transformation, which happened to the terms of history, if we try to think within them. [...] Avoiding the own terms in the interpretation is not only impossible, but also obviously non-sense. [...] Interpretation indeed means: playing the own pre-terms, so that the meaning of the text really becomes a speech.*" (Translation by author F.H.)

> *Wir dringen damit in eine Dimension vor, die von der herrschenden Selbstauffassung der historischen Wissenschaften im allgemeinen verfehlt wird. Denn der Historiker wählt in der Regel die Begriffe, mit denen er die historische Eigenart seiner Gegenstände beschreibt, ohne ausdrückliche Reflexion auf ihre Herkunft und ihre Berechtigung. [...] Das historische Bewußtsein verkennt sich selbst, wenn es, um zu verstehen, das ausschließen möchte, was allein Verstehen möglich macht. Historisch denken heißt in Wahrheit, die Umsetzung vollziehen, die den Begriffen der Vergangenheit geschieht, wenn wir in ihnen zu denken suchen. [...] Die eigenen Begriffe bei der Auslegung vermeiden zu wollen, ist nicht nur unmöglich, sondern offenbarer Widersinn. [...] Auslegen heißt gerade: die eigenen Vorbegriffe mit ins Spiel bringen, damit die Meinung des Textes für uns wirklich zum Sprechen gebracht wird.*[503]

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[501] Haberman, Jürgen. Political Communication in Media Society. Does Democracy Still Enjoy an Epistemic Dimension? The Impact of Normative Theory on Empirical Research. International Communication Association. [2.2.2007].
<Http://www.icahdq.org/Speech_by_Habermas.pdf>
[502] Gadamer, Hans G. "Rhetorik, Hermeneutik und Ideologiekritik. Metakritische Erörterungen zu Wahrheit und Methode." In: Hermeneutik und Ideologiekritik. Ed. by Karl-Otto Apel et al. Frankfurt (Main): Suhrkamp 1971. Pp. 57-82.
[503] Gadamer, Hans G. „Sprachlichkeit als Bestimmung des hermeneutischen Vollzugs." In: Gadamer, Hans G.

European philosophical and theological work regarding philosophical and religious texts and their interpretation have promoted a variety of developments regarding the methods of interpretation of meanings. These scholarly works encourage theory, criticism, and practical action. Many philosophers also combined epistemology with rhetoric. In *The Nature of Language* Martin Heidegger writes in 1971 that language enriches the 'face-to-face encounter' of the world's regions.[504] In the 20th century the rhetoricians Paul de Man, Jean-François Lyotard, and Jacques Derrida declared that all language is metaphoric, a statement opening the way to the postmodern worldview.[505] Rhetoric as a fundamental pattern of figuration uses word plays as style that can also reach philosophical deepness. Rhetorical investigations are necessarily bound to culture and time, as in ancient time described with the contextual circumscription of the principle of *kairos*, a dominant concept in classical rhetoric. Postmodern rhetoric is a conglomerate of multiple ideas.[506] The French philosopher and critic Jacques Derrida used the term 'deconstruction' for analyzing literature. Derrida's critique of 'linear writing' was used for identifying the associative potential of corruptive changes like omissions, margins, and unstable meanings or categories represented in texts. Derrida describes his methods as an interpretation in the interview *Excuse Me, But I Never Said Exactly So*:

> It's not really a science in the traditional sense. It's strategy for interpreting sciences, and philosophy also... to deconstruct them, to look at them from many points of view (but of course also from a political point of view) and to show the implicit limits of sciences. For instance, language sciences are the dominant models of science on the French scene.[507]

Derrida writes in *On Rhetoric and Composition* (1990) that rhetoric depends on conditions that are not rhetorical.[508] Paolo Valesio Novantiqua wrote in *Rhetorics as a Contemporary Theory* (1980) that rhetoric is the 'organization of discourse' within its social and cultural context in all its aspects. In other words: rhetoric is all of language, in its realization as discourse. Paolo Valesio Novantiqua in *Rhetorics as a Contemporary Theory* says that rhetoric is

> the functional organization of discourse, within its social and cultural context, in all its aspects, exception made for its realization as a strictly formal metalanguage -- in formal logic, mathematics, and in

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Wahrheit und Methode. Grundzüge einer philosophischen Hermeneutik. 3rd edition. Tübingen: Mohr Siebeck 1972. Pp. 374-375.

[504] Heidegger, Martin. The Nature of Language. In: Heidegger, Martin. On the Way to Language. Transl. by Peter Donald Hertz. New York: Harper and Row 1971. P. 107

[505] Cf. Man, Paul de. Blindness and Insight. Essays in the Rhetoric of Contemporary Criticism. With an Introduction by Wlad Godzich. London: Routledge 1993. Pp. 81-88.

[506] Cf. Natanson, Maurice. "The Limits of Rhetoric." In: Quarterly Journal of Speech. 41 (1955). Pp. 133-39. Cf. Peirce, Charles Sanders. "The Fixation of Belief." In: Popular Science Monthly. 12 (1877) . Pp. 1-15. Cf. Perelman, Chaim. The New Rhetoric: A Treatise on Argumentation. London: University of Notre Dame Press 1969. Pp. 80-88.

[507] Excuse me, but I never said exactly so: Yet Another Derridean Interview. Transl. by Stephen Heath. On the Beach (Glebe NSW, Australia). No. 1 (1983). [2.2.2007]. <Http://www.hydra.umn.edu/derrida/so.html>

[508] Cf. Desilet, Gregory. "Heidegger and Derrida. The Conflict Between Hermeneutics and Deconstruction in the Context of Rhetorical and Communication Theory." In: Quarterly Journal of Speech. 77 (1991). Pp. 152-75.

the sciences whose metalanguages share the same features. In other words: rhetoric is all of language, in its realization as discourse.[509]

Jean-François Lyotard's *The Postmodern Condition* was translated into English in 1984.[510] Lyotard wrote in *The Postmodern Condition* (1979) that *scientific knowledge* is a *kind of discourse* dealing with *problems of communication*:

> *Scientific knowledge is a kind of discourse. And it is fair to say that for the last forty years the "leading" sciences and technologies have had to do with language: phonology and theories of linguistics, problems of communication and cybernetics, modern theories of algebra and informatics, computers and their languages, problems of translation and the search for areas of compatibility among computer languages, problems of information storage and data banks, telematics and the perfection of intelligent terminals, to paradoxology. The facts speak for themselves (and this list is not exhaustive).*[511]

Lyotard described in *The Postmodern Condition 'communicational transparency'* as *ideology*:

> *The ideology of communicational "transparency," which goes hand in hand with the commercialisation of knowledge, will begin to perceive the State as a factor of opacity and "noise."*[512]

Visual rhetoric is a key term for the 'iconic turn' in the 20th century used to describe the persuasive power of the visual culture. The work of *Groupe µ* represented the New Rhetoric in the Netherlands. The pictorial rhetoric in *Groupe µ´s* theory had a rhetorical viewpoint regarding semiotics. Therefore, norms are relevant to the extent that they specify rules and rhetorical transgressions. *Groupe µ* claimed that the pictorial sign underlies the 'principle of concomitance'. According to *Groupe µ*, the elements of the sign like texture, colour, and form follow a similar principle.[513]

Through the 19th and the 20th century the philosophical examination of communicative interrelationships expanded. A concept of social norm was presented by the *Prague School*. According to this linguistic conception norms determine the production of the artifact by its creator as a canon or set of rules and in the form of a repertory of exemplary works of art. According to the *Prague School*-model norms and their aestheticism determine the production of the artefact by its creator. In Europe departments for traditional classic literature exist,

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[509] Valesio, Paolo. Novantiqua. Rhetorics as a Contemporary Theory. Bloomington: Indiana University Press 1980. P. 7

[510] Carroll, Raymonde. Cultural Misunderstandings: The French-American Experience. Transl. by C. Volk. Chicago: University of Chicago Press 1988. Pp. 171-183.
Kenno, Peggy; Lacy, Sondra. Business France. A Practical Guide to Understanding French Business. Lincolnwood, IL: Passport Books 1994. Pp. 121-129.
Samuel, Nicole. "Free Time in France: A Historical and Sociological Survey." In: International Social Science Journal. 38. No. 1 (1986). Pp. 49-63.

[511] Lyotard, Jean-François. The Postmodern Condition. A Report on Knowledge. [2.2.2007]. <Http://www.marxists.org/reference/subject/philosophy/works/fr/lyotard.htm>

[512] Lyotard, Jean-François. The Postmodern Condition. A Report on Knowledge. [2.2.2007]. <Http://www.marxists.org/reference/subject/philosophy/works/fr/lyotard.htm>

[513] Sonesson, Göran. Approches to the Lifeworld Core of Pictorial Rhetoric.
In: Visio. La Revue de l'Association Internationale de Semiótique Visuelle. 1:3 (1996/97). Pp. 49-76. Lund University [2.2.2007].
<Http://www.arthist.lu.se/kultsem/sonesson/RhetoricalApproach1.html>

where the heritage of rhetoric can be found. But it was also part of the research in modern European languages. One representative is the German Heinrich Lausberg.[514] Lausberg's *Handbuch der literarischen Rhetorik* was publicated in the year 1960 as the most detailed handbook of rhetorical terms in the 20th century. Rhetoric became also an auxiliary tool for criticism with its parts critical theory, textual theories of culture, and metacritical theory, feminist criticism is related to rhetoric.[515] Antonio Alberte Gonzalez writes about the *tres generos de discurso* (*judiciale*, *deliberativo* and *demostrativo*) of the *Retórica Medieval Cristiana*. Italian modern rhetoric is represented by Ernesto Grassi. Grassi was a student of Heidegger. Rhetorical and historical language according to Grassi produces a true philosophical language.[516] Grassi mentions in *Rhetoric and Philosophy* that the problem of rhetoric as the speech that acts on the emotions can be treated from two points of view. It can be considered simply as a doctrine of a type of speech that the traditional speakers need only as technique of persuading.[517] Rhetoricians in the last decades of the century in rhetorical faculties were interested in rhetoric, oral discourse, poetry, drama, historical, philosophical writing, the sublime, and social fields. The term ´New Rhetoric´ was used to indicate this new approach to rhetoric in Europe and U.S. starting after the 2nd world war. According to the definition of its proper name *New Rhetoric* changed the familiar Western distinctions between content and form. Also new media put rhetoric in a new surrounding of communicative possibilities. Rhetorical criticism and communication analysis are critical applications of applied communication. Philosophical rhetoric discovered 'truth' and conveyed it to the audiences. Guy-Ernest Debord in *The Society of the Spectacle* (1967) stated a difference between *community of the society of myth* and a *real historical community*:

> *When society loses the community of the society of myth, it must lose all the references of a really common language until the time when the rifts within the inactive community can be surmounted by the inauguration of the real historical community. When art, which was the common language of social inaction, becomes independent art in the modern sense, emerging from its original religious universe and becoming individual production of separate works, it too experiences the movement that dominates the history of the entirety of separate culture. The affirmation of its independence is the beginning of its disintegration.[518]*

Debord stated that after the 'loss of the language of communication' in modernity a 'common language' must be rediscovered: "The loss of the language of communication is positively expressed by the modern movement of decomposition of all art, its formal annihilation. This movement expresses negatively the fact that a common language must be rediscovered no longer in the unilateral conclusion which, in the art of the historical society, always arrived too late, speaking to others about what was lived without real dialogue, and admitting this deficiency of life but it must be rediscovered in praxis, which unifies direct activity and its language. The problem is to actually possess the community of dialogue and the game with

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[514] Cf. for the main gender terms of rhetoric:
Lausberg, Heinrich. Handbuch der literarischen Rhetorik: Eine Grundlegung der Literaturwissenschaft. 3rd ed. Stuttgart: Steiner 1990. Pp. 22-30.
[515] Cf. Gorman, David. "The Use and Abuse of Speech-act Theory in Criticism." In: Poetics Today. 20. 1 (1999). Pp. 93-119.
[516] Grassi, Ernesto. " Why Rhetoric is Philosophy." In: Philosophy and Rhetoric. 20 (1987). P. 75.
[517] Grassi, Ernesto. Writing on this Process of Thinking and Talking, Puts the Matter in a More Developed Way. In: Grassi, Ernesto. Rhetoric as Philosophy. Carbondale, Southern Illinois University Press 2001 P. 19.
[518] Debord, Guy-Ernest. The Society of the Spectacle. Nothingness. [1.7.2007].
<Http://library.nothingness.org/articles/SI/en/display/25>

time which have been represented by poetico-artistic works."[519] Debord in *Thèses Sur la Révolution Culturelle* used the term 'formes de pseudo-communication'. Debord exspect these to be exchanged by a 'communication réelle directe':

> *Ceux qui veulent dépasser, dans tous ses aspects, l'ancien ordre établi ne peuvent s'attacher au désordre du présent, même dans la sphère de la culture. Il faut lutter sans plus attendre, aussi dans la culture, pour l'apparition concrète de l'ordre mouvant de l'avenir. C'est sa possibilité, déjà présente parmi nous, qui dévalorise toutes les expressions dans les formes culturelles connues. Il faut mener à leur destruction extrême toutes les formes de pseudo-communication, pour parvenir un jour à une communication réelle directe (dans notre hypothèse d'emploi de moyens culturels supérieurs: la situation construite). La victoire sera pour ceux qui auront su faire le désordre sans l'aimer.*[520]

In the 20th century rhetoric participated in new media as a linguistic feature. Communication theories in the 20th century were presented by different disciplines. According to the postmodern perspective of the late 20th century mass media are not transparent conveyors of information. Each of them has developed system of signs. Also the specific rhetorical features of a medium and a mixture of multimedia produces ambiguity in terms of the interaction of the media themselves. Following John December *Computer-Mediated Communication* (CMC) is

> *the process by which people create, exchange, and perceive information using networked telecommunications systems (or non-networked computers) that facilitate encoding, transmitting, and decoding messages.*[521]

The *Institut de la Communication Parlée* stated:

> *La parole est par nature un objet de recherche interdisciplinaire, au carrefour de plusieurs systèmes sensori-moteurs de production et de perception de signaux biologiques de communication, et d'une compétence humaine majeure, la faculté de langage.*

The *Institut de la Communication Parlée* defined itself and basic types of communication as follows:

> *Créé en 1983, l' Institut de la Communication Parlée s'est structuré autour de l'objet parole, et il est devenu l'un des plus importants laboratoires de la communauté internationale dans le domaine. Il regroupe une série de compétences couvrant l'essentiel des domaines concernés, avec leurs bagages théoriques, leurs méthodologies et outils expérimentaux et les enjeux de connaissance et de technologie qui leur sont propres : l'étude des signaux, celle du langage et celle des systèmes cognitifs perceptuo-moteurs.*

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[519] Debord, Guy-Ernest. The Society of the Spectacle. Nothingness. [1.7.2007].
<Http://library.nothingness.org/articles/SI/en/display/25>
[520] Debord, Guy-Ernest. Thèses Sur la Révolution Culturelle. Nothingness. [1.7.2007].
<Http://library.nothingness.org/articles/all/fr/display/49>
[521] December, John. What is Computer-Mediated Communication? [5.8.2007].
<Http://www.december.com/john/study/cmc/what.html>

Ainsi, installé sur ses "trois pieds" (signal, langage et cognition), et cherchant à maintenir un équilibre entre questionnements sur l'homme, sa parole - perception et motricité - et son langage, et retombées technologiques dans les domaines de la communication homme-machine, des télécommunications et de l'ingénierie linguistique, l'Institut de la Communication Parlée regroupe acousticiens, spécialistes du contrôle moteur et de la physiologie-psychologie de l'audition, modélisateurs, traiteurs de signaux, électroniciens, informaticiens, phonéticiens et linguistes, au sein d'une aventure authentiquement pluridisciplinaire autour de cet objet multiforme et passionnant qu'est la parole.[522]*

The internet is a hybrid communication tool. The internet provides channels for both oral and literal communication. So the e-mail stands in the tradition of both oral and literal communication. Information is available and can be transferred around the globe. A cross-cultural collaboration became more widespread after the use of the internet was a common communicative tool. The internet is a medium where the reader can choose links that can be structured following the three old categories *genus laudativum*, *genus iudicale*, and *genus demonstrativum*. Acquainted with concepts, speech communication serves as a scientific field. Laura J. Gurak and Kathleen E. Welch wrote in their article *Electric Rhetoric*:

Likewise, questions about credibility-ethos-and other central rhetorical concepts are coming forth into the Internet research arena When we see students relying on Web sites of questionable authorship for their research papers, we realize that rhetorical questions abound in cyberspace.[523]*

'Universal rhetoric' is a term for a key communication everywhere usable. Communication on the internet is different from traditional communication in many ways. Online communication is a mixture between oral and written discourse.[524] The five parts of the classical canon of rhetoric of 'invention', 'style', 'arrangement', 'memory', and 'action' or 'delivery' have been subjects of debate throughout the history of rhetoric.[525] Following the five parts of a speech there are actions concerning hypertexts, which are representing the *partes rhetoricae*:

1. Inventio   Recieving, editing, transfer of data on the internet
2. Dispositio   Deviding and connecting of data on the internet
3. Elocutio   Stilistic constructions of data on the internet
4. Memoria   Making links and paths on the internet
5. Action   Construction data, sending or copy data on the internet

Rhetorical Terms for Modern Media: The Application on the Internet

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[522] Website Institut de la Communication Parlée. [1.7.2007].
<Http://www.icp.inpg.fr/>
[523] Gurak, Laura J. "Electric Rhetoric." In: The Review of Communication. 1 (2001). Pp. 219-225. [9.9.2007].
<Http://www.natcom.org/ROC/one-two/Gurak.pdf.>
[524] Kolko, Beth E. Writing in an Electronic World. A Rhetoric with Readings. New York: Longman 2001.
[525] Walker, Janice R. Reinventing Rhetoric: The Classical Canon in the Computer Age. University of South Florida. [13.9.2007].
<Http://www.cas.usf.edu/english/walker/papers/rhetoric.html>

Rhetoric and visuality are two important categories of communication we can find all over the globe. A theory of universal rhetoric refers to universal communication behaviour of mankind.[526] Media history was founded as a field of research with an interest in the development of the mass media. Grammar has not always been defined in the terms of linguistic. The term grammar (Latin: *grammatica*) referred to the art of writing, the neighboring discipline of rhetoric, *rethorica*, the art of speaking. Clifford Geertz notices in 1973: '*Any truly comprehensive critical theory will have to plot a continuum of reality from rhetorical to serious*'.[527] Geertz wrote also:

> *The concept of culture I espouse, and whose utility the essays below attempt to demonstrate, is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be Therefore not an experimental science in search of law but an interpretive one in search of meaning*'.[528]

The Soviet ideal of rhetoric promoted in the Soviet Union was an extreme demagogical one and depersonalization was based upon a centralized communication hierarchy. In former parts of the Russian Union new forms of communication in academia and universities have developed. In the 20th century communication of Eastern Europe stood under the influence of Lenin's doctrines canonized in the Soviet period. Russia became in the end of the 20th century a democracy with democratic communication. Russia has educational institutions such as universities, institutes, or academies following the Western example. In the second half of the 20th century a revival of rhetoric took place in Western Europe. While communication in terms of rhetoric was an old academic discipline in the tradition of rhetorical origins of classical times, in modern times several changes in communication and communication theory came up. In terms of communication as a field of research and a discipline of knowledge, the European countries established communication departments, but also maintaining departments for rhetoric and related fields. Article 29 of the constitution of Russia guarantees freedom of expression and mass communication:

> *1. Everyone shall be guaranteed the freedom of ideas and speech.*
>
> *2. The propaganda or agitation instigating social, racial, national or religious hatred and strife shall not be allowed. The propaganda of social, racial, national, religious or linguistic supremacy shall be banned.*
>
> *3. No one may be forced to express his views and convictions or to reject them.*
>
> *4. Everyone shall have the right to freely look for, receive, transmit, produce and distribute information by any legal way. The list of data comprising state secrets shall be determined by a federal law.*

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[526] Cf. Odell, Lee; McGrane, Karen. "Bridging the Gap: Integrating Visual and Verbal Rhetoric." In: Inventing a Discipline: Rhetoric Scholarship in Honor of Richard E. Young. Ed. by Maureen Daly Goggin. Urbana, IL: Natioanl Council of Teachers of English 2000. Pp. 207-236.

[527] Geertz, Clifford. Thick Descriptions: Toward an Interpretive Theory of Culture. The Interpretation of Cultures: Selected Essays. New York: Basic Books 1973. Pp. 19.

[528] Geertz, Clifford. Thick Descriptions: Toward an Interpretive Theory of Culture'. The Interpretation of Cultures: Selected Essays. New York: Basic Books 1973. Pp. 5.

> *5. The freedom of mass communication shall be guaranteed. Censorship shall be banned.*

The main effects of globalization are different cultural realities in a diverse world. In the 20th century the applications of rhetoric are influenced by the media of communication. Since we had had –in terms of scientific linguistic history- a ´rhetorical turn´ and a ´iconic turn´ in the 20th century, with this ´medial turn´ the question of transformation of information into different media types arises. Technological development in the 20th century is characterisized by the combination of media of different époques of communication starting from the face to face-communication to the traditional communication and modern media communication. These different media also can be used by implementation of one media into another. Main media of information in the 20th century allow high levels of interaction between people without applied literacy. Also main media in mass communication focus on non-literate oral and visual qualities:

Cinema
  Video
  Journals, Magazines, Electronic Publications, Newspapers
  Radio
  Telecommunication
  Television
  Internet

Main Media of Information of the 21st Century

Since the late 20th century communication as a term for electronic communication is used. Following the *Computer Encyclopedia* communications in the electronic world is the transfer of data and information from one location to another. 'Data communications' or 'datacom' refers to digital transmission. 'Telecommunications' or 'telecom' refers to voice or a mix of voice and data, both analog and digital.[529] Following the *Computer Encyclopedia* communications "in the electronic world, it is the transfer of data and information from one location to another. 'Data communications' or 'datacom' refers to digital transmission. 'Telecommunications' or 'telecom' refers to voice or a mix of voice and data, both analog and digital. Although all long distance trunks are digital, and digital lines get closer to the end user all the time, there is still analog service into homes and offices." [...] "The term 'communications' may refer only to telecom-related subjects such as PBXs, modems, call centers and the like. However, the word is also a common English word such as in the 'Analog Vs. Digital Communications' headline below. Thus, 'communications' is used specifically in some cases and generically in others."[530]

The *European Union* made in the *Resolution 428* (1970) recommendations containing a declaration on mass communication media and human rights. The assembly at *Symposium on Human Rights and Mass Communication Media* held in Salzburg in September 1968 recommended for mass communication media and human rights the following proposal:

> *Declaration on Mass Communication Media and Human Rights*

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[529] Techencyclopaedia. Computer Encyclopedia. Answers. [1.7.2007].
<Http://www.answers.com/topic/communication>
[530] "Communications". Computer Encyclopedia. Answers. [1.7.2007].
<Http://www.answers.com/topic/communication>

A. Status and independence of the press and the other mass media
1. The press and the other mass media, though generally not public institutions, perform an essential function for the general public. In order to enable them to discharge that function in the public interest, the following principles should be observed:
2. The right to freedom of expression shall apply to mass communication media.
3. This right shall include freedom to seek, receive, impart, publish and distribute information and ideas. There shall be a corresponding duty for the public authorities to make available information on matters of public interest within reasonable limits and a duty for mass communication media to give complete and general information on public affairs.[531]

Next to the traditional types of communication such as speech, literacy, and visual media a new quality for communication – computer literacy – is since 20th century necessary to participate in communication.[532] The 20th century brings the communication theory as a field more or less separate from rhetoric into the disciplines of studies in Europe.[533] The topics discussed regarding communication in the European countries included ethics, media practices and institutions, environmental, and cultural factors affecting media ethics, and the influence of policies and government on ethical media practice. Also cultural, historical, and social sciences focus on the human subject as a communicating entity.[534]

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[531] EU Resolution 428 (1970). European Council. [23.2.2007].
<Http://assembly.coe.int/Documents/AdoptedText/TA70/ERES428.htm>
[532] See for the specific conditions of 21st century global communication:
Leslie, Larry Z. Mass Communication Ethics: Decision Making in Postmodern Culture. 2. ed. Boston [e.a.]: Houghton Mifflin 2004
Faria, Neide de. Language and Literature Today. Modernity and Postmodernity Communication, Technologies and Translation in the "Global Village." The Canon and Canonicity: Global Perspectives. Brasília 22 - 30 August 1993. General ed. Neide de Faria. Brasília: University Press 1996.
[533] Nordenstreng, Kaarle. "Recent Developments in European Communications Theory." In: Journal of Communication Inquiry. Vol. 2, No. 2, 41-49 (1977).
[534] Cf. also as standard works:
McPhail, Thomas L. Global Communication: Theories, Stakeholders, and Trends. Boston [e.a.]: Allyn and Bacon 2004
Wood, Julia T. Communication Theories in Action: An Introduction. 3. ed. Belmont, Calif. [e.a.]: Thomson Wadsworth 2004
Monge, Peter R. Theories of Communication Networks. Oxford [e.a.]: Oxford University Press 2003
Theories of Communication Networks. Peter R. Monge; Noshir S. Contractor. Oxford [e.a.]: Oxford University Press 2003
Meunier, Jean.-Pierre. Introduction aux Théories de la Communication: Analyse Sémio-Pragmatique de la Communication Médiatique. 2. éd. Bruxelles: De Boeck 2004
Esser, Frank. Comparing Political Communication: Theories, Cases, and Challenges. 1. publ. Cambridge [e.a.]: Cambridge University Press 2004

1.9. The Perspective of Communications in Europe in the 21st Century

The institutionalized civil communication can be described with the following elements:

1. National Constitutions and their statements regarding communication
2. National Laws and their statements regarding communication
3. Religious Laws of religions regarding communication
4. International Declarations and Agreements regarding communication
5. National and International Communication Organisations and Associations
   (Regional Communications Organisations and Associations,
   International Communication Organisations and Associations)
6. Communication Organisations for specific purposes

This is a 21st century political framework conjunct with the idea of communication and globalization. It promotes the self-reference of communication and the separation of cultural heritage of other decision making authorities. For the project *Linguistic Diversity and Literacy in a Global Perspective. A Comparative Look at Practice in Europe and Africa 2004-2006* was written by *UNESCO* that in the 19th century the national states brought 'cultural and linguistic homogeneity' to Europe: "The linguistic reality in Europe today is complex, with a range of situations requiring different policy responses. Plurality and linguistic diversity was the hallmark of life in Europe until the rise of the nation state in the nineteenth century, when considerable importance was attached to cultural and linguistic homogeneity."[535] The development of Europe depends on common media and communication and their common use and laws. Media operate in Europe in the individual states and between regions in states and also between countries of the EU under EU-law and national law.[536] Looking at the communication tools in 21st century in Europe we see the linguistic disposition of the European languages and the cultural concepts they imply as common basis are relatively homogeneous. The Indo-European family of languages has economical and social values in terms of its worldwide spread and applications. For the technological developments and their terminology mainly European auxiliary languages are used. The European language English is the dominant world language in the 20th century. Influential are also French, Spanish, and Portuguese as languages of colonialism in parts of the world in Africa, Asia, and South America. Due to colonialism for example the French language is spoken by 70 million people in the world in France, Canada (French Quebec), the U.S., Switzerland, Belgium, Luxembourg, many parts of Africa. Besides Portugal and Brazil, Portuguese is also spoken in the former African Portuguese colonies.[537]

Intercultural or *cross-cultural* communication looks at communication among people of different cultures. The *Psychology Lexicon* defines communication as follows:

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[535] Science and Culture UNESCO – Europarat: Projekt "Linguistic Diversity and Literacy in a global perspective. A comparative look at practice in Europe and Africa 2004-2006" (www.ecml.at) in Zusammenarbeit mit dem BMBWK und der Österreichischen UNESCO-Kommission. Bundesministerium für Bildung, Wissenschaft und Kultur. Austrian Federal Ministry of Education. [1.7.2007].
<Http://www.bmukk.gv.at/medienpool/12418/aen41.pdf.>
[536] See also: Nordenstreng, Kaarle. "Recent Developments in European Communications Theory." In: Journal of Communication Inquiry. Vol. 2. 2 (1977). Pp. 41-49
[537] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.). Ethnologue: Languages of the World. Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [6.6.2007].
<Http://www.ethnologue.com>

Communication refers to the process of transmitting information from one person or place to another. It is the exchange or transmission of thoughts or information via speech, gestures, signs, writing, drawing, body language, and behavior.

The *Psychology Lexicon* defines *cross-cultural communication* as follows:

Cross-cultural Communication refers to communication between people of two different ethnic backgrounds. Likewise, cross-cultural communication refers to the transmission of information from a person in one country or culture to a person from another country or culture.[538]

The differences in codified communicative style of different groups make it possible to communicate in a way appealing clearly, when addressed to a common social group, but can result in communication-breakdowns, when stepping out of this social context. To say in other words: Specific types of communication can be limited to a local area with a common socialisation. Recently European research came to results regarding poverty in the world and communication. In 2006 the *World Congress on Communication for Development* in Rome in Italy (October 25-27, 2006) made the final statement that communication is 'essential to human, social, and economic development'. According to this final statement the core feature of communication for development is participation and ownership by communities and individuals most affected by poverty and other development issues. A large and growing body of evidence demonstrates the value of communication for development. The participants in the *World Congress on Communication for Development* concluded in their recommendations in 2006 that for the year 2006 estimated 1.3 billion people world-wide still live in absolute poverty. Even though many countries have experienced considerable economic development and communication facilities, far too many remain worse off in economic and communicative terms.

Ensuring that people have access to communication tools so that they can themselves communicate within their communities and with the people making the decisions that affect them– for example community radio and other community media.[539]

Since the 20th century various ways exist in order to transmit messages. These ways include as basics written language, spoken language, graphic symbols, and representative images. The main media of transmission include books, films, TV, and computers. 'Mass communication' encompasses messages that are broadcasted electronically to mass audiences. A technical field of communication is 'computer-mediated communication'. According to John December *Computer-Mediated Communication* (CMC) is

the process by which people create, exchange, and perceive information using networked telecommunications systems (or non-

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[538] Entry 'Cross-cultural Communication'. The Psychology Lexicon. [2.2.2007].
<Http://www.psychology-lexicon.com/lexikon/communication.htm>
[539] The World Congress on Communication for Development Rome, Italy – October 25-27, 2006. The Rome Consensus Communication for Development A Major Pillar for Development and Change. The Participants Word Congress on Communication for Development Rome. Italy October 27, 2006. Devcomm. [2.2.2007].
<Http://www.devcomm.org/worldbank/vpr/pdf/Main_box/Recommendations.pdf>

> *networked computers) that facilitate encoding, transmitting, and decoding messages.*[540]

Since the 20th century mass media critical studies in Europe were made by scholars interested in the sociology of everyday life. Rhetorical theory enhanced the conceptual development of philosophical systems regarding operative methods of communication action. Technical media development in contemporary time is important for communication.[541]

Acoustic way	Hearing
Visual way	Text, pictures
Manual way	Writing

Basics of Multiple Media Access

The use of multiple media serving in the 21st century as an access to broad communication processes is one feature of 21st century communication. Another feature is the combination of these media as representations in a major medium, e.g. a book presented on a website on the internet.

Informal Communication   No use of media
                                                    E. g. Verbal communication

Visual Communication   Non-verbal sign communication

Formal Communication   Using media

Natural Human Media
                              Voice, ear, hand, eye
Artificial Media
                        ´Print Media´
              Acustic Media
                    Visual Media
                    Multi-Media Complexes

21st Century Media Communication Fields

An overview of the fields of rhetoric and communication in the 21st century shows us the branches they are used in:

I Rhetoric	II Communication
Ancient Forms of Rhetoric:	Contemporary Communication and Rhetorical Subdisciplines:
Sophistic rhetoric Technical rhetoric	

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[540] December, John. What is Computer-Mediated Communication? [2.2.2007].
<Http://www.december.com/john/study/cmc/what.html>
[541] Cf. December, John. Characteristics of Oral Culture in Discourse on the Net. Paper Presented at the Twelfth Annual Penn State Conference on Rhetoric and Composition. University, Park, Pennsylvania, July 8, 1993. [2.2.2007].
<Http://www.rpi.edu/Internet/Guides/ decemj/papers/orality-literacy.txt>

Classic systematic rhetoric	Applied Fields:
Composition Texts	Speech Communication
Oratory Speech	Media Rhetoric
Visuality Pictures	Public Address
	Rhetorical Criticism /
	Communication Analysis
Modern Rhetoric:	Cultural rhetoric/ intercultural rhetoric
	Epistemic rhetoric
Public Rhetoric	Communication
Intercultural Rhetoric	Interpersonal Communication
Business Writing	Cognitive Processing
Technical Writing	Relationship Development
Journalism	Relationship Maintenance
Online Technical Writing	Mass Communication
Copywriting: Writing to Sell	Intercultural Communication
Scientific Writing	Group and Public Communication
Public Relations	Organizational Communication
	Group Decision Making
	Business communication
Argumentation and Debate	Telecommunications
Persuasion	Organizational Communication
Public speaking	Communication in Social Action
Public addresses	Small Group Communication
	Interpersonal Communication
	Mass Communication
Applied Methods:	Aesthetic Communication
Rhetorical Criticism	International Communication
Oral history	
	Theory:
	Communication Theory
	Rhetorical Theory
	Business Communication
	Business and Administrative
	Communication
	Business and Technical Communication
	Business Communication
	Copywriting, Marketing and Media
	Planning
	Media Communication:
	Crosscultural Communication
	Intercultural Communication
	International Business Communication
	Technical Communication
	Computer-Mediated Communication

	Telecommunication
	Rhetoric, Composition, and Professional
	Communication
	Communication management

Overview 21st Century Fields of Communication

Theoretical reflections on communications began to evolve in Europe. So European culture has a close connection between communication as an applied field and the theory of communication. Most European languages show two roots for their terminology of communication: On the one hand a terminology for communication based upon the Greek and Latin loanword tradition exists; on the other hand we find a terminology based upon the local thesaurus of the national language. Even in the 21st century many languages in Europe use the Latin term 'communication' as a loanword implemented into their linguistic thesaurus. But in the progress of the integration of the new vocabulary the meanings changed and often a new field of meanings was created. When we compare the meanings of the term communication and related terms and loanwords, we can state that each of them has a slightly different field of meanings added to the standard meaning. The Slavic languages, a group of closely related languages of the Slavic peoples and a subgroup of Indo-European languages, have speakers in most of Eastern Europe, in much of the Balkans, in parts of Central Europe, and in the northern part of Asia. When we look at the East European languages we can see that the three communication fields in a national thesaurus are 'speech', 'communication', and 'conversation/talk' showing interference with other concepts. The linguistic field of 'rhetoric' exists separatly and is an integrated part in the thesaurus taken as loanword from the ancient Greek and Latin root. More recently, the term 'Eastern Europe' has been used to refer to all these European countries that were previously ruled by Communist regimes in the so-called 'Eastern Bloc'. East European Languages employ vernacular terms and loanwords for communication. Terms of communication are in Albanian *transmetim* with a large field of meanings such as broadcast, movement, remove, shift, translation, transmission, *mjet komunikimi* with a field of meanings such as affinity, alliance, bandage, bearing, binding, bond, conjunction, connection, connexion, link, nexus, relation, relevance, relevancy, respect. *Letër* has the meaning epistle, favour, favour, letter, message, and paper. *Komunikim* has a wide field of meanings such as intercommunication, intercourse, notice, and touch. Terms of communication are in Bulgarian *съобщение* with a field of meanings related to advertisement, intimation, knowledge, message, notice, notification, report, transmission, and word; *съобщаване* stands for annunciation, *съобщителен* is a communicant and communicative, *свързване* has a field of meanings such as association, concatenation, conjunction, and connection. Among the Easter European languages we find loanwords and vernacular words. Communication in Czech is *spojení*. A piece of information given is in Czech *zpráva* and *sdělení*. Terms of communication are in Czech *zpráva* (account, advice, call), *spojení* for the meanings combination, and concatenation, conjunction, *sdílení*, *přenášení*, and *kontakt* have the meaning contact. *Komunikace* stands as loanword for communication. Communication is in Hungarian *kommunikáció*. The Hungarian language has the term *nyelv* for communication next to the loan word *kommunikáció* and *érintkezés*. *Erintkezés* has a broad field of meanings such as commerce, connection, contact, converse, intercourse, junction, liaison, osculation, relations, and tangency. Communication is in Russian *связь* (affair, band, bandage, binding). Terms of communication are in Ukrainian *сполучення* (bandage, conjugation, connection, connexion, intercommunication, juncture), for communication the loanword *комунікація, зв'язок* representing association, bonding,

conjunction, and connection, and *повідомлення* for advice, announcement, notice, and notification. Terms of communication are in Serbo-Croatian *veza* (bond, bracing, contact), *saopštenje* (report), *saobraćaj* (traffic, transportation), and *komunikacija* (communication).

Article 38 (Freedom of Opinion) of the Bulgarian constitution guarantees:

> *No one shall be persecuted or restricted in his rights because of his views, nor shall be obligated or forced to provide information about his own or another person's views.*

The constitution of Estonia guarantees civil rights of expression:

> *Article 38.*
>
> *Science and arts, along with related teaching, are practiced freely. Universities and scientific institutions are autonomous within the limits prescribed by law.*
>
> *Article 39.*
> *An author has an inalienable right to his or her production. The state protects the rights of an author.*
>
> *Article 41.*
> *Everyone has the right to remain true to one's opinions and convictions.*
> *Nobody should be forced to change them.*

Article 49 of the constitution of Poland guarantees freedom of communication:

> *The freedom and privacy of communication shall be ensured. Any limitations thereon may be imposed only in cases and in a manner specified by statute.*

İn the Romanian constitution article 29 guarantees 'freedom of conscience', article 30 'freedom of expression', and article 31 the 'right to information'. In the constitution of Slovakia article 22 guarantees the 'secrecy of communication':

> *(1) The privacy of correspondence and secrecy of mailed messages and other written documents and the protection of personal data are guaranteed.*
>
> *(2) No one must violate the privacy of correspondence and the secrecy of other written documents and records, whether they are kept in privacy or sent by mail or in another way, with the exception of cases to be set out in a law. Equally guaranteed is the secrecy of messages conveyed by telephone, telegraph, or other similar means.*

The constitution of Croatia guarantees:

> *Freedom and secrecy of correspondence and all other forms of communication shall be guaranteed and inviolable.*

Restrictions necessary for the protection of the Republic's security and the conduct of criminal proceedings may only be prescribed by law.

Everyone shall be guaranteed the safety and secrecy of personal data. Without consent from the person concerned, personal data may be collected, processed and used only under conditions specified by law. Protection of data and supervision of the work of information systems in the Republic shall be regulated by law.
The use of personal data contrary to the purpose of their collection shall be prohibited.

Freedom of thought and expression of thought shall be guaranteed.
Freedom of expression shall specifically include freedom of the press and other media of communication, freedom of speech and public expression, and free establishment of all institutions of public communication.
Censorship shall be forbidden. Journalists shall have the right to freedom of reporting and access to information.
The right to correction shall be guaranteed to anyone whose constitutionally determined rights have been violated by public communication.

Article 16 of the constitution of Macedonia guarantees freedom of speech and mass media:

(1) The freedom of personal conviction, conscience, thought and public expression of thought is guaranteed.
(2) The freedom of speech, public address, public information and the establishment of institutions for public information is guaranteed.
(3) Free access to information and the freedom of reception and transmission of information are guaranteed.
(4) The right of reply via the mass media is guaranteed.
(5) The right to a correction in the mass media is guaranteed.
(6) The right to protect a source of information in the mass media is guaranteed.
(7) Censorship is prohibited.

In languages the grammatical rules are different, but structural features can be compared in all languages: All words in every language are organized within a grammatical system and possess an etymological history. Meanings can change historically. A specific inter-human interaction can be provided, when all meanings are known. Northern European languages have -in terms of their linguistic root - a common concept of 'talking' with a differentiated field of meanings. Northern European and Germanic languages have roots of their terms in national languages next to loanwords. Communication is in Icelandic *neyðarheimill.* Communication is in Finnish *tiedotus* with a field of different meanings such as announcement, notice, notification, and report. Communication in Finnish is *tiedonvälitys.* Communication is in Swedish expressed in the loanword *kommunikation. Skrivelse* stands for letter, missive, and precept. *Meddelande* is an advertisement, announcement, information, memorandum, message, news, and notice. A specific term of communication is in Danish *beretning* with the meaning account, bulletin, errand, information, message, record, and report. A common term of communication is in Dutch *communiqué.* Communication is in German *Kommunikation* standing for communicating, and communication and has specific

sub-fields of meaning and application such as *Verkehr* (business, circulation, commerce, company, contact, intercourse, service), *Nachrichtenwesen* (communications), and kinds of notifications (*Mitteilungen*) in form of account, advice, announcement, impartation, information, memo, memorandum, message, notice, notification, report, statement), *Meldungen* (account, announcement, enlistment, enrollment, entry, item, message, notification, record, report, status signal), and *Bekanntmachungen* (advice, announcement, broadcasting, bulletin, circularization, disclosure, message, notice, proclamation, publication, publicizing, report). Communication in Estonian is *teabeedastus, suhtlemine*.

The Romance languages are a major branch of the Indo-European language family containing all languages that descended from Vulgar Latin. The Romance languages are predominantly evolved from Latin and have more than 600 million native speakers worldwide mainly in the Americas, Europe, and Africa. Her we find several sub-categories of the loanwords taken from *communicatio*. Communication is in French *communication.* In Italian *comunicazione* has the meanings announcement, line, memorandum. *Comunicato* (advice, announcement, bulletin, communique, message), and *annunzio* (advice, announcement, message) are other Italian terms of communication. Communication is in Portuguese *comunicação* with the meanings conveyance, errand, intercourse, intimation, message, notice, notification, rapport, and touch. Communication is in Romanian *comunicare* involving the meanings connection, dissertation, intercourse, intimation, relation, and report. Other fields of communication are *comunicaţie* (connection, intercourse), *circulaţie* with the meanings circulation, determination, movement, running, traffic are other Romanian terms next to *trafic* (traffic), *mijloc de comunicaţie* (intermedium), *informaţie* with the meanings datum, griffin, intelligence, knowledge, learning, piece of information, reference, and *adresã* (address, destination, direction, residence). Terms of communication are in Spanish *noticia* for account, advice, announcement, item, message, news, news item, notice, piece of news, report, word and *comunicación* (announcement, connection, message, account). We see from these examples how cultures from a specific language branch and thesaurus can share a specific code of meanings, which is transferred only within this language branch or even in a specific language and controls the meanings.[542] Such codes 'behind the language' enable the communicative entities to focus on specific selections. The specific meanings of a loanword may not be able to be known by a speaker of another language, even though both languages share a loanword derived from Latin, like our example '*communicatio*'. *Latin Vikipedia* has among *communicatio* the entries:

> *Abecedarium*
> *Interrete*
> *Numerus telephonicus*
> *Praefixum telephonicum*
> *Telephonum*[543]

The linguistic concept of communication was first shared among the European languages, later it was introduced to other parts of the world. When a social system exists as a network of distributed informations with fixed meanings, the functions and meanings of words remain independent from the origin of the words; in other words: It doesn't matter if the origin of the

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[542] Winkler, Hartmut. Discourses, Schemata, Technology, Monuments: Outline for a Theory of Cultural Continuity. Configurations. Vol. 10. 1 (2002). Pp. 91-109
Glanville, Ranulph. Communication Without Coding: Cybernetics, Meaning and Language (How Language, Becoming a System, Betrays Itself) . MLN. Vol. 111. 3 (1996). (German Issue). Pp.441-462
[543] Communication. Latin Vikipedia. [2.2.2007].
<Http://la.wikipedia.org/wiki/Categoria:Communicatio>

word can be traced back to the national language's vocabulary and its specific meanings or to a loanword as long as the word has a certain function and meaning identical in both languages. A change in the continuity in the use of the term *communicatio* for Christian terminology can be shown in the Neolatin of the Catholic Church, which was predominantly coined by a spiritual concept since the Church Fathers used the term. Pope Benedict XVI used the term *communicatio* with the English translation *participation*, here used with a non-spiritual meaning:

> *Venerabiles Fratres Nostri,*
> *dilectissimi Fratres ac Sorores in Christo,*
> *vos universi homines bonae voluntatis!*

> *6. Hoc temporis momento repetimus nostra memoria inestinguibilem experientiam quam omnes habuimus in morte et exsequiis Pontificis complorati Ioannis Pauli Secundi. Circa exuvias mortales eius in nuda terra repositas Capita Nationum conglobata sunt, homines cuiusvis socialis ordinis ac praesertim iuvenes in memorabili affectus et admirationis amplexu. Fidens ad illum respexit orbis totus. Multis quidem visa est haec intenta communicatio, propagata usque ad orbis fines per communicationis socialis instrumenta veluti chorus ad Pontificem directus et auxilium expetens pro hominibus nostri temporis qui dubiis timoribusque conturbati sua interrogant de aetate ventura.*

> *6. I am thinking back at this time to the unforgettable experience seen by all of us on the occasion of the death and funeral of the late John Paul II. The Heads of Nations, people from every social class and especially young people gathered round his mortal remains, laid on the bare ground, in an unforgettable embrace of love and admiration. The whole world looked to him with trust. To many it seemed that this intense participation, amplified by the media to reach the very ends of the planet, was like a unanimous appeal for help addressed to the Pope by today's humanity which, upset by uncertainties and fears, was questioning itself on its future.*[544]

In the Italian constitution we find in article 21 rights of the freedom of communication:

> *(1) Everyone has the right to freely express thoughts in speech, writing, and by other communication.*
> *(2) The press may not be controlled by authorization or submitted to censorship.*
> *(3) Seizure is permitted only by judicial order stating the reason and only for offences expressly determined by the press law or for*

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[544] Missa pro Ecclesia. Primum Nuntium Summi Pontificis Benedicti XVI Post Concelebrationem Eucharisticam in «Capella Sistina». Wednesday, 20 April 2005. Die XX Mensis Aprilis, Anno Domini MMV. Libreria Editrice Vaticana. [2.2.2007].
<Http://frcoulter.com/latin/first-message.html>
Missa pro Ecclesia. Primum Nuntium Summi Pontificis Benedicti XVI Post Concelebrationem Eucharisticam in «Capella Sistina». Wednesday, 20 April 2005. Die XX Mensis Aprilis, Anno Domini MMV. Libreria Editrice Vaticana. [2.2.2007].
<Http://frcoulter.com/latin/first-message.html>

violation of the obligation to identify the persons responsible for such offences.

(4) In cases of absolute urgency where immediate judicial intervention is impossible, periodicals may be seized by the judicial police, who must immediately and in no case later than 24 hours report the matter to the judiciary. If the measure is not validated by the judiciary within another 24 hours, it is considered revoked and has no effect.

(5) The law may, by general provision, order the disclosure of financial sources of periodical publications.

(6) Publications, performances, and other exhibits offensive to public morality are prohibited. Measures of prevention and repression against violations are provided by law.

The constitution of Greece states regarding freedom of expression in its individual and social rights:

Article 14 (Freedom of Expression and Press)

(1) Any person may express and propagate his opinion orally, in writing, or in print, with due adherence to the laws of the State.

(2) The press is free. Censorship and all preventive measures are prohibited.

(3) The seizure of newspapers and other printed matter, either before or after circulation, is prohibited.

Article 15 (Supervised Media)

(1) The provisions on the protection of the press contained in the aforegoing article shall not be applied to motion pictures, phonography, radio, television, and all other similar means of transmitting speech of image.

(2) Radio and television are placed under the immediate supervision of the State and shall aim at the transmission of objective information and news under conditions of equality, as well as works of literature and art, safeguarding in every case such quality in the broadcasts as may become necessary by the social function thereof and the cultural development of the country.

Article 20 (Specific Freedoms, Restrictions) of the constitution of Spain gives the following rights regarding freedom of expression:

(1) The following rights are recognized and protected: a) To express and disseminate thoughts freely through words, writing, or any other means of reproduction. b) Literary, artistic, scientific, and technical production, and creation.

c) Academic freedom.

d) To communicate or receive freely truthful information through any means of dissemination. The law shall regulate the right to the protection of the clause on conscience and professional secrecy in the exercise of these freedoms.

(2) The exercise of these rights cannot be restricted through any type of prior censorship.
(3) The law shall regulate the organization and parliamentary control of the means of social communication owned by the State or any public entity and shall guarantee access to those means by significant social and political groups, respecting the pluralism of society and the various languages of Spain.

Chapter 2 (Fundamental Rights and Freedoms) of the constitution of Sweden guarantees rights of freedom of expression:

Article 1
(1) All citizens shall be guaranteed the following in their relations with the public administration: 1) freedom of expression: the freedom to communicate information and to express ideas, opinions and emotions, whether orally, in writing, in pictorial representations, or in any other way; 2) freedom of information: the freedom to obtain and receive information and otherwise acquaint oneself with the utterances of others;

Article 100 of the constitution of Norway guarantees '*liberty of the Press*':

There shall be liberty of the Press. No person may be punished for any writing, whatever its contents, which he has caused to be printed or published, unless he wilfully and manifestly has either himself shown or incited others to disobedience to the laws, contempt of religion, morality or the constitutional powers, or resistance to their orders, or has made false and defamatory accusations against anyone. Everyone shall be free to speak his mind frankly on the administration of the State and on any other subject whatsoever.

Any communication depends on a system of oral or written forms with meanings structured in words, phrases, and sentences with direct and literal meanings. In many cases these forms are not enough to determine what the speaker or writer conveys, when the context is not known. So for example the variety of meanings of communication itself in the 21st century makes it necessary to look also at its context.

While the vocabulary of the communication field was part of many other fields with different meanings, the meaning of the term 'rhetoric' was constantly in Europe coined as a term for oratory. Shifts in the meanings of the linguistic concept of rhetoric reflect the values and perspectives of a culture. The rhetorical style is the way facts are delivered, so for example a description of what the writer has done. The related terminology did not become as prominent as the terminology of other fields of communication in the thesauri of national languages. The terminology of rhetoric in its homeland Greece changed only in nuances. Contemporary Greek knows the terms *ρητορικόσ* (covering the meanings forensic, oratorical, rhetorical), *ρητορική* (rhetoric, oratory), and ρητορεία (oratory). In contemporary Greek language communication is *ομιλία* and speech *επικοινωνίας*. Most European languages share meanings derived from this ancient Greek term. So in Bulgarian rhetoric is –derived as loanword from Greek– *риторика* (oratory) and *ораторство* (oratory, public speaking). Swedish has the loanword *retorik*. The thesaurus of French has both the terms *rhétorique* and *éloquence* derived from Latin. German knows both the term *Rhetorik* (elocution, oratory) and the

Germanic one *Redekunst* (art of speaking, elocution, oratory). Dutch knows the term *retoriek*. In contrast to these mostly on ancient language based loanwords Finnish has the native language-term *puhetaito* for oratory. Also European Romanic languages integrated the Greek term *ρητορική* as loanwords into their vocabulary. Italian knows the term *retorica*, Hungarian has the term *retorika* in its thesaurus. In Czech the terms *rétorika* and *řeènictví* are used for rhetoric and oratory. To give other examples on European languages: Esperanto has the term *retoriko*, Portuguese has the term *retórica*, Spanish the term *retórico*, and the Romanian language used the terms *retorica*, *oratorie*, and *elocinta*. Russian knows the term *краснобайство*. Serbo-Croatian has the terms *retorika* and *besedništvo* from different European language families. In the Ukranian language the term *риторика* stands for eloquence and oratory, while *пишномовність* covers the meanings grandiloquence, magniloquence, rant, and rhapsody. Welsh has the terms *rhethreg* and *rheitheg*, which derived from Greek, and *areithyddiaeth* and *areitheg* standing for elocution and oratory.

Article 5 (Meinungsfreiheit) of the German *Grundgesetz* guarantees the right of free expression of opinion (*Recht, seine Meinung in Wort, Schrift und Bild frei zu aessern und zu verbreiten*) and freedom of the press (*Pressefreiheit*):

> *Jeder hat das Recht, seine Meinung in Wort, Schrift und Bild frei zu aessern und zu verbreiten und sich aus allgemein zugaenglichen Quellen ungehindert zu unterrichten. Die Pressefreiheit und die Freiheit der Berichterstattung durch Rundfunk und Film werden gewaehrleistet. Eine Zensur findet nicht statt.*

Article 10 (Federal Legislation and Execution) of the Austrian constitution has no specific paragraph for freedon of expression and declares:

> *(1) The Federation has powers of legislation and execution in the following matters:*
> *6. civil law, including the rules relating to economic association, but excluding regulations which render real property transactions with aliens subject to restrictions by the administrative authorities; criminal law, excluding administrative penal law and administrative penal procedure in matters which fall within the autonomous sphere of competence of the States; administration of justice; establishments, such as compulsory labor and similar institutions, for the protection of society against criminal, degenerate or otherwise dangerous elements; the Administrative Court; copyright; Press affairs; expropriation for the purposes of urban and rural reclamation, reconditioning, restoration; expropriation in so far as it does not concern matters falling within the autonomous sphere of competence of the States, matters of notaries, lawyers, and related professions;*

Article 19 of the constitution of Belgium guarantees *freedom to demonstrate one's opinions on all matters*:

> *Freedom of worship, public practice of the latter, as well as freedom to demonstrate one's opinions on all matters, are guaranteed, except for the repression of offences committed when using this freedom.*

Article 7 of the constitution of the Netherlands guarantees that *no one shall be required to submit thoughts or opinions for prior approval*:

> *(1) No one shall require prior permission to publish thoughts or opinions through the press, without prejudice to the responsibility of every person under the law.*
> *(2) Rules concerning radio and television shall be laid down by Act of Parliament. There shall be no prior supervision of the content of a radio or television broadcast.*
> *(3) No one shall be required to submit thoughts or opinions for prior approval in order to disseminate them by means other than those mentioned in the preceding paragraphs, without prejudice to the responsibility of every person under the law. The holding of performances open to persons younger than sixteen years of age may be regulated by Act of Parliament in order to protect good morals.*
> *(4) The preceding paragraphs do not apply to commercial advertising.*

Article 24 of the constitution of Luxembourg guarantees freedom of speech:

> *Freedom of speech in all matters and freedom of the press is guaranteed, subject to the repression of offenses committed in the exercise of these freedoms. No censorship may ever be introduced. Security may not be demanded of writers, publishers, or printers. Stamp duty on native journals and periodicals is hereby abolished. No publisher, printer, or distributor may be prosecuted if the author is known, if he is a Luxembourger, and resident in the Grand Duchy.*

21st century rhetorical theory is a conceptual development of thought systems about the operation of communication action. Rhetorical criticism and communication analysis is a critical application of rhetorical theory to communication in Europe based upon cultural criticism, European hermeneutical tradition, and critical studies. Contemporary rhetorical criticism in a broader sense of communication studies is aware of tendencies to practice exegesis.[545] Rhetorical criticism analyses a speaker's motives by analyzing elements of rhetoric used and describing their meaning. This method also can be used for the analysis of literary texts or non-literary pragmatic texts.[546] The 'New Rhetoric' deals more with the effect of the audience and the awareness of the writing process than classic models. Contrastive rhetoric combines old rhetoric with new rhetoric. Many rhetorical books in the 21st century still divide oratory into three categorical genres according to the ancient system.[547] Rhetoric in the 20th century is used intensively in science, when analyzing evidence and theories of sciences. Rhetoric became popular and used in science by scientists for doing the interpretation of data and asking for the construction of evidence and theory. Rhetoric and logic used together became also the basis for finding the methods for the conduction of science and inquiry. Rhetoric can also be used in mathematical syllogism proofs, when it is needed for the argumentation. The use of rhetoric in inquiry is easy to discern. Rhetoric of inquiry turns away from modernism and foundationalism. The importance of sharing new

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[545] Cf. Faulhaber, Charles B. "Textual Criticism in the 21st Century." In: Romance Philology. 45 (1992). Pp. 123-48.

[546] Cf. Warnick, Barbara. "Rhetorical Criticism of Public Discourse on the Internet: Theoretical Implications." In: Rhetoric Society Quarterly. 28. 4 (1998). Pp. 73-84.

[547] Cf. Lanham, Richard A. The Electronic Word: Democracy, Technology, and the Arts. Chicago: University of Chicago Press. 1993. Pp. 66-70.

scientific knowledge is vital to furthering science. Webster's gives as definition for rhetoric in his *New Riverside Dictionary* in the year 1984 an explication as follows:

> *1. Study of the elements, as structure or style, used in writing and speaking.*
> *2. The art of expression and the persuasive use of language.*
> *3. Insincere or pretentious language <campaign rhetoric>.*
> *4. Verbal communication: Discourse.*

Most modern and post-modern rhetorical theories of 20th century-Europe suggest as purposes for writing to inform readers of something. Communication theories of the 20th century regarding personal speech focus on the relationship between particular personality types and certain sorts of messages. These theories implement that certain personality traits make you communicate in a certain way. Any individual has a predominant manner or style, in which he/she communicates. Rhetoric is since the beginning of human language an element of communication.[548] Gronbeck Musing writes in *Postmodern Rhetoric*:

> *Let me make clear at the beginning that what I see at stake in talk about postmodern rhetorical critique is social life itself. The base of sociality, I believe, is rhetorical. Social relationships are constructed, maintained, repaired, and altered rhetorically, that is, through systems of discourse that human beings use to build reciprocal roles and power-laden hierarchies in collectivities. Without faith in discursivity, human bonds are destroyed. Without faith in discursivity, there are no foundations for not only institutional life of politics, education, economics, religion but no fundament from which the idea of meaning itself can arise. And, without faith in the effectivity of human rhetorical transactions, life is reduced to mere motion, to a crude kind of stimulus-and-response version of association. I cannot accept the idea of life without the hope for mutual influence grounded in shared meaning structures, that is, grounded in rhetorical transactions.[549]*

Since in the 20th century artificial languages were used for the realization of communication in mass media. The speech style is now a homogeneous style, in which these data are presented. Style, its purpose, techniques, and importance, changes with the time and depend on interference with grammar.

Primary structure	Plain text	Grammar structure
Secondary structure	Figural text	Rhetorical structure
Tertiary structure	Communicative text	Communicative structure

Primary, Secondary and Tertiary Structure of a Text

For contemporary speech communication we must consider that speech as a singular entity is not only provided in a human communicative situation, e.g. when one person talks to another,

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[548] Cf. Kennedy, George A. "Rhetorical Factors in the Early Development of Human Language." In: Comparative Rhetoric. A Historical and Cross-cultural Introduction. New York: Oxford University Press 1998. Pp. 29-46

[549] Gronbeck, Bruce E. Gronbeck Musing on Postmodern Rhetoric. Musings on the Emptiness and Dreariness of Postmodern Critique. Purdue University. [2.2.2007].
<Http://www.sla.purdue.edu/people/engl/dblakesley/burke/gronbeck.html>

but also in different media and/or as a composition part in a multi-medial composition. The level of communication is the level, in which communication is conducted. While one person only speaks a single speech in one medium, the medial and the multi-medial speech use many media. Based upon the ancient system of rhetoric we have three types of speech purposes:

An informative speech purpose
A demonstrative speech purpose
An entertaining speech purpose

Purposes of Speech according to Rhetorical Theory

Oral communication is mainly conducted in talks in Europe. In European languages different concepts are connected with the term 'talk'. While for oratory and rhetoric the loanwords were taken from the source languages Latin and Greek, the concepts of talk refer to local languages and are less homogeneous. Talk is in Scottish *bruidhinn* (conversation, speak, talk). Talk is in Spanish *hablar* (chat, communicate, speak), and *charlar* (chat). Talk is in Albanian *flas* (discourse, hold forth, palaver, say, speak). 'To talk' is in Catalan *parlar* and in Sicilian *parrari*. Terms of the terminology of talk are in Italian *parlare* (say, sound, speak, speaking, talking, to talk), *discorso* (address, conversation, discourse, oration, speech), and *discorrere* (converse, descant, discourse, speak). Nordic European languages show similarities in terms of their roots. Talk is in Icelandic *tala* (speak), and *spjalla* (speak). Talk is in Norwegian *tale* for speaking. Talk in Swedish language is *tala* representing the verbs chatter, say, and speak), while *tal* is articulation, conversation, and discourse. *Samtala* means to confabulate, converse, or discourse, and *samtal* is a call, colloguy, confabulation, conversation, and dialogue. Talk is in Frisian *sprekke* (speak) and *prate* (speak, talk). Talk is in Danish *tale* (speak, speech). Talk is in Dutch *spreken* (speak, speaking, speech), and *praten* (chat, chatter, speak). Talk is in Faeroese *tosa* (chat, chatter, speak), and *tala* (speak, speech). Terminology for talk is in Finnish *puhua* (say, speak, to speak), *puhe* (address, chat, oration, speech), *keskustelu* (conversation, discussion), and *juttelu* (chat). Talk is in German represented by the verbs *reden* (make a discourse, monologues, orations, sayings, speak, talk about, discourse) and *sprechen* with the meanings converse, discourse, pronounce, recite, see, speak, and talk. The related noun is *Gespräch* (call, conversation, dialogue, discourse, discussion, interlocution, interview). Talk is in modern Greek *ομιλία* (chat, colloquy, communion, converse, discourse, homily, parlance, parole, speaking, speech, talking). Related to talk is in Polish the word *mówić* (speak). Linguistic concepts of talk are in Portuguese *falar* with the meanings address, chorus, converse, *palestra* (causerie, collogue, lecture), and *conversa* (causerie, chat, conversation). Terms of talk are in Romanian *vorbi* (say, speak, utter) and Latin derived *discuta* (agitate, argue, confabulate, converse, debate upon, discuss, dispute). Talk is in Russian *говорить* with the meaning 'to speak'. Terminology of talk consists in Serbo-Croatian of *razgovor* (colloquy, conversation, interview), *predmet razgovora*, *odgovarati* (answer, correspond, match, respond), *govoriti* (say, speak, tell), and *govor* (address, discourse, oration, speaking, speech, tongue). Talk is in Bulgarian *слухове, разговор* (colloquy, conversation, dialogue, interlocution), *разговарям* (have a talk, speak), *клюки* (comment), *говоря* (converse, reflect, shoot, speak, vocalize), *одумвам* (talk about), *беседа* (conversation, discourse, disquisition, interlocution), and *приказвам* (speak). Terminology related to talk is in Czech *tlachat* and *tlachání* (palaver), *debatovat* (debate, dispute), *klábosit* (chat), *jednání* (act), *hovor* (call, colloquy, conversation), *hovořit* (call, converse, discuss), *diskuse* (debate, discussion), *mluvit* (speak), *debata* (argument, debate, discussion, disputation), *diskutovat* (argue, debate), *konverzovat* (converse), *vypovídat* (predicate, testify), *přemluvit* (persuade), and *rozprávìt* and *vykládat* (narrate). *Reè* is language, oration, speech, and tongue, *přednáška* is lection and reading, *povídání* stands for chat, narration, and talking,

povídat and *rozhovor* are nouns for conversation, dialogue, and interview, and *rozhovory* and *rozmluva* are nouns for discourse and interlocution; *vymluvi* and *konverzace* stand for conversation. Talk is in Esperanto *paroli* (speak). Talk is in French *parler*. Talk is in Hungarian *beszélgetés* (chat, colloquy, conversation, converse, talking), and *beszél* (say, speak, to deliver a speech, to make a speech, speak in an exalted strain, speak out, talk).

Since the 20th century the methods of communication have highly developed. What is the difference between communication and rhetoric in Europe in the 21st century? Rhetoric is a discipline historically traced back to Greece for the use of speech and its theory. Communication is a term used for a process of any exchange of information with braod sub-categories of meanings.[550] That means: Communication has compared to the rhetorical system a larger system not only related to speech but also applicable for other media. There is a wide variety for media in communicative practice.[551] In the 20th century the number of media for communication increased. Next to book publishing and journalism information was transferred in new ways by the invention of the telegraph, the radio, the telephone, and television made possible instantaneous communication over long distances. The tradition of the *genus epideiktikon* we still find in modern Public Relations (PR).[552] Public Relations is communication management between an organization and its public audience. Ronald Walter Greene –from a standpoint of communism- said in *Orator Communist* that for a 'materialist rhetoric' class should be approached as a process, not a product. To do otherwise is 'to approach class', or, more specifically, the 'working class', as an 'identity removed from social history and capitalist social relations'.[553] The volume of information in multi-media surroundings is virtually unlimited. European postmodernity accepts this situation of available information and knowledge and relays on the forms and assets of Enlightenment. Michel Foucault made in his essay *What is Enlightenment? (Qu'est-ce que les Lumières?)* the statement that all knowledge in form of 'opinions' is already available in contemporary culture:

> *Today when a periodical asks its readers a question, it does so in order to collect opinions on some subject about which everyone has an opinion already, there is not much likelihood of learning anything new. In the eighteenth century, editors preferred to question the public on problems that did not yet have solutions. I don't know whether or not that practice was more effective, it was unquestionably more entertaining.*[554]

In *Some Influences on Europe in the 21st century* (9 September 1998) presented at Benissa Conference organized by Alicante University the beginnings of the EU were described: "To a large extent the origin of the European Community in the second half of the century was a reaction to the wars and the current debate about enlargement of the European Union is encouraged by the wish to avoid further ideological division. Local conflicts on various scales

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[550] Bautier uses the terms 'écuter', 'reformuler' and 'transcrire'.
Cf. Bautier, Roger. De la Rhétorique à la Communication. Grenoble: Presses Univ. de Grenoble 1994. Pp. 15-32.
[551] Cf. "Communication Theories." In: Wood, Julia T. Communication Theories in Action. 3rd edition. Belmont et al.: Wadsworth Thomson Learning 2004. Pp. 105ff.
[552] Public Relations Inquiry as Rhetorical Criticism. Case Studies of Corporate Discourse and Social Influence. Ed. by William N. Elwood. Westport, Conn.: Praeger 1995. Pp. 70-75.
[553] Greene, Ronald Walter. "Orator Communist ." In: Philosophy and Rhetoric. Vol. 39. 1 (2006). Pp. 85-95. P. 85
[554] Foucault, Michael. What is Enlightenment? Foucault-Info. [2.2.2007].
<Http://foucault.info/documents/whatIsEnlightenment/foucault.whatIsEnlightenment.en>

remain, most notably in the former Yugoslavia and parts of the former Soviet Union, but also, at least until recently, closer to home in Northern Ireland and the Basque Country."[555]

In European communication the role of personal networking is less important. In European education systems these subjects stand next to new subjects for communication science. Nonverbal communication takes many forms and is in most cases presented visually. Since the early rhetoric became a system of communication the part of the *actio* was always engaged in a verbal and visual presentation in front of the audience e.g. by gestes and movement of the face.[556] These nonverbal ways of expression are also a part of the cultural tradition of a society. Aspects of intercultural communication we find today as well in the web based virtual environment as in real communication environment. So in both ways there is a multilingual and multicultural exchange. Not only in non-verbal communication, but also in verbal communication in a native language the cultural sources and influences are preserved in the individual speakers' language. Most native cultures preserved and passed on their traditions orally. Written texts only partially refer to this oral dimension. The phenomenon of a dominant and recessive native languages is not only a phenomenon of cultures dominated by Western languages, but also an inner-European phenomenon of the 21st century. Vassil Hristov Anastassov in *The Language Communication of United Europe* stated the dominance of English in Europe and the negative results for the native languages: "Today, most of the European interaction that requires a 'common language' is maintained in English. Frequently appearing opinions determine English and its growing influence as the result of the political, economical and military power of (mainly) USA. It affects negatively, as often claimed, the 'authenticity' or 'purity' of the separate national languages by penetrating alien elements with alien cultural connotation into their language systems. As for the needs of multi-lingual Europe, there are many who would argue that English is not the most appropriate means of 'Pan-European' communication."[557]

Member states of the *European Agreement on the Protection of Television Broadcasts*, (ETS No. 034) (July 1, 1961) have agreed in article 1 that broadcasting organisations constituted in the territory and under the laws of a party to this agreement or transmitting from such territory shall 'enjoy', in respect of all their television broadcasts hold in the territory of all parties to this agreement, 'the right to authorise or prohibit the communication of such broadcasts' to the 'public by means of any instrument for the transmission of signs, sounds or images'.[558] The *Directorate General Communication* of the EU works under the authority of the President and Vice President. Its mission is to 'inform the media and citizens' of the activities of the commission and to 'communicate the objectives and goals of its policies and actions', and to 'inform the commission of the evolution of opinion in the member states'. In order to accomplish its mission DG Communication co-ordinates the activities of the representations in the member states, centralises all contacts with the media, seeks to ensure a coherent 'approach to communication and information issues' within the commission. This involves contacts with Directorates-General and services within the commission that have information units responsible for sectoral information. The Directorates-Generals responsible for external

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[555] Some Influences on Europe in the 21st century. (9 September 1998) Presented at Benissa Conference organised by Alicante University. [1.7.2007].
< Http://www.futuresskills.co.uk/publications/pdf/ali1998.pdf>

[556] Cf. Connors, Robert J. "Actio: A Rhetoric of Manuscripts." In: Rhetoric Review. 2 (1983). Pp. 64-73.

[557] Anastassov, Vassil Hristov. Europe. The Language Communication of United Europe. University of Tartu. [1.7.2007].
<Http://www.ceeisaconf.ut.ee/orb.aw/class=file/action=preview/id=166430/anastasov.doc>

[558] European Agreement on the Protection of Television Broadcasts, (ETS No. 034). University of Minnesota. [2.2.2007].
<Http://www1.umn.edu/humanrts/euro/ets34.html>

relations provide information to citizens of third countries including information for the general public in applicant states.[559] The *Directive 2002/58/EC* for the European Parliament and of the Council concerning the processing of personal data and the protection of privacy in the electronic communications sector (*Directive on Privacy and Electronic Communications*) (OJ EC L 201, 31.07.2002, p. 37) stated in 2002 that member states ensure the rights and freedoms of natural persons with regard to the processing of personal data, and in particular their right to privacy, in order to ensure the free flow of personal data in the community. This directive seeks to respect the fundamental rights and observes the principles recognised in particular by the charter of fundamental rights of the *European Union.* 'Confidentiality of communications' is guaranteed in accordance with the 'international instruments relating to human rights', in particular the *European Convention for the Protection of Human Rights and Fundamental Freedoms*, and the constitutions of the member states *Directive 97/66/EC* of the European Parliament and of the Council of 15 December 1997 concerning the processing of personal data and the protection of privacy in the telecommunications sector.

Furthermore, in the *European Agreement* legal, regulatory, and technical provisions adopted by the member states concerning the protection of personal data, privacy, and the legitimate interest of legal persons, in the 'electronic communication sector', should 'be harmonised' in order to avoid 'obstacles to the internal market for electronic communication' in accordance with Article 14 of the treaty. Harmonisation should be limited to requirements necessary to guarantee that the promotion and development of 'new electronic communications services' and 'networks between member states' are not hindered. Subscribers to a 'publicly available electronic communications service' may be natural or legal persons. A definition of communication follows: 'A communication may include any naming, numbering or addressing information provided by the sender of a communication or the user of a connection to carry out the communication'. Traffic data may include any translation of this information by the network over which 'the communication is transmitted for the purpose of carrying out the transmission'. Also traffic data are defined: 'Traffic data may consist of data referring to the routing, duration, time or volume of a communication, to the protocol used, to the location of the terminal equipment of the sender or recipient, to the network on which the communication originates or terminates, to the beginning, end or duration of a connection'. They may also consist of the 'format in which the communication is conveyed by the network'. Service providers who offer publicly available 'electronic communications services' over the internet should inform users and subscribers of measures they can take to 'protect the security of their communications'. 'Confidentiality of communications' should also be ensured in the course of lawful business practice. The data relating to subscribers processed within 'electronic communications networks' to establish connections and to transmit information contain 'information on the private life of natural persons' and concern the right 'to respect for their correspondence or concern the legitimate interests of legal persons'. Article 5 on 'Confidentiality of the Communications' states that member states shall ensure the 'confidentiality of communications' and the related traffic data by means of a 'public communications network' and publicly available electronic communications services through national legislation. In particular, they shall prohibit listening, tapping, storage or other kinds of 'interception or surveillance of communications' and the related traffic data by persons other than users, without the consent of the users concerned, except when legally authorised to do so in accordance with Article 15 (1). This paragraph shall not prevent technical storage which is necessary for the conveyance of a communication without prejudice to the principle of confidentiality.[560] *Reporters Sans Frontières* conducts an annual

[559] Directorate General Communication. EU. [2.2.2007].
<Http://ec.europa.eu/dgs/communication/index_en.htm>
[560] Directive on Privacy and Electronic Communications (2002/58/EC). Datenschutz Berlin. [2.2.2007].

survey on the freedom of the press and produces scores for each country. Freedom of the Press in the *EU* is most established in 2006 in Finland, Ireland, Netherlands, Czech Republic, Estonia, Slovakia, and Latvia.[561] In the *EU* language policy is the responsibility of member states, but *EU* institutions based on the 'principle of subsidiarity' promote the teaching and dissemination of the languages of the member states with about 150 regional and minority languages spoken by up to 50 million people.

According to the definition given by the *Department for Political Communication* of *Donau-Universität Krems* in Austria 'political communication' refers to "political information, political participation and political communication as campaigning." Following these three categories, the focus of the department in teaching, research and consulting is on civic education, elections and other forms of political participation as the core element of democracy, and representation of public interests beyond party issues.[562] Among the rights protected by the *European Union* law under the *Copyright Law* of the *European Union* is the 'right of communication to the public for authors, performers, producers of phonograms and films and broadcasting organisations' (Art. 3, D. 2001/29/EC: also Art. 10 TRIPS, Art. 8 WCT and Arts. 6, 10 & 14 WPPT). In the *Declaration on Freedom of Communication on the Internet* (Strasbourg, 28.05.2003) adopted by the *Committee of Ministers* at the 840th meeting of the ministers' deputies the member states of the *Council of Europe* recalled the commitment of member states to the 'fundamental right to freedom of expression and information', as guaranteed by Article 10 of the *Convention for the Protection of Human Rights and Fundamental Freedoms*; The member states showed themselves concerned about attempts to 'limit public access to communication on the internet' for political reasons or other motives contrary to democratic principles and emphasised the necessity to state firmly that 'prior control of communications on the internet', regardless of frontiers should remain an exception stressing that 'freedom of communication' on the internet should not prejudice the human dignity, human rights, and fundamental freedoms of others, especially minors. The member states declared that they seek to abide by the principles in the 'field of communication on the internet' by not making content on the internet subject to restrictions that go further than those applied to other means of content delivery. According to principle 3 of the declaration 'public authorities' should not regardless of frontiers through general blocking or filtering measures' deny access by the public to information and other communication on the internet. This does not prevent the 'installation of filters for the protection of minors' in particular in places accessible to them such as schools or libraries. Member states should foster and encourage access for all to 'internet communication and information services' on a non-discriminatory basis at an affordable price.[563]

The *Russian Communication Association* (*RCA*) is according to its constitution a non-governmental professional organization based on the joint activity of the members in achieving its constitutional tasks and goals. The constituion states:

<Http://www.datenschutz-berlin.de/recht/eu/rv/tk_med/tkdsr_en.htm>

[561] Reporters Sans Frontières. Worldwide Press Freedom Index 2006. [2.2.2007].
<Http://www.rsf.org/article.php3?id_article=19388>

[562] "Political communication." Department for Political Communication. Donau-Universität Krems. [2.2.2007].
<Http://www.donau-uni.ac.at/en/department/politischekommunikation/index.php>

[563] Declaration on Freedom of Communication on the Internet (Strasbourg, 28.05.2003). Legi- Internet. [2.2.2007].
<Http://www.legi-internet.ro/index.php/Declaration_on_freedom_of_comm/98/0/?&L=2>

See also: Publications related to freedom of communication in Europe. ARTICLE 19 Organisation. [2.2.2007].
<Http://www.article19.org/publications/regions/europe/index.html>

2.1 Goals:

- Recognition, development and popularization of theory and practice of human communication(s) as a special field and discipline

- Concentration of efforts on the development of the communication component in the secondary and higher education curricula in Russia

- Unifying intellectual, professional, educational, material, and financial resources around the above stated goals and objectives

- Developing and disseminating worthwhile experiences and traditions in the area of communication education in the country and abroad

- Developing partnerships and collaboration with organizations that have similar goals and strategies in Russia and abroad.[564]

The objectives of the work of the *UNECE Committee on Economic Cooperation and Integration* (*CECI*) in the thematic area of intellectual property are to 'contribute to building up local innovation systems', to 'help in commercializing intellectual property' and to 'improve the investment environment in creative, innovative and high technology industries in the *UNECE* region'.[565] The *Directorate General Communication* of the *EU* has to 'inform the media and citizens of the activities of the Commission' and to 'communicate the objectives and goals of its policies and actions'. The *EU* uses the term 'communication' as a classification for written documents within the organisation distributed to other members of the organisation and entities outside the organisation. The *European Institute for Communication and Culture* (*Euricom*) defines itself as a "non-profit organisation registered under Slovene law, whose purpose is to further research and publication in the general areas of mass communication, media studies, and cultural studies. In keeping with its unique position bridging the two parts of the formerly divided Europe, Euricom is particularly concerned with the relationship of the mass media to issues of democracy and democratisation. The activities of the institute include:

- Research in the field of communication and culture
- Organisation of Communication and Culture Colloquia and educational programs in the
 field of communication and culture
- Publications
- Consultancies on problems of communications development
- Organising networks to link researchers, research users, and experts in the field of
 communication and culture".[566]

The *European Network in Universal and Global History* seeks to foster and promote research and teaching through the establishment of platforms of communication and exchange for

[564] Russian Communication Association. [1.7.2007].
<Http://russcomm.ru/eng/rca_office/ustav_eng.shtml>
[565] Intellectual Property. United Nations Economic Commission for Europe. [2.2.2007].
<Http://www.unece.org/ceci/ip.html>
[566] European Institute for Communication and Culture. [1.7.2007].
<Http://www.euricom.si/>

scholars working in the field of world and global history all over Europe. The main instruments to achieve these aims are:

- to regularly organise a European Congress on themes of World and Global History.
- to publish with its periodicals 'Comparativ' and 'history.transnational' and through other forms ongoing efforts in the research of global linkages in a historical perspective.
- to offer administrative help for bi- and multilateral cooperation in the fields of Masters and PhD programmes.[567]

The following document represents the *Objectives for the Philosophy of Communication Section* of *ECREA*.

> *The establishment of this Section is informed by the belief that the Philosophy of Communication is a particularly salient area of inquiry today, given the increased understanding of the fundamental role communication plays in almost all aspects of life, and increasingly, of science, and the social changes brought about by an increasingly globalised 'communication society'. These developments require the exploration of the relations between communication theory and traditional areas of philosophy, such as metaphysics and ontology, philosophy of language, epistemology, social and political philosophy and ethics.*
>
> *The philosophy of communication encompasses a variety of concerns including reflective, theoretical, analytical, normative and historical questions relating to communication as a phenomenon, a dialectical process, a social reality, a form of expression, a theoretical construct or last but not at least a paradox. What distinguishes Philosophy of Communication from other approaches is the foundational dimensionembodied by the Section. Philosophy of Communication is concerned with questions regarding theory formation and methodology in communication scholarship, and with fundamental questions regarding the place of communication in human existence. It is therefore a reflexive practice. The philosophy of communication tries to reclaim a place for independent theory because theory has more and more become "practice's handmaiden" (Adorno). Theory can only continue to benefit practice if it regains the distance necessary for reflection, criticism and the discovery of relevant truth, without withdrawing into an isolated sphere of its own.[568]*

With the Modern Time the medieaval preference given to the universal changed favouring now the individual. Evidence for this paradigm change lies within the literature that now additionally understands communication as an individual way of expressions between humans and simple conversation. Here the traditional meanings of communication within the rhetorical framework became less important, but were still available in scholarlt literature,

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[567] European Network in Universal and Global History. [1.7.2007].
<Http://www.eniugh.org/>
[568] Objectives for the Philosophy of Communication Section. ECREA. European Communication Resreach and Education Association. [1.7.2007].
<Http://www.philosophy-of-communication.eu/objectives.php>

education, and Christian culture. Since the 19th century the technical meaning of communication increasingly is used.

II. Synchronic Perspectives of Global Areas of Communications

2. The Perspective of Communications in Africa and the East

2.1. The Perspective of Communications in the Near and Middle East and Central Asia

The mythos of the tower of Babylon is in Christian and Jewish writing a symbol for a communication breakdown. In *Antiquities of the Jews* Flavius Josephus wrote (book I, chapter 4) about the tower of Babylon and the confusion of tongues. In *Genesis* 11 of the *Vulgate* the story is told:

> *1 erat autem terra labii unius et sermonum eorundem 2 cumque proficiscerentur de oriente invenerunt campum in terra Sennaar et habitaverunt in eo 3 dixitque alter ad proximum suum venite faciamus lateres et coquamus eos igni habueruntque lateres pro saxis et bitumen pro cemento 4 et dixerunt venite faciamus nobis civitatem et turrem cuius culmen pertingat ad caelum et celebremus nomen nostrum antequam dividamur in universas terras 5 descendit autem Dominus ut videret civitatem et turrem quam aedificabant filii Adam 6 et dixit ecce unus est populus et unum labium omnibus coeperuntque hoc facere nec desistent a cogitationibus suis donec eas opere conpleant 7 venite igitur descendamus et confundamus ibi linguam eorum ut non audiat unusquisque vocem proximi sui 8 atque ita divisit eos Dominus ex illo loco in universas terras et cessaverunt aedificare civitatem 9 et idcirco vocatum est nomen eius Babel quia ibi confusum est labium universae terrae et inde dispersit eos Dominus super faciem cunctarum regionum.*[569]

Babylonian cuneiform was adapted from Sumerian script. Ideographic or syllabic writing was used since ca. 3300 B.C.E in this area. Sumerians invented writing. Around 3000 B.C.E. Egyptian hieroglyphics were developed. In the 19th century B.C.E.[570] Sumerian is an agglutinative monosyllabic language built out of ideograms. The alphabet replaced pictographs between 1700 and 1500 B.C.E. in the Sinaitic world. Literal cultural heritage is in ancient Middle East represented by the Akkadian epos *Gilgamesh*. The epic tale *Gilgamesh* tells the story of a Sumerian king. The opening of the epos *Gilgamesh* introduces an all-knowing person, an example for mystical communication of information:

> *He who has seen everything, I will make known to the lands.*
> *I will teach about him who experienced all things,*
> *... alike,*
> *Anu granted him the totality of knowledge of all.*
> *He saw the Secret, discovered the Hidden,*
> *he brought information of (the time) before the Flood.*
> *He went on a distant journey, pushing himself to exhaustion,*
> *but then was brought to peace.*
> *He carved on a stone stela all of his toils,*
> *and built the wall of Uruk-Haven,*

[569] Hieronymus. Biblia Sacra Vulgata. University Kansas. [1.7.2007].
<Http://kuhttp.cc.ukans.edu/carrie/texts/vulgate/01>
[570] See: Cuneiform Writing. Museum Homepage. Penn State University. [2.2.2007].
<Http://www.upenn.edu/museum/Games/cuneiform.html>

the wall of the sacred Eanna Temple, the holy sanctuary.
Look at its wall which gleams like copper,
inspect its inner wall, the likes of which no one can equal!
Take hold of the threshold stone-it dates from ancient times![571]

About 1000 B.C.E. the branches of the South Semitic, Canaanite, Aramaic, and Greek languages developed from the Semitic alphabet. The earliest inscriptions from the early 4th century C.E. are found in the Arabian Peninsula including today Kuwait, Qatar, the United Arab Emirates, the Sultanate of Oman, Yemen, and the Kingdom of Saudi Arabia. The Arabic language is the language of oral and written communication in this area. Arabic dialects exist from North Africa to Iraq. The Caucasus region, Cyprus, Persia, and Turkey are parts of Asia connected to the Arabic culture. Christianity is a small religion in this area. Lebanon has traditionally been a Christian Arabic nation. Also Egypt has a Christian minority. Eastern countries are influenced by Islamic religion concerning the social, political, and juridical system.[572] Following *Ethnologue* Arabic is spoken in the Middle East, North Africa, other Muslim countries. It is also spoken in Algeria, Bahrain, Chad, Comoros, Djibouti, Egypt, Eritrea, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Palestinian West Bank and Gaza, Qatar, Somalia, Sudan, Syria, Tanzania, Tunisia, United Arab Emirates, and Yemen.[573] Arabic countries are also multi-lingual due to colonisation of Europe. Beduines, Sheikdom with tribal structures and Sultanat were the predominant form of socialisation. Literacy can be obtained by only a part of a society or for a specific purpose. Wolfgang Kraus in *Oral Tradition and Historiography in the Moroccan High Atlas Mountains* stated: "In the rural areas of the Middle East and North Africa, many local communities were until recently characterized by what Goody (1968) refers to as "restricted literacy". Written knowledge was the domain of a small number of specialists, whose role was more or less clearly defined in religious terms, and perhaps some members of political elites. But the vast majority of the population was almost or wholly non-literate and relied on oral transmission of knowledge. As far as knowledge about the past was concerned, the oral historical discourse paralleled a more highly specialized written discourse. But written historiography was not directly accessible for many people. It addressed other audiences and had other functions than the oral tradition that preserved the collective memory of local communities and projected their particular identites."[574]

A special group for communication in the Egyptian society were the scribes. An example of an advise in rhetoric practiced in pre-modern time we find in a work known as the *Maxims of the Egyptian Priest Ptah-hotep* written in 2500 B.C.E. One of our earliest known records of storytelling is the *Westcar Papyrus*, in which the sons of king Cheops entertain their father with storytelling. Sophistry spread from Greece and Rome across the Middle East.[575] A

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[571] The Epic of Gilgamesh. Translated by Maureen Gallery Kovacs. Electronic Edition by Wolf Carnahan, I998. Mesopotamian Texts Archive. [2.2.2007].
<Http://www.ancienttexts.org/library/mesopotamian/gilgamesh/tab1.htm>
[572] See also: Publications related to freedom of communication in Middle East. ARTICLE 19 Organisation. [2.2.2007].
<Http://www.article19.org/publications/regions/middle-east/index.html>
[573] Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World. Fifteenth Edition. Dallas, Tex.: SIL International. [1.7.2007].
<Http://www.ethnologue.com/show_language.asp?code=arb>
[574] Kraus, Wolfgang. Oral Tradition and Historiography in the Moroccan High Atlas Mountains. University Wien. [1.7.2007].
<Http://www.univie.ac.at/ksa/html/inh/fors/proj_files/literacy/kra.html>
[575] Haase, Fee-Alexandra. "The Rise of Criticism Between Grammar, Rhetoric and Philosophy in Ancient Alexandria. A Survey According to Ancient Sources, Roman Documents and the Suda. In: Eirene. Studia Graeca et Latina. Academy of Sciences of the Czech republic. Praha. 2005. Pp. 45-67

papyrus contains a bilingual Greek-Arabic document (P.Duk.inv. 250 R) from Egypt. Its verso has a text in Arabic (P.Duk.inv. 250 V).[576] In post-pharaonic Egypt Coptic writings used Greek characters and special characters. In fragments of the *Dead Sea Scrolls* (1Q29, 4Q376 1Q29 F.1) with a total corpus written in the three languages Hebrew, Aramaic, and Greek are considered to be partly a part of the *Bible* ´tongues of fire´ are described in a text mentioning also the speech of a prophet:

> *[...] the stone, just as the LORD commanded [...] and your Urim. And it [the cloud?] shall come forth with him, with the tongues of fire. The left-hand stone which is on its left side shall be uncovered before the whole congregation until the priest finishes speaking and after the cloud has been lifted ... And you shall keep [...] the prophet has spoken to you [...] [...] who counsels rebellion [...] [...] the LORD your God [...]*

> *[...] [... the] right-hand stone when the priest comes out [...] three tongues of fire from the right-hand stone [...] [from ...] [...] and after he goes up he shall draw near to the people[...]*

> *[...] [...the LORD] your God [...] [...Blessed is the God of Israel] [...] [...] among them all. Your name [...] [...and an] abundance of strenght, honored [and awesome...] [...]*

> *[...] these words, according to all [...] [... and then] the priests shall interpret His will , all [...] [...] the congregation [...] [... O Children of Israel, keep all of these words] [...] [... to do] all [...] the number of commandments [...] [...] their [...]*

> *[...] the anointed priest upon whose head has been poured the anointing oil ... and he shall offer a bull of the herd and a ram[...] for the Urim. and your Urim. And it [the cloud?] shall come forth with him, with tongues of fire. The left-hand stone which is upon its left side shall be uncovered before the whole congregation until the priests finishes speaking. And after the cloud has been lifted [...] And you shall keep [...] and the prophet has spoken to you.*

> *according to this entire commandment. And if the Leader of the whole nation is in the camp or if [...] his enemy and Israel with him, or if they march on a city to throw up a siege against it, or in respect to any matter which [...] to the Leader [...] the field is far [...].[577]*

The library ascribed to the sect of the Essenes is an example for the polylingual situation in the Middle East. Issam S. Mousa wrote that "both Latin and Arabic scripts evolved from the Phoenician, which represents a shared cultural heritage between the Middle East and the

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[576] (P.Duk.inv. 250 R). Duke University Special Collections Library. [2.2.2007].
<Http://scriptorium.lib.duke.edu/papyrus/records/250r.html>
Picture at:
<Http://scriptorium.lib.duke.edu/papyrus/images/150dpi/250r-at150.gif>
[577] Tongues of Fire. 1Q29, 4Q376. Dead Sea Scroll Texts. The Gnostic Society Library. [8.5.2007].
<Http://www.gnosis.org/library/tongfi.htm>.

West."[578] Hebrew belongs to the North-central branch of the Semitic family of languages.[579] The formal language of the Babylonian Empire was Aramaic becoming the vernacular language of Judaea for 700 years. Hebrew was not used as a spoken language for about 2300 years. Hebrew and Aramaic are the languages of the early *Bible* writings and are central to Judaism and Jewish culture. Terms of speech are in Hebrew מלל (talk, verbosity, words), מלול (utterance), מלע (term, word), מנאם and לישון for expression, language, lingo, and tongue, עבעע פע בעל (oral expression), עבור for saying, talk, talking, utterance, and word, ערוש (address, lecture, sermon), שפתים ניב (expression), and נאום (address, oration, ovation). Hebrew words or elements of words have become embedded in these languages. In European languages the influence of Hebraisms can be found earlier. While travelling the Sefardim (Arabic 'safer' 'travel') in the High Middle Ages have taken with them their lingua franca, a language which originated in Spain and was changed by the fact that it was written in the Hebrew alphabet, when it separated from mainstream Spanish by its association with the dominant languages in the areas of settlement and, especially in the Ottoman territories.[580] The Hebrew alphabet and writing became popular around 600 B.C.E. Communication terminology in Hebrew contains the term מסירה with the meanings conveyance, delivery, handing, pass, and transmission, תשדורת for broadcast, despatch, dispatch, and message, תקשורת and תחבורה for traffic and transport, קשר for connection, converse, knot, liaison, and relationship, and העברה for conveyance, passing, and removal. The first written evidence of Hebrew is the *Gezer Calendar*, which dates back to the 10th century B.C.E.[581] Among the Hebrew letters *alef, beit, gimmel, dalet, hei, vav, zayin, chet, tet, yud, kaf, lamed, mem, nun, samech, ayin, pei, tzadik, kuf, reish, shin,* and *tav* the letter *pei* stands for communication in Kabbalah and Chassidut. *The Inner Dimension: A Gateway to the Wisdom of Kabbalah and Chassidut* stated: "The mouth, the letter pei, follows the eye, the letter ayin. The five kindnesses and five mights of the right and left eyes discussed in the letter ayin are in fact the dual manifestations of the sefirah of da'at, knowledge, as taught in Kabbalah. Da'at is the power of union and communication. Providence is the power of da'at as revealed by the eyes. The power of da'at as revealed by the mouth - speech - is the more explicit form of contact and communication between individuals. Just as in the verse: 'and Adam knew his wife Eve', 'knew', the power of da'at, refers to the physical union of man and wife, so is 'speech' idiomatically used by our Sages to refer to such union. So are we taught in the Zohar: "[the power of] da'at is concealed in the mouth.' Da'at as the 'power of union and communication' is defined as follows: "Da'at, contact, at the level of the eyes, is the secret of the written Torah. In reading the written Torah in the synagogue service the reader must see every letter of the Torah scroll. Sometimes a 'silver finger' is used to point, direct one's sight, to every word. Contact at the level of the mouth is the secret of the Oral Torah."[582]

[578] Mousa, Issam S. The Arabs in the First Communication Revolution: The Development of the Arabic Script Creator. Canadian Journal of Communication. [1.7.2007].
<Http://www.cjc-online.ca/oai/?verb=GetRecord&identifier=oai%3Aojs.www.cjc-online.ca%3Aarticle%2F674&metadataPrefix=oai_dc>
[579] Bar-Lev, Zev. "Hebrew Key-Letters." In: Shofar: An Interdisciplinary Journal of Jewish Studies." Vol. 21. 4 (2003). Pp. 85-114
Rabin, Chaim. A Short History of the Hebrew Language. Adath-Shalom. [2.2.2007].
<Http://www.adath-shalom.ca/rabin_he.htm>
[580] Zucker, George K. Ladino, Judezmo, Spanyolit, El Kasteyano Muestro. Shofar: An Interdisciplinary Journal of Jewish Studies. Vol. 19. 4 (2001). Pp. 4-14
[581] Jewish Terminology. University Hamburg. [2.2.2007].
<Http//www.rrz.uni-hamburg.de/rz3a035/jew_term.html>
[582] Letter Pei. The Inner Dimension: A Gateway to the Wisdom of Kabbalah and Chassidut. [1.7.2007].
<Http://www.inner.org/hebleter/pei.htm>

The *Bible* is written in Hebrew.[583] The texts of the first five books of the *Bible* (*Pentateuch*) were written down in 500 B.C.E. Some of them date back to as early as the 9th century B.C.E. The five books of Moses (*Torah*) are a part of Jewish oral tradition. There are thirteen basic rules of logic and style that govern the interpretation of the written Jewish law.[584] These rules of *Rabbi Yishmael* are listed in the *Introduction to Sifra* and provide the basic tools for understanding the *Talmud*.[585] Hebrew literature represents Solomon's *The Song of Songs* in the *Bible*. Modern Hebrew, Aramaic, and Arabic share many linguistic features. Hebrew is currently spoken by a community in the State of Israel.[586] Israel has no written constitution with any rights of speech and freedom of expression.

The Jewish law was exposed by the *soferim* (scribes). In Palestina and Babylonia schools produced *Talmuds*, known as the *Talmud Yerushalmi* and *Talmud Babli*.[587] Study and mastery of the *Talmud* marked one as a *rabbi*, a master. The oral law was used by the Jews.
When Israel was created as a homeland for Jewish people, Hebrew became the national language of Israel. David Tene mentioned *Israeli Hebrew* as 'the most extraordinary example of a linguistic revival': "For hundreds of years before its revival, it was almost exclusively used for writing and reading: in synagogue, in school, in some kinds of belles lettres, sometimes in official Jewish documents and in commercial correspondence. Today Hebrew is a normal living language, spoken as well as written. The Hebrew-speaking community embraces all groups in society and all the social roles enacted in communication, such as: originators – philosophers, scientists, political leaders; purveyors of information – journalists, radio and television announcers, teachers; censors – lawyers, rabbis; receivers – the listening and reading public, etc. It is the common language of work, home, school and the street."[588] In *Soviet Language Policy in Central Asia* Dickens described the diverse linguistic backgroud in this area with predominance of Turkic languages: "The majority of the native peoples are primarily of Turkic ancestry, the four largest groups being the Kazakhs, the Kirghiz, the Turkmen, and the Uzbeks. There is also a significant Iranian element in the cultural makeup of the region, represented primarily by the Tajiks, whose language is closely related to Persian. Because of the area's situation on the famous Silk Road and the fact that the armies of nearly every great Asian empire (including the Persians, Greeks, Arabs, Turks, Mongols, and Russians) have marched through the region at one time or other, there has been considerable mixing of ethnic groups over the centuries. As a result, in addition to the major groups mentioned above, one can also find Arabs, Jews, Gypsies, Persians, Tatars, Koreans,

[583] Cf. Snyman, Andries H. "On Studying the Figures (schemata) in the New Testament." In: Biblica. 69. 1 (1988). Pp. 93-107.
Yaakov, Mashiah. The Terminology of Hebrew Prosody and Rhetoric with Special Reference to Arabic Origins. Ann Arbor, Mi: University Microfiches 1975. Pp. 93-101.
[584] 'Judaism. Compiled by Rabbi Mordechai Becher and Rabbi Moshe Newman. Ohr Somayach International. [2.2.2007].
<Http://ohr.edu/judaism/survey/survey4.htm>
[585] 'Judaism2. Compiled by Rabbi Mordechai Becher and Rabbi Moshe Newman. Ohr Somayach International. [2.2.2007].
<Http://ohr.edu/judaism/survey/survey4.htm>
[586] Writings and Speech in Israelite and ancient Near Eastern Prophecy. Ed. by Ehud Ben Zvi. Atlanta, Ga.: Society of Biblical Literature 2000. Pp. 23-29
[587] A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature. Compiled by Marcus Jastrow. Case Western Reserve University. [2.2.2007].
<Http://library.case.edu/ksl/ecoll/books/jasdic00/jasdic00a.pdf.>
Safran, William. "The Jewish Diaspora in a Comparative and Theoretical Perspective". Israel Studies. Volume 10. Number 1. Spring 2005. Pp. 36-60
[588] David Tene. "Israeli Hebrew". In: Ariel. Vol. 25 (1969), pp. 48-63. Reprinted by David Steinberg with permission of copyright holders. Adath-Shalom. [1.7.2007].
<Http://www.adath-shalom.ca/israeli_hebrew_tene.htm>

Azerbaijanis, Armenians, Germans, Ukrainians, Belorussians, and (of course) Russians in the area."[589]

English rhetoric is in modern Arabic الخطابات. The secular components of the Arab-Islamic world view evolved for the first time in pre-Islamic time, when Arabs had developed primitive social systems with unwritten codes of tribal law and morality that centred on the concept of dignity (*karama*), honour (*sharaf*), genealogy (*nasab*), paternalism (*abawiyya*), and eloquence (*fasaha*).[590] This orally-centred communication used a direct transmission of knowledge from one person to the other.[591] The *khatib* (orator) is usually the Imam (prayer leader). According to Paul L. Hover oral transmission of mysteries leads to procedures in establishing research in the authenticity done in scholarly works, which resulted in high standards of manuscript production.[592] Communication in Arabic is إتّصال . In Arabic مواصل is communication. شافه is to communicate verbally. خبر is to notify and communicate. بلغ is to communicate and convey. فضائ is communication as announcement. مراسل is correspondence as communication. تصال is contact as communication. نتقال is transfer as communication. موافا is arrival as communication. مذياع is a transmitter. رسال is letter, communication, dissertation. إتّصال is reciprocal communication.[593] A piece of information given is in Arabic بَلاغ مَعْلومَه،.. In Arabic we see the development of the use of one single language across centuries and countries. The terms used to describe the steps of the development of the language are:

> Classical Arabic
> Standard Arabic
> Modern Arabic

21st century-Arabic with over 200 million speakers spread over 20 countries stretching from Morocco to Irak. Arabic replaced the Persian language in Iraq, the Greek and Syriac languages in Syria, the Coptic language in Egypt and the Berber language in North Africa. Berber are the descendants of the pre-Arab inhabitants of North Africa living in tribes across Morocco, Algeria, Tunisia, Libya, and Egypt in the mountain and desert regions.[594]

The ancient Numidians who part of the Roman Empire were Berbers. The term Berber is derived from the Roman term for barbarians. Almost all Berbers are Muslims. Berber languages are in use in North Africa. The tribe of the Berbers live in the North of Africa. The Tuareg tribes speak two Berber dialects.[595] For the Arab culture language serves as a social tool used for the organisation of the society. Islam is the dominant religion. Cultural narrative

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[589] Dickens, Mark. Soviet Language Policy in Central Asia. Oxus Communications. [1.7.2007].
<Http://www.oxuscom.com/lang-policy.htm>
[590] Ayish, Muhammad I. Communication Research in the Arab World. A new Perspective. [2.2.2007].
<Http://www.javnost-thepublic.org/media/datoteke/1998-1-ayish.pdf>
[591] Ayish, Muhammad I. Communication Research in the Arab World. A new Perspective. [2.2.2007].
<Http://www.javnost-thepublic.org/media/datoteke/1998-1-ayish.pdf>
[592] Zaharna, R.S. Bridging Cultural Differences. American Public Relations Practices & Arab Communication Patterns. American University. [2.2.2007].
<Http://nw08.american.edu/~zaharna/arab-comm.htm>
[593] Indexed Arabic Newspapers Archive Resource. New Mexico State University. [2.2.2007].
<Http://crl.nmsu.edu/~ahmed/test/news/index1.html>
[594] African Language Resources. Syracuse University. [2.2.2007].
<Http://web.syr.edu/~mdlattim/e_dox/africa/lang_African.html>
[595] Maddy-Weitzman, Bruce. "The Berber Question in Algeria. Nationalism in the Making?" In: Minorities and the State in the Arab World. Ed. by Ofra Bengio and Gabriel Ben-Dor. Ciaonet. [2.2.2007].
<Http://www.ciaonet.org/book/bengio/bengio02.html>

patterns are transferred in oral traditions.[596] In the pre-Islamic Jahiliyyah period poetry was transmitted and preserved orally. In cultures of the Middle East rhetoric is part of religious thought and practices. The spreading of Islam itself is connected to oral traditions. In recitation the *Quran*'s emphasized is formality. A tradition of music existed in the Arabic area in the pre-Islamic period. Classical Arab music itself was a fusion of pre-Islamitic Arab music with Persian and Turkish elements. The call to prayer (*adhan*) is recited by a Muezzin five times a day from the minaret of a mosque. Although not being considered as music by the muslims, the prayer provides a basic structure and style for Arabian music.

Muhammad founded Islam in the area of the two cities of Mecca and Medina. The Islamic calendar begins in 622 C.E., the year of the *hegira* (Muhammad's departure from Mecca). After Muhammad's death June 8, 632 Abu Bakr was accepted as head of the Islamic state. The next three caliphs were all relatives of the prophet. Oral poetry flourished during the *Jahiliyya* among Arabs. The so-called ´hanged poems´ were seven poems preserved in the Kaaba in Mecca as documents of pre-Islamic poetry. Formulaic expression is an essential component of verbal art among the Arabs. It is not uncommon for Muslims to learn the entire holy scripture by heart. One of the oral forms in the Arabic language is the proverb. *Amthila* are proverbs. The Arabic proverb *al-amthal nour al-kalam* means 'Proverbs are the light of speech.' Arabic grammarians had developed a systematic method for analyzing the style and the structure of classical Arabic. Arabic eloquence (*balaghah*) is a kind of rhetoric serving the Arabic sciences.[597] According to the *Encyclopaedia of Islam* the noun *balaghah* is a word derived from *baiigh*, 'effective', 'eloquent' and from *balaghah* (´to attain something´, ´eloquence').[598] One aim among Arabs was to prevent the changes that were considered as corruption of the Arabic language, which began to creep into the language. The orator (*khatib*) originated from the Arabian culture. Arabic *balaghah* was the result of the conditions and circumstances that were prevalent in the Arabic context after Islamisation. The Arabic language reflect the variations discussed in the cultural divide. The rhythm in Arabic produces the effect Arabs call 'lawful magic' (*sihr halal*).[599] The system of Islam is distinct from any other system and unique in both its source and transmission of contents. All the laws of the *Quran* of the prophet and the *Sunnah* were considered free from weaknesses and limitations of any man-made ideas. The *Quran* is considered a *mujizaa* (miracle) based on eloquence (*balagha*). Related to Arab are specific linguistic disciplines. *Ilm al-maani* is the knowledge of semantics. *Ilm al-bayan* is the knowledge of figures of speech. Style is also expressed in the writing system of Arabic. Arabic calligraphy has several styles-*Kufic*, *Thuluth*, and *Naksh* style. Islam's monotheism does not allow the representation of human or animal forms. The calligrapher found artistic expression in stylized flowing patterns.[600]

Al-Jahiz (d. 868) wrote the two books *Al-Bayan wa Al-Tabyin* and *Al-Hayawan*in that he outlined in his formal theory of Arabic *balaghah*.[601] Al-Jahiz's examples included also non-

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[596] Cf. Die heutige Bedeutung oraler Traditionen. Ihre Archivierung, Publikation und Index-Erschliessung. Ed. by Walther Heissig. Opladen: Westdeutscher Verlag 1998. Pp. 70-78.
[597] Cf. Hamod, H. "Arab and Moslem Rhetorical Theory and Practice." In: Central States Speech Journal. 14 (1963). Pp. 97-104.
[598] Cf. for Arabic rhetoric:
Connor, Ulla. Contrastic Rhetoric. Cross-cultural Aspects of Second-Language Writing. Cambridge: University Press 1996. Pp. 34-26.
[599] See also for the rhythm producing 'lawful magic' (sihr halal).
Zaharna, R. S. Rhetorical Ethnocentrism. Understanding the Rhetorical Landscape of Arab-American Relations. American University. [1.7.2007].
<Http://nw08.american.edu/~zaharna/rhetoric.htm>
[600] Calligraphy. Islamic Arts and Architecture Organization. [2.2.2007].
<Http://www.islamicart.com/main/calligraphy/index.html>
[601] Al-Jahiz Criticism and Essays. eNotes. [22.12.2007].

Quranic text. The first significant Arabic literature was produced during the early medieval age from the 4th to the 7th century. Al-Jahiz (d. 868) was influential for the establishment of belles-lettres compendia called *adab* as a dominant literary feature. Al-Jahiz was an Afro-Arab scholar and an Arabic prose writer, historian, and author of works of literature establishing many rules of Arabic prose rhetoric. The essays of Al-Jahiz form a part of the large category of *adab* in the sense of polite literature or *belles-lettres*. In the second half of the 10th century a new literary genre appeared known as *maqamat* (assemblies).[602]

Mannerism in Arabic has usually been connected with the appearance of an ornate rhetorical style called *badi*, which became characteristic for poetry and prose from the 9th century C.E. onwards. Al-Mubarrad (d. 898) wrote a grammatical treatise, which contained references to rhetorical devices and figures discussed in a separate chapter in his book *Al-Kamil* related to language and literature. Al-Rummani (d. 996) wrote his book *Al-Nukat fi Ijaz Al-Quran* in eight sections; one of the topics was *balaghah*, which he divided –like Greeks and Romans– into three levels. *High balaghah* was the *balaghah* of the *Quran* and the second and the third levels were those of eloquent people in varying social degrees. Al-Rummani in *Al-Nukat fi Ijaz al-Quran* listed seven components of *ijaz* writing on rhetoric and esthetical effectiveness.[603] Al-Rummani listed ten elements of *balagha*, gave examples, and affirmed that the *Quran* is the highest kind of *balagha*. Al-Khattabi (998), a Sunni author, in his *Bayan al-Quran* presented a detailed analysis of the verses of the *Quran* and wrote that the powerful effects of the *Quran* results from the totality of its rhetoric.[604] Mutazzalites believed that the prophet's contemporaries were rendered incapable of imitating the *Quran* in content and style. The Arabic word for this incapacitation is *ijaz*. Later on *ijaz* became associated with unsurpassable and sublime style of the *Quran* as value of its inimitability.[605]

Qadi Abdul Jabbar (d. 1024/419) in his book *Al-Mughni fi Abwab Al-Tawhïd wa Al-Adl* discussed the uniqueness of the *Quran* giving the Mutazilah view of the issue of inimitability of the *Quran*.[606] Al-Jurjani (d. 1078) founded a basic word of Arabic *balaghah* in his two books *Asrar Al-Balaghah* and *Dalail Al-Iijaz*. Al-Jurjani established a new trend in rhetorical thought arguing that the beauty of a style is neither in the form nor in the meaning in isolation, but in the construction.[607] According to Herbjørn Jenssen modern studies of classical art/science of Arabic rhetoric (*ilm al-balaghah*) has mainly focused on only one of the three disciplines that make up this field, namely the science of metaphors (*ilm al-bayan*). For the Arab theoreticians it was the science of meanings, the *ilm al-maani*, that was the most

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<Http://www.enotes.com/classical-medieval-criticism/al-jahiz>

[602] Arab Civilisation. Introduction to the Arab World. Al-Hewar Organisation. [2.2.2007].
< Http://www.alhewar.org/ArabCivilization.htm >

[603] Milind Saraph. Tahaddi (The Quranic Challenge) and Ijaz (Inimitability). Answering Islam. [2.2.2007].
<Http://answering-islam.org/Quran/Miracle/mirac2.html>

[604] Cf. Saraph, Milind. Tahaddi (The Quranic Challenge) and Ijaz (Inimitability). Answering Islam. [2.2.2007].
<Http://answering-islam.org/Quran/Miracle/mirac2.html>

[605] Tahaddi (The Quranic Challenge) and Ijaz (Inimitability). Answering Islam. [12.12.2007].
<Http://www.answering-islam.org/Quran/Miracle/mirac2.html>

[606] Cf. Saraph, Milind. Tahaddi (The Quranic Challenge) and Ijaz (Inimitability). Answering Islam. [2.2.2007].
<Http://answering-islam.org/Quran/Miracle/mirac2.html>

[607] Grunebaum, Gustave von. „Arabic Literary Criticism in the 10th Century A. D." In: Journal of the American Oriental Society. Vol. 61. 1 (1941). Pp. 51-57.
Al-Shafi, Abdul Gabbar. Arabic Balaghah And Greek Rhetoric. Young Muslim Organisation United Kingdom. [2.2.2007].
<Http://www.ymouk.com/0501/articles/archive/plain/ArabicBalaghahAndGreekRhetoric.htm>

important part of *balaghah*.[608] *Ilm al-bayan*, i.e. knowledge of figures of speech, like similies and metaphors for expressions or shades of meaning or similies and metaphors, is considered a feature of the standard educated. *Ilm al-badi*, knowledge of rhetoric, is considered the knowledge that reveals the beauty of language. The differences between *ilm al-badi* and *ilm al-bayan* are explained as follows:

> *The concern of 'ilm al-badee' however, are the manners in which speech is made more beautiful and ornamented (tahseen), and the 'fine points of expression' (mahaasin al-kalaam). Such ornamentation can take a number of forms, some examples of which are: rhymed prose (saj') which enables prose to be divided into sections, or paranomasia (jinaas), which establishes similarities among the words used, or antithesis (tibaaq), or allusion to the intended meaning (tawriyah), or the use of opposites (muqaabalah) to highlight the intended meaning, and so on.*[609]

One branch of knowledge is the *ilm al-balagha* (knowledge of oratory), which is considered a very important subject a commentator should master. Theological rhetoric, the science of words, (*ilm al-kalaam*) is related to word plays and semantic changes. *Iltifat* is a feature of Arabic literary and Quranic style. Lexically *iltifat* means 'to turn/turn one's face to'.[610] *Iltifat* has been called by rhetoricians *shajaat al-carabiyya* showing in their opinion the daring nature of the Arabic language.[611] The word *iltifat* is used for turning aside in speech to talk about something before continuing with the original subject. The word *iltifat* was given a technical meaning as early as the time of Asmaii. By the time of Ibn Al-Mutazz (909) we find that the term *iltifat* refers more to narration or from narration to address. Types of *iltifat* and related features exist.[612] Arabic rhetoric refers to a phenomenon called *iltifat* ('conversion' or 'turning one's face to'). The change of speech from one mode to another, for the sake of freshness and variety for the listener and in order to renew his interest and to keep his mind from boredom was a part of the rhetorical culture. The main idea in terms of the history of rhetoric in Islam is that Muhammad was a speaker and prophet, but not an author. His wife Fatima wrote down the speeches Muhammad held.[613]

Due to its geographic origin the Arabic language had contacts with Greek, Persian, Copt, Roman, Indian, and Chinese culture. The Arabs translated and preserved not only the

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[608] Cf. Jenssen, Herbjørn. The Subtleties and Secrets of the Arabic Language. Preliminary Investigations into al-Qazwini's Talkhis al-Miftah. Bergen: Centre for Middle Eastern and Islamic Studies (Bergen Studies on the Middle East and Africa 2). Bergen: Center for Middle Eastern and Islamic Studies 1998. Pp. 46ff.

[609] Anonymus. Difference Between 'Ilm al-Badee' and 'Ilm al-Bayan. At-Talib. Resources for the Seeker of Knowledge. 6th of February 2007. [2.2.2007]. <Http://attalib.blogspot.com/search/label/Arabic>

[610] Haleem, Abdel. "Grammatical Shift For The Rhetorical Purposes: Iltifāt And Related Features In The Qur'ān". In: Bulletin of the School of Oriental and African Studies. 1992. Volume LV. Part 3. Islamic Awareness. [2.2.2007]. <Http://www.islamic-awareness.org/Quran/Text/Grammar/iltifaat.html>

[611] Neusner, Jacob. Oral Tradition in Judaism: The Case of the Mishnah. New York: Scholars Press 1987. Pp. 65-72.
Zwettler, Michael. The Oral Tradition of Classical Arabic Poetry. Its Character and Implications. Columbus: Ohio State University Press 1978. Pp. 46-51.

[612] Haleem, Abdel. Grammatical Shift for the Rhetorical Purposes: Iltifat and Related Features in the Quran. Bulletin of the School of Oriental and African Studies. Vol. LV. Part 3.1992. Islamic Awareness. [22.4.2007]. <Http://www.islamic-awareness.org/Quran/Text/Grammar/iltifaat.html>

[613] Cf. Kennedy, George Alexander. "Literacy and Rhetoric in the Ancient Near East." In: Kennedy, George Alexander. Comparative Rhetoric. A Historical and Cross-cultural Introduction. Oxford: University Press 1998. Pp. 115-140.

teachings of the Greeks, but those of the Indians and the Persians. During the 9th and 10th centuries a translation movement centered in Baghdad. One of the earliest and most important of theoretical treatises is the *Catalogue of the Sciences* written by Al-Farabi (ca. 870-950). In this work Al-Farabi categorized Aristotle's logical texts according to a scheme Arab scholars had taken from late Greek commentators. To these logical texts known as the *Organon* Al-Farabi added Aristotle's *Rhetoric* and *Poetics* as the core sciences.[614] The theory of poetry as a form of praise and blame was borrod from rhetoric, where epideictic speeches of praise or blame is one of the three genres of oratory. The formal pursuit of knowledge had existed in several forms since the time of the Greeks. Muslim scholars also preserved the heritage of Greek science and philosophy adding commentaries and glosses. Al-Busairi's *Qasidat al-Burda* (Chapter Eight) describes the *jihad* comparing it with calligraphic writing:

Concerning the Jihad of Rasuluallah

The hearts of his enemies were struck with terror at the news of his advent.
Just as a heedless goat that has strayed the heard becomes scared to a sudden alarm.
He never ceased to encounter them at every battle.
Until, by the effects of lances they were like meat on a chopping block.
They loved fleeing that they would envy.
The corpses which were carried away by vultures and eagles.
Nights would pass without them knowing number.
As long as it was not nights of the sacred months (Ashur-e-Horum).
It is as though the religion of Islam was a guest that visited their house.
With every brave warrior, greedy for the flesh of the enemy.

He used to lead an ocean of an army on galloping horses.
They would strike (the enemy) with a massive wave of brave warriors.
Of every volunteer, having hope of reward from Allah.
Fighting to exterminate the roots of kufr and to destroy it.
Until the religion of Islam became of them.
Reunited after her estrangement, with her family.

Always taken care of by an affectionate father
And a loving husband, so she did not suffer from orphanhood nor widowhood.
They were mountains, so ask about them from him who fought them.
What was his experience with them in each contest (battle).
Ask (them about the condition of) Hunain, Badr, Uhad.
The verdict death for them was more severe than an epidemic.
(They made their) white (shinning) swords red (with blood) after they were plunged.
Into every black lock of (hair) of their enemies.
And they write (with arrows) in calligraphic writing (on those of the bodies), which was left out.
By their pens (lances). Like undotted letters,

[614] Eastwood, Bruce. "Al-Farabi on Extramission, Intromission, and the Use of Platonic Visual Theory". Isis. Vol. 70. No. 3 (Sep., 1979). Pp. 423-425. [2.2.2007].
<Http://links.jstor.org/sici?sici=0021-1753(197909)70%3A3%3C423%3AAOEIAT%3E2.0.CO%3B2-U>

Completely clad with weapons they had characteristic marks to distinguish them.
Like arose is distinguished by (characteristic) marks from a thorn tree.

The winds of help (from Allah) would guide you to their fragrance.[615]

The Arab scholars also undertook efforts to collect oral history and recorded compositions that had survived in the memories of reciting persons. Abu Ali Sina (Avicenna) developed the medicine and philosophy of ancient Greece. Avicenna wrote numerous works. In Europe they were translated into Latin. After Latin versions of Averroes' commentaries on Aristotle started to circulate among scholars, the works of the Greek philosopher were rediscovered. The first Christian crusade began in 1095 after the Byzantines asked Pope Urban II for military aid. The commentary by Averroes was translated into Latin in 1256 by Hermannus Alemannus and had a wide circulation. Hermannus Alemannus wrote also the *Didascalia in Rhetoricam Aristotelis ex Glossa Alfarabii*. Books were translated from Arabic into Latin. The idea that poetry is a branch of logic was developed in scholastic philosophy in the wake of Aristotelian studies at the universities of Paris and Oxford. In the classification of the sciences proposed by Thomas Aquinas (ca. 1224-1274, see also chapt. Middle Ages), poetry was considered an 'inventive logic'. In translating the *Ars Rhetorica* of Aristotle into Arabic the terminology of rhetoric was introduced into Arab. *Maqamat lil-Hariri* is in Latin *Haririi Eloquentiae Arabicae Principis Tres* written by Hariri (1054-1122). The work of Averroes together with earlier Arab scholarship on Aristotelian science had influence on theories of poetry in the Latin West. Ibn Rushd (Abu'l-Walid Ibn Rushd, Averroes) (1126-1198) was the authority of the Maliki School of Law in Cordoba regarding laws.[616] Averroes' *Three Short Commentaries on Aristotle's Topics, Rhetoric and Poetics* were written in Arabic exemplifying how Averroes integrated Islamic traditions and Greek thought. Like Aristotle in his *Poetics* Averroes makes the classification between *khataba* (oratory), *safsata* (sophistry), and *ibara* (rhetoric).[617] *Talkhis* means commentary, a genre Averroes used for his own studies of Aristotle. Thus *Talkis Kitab al-Jadal* is a commentary on Aristotle's *Topics*. Averroes produced commentaries on Aristotle's major works that were translated into Latin during the 13th century. His commentary on the *Poetics* was an attempt to unite the principles of Aristotle's literary criticism with the literary practice of Arab culture. The medieval tradition of prescriptive poetics was a product of a historical synthesis of classical poetics, rhetoric, and teaching on style.

Amr Ibn Bakr Al-Basri Al-Jahidh in Baghdad worked at the court of the *chalifeh*. His work included zoology, Arabic grammar, poetry, rhetoric, and lexicography. The *Nahj Al-Balaghah* is a collection of sermons, invocations (*dua*), advices, epistles, and aphorisms of Amir al-Muminin, Imam Ali Ibn Abi Talib compiled by Al-Sayyid Al-Sharif Al-Radi.[618] The *Nahj Al-Balagha* dates back to about one thousand years ago when Radi compiled these letters and sermons at the end of the 3rd and the outset of the 5th century after the Hejra. Ali named his

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[615] Arabic Poetry. Adab. [2.2.2007].
<Http://www.adab.com/en/modules.php?name=Sh3er&doWhat=shqas&qid=322>
[616] A Return to Enlightenment. Muqtedar Khan's Column on Islamic Affairs. Ijtihad. [2.2.2007].
<Http://www.ijtihad.org/ibnrushd.htm>
[617] Haddad, G.F. Ibn Rushud (Averroes). Sunnah Organisation. [2.2.2007].
<Http://www.sunnah.org/history/Scholars/Ibn_Rushd.htm>
[618] What is Nahjul Balagha? Baabeilm Islamic Institute. [2.2.2007].
<http://www.baabeilm.org/nbalagha_main.asp>

anthology *Nahj Al-Balaghah* (*Path of Eloquence*). *Nahj Al-Saadah fi Mustadrak Nahj Al-Balaghah* by Muhammad Baqir al-Mahmudi was written by a Shiah scholar of Iraq.[619]

Under the Abbasid caliphs (750-1258 C.E.) Islamic civilization integrated Arabic, Byzantine, Persian, and Indian cultural traditions. In the *Quran* one can find a strong emphasis on the value of knowledge in the Islamic faith. In the Arabian language we find typical rhetorical elements. Repetition in Arabic is a positive feature. It is not uncommon to find a string of descriptive phrases or words all referring to one phenomenon. Rhetoric was designed to teach a practical skill in Islamic countries speaking Arabic. Mosque schools included *hadith*, jurisprudence (*fiqh*), philology, poetry, and rhetoric. Those who study the *Quran* and the traditions (*hadith*) are known in Arab countries and Turkey as the *ulama* or ´learned´, and in India as *maulawis*. In the 10th century in Baghdad was an estimated number of 3000 mosques. In the *madrasa* law (*fiqh*), the *Quran* and its pronunciation (*tajwid*) and style of reciting (*qiraa*), Arabic grammar and rhetoric (*sarf, nahw, balagha*), law (*fiqh*) and its principles *tafsir, kalam,* and *hadith*, as well as *logic, arithmetics, astronomy, adab* (literature), and *hikma* (philosophy and metaphysics) were taught.[620]

Ibn Al-Athir (d. 1237) wrote his book *Al-Mathal Al-Sair fi Adab Al-Katib wa Al-Shair* with attention provided for the systematisation of figurations like *istiarah*, *kinaayah*, and *tashbih*.Most of the examples in this book were taken from the *Quran* and *hadith*. Al-Alawi in early 1300s wrote his book *Al-Tiraz fi Asrar Al-Balaghah wa Ulum Haqaiq Al-Itaaz* where he introduced an approach that gave attention to both form and meaning. During this time also Ibn Al-Qayyim Al-Jawziyyah (d. 1350) wrote his book *Kitab Al-Fawaid Al-Mushawwiq ila Ulum al-Quran wa Ulum Al-Bayan* where we find definitions of *balaghah* and *fasahah* and we find discussions of rhetorical devices (*bayan*) like figurations. Prior to the appearance of the idea of the *licentia docendi* in the medieval Christian university, it had already developed in Islam with the same designation expressed in Arabic as *ijazat at-tadris*.[621] When Arab influence spread to Spain and Sicily, Europeans became aware of Arab culture and academies spread across the Near East and the Mediterranean. Cordoba and Toledo in Spain were important centres of Arab learning.[622] Similar to textual criticism Arab schools invented methods to proof the quality of the tradition of the *Quran*. Fabricated *hadith* can be recognized by external evidence related to a discrepancy found in the dates or times of a particular incident. *Sunan Abu-Dawud* is a collection of sayings and deeds of Muhammad also known as the *sunnah*. The reports of the prophet's sayings and deeds are called a *hadith*. Components of *hadith* are used for text criticism. Following Hexham's *Concise Dictionary of Religion* (1993) a *hadith* is a "tradition, communication, narrative, which in Islam has the particular meaning of a record of actions or sayings of the prophet and his companions. The whole body of the sacred tradition of the Muhammadans is called "the adth."[623] A *hadith* is

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[619] Anonymus. Misconceptions about Nahj al Balaghah. Al-Shia. [2.2.2007].
<Http://www.al-shia.com/html/eng/books/nahjulbalaga/misconceptions.htm>

[620] Bruinessen, Martin van. "Pesantren and Kitab Kuning. Maintenance and Continuation of a Tradition of Religious Learning". In: Wolfgang Marschall (ed.). Texts From the Islands. Oral and Written Traditions of Indonesia and the Malay World. Ethnologica Bernica, 4. Berne: University of Berne, 1994. Pp. 121-145.
<Http://www.let.uu.nl/~Martin.vanBruinessen/personal/publications/pesantren_and_kitab_kuning.htm>

[621] Makdisi, George. "Scholasticism and Humanism in Classical Islam and the Christian West". In: Journal of the American Oriental Society. Vol. 109. No. 2 (Apr. - Jun., 1989). Pp. 175-182

[622] Prince, C. 'The Historical Context of Arabic Translation, Learning, and The Libraries of Medieval Andalusia'. In: Library History. Vol. 18. July 2002. Pp. 73-87. [2.2.2007].
<Http://www.everything2.com/index.pl?node_id=1043514>

[623] Hexham, Irving. Concise Dictionary of Religion, 1993. The Modern English Collection at the University of Virginia Electronic Text Center. UVa Electronic Text Center. [1.7.2007].

composed of three parts: *Matn* (text), *isnad* (chain of reporters), and *taraf*, which is the part or the beginning sentence of the text, which refers to the sayings, actions or characteristics of the prophet or his concurrence with others action. The authenticity of the *hadith* depends on the reporters and the linkage among them. A number of classifications of *hadith* have been made.[624] Four main categories of *hadith* can be identified:

Qudsi	'Divine'. This is a revelation from Allah, relayed with the words of the Prophet
Marfu	'Elevated'. This is a narration from the Prophet, e.g. I heard the Prophet saying.
Mauquf	'Stopped'. This is a narration from a companion only, e.g., we were commanded to ...
Maqtu	'Severed'. This is a narration from a successor.

Six other categories can be identified.

Musnad	'Supported'. This is a *hadith* which is reported by a traditionalist, based on what he Learned from his teacher at a time of life suitable for learning, similarly - in turn – for each teacher until the isnad reaches a well known companionwho in turn, reports from the Prophet.
Mutassil	'Continuous'. This is a *hadith* with an uninterrupted isnad which goes back only to a companion or successor.
Mursal	'Hurried'. This is if the link between the successor and the Prophet is missing, e.g. when a successor says "The Prophet said...".
Munqati	'Broken'. This is a *hadith* whose link anywhere before the successor.
Mu'adal	'Perplexing'. This is a *hadith* whose reporter omits two or more consecutive reporters in the *isnad*.
Mu'allaq	'Hanging'. This is a *hadith* whose reporter omits the whole isnad and quotes the Prophet directly.

According to the reliability and memory of the reporters this provides the final verdict on a *hadith* four categories can be identified:

Sahih	'Sound'.
Hasan	'Good'. This is a *hadith*, where its source is known and its reporters are unambiguous.
Daif	'Weak'. This is a *hadith*, which fails to reach the status of *hasan*. Usually, the weakness is one of discontinuity in the *isnad*in which case the hadith could be according to the nature of the discontinuity like *munqati* (broken), *muallaq* (hanging), *mudal* (perplexing), or *mursal* (hurried), or one of the reporters having a disparaged character, such as due to his telling lies, excessive mistakes, opposition to the narration of more reliable sources, involvement in innovation, or ambiguity surrounding his person.
Maudu	This is a *hadith* whose text goes against the established norms of the Prophet's sayings, or its reporters include a liar.[625]

The Islamic teacher (*mudarris*) lectures based on a commentary. The difference between two types of prophets, *nabi* and *rasul*, is that a *nabi* merely receives messages from god, but a *rasul* in addition to receiving messages has the mission to propagate them and deliver them to the people. These are the types of prophets:

Basir	*Seer*
Sami	*Hearer*
Hayy	*Living*

<Http://etext.lib.virginia.edu/etcbin/ot2www-pubeng?specfile=/texts/english/modeng/publicsearch/modengpub.o2w&act=surround&offset=355207874&tag=Hexham,+Irving:+Concise+Dictionary+of+Religion,+1993&query=communication&id=HexConc>
[624] Cf. The Science of Hadith. Mission Islam. [8.5.2003]
<Http://www.missionislam.com/knowledge/Hadith.htm>
[625] Cf. The Science of Hadith. MSA. [8.5.2003]
<Http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/scienceofhadith/brief1/>

Mutakallim   Speaker[626]

The metres of Arabian poems were first codified in the 8th century by Al-Khalil Bin Ahmad. Metre (*wazn*) is based on the length of syllables. Rhyme (*qafiya*) is basically determined by the last consonant of a word. Arabic knows the terms literary *fasahah* (elegance), *balaghah* (eloquence), *mawizah* (exhortation), and *khitabah* (oratory). *Mawizah* and *khitabah* (oratory) can be differentiated. Oratory deals with emotions and is considered effective when emotions are inert and stagnant. *Mawizah* is required when lusts and passions become uncontrollable.[627]

In terms of oral culture the prayer is one of the elements of Islam made either collectively or individually as expression of a constant link with the divine, in other words an ability to break with one's material preoccupations. Amongst religious students called *talabatu* (sing. *talib*) the usual course of study is *as-sarf* (grammatical inflection), *an-nahm* (syntax), *al-mantiq* (logic), *al-hisab* (arithmetic), *al-jabr wa 'l-muqabalah* (algebra), *al-mana wa'l-bayan* (rhetoric and versification), *al-fiqh* (jurisprudence), *al-'aqaid* (scholastic theology), *at-tafsir* (commentaries on the *Quran*), *ilmu'l-usul* (treatises on exegesis and the principles and rules of interpretation of the laws of Islam) and *al-ahadis* (the traditions and commentaries).[628] The Arabic word *al-bayan* is defined in the *Ghiyasu'l-Lughah* as 'fluent and eloquent speech'. The term occurs in the *Quran* (*Surah* LV 3). The word also occurs in the traditions of *hadith*.[629] Rhetoric and modern literary criticism as well as ancient poetry and literary criticism are parts of rhetorical studies at Arab universities. Most contemporary Arabic countries had a colonisation period between the 18th and 20th century. *Adab* as a quality of communication means proper speech and behaviour. Losing *adab* means losing both speech and behaviour. Eloquence is considered an empowering tool. Poets were considered inspired human beings and a poet (*shaair*) speaks about feelings. The *quraish* are pagan Arabs.

From the *Quran* and the received *hadith* one can deduce that government is a public affair. In the chapter 'consultation' (*shura*) in the *Quran* we read:

> *Among those who submitted to God's invitation and upheld the prayer (salat), the affair (amr) is conducted on the basis of consultation. By the term ′affair′ in this verse and in the hadith related from the Household of the Prophet, is meant rule and governance. And in the word of Imam `Ali we read: "When I rose to run the affair (government), a group broke their allegiance." And in Imam Hasan's letter to Muawiya, we read: "After Ali (May Peace be upon Him), Muslims trusted the affair of government to me.*

In the *Quran* the *suras* contain many details regarding speech, which is here holy speech. In *Al-Qadr* (*The Night of Decree*) (*Sura* 97, *Ayat* 1) is said:

97:1 *We have indeed revealed this (Message) in the Night of Power.*

In *Yusuf* (Joseph) (*sura* 12, *ayat* 1) is said:

[626] Nahj al Balaghah. Al-Islam Organisation. [2.2.2007].
<Http://www.al-islam.org/nahjul/contents.htm>
[627] Arab Poetry. Al-Bab. [2.2.2007].
<Http://www.al-bab.com/arab/literature/poetry.htm>
[628] Cf. Hughes' Dictionary of Islam. Answering Islam. [8.5.2003]
<Http://answering-islam.org/Books/Hughes/e.htm>
[629] Cf. Hughes' Dictionary of Islam. Answering Islam. [8.5.2003]
<Http://answering-islam.org/Books/Hughes/e.htm>

12:1 *A.L.R. These are the symbols (or verses) of the perspicuous Book.*

In *Al-Baiyinah* (*The Clear Evidence*) (*sura* 98:1) is said:

98:1 *Those who reject (truth), among the people of the book and among the polytheists, were not going to depart (from their ways) until there should come to them clear evidence,-*

In *Al-Jinn* (*The Jinn*) (*sura* 72, *ayad 1*) is described that the *jinn* (ghosts) are calling the Quran a worderful recital:

72:1 *Say: It has been revealed to me that a company of jinns listened (to the Quran). They said, 'We have really heard a wonderful recital!*

In *Al-Nour* (*The Light*) (*sura* 24, *ayat 1*) is said:

24:1 *A sura which we have sent down and which we have ordained in it have we sent down clear signs, in order that ye may receive admonition.*

In *Al-Qalam* (*The Pen*) (*sura* 68, *ayat 1*) is said:

68:1 *Nun. By the pen and the (record) which (men) write,-*[630]

In the 26th chapter o*f Al-Ahuara* (*The Poets*) is written that the mystic books are in perspicuous Arabic speech. In chapter 20 (*Ta-ha*) is written: 'If thou pronounce the word aloud, (it is no matter) for verily he knoweth what is secret and what is yet more hidden.' (026.016).

Ibn Rushd identified three methods in order to receive knowledge. The *burhan* as method of logical demonstration was the most superior method. The second was *jadal (dialectical)*. *Jadal* according to Ibn Rushd was the method used by theologians.[631] The art of *khatabah* is rhetoric, sophistry, and persuasion. This method according to Ibn Rushd is to be used while dealing with the mass audience. Ibn Rushd's *Tahafur al-Tahafut* consists of discussions and proofs. Ibn Rushd writes about the allegorical writing:

61 *If Scripture speaks about it; the apparent meaning of the words inevitably either accords or conflicts with the conclusions of demonstration about it. If this [apparent meaning] accords there is no argument. If it conflicts there is a call for allegorical interpretation of it. The meaning of 'allegorical interpretation' is: extension of the significance of an expression from real to meta-phorical significance, without forsaking therein the standard metaphorical practices of Arabic, such as calling a thing by the name of something resembling it or a cause or consequence or accom-paniment of it, or other things*

[630] The Quran. Arab with Transliteration. IslamiCity.com. [2.2.2007].
<Http://www.islamicity.com/Mosque/ArabicScript/Ayat/24/24_35.htm>
[631] Hughes, Thomas Patrick. A Dictionary of Islam. Answering Islam. [2.2.2007].
<Http://answering-islam.org/Books/Hughes/e.htm>

> *such as are enumerated in accounts of the kinds of metaphorical speech.*[632]

Ibn Rushd writes about the psychological background of the *diversity of people's natural capacities* as a reason of different meanings of scripture:

> *72 The reason why we have received a scripture with both an apparent and an inner meaning lies in the diversity of people's natural capacities and the difference of their innate dispositions with regard to assent. The reason why we have received in Scripture texts whose apparent meanings contradict each other is in order to draw the attention of those who are well grounded in science to the interpretation which reconciles them. 73 This is the idea referred to in the words received from the Exalted, 'He it is who has sent down to you the Book, containing certain verses clear and definite' [...] down to the words 'those who are well grounded in science'.*[633]

The *Muqaddimah* (*Introduction* or *Prolegomenon*) is a source for Arabic rhetoric and speech of the High Middle Ages. The *Muqaddimah* is the most important Islamic history of the pre-modern world written by the 14th-century Arab scholar Ibn Khaldun (d. 1406). The *Muqaddimah* was a universal work of several fields of knowledge.[634] Islamic religious scholars must know the sciences connected with the Arabic language. These parts of the Arabic linguistics are lexicography, grammar, *bayan* (syntax and style), and literature. Knowledge of these parts is necessary for religious scholars, since the source of religious laws is the *Quran* and the *Sunnah*. Their first transmitters were Arab men around Muhammad and the men of the second generation. According to the *Muqaddimah* these sciences differ in emphasis according to the different degrees of usefulness. According to the *Muqaddimah* educated people feared that the Arab linguistic values would become entirely corrupted. They derived certain norms for the Arab linguistic works from their way of speaking. Ali noticed that the linguistic habit was changing. The science of syntax and style and literary criticism in the description of the *Muqaddimah* developed as a 'science which originated in Islam' after Arabic philology and lexicography. In the *Muqaddimah bayan* has been divided into three subdivisions. The first subdivision has as its subject the investigation of forms and conditions of speech in order to achieve conformity with all the requirements of a given situation called 'the science of rhetoric' (*balaghah*). Scholars have added as a third subdivision the study of the artistic embellishment of speech achieved through the ornamental use of rhymed prose (*saj*), which divides speech into sections. A figure used is paronomasia (*tajnis*), which establishes a similarity among the words used or the use of internal rhyme (*tarsi*) that cuts down the units of rhythmic speech into smaller units or through. Another figure is the allusion (*tawriyah*) to the intended meaning by suggesting an even more cryptic idea, which is expressed by the same words or through. Another figure mentioned in the book *Muqaddimah* is the antithesis (*tibaq*) and similar figures. In the *Muqaddimah* this is called 'the science of rhetorical figures' (*ilm al-badi*). Recent scholars have according to the *Muqaddimah* used the name of the second subdivision, *bayan* (syntax and style), for all three subdivisions because

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[632] Ibn Sina. On the Harmony of Philosophy and Religion. Kitab Fasl Al-Maqal with its Appendix (Damima) from Kitab Al-Kashf 'An Manahij Al-Adilla. Transl. by George F. Hourani. London: Luzac 1976. [2.2.2007]. <Http://www.muslimphilosophy.com/ir/fasl.htm>

[633] Ibn Sina. On the Harmony of Philosophy and Religion. Kitab Fasl Al-Maqal With its Appendix (Damima) from Kitab Al-Kashf 'an Manahij Al-Adilla. Transl. by George F. Hourani. London: Luzac 1976. [2.2.2007]. <Http://www.muslimphilosophy.com/ir/fasl.htm>.

[634] Arabic Poetry. Adab. [2.2.2007]. <http://www.adab.com/en/modules.php?name=Content&pa=showpage&pid=18>

the ancient scholars had discussed it first.[635] According to the *Muqaddimah* eloquence is conformity of speech, which is performed by literary critics:

> *1557. An explanation of the meaning of natural and contrived speech. How contrived speech may be either good or deficient.*
> *1567 It should be known that the secret and spirit of speech - that is, expression and address - lie in conveying ideas. If no effort is made to (convey ideas), (speech) is like "dead land" (mawat)*
> *1568 which does not count. The perfect way of conveying (ideas) is eloquence. This is shown by the literary critics,*
> *1569 definition of eloquence. They say that (eloquence) is conformity of speech to the requirements of the situation.*
> *1570 Knowledge of the conditions and laws governing the conformity of word combinations to the requirements of the situation is the discipline of eloquence (rhetoric). The conditions and laws were deduced from the Arabic language and have become a sort of rules. The manner in which word combinations are used indicates the relationship that exists between two interdependent (parts of an utterance). (It does so) with the help of conditions and laws constituting the main part of the rules of Arabic. The situations that apply to the word combinations - which may be earlier or later position, determination or indetermination, implicit or explicit (reference), statements used restricted or absolute, and so on - indicate the situations that envelop from outside the (existing) relationship and the persons discoursing with each other.[636]*

Related to rhetoric the *Muqaddimah* mentions a 'science of idea expression':

> *(They do so) with the help of conditions and laws that constitute the rules of a discipline belonging to rhetoric and called the "science of idea expression" ('ilm al-maani). Thus, the rules of Arabic are comprised under those of the science of idea expression, because the (purpose of) indicating the (existing) relationship is part of the (purpose of) indicating the situations that envelop that relationship. Any word combinations unable to indicate the requirements of a given situation because of some defect in the rules governing the vowel endings or the rules governing the ideas, are (like-wise) unable to establish conformity (between themselves and) the requirements of the situation; they belong to the (group of things) of which no use is made, which belong in the category of "dead land." After the requirements of a given situation have thus been indicated, there come the diverse ways in which the mind moves among the ideas with the help of different kinds of (word) meanings.[637]*

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[635] Abd Ar-Rahman Bin Mohammed Ibn Khaldun. Muqaddimah. Transl. by Franz Rosenthal. Muslim Philosophy. [2.2.2007].
<Http://www.muslimphilosophy.com/ik/Muqaddimah/Chapter6/Ch_6_44>
[636] Abd Ar-Rahman Bin Mohammed Ibn Khaldun. Muqaddimah. Transl. by Franz Rosenthal. Muslim Philosophy. [2.2.2007].
<Http://www.muslimphilosophy.com/ik/Muqaddimah/Chapter6/Ch_6_57.>
[637] Abd Ar-Rahman Bin Mohammed Ibn Khaldun. Muqaddimah. Transl. by Franz Rosenthal. Muslim Philosophy. [2.2. 2007].
<Http://www.muslimphilosophy.com/ik/Muqaddimah/Chapter6/Ch_6_57>

Another science described in the *Muqaddimah* is *bayan,* the science of rhetorical style:

> *In its conventional meaning, a word combination indicates one particular idea, but then the mind moves on to what might be the consequence of, or have as its consequence, that idea, or (what might) be similar to it and, thus, express (some idea) indirectly as metaphor or metonymy,*
> *1571 as has been established in the proper places.*
> *1572 This moving around causes pleasure to the mind, perhaps even more than (the pleasure) that results from indicating (the requirements of the situation) All these things mean attainment of a conclusion from the argument used to prove it, and attainment, as one knows, is one of the things that cause pleasure. The different ways the (mind) moves around in this way also have (their) conditions and laws, which are like rules. They were made into a (special) craft and called "the (science of) style" (bayan).*
> *1573 (This science) is sister to the science of idea expression, which indicates the requirements of a given situation. The (science of style) has reference to the ideas and meanings of the word combinations. The rules of the science of idea expression have reference to the very situations that apply to the word combinations, as far as they affect the meaning. Word and idea depend on each other and stand side by side,1574 as one knows.*[638]

Both sciences of idea and style according to the *Muqaddimah* establish the science of rhetoric:

> *Thus, the science of idea expression and the science of style are both part of rhetoric, and both together produce perfect indication and conformity to the requirements of the situation. Consequently, word combinations that fall short of conformity and perfect indication are inferior in eloquence. (Such word combinations) are linked by rhetoricians to the sounds dumb animals make. The preferred assumption is that they are not Arabic, because Arabic is (the kind of) speech) in which indications are in conformity with the requirements of the situation.*[639]

The *Muqaddimah* gives this definition of eloquence:

> *Thus, eloquence is the basis, genius, spirit, and nature of Arabic speech.*[640]

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[638] Abd Ar-Rahman Bin Mohammed Ibn Khaldun. Muqaddimah. Transl. by Franz Rosenthal. Muslim Philosophy. [2.2. 2007].
<Http://www.muslimphilosophy.com/ik/Muqaddimah/Chapter6/Ch_6_57>
[639] Abd Ar-Rahman Bin Mohammed Ibn Khaldun. Muqaddimah. Transl. by Franz Rosenthal. Muslim Philosophy. [2.2. 2007].
<Http://www.muslimphilosophy.com/ik/Muqaddimah/Chapter6/Ch_6_57>
[640] Abd Ar-Rahman Bin Mohammed Ibn Khaldun. Muqaddimah. Transl. by Franz Rosenthal. Muslim Philosophy. [2.2. 2007].
<Http://www.muslimphilosophy.com/ik/Muqaddimah/Chapter6/Ch_6_57>

The *Muqaddimah* makes a difference between natural and artificial speech. For artificial speech terms of rhetoric are defined:

> *It should further be known that in the usage of (philologists), "natural speech" means the (type of) speech that conveys the intended meaning and, thus, is perfect in its nature and genius. Just speaking is not what is meant by (natural speech) as a (kind of) expression and address; the speaker (who uses natural speech) wants to convey what is in his mind to the listeners in a complete and definite fashion. Thus, after perfect indication (of the requirements of the situation has been achieved), the word combinations, (if expressed) according to that genius that is basic (to Arabic speech), have (their) different kinds of artistic embellishment.*
>
> *1575 In a way, they give them the brilliance of correct speech. Such (kinds of artistic embellishment) include the ornamental use of rhymed prose, the use of phrases of identical structure at the end of successive cola (muwazanah),*
> *1576 allusion (tawriyah) to a cryptic idea by a homonym,*
> *1577 and antithesis, so that there will be affinity (tajanus) between the words and ideas (used).*[641]

According to the *Muqaddimah* the *Quran* uses the elements of rhetoric formerly described:

> *1579 This gives brilliance to speech and pleasure to the ear, and sweetness and beauty, all in addition to indicating (the meaning). This craft is found represented in the inimitable speech (of the Quran) in numerous passages, as, for instance: By the night when it covers; and the day when it reveals itself.*
> *1580 Or: As to those who give and fear God and believe in what is most beautiful ...*
> *1581 and so on, to the end of the cola division in the passage. Or: But as to those who deviate and prefer the life of this world.*
> *1582 and so on, to the end of the passage. Also: And they think that they are doing good.*
> *1583 There are many similar things (in the Quran). (But) it comes (only) after (the meaning) has been indicated perfectly by the word combinations (as they are) basically, before the rhetorical figures occur in them.*[642]

The telephone was introduced to Constantinople and Alexandria in 1881. Television broadcasting began in Iraq in 1958 and soon spread to all other countries of the Middle East.[643] The acceptance of printing by Muslim clergy marks the beginning of religious publishing. The process of *kharraja* (publishing) was accepted as a dominant feature of the

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[641] Abd Ar-Rahman Bin Mohammed Ibn Khaldun. Muqaddimah. Transl. by Franz Rosenthal. Muslim Philosophy. [2.2. 2007].
<Http://www.muslimphilosophy.com/ik/Muqaddimah/Chapter6/Ch_6_57>
[642] Abd Ar-Rahman Bin Mohammed Ibn Khaldun. Muqaddimah. Transl. by Franz Rosenthal. Muslim Philosophy. [2.2. 2007].
<Http://www.muslimphilosophy.com/ik/Muqaddimah/Chapter6/Ch_6_57>
[643] Mideast & N. Africa Encyclopedia. Answers. [1.7.2007].
<Http://www.answers.com/topic/communication>

mission of Islam. Printing was forbidden in the Middle East soon after its invention due to its power. Two major types of religious publishing are *turath* (heritage) works, and *dawah* (piety or propaganda) works. Zaharna stated that for the Arab culture emphasis is put on form over function, affect over accuracy and image over meaning.[644]

Relatively late, since the 20th century, Arab countries had national constitutions with a statement regarding rights of freedom of expression. On the other hand the predominant law system is the Islamic law. Mohamad's *Constitution of Medina* has no specific passage regarding communication. In modern times the colonisation and influence of the European countries resulted in secular movements. It also resulted into opposite conservative religious movements. As described by Ayish a tradition of research known as 'Islamic communication' gained vogue in the mid-1980s. In its basic configuration, this tradition was no more than anexposition of how mass media could be used to propagate Islamic ideas and concepts around the world. [645] Arab countries are developing local publishing industries, but they also have access to television, computer, and Internet technology in different degrees depending on the economic situation of each country.[646] *Arabsat* (*Arab Satellite Communication Organization*) is positioned as the leading provider of satellite communication for the Arab World. It was established to serve the needs of telecommunication, information, culture, and education sectors. The introduction of mass media studies into Arab countries was marked by strong Western influences in terms of media formats, media usages, and perceptions of communication effects. Also Academic communication schemes in the Arab world were modelled after Western, especially American programs. For globalisation Arab leaders are pursuing with greater vigour liberal investment policies. Radio and television are, until recently, everywhere in the Middle East centralized services under state control, sponsorship and supervision. Besides the growing popularity of television and satellite TV, the radio remains the most important medium for communication, since it can reach disrant rural areas. In the *Beirut Declaration* in 2002 was said:

> *The Council welcomes the resumption of the dialogue between Iraq and the United Nations.*
>
> *The Council calls for lifting the sanctions on Iraq and ending the tribulation of the fraternal Iraqi people.*
>
> *The Council rejects threats of aggression against some Arab states, particularly Iraq, and reiterates categorical rejection of attacking Iraq.*
>
> *The Council denounces international terrorism, including the terrorist attack on the United States on 11 September 2001, as well as the Israeli Government's exploitation of this attack.*
>
> *The Council emphasizes the distinction between international terrorism and the peoples' legitimate right to resist foreign*

[644] Zaharna, R.S. Bridging Cultural Differences. American Public Relations Practices & Arab Communication Patterns. American University. [2.2.2007].
<Http://nw08.american.edu/~zaharna/arab-comm.htm>
[645] Ayish, Muhammad I. Communication Research in the Arab World. A new Perspective. [2.2.2007].
<Http://www.javnost-thepublic.org/media/datoteke/1998-1-ayish.pdf>
[646] Hover, Paul L. Islamic Book and Information Culture: An Overview. Webology. Vol. 4, Number 1, March, 2007. [2.2.2007].
<Http://www.webology.ir/2007/v4n1/a39.html>

occupation, and stresses the need to reach an international agreement within the framework of the United Nations.[647]

In the *Pact of the League of Arab States* (March 22, 1945) was stated regarding communication:

> *Article 1.*
> *The League of Arab States shall be composed of the: independent Arab States that have signed this Pact.*
>
> *Article 2.*
> *The purpose of the League is to draw closer the relations between member States and co-ordinate their political activities with the aim of realizing a close collaboration between them, to safeguard their independence and sovereignty, and to consider in a general way the affairs and interests of the Arab countries.*
>
> *It also has among its purposes a close co-operation of the member States with due regard to the structure of each of these States and the conditions prevailing therein, in the following matters:*
>
> *(a) Economic and financial matters, including trade, customs, currency, agriculture and industry;*
>
> *(b) (communications, including railways, roads, aviation, navigation, and posts and telegraphs;*
>
> *(c) Cultural matters;*[648]

Arab Ministers of Communication ratified new strategy of communication from 2007 to 2012. This new Arab strategy based on a plan including pivots related to enhance communication's services among the Arab countries and the E-government, in addition to developing Arab joint market in the field of communication, as well as encouraging the Arab investment in human development.[649] The *Kuwait Constitution* (1962) stated in article 36 (*Freedom of Opinion and Expression*):

> *Freedom of opinion and of scientific research is guaranteed. Every person has the right to express and propagate his opinion verbally, in writing, or otherwise, in accordance with the conditions and procedures specified by law.*

Article 37 (Freedom of the Press) states:

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[647] Extracts from the text of the 'Beirut Declaration' (final communique) issued by the Arab summit in Beirut, 28 March, 2002. Al-Bab. [2.2.2007].
<Http://www.al-bab.com/arab/docs/league/communique02.htm>
[648] Pact of the League of Arab States, March 22, 1945. Mideast Page 20th Century Page. The Avalon Project. Yale University. [2.2.2007].
<Http://www.yale.edu/lawweb/avalon/mideast/arableag.htm#art2>
[649] Thawra, Mazen. SANA. Syrian Arab News Agency, 10.01.2007. University Potsdam. [2.2.2007].
<Http://www.uni-potsdam.de/db/elogo/ifgcc/index.php?option=com_content&task=view&id=22356&Itemid=93&lang=de_DE>

> *Freedom of the press, printing, and publishing is guaranteed in accordance with the conditions and manner specified by law.*

Article 39 (Freedom and Secrecy of Communication) states regarding *freedom of communication*:

> *Freedom of communication by post, telegraph, and telephone and the secrecy thereof is guaranteed; accordingly, censorship of communications and disclosure of their contents are not permitted except in the circumstances and manner specified by law.*[650]

Yemen has a specfic law (Law No. 25, 1990) on press and publications. Article 3 states:

> *Freedom of knowledge, thought, the press, expression, communication and access to information are rights of the citizen which enable him/her to express his/her thoughts orally, in writing or in pictorial or in drawing form or by any other means of expression. These rights are guaranteed to every citizen by the Constitution and by the provisions of this law.*[651]

Clare Woodcraft stated regarding communication in the Middle East that "the challenge of communicating in the Middle East lies not just in the constant flux of the region's political quagmire or its religious significance, but also in the sheer heterogeneity of a region known oversimply as the Arab World".[652] Jabbar Al-Obaidi in *Communication and the Culture of Democracy: Global Media and Promotion of Democracy in the Middle East* stated that the Middle East refers to the lands around the southern and eastern shores of the Mediterranean Sea, extending from Morocco to the Arabian Peninsula and Iran. In his paper the Middle East term refers to the Arab countries in specific. The central part of this general area was formerly called the Near East, a name given to it by some of the first modern Western geographers and historians.[653] In 2007 in Damascus in the *Meetings of the 11th Session of the Arab Communication and Data Ministers* headed by Syria Minister of Communication and Technology Amro Nazir Salim stressed that "this meeting comes in a time when technology of information and communication have become an important and basic factor and have an impact on society, economic and human development in a way that guarantee reaching service to all citizens in an ideal way."[654] The background paper *Beyond Media Censorship: Speech and State in the Middle East and North Africa Workshop* for the workshop 'Beyond Media Censorship: Speech and State in the Middle East and North Africa' stated: "The last few years have seen a boom in interest in issues of 'free speech' and censorship in academic and policy-making circles dealing with the Middle East and North Africa. This has been

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[650] The Kuwait Constitution. University Bern. [2.2.2007].
<Http://www.servat.unibe.ch/law/icl/ku00000_.html>
[651] Law No. 25 (1990) of Yemen. Al-Bab. [2.2.2007].
<Http://www.al-bab.com/yemen/gov/off4.htm>
[652] Woodcraft, Clare. "Letter from the Middle East: Diffent Languages, Religions and Cultures Present Perhaps the World's Greatest Communication Challenge". In: Communication World. Nov-Dec, 2006. Find Articles. [1.7.2007].
<Http://findarticles.com/p/articles/mi_m4422/is_6_23/ai_n16819002>
[653] Al-Obaidi, Jabbar. "Communication and the Culture of Democracy: Global Media and Promotion of Democracy in the Middle East". In: International Journal of Instructional Media. January, 2003. [2.2.2007].
<Http://findarticles.com/p/articles/mi_hb3096/is_200301/ai_n7757167>
[654] Arab Communication Ministers meet in Syria. Sana Monday, July 02, 2007. [1.7.2007].
<Http://www.sana.org/eng/21/2007/07/02/126766.htm>

clearly one of the objectives of the U.S. government's repeated calls for democratization in the region. The customary approaches to state and speech relations in the Middle East and North Africa are closely related to the political and economic structure of media systems in those states."[655] In 1997 in the *Forth Session of the Islamic Conference of Information Ministers* in Dakar was stated in its *final communique*: "This development is in keeping with the course of history, for the world today is inevitably plunged in an unprecedented revolution in the information and communication spheres. As the end result of the spectacular breakthroughs ascribed to the new technologies, this revolution threatens the very existence of whole civilizations but it can also offer us the means of developing and enriching all the human cultures in their rich diversity. It therefore embodies two major challenges which must be met: one consists in protecting cultural identities against the dangers of standardization and uniformization or even cultural domination while the other consists in using information and the media to develop countries or communities that do not have the same means."[656]

Article 23 (Islam) of the constitution of Saudi Arabia declares the dominance of the Shari'ah:

> *The state protects Islam; it implements its Shari'ah; it orders people to do right and shun evil; it fulfills the duty regarding God's call.*

Article 40 (Communication) of the constitution of Saudia Arabia states the 'safeguarding' of the communication means:

> *Telegraphic, postal, telephone, and other means of communications shall be safeguarded. They cannot be confiscated, delayed, read or listened to except in cases defined by statutes."*

> *The constitution of Switzerland guarantees several freedoms of expressions for persons, media, and arts:*

> *"Article 16 Freedom of Opinion and Information*
> *(1) The freedom of opinion and information is guaranteed.*
> *(2) Every person has the right to form, express, and disseminate his or her opinions freely.*
> *(3) Every person has the right to receive information freely, to gather it from generally accessible sources, and to disseminate it.*

> *Article 17 Freedom of the Media*
> *(1) The freedom of the press, radio and television as well as all other forms of public broadcasting of productions and information is guaranteed.*
> *(2) Censorship is prohibited.*
> *(3) Editorial secrecy is guaranteed.*

> *Article 18 Freedom of Language*
> *The freedom of language is guaranteed.*

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[655] Beyond Media Censorship: Speech and State in the Middle East and North Africa Workshop. April 20, 2007. Background Paper. Penn State University. [1.7.2007].
<Http://www.global.asc.upenn.edu/docs/BMC_Background.pdf>
[656] The Forth Session of the Islamic Conference of Information Ministers. Dakar, Republic of Senegal. 29-30 RAJAB, 1418H (29-30 NOVEMBER 1997). [1.7.2007].
<Http://www.oic-oci.org/english/conf/info/4/4th-info-con(final).htm>

> *Article 19 Right to Primary Education*
> *The right to sufficient and free primary education is guaranteed.*
>
> *Article 20 Freedom of Science*
> *The freedom of scientific research and teaching is guaranteed.*
>
> *Article 21 Freedom of Art*
> *The freedom of art is guaranteed.*

Article 2 of the constitution of Iraq (2005) states that "Islam is the official religion of the State and it is a fundamental source of legislation." The constitution of Qatar has two articles regarding freedom of expression:

> *Article 47*
> *The freedom of expression and scientific research is assured according to the conditions and circumstances to be stipulated by the law.*
> *Article 48*
> *Press freedom, printing and publishing is assured in accordance with the law.*

In the constitution of Libya article 13 gives limited rights of expression:

> *Freedom of Opinion is guaranteed within the limits of public interest and the principles of the Revolution.*

Article 9 of the constitution of Morocco guarantees restricted rights to citizens:

> *freedom of movement through, and of settlement in, all parts of the Kingdom;*
> *freedom of opinion, of expression in all its forms, and of public gathering;*
> *freedom of association, and the freedom to belong to any union or political group of their choice.*
>
> *No limitation, except by law, shall be put to the exercise of such freedoms."*
>
> *Article 38 (Expression) of the constitution of Syria guarantees freedom of expression:*
> *"Every citizen has the right to freely and openly express his views in words, in writing, and through all other means of expression. He also has the right to participate in supervision and constructive criticism in a manner that safeguards the soundness of the domestic and nationalist structure and strengthens the socialist system. The state guarantees the freedom of the press, of printing, and publication in accordance with the law.*

Article 8 (Expression, Unions) of the constitution of Tunesia guarantees:

> *(1) The liberties of opinion, expression, the press, publication,*
> *assembly, and association are guaranteed and exercised within the*
> *conditions defined by the law.*
> *(2) The right of unionization is guaranteed.*

Article 52 of the constitution of Yemen guarantees freedom of communication means:

> *The state shall guarantee the freedom and confidentiality of mail,*
> *telephone, telegram and all other means of communication, none of*
> *which may be censored, searched, exposed, delayed or confiscated*
> *except in cases specified by law and according to a court order.*

Cultures that rely on oral tradition look at the concept of past time differently. Events are not always sequentially recorded and identical with historic events. Part of the reason for this is the way the stories are told derived from oral tradition. Oral traditions can transcend national and cultural borders and can be communicated in various languages. For example *A Thousand Nights and a Night* are a collection of Persian, Arabian, and Indian folk tales transmited orally. Stories are interwoven with each other. In the stories taken from *A Thousand and One Nights* Shahrazad tells a mad king stories. In *The Thousand Nights and a Night* The frame story is about King Shahryar deciding that all women are inherently unfaithful starts murdering each wife after the wedding night. The king's wazir has problems getting new women, and tells this to his daugher Sheherazade. Scheherazade offers herself as bride for the night. Now in the following nights Sheherazade tells the king several stories that are interwoven. After the beginning story *The Fisherman And The Jinni* the young fisherman tells the story of his life in the *Tale Of The Ensorceled Prince*. In *The Porter And The Three Ladies Of Baghdad* three ladies have a party with guest, and everyone tells a tale. Among the stories told are the *Kalandar's Tales*. After the party, on the next morning Harun Al Rashid summons the ladies so as to inquire about their strange behaviour. It follows the *Eldest Lady's Tale* and the *Tale Of The Three Apples* telling the story how Caliph Harun al-Rashid finds a chest containing the dead body of a girl. The murderer is found and tells his story. The episode ends with the *Tale of Nur Al-Din Ali and his son Badr Al-Din Hasan* told by the murderer. Other tales are *The City Of Many-Columned Iram And Abdullah Son Of Abi Kilabah*, *The Sweep And The Noble Lady*, *The Man Who Stole The Dish Of Gold Wherein The Dog Ate*, *The Ruined Man Who Became Rich Again Through A Dream*, *The Ebony Horse*, *The Angel Of Death With The Proud And The Devout Man*, *Sindbad The Seaman And Sindbad The Landsman*, *The Lady And Her Five Suitors*, *Khalifah The Fisherman Of Baghdad*, *Abu Kir The Dyer And Abu Sir The Barber*, *The Sleeper And The Waker*, *Story Of The Larrikin And The Cook*, *Aladdin; Or, The Wonderful Lamp*, and *Ali Baba And The Forty Thieves* These stories of *A Thousand and One Nights* came from India, Persia, Arabia, and China.

The Turks originally came from the land northwest of India. Turks became also Muslims, but speak Turkish languages. The Arabs islamized this area. The literature of the neighbouring Altaic languages of the Turkish, Indian, and Persian family and their literary genres in Central Asia came into contact and influenced each other.[657] The first records of Turkic are Orkhon inscriptions in the 8th century. With the Early Medieval Turkic expansion Turkic languages in the course of a few centuries spread across Central Asia, stretching from the Sakha Republic in Siberia to the Mediterranean Seljuk Turks. For centuries the Turkic speaking peoples have migrated extensively and intermingled continuously. In the time Mahmud al-Kashghari (ca. 1077) was writing his *Diwan Lughat at-Turk* Arab scholars had lost interest in oral and folk

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[657] Gippert, Jost. Map. Titus. University Frankfurt. [2.2.2007].
<Http://titus.uni-frankfurt.de/didact/karten/turk/turklm.htm>

cultural forms. The *Diwan Lughat at-Turk* (*Turkic Language Lexicon*) by Al-Kashgari is an encyclopedic lexicon of the Turkic dialects including citation of proverbs and poetry with glosses and explanations in Arabic. Al-Kashgari's *Diwan Lughat at-Turk* was composed in the 11th century as an old lexicographical source. Being the earliest known Turkic book written in Arabic, *Diwan Lughat al-Turk* was composed as a *Turkic-Arabic Lexicon*, where Turkic words were presented in Arabic transliteration and provided with translation and comments on etymology, contexts and various possibilities of their use. Kashghari based the structure of his work *Diwan Lughat al-Turk* on the structure devised by a fellow Central Asian Turk, Abu Ibrahim Ishaq Ibn Ibrahim al-Farabi (d. 961) for his dictionary of Arabic. Kashghari's dictionary was completed in 1077, and dedicated to the Abbasid caliph Al-Muqtadi. The language, which Kashgari described, is the language of the Turkic runic inscriptions dating from the 8th century, the beginning of the foundations of a Turco-Islamic literary culture.[658] Among Mahmud al Kashgari's *Diwan Lughat al-Turk* we find such terms like '*otruk*' (scheming, two-faced, dishonest, not open, not decisive). In verse 70 (p. 141) about '*adgu*' (good) is said:

> *Honor and respect your clansmen; when you receive a gift prepare a good recompense for it.*[659]

In verse 189 (p. 289) about 'kanig' (joy) is written:

> *Describing the bounty of the queen: ' The cloud of her (bounty) rains down pure gold; should her flood flow (upon me my hapiness would be perfect and) I would overflow with joy '.*[660]

Mahmud al Kashgari's *Diwan Lughat al-Turk* states guidelines in communication as follows:

> *Meclisde arif ol, kelami dinle.*
> *El iki soylerse sen birin soyle.*
> *Elinden geldikce sen iyiklik eyle.*
> *Hatira dokunma, yikici olma.*
>
> *Keep your wits about you in group discussions and listen attentively to all views.*
> *If there is a division of opinion, state your own preferences decisively.*
> *Do good to others as far as it is in your power to do so.*
> *Don't wound people's feeling gratuitously or be deliberately destructive.*[661]

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[658] Dankoff, Robert. Qarakhanid Literature and the Beginnings of Turco-Islamic Culture. University of Kansas. [19.8.2007].
<Http://www.ku.edu/~ibetext/texts/paksoy-2/cam4.html>
[659] Murphey, Rhoads. Selections from Mahmud al Kashgari's Compendium of the Turkish Dialects (Part I). University of Birmingham. [2.2.2007].
<Http://www.historical.bham.ac.uk/rhoadsmurphey/Civ%20and%20Barb/divani%20lugat%20corpus.doc>
[660] Murphey, Rhoads. Selections from Mahmud al Kashgari's Compendium of the Turkish Dialects (Part I). University of Birmingham. [2.2.2007].
<Http://www.historical.bham.ac.uk/rhoadsmurphey/Civ%20and%20Barb/divani%20lugat%20corpus.doc>
[661] Murphey, Rhoads. Selections from Mahmud al Kashgari's Compendium of the Turkish Dialects (Part I). [2.2.2007].
<Http://www.historical.bham.ac.uk/rhoadsmurphey/Civ%20and%20Barb/divani%20lugat%20corpus.doc>

The *Qutadghu Bilig* by Yusuf of Balasaghun was written in 1069 as a long didactic poem in the genre mirror-for-princes. In 1037 Seljuk Turks invaded Iran and founded a dynasty, which continued to reign in Iran till 1197 C.E. Oratory in modern Turkish is *konuşma sanati* (declamation, elocution). Turks had an oral tradition that is called *sagu* or *sav* including the epics of heroes. Modern Turkish uses for communication the term *iletişim*. Turkic languages show similarities to each other in terms of phonology, morphology, and syntax.[662] The Turkic languages belong to the large Altaic language family. Paksoy in the edition *Central Asian Monuments* wrote that in a time "when Central Asia's importance to the world affairs is again resurgent", it is "necessary to understand the intellectual nucleus of Central Asians' mode of thinking. This is especially important, because an overwhelming majority of Central Asian writings do not appear in any other language than their own dialects". The appreciation of these monuments, "their messages and their influence over time contributes to the understanding of current issues precisely because they are directly linked in the minds of the Central Asians themselves".[663] Turks imitated the concept of *adab* the Arabs and Iranians had.[664] The *Nasihatlar* (*Admonitions*) written by Abbas Kulu Agha Bakikhanli is a short work comprising laconic and simply stated moral 'lessons' written for young people. It was composed in 1836. In the *Nasihatlar* we find advices for communication and thinking:

> *19. [5] Do not do any deed or speak any word from which no good will come in [this] world or in the next world, in order that you will not suffer damage (loss).*

> *22. [7] Associate with those people that adults consider to be decent, stay far from the base and those who chatter, so that you will not become like them.*

> *28. [13] When a person becomes angry, he departs from reason. Do not do any work in that condition. Only begin after your anger has cooled!*

> *77. [62] That person is considered intelligent who sees his own faults more than those of others and attaches less importance to his own skills than to those of others.*[665]

The constitution of Turkey has no direct paragraph for freedom of expression. In the preamble is stated:

> *The understanding that it is the birthright of every Turkish citizen to lead an honourable life and to develop his material and spiritual resources under the aegis of national culture, civilization and the rule of law, through the exercise of the fundamental rights and freedoms*

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[662] Turkic Branch of the Altaic Language Family. National Virtual Translation Center. [2.2.2007].
<Http://www.nvtc.gov/lotw/months/march/TurkicBranch.html>
[663] Central Asian Monuments. Edited by Hasan B. Paksoy. European University Institute, Florence, Italy. June 7, 2007.
<Http://vlib.iue.it/carrie/texts/carrie_books/paksoy-2/cam0.html>
[664] Cf. Dankoff, Robert. Qarakhanid Literature and the Beginnings of Turco-Islamic Culture. European University Institute, Florence, Italy. June 7, 2007.
<Http://vlib.iue.it/carrie/texts/carrie_books/paksoy-2/cam4.html>
[665] Altstadt, Audrey L. Nasihatlar of Abbas Kulu Agha Bakikhanli. Dedicated to the 200th Anniversary of the Birth of Agha Abbas Kulu Bakikhanli. European University Institute, Florence, Italy. June 7, 2007.
<Http://vlib.iue.it/carrie/texts/carrie_books/paksoy-2/cam7.html>

set forth in this Constitution in conformity with the requirements of equality and social justice.

Regarding Turkish languages the *National Virtual Translation Center* stated: "Turkic languages are a group of closely related languages spoken by people spread across a vast area from Eastern Europe to Siberia and Western China. All Turkic languages show close similarities to each other in phonology, morphology, and syntax, though Chuvash, and Yakut differ considerably from the rest. The Turkic branch of the Altaic family is the largest of the three branches in terms of the number of languages and the number of speakers. It is commonly divided into the five groups based on their geographical location. Languages with over 50,000 speakers are listed below."[666] The languages of the majority of the inhabitants of the former Soviet Central Asian Republics come from the Turkic language group. Turkish is the most widely spoken language in Central Asia. Turkmen is mainly spoken in Turkmenistan and amomg the populations of Afghanistan, Pakistan, Iran, and Turkey. Kazakh, Kyrgyz, and Tatar are related languages of the Kypchak group of Turkic languages spoken throughout Kazakhstan, Kyrgyzstan, and Tajikistan, but also in regions of Central Asia in Afghanistan, Xinjiang, and Qinghai. Uzbek and Uighur are spoken in Uzbekistan, Tajikistan, and Xinjiang. Terminology of talk consists in Turkmen of the nouns *юiwe* (accent, dialect), onomatopoetic *тую-тую* (rumour), *gьrrьc* (conversation, discussion), *gepleюmek* (converse), *gep-gьrrьc* (conversation), and *gep* (parlance). The Turkish language knows the terms *hitabet* and *güzel söz söyleme sanati* for rhetoric. Derived from the Arabic term is the word *balaghah* is *belagat*. The thesaurus of the Turkish language represents different mind concepts and levels of communication put together as meanings of one word. Terminology related to talk consists in Turkish of word derived from Arabic such as *sohbet* (causerie, chat, conversation). Other verbs are *söz* (engagement, expression, faith, saying, sentence, statement, term, word), *söylenti* (report, rumor, story), *laf* (empty words, say, word), *konuşmak* (confabulate, discourse, have a talk, have speech with, speak), *konuşma* (address, allocution, causerie, conversation, delivery, discourse, interlocution, oration, speaking, speech, utterance), hoşbeş (chat, confabulation, gossip), *görüşmek* (approach, argue, interview), *görüşme* (conversation, debate, discussion, disputation, hearing, interview, meeting, negotiation), and *dedikodu* (report, rumor). The Turkic languages belong to the large Altaic language family. The Turkish word köpük contains the meanings bubbles caused in fluids or liquors by fermentation or agitation, empty, senseless show of wit or eloquence, and rhetoric without thought, light, unsubstantial matter.[667] Communication in Turkish is iletişim and haberleşme. A piece of information given is in Turkish *mesaj*. 21st century-terms of communication are in Turkish temas (contact, contiguity, feel, touch), tebliğ (communique, edict, manifesto, notification), *nakletme* (recitation, transferring), the loanwords *mesaj* (dispatch, message, purpose) and *kominikasyon*, and *irtibat* (concern, connection, liaison), *iletişim* (channel, touch, and communication), *haberleşme* (correspondence, intercommunication), *haber* (message, news, report), *bíldírí*, and *bağlanti* (channel, concern, connexion). We see that in this thesaurus one term represents lexems from different mind concepts such as esthetics, emotions, genres of literature, and message progressing.[668]

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[666] Turkish languages. National Virtual Translation Center. [1.7.2007].
<Http://www.nvtc.gov/lotw/months/march/TurkicBranch.html>
[667] English-Turkish-German Dictionary. [2.2.2007].
<Http://www.seslisozluk.com/search/froth>
[668] Murphey, Rhoads. Selections from Mahmud Al-Kashgari's Compendium of the Turkish Dialects. Part I. University of Birmingham. [2.2.2007].
<Http://www.historical.bham.ac.uk/rhoadsmurphey/Civ%20and%20Barb/divani%20lugat%20corpus.doc>

Through the Arabic language Islamisation reached the Eastern part of Europe and Central Asia. Mongols, Turks, and Tungus living today in the northern Siberia are historically recent intruders. The earliest Indo-European languages probably moved westward into central Europe around 3000 B.C.E. Later Islam spread all over Central Asia. The *maktabs* and *madrasas* of Central Asia were signs of the Arabic influence of Central Asia. The transmission of knowledge (*talim*) was one concern of the *maktab*. Pupils were also taught proper modes of behaviour and conduct (*tarbiya*).[669] The instruction in Islamic schools was entirely oral. Students used written texts only as visual mnemonic aids. Central Asia has traditions of oral poetry, but oral transmission also extended to textual forms. *Maddahs* and *qissakhwans* were itinerant recitators and storytellers, a common phenomenon in Arab countries and central Asia. Events devoted to reading aloud from manuscript texts are called *mashrab*. The transmission of knowledge beyond the *maktab* was diffused throughout society.[670]

In the 6th century B.C.E. early Persian cuneiform was influenced by neo-Babylonian script. Good transport and communication systems were essential in ancient Persia.[671] Iranian people were defeated by Alexander the Great in 331 B.C.E. Persia fell to Alexander in 331–330 B.C.E., and a succession of other rulers, the Seleucids (312–302 B.C.E.), the Greek-speaking Parthians (247– 226 B.C.E.), the Sasanians, and the Arab Muslims. Middle Persian was used in the south-western part of Iran and the official language of the Sassanide Dynasty. Middle Persian is less known. The modern Persian language is influenced by the Arabic language, and many words are compoud words taken from an Arabic stems. In Central Asia the Silk Route spread out from China's Kansu province at Sian in the area of Inner Mongolia between the Nan Shan Mountains and Gobi Desert. It was a way through Central Asia to India, Iran, Iraq, Afghanistan, Pakistan, Syria, Egypt, Israel, Lebanon, Turkey, and Rome. The Silk Route crossed Uzbekistan, Kazakhstan, Kyrgyzstan, Turkmenistan, and Tajikistan. Eastern Iranian languages served as the *linguae francae* of the Silk Route around Samarkand.

Transmission of knowledge in oral tradition was the job of the bard and the minstrel. Prophet Zoroaster received his prophetic calling in about his thirtieth year in which he envisioned god through Vohu Manah ('good mind'). Seventeen hymns composed by Zoroaster were preserved over the centuries by the Zoroastrian community. Zoroaster's teachings were handed down orally from generation to generation. The *dastan* ('history', also *jir, ir, chorchok*) is an ornate oral history used in the area of today's Iran and common among the peoples of Central Asia. It is part of the permanent recordings of people.[672] The *dastan* has also been used to propagate religious ideas or doctrines, although the genre in its original form is not religious.[673] Firdausi's *Shahname* (*Book of the Kings*) was finished about 1010. It is an epic history of the pre-Islamic Iranian kings focusing on the conflict of Iranians with the Turan (Turks). In Persia Firdousi's *Shahname* transmitted the tradition of Iranian monarchs and it was used to legitimize their right of western Iranian lands. Saadi wrote *The Tree*

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[669] Khalid, Adeeb. The Politics of Muslim Cultural Reform. Jadidism in Central Asia. University of Californis Press. [2.2.2007].
<Http://content.cdlib.org/xtf/view?docId=ft8g5008rv&chunk.id=d0e1535&toc.id=d0e1510&brand=eschol>
[670] Khalid, Adeeb. Knowledge and Society in the Nineteenth Century. In: The Politics of Muslim Cultural Reform. Jadidism in Central Asia. University of California Press. Online Publication. [2.2.2007].
<Http://content.cdlib.org/xtf/view?docId=ft8g5008rv&doc.view=content&chunk.id=d0e1510&toc.depth=1.>
[671] Ancient Persia. The British Museum. [2.2.2007].
<Http://www.thebritishmuseum.ac.uk/forgottenempire/control/transport.html>
[672] Paksoy, H.B. Literature in Central Asia. Hartford Web Publishing. [2.2.2007].
<Http://www.hartford-hwp.com/archives/53/141.html>
[673] Shaked, Shaul. From Zoroastrian Iran to Islam. Studies in Religious History and Intercultural Contacts. Aldershot: Ashgate 1995. Pp. 90-99.

Garden (*Bustan*, 1257) and *The Rose Garden* (*Golestan*, 1258). The book *Golestan* is composed of eight chapters with introduction and conclusion. Speech and communication issues are themes in the first chapter about the *Manners of Kings*, chapter 2 on the *Morals of Dervishes*, chapter 4 on the *Advantages of Silence* and chapter 8 on *Rules for Conduct in Life*. The ability to read a single Persian book like the *Golistan* or *Bustan* is considered in Central Asia as a sign of a liberal education. The *Rubaiyyat* of Omar Khayyam (ca. 1048-1122) are mysthical and do nor follow Islams presripts. The *Rubaiyat* of Omar Khayyam use the metaphors 'wine', 'rose', and 'nightingale':

> *And David's Lips are lock't; but in divine*
> *High piping Pelevi, with "Wine! Wine! Wine!*
> *Red Wine!"--the Nightingale cries to the Rose*
> *That yellow Cheek of hers to'incarnadine.*[674]

Hafiz (Khwaja Shams ad-Din Mohammad of Shiraz) (1320-1389) due to his mystical poetry is known as *lisan al-ghahib* ('The Tongue of The Hidden') and *tarjoman al-asrar* ('The Interpreter of Secrets'). Main genres of Persian poetry are the *qasida* (ode), a long poetic rhyme form for panegyrics, the *ghazal*, a short poetic form for lyrics, the *mathnavi* for narrative themes, and the *robaiat* for epigrammatic poems. In the 10th century a significant tradition of Islamic Persian poetry began. The Sufi tradition, which originated in Persia, involved singing, dancing, and storytelling as techniques for exploring the inner mind. Born in 1207 in the town of Balkh in Khurasan in contemporary Afghanistan, Jalal Al-Din Rumi became a Sufi teacher in 1240 in Konya in Turkey with a group of disciples gathered around him due to his great eloquence, theological knowledge, and engaging personality. The *Discourses* of Rumi (*Fihi ma Fihi*) consist of questions of a disciple and answers by a master. Under the Umayyad Dynasty the use of Middle Persian, written in Pahlavi script was abandoned by the administration and Arabic was used instead. In the 10th century Persian had begun to be written in the Arabic alphabet. The Iranian poet Bahauddin, son of Jalal Al-Din Rumi, composed a poem entitled *Rubab-Nameh* in Farsi in which he included 156 Turkish verses. In the *Sufistic Lexicon* (*Islihat al-sufiyya*) of Abd al-Razzaq al-Qashani (d. 1330 C.E.) the ´secret of the reality´ (*sirr al-haqiqa*) means that which touches the symbolic expression (*ishara*).[675] The author of *Asas Al-Balagha* (*The Fundamentals of Rhetoric*) was Al-Zamakhshari (1057-1144) who gave a definition of each word and examples of its use. Structured in the way most Arabic dictionaries are indexed, it contains for every word its three constituent root letters.[676]

After the 10th century a tradition of Islamic Persian poetry began. In the 12th century Persia was invaded by the Mongols. In the Safavid Dynasty (1501–1722) the dominant religion became Shiite Islam. It was replaced by the Qajar Dynasty (1794–1925). During the Qajar Dynasty Russians and British forces gained economic control of the area. At the beginning

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[674] Rubaiyat of Omar Khayyam Rendered into English Verse by Edward Fitzgerald. Project Gutenberg. [2.2.2007].
<Http://www.gutenberg.org/dirs/etext95/rubai10.txt>
[675] Bahaullah, The Essence of Mysteries. Chapter Three. Beyond Islam: Hermeneutical Terminology in the Book of Certitude. Studies in the Babi and Bahai Religions. Volume 7. Symbole and Secrets: Quran Commentary and Bahaullah's Kitab-i Iqan. [2.2.2007].
<Http://www.bahai-library.com/books/symbol.secret/3.html>
[676] Studies in the Babi and the Bahai Religions. Vol. 7. Symbols and Secrets. Quran Commentary in Bahaullah'w Kitab-e Iqan. Chapter Three. Beyond Islam. Hermeneutical Terminology in the Book of Certitude. Bahai Library. [2.2.2007].
<Http://bahai-library.org/books/symbol.secret/3.html>

21st century Iran's literacy rate is 72.1%.[677] Today modern Persian is spoken as a first language in Iran, Afghanistan, Tajikistan, and by some speakers in India. In Iran Persian, which is called Farsi there, is the language of the urban centres. Until the end of the 19th century Farsi was a dominant language throughout Asia. Until the middle of the last century Farsi was an official language of India. Today Iran is an Islamic Sunnite country. Today most Iranians speak Farsi.[678] Iran's *University of Teheran* has a *Department of Communication*. Regarding the recent politics developments in Iraq and the U.S. and UN activities there Goodall, Trethewey, and McDonald stated that the existing communication strategy for public diplomacy in the Middle East failed. They name as two major reasons for failures of communication in public diplomacy the reliance on an outdated one-way model of influence, and an inability to prepare for, or respond to the jihadi media and message strategy that has thus far dominated local 'cultural interpretations' of U.S. diplomatic objectives.[679] *Jihad* is one of the elements of Islam, meaning 'holy war' and expressing the intention to spread this religion. In *Studying the Process of Verbal Communication and its Roots in Islamic Education* was mentioned by Hamid Maghami (doctoral thesis at the *University of Teheran* in Iran):

> *Verbal communication is the most important tool of social interaction.*
>
> *The significance of this matter is more apparent when it is considered from the viewpoint of education. This research, with a scientfic-religious approach is achieved to attain the various aspects of communication and has studied the role of this part of human relationship in Islamic education. In this research which is a basic study,using text interpretation and speech analysis, we have attempted to uncover this significant ambit, (Verbal communication) in Islamic education. The general structure of the study is organized based on five main titles. For this goal,we have firstly dealt with the conceptual study of verbal communication, then mentioing its intermediary and final aims,we have tried to derive the bases of verbal communication from religious texts,study the principles concerning each base,and finally extract the methods,based on each principle separately.In the last chapter, some models of verbal communication are presented as counclusion.Of the conclusions,in addition to systematizing the process of verbal communication, based on religious texts, the following points are significant:*
>
> *1-Presenting the idealist model of communication in Islamic education.*
> *2-Presenting the idealist model of verbal communication.*
> *3-Emphasizing on the moderate power of elements in the process of verbal communication.*[680]

[677] Iran Online. [2.2.2007].
<Http://www.iranonline.com/iran/iran-info/economy/index.html>
[678] Cf. Shah, Idries. Tales of the Dervishes. Teaching Stories of the Sufi Masters over the Past 1000 Years. Selected from the Sufi Classics, From Oral Tradition, From Unpublished Manuscripts and Schools of Sufi Teaching in Many Countries. London: Octagon 1973. Pp. 52-58.
[679] Goodall, Bud; Trethewey, Angela; McDonald; Kelly. Strategic Ambiguity, Communication, and Public Diplomacy in an Uncertain World: Principles and Practices. June 21, 2006 Report #0604 Consortium for Strategic Communication. Arizona State University. [2.2.2007].
<Http://www.asu.edu/clas/communication/about/csc/documents/StrategicAmbiguity-Communication.pdf.>
[680] Maghami, Hamid. Studying the Process of Verbal Communication and its Roots in Islamic Education. [2.2.2007].

In the Islamisized countries the national constitutions are one relatively new element for freedom of speech and basic issues of communication. On the other hand they are ruled by Islamic law. Article 24 of the constitution of Iran states the dominance of the Islamic law:

> *Publications and the press have freedom of expression except when it is detrimental to the fundamental principles of Islam or the rights of the public. The details of this exception will be specified by law.*

The draft constittution of Afghanistan (2003) says:

> *Article Three Ch. 1, Art. 3*
>
> *In Afghanistan, no law can be contrary to the sacred religion of Islam and the values of this Constitution.*

Persian is also spoken in Afghanistan. Afghanistan´s languages are Pushtu, Dari Persian, and other Turkic and minor languages. Races consist of Pashtun, Tajik, Hazara, Uzbek, and minor ethnic groups. Ancient Persian has evolved into Farsi, Kurdish and Pashto. Douglas Craven published in 1910 a *Higher Persian Grammar* for use of the Calcutta University showing differences between Afghan and modern Persian with notes on rhetoric.. In Persian *eblagh* is the act of communicating, a communication, or an official notice. *Eblaghee* is the subject to be communicated. *Eblaghiyyeh* is an official communication or notice. *Enteghal* is transfer, or removal, change of residence, shifting, cession, transmission, and also communication. *Enha'* is a communication, transmission, warning, and announcement. *Tableegh* is communication, or transmission. A *rabet* is a tie, a bond, a liaison, or a communicator. *Goftogoo* is 'to converse', 'to talk'. *Morabetah* is a relation, connection, or communication.[681] In Persian *balaghat* stands for a delivery of a message, transmitting message, summons, and eloquence. *Khetabeh* is an oration, a speech, an address, a lecture, a prelection, a sermon, preaching, oratory, rhetoric. *Maahee* has the meanings senses, or significations, poet, charms, and graces. In Farsi a كش حرف *harf-kash* is a scribe or a prosy talker. A سنج نكته *nukta-sanj* is a weigher of words, an orator. گوى نكته *nukta-goy* means eloquent, epigrammatic, mystical, abstruse.[682]

The appreciation of Arabic oral tradition decreased as stress was placed on developing a literary language and as Quranic language became more remote from contemporary speech. Proverbs are useful poetry, cultural tools for thought and persuasion, and instances of authoritative language. Since the Arab conquest people of Central Asia converted to Islam. Islamisation meant a complete change of sacred scriptures, languages, literature, and life style. But in spite of the immense linguistic diversity, as it was mentioned earlier on, all the language had space and often overlapped and shared common thesauri. Turkey represents the Western area of the Islamic cultural terminology of rhetorical and communication concepts. Turkish is influenced by Farsi, but also shares Arabic vocabulary, and Western loanwords. Islam is the religion most common in the former Soviet Central Asian Republics, Afghanistan, Xinjiang and the peripheral western regions. Most Central Asian Muslims are

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<Http://www.google.com/search?q=cache:zSavHELvOxQJ:hamidmaghami.persianblog.com/+%D9%85%D8%B9%D8%A7%D8%B4%D8%B1%D8%AA+communication&hl=de&ct=clnk&cd=15&gl=de>

[681] Hayyim, Sulayman. New Persian-English Dictionary. University Chicago. [2.2.2007].
<Http://dsal.uchicago.edu/dictionaries/hayyim/>

[682] Steingass, Francis Joseph. A Comprehensive Persian-English Dictionary, including the Arabic Words and Phrases to be Met with in Persian Literature. [2.2.2007].
<Http://dsal.uchicago.edu/dictionaries/steingass/>

Sunni. Shia comprises the great majority in Azerbaijan. In Afghanistan and Pakistan Shia minorities live. Arabic, Turkic, and Russian words came to all languages spoken in this area. Tajikistan was the only Persian–speaking republic within the former USSR and isolated from its Persian–speaking neighbours, Iran, and Afghanistan. The Persian–Arabic script was replaced with the Cyrillic by the Soviet Government. Central Asia includes the space between Tibet in the South, Altai in the North, Aral-Kaspian plain and Eastern part of Iran in the West and Khingan in the East. Tibetan Buddhism is most common in Tibet, Mongolia, and the southern Russian regions of Siberia, where shamanism is also popular. Central Asia has an indigenous form of improvisational oral poetry. It is practiced in Kyrgyzstan and Kazakhstan by lyrical improvisationists called *akyns*.

Trade routes played a great role in the world's history promoting economic prosperity of interlinked territories. In Central Asia caravan routes were used for connecting the distant isolated oases and other places in the whole region. The region was of interest to surrounding states due to its resources. The Silk Route opened access to new resources and promoted local economic development in Central Asia. A network of caravan routes crossing Central and Inner Asia changed. Some routes disappeared, other replaced them. Hunter stated that Islam's deep roots in Central Asia made the religion an obvious contender to replace communism.[683] Collins argued that clans, informal organizations based on kin and fictive kin ties, are political actors that have a profound impact on the nature of posttransitional regimes and the potential for regime durability in the post-Soviet Central Asian area.[684] Di Cosmo proposed a four-phase periodization including ages of tribute empires (209 C.E.- 551), trade-tribute empires (551-907), dual-administration empires (907-1259), and direct-taxation empires (1260-1796) for İnner Asia.[685] Khalid stated in *The Politics of Muslim Cultural Reform. Jadidism in Central Asia*: "The new method made both the Russo-native and Jadid schools qualitatively different from the maktab. This fact was underscored by the insistence of new-method teachers on calling themselves muallim, after Tatar and Ottoman fashion, rather than damla or maktabdar , the terms traditionally used in Central Asia for teachers in maktabs. The physical appearance of new-method schools was also different."[686]

Glasnost (Russian: гла́сность) is a Russian word for 'transparency' or 'openness'. Mikhail Gorbachev used to describe a program of reform introduced to the Soviet Union in 1985. The reduction of censorship resulted in a lost of power of the Communist Party. The name Eastern Bloc was used for the Soviet-led military alliance *Warsaw Pact* or the *COMECON*, the international economic organization of communist states. Soviet allies outside of Eastern Europe such as Mongolia were included in the so-called East Bloc. Former communist states were influenced by Soviet ideology in terms of communication issues. In 1989 Kyrgyz, Uzbek, Tajik and other languages were declared official/state languages of Central Asia. Uzbekistan adopted Latin script. In Kyrgyzstan along with the official language Kyrgyz from the Turkic family of languages, many other languages such as Uzbek, Tajik, Kazakh, Dungan, Uigur, Turkmen, Korean, and Tatar are spoken in the country. *Mova tse dusha narodu* ('The language is the soul of the people') is a proverb of the Ukrainian language. Since

[683] Hunter, Shireen. "Religion, Politics, and Security in Central Asia". SAIS Review. Volume 21. Number 2. Summer-Fall 2001. Pp. 65.
[684] Collins, Kathleen. "The Logic of Clan Politics: Evidence from the Central Asian Trajectories." In: World Politics. Volume 56. Number 2. January 2004. Pp. 224
[685] Di Cosmo, Nicola. "State Formation and Periodization in Inner Asian History". In: Journal of World History. Volume 10. Number 1. Spring 1999. Pp. 1.
[686] Khalid, Adeeb. The Politics of Muslim Cultural Reform. Jadidism in Central Asia. California Digital Library. [1.7.2007].
<Http://content.cdlib.org/xtf/view?docId=ft8g5008rv&chunk.id=d0e9939&toc.depth=1&toc.id=d0e9432&brand =eschol>

independence from the former Soviet Union in 1991, the language has experienced a revival in Ukraine and became the official language of the Ukrainian Republic.[687] The *Ukrainian Oral History Association* was created on October 28, 2006, at the International conference 'Oral History in Contemporary Social Sciences and Humanities: Research Theory and Practice', held in Kharkiv, Ukraine.[688] The Russian proverb *Сло́во – не воробей: вы́летит – не пойма́ешь* (*Ne vorobey: vyletit — ne poymayesh*) means *Spoken word is not a sparrow: Flying out, you can't catch i*t. *Сло́во — серебро́, молча́ние — зо́лото* (Slovo — serebro, molchaniye — zoloto) means *Word is silver, silence is gold.* *Слу́хом земля́ по́лнится* (*Slukhom zemlya polnitsya*) means *The rumour fills the Earth.* Media and communications in Russia includes news, newspapers, magazines, radio, television, and news services. Most Russian subject directories and general portals have sections devoted to сми (Средство массовой информации) or mass media.[689]

The exchange of good and also of languages is a factor for the spreading of languages and the implementation of words from one language to another in Central Asia. Central Asia is multilingual and multiethnic. In recent times an experience of a foreign influence was the process of 'Russification' in the Soviet Union, when Russian was imposed as a linguistic force ruling a conglomerate of states and nationalities. After the collapse of the Soviet Union a process of democratization and a global market economy with English as the *lingua franca* for global communication began. After the fall of the Soviet Union the new independent states Uzbekistan, Kazakhstan, Kirgyzstan, Tajikistan, Turkmenistan were founded situated next to Afghanistan, the Northern provinces of Pakistan, Eastern Iran, Western China, and Western Mongolia. After the fall of the Soviet Union the local languages could take functions the time before given to the Russian language. The Uzbek proverb *Avral oyla, keyin soyla* means *First think, after speak.* *Oz tiling oz dushmaning* means *Your tongue is your enemy.* An example for the change of a former country of the Soviet Union to a separate country with an own education system is Kazakhstan. Kazakhstan's languages are Kazak and Russian, the official language in the time of the Soviet Union. The Central Asian countries are ruled in clan structures.

The Central Asian area is linguistically covered by Turkish languages and Indo-Germanic languages. The Arab language served as a tool for the Islamisation of the Central Eastern area including a part of China. A *Journalism and Mass Communication Department* exists at the *American University of Central Asia* in the Kyrgyz Republic.[690] In early 21st century Kazakhstan at *Kazakh National University* 'communicology' is taught as fundamental theoretical discipline and in its frameworks communicative as a 'pragmatical discipline investigating functions and means of mass information processes in the society'. Besides PR as one complex, there are other sciences called para-linguistics, kinetics, proxemika, conflictologia, imageologia and rhetoric indicating how the terminology used is part of the Western (Spanish, English, Latin, Greek) linguistic and intellectual tradition. The countries that were part of the Soviet Russian reign are culturally highly diverse. Tajikistan's language is Tajik. Races are Tajiks (64.9%), Uzbeks (25%), Russians (3.5%), and other (6.6%).[691] The

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[687] "Ukrainian." Worldlanguage. [2.2.2007].
< Htp://www.worldlanguage.com/Languages/Ukrainian.htm >
[688] See also website of: The Ukrainian Oral History Association. [2.2.2007].
<Http://keui.univer.kharkov.ua/oral_history/index.html>
[689] Ministry for Communication and Informatization of the Russian Federation. Concept and Development. Virtual Technologies Agency. [2.2.2007].
<Http://www.loc.gov/rr/international/european/russia/resources/ru-media.html>
[690] Journalism and Mass Communication Department. American University of Central Asia. [2.2.2007].
<Http://www.auca.kg/admin/mod/html_edit/ktml2/files/uploads/Timetable/fall_2007/JOR_fall_2007.doc>
[691] "Tajikistan." Worldlanguage. [2.2.2007].

Tajiks, whose language is nearly identical with Persian, were part of the ancient Persian Empire. In the 7th and 8th centuries Arabs conquered the region and brought Islam to it. The Tajiks were ruled by Uzbeks and Afghans until the country was occupied by Russia in the 1860s. In 1924. Tajikistan was consolidated into a newly formed Tajik Autonomous Soviet Socialist Republic. Oral tradition tells the story of the Kyrgyz nomads in Central Asia. The narrators, the *manaschi*, passed down from generation to generation stories from the *Manas Epos* as the local oral tradition telling the story of the Kyrgyz nomads in Central Asia.[692] While the local culture was not affected by the Russification process in countries of the Soviet Union, the centralized system of the Soviet Union guaranteed its power over these countries. The changes of rhetoric in different political societies demonstrate Russian historical influence. Local despots became leading figures of the new states. One of the dominant changes after the fall of the Soviet Union was the change from Cyrillic writing to Latin writing system in the former satellite states.[693] In *Soviet Language Policy in Central Asia* Dickens stated: "Prior to the arrival of Turkic tribes in Central Asia, most of the inhabitants were Iranian-speaking. Beginning in the second century BC, nomadic Turks began moving out of their homeland in what is now Mongolia and migrating in hordes to the Central Asian steppe, pasturing their flocks and plundering their new neighbours as they went." [694] In *Soviet Language Policy in Central Asia* Dickens decribed the Islamic education: "This traditional system of Islamic education was augmented by two external sources during the nineteenth century. The first was the network of Russian and Russo-native schools that the Tsarist colonizers set up in Central Asia, beginning with Kazakhstan (the Kazakhs, the northernmost of the Turkestani peoples, were the first to come under Russian rule). As Russian settlers moved into the area, Russian language schools were established, at which a limited number of promising Central Asian students were able to study. In addition, Muslim children were taught about the Russian culture in their native language at special Russian-native schools."[695] Dickens described the advantages of the Russian alphabet in Central Asia: "Once again, the literacy campaign was slowed as Central Asians had to adjust to a new alphabet for the second time in a decade. However, the gains for the Soviet leadership far outweighed this temporary inconvenience. With the demise of the Latin alphabet, a potential bridge for pan-Turkic ideas to travel from Turkey into the Soviet Union had been removed. Furthermore, most significantly of all, the Russian alphabet would facilitate the incorporation of more Russian words into the Central Asian languages as well as making it easier for the people to learn the Russian language."[696]

Tabyshalieva in *Central Asia: Imaginary and Real Borders* stated: "The new fragmentation of Central Asia is a painful and unpleasant lesson for the local population. The imaginary

<Http://www.worldlanguage.com/Countries/Tajikistan.htm>

[692] Wasilewska, Ewa. "Manas At 1000". In: The Rebirth of Kyrgyzstan. May/June 1996 Volume 47, Number 3 Aramco Services Company. [2.2.2007].

<Http://www.saudiaramcoworld.com/issue/199603/manas.at>

See also website of: The Last Manaschi. Directed by Caspar Haspels. [2.2.2007].

<Http://www.filmakers.com/indivs/LastManaschi.htm>

[693] Markov, Sergei. "The Post-Soviet Communication Breakdown". In: The Moscow Times. Friday, December 10, 2004. Page 10. [2.2.2007].

<Http://www.themoscowtimes.com/stories/2004/12/10/006.html>

What's Happening? Alphabets of Central Asia and Azerbaijan. Azerbaijan Organisation. Summer 1997 (5.2). [2.2.2007].

<Http://azeri.org/Azeri/az_english/52_folder/52_articles/52_turkiclanguages_az.html>

[694] Dickens, Mark. Soviet Language Policy in Central Asia. Oxus Communications. [1.7.2007].

<Http://www.oxuscom.com/lang-policy.htm>

[695] Dickens, Mark. Soviet Language Policy in Central Asia. Oxus Communications. [1.7.2007].

<Http://www.oxuscom.com/lang-policy.htm>

[696] Dickens, Mark. Soviet Language Policy in Central Asia. Oxus Communications. [1.7.2007].

<Http://www.oxuscom.com/lang-policy.htm>

borders of Soviet times have become real; they seriously impede cross-border migration of labor and trade. Land mines and numerous barriers for travel, pilgrimage, and communication greatly contribute to social tensions. Since September 11, extra security measures cause new problems for ordinary people in Central Asia: thousands of them were expelled from neighboring countries. In Central Asia's security environment, border uncertainty and external challenges have become closely intertwined. A common regional agenda requires resolving the numerous border problems in a friendly and non-discriminatory way." For Tabyshalieva in Central Asia exists "an urgent need to encourage cross-border trade and free communication among citizens of the region, to increase interstate movement and information flows, especially in Uzbekistan and Turkmenistan."[697] *The Constitution of the Republic of Kazakhstan* declares that "the state language is Kazakh. Both Kazakh and Russian are officially used in state and local government institutions. The state takes care of learning and development of the languages of the population of Kazakhstan. Discrimination on the grounds of language is not allowed. Everyone has the right to use his native language and freely choose the language of communication, education and creativity. The President and the deputies of the Senate and Majelis are required to know the state language. Local legislative and executive bodies have to guarantee all citizens free learning of the state language."[698] Kazakhstan is an example for the bilinguality of ethnic and Russia language of a former Soviet Republic. Kazakh is required for: traditional Kazakh titles, texts of governmental seals and stamps, and in certain professions including deputies of the Senate and Majelis and the President. Both Kazakh and Russian are used in governmental organizations, local government institutions, documentation of state and governmental institutions, constitutional documentation, arbitration courts, military, field of science including defense of dissertations, names of state institutions, texts of seals and stamps regardless of the form of ownership, labels of goods, and all texts of visual information. Either Kazakh or Russian may be used in postal-telegraphic messages and customs documentation. Both Russian and other languages (if necessary) may be used in localities of compact residence of ethnic groups in: documentation of non-governmental institutions, courts, documentation of administrative offences, contracts of individuals and legal entities, responses of governmental and non-governmental institutions to requests of citizens, paper forms, information signs, announcements, advertisements, price catalogs and lists.[699] The *Law of the Republic of Kazakhstan On Education*, 01/18/92 stated that "educational institutions have to take part in active learning, use and development of the Kazakh as a state language throughout the territory of the Republic as well as grant free learning of Russian."[700] The *Constitution of the Republic of Kyrgyzstan* of the Supreme Soviet (Parliament of the Kyrgyz SSR) declared Kyrgyz language as the state language of the republic. According to the *Law of the Kyrgyz SSR On State Language of the Kyrgyz SSR* Kyrgyz language is a state language. The law contains 40 articles dealing with rights of citizens to choose/use language and guarantees for protection of such rights, establishing frameworks for operation of the state language in public authorities, enterprises, institutions, in spheres of education, science and culture, administration of justice. It regulates use of language in names and also in mass media. Russian is provided with the status of the language of interethnic communication; also can be used in all above-mentioned spheres.[701] In the *Constitution of the Republic of Tajikistan* article 13 declares Turkmen as the state language and provides for the right of all citizens to us their native languages. According to the *Law of the Turkmen SSR On Language*, 05/20/90 established by the Supreme Soviet of the Turkmen SSR Turkmen language is a state language. [...] Russian is provided with the status of the language of interethnic

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[697] Tabyshalieva, Anara. Central Asia: Imaginary and Real Borders. In: Central Asia – Caucasus Analyst. [1.7.2007].
<Http://www.cacianalyst.org/view_article.php?articleid=54>
[698] Language Policies in Central Asia. Open Society Institute. [1.7.2007].
<Http://www.osi.hu/fmp/laws/>
[699] Language Policies in Central Asia. Open Society Institute. [1.7.2007].
<Http://www.osi.hu/fmp/laws/>
[700] Language Policies in Central Asia. Open Society Institute. [1.7.2007].
<Http://www.osi.hu/fmp/laws/>
[701] Language Policies in Central Asia. Open Society Institute. [1.7.2007].
<Http://www.osi.hu/fmp/laws/>

communication; also can be used in all above-mentioned spheres.[702] In the *Constitution of the Republic of Uzbekistan* article 4 declares Uzbek as the state language. The Republic of Uzbekistan ensures a respectful attitude towards the languages, customs, and traditions of the nationalities and peoples living on its territory and ensures conditions for their development.[703] The constitution of Turkey has no direct paragraph for freedom of expression. In the preamble is stated:

> *The understanding that it is the birthright of every Turkish citizen to lead an honourable life and to develop his material and spiritual resources under the aegis of national culture, civilization and the rule of law, through the exercise of the fundamental rights and freedoms set forth in this Constitution in conformity with the requirements of equality and social justice.*

The Turks originally came from the land northwest of India. Turks became also Muslims, but speak Turkish languages. The Arabs islamized this area. The literature of the neighbouring Altaic languages of the Turkish, Indian, and Persian family and their literary genres in Central Asia came into contact and influenced each other.[704] In the time Mahmud al-Kashghari (ca. 1077) was writing his *Diwan Lughat at-Turk* Arab scholars had lost interest in oral and folk cultural forms. The *Diwan Lughat at-Turk* (*Turkic Language Lexicon*) by Al-Kashgari is an encyclopedic lexicon of the Turkic dialects including citation of proverbs and poetry with glosses and explanations in Arabic. Al-Kashgari's *Diwan Lughat at-Turk* was composed in the 11th century as an old lexicographical source. Being the earliest known Turkic book written in Arabic, *Diwan Lughat al-Turk* was composed as a *Turkic-Arabic Lexicon*, where Turkic words were presented in Arabic transliteration and provided with translation and comments on etymology, contexts and various possibilities of their use. Kashghari based the structure of his work *Diwan Lughat al-Turk* on the structure devised by a fellow Central Asian Turk, Abu Ibrahim Ishaq Ibn Ibrahim al-Farabi (d. 961) for his dictionary of Arabic. Kashghari's dictionary was completed in 1077, and dedicated to the Abbasid caliph Al-Muqtadi. The language, which Kashgari described, is the language of the Turkic runic inscriptions dating from the 8th century, the beginning of the foundations of a Turco-Islamic literary culture.[705] Among Mahmud al Kashgari's *Diwan Lughat al-Turk* we find such terms like '*otruk*' (scheming, two-faced, dishonest, not open, not decisive). In verse 70 (p. 141) about '*adgu*' (good) is said:

> *Honor and respect your clansmen; when you receive a gift prepare a good recompense for it.*[706]

In verse 189 (p. 289) about 'kanig' (joy) is written:

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[702] Language Policies in Central Asia. Open Society Institute. [1.7.2007].
<Http://www.osi.hu/fmp/laws/>
[703] Language Policies in Central Asia. Open Society Institute. [1.7.2007].
<Http://www.osi.hu/fmp/laws/>
[704] Gippert, Jost. Map. Titus. University Frankfurt. [2.2.2007].
<Http://titus.uni-frankfurt.de/didact/karten/turk/turklm.htm>
[705] Dankoff, Robert. Qarakhanid Literature and the Beginnings of Turco-Islamic Culture. University of Kansas. [19.8.2007].
<Http://www.ku.edu/~ibetext/texts/paksoy-2/cam4.html>
[706] Murphey, Rhoads. Selections from Mahmud al Kashgari's Compendium of the Turkish Dialects (Part I). University of Birmingham. [2.2.2007].
<Http://www.historical.bham.ac.uk/rhoadsmurphey/Civ%20and%20Barb/divani%20lugat%20corpus.doc>

*Describing the bounty of the queen: ' The cloud of her (bounty) rains
down pure gold; should her flood flow (upon me my hapiness would
be perfect and) I would overflow with joy '.*[707]

Mahmud al Kashgari's *Diwan Lughat al-Turk* states guidelines in communication as follows:

Meclisde arif ol, kelami dinle.
El iki soylerse sen birin soyle.
Elinden geldikce sen iyiklik eyle.
Hatira dokunma, yikici olma.

*Keep your wits about you in group discussions and listen attentively to
all views.*
If there is a division of opinion, state your own preferences decisively.
Do good to others as far as it is in your power to do so.
*Don't wound people's feeling gratuitously or be deliberately
destructive.*[708]

The *Qutadghu Bilig* by Yusuf of Balasaghun was written in 1069 as a long didactic poem in the genre mirror-for-princes. In 1037 Seljuk Turks invaded Iran and founded a dynasty, which continued to reign in Iran till 1197 C.E. Oratory in modern Turkish is *konuşma sanati* (declamation, elocution). Turks had an oral tradition that is called *sagu* or *sav* including the epics of heroes. Modern Turkish uses for communication the term *iletişim*. The Turkic languages belong to the large Altaic language family. Paksoy in the edition *Central Asian Monuments* wrote that in a time "when Central Asia's importance to the world affairs is again resurgent", it is "necessary to understand the intellectual nucleus of Central Asians' mode of thinking. This is especially important, because an overwhelming majority of Central Asian writings do not appear in any other language than their own dialects". The appreciation of these monuments, "their messages and their influence over time contributes to the understanding of current issues precisely because they are directly linked in the minds of the Central Asians themselves".[709] Turks imitated the concept of *adab* the Arabs and Iranians had.[710] The *Nasihatlar* (*Admonitions*) written by Abbas Kulu Agha Bakikhanli is a short work comprising laconic and simply stated moral 'lessons' written for young people. It was composed in 1836. In the *Nasihatlar* we find advices for communication and thinking:

*19. [5] Do not do any deed or speak any word from which no good
will come in [this] world or in the next world, in order that you will
not suffer damage (loss).*

[707] Murphey, Rhoads. Selections from Mahmud al Kashgari's Compendium of the Turkish Dialects (Part I). University of Birmingham. [2.2.2007].
<Http://www.historical.bham.ac.uk/rhoadsmurphey/Civ%20and%20Barb/divani%20lugat%20corpus.doc>
[708] Murphey, Rhoads. Selections from Mahmud al Kashgari's Compendium of the Turkish Dialects (Part I). [2.2.2007].
<Http://www.historical.bham.ac.uk/rhoadsmurphey/Civ%20and%20Barb/divani%20lugat%20corpus.doc>
[709] Central Asian Monuments. Edited by Hasan B. Paksoy. European University Institute, Florence, Italy. June 7, 2007.
<Http://vlib.iue.it/carrie/texts/carrie_books/paksoy-2/cam0.html>
[710] Cf. Dankoff, Robert. Qarakhanid Literature and the Beginnings of Turco-Islamic Culture. European University Institute, Florence, Italy. June 7, 2007.
<Http://vlib.iue.it/carrie/texts/carrie_books/paksoy-2/cam4.html>

22. [7] Associate with those people that adults consider to be decent, stay far from the base and those who chatter, so that you will not become like them.

28. [13] When a person becomes angry, he departs from reason. Do not do any work in that condition. Only begin after your anger has cooled!

77. [62] That person is considered intelligent who sees his own faults more than those of others and attaches less importance to his own skills than to those of others.[711]

Regarding Turkish languages the *National Virtual Translation Center* stated: "Turkic languages are a group of closely related languages spoken by people spread across a vast area from Eastern Europe to Siberia and Western China. All Turkic languages show close similarities to each other in phonology, morphology, and syntax, though Chuvash, and Yakut differ considerably from the rest. The Turkic branch of the Altaic family is the largest of the three branches in terms of the number of languages and the number of speakers. It is commonly divided into the five groups based on their geographical location. Languages with over 50,000 speakers are listed below."[712] The languages of the majority of the inhabitants of the former Soviet Central Asian Republics come from the Turkic language group. Turkish is the most widely spoken language in Central Asia. Turkmen is mainly spoken in Turkmenistan and among the populations of Afghanistan, Pakistan, Iran, and Turkey. Kazakh, Kyrgyz, and Tatar are related languages of the Kypchak group of Turkic languages spoken throughout Kazakhstan, Kyrgyzstan, and Tajikistan, but also in regions of Central Asia in Afghanistan, Xinjiang, and Qinghai. Uzbek and Uighur are spoken in Uzbekistan, Tajikistan, and Xinjiang. Terminology of talk consists in Turkmen of the nouns *юiwe* (accent, dialect), onomatopoetic *тую-тую* (rumour), *гыррьc* (conversation, discussion), *geплeюmek* (converse), *gep-гыррьc* (conversation), and *gep* (parlance). The Turkish language knows the terms *hitabet* and *güzel söz söyleme sanati* for rhetoric. Derived from the Arabic term is the word *balaghah* is *belagat*. The thesaurus of the Turkish language represents different mind concepts and levels of communication put together as meanings of one word. Terminology related to talk consists in Turkish of word derived from Arabic such as *sohbet* (causerie, chat, conversation). Other verbs are *söz* (engagement, expression, faith, saying, sentence, statement, term, word), *söylenti* (report, rumor, story), *laf* (empty words, say, word), *konuşmak* (confabulate, discourse, have a talk, have speech with, speak), *konuşma* (address, allocution, causerie, conversation, delivery, discourse, interlocution, oration, speaking, speech, utterance), hoşbeş (chat, confabulation, gossip), *görüşmek* (approach, argue, interview), *görüşme* (conversation, debate, discussion, disputation, hearing, interview, meeting, negotiation), and *dedikodu* (report, rumor). The Turkic languages belong to the large Altaic language family. The Turkish word köpük contains the meanings bubbles caused in fluids or liquors by fermentation or agitation, empty, senseless show of wit or eloquence, and rhetoric without thought, light, unsubstantial matter.[713] Communication in Turkish is iletişim and haberleşme. A piece of information given is in Turkish *mesaj*. 21st century-terms of communication are in Turkish temas (contact, contiguity, feel, touch), tebliğ (communique, edict, manifesto, notification), *nakletme* (recitation, transferring), the loanwords *mesaj* (dispatch, message, purpose) and *kominikasyon*, and *irtibat* (concern, connection, liaison), *iletişim* (channel, touch, and communication), *haberleşme* (correspondence, intercommunication), *haber* (message, news, report), *bildiri*, and *bağlanti* (channel, concern, connexion). We see that in this thesaurus one

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[711] Altstadt, Audrey L. Nasihatlar of Abbas Kulu Agha Bakikhanli. Dedicated to the 200th Anniversary of the Birth of Agha Abbas Kulu Bakikhanli. European University Institute, Florence, Italy. June 7, 2007.
<Http://vlib.iue.it/carrie/texts/carrie_books/paksoy-2/cam7.html>
[712] Turkish languages. National Virtual Translation Center. [1.7.2007].
<Http://www.nvtc.gov/lotw/months/march/TurkicBranch.html>
[713] English-Turkish-German Dictionary. [2.2.2007].
<Http://www.seslisozluk.com/search/froth>

term represents lexems from different mind concepts such as esthetics, emotions, genres of literature, and message progressing.[714]

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[714] Murphey, Rhoads. Selections from Mahmud Al-Kashgari's Compendium of the Turkish Dialects. Part I. University of Birmingham. [2.2.2007].
<Http://www.historical.bham.ac.uk/rhoadsmurphey/Civ%20and%20Barb/divani%20lugat%20corpus.doc>

2.2. The Perspective of Communications in India and Asia

This diversity of languages in one country, where different languages serve different regional areas and cultural purposes, is characteristic for India. Most of the languages of India belong to the Aryan and Dravidian language families.[715] Hindi and Urdu, originally identical, separated for cultural reasons. Hindi became the principal language of India, and Urdu of West Pakistan diverging in terms of their vocabulary from Sanskrit and from Arabic and Persian is spoken by the Muslim population. The modern Aryan languages Hindi, Urdu, Punjabi, Bengali, Marathi, and Gujarati, as well as Nepli in Nepal, and Sinhalese in Sri Lanka derived.[716]Foreign languages such as Farsi, Greek, Arabic, Turkish, and English have also found their way into the indigenous languages in India. In contemporary India communication is identical with mass communication and the Western meaning. *Indiabook* defined communication as the "process of exchanging information, usually via a common protocol. "Communication studies" is the academic discipline focused on communication forms, processes and meanings, including speech, interpersonal and organizational communication." According to this Indian publisher 'mass communication' is a more specialized academic discipline focused on the institutions, practice and effects of journalism, broadcasting, advertising, public relations and related mediated communication directed at a large, undifferentiated or segmented audience. *Indiabook* states that the root of communication by artificial means [...] is general believed to be the art of writing that most probably goes back to the more ancient arts of drawing and painting. Nowadays, the use of technology to aid and enhance distance communications, telecommunications in short, is usually taken to represent communication technology in general. *Indiabook* also states that "our indebtednesss to the Ancient Romans in the field of communication does not end with the Latin root 'communicare'. They devised what might be described as the first real mail or postal system in order to centralize control of the empire from Rome. This allowed Rome to gather knowledge about events in its many widespread provinces."[717] This is a Western perspective. The Indian concept of communication varies strongly from the Western one. Communication as the distribution of information is a recently upcoming understanding of communication based upon the Western concept of communication. Laxman stated that libraries in India are "striving to provide necessary and relevant information to their users." Recently, "a number of formal arrangements are being made for resource sharing among the libraries."[718]

In Sanskrit the *Vedas* of the Brahminical religion were written. The books of Buddhism were written in the Pali dialect. In Pali *ayatana* is a sense medium, one of the organs eyes, ears, nose, tongue, body, and mind. The outer sense media are their respective objects. *Darma* is an event, a phenomenon in and of itself, a mental quality, a doctrine, or teaching. *Gotrabhu-naana* is as a change of lineage knowledge the glimpse of *nibbana* that changes one from an ordinary person (*puthujjana*) to a Noble One (*ariya-puggala*). *Indriya* are faculties. In the *suttas* the term can refer either to the six sense media (*ayatana*) or to the five mental factors of *saddha* (conviction), *viriya* (persistence), *sati* (mindfulness), *samadhi* (concentration), and *panna* (discernment). *Kusala* is wholesome, skillful, good, and meritorious. An action characterized by this moral quality (*kusala-kamma*) is bound to result (eventually) in

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[715] Boeree, C. George. The Language Families of the World. Shippensburg University. [2.2.2007].
<Http://www.ship.edu/~cgboeree/languagefamilies.html>
Kak, Subhash. "Is the Aryan/ Dravidian Binary Valid?" In: India Star. [2.2.2007].
<Http://www.indiastar.com/kak6.html>
[716] Ehtnologue. [2.2.2007].
<Http://www.sil.org/ethnologue/countries/SriL.html>
Gangal, Anjali; Hosterman, Craig. "Toward an Examination of the Rhetoric of Ancient India." In: Southern Speech Communication Journal. 47 (1981). Pp. 277-291.
Kirkwood, William G. "Truthfulness As a Standard for Speech in Ancient India." In: Southern Communication Journal. 54 (1988). Pp. 213-234.
[717] Entry 'Communication'. *Indiabook*. [7.11.2007].
<Http://www.indiabook.info/communication.html>
[718] Laxman Rao, N. "Knowledge-Sharing Activities in India". Library Trends. Vol. 54, Number 3, 2006. Pp. 463-484

happiness and a favorable outcome. *Magga* means path. The four transcendent paths are the path to stream-entry (entering the stream to *nibbana*, which ensures that one will be reborn at most only seven more times), the path to once-returning, the path to non-returning, and the path to arahantship. *Nama-rupa* means the binary concepts name-and-form, mind-and-matter, or mentality-physicality. The union of mental phenomena (*nama*) and physical phenomena (*rupa*) that constitutes the five aggregates (*khandha*), and which lies at a crucial link in the causal chain of dependent co-arising (*paticca-samuppada*). *Paticca-samuppada* is a map showing the way the aggregates (*khandha*) and sense media (*ayatana*) interact with ignorance (*avijja*) and craving (*tanha*) to bring about stress and suffering (*dukkha*).[719]

The traditional understanding of communication in India can be traced back to sacred writings like the *Veda* and prose commentaries such as the *Brahmanas* and the *Upanishads*. In Brahmanism Sarasvati is the wife of Lord Brahma. Sarasvati is depicted with four hands. Saraswati is said to have invented Sanskrit.[720] In hymn XLI (16, 21) of the *Rig-Veda* the goddess of speech, wisdom and learning among various deities is described as the best of Goddesses:

> *Best Mother, best of Rivers, best of Goddesses, Sarasvati,*
> *We are, as 'twere, of no repute and dear Mother, give thou us renown.*
> *In thee, Sarasvati, divine, all generations have their stay.*
> *Be, glad with Sunahotra's sons: O Goddess grant us progeny.*
> *Enriched with sacrifice, accept Sarasvati, these prayers of ours,*
> *Thoughts which G☐tsamadas beloved of Gods bring, Holy One, to thee.*
> *Ye who bless sacrifice, go forth, for verily we choose you both,*
> *And Agni who conveys our gifts.*
> *This our effectual sacrifice, reaching the sky, shall Heaven and Earth*
> *Present unto the Gods to-day.*
> *In both your laps, ye guileless Ones, the Holy Gods shall sit them down*
> *To-day to drink the Soma here.*[721]

Hymn XCV of the *Rig-Veda* is dedicated to Sarasvati:

> *1. This stream Sarasvati with fostering current comes forth, our*
> *sure defence, our fort of iron.*
> *As on a car, the flood flows on, surpassing in majesty and might*
> *all other waters.*
> *2 Pure in her course from mountains to the ocean, alone of*
> *streams Sarasvati hath listened.*
> *Thinking of wealth and the great world of creatures, she poured*
> *for Nahusa her milk and fatness.*
> *3 Friendly to man he grew among the women, a strong young*
> *Steer amid the Holy Ladies.*
> *He gives the fleet steed to our wealthy princes, and decks their*
> *bodies for success in battle.*
> *4 May this Sarasvati be pleased and listen at this our sacrifice,*
> *auspicious Lady,*
> *When we with reverence, on our knees, implore her close-knit to*
> *wealth, most kind to those she loveth.*
> *5 These offerings have ye made with adoration: say this,*
> *Sarasvati, and accept our praises;*

[719] A Glossary of Pali and Buddhist Terms. Access to Insight. [2.2.2007].
<Http://www.accesstoinsight.org/glossary.html>
[720] Anonymus. Goddess Saraswati. Mailerindia. [2.2.2007].
<Http://mailerindia.com/god/hindu/index.php?devi5>
[721] Hymn XLI. Rig-Veda, Book 2. Sacred Texts. Transl. by Ralph T.H. Griffith. 1896. Ancient Buddhist Texts Net. [7.11.2007].
<Http://www.ancient-buddhist-texts.net/Texts-and-Translations/Udana/1-Bodhivaggo-01.htm>

*And, placing us under thy dear protection, may we approach
thee, as a tree, for shelter.*[722]

In hymn XCVI Sarasvati is described as the '*most divine of Streams*'.

*1. I sing a lofty song, for she is mightiest, most divine of
Streams.
Sarasvati will I exalt with hymns and lauds, and, O Vasisha,
Heaven and Earth.
2 When in the fulness of their strength the Purus dwell,
Beauteous One, on thy two grassy banks,
Favour us thou who hast the Maruts for thy friends: stir up the
bounty of our chiefs.
3 So may Sarasvati auspicious send good luck; she, rich in
spoil, is never niggardly in thought,
When praised in jamadagni's way and lauded as Vasisha lauds.
4 We call upon Sarasvan, as unmarried men who long for
wives,
As liberal men who yearn for sons.
5 Be thou our kind protector, O Sarasvan, with those waves of
thine
Laden with sweets and dropping oil.
6 May we enjoy Sarasvan's breast, all-beautiful, that swells with
streams,
May we gain food and progeny.*[723]

Sanskrit *vach vac* means sound, voice, word, the mystic sound (*svara*) or essence of spirit of
the divine creative activity, the vehicle of divine thought.[724] In Sanskrit communication is
related to verbal private, official, and religious speech styles and speech in the arts. *Acaks*
stands for 'to tell', 'to relate', and 'to make a communication'.[725] The South Indian language
Tamil is a member of the Dravidian language family.[726] In Tamil *vikkiyapanam* is a
communication or a memorial. In Tamil *tirppukkatta* means to make a decision, to form an
opinion. *Tunintucolla* means to speak with confidence, to venture to say.[727] The thesaurus of
Urdu spoken in Pakistan contains words especially for the Islamic culture drived from Persian
and Arabic. In Urdu communication is *rabthar.*[728] In Bengali *jogajog* means
communication.[729]

The word Buddha almost always refers to the historical figure Siddartha Gautama, the
founder of Buddhism. Buddha is the name given to one who rediscovers for himself the
liberating path of *darma.* According to tradition, a long line of Buddhas stretches off into the

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[722] Hymn XCV. Rig-Veda. Book 7. Rig Veda. Transl. by Ralph T.H. Griffith. Sacred Texts. [7.11.2007].
<Http://www.sacred-texts.com/hin/rigveda/rv07095.htm>

[723] Hymn XCVI. Rig-Veda. Book 7. Rig Veda. Transl. by Ralph T.H. Griffith. Sacred Texts. [7.11.2007].
<Http://www.sacred-texts.com/hin/rigveda/rv07096.htm>

[724] Encyclopedic Theosophical Glossary. Theosophical University Press. [2.2.2007].
<Http://www.theosociety.org/pasadena/etgloss/va-vih.htm>

[725] Cologne Digital Sanskrit Lexicon. University of Cologne. [2.2.2007].
<Http://webapps.uni-koeln.de/cgi-bin/tamil/recherche>

[726] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of
the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/>

[727] Fabricius, Johann Philipp. J. P. Fabricius's Tamil and English Dictionary. [2.2.2007].
<Http://dsal.uchicago.edu/dictionaries/fabricius/>

[728] Paksoy, H.B. Essays on Central Asia Index. Dastan Genre in Central Asia. European University Institute,
Florence, Italy. [2.2.2007].
<Http://vlib.iue.it/carrie/texts/carrie_books/paksoy-6/cae05.html>

[729] English-Bangla Dictionary. Virtualbangladesh. [2.2.2007].
<Http://www.virtualbangladesh.com/dictionary.php>

distant past.[730] Buddhism developed in a region where the Sanskrit dialect Pali was used. The term *buddhi* ıt derived from comprises the meanings intelligence, understanding, reason, intellect, mind, discernment, judgment, presence of mind, ready wit, perception, comprehension, opinion, view, belief, conviction, supposition, thought, correct or reasonable view, reflection and meditation.[731] For the means of spiritual development Buddhists use the term path. The system called the *Noble Path* is divided into eight sections. It consists of right views, right aims, right speech, right conduct, right livelihood, right effort, right mindfulness, and right contemplation. Buddha spoke in the *Dhamma-Kakka-Ppavattana Sutta* to the monks:

> 3. *'There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathagata-a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!*
>
> 4. *'What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathagata--that path which opens the eyes, and bestows understanding, which 'leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana? Verily! it is this noble eightfold path that is to say*
>
> *'Right views;*
> *Right aspirations;*
> *Right speech;*
> *Right conduct;*
> *Right livelihood;*
> *Right effort;*
> *Right mindfulness;*
> *and Right contemplation.*
>
> *'This, O Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathagata--that path which opens the eyes, and bestows understanding,*[732]

Buddha spoke to the monks:

> 8. *'Now this, O Bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily! it is this noble eightfold path; that is to say:*
>
> *Right views;*
> *Right aspirations;*
> *Right speech;*
> *Right conduct;*
> *Right livelihood;*
> *Right effort;*
> *Right mindfulness;*
> *and Right contemplation.*
>
> *This then, O Bhikkhus, is the noble truth concerning the destruction of sorrow.*[733]

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[730] A Glossary of Pali and Buddhist Terms. Access to Insight. [2.2.2007].
<Http://www.accesstoinsight.org/glossary.html>
[731] Macdonell, Arthur Anthony. A Practical Sanskrit Dictionary with Transliteration, Accentuation, and Etymological Analysis Throughout. University Chicago. [2.2.2007].
<Http://dsal.uchicago.edu/dictionaries/macdonell/>
[732] Dhamma-Kakka-Ppavattana Sutta. Transcript of the Text of a Ceylon MS. British Museum. Transl. from Pali by T. W. Rhys Davids. Sacred Texts. [7.11.2007].
<Http://www.sacred-texts.com/bud/sbe11/sbe1104.htm>

'Wherein, then, O Vasettha, is there a strife, a dispute, a difference of opinion between you?'

10. 'Concerning the true path and the false, Gotama. Various Brâhmans, Gotama, teach various paths-the Addhariya Brahmans, the Tittiriya Brahmans, the Khandoka Brahmans, the Khandava Brahmans, the Brahmakariya Brahmans. Are all those saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahma?

'Just, Gotama, as near a village or a town there are many and various paths, yet they all meet together in the village-just in that way are all the various paths taught by various Brahmans-the Addhariya Brahmans, the Tittiriya Brahmans, the Khandoka Brahmans, the Khandava Brahmans, the Brahmakariya Brahmans. Are all these saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahma?'[734]

In the *Kuka Silam* is written regarding the right conduct of speaking:

1. 'Now wherein, Vasettha, is his conduct good?'
[...]
4. 'Putting away lying, he abstains from speaking falsehood. He speaks truth, from the truth he never swerves; faithful and trustworthy, he injures not his fellow man by deceit.

5. 'Putting away slander, he abstains from calumny. What he hears here he repeats not elsewhere to raise a quarrel against the people here: what he hears elsewhere he repeats not here to raise a quarrel against the people there. Thus he lives as a binder together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

6. 'Putting away bitterness of speech, he abstains from harsh language. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, beloved of the people--such are the words he speaks.

7. 'Putting away foolish talk, he abstains from vain conversation. In season he speaks; he speaks that which is; he speaks fact; he utters good doctrine; he utters good discipline; he speaks, and at the right time, that which redounds to profit, is well-grounded, is well-defined, and is full of wisdom.

8. 'He refrains from injuring any herb or any creature. He takes but one meal a day; abstaining[735]

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[733] Dhamma-Kakka-Ppavattana Sutta. Transcript of the Text of a Ceylon MS. British Museum. Transl. from Pali by T. W. Rhys Davids.Sacred Texts. [7.11.2007].
<Http://www.sacred-texts.com/bud/sbe11/sbe1104.htm>
[734] Dhamma-Kakka-Ppavattana Sutta. Transcript of the Text of a Ceylon MS. British Museum. Transl. from Pali by T. W. Rhys Davids. Sacred Texts. [7.11.2007].
<Http://www.sacred-texts.com/bud/sbe11/sbe1104.htm>
[735] The Short Paragraphs on Conduct. The Kuka Silam. Transl. from Pali by T. W. Rhys Davids. Sacred Texts. [7.11.2007].

In the biography of Buddha in *Varga 27 Praising Nirvana* of the *Fo-Sho-Hing-Tsan-King: A Life of Buddha by Asvaghosha Bodhisattva* was written about the change of existence and its end in *nirvana*:

> *'The three periods (past, present, future) are but one in substance; the Muni-great-elephant plucks up the great tree of sorrow, and yet he (even he) cannot avoid the power of impermanence.*
> *'For like the crested (sikhin) bird delights (within) the pool (water) to seize the poisonous snake, but when from sudden drought he is left in the dry pool, he dies;.*
> *'Or as the prancing steed advances fearlessly to battle, but when the fight has passed goes back subdued and quiet; or as the raging fire burns with the fuel, but when the fuel is done, expires;*
> *'So is it with Tathagata, his task accomplished he returns 4 to (find his refuge in) Nirvana: just as the shining of the radiant moon sheds everywhere its light and drives away the gloom.*
> *'All creatures grateful for its light, (then suddenly) it disappears concealed by Sumeru; such is the case with Tathagata, the brightness of his wisdom lit up the gloomy darkness.*
> *'And for the good of all that lives drove it away, when suddenly it disappears behind the mountain of Nirvana. The splendour of his fame throughout the world diffused.*
> *'Had banished all obscurity, but like the stream that ever flows, it rests not with us the illustrious charioteer with his seven prancing steeds 1 flies through the host (and disappears);*
> *'The bright-rayed Surya-deva, entering the Yen-tsz cave, was, with the moon, surrounded with fivefold barriers; "all things that live," deprived of light.*
> *'Present their offerings to heaven; but from their sacrifice nought but the blacken'd smoke ascends; thus is it with Tathagata, his glory hidden, the world has lost its light.*[736]

The *Five Precepts* is a set of moral rules in Theravada Buddhism forbidding theft, improper sexual practices, killing, lying, deceiving, and drinking alcoholic drinks. The *suttas* are mostly discourses delivered by the Buddha or his disciples considered to be *Buddhavacana* (the word of the Buddha). The written canon comprises various forms of discourse. The *sutra* is a prose discourse. The *geya* mixes prose and verse discourse. *Ityukta* is a tradition beginning with 'thus has the Bhagavan said'. A *jataka* is a story of previous life. *Vaipulya* is an extended discourse. Lloyd stated that the *Nyaya Sutra* describes in detail a procedure of reasoning based on a five-part method of dialogic presentation, but the rhetorical emphases of the *Nyaya* approach have been mostly overlooked.[737] *Udana* is an inspired speech. In the *udana*

<Http://www.sacred-texts.com/bud/sbe11/sbe1105.htm>

[736] Varga 27. Praising Nirvana. The Fo-Sho-Hing-Tsan-King: A Life of Buddha by Asvaghosha Bodhisattva. Transl. from Sanskrit into Chinese by Dharmaraksha A.D. 420, and from Chinese into English by Samuel Beal. Sacred Books of the East Vol. 19. 1883. Sacred Texts. [7.11.2007].
<Http://www.sacred-texts.com/bud/sbe19/sbe1929.htm>

[737] Lloyd , Keith. "Rethinking Rhetoric from an Indian Perspective: Implications in the Nyaya Sutra". Rhetoric Review. 2007, Vol. 26, No. 4. Pp. 365-384

Pañhamabodhisuttaü (*The First Discourse about the Awakening (Tree)*) the circle of causality is described:

> *Evaü me sutaü:*
> *Iti imasmiü sati idaü hoti; imassuppàdà idaü uppajjati,*
> *This being so, that is; from the arising of this, that arises,*
> *yadidaü: avijjàpaccayà saïkhàrà,*
> *that is to say: because of ignorance there are (volitional) processes,*
> *saïkhàrapaccayà viÿÿàõaü,*
> *because of (volitional) processes: consciousness,*
> *viÿÿàõapaccayà nàmaråpaü,*
> *because of consciousness: mind and body,*
> *nàmaråpapaccayà saëàyatanaü,*
> *because of mind and body: the six sense spheres,*
> *saëàyatanapaccayà phasso,*
> *because of the six sense spheres: contact,*
> *phassapaccayà vedanà,*
> *because of contact: feeling,*
> *vedanàpaccayà taõhà,*
> *because of feeling: craving,*
> *taõhàpaccayà upàdànaü,*
> *because of craving: attachment,*
> *upàdànapaccayà bhavo,*
> *because of attachment: continuation,*
> *bhavapaccayà jàti,*
> *because of continuation: birth,*
> *jàtipaccayà jaràmaraõaü,*
> *because of birth: old age, death,*
> *sokaparidevadukkhadomanassupàyàsà sambhavanti,*
> *grief, lamentation, pain, sorrow, and despair (all) arise,*
> *evam-etassa kevalassa dukkhakkhandhassa samudayo hotàû ti.*
> *and so there is an origination of this whole mass of suffering.*[738]

Major schools of Buddhism are today Chinese and Tibetan Buddhism, Zen Buddhism in Japan, Korean Buddhism, and Theravada Buddhism in Burma, Thailand, Vietnam, Cambodia, and Sri Lanka. Indian literatures as well as other arts have a connecting system of esthetical states. For example literature is useless without the flavour of sentiments (*rasa*). There are nine sentiments used. *Hasya rasa* (humour), *karuna rasa* (pathos), *roudra rasa* (wrathfulness), *vira rasa* (heroic themes), *bhayanaka rasa* (horror), *bibhatsa rasa* (vulgar and obscene themes), *adbhuta rasa* (strangeness), *shanta rasa* (placidity), and *shringara rasa*

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[738] Udana Bodhivaggo. Transl. by Anandajoti Bhikkhu. Ancient Buddhist Texts Net. [7.11.2007]. <Http://www.ancient-buddhist-texts.net/Texts-and-Translations/Udana/1-Bodhivaggo-01.htm>

(amorous themes).[739] Indian traditional communication can be understood as a principle of permanent change according to causality as spiritual background. The *Wheel of Life* (Sanskrit: *bava chakra*) is a symbol consisting of three concentric circles held by the God of the Underworld Yama signifying *samsara.* For Buddhists and Hindus *karma* is the moral law of cause and effect by good and bad *karma* as a result of their action determining the state of existence to which one is reborn after birth.

In the modern nation of India Hindi is for most people the mother tongue.[740] Communication in the Hindi is *samcara* (transmission), *samsarga*, and *samcaravyavaswa*. *Sampark* means contact.[741] In Hindi *bara* is speech. Rhetoric in Hindi is *sabxadambar*. In Hindi communication means *samcara*, *samsarga*, and *samcar*.[742] Rhetoric in colonial India can be found in the second half of 19th century coming from the British culture.[743] The Indian word for communication is *samvad*. *Samvad* is a Sanskrit word which is now a part of the vocabulary of most modern Indian languages. Its meanings include 'speaking together', 'conversation', 'dialogue', 'colloquy', 'discussion' and also 'debate', 'communication of tidings', 'information', 'news', 'assent', 'agreement', 'concurrence', 'similarity', and 'correspondence'.[744] In modern Nepali *sancara* is communication, or transmission.[745]

Roy and Rowland wrote in *The Rhetoric of Hindu Nationalism: a Narrative of Mythic Redefinition*: "In contrast to the secular parties that founded India, Hindu nationalist parties, like nationalist parties across the globe, have taken extremely strong positions on issues relating to national and religious identity. They argue that the "mythic structure is tied to the broad rhetorical situation facing any nationalist/religious identity movement that is outside the mainstream power structure in a society. The conclusion that nationalist/religious identity discourse tends by its very nature toward narratives of mythic return is quite important both for understanding the rise of such movements and also for clarifying the way that contemporary myths of return function."[746] Traditional approaches following Indian understanding of communication are used: For example Shantaram Balwant Mujumdar

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[739] Cf.: Priyadarshi Patnaik. Rasa in Aesthetics: An Application of Rasa Theory to Modern Western Literature. Reprint. New Delhi: D.K. Printworld 2004. Beebee, Thomas. Rasa. The Key Concept of Classical Indian Aesthetics. Pennsylvania State University. June 5, 2007.
<Http://www.courses.psu.edu/cmlit/cmlit100_tob/rasa.htm>
[740] Malaiya, Yashwant K. Hindi. The Language of Songs. Colorado State University. [2.2.2007].
<Http://www.cs.colostate.edu/~malaiya/hindiint.html>
[741] Hindi-English Dictionary. Resource Center for Indian Language Technology Solutions. Indian Institute of Technology Bombay.
<Http://www.cfilt.iitb.ac.in/~hdict/webinterface_user/dict_search_user.php>
[742] Padalghare, Pandit; Maid, Jitendra. Communication, Culture and Power. Village Community Development Association (VCDA). Les Universités à Aix en Provence. [2.2.2007].
<Http://www.lpl.univ-aix.fr/~belbernard/misc/ccrss/comcupow.htm>
[743] Hart, Thomas C. The Rhetoric of China and India. Website Hart. [2.2.2007].
< Http://homepage.mac.com/tehart/Asian_Rhetoric_frame.html>
Other contributions to Indian rhetoric are:
Chandler, Daniel Ross. Rhetoric of India: A Selected, Interdisciplinary Bibliography. [2.2.2007].
Http://www.eric.ed.gov/ERICWebPortal/recordDetail?accno=ED364916
Suleri, Sara The Rhetoric of English India. The University of Chicago Press: Chicago 1992
[744] Samvad India Foundation. [2.2.2007].
<Http://www.infinityfoundation.com/samvad.htm>
[745] Schmidt, Ruth Laila. A Practical Dictionary of Modern Nepali. [S.l.]: Ratna Sagar, 1993. 1994. University Chicago. [2.2.2007].
<Http://dsal.uchicago.edu/dictionaries/schmidt/>
[746] Roy, Abhik; Rowland, Robert C. "The Rhetoric of Hindu Nationalism: a Narrative of Mythic Redefinition." Western Journal of Communication. Goliath. [7.11.2007].
<Http://goliath.ecnext.com/coms2/gi_0199-3165777/The-rhetoric-of-Hindu-nationalism.html>

started *Symbiosis Institute of Media & Communication* as an International Cultural and Educational Centre. It is practically following the ancient Indian philosophy of Vasudhaiva Kutumbakam, the world is one family and structured like an educational institution for higher education. [747] On the contrary, *Ushamartin Academy of Communication Technology* (UACT) is a finishing school established as a joint venture between the *Usha Martin Group* and the *Indian Institute of Technology Madras* and is housed amidst the wooded serenity of the *IIT Madras Campus*. This institution is dedicated to education for technical communication.[748]

The most efficient international physical communication ways since the times of the Roman Empire can be traced back to the Silk Route. The Silk Route has routes connecting Southern Asian Philippines, Brunei, Siam, Malacca, Ceylon, Central Asia, India, Persia, Bulgar–Kypchak, Eastern Europe and the Crimean peninsul, the Black Sea, Marmara Sea, the Balkans, Turkestan, Mesopotamia, Anatolia, Antioch, Egypt, North Africa, the Mediterranean, and in Europe Italy and Portugal in the South and Sweden in the North East.[749] The area of the Silk Route covers the Indo-Germanic language family, the Altaic language family spread from European Turk languages through Central Asia's Uzbekestan, Mongolia's Mongolian, and languages of the Far East such as Chinese, Korean, and Japanese.[750]

One way to make an approach to Far Asian communication is to focus both on the kinship relations and the classical canonical literature and philosophy especially from China as well as the national constitutional statements regarding communication. Chinese communication and related Far Eastern communication traditions are based upon kinship relations. Such relations are written down in the classical canonical writings. In recent research this feature has been classified as an 'Asian value'. The Sino-Tibetan Asian family of monosyllabic and tonal languages includes the world's most spoken language Mandarin.[751] China's languages are Chinese, Mandarin, and local dialects. Chinese traditionally practiced Confucianism, Taoism, and Buddhism. Buddhism was introduced from India into China in 6th century C.E. A cultural border goes across China. Western Hui Chinese practice Islam. The Mongolians have their own spoken and written language. *Jiangar*, Mongolian oral literature, gives an account of the hero Jiangar fighting against his enemies. Marco Polo came to China from Italy in the 13th century. The Mongolians had influence in Eastern Asia and Eastern Europe. In Mongolian communication is *харилцаа, холбоо*, communicative is *яриа, нийцлї, нийтэч*, 'to communicate' is *дамжуулах, мэдээлэх, хэл хїргэх*.[752] 'Communicable is *харилцах, элдэг ялдам, халдвартай*. Rhetoric is *яруу илтгэх зїй, гоёмсог їг, хоосон гоё їг*. The Cyrillic Mongolian Script was used after the revolution of 1921 since 1941.[753] Article 16 of the constitution of Mongolia guarantees intellectual freedoms:

[747] Symbiosis Institute of Media & Communication. Website Symbiosis Institute of Media & Communication. [7.11.2007].
<Http://www.simc.edu/>
[748] Website *Ushamartin Academy of Communication Technology* (UACT). [7.11.2007].
<http://www.uactindia.org/>
[749] Major, John. Background Essay. Geographical Setting of the Silk Roads. A Silk Road Encounters Reading. Asia Organisation. [2.2.2007].
<Http://www.askasia.org/teachers/essays/essay.php?no=74>
[750] See also for ethnic groups: Ethic Minorities in China. China Organisation. [2.2.2007].
<Http://www.china.org.cn/e-groups/shaoshu/shao-2-blang.htm>
[751] Boeree, C. George. The Language Families of the World. Shippensburg University. [2.2.2007].
<Http://www.ship.edu/~cgboeree/languagefamilies.html>
[752] Online Mongolian-English Dictionary. [2.2.2007].
<Http://www.dic.edu.mn/>
[753] Shagdarsuren, Tseveliin. The Mongolian Language and Scripts. [2.2.2007].
<Http://www.indiana.edu/~mongsoc/mong/language.htm>

Freedom of thought, opinion and expression, speech, press, peaceful assembly. Procedures for organizing demonstrations and other assemblies shall be determined by law.

During the Shang Dynasty (1500–1000 B.C.E.) the precursor of modern China's ideographic writing system developed. It was followed by an initial flourishing of civilization in the Chou Dynasty (1122–249 B.C.E.), where Laozi, Confucius, and Mencius laid the foundation of Chinese philosophical thought.[754] China has a long tradition of dynasties and a very stative social concept, which is connected with local traditions of communication. Far East rhetoric is in the Chinese, Japanese, and Korean language documentated with its specific terminology. Rhetoric in Far Asia is transmitted in philosophical sayings and proverbs.[755] Confucius taught about the quality of speech is several sentences ascribed to him:

> 1:3 Confucius said: "*Someone who is a clever speaker and maintains a 'too-smiley' face is seldom considered a person of jen.*"
> 13:27 Confucius said: "*With firmness, strength, simplicity and caution in speaking, you will be close to jen.*"
> 15:7 Confucius said: "*When a person should be spoken with, and you don't speak with them, you lose them. When a person shouldn't be spoken with and you speak to them, you waste your breath. The wise do not lose people, nor do they waste their breath.*"[756]

Chinese proverbs (*yan yu*) and idioms (*cheng yu*) developed from the vernacular language or social dialect, saying, expression (*xie hou yu*), classic literature, and historical story in Chinese from a written source. Proverbs such as ´The superior man is satisfied and composed, the mean man is always full of distress´, ´The superior man, when resting in safety, does not forget that danger may come.´, or ´Without knowing the force of words, it is impossible to know men´ are taken from the Confucian *Analects* reflecting on wisdom. Chinese proverbs like ´Good words are like a string of pearls´, ´Talk does not cook rice´, or ´Words are the voice of the heart´ reflect ethical consideration of speech as a value.

> *Ren yao lian shu yao pi*
> A person needs a face; a tree needs bark.

> *Yi ya huan ya*
> A tooth for a tooth[757]

The *Tao Te Ching* is the basic text of the Chinese spiritual system of Daoism.[758] From the tradition of digging up tortoise and cattle bones for fortune telling with the *Tao Te Ching* developed. In the *Tao Te Ching* is written about avoiding to speak:

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[754] Chinese. Ancient Scripts. [2.2.2007].
<Http://www.ancientscripts.com/chinese.html>
[755] Cf. David Frank; Xing Lu. "On the Study of Ancient Chinese Rhetoric/bian." In: Western Journal of Communication. 57 (1993). Pp. 445-464
Zheng, Ziyu. Zhongguo Xiucixue Shi Gao. A Draft History of Chinese Rhetoric. Shanghai 1983.
[756] Confucius. The Analects. Transl. by Charles Muller. Gakuen University. [2.2.2007].
<Http://www.hm.tyg.jp/~acmuller/contao/analects.html>
[757] Nelson, Gayle L. "How Cultural Differences Affect Written and Oral Communication: The Case of Peer Response Groups". In: New Directions for Teaching and Learning. Vol. 1997. Issue 70. Pp.77 - 84. [2.2.2007].
<Http://doi.wiley.com/10.1002/tl.7009>
Li, Wai-yee. "The Rhetoric of Spontaneity in Late-Ming Literature." In: Ming Studies. 35 (1995). Pp. 32-52.

23.

Abstaining from speech marks him who is obeying the spontaneity of his nature. A violent wind does not last for a whole morning; a sudden rain does not last for the whole day. To whom is it that these (two) things are owing? To Heaven and Earth. If Heaven and Earth cannot make such (spasmodic) actings last long, how much less can man![759]

In the *Tao Te Ching* we find sentences about good speaking:

8.
For dwelling, the Earth is good.
For the mind, depth is good.
The goodness of giving is in the timing.
The goodness of speech is in honesty.
In government, self-mastery is good.
In handling affairs, ability is good.

27.
A good traveler leaves no tracks.
Good speech lacks faultfinding.
A good counter needs no calculator.

45.
Great perfection seems flawed, yet functions without a hitch.
Great fullness seems empty, yet functions without exhaustion.
Great straightness seems crooked,
Great skill seems clumsy,
Great eloquence seems stammering.

56.
One who knows does not speak.
One who speaks does not know.[760]

Both the tradition and the texts of Daoism can only be understood or translated by a Daoist master who knows the *koujue* lineage tradition. This tradition of oral teachings called *kou jue* is an essential factor in understanding Chinese Daoism. *Kou jue* Daoism is learned from a licensed lineage master.[761] S.C. Combs in *The Dao of Communication Criticism: Insects, Individuals, and Mass Society* stated that Daoist rhetoric offered the "potential to provide a

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Zhang, Xuetao. "From Evolution of Chinese Rhetoric to History of Chinese Rhetoric: On Professor Zheng Ziyu's Research into the History of Rhetoric." In: Beijing Daxue Xuebao (Journal of Peking University). 4 (1991). Pp. 112-117.

Cheng, C. Y. "The I Ching as a Symbolic System of Integrated Communication." In: Communication Theory: The Asian Perspective. Ed. by Wimal Dissanayake. Singapore: Asian Mass Communication Research and Information Centre 1988. Pp. 79-104.

[759] Lao-tzu. Tao Te Ching. Transl by James Legge. Sacred Texts. [2.5.2007].
<Http://www.sacred-texts.com/tao/taote.htm>

[760] Tao Te Ching. Transl. by Charles Muller. Gakuen University. [2.2.2007].
<Http://www.human.toyogakuen-u.ac.jp/~acmuller/contao/laotzu.htm>

[761] Saso, Michael. "Daoism. The Oral Tradition". In: World Hongming Philosophical Quarterly. Vol. 2002, No. March. [2.2.2007].
<Http://www.whpq.org/visitor/200203/200203/004-1.htm>

valuable and unique vantage point for communication criticism and demonstrated the viability of Daoist rhetoric as a basis for communication criticism".[762]

Asian rhetorical theory operates in a hierarchical group-oriented society and depends on Eastern mind concepts.[763] In Chinese rhetoric is called *xiu ci* or *xiu ci xue.* The hybridization of Confucianism, Taoism, and Buddhism constitutes the mainstream Chinese philosophy. Chinese rhetoric is a part of social and religious conceptions.[764] *De* is the principle of spontaneous functioning. Most of its rhetoric was presented in a political context.[765] *Bian hua* in Daoism is transformation as the underlying principle of change within the world. *Dao* can mean 'way' or 'speak' as the ultimate cosmic principle in Daoism. *Tong* means 'to communicate' and 'go through'.[766] In the Confucian tradition characteristic ethical values of *Li*, *yi*, and *jen* gave the speaker credibility. Propriety is *li* in order to be aware of social relations. Righteousness is *yi*.[767] Benevolence is *jen*.[768] Communication in Chinese tradition implied spiritual and social interpersonal aspects. Arbuckle in *Literacy and Orality in Early China* stated that literacy was the most important medium of communicating the 'Truth' in the Confucian tradition: "I will be arguing that in ancient China, at least as far as the Confucian tradition was concerned, the Truth was considered ill-suited to oral transmission. Text was considered a far more reliable, though not infallible, medium. The Truth formed an unchanging pattern immanent in both man and nature, passed down by a correlate pattern embodied in the unchanging words of a text, which did not give orders to be obeyed, but provided models to be emulated. And, since the sages who stood at the textual fountainhead were not divine beings, or their representatives, but differed only in mental acuteness and dedication of spirit from ordinary persons, the truths which they had perceived and encapsulated for all time in immutable text could be realized by any person."[769] Gao in *Concepts and Principles of Chinese Communication and Identity* stated that Chinese conduct their social living through communication. That is, Chinese cultivate self concepts, relate to

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[762] Combs, S.C. "The Dao of Communication Criticism: Insects, Individuals, and Mass Society". In: Social Semiotics. Volume 12. Number 2, 1. August 2002. Pp. 183-199 (17). [2.2.2007].
<Http://www.ingentaconnect.com/content/routledg/csos/2002/00000012/00000002/art00003;jsessionid=54uqhc24rqhh.alice>
[763] Lamoureux, Ed. Rhetorical Theory Notes. Introduction to African, African American, and Asian Rhetoric. Bradley University. [1.2.2007].
<Http://bradley.edu/~ell/aa&arhet.html>
[764] Cf. Kennedy, George A. "Rhetoric in Ancient China." In: Comparative Rhetoric. A Historical and Cross-cultural Introduction. New York: Oxford University Press 1998. Pp. 141-170.
[765] Chou, Tse-Tsung. "Yijing 'Xiu Ci Li Qi Cheng' Bian." In: Zhongguo Wenzhe Yanjiu Jikan. (Academia Sinica: Bulletin of the Institute of Chinese Literature and Philosophy). Vol. 3 (1993). Pp. 27-53.
Xinyong, Gao. "Rhetoric." In: The Indiana Companion to Traditional Chinese Literature. Communication and Culture. China and the World entering the 21st Century. 2nd revised edition. Taibei: Southern Materials Center 1988. Pp. 121-137.
Xinyong, Gao. "Rhetorical Devices in the Chinese Literary Tradition." In: Tamkang Review. Vol. 14. 1-4 (1983/84). Pp. 325-337.
[766] Cf. Glossary. Designed and edited by James Miller. Queen's University. Daoist Studies. [2.2.2007].
<Http://www.daoiststudies.org/glossary.php>
[767] Hart, Thomas E. The Rhetoric of China and India. Website. A World Wide Web Page. [2.2.2007].
<Http://homepage.mac.com/tehart/index.html>
[768] Gong, Wenxiang. "The Role of Ethics in Persuasive Communication. A Comparative Study of Aristotle's 'Ethos' and the Confucian 'Correctness of names'." In: D. Ray Heisey and Wenxiang Gong (eds.):
Communication and Culture. China and the World entering the 21st Century. Amsterdam: Rodopi 1998. Pp. 14-15.
Xinyong, Gao. "Rhetorical Devices in the Chinese Literary Tradition." In: Tamkang Review. Vol. 14. 1-4 (1983/84). Pp. 325-337.
[769] Arbuckle, Gary. Literacy and Orality in Early China. Calgary Institute for the Humanities.
David See-Chai Lam Centre for International Communication. [1.7.2007].
<Http://www.cic.sfu.ca/>

others, and solve problems through their implicit understanding and enactment ofcommunicative acts such as *mian zi* (image, 面子), *lian* (face, 脸), *zi ji ren* (insiders, 自己人), *wai ren* (outsiders, 外人), *han xu* (implicit communication, 含蓄), and *ke qi* (politeness, 客气).[770]

According to Xing Lu ancient Chinese terms related to rhetoric are *yan* (language, speech), *ci* (mode of speech, artistic expressions), *jian* (advising, persuasion), *shui* (persuasion), *shuo* (explanation), *ming* (naming), and *bian* (distinction, disputation, argumentation).[771] A keyword for Asian rhetorical considerations is *bian*, the fluid senses about speech and argument using reason and evidence to express opinions. *Bian* is a fluid sense about speech and argument using reason and evidence to express opinions, show weaknesses in other's argument, and to achieve correct view and mutual understanding. *Wen* is polished literature wirh implemented sermons.[772] *Ming* has the meanings logos, logic, and order. Authority is the most ubiquitous form of argumentation in form of an archetype, case, quotation, text, and master.[773] *Ming* had different meanings and implications to different people.[774] Confucius viewed *ming* as titles, names attached to one's social status, and one's kinship with others.[775] The speech named *shi* was performed by a ruler in relation to his soldiers before a war in order to encourage morale.[776]

In Chinese areas Hakka, Cantonese, Mandarin, Wu, and Korean show similarities in terms of the cultural concept they present in their terminology. In Hakka *zih*, in Cantonese *zu*, in Mandarin *zii*, in Wu *zi*, and in Korean *ca* stand for the verbs 'to inquire', 'to consult', 'to confer' and an official communication between officers of the same level. In Hakka *kuk*, in Cantonese *guk*, in Mandarin *kwuk*, in Wu *guk*, and in Korean *ko* stand for a mythical emperor, the verb 'to inform quickly' and the noun 'urgent communication'. Communication in Chinese is 通信. A piece of information given is in Chinese 传达的信息and书信. Terminology of speech in Chinese consists of the sign 語 standing for dialect, language, and tell, the character 讲话 stands for 'to speak'. The character 講 stands for to explain, to speak, to talk, to tell. 話 stands for conversation, dialect, language, spoken words, talk, what someone said, and words.言語 is talk. 報告 stands for lecture, make known, report, talk, to inform. Speech in Chinese is 話 (chat, conversation, story, talk).

[770] Gao, Ge. "Concepts and Principles of Chinese Communication and Identity". In: China Media Research. 2 (2), 2006. [1.7.2007].
<Http://www.chinamediaresearch.net/vol2no2/1_Gao_Ge_done.pdf>
[771] Lu, Xing. Rhetoric in Ancient China, Fifth to Third Century B.C.E.: A Comparison with Classical Greek Rhetoric. Studies in Rhetoric/Communication. Columbia: University of South Carolina Press 1998. P. 3-4.
[772] Lamoureux, Ed. Rhetorical Theory Notes. Introduction to African, African American, and Asian Rhetoric. Bradley University. [1.2.2007].
<Http://bradley.edu/~ell/aa&arhet.html>
[773] Lamoureux, Ed. Rhetorical Theory Notes. Introduction to African, African American, and Asian Rhetoric. Bradley University. [1.2.2007].
<Http://bradley.edu/~ell/aa&arhet.html>
[774] Lu, Xing. Rhetoric in Ancient China, Fifth to Third Century B.C.E.: A Comparison with Classical Greek Rhetoric. Studies in Rhetoric/Communication. Columbia: University of South Carolina Press 1998. P. 60-72.
[775] Lu, Xing. Rhetoric in Ancient China. Syracuse University. [2.2.2007].
<Http://web.syr.edu/~jpbenda/lu.html>
[776] Lu, Xing. Rhetoric in Ancient China. Syracuse University. [2.2.2007].
<Http://web.syr.edu/~jpbenda/lu.html>

Since the 1540s Jesuit missionaries in East Asia tried to convert the Chinese and Japanese to Christianity as part of the Counter-Reformation. Jesuits like Matteo Ricci learned Chinese, mastered the canon of classic Confucian texts, and as mandarins joined the imperial court. Meanwhile in the middle of the 17th century the German Jesuit Athanasius Kircher studied Chinese in Rome. Kircher considered the Chinese tradition as old as the Egyptian one. Matteo Ricci produced a map of the world on Western principles in Chinese. Liu Xie's *Wen Xin Diao Long* is a treatise on the rhetoric of written discourse dating back in the 5th century.[777] The three canons in *Wen Xin Diao Long* are a typology of written discourse, a study of thirty-two types of genre patterns, and the process of writing including acts of invention, drafting, and revision, and the necessary adaptation of all these acts to the situational context. Furthermore it discussed the art of organization, a comprehensive discussion of structural elements such as words, sentences, paragraphs, and the whole composition, and stylistic matters such as schemes and tropes.[778]

The Chinese government since the revolution promotes atheism, and the culture is highly influenced by the classical values of Daoism, Confucianism, and Buddhism. Deng Xiaoping helt a speech as the chairman of the delegation of the People's Republic of China on April, 10, 1974 stating the ideal of communism:

> *If one day China should change her colour and turn into a*
> *superpower, if she too should play the tyrant in the world, and*
> *everywhere subject others to her bullying, aggression and*
> *exploitation, the people of the world should identify her as social-*
> *imperialism, expose it, oppose it and work together with the Chinese*
> *people to overthrow it.*[779]

Article 22 of the constitution of China declares the 'promotion' of media outlets by the state:

> *The state promotes the development of literature and art, the press,*
> *broadcasting and television undertakings, publishing and distribution*
> *services, libraries, museums, cultural centres and other cultural*
> *undertakings, that serve the people and socialism, and sponsors mass*
> *cultural activities. The state protects places of scenic and historical*
> *interest,valuable cultural monuments and relics and other important*
> *items of China's historical and cultural heritage.*

Contemporary speeches of Asian persons are publicised in the *Asia Society*.[780] Taiwan has a hybridized rhetoric of Chinese, Aboriginal, Japanese, and American influences. Even using the word 'Chinese' in the previous sentence glosses over the variety of Chinese groups who have arrived in Taiwan at different historical moments with different senses of their

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[777] Zhao, Heping. Wen Sin Diao Long. Chinese Rhetoric of Written Discourse. Purdue University. [2.2.2007]. <Http://rc.english.purdue.edu/zhao.html>

[778] Zhao, Heping. 'Wen Xin Diao Long': An Early Chinese Rhetoric of Written Discourse. Purdue University. [6.5.2007].
<Http://docs.lib.purdue.edu/dissertations/AAI9301248/>
The Chinese text and a draft translation to Italian is published at:
<Http://www.geocities.com/dinuluca/wenxin/wenxin.html>

[779] Deng Xiaoping. Speech By Chairman of the Delegation of the People's Republic of China, Deng Xiaoping, At the Special Session of the U.N. General Assembly. April, 10, 1974. Marxist Internet Archive. [2.2.2007].
<Http://www.marxists.org/archive/marx/works/1840/prin-com.htm>

[780] Perry, William J. "The Third Ambassador Burton Levin Lecture. Security and Stability in the Asia-Pacific Region." The Asia Society. [3.4.2007].
<Http://www.asiasociety.org/speeches/perry.html>.

identities.[781] Contemporary characters standing for terms of communication are in Chinese 通信 (communicate, communicated, communicating), 聯絡 (contact, get in touch with), 交際 (social intercourse), and 交通 (traffic). Communication in the Chinese traditional society is releted to kinship. In *The Cultural Connotations and Communicative Functions of Chinese Kinship Terms* Shaorong Huang and Wenshan Jia stated: "Throughout human history people have sought to identify themselves and others in social contexts. This identification comes, in part, through the act of naming, which carries great social significance for us. As we learn to identify and categorize the world around us, we also learn our place within it. Our name sets us apart from every other human being. Just as our individual names connote our uniqueness within society, so do the kinship terms applied to us."[782]

In traditional Japanese culture Shinto texts and Confucian texts preserve rhetorical elements in the Japanese literature.[783] Mark Lawrence McPhail mentions in his book *Zen in the Art of Rhetoric* that *zen* interrogates the role of dualistic thought in human communication and culture, and offers new insights into the similarities and differences that mark Eastern and Western conceptualizations of language. In 21st century-Japanese there are such words in Hirakana as *kagekinagennsetsu* for radicale rhetoric, and *shuuji*, *shuujigaku*, and *shuujigakusha* for rhetoric.[784] *Shuujihou* has the meanings 'beautiful values' and 'rhetoric'.[785] *Bijireiku* and *yuubennka* are words for the description of a good orator.[786] In Japanese culture communication with both verbal and non-verbal elements can be found.[787] Japanese did not have a native writing system and so they adapted Chinese writing, which was at the time partly a pictographic writing system and partly a phonetic writing system.

Japanese culture is a collectivist culture based on Shintoims and the fundamental form of human existence is living in a social environment. Communication in Japanese is 伝達. A piece of information given is in Japanese 通信. In Japanese 交霊 (こうれい) is communication with the dead. 大量伝達 (たいりょうでんたつ) is mass communication. 通信 (つうしん) is correspondence, communication, news, and signal.[788] Communication is in Japanese Katakana でんたつ (delivery, transmission), でんそう has the meanings circulation, delivering a message to the emperor, delivery, diffusion, dissemination, facsimile transmission, propagation, and transmission, つうしん stands for correspondence, heartache,

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[781] East Asian Languages and Chinese Characters. In: Swofford, Mark. Pinyin Info. A Guide to the Writing of Mandarin Chines in Romanization. Pinyin Info. [3.4.2007].
<Http://www.pinyin.info/readings/texts/east_asian_languages.html>
[782] Huang, Shaorong; Jia, Wenshan. "The Cultural Connotations and Communicative Functions of Chinese Kinship Terms". In: ACJournal. Vol. 3. [1.7.2007].
<Http://acjournal.org/holdings/vol3/Iss3/spec1/huang_jia.html>
[783] Bowman, Joel P.; Okuda, Tsugihiro. "Japanese-American Communication: Mysteries, Enigmas, and Possibilities." In: The Bulletin of ABC. 48 (1985). Pp. 18-21.
[784] Kinosita, Koreo. "Language Habits of the Japanese." In: The Bulletin of ABC. 51 (1988). Pp. 35-40.
Kohl, John R. and others. "The Impact of Language and Culture on Technical Communication in Japan." In: Technical Communication. 40. 1 (1993). Pp. 62-73.
[785] Haas, Christina; Funk, Jeffrey L. "Shared Information: Some Observations of Communication in Japanese Technical Writing." In: Technical Communication. 36. No. 4 (1989). Pp. 362-367.
Haneda, Saburo; Hirosuke, Shima. "Japanese Communication Behaviour as Reflected in Letter Writing." In: The Journal of Business Communication. 19 (1982). Pp. 19-32.
[786] Mackin, John. "Surmounting the Barrier between Japanese and English Technical Documents." In: Technical Communication. 36. 4 (1989). Pp. 346-351.
[787] Cf. for Japanes rhetoric:
Hasada, Rie. Some Aspects of Japanese Cultural Ethos Embedded in Nonverbal Communicative Behaviour. In: Poyatos, Fernando. Nonverbal Communication and Translation. New Perspectives and Challenges I Literature, Interpretation and the Media. Ed. by Fernando Poyotas. Amsterdam and Philadelphia: Benjamin 1997. Pp. 83-99.
Connor, Ulla. Contrastic Rhetoric. Cross-cultural Aspects of Second-Language Writing. Cambridge: University Press 1996. Pp. 41-44.
[788] English-Japanese Dictionary. University of Califoria, Berkeley. [2.2.2007].
<Http://icecube.berkeley.edu/~dima/stuff/japanese/>

news, signal, and worry. こうつう has the meanings doing well, intercourse, prosperous, traffic, and transportation. れんらく has the meanings connection, contact, coordination, and junction. コミュニケーション. てん has the broad field of meanings such as biography, celebration, ceremony, comment, cultivated rice field, dot, establishment, heaven, law code, legend, life, mark, point, shop, sky, spot, store, and tradition. Speech in Japanese Katakana is ぢうじょう (vocal message), はつでア (utterance), はつぢ (utterance), はなし (chat, conversation, story, talk), でアじ (language), スモーチ, えアぜつ (address), ぢとばづかい (expression, wording), ぜったア (tip of the tongue, way of talking), かはく (remarks, words), せりふ (remarks, words), べアぢう (manner of speaking), ぢとば (language, word). The Japanese dictionary *Daigenkai* defines *rongi* as a ritual in which people such as high-ranking priests conducted questions and answers, and a debate about themes in *sutras*. In contemporary Japanese *taiketsu* is used to mean any confrontation both verbal and physical. The word *hantaijinmon* ('cross-examination') is used in both legal courts and in academic debates. Speech is *enzetsu* ('performing talk') and debate is *tooron* ('fighting arguments'). *Benronkai* is 'speech meeting' consisting of practices in *jiyuu toogi* ('free discussion') and *tooron* ('debate'). *Gengo katsudoo* is ´speech activities'. Since the mid-1980s various speech activities are called *tooron*, a particular kind of debate. Other kinds are constructive speeches (*ritsuron*), cross-examikikjinations (*jinmon*), and rebuttals (*hanbaku*) of debaters (*tooron-sha*). *Dibeeto doo* means literally 'debate way'. *Doo* is the same word as Chinese 'dao' and in this sense can also be translated as 'principle' or 'doctrine.' The word rhetoric is *retorikku* in Japanese.[789]

Japan has an own tradition of rhetoric according to the Shintoism practices and the tradition of kingship.[790] In Japanese style of writing the parts of a printing are called opening, development, supplemental deviation, and conclusion (*ki-shou-ten-ketsu*). Japanese writers introduce their main idea at the end of their essays. This four-part organization of Japanese Buddhist traditional rhetoric of beginning, development, main point, supplemental deviation, and conclusion called *ki-shou-ten-ketsu* is basic for classical literature and consists of a topic structure with organizational markers, connectives, narrative structure, and paragraphing.[791] Japan absorbed Western technology during the late 19th and early 20th centuries. The ancient rhetoric system reached Asia in a late wave of internationalized education through American and European academic studies. In Asian thinking the spoken word exists only in the moment it is spoken. Writing is the tool for permanent recording. As a form derived from the English term 'rhetoric' and the Greek word the expression *retorikku* is used in contemporary Japanese.[792] Western rhetoric in the 20th century became object of the interest of Japanese scholars. In the years between the Sino and Russo-Japanese wars oratory became object of governmental censorship and lost its power in the public life of Meiji Japan.[793] In Japanese language we find terms as loanwords for communication in the Western way, but also terms for communication, which derive from the specific cultural context. In Japanese speech speech communication, spoken communication, spoken language, voice communication, and oral communication are differentiated. Japanese knows for the term communication in

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[789] Inoue, Narahiko. Traditions of "Debate" in Japan. Kyushu University. [2.2.2007].
<Http://www.rc.kyushu-u.ac.jp/~inouen/deb-trad.html>
Aonuma, Satoru. "The Narrative of Momotaro: Rhetorical Analysis of Japanese Fascist Folklore." In: Human Communication Studies (Journal of the Communication Association of Japan). 18 (1990). P. 63-80.
Aonuma, Satoru. "Rethinking the Public Sphere in the Global Media Age: The Case of the Beijing Spring in June, 1989." In: Human Communication Studies (Journal of the Communication Association of Japan). 23 (1995). P. 57-79.
[790] McPhail, Mark Lawrence. Zen in the Art of Rhetoric. An Inquiry into Coherence. Albany: State University of New York Press 1996. Pp. 101-108.
[791] Maynard, Senko K. Principles of Japanese Discourse: A Handbook. New York: Cambridge University Press 1998.
[792] A work on this field is: Claiborne, Gay D. Japanese and American Rhetoric. San Francisco: s.p. 1998.
[793] Tomasi, Massimiliano. "The Revival of Oratory in Early 20th Century Japan." ASCJ: Social and cultural communication in China and Japan. Abstact of Paper. Meiji Gakuin University. [2.2.2007].
<Http://www.meijigakuin.ac.jp/~ascj/1999/9908.htm>

Japanese Romaji the terms *denso, dentatsu, renraku, ten*, and *tsu shin*. Japanese uses the transliterated term *bijuaru komyunikeeshon* for visual communication. *Bukedensou* was for the imperial official communication between the *shogunate* and the court during the Muromachi and Edo periods. *Chokutsuu* is direct communication. *Deetatsuushin* is data communication. *Dejitarutsuushin* is digital communication. *Densou* has the meanings transmission, communication, circulation, dissemination, diffusion, propagation, and delivery. *Dentatsu* is transmission of news, communication, and delivery. *Komyunikeeshon* is the loadword coming from English communication. *Kourei* is a native term for communication with the dead. The loanword *Masukomi* stands for mass communication. The local term *Nengemishou* means heart-to-heart communication thought transference (literally 'holding a flower and subtly smiling', a Buddhist term).

Japanese proverbs like ´Bad news travels fast´(*Akuji senri o hashiru*) are based on experience and a cultural view of the world. Japan adapted to the educational system of the U.S. curriculum in terms of higher education. Japanese have been described as both verbally and nonverbally transmitting messages in a high-context according to the Japanese people's collectivistic orientations. Japanese people in general are brought up in a culture that values a collectivistic or interdependent orientation. Hamaguchi developed in 1983 the concept of *kanjinshugi* (interpersonalism or contextualism) as an alternative for collectivism as opposed to individualism.[794] The ´self´ or ´ego´ is an organized and culturally relative framework developed by Siegmund Freud that functions as a guide to what a person perceives and how he/she produces meanings. Western communication concepts and theories cannot be applied to people in many Asian cultures. But personal assets and values comparable to the 'ego' exist in Asian societies mainly in relation to other members of a society. In addition to the lack of rhetorical theory and teaching, the Japanese have also a lack of a democratic society where public speaking is a basic requirement. There was no need for public political debate in Japanese culture. Inoue stated that there has been a new rise in the popularity of debate in media and education since the mid-1980s coined with the use of the loanword *dibeeto* ('debate'). *Dibeeto* is intended as a rule-governed confrontational activity also called *tooron*. In the Meiji Era Anglo-American oratory and debate were introduced. Speech in Japanese is *enzetsu* (literally 'performing talk') and debate is *tooron* (literally 'fighting arguments').[795] Japanese intend to avoid verbal conflict and that *tooron* ('debate') is not compatible with their traditional communication patterns. The proverb '*Koogen reishoku sukunashi jin*' originated from Confucius and means 'A honey tongue, a heart of gall.' '*Chinmoku wa kin*' means 'Silence is golden'. The word *tooron* has been used as a translation equivalent of debate since around 1880. According to the Japanese dictionary *Daigenkai rongi* is a ritual in which people such as high-ranking priests conducted questions and answers, and a debate about themes in sutras. The most popular mode of speech in Japan was one-way oratory. When Christianity was brought into Japan in the 16th century, schools attached to churches gave training in Latin disputation.[796] In Asia efforts to develop computer networks were launched in 1970s and 1980s.[797] Japan had a rapid growth of the communications industry in the 1980s. From the

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[794] Miyahara, Akira. "Toward Theorizing Japanese. Interpersonal Communication Competence from a Non-Western Perspective". In: American Communication Journal. Vol. 3.3 (2000). [2.2.2007].
<Http://www.acjournal.org/holdings/vol3/Iss3/spec1/Miyahara.html>
[795] Inoue, Narahiko. Traditions of "Debate" in Japan. Kyushu University. [6.2.2007].
Http://www.rc.kyushu-u.ac.jp/~inouen/deb-trad.html
Washburn, Dennis C. "Rhetoric in Modern Japan: Western Influences on the Development of Narrative and Oratorical Style (review)." In: The Journal of Japanese Studies. Vol. 32. 1 (2006). Pp. 195-199
[796] Inoue, Narahiko. Traditions of "Debate" in Japan. Kyushu University. [2.2.2007].
<Http://www.rc.kyushu-u.ac.jp/~inouen/deb-trad.html>
[797] Brief History of the Internet in Asia [Draft]. Apstar. [2.2.2007].
<Http://www.apstar.org/internetHistoryAP.html>

Center for Global Communications (GLOCOM) of the *International University of Japan* was stated as its philosopy: "In the first stage (militarization) of modernization, sovereign states were created, each with their respective citizenry. These states entered into international conflict to enhance the national prestige and peace. In the second stage (industrialization), industrial enterprises and the civil sector were born, and enterprises began to compete in the world market to accumulate wealth and attain prosperity."[798] Article 11 of the constitution of Japan states:

> *The people shall not be prevented from enjoying any of the fundamental human rights. These fundamental human rights guaranteed to the people by this Constitution shall be conferred upon the people of this and future generations as eternal and inviolate rights.*

In Korea rhetoric is called *susa hak* (□ □ □). Communication is in Korean *cheon dal* □ □ (transmitting). Talk is in Korean *iaki* (□ □ □). Speech in Korean is *youn sol* (□ □). Communication in Korean is also 통신, 서신 왕래. A piece of information given is in Korean 편지 and 소식 . 미사여구 is artificial eloquence. Rhetorical is 수사적인, rhetorically is 수사(학) 적으로, and a rhetorician is 수가가. In ancient Korea education in the canon of *hwarang* meant learning philosophy, literature, rhetoric, music, the use of weapons, riding horses, and fighting strating from childhood. Like in Japanese style of writing where the parts of a printing are called opening, development, supplemental deviation, and conclusion (*ki-shou-ten-ketsu*) the Korean used a rhetorical structure with the samen components *ki – sung – chen - kyeol* consisting of an introduction that begins the argument (*ki*), followed by a section that begins to develop that idea (*sung*). The next section of the composition usually turns away from the main line of development and states the main point (*chen*). The final section then returns to the original idea and acts as a conclusion (*kyeol*). Article 21 (Speech, Press, Assembly, Association, Honor, Public Morals) of the constitution of South Korea guarantes the freedom of speech:

> *(1) All citizens enjoy the freedom of speech and the press, and of assembly and association.*
> *(2) Licensing or censorship of speech and the press, and licensing of assembly and association may not be recognized.*
> *(3) The standard of news service and broadcast facilities and matters necessary to ensure the functions of newspapers is determined by law.*
> *(4) Neither speech nor the press may violate the honor or rights of other persons nor undermine public morals or social ethics. Should speech or the press violate the honor or rights of other persons, claims may be made for the damage resulting therefrom.*

The major language families in the subcontinent South Asia are Indo-Aryan, Dravidian, Austro-Asiatic, and Tibeto-Burman.[799] In the 21st century the latest communication technologies are affordable only to corporate organizations used for the business purpose in the entire South Asia.[800] In South Asia tradition is an appeal to the past by using traditional literary, visual, oral, and aural media based on a general philosophical and religious view of

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[798] GLOCOM. Center for Global Communications, International University of Japan. [1.7.2007]. <Http://www.glocom.ac.jp/e/philosophy/>
[799] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [6.2.2007]. <Http://www.ethnologue.com/>
[800] Cf. Chinese Perspectives in Rhetoric and Communication. Ed. by D. Ray Heisey. Stanford, Conn.: University Press 2000. Pp. 75-78.

the world. Since prehistoric days India had trade and cultural relations with West Asia, Rome, China, and Southeast Asia.[801] Within these Asian llanguages communication codexes of behavior are codified during a process of socialization.

The history of Southern East Asians countries reflects how they were influenced by both the Chinese tradition and Indian Buddhism. The indigenous religious patterns of Southern East Asia were originally animism, then Brahmanic Hinduism arrived that later was replaced by *Theravada* Buddhism. The *Theravada School* of Buddhism in Southeast Asia, literally 'the School of the Elders', is the oldest continuing lineage of Buddhism and preserved the original teachings of the Buddha.[802] The teachings are preserved both in the Pali Canon, the voluminous record of the Buddha's words over forty-five years of teaching, and in the living oral transmission of teacher to student for example by the *bhikkhus* (monks). *Theravadan* Buddhism is primarily atheist denying the existence of a god. Later influences in Indonesia and Malaysia came from Islam in the 15th century and Christianity in the 16th century replacing Hinduism. In other words: Southeast Asia is a region of many religious faiths. Buddhism, Islam, Christianity and Hinduism are widely practiced. İn the 16th century Miguel Lopez de Legazpi wrote in his account *Relation of the Filipinas Islands and of the Character of Their Inhabitants* that the local natives will be easily converted to the Catholic faith excepting the natives of Borney and Lucon and a few converted chiefs of these islands. These Moros were supposed to have little knowledge of the law, which they profess beyond practicing circumcision and refraining from pork.[803] These customs are reminding us to the Islamic faith. Many languages are spoken in Southern East Asia. More than 715 languages are spoken in Papua New Guinea. The art forms of Southern East Asia are rooted in local and regional histories reflecting cultural practices. For example in Indonesia the child learns *gamelan* music without written material or any theory.[804] The states of Southern East Asia were not colonies of India, but had close economic and cultural connections. So the communication system was influenced by the Indian social structure.[805] The rhetoric was a heritage of the religious writings of Buddhism and Hinduism. Indian elements like Sanskrit language, the Hindu and Buddhist worshipping, and the Indian concept of royalty became essential features of the early states of Southern East Asia. The Indian-influenced states of Southeast Asia like Funan, Sri Kshetra, Champa, Khmer, Sri Vijaya, and Majapahit existed until medieval times.[806]

Indonesia as a multi-lingual conglomerate of islands with an artificial official language is influenced by several different ethnic groups. Balinese language is one dialect of West Malay-Polynesian group, which is spoken in Malaysia, Indonesia, and Molluccas. Balinese language is one dialect that got various influences in the course of its history such as Sanskrit, Arab, Chinese, Dutch, and English. *Sor – singgih* in Balinese is the reflection of a way to respect other person because of the higher casts position. In the modern artificial Indonesian language

[801] Mishap, Patit Paban. India-Southeast Asian Relations: An Overview. Volume I. No. 1. Winter 2001. Introductory Essays. Missouri Southern State University. [2.2.2007].
<Http://www.mssu.edu/projectsouthasia/tsa/VIN1/Mishra.htm>
[802] Buddhist Schools. The Theravada. Buddha Dharma Education Association and Buddhanet. [2.2.2007].
<Http://www.buddhanet.net/e-learning/history/b3schthe.htm>
[803] Legazpi, Miguel Lopez de. Relation of the Filipinas Islands and of the character of their inhabitants. Volume III. 1569-1576. Project Gutenberg. [2.2.2007].
<Http://www.gutenberg.org/files/13616/13616-8.txt>
[804] Exploring Indonesia: Past and Present. University of Hawaii. [2.2.2007].
<Http://www.hawaii.edu/cseas/pubs/indonesia/indonesia.html>
[805] Teaching South Asia. Missouri Southern State University. [2.2.2007].
<Http://www.mssu.edu/projectsouthasia/tsa/VIN1/Mishra.htm>
[806] Teaching South Asia. Missouri Southern State University. [2.2.2007].
<Http://www.mssu.edu/projectsouthasia/tsa/VIN1/Mishra.htm>

Bahasa communication is *komunikasi* and *ucapan*. Speech is *antologi* derived from Greek *anthologia* next to *cemarah, nalar, pidato*, and *kalam* from Arabic. Rhetoric is *retorika.* Talk is expessed in the verbs *obrol, omong-omong, bercakap cakap, berceloteh, ngobrol, ngomong,* and *bicara.* In Indonesia to communicate means *menjangkitkan, menerima komuni.* In Indonesia rhetoric is *penggunaan kata yg indah dlm pidato*; rhetorical is *menggunakan kata yg menyentuh perasaan,* and a rhetorician is *ahli pidato.*[807] Major religions are Islam, Christianity, Buddhism, Hinduism, and Taoism. Inhabitants of the Malaysian peninsula and the island of Singapore first migrated to the area between 2500 and 1500 B.C.E. British and Dutch interest made it a separate Crown colony of Britain in 1946. The Philippine Islands are an archipelago of over 7,000 islands. The natives of what is now called the Philippines had been writing in their own scripts even before the arrival of colonial Spain. The local writing systems were *alibata* and *baybayin.* In *To My Fellow Children* Jose Rizal in 1869 described the vanishing of the Philippine language:

> *This language of ours is like any other,*
> *it once had an alphabet and its own letters*
> *that vanished as though a tempest had set upon*
> *a boat on a lake in a time now long gone.*[808]

The Southern Malayo-Polynesian family consisting of over 1000 languages spread throughout the Indian and Pacific Oceans and South East mainland Asia. Languages include Malay, Indonesian, Maori and Hawaian. The Austro-Asiatic family is a scattered group of languages in Asia.[809] They are found from eastern India to Vietnam. Languages include Vietnamese and Khmer.[810] In Sri Lanka Tamil is spoken. Vietnamese is basically a monosyllabic language having six tones similar to the tonal system of Chinese. Communication is in Indonesian *pemberitaan* (news release, notification), *komunikasi*, and *hubungan* (bearing, connection, contact). Speech in Indonesian is *tutur* (talk), *penuturan* (announcement, narrative, talk), *bahasa percakapan*, and *amanat* (commission instruction, trusteeship). Speech terminology in Thai is คำปราศรัยสำคัญ for keynote address or keynote speech. In Thai การสื่อสาร (*gaan, seuu, saan*) is the process of communication. สนธิ (*sohn, thi*) is a loanword with connection to Pali meaning junction, union, joint, intercourse, combination, conversation, and communication.

The languages in Far South Asia are dominated by the Chinese language. These languages took the Chinese vocabulary and used it within their grammatical and linguistic patterns. In Asia rhetoric has consistently been seen as being inseparably interconnected with aspects of ethics, psychology, politics, and social relations. The *United Nations Educational, Scientific and Cultural Organization* recommends defining an illiterate person as someone who can not both read and write a short, simple statement on his or her everyday life. A person who can only read but not write, or can write but not read is considered to be illiterate. A person who can only write figures, his or her name or a memorized ritual phrase is also not considered literate. Asia has the largest number of illiterates in the world (around 71 %). In Asia literacy and continuing education projects were planned to result in self-sustaining productive activities through collective involvement of the community members. A problem hindering

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[807] Indonesian Dictionary. Kamus. [2.2.2007].

<Http://www.kamus.web.id/>

[808] "To My Fellow Children", Jose Rizal, 1869. English translation by P. Morrow. Morrow, Paul. Baybayin. The Ancient Script of the Philippines. [2.2.2007].

<Http://www.mts.net/~pmorrow/bayeng1.htm>

[809] Boeree, C. George. The Language Families of the World. Shippensburg University. [2.2.2007].

<Http://www.ship.edu/~cgboeree/languagefamilies.html>

[810] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.). Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].

<Http://www.ethnologue.com/>

the progress of literacy according to the UN is the complex state of multi-ethnicity and multi-lingualism that characterizes many countries in the region.[811] Contemporary university curricula in Asia follow international standards. Universities in Far Asia correspond to the U.S. curriculum in terms of communication due to the influence of English as a foreign language. For example *Hsin University* in Taiwan is divided into the following areas:

College of Journalism and Communications
School of Management
College of the Humanities and Social Sciences
School of Law

Department of Radio, Television and Film
Department of Public Communications
Department of Graphic Communications and Technology
Department of Speech Communications
Department of Information Communications
Department of Speech Communications

In *Hsin University*'s understanding 'speech communication' is an activity that takes place in many different levels of human life. Most people spend a large part of their time communicating in various ways with other people. In addition to skills traditionally associated with speech communication includes here fields such as public speaking, language and leadership skills, debating, language and logic, diction, classical Chinese oratorical skills, communication and social movements. The department's curriculum also reflects interpersonal communications including strategies of interpersonal influence, human communication theory, family communication, group communication, negotiation theory and strategy, cross-cultural communication, intercultural, and ethnic relations. Rhetoric is part of the English Department. The department of speech communication was established in the 90s.[812] The telecommunications and media services industry is defined in Taiwan by its government as 'any service that uses networking technology to transmit or receive text, images, voice, data or other signal information', broadly covers telecommunications services, and broadcast services. According to Taiwan's government the development of the telecommunications and media services industry in Taiwan not only raises the 'quality of communications', it is 'key to developing' e-commerce, digital content, device innovation, new network services and other related industries.[813]

Chinese language influenced the cultures of East Asia from the northern Korean and Japanese culture down to southern areas such as Taiwan. Chinese is spoken by more people than English in the world, but education follows also in Chinese cultures a Western concept promoted by the English language. Communication courses are offered in mass communication department in China, Hong Kong, and Taiwan. The *Communication University of China* (*CUC*) was established at the end of the 20th century.[814] Communicaton here also includes technical means. The political framework is based upon national laws and constitutions for mass communication. The telecommunications and media service industry is

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[811] Literacy. The United Nations. Statistics Division. [2.2.2007].
<Http://www.un.org/Depts/unsd/social/literacy.htm>
[812] See as an overview over the curriculum of the Hsin University:
<Http://english.shu.edu.tw/sp.asp?xdURL=./school/school_2-1_departments.asp&ctNode=6253&mp=1015>
[813] Department of Investment Services, MOEA. Ministry of Economic Affairs Taiwan. [2.2.2007].
<Http://investintaiwan.nat.gov.tw/en/opp/telecom.html>
[814] See as an overview over the curriculum of the Communication University of China:
<Http://www.cuc.edu.cn/en/index_en.htm>

defined in Taiwan (Republic of China) by its government as 'any service that uses networking technology to transmit or receive text, images, voice, data or other signal information', broadly 'covers telecommunications services, and broadcast services'. According to Taiwan's government the development of the telecommunications and media services industry in Taiwan not only raises the 'quality of communications', it is considered to 'key to developing' e-commerce, digital content, device innovation, new network services, and other related industries.[815] Censorship in the Taiwan was officially eliminated in 1977. Section 39 of the constitution of Taiwan states that:

> *A person shall enjoy the liberty to express his or her opinion, make speeches, write, print, publicise, and make expression by other means.*
> *The restriction on liberty under paragraph one shall not be imposed except by virtue of the provisions of the law specifically enacted for the purpose of maintaining the security of the State, safeguarding the rights, liberties, dignity, reputation, family or privacy rights of other person, maintaining public order or good morals or preventing the deterioration of the mind or health of the public.*
> *The closure of a pressing house or a radio or television station in deprivation of the liberty under this section shall not be made.*
> *The censorship by a competent official of news or articles before their publication in a newspaper, printed matter or radio or television broadcasting shall not be made except during the time when the country is in a state of war or armed conflict; provided that it must be made by virtue of the law enacted under the provisions of paragraph two.*
> *The owner of a newspaper or other mass media business shall be a Thai national as provided by law.*
> *No grant of money or other properties shall be made by the State as subsidies to private newspapers or other mass media.*[816]

The media is generally allowed to broadcast what they choose as long as it does not contravene slander and libel statutes. The current governing party in the Taiwan, the Democratic Progressive Party, gives or refuses broadcasting licences of television channels. The authority for censorship in Taiwan since 2006 is the *National Communications Commission* (*NCC*), the Taiwanese equivalent of the American *FCC*. Taiwan's constitution in its preamble (Article 11) says that its people shall have freedom of speech, teaching, writing, and publication. Article 12 says that 'the people shall have freedom of privacy of correspondence'.[817] Article 14 of the constitution of Singapore guarantees "freedom of speech, assembly, and association":

> *(1) Subject to clauses (2) and (3)*
> *(a) every citizen of Singapore has the right to freedom of speech and expression;*
> *(b) all citizens of Singapore have the right to assemble peaceably and without arms; and*

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[815] Department of Investment Services, MOEA. Ministry of Economic Affairs Taiwan. [2.2.2007]. <Http://investintaiwan.nat.gov.tw/en/opp/telecom.html>
[816] Printed at the website: International Constitutional Law. University Bern. [2.2.2007]. <Http://www.servat.unibe.ch/law/icl/th00000_.html>
[817] Printed at the website: International Constitutional Law. University Bern. [2.2.2007]. <Http://www.servat.unibe.ch/law/icl/tw00000_.html>

(c) all citizens of Singapore have the right to form associations.
(2) Parliament may by law impose
(a) on the rights conferred by clause (1)(a), such restrictions as it considers necessary or expedient in the interest of the security of Singapore or any part thereof, friendly relations with other countries, public order or morality and restrictions designed to protect the privileges of Parliament or to provide against contempt of court, defamation or incitement to any offence;
(b) on the right conferred by clause (1)(b), such restrictions as it considers necessary or expedient in the interest of the security of Singapore or any part thereof or public order; and
(c) on the right conferred by clause (1)(c), such restrictions as it considers necessary or expedient in the interest of the security of Singapore or any part thereof, public order or morality.
(3) Restrictions on the right to form associations conferred by clause (1)(c) may also be imposed by any law relating to labor or education.

The *Mass Communications Organization of Thailand* (MCOT) is a Thai media conglomerate with origins dating back to the creation of Thailand's first television broadcaster *Thai Television Company Limited* in 1955. MCOT operates a television station, Modernine TV (formerly Channel 9), and a nationwide network of 62 radio stations. Government policy and a national constitution protect freedom of expression in order to encourage growth of the internet. The internet is regulated by the *National Information Technology Committee* (NITC), the *National Electronics and Computer Technology Center* (NECTEC), the *Telephone Organisation of Thailand* (TOT), and the *Communications Authority of Thailand* (CAT). Freedom of speech in Thailand is guaranteed in the articles 39, 40, 41 of the constitution. According to those articles, censorship may be imposed to preserve national security, maintain public order, preserve the rights of others, protect public morals, and prevent criticism of the royal family and insults to Buddhism. Criticism of the king is banned by the constitution. In Thailand the government filters internet traffic. *Freedom Against Censorship Thailand* (FACT) has initiated the *Banned Books Project* to scan as many books banned in Thailand as possible for free publication on the Web. The *Ministry of Information and Communication Technology* blocks indirectly by informally 'requesting' the blocking of websites by Thailand's 54 commercial and non-profit internet service providers. Other mechanisms for censorship include direct government/military control over the broadcast media, and the use of economic and political pressure.[818] Under the *Printing and Advertisement Act* (1941) the *Royal Thai Police Special Branch* has the authority to issue warnings to publications for various violations such as disturbing the peace, interfering with public safety, or offending public morals. Thailand's constitution (Section 8) declares that no person shall expose the king to any sort of accusation or action. Section 37 states that a person shall enjoy the liberty of communication by lawful means. The censorship, detention, or disclosure of communication between persons including any other act disclosing a statement in the communication between persons shall not be made except by virtue of the provisions of the law specifically enacted for security of the state or maintaining public order or good morals. Section 40 of the constitution of Thailand states that:

> *Transmission frequencies for radio or television broadcasting and radio telecommunication are national communication resources for public interest.*

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[818] See website FACT. Freedom Aginst Censorship Thailand. [2.3.2007].]
<Http://facthai.wordpress.com/>

There shall be an independent regulatory body having the duty to distribute the frequencies under paragraph one and supervise radio or television broadcasting and telecommunication businesses as provided by law.

In carrying out the act under paragraph two, regard shall be had to utmost public benefit at national and local levels in education, culture, State security, and other public interests including fair and free competition.[819]

Section 41 of the constitution states that:

Officials or employees in a private sector undertaking newspaper or radio or television broadcasting businesses shall enjoy their liberties to present news and express their opinions under the constitutional restrictions without the mandate of any State agency, State enterprise or the owner of such businesses; provided that it is not contrary to their professional ethics.

Government officials, officials or employees of a State agency or State enterprise engaging in the radio or television broadcasting business enjoy the same liberties as those enjoyed by officials or employees under paragraph one.[820]

The emergence of *Information and Communication Technology* (ICT) in Asia has become evident. *OECD* stated that China is biggest exporter of Information Technology Goods in 2004, surpassing the U.S. and *EU*. In the *Opening Address on the 3rd Asian Law Institute Conference* Cao Jianming stated that the foundation of the Asian Law Institute is a reflection of our common wish as to strengthen legal communication and cooperation among Asian countries and it offers a platform for us to make joint efforts to promote the development of legal education and research in this area. The *1st and 2nd Asian Law Institute Conferences* has boosted Asian legal exchanges and mutual progress, and created a successful model of Asian legal communication and cooperation, accumulating rich experience, which makes ASLI a great event of 'strengthening communication and cooperation', 'promoting mutual progress in Asian legal communities'.[821] In *Asian Perspectives in Communication: Assessing the Search* Xu Xiaoge wrote: "Throughout the decade long search, some Asian perspectives in communication have been identified. They include the development values, such as the desire for harmony or to avoid differences and conflicts, mild ways of criticism of government, and the need of the press to be more mindful of the cause and consequences of their news coverage. Other values include the emphasis on the role of educator and catalyst of social and political change in society, the dismissal of the adversary journalism as being incompatible with the Asian societies, and the cooperation with the government in nation-building. These perspectives or values have influenced the media policies in much of Asia in terms of what

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[819] Printed at the website: International Constitutional Law. University Bern. [2.2.2007].
<Http://www.servat.unibe.ch/law/icl/th00000_.html>
[820] Printed at the website: International Constitutional Law. University Bern. [2.2.2007].
<Http://www.servat.unibe.ch/law/icl/th00000_.html>
[821] Opening Address on the 3rd Asian Law Institute Conference by Cao Jianming.
Grand Justice of the first rank and Vice President of the Supreme People's
Court of the People's Republic of China (May 25th, 2006). National University Sıngapore. [2.2.2007].
<Http://law.nus.edu.sg/asli/news/news13062006_2.htm>
See also: Publications Related to Freedom of Communication in Asia. ARTICLE 19 Organisation. [2.2.2007].
<Http://www.article19.org/publications/regions/asia/index.html>

the media should be and do in society."[822] In the 2nd *Signis Asia Assembly* in Kuala Lumpur, Malaysia. 5 – 9 October 2004 as a 'communication mission' was stated in the *SIGNIS Asia Charter. Promoting a Culture of Peace through Communicative Action*: "We, the members of Signis Asia, envision that the world that we live in today will be a different and better place in the future, and one that is marked by cooperation and mutual respect. We believe that the main battle for peace is within each human being, and not in the pursuit of weapons and violence."[823] In the *Preamble* is stated:

> *We, the Signis Asia Culture of Peace Assembly (SCOPA), as citizens of Asia and global society,*
> *2.1 United in our awareness that we need an environment of peace and security for us, for future generations, and for all life, we urgently need to foster a Culture of Peace;*
> *2.5 Convinced that cooperation rather than competition, democratic dialogue rather than aggressive monologue, conscious self-reflection rather than blind imitation, relationships based on values rather than profit, are important pre-requisites for guaranteeing and realizing such human and social rights as right to life, nutritious food and potable water, comfortable eco-friendly shelter, health, education, fair and non-exploitative labour relations, free speech, clean air, sustainable and appropriate production technologies, and an unspoilt natural environment; and affirming our responsibility to one another, to the Asian community, to the greater global society, to the future generations, and to all life [...].*[824]

In *Forms of Communication to Promote a Culture of Peace SIGNIS Asia Charter* declared: "There is a need to develop an active theology of communication. We need to move away from prescriptive theology to a participative theology. This reflects an active engagement between people and their Creator. In the social field, such a theology recognises communication as a two-way dialogical process."[825]

'Participatory Communication' is declared in *SIGNIS Asia Charter* as follows: "In the political arena in contemporary Asia, full and involved political participation of people in public life is still an unrealised reality. The expression of democracy cannot be fully achieved without people's participation in decision-making that has implications for them and their communities. Participatory communication requires a free and open media. It is an urgent need for the evolution of a democratic Asia and will contribute to overcoming conflicts between individual/communities and the state. It will also contribute to the development of an active civil society."[826]

[822] Xiaoge, Xu. Asian Perspectives in Communication: Assessing the Search. Nanyang Technological University, Singapore. [1.7.2007].
<Http://www.acjournal.org/holdings/vol3/Iss3/spec1/Xiaoge.html>
[823] SIGNIS Asia Charter. Promoting a Culture of Peace through Communicative Action. [1.7.2007].
<Http://www.oic-ico.org/eng/d/d22files/PeaceCharter-SignisAsia.doc>
[824] SIGNIS Asia Charter. Promoting a Culture of Peace through Communicative Action. [1.7.2007].
<Http://www.oic-ico.org/eng/d/d22files/PeaceCharter-SignisAsia.doc>
[825] SIGNIS Asia Charter. Promoting a Culture of Peace through Communicative Action. [1.7.2007].
<Http://www.oic-ico.org/eng/d/d22files/PeaceCharter-SignisAsia.doc>
[826] SIGNIS Asia Charter. Promoting a Culture of Peace through Communicative Action. [1.7.2007].
<Http://www.oic-ico.org/eng/d/d22files/PeaceCharter-SignisAsia.doc>

2.3. The Perspective of Communications in Africa

After their independence the colonized countries established a national constitution and in most cases they imply statements and rights regarding communication. These rights have their framework in the international forms of constitutions or laws. In *Participatory Development Communication: An African Perspective* was mentioned as conclusions by Kwame Boafo: "Communication and information have significant functions to fulfil in supporting and fostering socio-economic, cultural and political development and transformation in African countries. These functions have been recognized by communication scholars, researchers, trainers and practitioners alike, and constitute the bulk of the literature on communication and development in Africa."[827] If we take a look at African communication conditions, we find there an extraordinary situation: Most of the world´s languages exist in Africa. On the one hand the traditional mouth to mouth story telling is part of the oral culture on this continent. One the other hand there is a lack of mass communication and European languages or derived Pidgin serve for administrative and political communication since the colonial time. In other words: In Africa there is a very low tradition of literary communication. Pidgin languages served as *linguae francae*. In the 21st century more than 1000 languages are spoken in Africa.[828] The principal linguistic families of Africa are Afroasiatic, Niger-Kordofanian including Niger-Congo, Nilo-Saharan, and Khoisan.[829] The Afro-Asiatic language family includes 372 languages spoken in African countries.[830] The Niger-Congo language family is the widest among them. African languages are limited in terms of their value as languages for specific terminologies. The terminologies of vernacular African languages reflect the boundaries of its society. Arvi Hurskainen wrote that Africa is a peculiar continent in that - although it has for several thousands years communicated with indigenous languages for Africa- its 'dominant languages' since the postcolonial era are not African in origin.[831] With Islamisation Christianity disappeared except in Egypt, Upper Nubia, and Ethiopia. Both religions brought literacy to Africa. In Africa large parts of the continent had never known any form of literacy. That is why this continent represents oral cultures. African countries have – since there is no written documents – oral or visual communication systems that preserves colloquial oral traditions. Writing systems developed early in places like Egypt and Ethiopia. Nsibidi script is a writing system of the Ejagham people of Nigeria. Nsibidi is a complex system of pictograms and ideograms.[832] Vai, a language belonging to the Mande subdivision of Niger-Congo, employs an indigenous script developed in the 19th century.[833] In

[827]Kwame Boafo, S. T. Participatory Development Communication: An African Perspective. International Development Research Centre. [1.7.2007].
<Http://www.idrc.ca/es/ev-104968-201-1-DO_TOPIC.html>
[828] Africa. Ethnologue. [2.2.2007].
<Http://www.sil.org/ethnologue/countries/Africa.html>
[829] Cf. also: African Languages. HighBeam Encyclopedia. [2.2.2007].
<Http://www.encyclopedia.com/doc/1E1-Africanlng.html>
African Languages. Columbia Encyclopedia. [6.6.2007].
<Http://www.columbia.thefreedictionary.com/African+languages>
[830] Cf. UNESCO World Report. [2.2.2007].
<Http://portal.unesco.org/education/en/ev.php-
URL_ID=43052&URL_DO=DO_TOPIC&URL_SECTION=201.html>
[831] Hurskainen, Arvi. The Role of African Languages in Communication. Swahili-seminaari, Kaapelitehdas. University Helsinki. [2.2.2007].
<Http://www.helsinki.fi/hum/aakkl/documents/communication.pdf.>
[832] Dalby, David. An Inspired Invention. Hieroglyphic Writing in Africa. UNESCO Courier, April, 1995. [2.2.2007].
<Http://findarticles.com/p/articles/mi_m1310/is_1995_April/ai_16920767>
[833] African Languages. The Columbia Encyclopedia, Sixth Edition. 2001-05. [2.2.2007].
<Http://www.bartleby.com/65/af/Africanlng.html>

the Horn of Africa the languages of Tigré, Tigrinya, and Amharic are written in the ancient Ethiopic script. Character set of 18 African languages including special letterforms exist.[834]

For the project *Linguistic Diversity and Literacy in a Global Perspective. A Comparative Look at Practice in Europe and Africa 2004-2006* was written by *UNESCO* regarding Africa's multilingualism: "At issue is the question of how to preserve Africa's multilingualism and how to put it in the service of the African continent's sustainable development. In this context literacy in the mother tongue or bi-lingual literacy is a vital aspect, since literacy in the postcolonial languages still impedes the democratic participation of 60%-80% of the population, and school failure rates of up to 70% as well as prolonged school careers result in substantial economic follow-up costs."[835] Furthermore, the linguistic situation in Africa is described as uninfluenced by foreign changes on the level of native communities: "Although literacy education in Africa –formal and informal and at adult and child levels – has been the focus of discussion for decades, little progress has been made in establishing habits and practices that root (multi)literacy development meaningfully into the day to day activities of many African language speaking communities."[836]

Swahili serving as a *lingua franca* is an African language used on the African continent mainly in Tanzania, Kenya, Congo (Kinshasa), Burundi, and Uganda. The Swahili language terminology is basically of Bantu origin, but it has borrowed words from other languages such as Arabic and Persian, and Portuguese, English, and German.[837] Swahili had Arabic written form before the European conquest of Africa.[838] The language is written in a form of the Arabic alphabet.[839] Christian missionaries introduced the Roman alphabet for recording Swahili. The Niger-Congo family features languages of Africa south of the Sahara. The large number of participants in African languages include Swahili, Shona, Xhosa, and Zulu. In Zulu for communication *'ukuzwana'* and *'ukukhulumisana'* are used. In Zulu 'talk' is *khuluma*, and speech is *inkulumo*. Communication in another African language, Xhosa, is *'uthungelwano'*. The nomadic Tuaregs were the first inhabitants in the Sahara region. The nomadic Tuaregs share little affinity with the black African majority of Niger. Swahili is one of the most important *linguae francae* in Africa. In Swahili we find a detailed terminology for communication. Communication in Swahili is *hubiri* (pl. *mahubiri*), an expression derived from *habari*. Communication in Swahili is also *mawasiliano* derived from *wasiliana*. Another expression for communication in Swahili is *njama* (*njama*). For communication in Swahili

[834] Taylor, Conrad. Typesetting African Languages. Ideography. [2.2.2007].
 <Http://www.ideography.co.uk/library/afrolingua.html>
[835] Science and Culture UNESCO – Europarat: Projekt "Linguistic Diversity and Literacy in a global perspective. A comparative look at practice in Europe and Africa 2004-2006" (www.ecml.at) in Zusammenarbeit mit dem BMBWK und der Österreichischen UNESCO-Kommission. Bundesministerium für Bildung, Wissenschaft und Kultur. Austrian Federal Ministry of Education. [1.7.2007].
<Http://www.bmukk.gv.at/medienpool/12418/aen41.pdf.>
[836] Science and Culture UNESCO – Europarat: Projekt "Linguistic Diversity and Literacy in a global perspective. A comparative look at practice in Europe and Africa 2004-2006" (www.ecml.at) in Zusammenarbeit mit dem BMBWK und der Österreichischen UNESCO-Kommission. Bundesministerium für Bildung, Wissenschaft und Kultur. Austrian Federal Ministry of Education. [1.7.2007].
<Http://www.bmukk.gv.at/medienpool/12418/aen41.pdf.>
[837] Hooker, Richard. Civilisations in Africa. The Swahili Kingdoms. World Cultures Home Page. Washington State University. [2.2.2007].
<Http://www.wsu.edu/~dee/civafrica/swahili.htm>
[838] Hooker, Richard. Civilisations in Africa. The Swahili Kingdoms. World Cultures Home Page. Washington State University. [2.2.2007].
<Http://www.wsu.edu/~dee/civafrica/swahili.htm>
[839] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [6.2.2007].
<Http://www.ethnologue.com/>

also *usafiri* and *usafirisha* and *upashanaji habari* can be used.[840] Confused speech in Swahili is *chachawi*. A person with a speech-defect or stutterer is called *gugumizi* (pl. *magugumizi*). A speech in Swahili is *hotuba*. Giving a speech in Swahili is *hutubu*. Swahili as a language of traders has been influenced by Arabic words. Early colonisation in the extreme north of Africa has resulted in considerable Arabic and Islamic influence. For example speech is also called *kauli*, a term derived from Arabic. A Swahili term for communication is *lugha* derived from the Arabic word for language. In Swahili for communication the nouns *mawasiliano*, *njama*, *njama*, *usafiri*, and *usafirisha* are known. Style of speech in Swahili is *lafdhi* (pl. *lafdhi*), a term derived from Arabic. The style of speech is described with the noun *lafudhi*. A formal speech in Swahili is called *lumba*. In Swahili the rhetorical example is called *simulia*, *hadithia*, and *hoji* derived from Latin and Arabic *hadith*, but here nit in the context of the *Quran* with the simple meaning of telling a story. Speech in Swahili is *matamko*, a term derived from *sema*. Children's speech in Swahili is called *nyonyo*. An expression of speech in Swahili derived from local languages of the area is *tamshi*. For speech in Swahili the terms *usemi* and *waadhi* are also used. The magical power of a speech is called *uneni*. Tanzania´s languages are Swahili and English next to local languages. The Swahili are urbanised African Muslims.[841] The coast of East Africa from Somalia to Mozambique and the islands of Comores and Madagascar have remains of Swahili culture. Swahili knows as words describing modes of conversation such as talk idly '*piga domo*', talk deliriously '*ewedeka*', and to talk big '*fedhulika*' or '*fezulika*'. A serious talk is in Swahili '*lumba*', foolish talk causing amusement or provoking ridicule is in Swahili '*majinuni*'. 'To talk silly' causing amusement is in Swahili called '*majununi*'. The noun 'idle talk' is in Swahili '*mnong'ono*'. The basic noun 'talk' in Swahili is '*nena*' and '*ongea*'. 'To talk nonsense' is in Swahili '*lopoka*'. The verb 'talk uselessly' is in Swahili '*piga mdomo*'. The verb 'to force someone to talk' is in Swahili '*nyenga*'. Other verbs describing special modes of conversation are 'to talk someone into something' (*nyenya*), 'to be talked into something' (*nyenyeka*), 'to be the talk of the town' (*vuma*), and 'to cause to be talked about' (*vumisha*). A confused speech is in Swahili called *chachawi*. A person with a speech-defect is called a *gugumizi*. Speech in Swahili is called '*hotuba*' and 'to give a speech' in Swahili is '*hutubu*'. Speech in a Swahili noun derived from Arabic is '*kauli*'.

Journalistic writing of newspapers and mass media such as radio and television news and interviews, speeches, ceremonies, and lectures also use Swahili. *Swifa za Mahaba* (*In Praise of Love*) is an African Swahili love poem:

> *Swifa za Mahaba*
>
> *Nipa loho ya kihindi*
> *wino na kalamu kandi*
> *nikuswifie mapendi.*
>
> *Yameningia moyoni*
> *kwa sahihi ya aini*
> *kana wanja wa machoni.*
>
> *'Takutunza uje kwangu*
> *kana wa kwanza mwanangu*

[840] The Swahili-English Dictionary. Yale University. [2.2.2007].
<Http://www.yale.edu/swahili/>
[841] Swahili Culture. UNESCO. [2.2.2007].
<Http://www.unesco.org/whc/exhibits/afr_rev/africa-k.htm>

yako si nusu wa yangu.

In Praise of Love

Give me a writing board of Indian wood,
ink and a precious pen,
let me praise love for you.

It has entered my heart
forsooth, oh pupil of my eye,
you are like cool antimony.

I will care for you, come to me,
like my eldest child,
your love is not half as strong as mine.

Let me praise love for you
let me tell you what I feel,
so that you can look into my heart.[842]

One exception to the African oral culture is Egypt with an early literate society. In ancient Egypt the invention of writing was attributed to the monkey god Thoth (Djeuty in Egyptian). Coming from Egypt papyrus became the writing medium of Egyptians, Greeks, and Romans in Hellenism serving for record keeping. Old Egyptian used the hieroglyphics where we find the first teaching advises to students regarding the rules how to speak. Systematic comments on communication can be traced back to the precepts of Kagemni and Ptah-Hotep (3200-2800 B.C.E.) as the classic examples of a rhetoric practiced in a pre-modern time. The *Maxims of Ptah-hotep* as an ancient text dates to back to the Old Kingdom. The advice offered in the maxims gives insight into the speech practices used in the hierarchical society of ancient Egypt. The fragment of *The Instruction to Kagemni* (6th Dynasty. *Papyrus Prisse* I and II) in the translation of Gardiner gives advices about good speaking:

> *[...] the timid man prospers, praised is the fitting, open (is) the tent to the silent, spacious is the seat of the satisfied. Speak not (too much)! Sharp are the knives against he who transgresses the road, (he is) without speedy advance, except when he faults. When you sit with company, shun the food you like. Restraint of heart is (only) a brief moment!*
> *Gluttony is base and one points the finger at it. A cup of water quenches thirst, a moutful of herbs strengthens the heart. A single good thing stands for goodness as a whole, a little something stands for much. Vile is he whose belly is voracious; time passes and he forgets in whose house the belly strides.*[843]

In the last part we read about the practice of teaching:

[842] Four Centuries of Swahili Verse. Ed by Jan Knappert. London: Heinemann 1979. Swahili Poetry. Publiv Broadcasting Service. [2.2.2007]. <Http://www.pbs.org/wonders/Episodes/Epi2/2_cult2a.htm>

[843] Gardiner, Alan. The Instruction to Kagemni and his Brethren. In: Journal of Egyptian Archeology. 37 (1946). Pp. 71-74

> *The vizier had his children summoned, after he had gained a complete knowledge of the ways of men, their character having come upon him. In the end he said to them: 'All that is written in this book, heed it as I said it. Do not go beyond what has been set down.' Then they placed themselves on their bellies. They recited it aloud as it was written. It was good in their hearts beyond anything in this entire land. They stood and sat accordingly. Then the Majesty of King Huni of Upper and Lower Egypt died. The Majesty of King Snefru of Upper and Lower Egypt was raised up as beneficient King in this entire land. Kagemni was made overseer of the city and vizier. It is finished.*[844]

The ancient Egyptians used papyrus for writing hieroglyphics as early as the 4th millennium B.C.E. In Egypt the scribes were the social group having access to writing. Individual scribes signed their name on a document. Egyptian culture had –with the exception of Libya and Ethopia- little influence on the rest of the continent. The step from oral to written recording of advises regarding speech conduct in Egypt was made in ancient times.[845] The Nilo-Saharan language Nubian is the only modern African language with early written records dating from the 8th century C.E. to the 14th century and has an alphabet derived from the Coptic one. Coptic consisting of Greek characters with some special Coptic characters serving as the connecting language between ancient Egyptian language and modern Northern African languages in the Nile area and preserving the Biblical literature.[846]

In the 19th century Christian missionaries taught illiterate Africans reading and created written forms for native languages. The entire education system in Africa is based on adopted languages.[847] Colonialisation and missionaries were practiced by spreading of European languages in Africa. Christian missionaries taught Swahili as the language of communication to spread the gospel in Eastern Africa spreading the language. But Swahili culture was a culture, which combined local and international elements choosing the Islamic faith of their Arab trading partners. A copious body of Swahili oral epics and Christian stories exists. African Christian stories like the Christmas Story were adapted by African society. Missionaries used parables to adjust to the local oral tradition.[848] In Matthew's *Gospel* (chapter 2, 1-12) the Magi are three wise men or astrologers from the East offering the Christ Child gold, incense, and myrrh as symbols of wealth and divine worship in the Middle East culture.

Indo-European languages used in Africa include Afrikaans and English in the Republic of South Africa and Zimbabwe. South African Afrikaans was influenced by Dutch and has the term *taal* for communication next to the *bekendmaking, berig, kennisgewing*. Dutch –the language Afrikaans derived from– has the terms *taal, aansluiting, bericht, communicatie, communiqué, gemeenschap, mededeling, tijding, verbinding* and *verwittiging* for communication processes. Afrikaans in South Africa had emerged as a distinctive language

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[844] Gardiner, Alan. The Instruction to Kagemni and his Brethren. In: Journal of Egyptian Archeology. 37 (1946). Pp. 71-74

[845] Lesko, B. S. "The Rhetoric of Women in Pharaonic Egypt." In: Listening to Their Voices. The Rhetorical Activities of Historical Women. Ed. by Molly Meijer Wertheimer. University of South Carolina: University Press 1997. Pp. 89-111.

[846] The Christian Coptic Orthodox Church Of Egypt. Encyclopedia Coptica. [2.2.2007]. <Http://www.coptic.net/>

[847] Cultural Charta for Africa. Organisation of African Unity Organisation de l' Unite Africain. [2.2.2007]. <Http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf.>

[848] Cf. Healey, Joseph G. Eight Mission Stories and Anecdotes. Parish Without Borders. [2.2.2007]. <Http://www.parish-without-borders.net/afristories.htm>

by the mid-18th century. Dutch was the official language in government and compulsory in the schools. The recognition of Afrikaans as local language was done in 1925 In Haussa communication is *hulda*, message *fa'akarwa*. Message is *jawabi*, *labari*, *manzanci*, *sanarwa*, *sallahu*, and *sako*; a good message is *bishara*.[849]

West African Pidgin English includes Pidgin English of Gambia, Sierra Leone, Liberia, Ghanaia, Nigeria, and Cameroon.[850] Krio is an English-based Creole similar in many respects to Nigerian Pidgin English and Cameroonian Pidgin English. Krio uses the Latin Alphabet. There are shifts of vowels like in *jomp* for 'jump'. West African Pidgin English spoken in Ghana survives in mixed-tribe schools and among lower-class people. Kamtok, Cameroon Pidgin, is the pidginized English of Cameroon since at least the 1880s used next to French and English. Examples are *put han* (from put plus hand 'help'), the word *aidiaz* coming from the European mind concept meaning 'ideas', and *advaisis* meaning 'pieces of advice'. Kamtok has been used for the purposes of religious education. The Catholic Church was the first organisation using Kamtok as a medium of communication and as a written language.[851] Songs occupy an important place in African oral literature. Songs are used in all moments of life, especially on occasion of ritual ceremonies. In a worksong in Kamtok the conversation between master and worker longing for entertainment expressed:

> *Masa, a wan wohk o!*
> *na wohk dis o!*
> *masa, yu wan wohk o!*
> *na wohk dis o!*
> *o ya ya!*
> *soso dai wohk o!*
> *mohni no dei o!*
> *o ya ya!*
> *mohni no dei o!*
> *wuman no dei o!*
> *o ya ya!*
> *daso dai wohk o!*
> *na wohk dis o!*
> *o ya ya!*
>
> *'Master, I want work.'*
> *'This is work.'*
> *'Master, you want work.'*
> *'This is work.'*
> *'Always killing work.'*
> *'There's no money.'*
> *'There's no money.'*
> *'There are no women.'*
> *'Only killing work.'*
> *'This is work.'*[852]

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[849] English-to-Hausa Query by Franz Stoiber 2001. [2.2.2007].
<Http://www.univie.ac.at/Hausa/oracle/sqle.cgi>
[850] Cf. Sebba, Mark. Contact Languages: Pidgins and Creoles. Basingstoke: MacMillan 1997.
[851] Todd, Loreto. Kamtok (Cameroon Pidgin). University of New England. [2.2.2007].
<Http://www.une.edu.au/langnet/definitions/cameroon.html>
[852] Todd, Loreto. Kamtok (Cameroon Pidgin). University of BNew England. [2.2.2007].
<Http://www.une.edu.au/langnet/cameroon.htm>

Oral African storytelling is essentially a communal event.[853] Different ways of African oral tradition can be mentioned. Myths and cultural elements contained in the religious tales and rituals have the language of the cultural drums and the ritual.[854] The myth in Africa is a traditional way of narration, which is object of strong belief and occultism. Proverbs in Africa show guidelines for ethical behaviour and wisdom. The tale is as an illustration, when the storytellers say a proverb before developing its meaning with the help of the tale.[855] African traditional stories, myths, and fables like *Anansi and the Chameleon*, *How the Zebra Got his Stripes* are transmitted orally. In societies of oral cultures the persons live in close connection with their environment and with each other. In these cultures authorities depend not on literacy. Most of the philosophical wisdom in Africa has been handed down from one generation to the next one in an oral way. There are elements of writing in a mainly oral tradition and elements of orality in a mainly literate tradition.[856] The term griot refers to traditional recitators throughout Western Africa. Griots can be court bards or itinerate musicians and storytellers with a broad regional sphere of activity. Griots today live in Mali, Gambia, Guinea, and Senegal among the Mande peoples, Fulbe (Fula), Hausa, Tukulóor, Wolof, Serer, Mauritanian Arabs, and many other tribes. African griots serve as historians, storytellers, traditional praise singers, and musicians.[857] Occult powers and primal energies of creation and destruction are called *nyama* by Mande peoples of Western Africa.[858] The *jeli* or griots are a subgroup of the artisan professions that the Mande designate *nyamakalaw*, or *nyama*-handlers.[859]

McGee, Corbin, and Klinger use the term 'trans-generational communication' for the transmission of historical knowledge from one to another generation: "In the historical approach, the key to trans-generational communication lies in telling a history and imposing that history on younger generations, feeding it to them as part of their schooling, giving it to them as a premise that cannot be denied, giving it to them as a certainty that is irrefutable. A genealogical approach involves the regeneration of a living testament, a recuperation of a "presence" through someone with direct experience. Genealogy seeks explanation of present circumstances rather than relying on fictional historical accounts to do the same. Humans have to understand their present plight, their present circumstance well enough in order to

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[853] Cf. Biakolo, Emevwo A. "On the Theoretical Foundations of Orality and Literacy." In: Research in African Literatures. Vol. 30. 2 (1999). Pp.42-65

[854] Aguessi, Honorat. La Tradition Orale, Modèle de Culture. La Tradition Orale, Source de la Littérature Contemporaine en Afrique. Dakar: Nouvelles Editions Africaines 1984. Pp. 44-54.

[855] Myth - Creation - Africa. Ancient History. About. [2.2.2007].
<Http://ancienthistory.about.com/library/bl/bl_myth_creation_african.htm>
Myth - Africa Index. Encyclopedias. About [2.2.2007].
<Http://ancienthistory.about.com/library/bl/bl_myth_africa_index.htm>
African Myths. Mythic Crossroads. [2.2.2007].
<Http://www.mythiccrossroads.com/africa.htm>

[856] Cf. The term 'negro writing' is used in: Within the Circle. An Anthology of African American Literary Criticism from the Harlem Renaissance to the Present. Ed. by Angelyn Mitchell. London: Durham 1994.
Cf. Greenberg, Joseph H. "African Languages, African Tongues and Tribes." In: Greenberg, Joseph H. Language, Culture and Communication. Stanford: University Press 1971. Pp. 126-136; Pp. 137-142

[857] Sage, Bethany. West African Storytellers. Griots and Griottes. Chatham College. [2.2.2007].
<Http://www.chatham.edu /pti/2004%20units/Introduction%20to%20Folktales/Sage%20unit.pdf.>

[858] Agatucci, Cora. African Storytelling. An Introduction, with Works Cited and Source for Further Study. Central Oregon Community College. [2.2.2007].
<Http://www.cocc.edu/cagatucci/classes/hum211/afrstory.htm>

[859] Cf. Agatucci, Cora. African Storytelling. An Introduction, with Works Cited & Source for Further Study. Central Oregon Community College. [2.2.2007].
<Http://www.cocc.edu/cagatucci/classes/hum211/afrstory.htm>

make a wise decision among a universe of possible actions. Genealogy works backwards, it is concerned with an urgency, an exigency, a need to act in some way, a problem to be solved."[860] Oral histories are also handed down from elders to the younger generations. The communicative function of the griots gave them an important role in the community. The proverb is a tool of teaching. Here we find rules for personal communication. The African proverb *´Muvumbo wa kañonyi ye witubula kajo ko aja´* (´The beak of the bird is what tells us the things it eats´) has the meaning that someone´s words show what kind of person he/she is. The proverb *´Kipungulu wapakalala ka, ami napakalala byambo.´* (´Owl, why are you so quiet? I am quiet because of words´) has the meaning that when one is quiet, it is usually because something is on his mind. The proverb *´Akamwa k'omuntu: si ka nte´* (´A man's mouth is not a cow's mouth which ruminates´) has the meaning that the one who is guilty is the one that has much to say. The Ashanti proverb ´Words are sweet, but they never take the place of food.´ shows the relative importance of words. A Kiha proverb from Tanzania says: 'A lazy person talks for so long, a determinant does.'[861] The Akan and Ewe proverb '*Nunya, adidoe, asi metunee o.*' means 'Wisdom is like a baobab tree; no one individual can embrace it'.[862] Proverbs as contested texts make them appropriate material for the discussion of an African philosophy of history. The Ikwerre of the Niger Delta did so in two proverbs:

> *The keen ear is not as big as an umbrella.*
> *A large eye does not mean keen vision.*[863]

Even after written language developed, many societies rejected writing for religious or cultural reasons.[864] Griots can alternate between a fixed text and improvisation of themes. Griots create and adapt themes and motives related to the occasion.[865] As shamans they practice magic such as healing or finding lost or stolen objects. At a wedding in the 1960s a wandering story teller used the occasion to accuse male school teachers who were infamous for their affairs with school girls:

> *Vadzidzisi vanochema*
> *Vanochema navakadzi*
> *Vanogoda vamwe vei*
>
> *Ivo vanavo vechikoro.*
> *Teachers are grieving*
> *They yearn for wives*
>
> *But which wives again*
> *When they have school girls*

[860] McGee, Michael Calvin; Corbin, Carol; Klinger, Geoffrey. "Service Guarantees Citizenship": The Generation of Criticism in a Postmodern Public Sphere. In: ACJ. Vol. 6, Issue 4, Summer 2003. [1.7.2007]. <Http://www.acjournal.org/holdings/vol6/iss4/articles/mck.htm>
[861] African Proverbs. African Proverbs, Sayings and Stories. CNET Global Inc. [2.2.2007]. <Http://www.afriprov.org/>
[862] African Proverbs, Sayings and Stories. CNETGlobal Inc. [2.2.2007]. <Http://www.afriprov.org/cal03/jan03.htm>
[863] Alagoa, Ebiegberi Joe. An African Philosophy of History. Nigerdelta Congress. [2.2.2007]. <Http://www.nigerdeltacongress.com/articles/an_african_philosophy_of_history.htm>
[864] Fournier, Stephen M. A Brief History and Theory of Speaking. Website Fournier. [2.2.2007]. <Http://stevefournier01.tripod.com/hist/hist-index.html>
[865] Sall, Mbathio. The Importance of Oral Tradition for Children. Case of Countries of the Sahel. 65th IFLA Council and General Conference. Bangkok, Thailand, August 20 - August 28, 1999. [2.2.2007]. <Http://www.ifla.org/IV/ifla65/65mb-e.htm>

Right in their midst?[866]

African *orature* is a term of Kenyan novelist and critic Ngugi wa Thiongo for stories orally composed and transmitted.[867] In African traditions a number of forms of communication are employed. These include riddles, proverbs, songs, dance, and stories. These forms have an important role in transmitting information.[868] The oral arts of Africa are rich and developed since the beginnings of African cultures. Storytelling survived in the African postcolonial short story and novel. In the early 1500s an author known to Europeans as Leo Africanus (Hasan bin Muhammed Al-Wazzan Al-Fasi), who studied in Fez, Morocco, at the University of Al Karaouine, wrote an account of communication, transportation, and exploration in the ancient kingdoms of West Africa. The oral tradition developed in the oral societies of sub-Saharan Africa and particularly in West Africa, to which this communication primarily refers. The oral tradition continued to live on in pre-literate societies or within those societies.[869] These societies have made only minor developments regarding written expression.[870] Dagu is a traditional communication channel used to transmit information efficiently and rapidly in the Afar society. This raditional Afari communication method used in Ethiopia has for example helped identify missing foreign tourists and the Ethiopians who were with them. Dagu is a mechanism by which pastoralists who meet in the desert greet and then exchange information about the situation of the areas they traveled through. In such a form information travels quickly in a large area. Dagu includes a ceremony of handshakes and hand kisses, and recitations of all they have seen and heard. The authenticity and validity of messages have to be confirmed by the elders. Messages are usually related to special events such as weddings, funerals or to some other social or economic issues.[871]

African Storytelling is an introduction done by Cora Agatucci. Here Agatucci wrote about the oral tradition in Africa:

> *It is only the story that can continue beyond the war and the warrior. It is the story that outlives the sound of war-drums and the exploits of brave fighters.*
>
> *Traditionally, Africans have revered good stories and storytellers, as have most past and present peoples around the world who are rooted in oral cultures and traditions. Ancient writing traditions do exist on the African continent, but most Africans today, as in the past, are primarily oral peoples, and their art forms are oral rather than literary. In contrast to written "literature," African "orature" (to use Kenyan novelist and critic Ngugi wa Thiong'o's phrase) is orally composed and*

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[866] Poem cited from: Hove, Chenjerai. The Place of Oral Traditions in Indigenous Communications: Effect of Modern Mass Media and New Technologies of Communication. WAC. [2.2.2007].
<Http://www.wacc.org.uk/wacc/publications/media_development/archive/1997_3>
[867] Cf. Petrilli, Susan. "Telling Stories in the Era of Global Communication: Black Writing—Oraliture." In: Research in African Literatures. Vol. 32. 1 (2001). Pp. 98-109.
[868] Agatucci, Cora. African Storytelling. An Introduction, with Works Cited and Source for Further Study. Central Oregon Community College. [2.2.2007].
<Http://www.cocc.edu/cagatucci/classes/hum211/afrstory.htm>
[869] Diaye, Raphaël. 65th IFLA Council and General Conference. Bangkok, Thailand, August 20 - August 28, 1999. Oral tradition: From Collection to Digitization. [2.2.2007].
<Http://www.ifla.org/IV/ifla65/65rn-e.htm>
[870] Boni, Stefano. Contents and Contexts. The Rhetoric of Oral Traditions in the (O)man of Sefwi Wiawso, Ghana. In: Africa. Vol. 70. 4 (2000). Pp. 568-595.
[871] See the stories "Abducted foreigners safe in Eritrea" by Namrud Berhane. The Ethopian Reporter. [2.2.2007].
<http://www.ethiopianreporter.com/modules.php?name=News&file=article&sid=12570>
Morell, Virginia. Africa's Danakil Desert. National Geographic. [2.2.2007].
<Http://www7.nationalgeographic.com/ngm/0510/feature2/index.html>

transmitted, and often created to be verbally and communally performed as an integral part of dance and music. [...]

In many of these cultures, storytelling arts are professionalized: the most accomplished storytellers are initiates (griots, or bards), who have mastered many complex verbal, musical, and memory skills after years of specialized training. This training often includes a strong spiritual and ethical dimension required to control the special forces believed to be released by the spoken/sung word in oral performances"[872]

Modern postcolonial African literature consists of a body of work in different languages and various genres written in colonial languages such as French, Portuguese, and English besides local languages. The project *The Digital Griot* (*DG*) continues the tradition of storytelling using technology to convey its message. Computers, digital cameras and the Internet enable new dimensions of creativity and communication.[873] In the *Asmara Declaration on African Languages and Literatures* the following statement was made:

We writers and scholars from all regions of Africa gathered in Asmara, Eritrea, from January 11 to 17, 2000, at the conference titled Against All Odds: African Languages and Literatures into the 21st Century. This is the first conference on African languages and literatures ever to be held on African soil, with participants from east, west, north, Southern Africa and from the diaspora and by writers and scholars from around the world. We examined the state of African languages in literature, scholarship, publishing, education, and administration in Africa and throughout the world. We celebrated the vitality of African languages and literatures and affirmed their potential. We noted with pride that despite all the odds against them, African languages as vehicles of communication and knowledge survive and have a written continuity of thoousands of years. Colonialism created some of the most serious obstacles against African languages and literatures. We noted with concern the fact that these colonial obstacles still haunt independent Africa and continue to block the mind of the continent. We identified a profound incongruity in colonial languages speaking for the continent. At the start of a new century and millennium, Africa must firmly reject this incongruity and affirm a new beginning by returning to its languages and heritage.[874]

The *Cultural Charta for Africa* by the *Organisation of African Unity* (*Organisation de l' Unite Africain*) (1976) stated in Article 7:

The African States recognize that the driving force of Africa is based more ondevelopment of the collective personality than on individual

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[872] Agatucci, Cora. African Storytelling. Central Oregon Community College. [1.2.2007].
<Http://www.cocc.edu/cagatucci/classes/hum211/afrstory.htm>
[873] DigitalGriotProject. [6.2.2007].
<Http://www.digiclub.org/progproj/griot/2005_04_28_hp_griot_premiere.pdf.>
[874] The Asmara Declaration on African Languages and Literatures. About. [9.2.2007].
<Http://poetry.about.com/library/weekly/aa020100a.htm>

advancement and profit, and that culture cannot be considered as the privilege of an elite.[875]

Article 9 stated:

> *The African States agree to undertake the following:-(a)create conditions which will enable their peoples to participate to the full in the development and implementation of cultural policies;(b)defend and develop the peoples' culture;(c)implement a cultural policy providing for the advancement of creative artists;(d)to, whenever necessary, abolish the caste system and rehabilitate thefunctions of artist and craftsman (griots and craftsmen).*[876]

Article 17 stated:

> *The African States recognize the imperative need to develop African languages which will ensure their cultural advancement and accelerate their economic and social development and to this end will endeavour to formulate a national policy in regard to languages.*[877]

Regarding the *Use of Mass Media* article 20 stated:

> *The African States should recognize that there can be no cultural policy without corresponding policies on information and communication. Article 21 The African States should encourage the use of the information and communication media for their cultural development.*[878]

African approaches to speech have as key terms the expressions ´harmony and unity´ consisting of spiritual powers in individual actions.[879] Many divination and magical beliefs like '*voodoo*' are employed. The divine spirit is found in community and *nommo*, the spiritual power. The *nommo* are ancestral spirits and deities. Folk art depictions of the *nommos* show creatures with humanoid upper torsos, and a fish-like lower torso and tail.[880] *Jok* is an African concept of the devine. *Jok* is one of the most truly African concepts of the divine found with variations in all the Nilotic languages as *jwok, juok, joagh, joghi,* or *joogi*.[881]

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[875] Cultural Charta for Africa. Organisation of African Unity Organisation de l' Unite Africain. [2.2.2007]. <Http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf.>

[876] Cultural Charta for Africa. Organisation of African Unity Organisation de l' Unite Africain. [2.2.2007]. <Http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf.>

[877] Cultural Charta for Africa. Organisation of African Unity Organisation de l' Unite Africain. [2.2.2007]. <Http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf.>

[878] Cultural Charta for Africa. Organisation of African Unity Organisation de l' Unite Africain. [2.2.2007]. <Http://www.africa-union.org/root/au/Documents/Treaties/Text/Cultural_Charter_for_Africa.pdf.>

[879] Lamoureux, Ed. Rhetorical Theory Notes. Introduction to African, African American, and Asian Rhetoric. Bradley University. [1.2.2007]. <Http://bradley.edu/~ell/aa&arhet.html>

[880] Harris, Anita Louise. Pan African Narratives. Sites of Resistance in the Black Diaspora. Louisiana State University. [2.2.2007]. <Http://www.etd.lsu.edu/docs/available/etd-11062004-213102/unrestricted/Harris_dis.pdf>

[881] African Mythology. Myths and beliefs from Africa. A-Gallerie. [2.2.2007]. <Http://www.a-gallery.de/docs/mythology.htm>

The 19th century brought immense changes in Africa due to colonisation. In the last two decades of the 19th century rivalries of the Europeans began to affect people in Africa.[882] Tanzania has been considered to be a model of language planning in a postcolonial third world society. One of the most visible results of independence was the introduction of Swahili as the national language after independence. Classical verse forms such as the long epic poems called *utendi* were being revitalized by poets who started writing eulogies of Ujamaa and its leaders, or narratives on the liberation struggle in Tanzania and elsewhere in Africa.[883] The traditionally short *mashairi* genre became one of the preferred vehicles for political debates in the opinion columns of the newspapers.[884]

In many African nations other languages are used, primarily English and in some cases French, as a national language in order to avoid privileging one particular spoken language or dialect. Prior to the coming of Western education another system of education was introduced into West African life: The educational system of Islam. In traditional African education children are oriented to the same reality as their parents. Islamisation took part all over Northern and middle Africa. Islam reached the Savannah region in the 8th century C.E.[885] Also in Arabia prior to the *Quran* bards repeated history from generation to generation in the form of verse. Besides Arabic two other characteristics of Islam are its communal rituals and its comprehensive character. Learning the meaning of the *Quran* in the local language was part of Islamic education.[886] *Quran* schools as the first level of education have a long history in West Africa.[887] Under the influence of Islam Arabic, Persian, Turkish, Swahili, and Haussa developed in Africa and the Middle East. Traditional African education includes a rich tradition of oral art. Legends and myths are important parts of the education process. Alfred Opubor in *What My Grandmother Taught Me About Communication: Perspectives From African Cultural Values* mentioned: "Since the human being is the communication animal, all human societies are endowed with a legacy of communication theory and practice. And because communication is the social mechanism for building society, all communication is rule-governed, providing the basis for expectations and predictions of what others will say and do. The rules of communication-in-society also provide a basis for evaluation of what is correct or right or good, i.e., for making ethical and moral judgments about communication practice and communication acts."[888] Opubor gives examples for the African understanding of terms such as 'truth' and 'news': "Therefore, statements based on experience and verifiable facts are accepted as true. In this sense, truth is based on inter-subjective validation. It is therefore not normally subject to controversy and refutation. Furthermore, such truth is the product of the community, rather than the individual. The Itsekiri word for truth is oron fo, which means "good word," or "genuine word." [...]
What Is News?

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[882] The Story of Africa. BBC World Service. [2.2.2007].
<Http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/index_section11.shtml>
[883] Cf. Mbele, Joseph L. Wimbo wa Miti. An Example of Swahili Women's Poetry. African Languages and Cultures. Vol. 9. 1 (1996). Pp. 71-82
[884] Harries, Lyndon. "Swahili Epic Literature". In: Africa: Journal of the International African Institute. Vol. 20. No. 1 (Jan., 1950). Pp. 55-59
[885] Rensburg, Christo van. African Music in Social Context. Feature Article 2. African Chorus. [2.2.2007].
<Http://www.africanchorus.org/Voam/Voam542.htm>
[886] Doi, A. Rahman. Spread of Islam in West Africa. Al-Islaah Publications. [2.2.2007].
<Http://members.tripod.com/worldupdates/islamintheworld/id26.htm>
[887] Weiss Thompson, LaNette. The Non-Literate and the Transfer of Knowledge in West Africa. A Masters Thesis. [2.2.2007].
<Http://www.chronologicalbiblestorying.com/articles/non-literate_chapter_4.htm>
[888] Jenkins, Orville Boyd. Orality and the Post-Literate West. Strategy Leader. [1.7.2007].
<Http://strategyleader.org/articles/postliterate.html>

The Itsekiri recognize iyen, as a report of an event by someone else. The hearer did not witness or experience the event; and the teller may or may not have witnessed or experienced it. But the point of view for defining something as iyen, is that receiver's viewpoint; "someone told me."[889]

In Yoruba society an elaborate code of unwritten rules exists.[890] It prescribes how one can sustain correct relations throughout the visible and invisible world.[891] The Yoruba language specifies two learning methods. Learning by imitation of older youth and adults is termed *awoko*. Learning by active instruction of adults is termed *ifiye*.[892] In Yoruba communicate is *so-fun*, *fi-han*, *fi-fun*, *jumo*, and *bayeokowe*. Communication is *oroififunikowe*. Some languages such as Yoruba are so full of metaphors that normal speech often is received like prose. Disputes are lodged with the appropriate official who varies from the oldest male of the family up to the King. Speakers are expected to show respect to the magistrate and to use ceremonial modes of address when speaking Yoruba. In *Yoruba Praise of Meningitis* the illness is described:

> *Praise of Meningitis*
>
> *We are the end*
> *We are meningitis*
> *We are all other illnesses*
> *We own the bit of earth behind the hut*
> *Laughing one, there is no cure for this illness*
> *Reveller, there is no rejoicing without us.*[893]

Nigerian literature in English has witnessed an impressive expansion in the 20th century. The *Nobel Prize for Literature* was given to the black Africa's literary artist Wole Soyinka in 1986. *Things Fall Apart* is a 1958 English-language novel by Nigerian author Chinua Achebe, which is read in schools all over Africa. It is considered as the archetypal modern African novel in English about the life of Okonkwo, a leader and local wrestling champion. In Nigeria people are organized in extended families (*nnu*), village (*idu* or *obio*), lineage (*duk*), and lineage groups (*iman*).[894] Western influences began affecting Nigerian literature as early as the 8th century C.E., when Arabic culture was introduced to Africa. During the 14th century written and spoken Arabic flourished in Northern Nigeria and by the 17th century, some Haussa literature had been translated into Arabic.[895] For the Haussa language *maalamai*

[889] Jenkins, Orville Boyd. Orality and the Post-Literate West. Strategy Leader. [1.7.2007].
<Http://strategyleader.org/articles/postliterate.html>
[890] Odùduwà, Yorùbá Omo. Papers on Yoruba People, Language, and Culture. By Yoruba Language Program Students. University of Georgia. Compiled and Previewed by Akinloye Ojo. The University of Georgia. [2.2.2007].
<Http://www.uga.edu/aflang/yoruba/oduduwa.htm>
[891] Ellis, Alfred Burdon. Yoruba-speaking People of the Slave Coast of West Africa. Sacred Texts. [2.2.2007].
<Http://www.sacred-texts.com/afr/yor/index.htm>
[892] Weiss Thompson, LaNette. The Non-Literate and the Transfer of Knowledge in West Africa. Chronological Bible Sturies. [2.2.2007].
<Http://www.chronologicalbiblestorying.com/articles/non-literate_chapter_3.htm>
[893] Yoruba Praise of Meningitis. Matt's Poetry Pocketbook. [2.2.2007].
<Http://www.poetropical.co.uk/66.html>
[894] LeBaron, Michelle. Culture-Based Negotiation Styles. Beyond Intractability. [2.2.2007].
<Http://www.beyondintractability.org/essay/culture_negotiation/>
[895] Shaihua, Maalam. Hausa Folklore. Translated by R. Sutherland Rattray. Clarendon Press. Sacred Texts. [2.2.2007].
<Http://www.sacred-texts.com/afr/hausa/index.htm>

(scribes) use Arabic characters.[896] Christian missionaries accelerated the importation of Western education into Nigeria during the 19th century.

The African concept of music is different to the Western one.[897] Traditional African musicians' aim is simply to express life in all of its aspects through the medium of sound. Most important is the drum. The African musician takes natural sounds, including spoken language, and incorporate them into the music. In the mythical narrative *The King's Magic Drum* from Southern Nigeria the drum as an instrument of power is described:

> *The King's Magic Drum*
> *Efraim Duke was an ancient king of Calabar. He was a peaceful man,and did not like war. He had a wonderful drum, the property of which, when it was beaten, was always to provide plenty of good food and drink. So whenever any country declared war against him, he used to call all his enemies together and beat his drum; then to the surprise of every one, instead of fighting the people found tables spread with all sorts of dishes, fish, foo-foo, palm-oil chop, soup, cooked yams and ocros, and plenty of palm wine for everybody.*[898]

Some of the first African writings to gain attention in the West were slave narratives such as *The Interesting Narrative of the Life and Adventures of Olaudah Equiano* or *Gustavus Vassa, the African* (1789), which described the horrors of slavery. Olaudah Equiano Gustavus Vassa (1745-1797) describes his country Guinea:

> *As we live in a country where nature is prodigal of her favours, our wants are few and easily supplied; of course we have few manufactures. They consist for the most part of callicoes, earthen ware, ornaments, and instruments of war and husbandry. But these make no part of our commerce, the principal articles of which, as I have observed, are provisions. In such a state, money is of little use; however we have some small pieces of coin, if I may call them such. They are made something like an anchor; but I do not remember either their value or denomination. We have also markets, at which I have been frequently with my mother.*
> *[...]*
> *As to religion, the natives believe that there is one Creator of all things, and that he lives in the sun, and is girted round with a belt that he may never eat or drink; but, according to some, he smokes a pipe, which is our own favourite luxury. They believe he governs events, especially our deaths or captivity; but, as for the doctrine of eternity, I do not remember to have ever heard of it: some however believe in the transmigration of souls in a certain degree. Those spirits, which are not transmigrated, such as our dear friends or relations, they believe always attend them, and guard them from the bad spirits or their foes.*

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[896] Bleek, Wilhelm Heinrich Immanuel; Lloyd, Lucy C. Specimen of Bushmen Folklore. Sacred Texts. [2.2.2007].
<Http://www.sacred-texts.com/afr/sbf/index.htm>
[897] Rensburg, Christo van. African Music in Social Context. [2.2.2007].
<Http:// www.africanchorus.org/Voam/Voam612.htm>
[898] Folk Stories From Southern Nigeria. By Elphinstone Dayrell. With an Introduction by Andrew Lang. 1910. Sacred Texts. [2.2.2007].
<Http://www.sacred-texts.com/afr/fssn/>

[...]

These magicians were also our doctors or physicians. They practised bleeding by cupping; and were very successful in healing wounds and expelling poisons. They had likewise some extraordinary method of discovering jealously, theft, and poisoning; the success of which no doubt they derived from their unbounded influence over the credulity and superstition of the people. I do not remember what those methods were, except that as to poisoning: I recollect an instance or two, which I hope it will not be deemed impertinent here to insert, as it may serve as a kind of specimen of the rest, and is still used by the negroes in the West Indies.[899]

In *Changing Communication Dynamics in Africa* Francis B. Nyamnjoh gives an inside view of communication from an ethnic African perspective: "There used to be a time, so my parents said, so their parents said, going back through grandparents and great-grandparents…. There used to be a time when it was proper to dream, to hope and to yearn for a world united by a shared determination to enshrine human dignity. That was when to communicate was to reach out and celebrate difference, to appropriate the fascinating marvels of the creative diversity of our worlds. To communicate within the family and in the community was to imbue, to guide, to tend, to ensure, assure and reassure all and sundry that one person's child is only in the womb."[900] Nyamnjoh describes the functions of communication as follows:

To communicate was to sow, nourish and tend the flower of conviviality and interdependence. It was to keep conflict in check, to harness creative energies in the service of humanity. To communicate was to take time to share, to listen, hear and be heard, to feel and to be felt, to see and to be seen. It was to be patient with our multiple voices, to create room for all races, genders, cultures, creeds and generations to rise and shine.

To communicate was to aspire to excel, to provide for individuals and communities to dream, to fulfil themselves, to offer the world the best in them. It was to shape and be shaped and reshaped through encounters with others, to guarantee continuity and to negotiate the turbulent excitement of change. To communicate was to be dynamic, flexible, accommodating, understanding, horizontal and unpresumptuous in our relationships. It was to be good, to make good, to persuade others to see, hold, feel, smell and cherish the radiance of the humanity in us and in them.

To communicate was to be respectful and respected. It was to be tasked with piecing together the jigsaws of life, gluing communities far and near. To communicate was to be social, simple. It was to keep hope alive in a world overburdened by ever compounding despair.

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[899] Vassa, Olaudah Equiano Gustavus. The Interesting Narrative of the Life and Adventures of Olaudah Equiano or Gustavus Vassa, the African. University of Maryland. [2.2.2007].
<Http://www.mith2.umd.edu/eada/html/display.php?>
[900] Nyamnjoh, Francis B. Changing Communication Dynamics in Africa. WACC. [1.7.2007].
<Http://www.wacc.org.uk/wacc/regional_associations/africa/african_articles/changing_communication_dynamics_in_africa>

> *That was what it meant to communicate, so my parents said, so I've*
> *told my own children, parents in waiting.*[901]

Nyamnjoh emphasized the function of Western languages for an inner-African communication among communities: "Thanks to such continuous creative interaction, tinkering and appropriation, West and Central African communities for example, have been better able to communicate with one another through indigenised or domesticated English and French. In certain cases, so-called native speakers of European languages are completely lost when confronted with transformed variants of what they consider their mother tongues."[902]

After World War II African countries achieved independence. In the 20th and 21st century African countries became sovereign states. Their communication networks were on the level of tribes and clans. The history of literacy in most African countries was also short. African writers were published. Modern African literature is a young cultural development on this continent. African literature consists of a body of work in different languages and various genres ranging from oral literature to literature written in colonial languages French, Portuguese, and English. As Africans became literate in their own languages they showed reaction against colonial repression in their writings. African literature and literary works of the African continent consist of a body of work in different languages and various genres ranging from oral literature to literature written in colonial languages like French, Portuguese, and English. In Africa former colonial countries continue to carry out the official communication with a foreign language. Such writers in Western Africa are Wole Soyinka, Chinua Achebe, Ousmane Sembene, Kofi Awooner, Agostinho Neto, Tchicaya u tam'si, Camera Laye, Mongo Beti, Ben Okri, and Ferdinand Oyono and, in eastern Africa, Ngugi wa Thiong'o, Okot p'Bitek, and Jacques Rabémananjara produced poetry, short stories, novels, essays, and plays.[903] Topics of African authors in European languages are the clash between indigenous and colonial cultures and hope for the continent's independent future. In South Africa apartheid has until the present time dominated the literature of authors such as Es'kia Mphahlele, Nadine Gordimer, Bessie Head, Dennis Brutus, J. M. Coetzee, and Miriam Tlali.[904] Paulin Joachim from Benin wrote the poem *Anti-grace*, an example of post-colonial cultural melange:

> *anti-grace*
> *a life dismal and congealed*
> *like an enormous hernia drooping from a tripe-stall*
> *I call anti-grace*
> *that epileptic pendulum sprung from the Angel's malice*
> *swinging back and forth*
> *passing into the sun and passing into the shade*
> *powerless to shatter History*
> *and to reach the privileged rock where the Spirit has set*
> *his seed which binds and loosens*

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[901] Nyamnjoh, Francis B. Changing Communication Dynamics in Africa. WACC. [1.7.2007].
<Http://www.wacc.org.uk/wacc/regional_associations/africa/african_articles/changing_communication_dynamics_in_africa>
[902] Nyamnjoh, Francis B. Changing Communication Dynamics in Africa. WACC. [1.7.2007].
<Http://www.wacc.org.uk/wacc/regional_associations/africa/african_articles/changing_communication_dynamics_in_africa>
[903] The Columbia Electronic Encyclopedia. 6th ed. Columbia University. [2.2.2007].
<Http://www.infoplease.com/ce6/ent/A0802673.html>
[904] The Columbia Electronic Encyclopedia. 6th ed. Columbia University. [2.2.2007].
<Http://www.infoplease.com/ce6/ent/A0802673.html>

> *powerless to rise from its offense.*[905]

Ahmed Sékou Touré from Guinea (1922-1984) in his poem *Africa* describes the continent.

> *Africa*
>
> *I am Africa*
> *The Continent of tomorrow!*
> *Neo-colonialism*
> *Ferocious as subtle*
> *Wishes to keep in shackles*
> *Both my Mind and my Wealth.*
> *Of the evils plaguing me still,*
> *Most debasing is irresponsibility*
> *My Peoples, henceforth*
> *Heroic resistants,*
> *Have joined the battle:*
> *Destroying in order to renew.*[906]

The speech *I Am an African* by Thabo Mbeki, the Deputy President of the Republic of South Africa, contains a descriptions of the peoples of South Africa and Mbeki's confirmation that he is a part of them:

> *I owe by being to the hills and the valleys, the mountains and the glades, the rivers, the deserts, the trees, the flowers, the seas and the ever-changing seasons that define the face of our native land.*
>
> *My body has frozen in our frosts and in our latter day snows. It has thawed in the warmth of our sunshine and melted in the heat of the midday sun. The crack and the rumble of the summer thunders, lashed by startling lightening, have been a cause both of trembling and of hope.*
>
> *The fragrances of nature have been as pleasant to us as the sight of the wild blooms of the citizens of the veld.*
>
> *Being part of all these people, and in the knowledge that none dare contest that assertion, I shall claim that - I am an African*[907]

Biko in a speech created a new word, *black communialism*, for the predominant prospective form of politics in Africa:

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[905] Dan Reboussin. Africana Collection, George A. Smathers Libraries, University of Florida. Joachim, Paulin. [2.2.2007].
<Http://web.uflib.ufl.edu/cm/africana/joachim.htm>
[906] Reboussin, Dan. Africana Collection. George A. Smathers Libraries, University of Florida. [2.2.2007].
<Http://web.uflib.ufl.edu/cm/africana/sekou.htm>
[907] Mbeki, Thabo. I Am an African. Statement of Deputy President TM Mbeki, on Behalf of the African National Congress, on the Occasion of the Adoption by the Constitutional Assembly of "The Republic of South Africa Constitutional Bill 1996." Cape Town, 8 May 1996. Issued by: Office of the Deputy President. ChickenBones: A Journal for Literary and Artistic African-American Themes. [2.2.2007].
<Http://www.nathanielturner.com/iamanafrican.htm>

The Black Consciousness movement does not want to accept the dilemma of capitalism versus communism. It opts for a socialist solution that is an authentic expression of black communialism. At the present stage of our struggle it is not easy to present details of this alternative, but it is a recognition of the fact that a change the system. In our search for a just system we know that the debate about economic policy cannot be "pure," completely separate from existing systems.

In our writings we at times speak of collective enterprises because we reject the individualistic and capitalist type of enterprises. But we are not taking over the Russian models. I must emphasize that in our search for new models we are necessarily affected by where we are today. For this reason also it is impossible to present details about the transition stage that will be here after the dissolution of white domination. It is far too early for that.[908]

The course African Languages offered by the *School of Language and Literary Studies* in South Africa are taught as communication subjects focusing on article, report, correspondence, comprehension test, paraphrasing, summarising, expansion, documentation and procedures for meetings, language usage, oral communication, the media and theory of communication. Communication courses are offered in Xitsonga, in Setswana, in IsiXhosa, and in IsiZulu.[909] As an effect of the colonisation in contemporary Africa two types of languages exist: The languages of the original inhabitants and the languages from the colonial countries. Marcus Mosiah Garvey, national hero of Jamaica (1887– 1940), was a publisher, journalist, entrepreneur, black nationalist, and founder of the *Universal Negro Improvement Association and African Communities League* (*UNIA-ACL*). Marcus Garvey's *The Battle Hymn of Africa* describes the idea of a unified Africa:

The Battle Hymn of Africa

Africa's sun is shining above the horizon clear,
The day for us is rising, for black men far and near;
Our God is in the front line, the heav'nly batallion leads,
Onward, make your banners shine, ye men of noble deeds.

There's a flag we love so well-
The red, the black and green,
Greatest emblem tongues can tell,
The brightest ever seen.

When pandemonium breaks, the earth will tremble fast,
Nor oceans, seas nor lakes shall save the first or last;
Our suffering has been long, our cries to God ascending;
We have counted ev'ry wrong which calls for an amending.[910]

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[908] Biko Speaks on Africa. ChickenBones - A Journal. [1.7.2007].
<Http://www.nathanielturner.com/bikospeaksonafrica.htm>
[909] Unisa Online. School of Languages and Literary Studies. [2.2.2007].
<Http://www.unisa.ac.za/default.asp?Cmd=ViewContent&ContentID=132>
[910] Bahamabrands Web Services. Marcus Garvey Homepage. [2.2.2007].
<Http://www.marcusgarvey.com/wmview.php?ArtID=37>

Article 11 of the constitution of Zambia guarantees freedom of expression:

> *11. (Fundamental rights and freedoms)*
> *It is recognised and declared that every person in Zambia has been and shall continue to be entitled to the fundamental rights and freedoms of the individual, that is to say, the right, whatever his race, place of origin, political opinions, colour, creed, sex or marital status, but subject to the limitations contained in this Part, to each and all of the following, namely:*
>
> *(a) life, liberty, security of the person and the protection of the law;*
> *(b) freedom of conscience, expression, assembly, movement and association;*
> *(c) protection of young persons from exploitation;*
> *(d) protection for the privacy of his home and other property and from deprivation of property without compensation;*
> *and the provisions of this Part shall have effect for the purpose of affording protection to those rights and freedoms subject to such limitations designed to ensure that the enjoyment of the said rights and freedoms by any individual does not prejudice the rights and freedoms of others or the public interest.*

In the draft constitution of Malawi paragraph 34 guarantees freedom of expression and of the press:

> *(1)*
> *Every person shall have the right to freedom of speech and expression.*
> *(2)*
> *The press shall have the right to report and publish freely, within Malawi and abroad, and the fullest possible facilities for access to public information.*

The constitution of Congo has three articles regarding freedom of expression and communication:

> *Article 26 (Religion, Civic Duties)*
>
> *(1) Freedom of belief and conscience and the freedom of either a religious or philosophical profession are inviolable.*
> *(2) The free exercise of religious sects shall be guaranteed within the limits compatible with public order and good mores.*
> *(3) No one shall be relieved from fulfilling a civic duty because of religious opinion.*
>
> *Article 27 (Expression, Media, Information)*
>
> *(1) Every citizen shall have the right to freely express and diffuse his opinion by speech, by writing, and by image.*
> *(2) Freedom of the press and freedom of information shall be guaranteed.*

(3) Censure shall be prohibited.
(4) Access to sources of information shall be free.
(5) Every citizen shall have the right to information and communication. Activities relative to these domains shall be exercised in total independence in respect of the law.

Article 28 (Secrecy of Communication)
Secrecy of letters, correspondence, telecommunications, or any other form of communication shall not be violated except in the case prescribed by law.

Article 18 of the constitution of Rwanda (Religion, Expression) guarantees freedoms of expression:

Freedom of religion and the public exercise thereof, liberty of conscience, as well as liberty of expressing one's opinion about any subject, shall be guaranteed, except for the punishment of infractions committed during the exercise thereof.

Section 16 (freedom of expression) of the constitution of South Africa guarantees the following right:

(1) Everyone has the right to freedom of expression, which includes -
(a) freedom of the press and other media;
(b) freedom to receive or impart information or ideas;
(c) freedom of artistic creativity; and
(d) academic freedom and freedom of scientific research.
(2) The right in subsection (1) does not extend to -
(a) propaganda for war;
(b) incitement of imminent violence; or
(c) advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm.

Paragraph 29 of the constitution of Uganda guarantees protection of freedom of co-science, expression, movement, religion, assembly, and association.

29. (1) Every person shall have the right to-
(a) freedom of speech and expression, which shall include freedom of the press and other media:
(b) freedom of thought, conscience and belief which shall include academic freedom in institutions of learning;
(c) freedom to practise any religion and manifest such practice which shall include the right to belong to and participate in the practices of any religious body or organisation in a manner consistent with this Constitution;
(d) freedom to assemble and to demonstrate together with others peacefully and unarmed and to petition; and
(e) freedom of association which shall include the freedom to form and join associations or unions, including trade unions and political and other civic organisations.

Article 4 of the constitution of Trinidad and Tobago guarantees:

h. freedom of conscience and religious belief and observance;
i. freedom of thougt and expression;
j. freedom of association and assembly; and
k. freedom of the press.

Many African newspapers, magazines, and radio broadcasts in the 21st century employ various vernaculars. Africa's linguistic diversity is a hindrance to mass communication, so that European languages like English and French are still widely used in the media. Communication in Africa is according to Obijiofor categorized into rural and urban forms, the urban being largely associated with Western influences. Rural communication is largely oral, with people expecting immediate feedback. Based on this premise, Obijiofor sees the telephone as the 'future' technology as it embraces the central element of African mode of communication – orality, while the Internet is considered too impersonal.[911] In *Journalism and Mass Communication in Africa* edited by Festus Eribo and Enoh Tanjong, an analysis of mass communication in Cameroon within a historical framework was done explicating the development of print and electronic media, the relationship between journalists and the empowerment of the people, the growth of public relations, advertising, publishing industry and communication research.[912] The use of the Internet has grown relatively rapidly in most urban areas in Africa, in much the same pattern as the adoption of the mobile phone which followed shortly after. As an indication, five years ago, only a handful of countries had local Internet access, now it is available in every capital city. But although these are encouraging trends, the differences between the development levels of Africa and the rest of the world are much wider in this area than they are using more traditional measures of development: Of the approximately 816 million people in Africa in 2001 it is estimated that only 1 in 4 had a radio, 1 in 13 had a TV, 1 in 35 had a mobile phone, 1 in 130 had a PC, and 1 in 160 used the Internet.[913] African communication laws and communication tools are in progress and under the regulation of the government. For example in Cameroon the main regulatory bodies are the *Cameroon Media Council* (CMC) and the *National Communications Council* (NCC). While the former is answerable to the Minister of Communication, the latter answers to the Prime Minister. Republic of South Africa's Section 14 of the *South African Constitution* of 1996 states that everyone has the right to privacy, which includes the right not to have their person or home searched; their property searched; their possessions seized, or the privacy of their communications infringed.[914] In South Africa the *Government Gazette* on January 22, 2003 (Act No. 70, 2002) released *Regulations of Interception of Communications and*

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[911] Obijiofor, Levi. Future of Communication in Africa's Development. In: Futures. 30. No. 2/3 (1998). Pp. 161-174. P. 163

[912] Journalism and Mass Communication in Africa: Cameroon. Ed. By Festus Eribo and Enoh Tanjong. New York: Lexington Books 2002.

[913] See 2002 report of the The Association for Progressive Communications. [2.2.2007].
<Http://www3.sn.apc.org/africa/afstat.htm>
Internet Usage Statistics for Africa. (Africa Internet Usage and Population Stats).The Internet Coaching Library. [2.2.2007].
<Http://www.internetworldstats.com/stats1.htm>
The organisation ARTICLE 19 provides information of legal analyses about the regions Africa, Asia, Europe, Latin America, and Middle East. The ARTICLE 19 Freedom of Expression Virtual Handbook is a resource providing access to international and best comparative standards on the right to freedom of expression. It is designed to be accessible to journalists, NGOs and others, while also providing high-quality legal information.
<Http://www.article19.org/publications/law/the-handbook.html>
See also: Publications related to freedom of communication in Africa. ARTICLE 19 Organisation. [2.2.2007].
<Http://www.article19.org/publications/regions/africa/index.html>

[914] South Africa Survey 2003. Privacy International. [2.2.2007].
<Http://www.privacyinternational.org/survey/phr2003/countries/southafrica.htm>

Provision of Communication-related Information Act: "To regulate the interception of certain communications, the monitoring of certain signals and radio frequency spectrums and the provision of certain communication-related information; to regulate the making of applications for, and the issuing of, directions authorizing the interception of communications and the provision of communication-related information under certain circumstances; to regulate the execution of directions and entry warrants by law enforcement officers and the assistance to be given by postal service providers, telecommunication service providers and decryption key holders in the execution of such directions and entry warrants; to prohibit the provision of telecommunication services which do not have the capability to be intercepted; to provide for certain costs to be borne by certain telecommunication service providers; to provide for the establishment of interception centers, the Office for Interception Centers and the Internet Service Providers Assistance Fund; to prohibit the manufacturing, assembling, possessing, selling, purchasing or advertising of certain equipment; to create offences and to prescribe penalties for such offences; and to provide for matters connected therewith." In their definition 'communication' includes both a direct communication and an indirect communication; 'communication-related information' means any information relating to an indirect communication which is available in the records of a telecommunication service provider, and includes switching, dialing or signaling information that identifies the origin, destination, termination, duration, and equipment used in respect, of each indirect communication generated or received by a customer or user of any equipment, facility or service provided by such a telecommunication service provider and, where applicable, the location of the user.

'Direct communication' means an
(a) Oral communication, other than an indirect communication, between two or more persons which occurs in the immediate presence of all the persons participating in that communication or
(b) Utterance by a person who is participating in an indirect communication, if the utterance is audible to another person who, at the time that the indirect communication occurs, is in the immediate presence of the person participating in the indirect communication[915]

For South African politics Fackson Banda stated: "Deliberative Democracy and Communitarianism: This is a variant within participatory (democratic) theory. It emphasizes the fundamental importance of consensus-oriented public deliberation to a democratic society. The stress on participation as deliberative communication or dialogue is the main distinction with earlier theories of participatory democracy."[916] On the invitation of the *Tanzanian Communications Regulatory Authority* (TCRA) the *African Communication Regulation Authorities Network* held a meeting on May 7-10, 2006 at Dar-Es-Salaam in the United Republic of Tanzania. Media in Africa are institutionalized. The *Media Institute of Southern Africa* (MISA) is a non-governmental organisation with members in 11 of the *Southern Africa Development Community* (SADC) countries. The *World Association of Community Broadcasters* (AMARC) Africa is a network of community radio stations. The *Southern Africa Communications for Development* (SACOD) is a network of southern African filmmakers, film and video production organisations and distributors. *Sudan Organisation Against Torture* (SOAT) *Freedom of Expression Programme* has been active in voicing and increasing awareness on the human rights situation in Sudan in local and national levels. The

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[915] Regulations of Interception of Communications and Provision of Communication-related Information Act. Government Gazette. No. 24286. 22 January 2003. Act No. 70, 2002. [1.7.2007].
<Http://www.internet.org.za/ricpci.html>
[916] Banda, Fackson. Media and Cyber-Democracy in Africa: An Introduction. Rhodes University. [1.7.2007].
<Http://eprints.ru.ac.za/460/02/Media_and_cyberdemocracy.doc>

Media Rights Agenda (MRA) was established in 1993 as an independent, non-governmental, not-for-profit organisation for the purpose of promoting and protecting media freedom and freedom of expression in Nigeria. Journalism training and communication education in Africa have been a subject of studies and surveys at least since the late 1960s. Most of the educational institutions for journalism and communication are in the English speaking countries. Regarding Francophone Africa, there are 15 journalism and communication schools. In Portuguese-speaking Africa only two countries have journalism/communication schools. Various departments and schools of journalism and communication in African universities offer under-graduate and post-graduate teaching programs, but experience the local problems in their working environment.[917]

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[917] Cf. Kwame Boafo, S.T. Anglophone Africa: Progress Report. [2.2.2007].
<Http://www.uta.fi/textbooks/angloafr.html>

3. The Perspective of Communications in the West and in the Pacific Zone

3.1. The Perspective of Communications in North America

The colonisation of America is an example for the process of permanent cross-cultural communication. We can differentiate between indigenous cultures and migrant cultures of settlers from different parts of the world having cultural exchange in America. The European settlement of North America began before the early 19th century. The native people of America called Indians have an oral tradition. Inuit ('humans') live in northern continents in Sibiria, Alaska, and Greenland. Approximately 41,000 Inuit exist in the 21st century in the self-governing regions Nunavut, Nunavik, Western Arctic, and Labrador.[918] Inuktitut is the universal language of the Inuit crossing geo-political borders. Beverley Cavanaugh in *Imagery and Structure in Eskimo Song Texts* stated that animal features are frequently attributed to man in Inuit literature.[919] In Inuit language *uqallaktuq* means 'peaking', *uqamaqjuktuq* means 'speaking badly' (cursing), and *uqaqtaa* (lit. God's speaker) is prophet or apostle. For the term ice 10 different expressions can be used (*aggutitaaq, ivuniit, killiniq, nilak, puttaaq, quasaq, sarliarusiq, siku, sikuqraaq, tuvaq*).[920] Majuaq describes in *How Sacred Songs Were Made* the ceremony of oral tradition of Inuit that took place every autumn, when big feasts for the soul of the whale were held. The Alaskan Eskimo Majuaq tells that feasts should always be opened with new songs which the men composed. The spirits were to be summoned with 'fresh words'; worn-out songs could never be used when men and women danced and sang in homage to the big quarry. It was the custom that during the time when the men were finding the words for these hymns, all lamps had to be extinguished. Even pictographs recording the history of migrations depended on an oral tradition of interpretation.[921] In Inupiat Eskimo language *naipiqtuq* means to watch critically. A *fatkubnaq* is a medium, which communicates with the spiritual world.[922] Nunavut is the Place in Canada where the majority of the population speaks Inuktitut and where Inuktitut is the only aboriginal language with official status in addition to English and French. The *Nunavut Department of Culture, Language, Elders and Youth* stated:

> *Language is a cultural mosaic of communication. Through song, story, and conversation, we reveal our cultural identities. The air of Nunavut is filled with sounds, resonating in four languages. Often, the words begin to meld together. The balance between Inuktitut, Inuinnaqtun, English, and French is a delicate one. Language is dynamic, capable of adapting and evolving.*[923]

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[918] Government of Canada Supports Inuit Tapiriit Kanatami. Canadiam Heritage. [2.2.2007].
<Http://www.pch.gc.ca/newsroom/index_e.cfm?fuseaction=displayDocument&DocIDCd=4N0284>
[919] See also: Boeree, C. George. The Eskimo-Aleut Family. The Language Families of the World. Shippensburg University. [2.2.2007].
<Http://www.ship.edu/~cgboeree/languagefamilies.html>
[920] Inuit Language/Words. Realduasouth.net. [2.2.2007].
<Http://www.realduesouth.net/Nation-InuitLanguage.htm>
[921] Majuaq. How Sacred Songs Were Made. Humanistic Texts. [2.2.2007].
<Http://www.humanistictexts.org/eskimo.htm>
[922] Inupiat Eskimo Dictionary, Donald H. Webster and Wilfried Zibell. Alaskool. [2.2.2007].
<Http://www.alaskool.org/Language/dictionaries/inupiaq/dictionary.htm>
[923] Inuktitut. The Inuit Language. Fabbi, Nadine. Canadian Studies Center Henry M. Jackson School of International Studies, University of Washington. Western Washington University. [2.2.2007].
<Http://www.wwu.edu/depts/castudies/k12studycanada/files/Inuktitut.pdf>

Treaties were made orally by the Indian original peoples. Dekanawidah is regarded as the author of the *Great Law* of the Iroquois Confederacy that bound together five Indian nations probably early in the late 15th or early 16th century. The *Great Law* replaced the cycle of murder, revenge, and the violent destruction of villages done by tribes. The *Great Law* is one of the earliest North American constitutions. Its contents have been passed down orally from generation to generation.[924] Dekanawidah writes in *The Great Peace*:

> *I am Dekanawidah and with the Five Nations' Confederate Chiefs I plant the Tree of Great Peace. I plant it in your territory, Adodarhoh, and the Onondaga Nation, in the territory of you who are Firekeepers. [...] I name the tree the Tree of the Great Long Leaves. Under the shade of this Tree of the Great Peace we spread the soft white feathery down of the globe thistle as seats for you, Adodarhoh, and your cousin Chiefs.*[925]

The northern aboriginal nations primarily recorded their history and culture in the oral tradition. Some nations used pictographs and ideographs. The Indian languages Algonkin, Iroquois, and Dakota all shared elements of the same pictographic system. The *Wallum Olum*, a creation song of the Lenape (Delaware), has come down to us in parallel pictographs and alphabetic Lenape.[926] Cheyenne language has 50 terms for the verb 'to speak'. Special terms are for 'to speak a different language' (*nétâhévenestse*), 'to speak about something that is straight (*onó'em*), 'to speak about something that is weak' (*vovónem*), 'to speak in a cute way' (*nêxoósenestse*). 'to speak in a tricky manner' (*oe'kêhévó'ané*), 'to speak in surface terms' (*táho'kenestse*). In Cheyenne deceptive or misleading talk is *naaiilka lamatíkko, naaiilka máalitíkko*, to talk, speak a language is *naaiika*. To talk a long time is *isbaskíichi*, to talk low, talk softly, whisper is *lóomhòosit naaiika*. To talk through the nose, nasalize the speech is *ibisaani isnaaiika*. To be talking to one another, be talking something over, be planning is *ittinnaaiika*, to talk angrily, argue with is *ittimakayiha*. To not be able to talk plainly, be inarticulate is *hochífko*. To be unable to talk is *naaiihíkko*. To talk about or gossip about someone is *naaiilichi*. A talker is called *aatinaaìika*.[927]

In Cherokee speech is *wa-ni-hu*.[928] Tachnechdorus (John Logan), Speckled Snake, Ma-ka-tai-me-she-kia-kiak (Black Hawk), Cobb, Seathl, Para-Wa-Samen (Ten Bears), Cochise, In-mut-too-yah-lat-lat (Chief Joseph) (1876) and Standing Bear are Indians of the 19th century that helt speeches. Tachnechdorus (John Logan) (ca. 1723-1780) held a speech to the white men after his relatives where killed:

> *I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat, if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody*

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[924] Cf. African American Rhetoric. A Reader. Ed. by Lyndrey A. Niles. Dubuque, Iowa: Kendall/Hunt Pub. Co. 1995.
Cf. American Rhetoric. Context and Criticism. Ed. by Thomas W. Benson with a Foreword by Lewis Perry. Carbondale: Southern Illinois University Press 1989. Pp. 66-78.
[925] Dekanawidah. The Great Peace. Humanistic Texts. [2.2.2007].
<Http://www.humanistictexts.org/dekanawidah.htm>
[926] Curl, John. Ancient American Poets. Inca, Maya & Aztec Poetry. [2.2.2007].
<Http://red-coral.net/Amer.html>
[927] Cheyenne - English Online Dictionary. Prohosting. [2.2.2007].
<Http://hammer.prohosting.com/~cheydic/>
[928] English-Cherokee Dictionary. Wehali. [2.2.2007].
<Http://www.wehali.com/tsalagi/index.cfm>

war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites that my countrymen pointed as they passed, and said, "Logan is the friend of the white man." I had even thought to have lived with you, but for the injuries of one man, Colonel Cressap, who last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it, I have killed many, I have full gutted my vengeance. For my countrymen I rejoice at the beams of peace. But do not harbor a thought that mine is the joy of fear. Logan never felt fear! He will not turn on his heel to save his life. Who is there to mourn for Logan?[929]

Ma-ka-tai-me-she-kia-kiak (Black Hawk) (1767-1838) writes on August 27, 1832 to the settlers a review of the pains he suffered:

You have taken me prisoner with all my braves. My heart is sore because I had hoped to defeat you or else to hold out longer and give you more trouble before I surrendered. I tried hard to lead you into an ambush, but your General Atkinson understood how Indians fight. I decided to rush you and fight you face to face. I fought hard, but your guns were well aimed. The bullets flew like birds in the air and whizzed by our ears like the wind through the trees in winter. My braves fell around me. It began to look bad. I saw my evil day at hand. In the morning the sun rose bright. At night it went down in a dark cloud and looked like a ball of fire. This was the last sun to shine on Black Hawk. His is now the white man's prisoner. They can do with him what they want. But he can stand the torture. He is no coward. Black Hawk is an Indian. He has done nothing an Indian should be ashamed of. He has fought for his country against the white men. Year after year the white men came to cheat the Indians and steal their land. You know why we went to war. Every white man knows why. They should be ashamed of what they do. The white men hate the Indians and drive them from their homes. But the Indians do not deceive. The white men speak bad of the Indians and look at them with spite. But the Indians do not tell lies. Indians do not steal. An Indian who was as bad as a white man couldn't live among our people. He would be put to death and eaten by wolves. The white men are bad teachers. Their looks are false, their actions are false. The smile in the face of the poor Indian to cheat him. [...] They poison the heart. It is not pure with them. Black Hawk's men will be scalped. But in a few years they will become worse men. They will become like white men, so you cannot trust them. And then you cannot hurt them any more. And our villages will be like the white settlements, as many officers as men, to take care of them and keep them in order. Farewell my people. Black Hawk tried to save you and avenge your wrongs. He drank the blood of some of the whites. He has been take prisoner and his plans

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[929] Healey, Joseph G. Mission Stories and Anecdotes. Maryknoll Missioners. Tanzania. [8.4.2007]. <Http://www.parish-without-borders.net/afristories.htm>.

are stopped. He can do no more. He is near his end. His sun is setting
and it will not rise again. Farewell to Black Hawk![930]

In *The Tradition of Canadian Communication Theory* Leslie Regan Shade mentioned that the early American tradition of communication theory was "epitomized by the Chicago School (John Dewey, Robert Park) and the functionalists (Harold Laswell, Paul Lazarfeld, Kurt Lewin, Carl Hovland, Wilbur Schramm) (see the Hamilton chapter in Mediascapes). This tradition can be characterized by a transmission view of communications, which sees communication as market-driven. This is also a transportation model, which is concerned with moving static goods—for instance, information as a product and a commodity—over vast distances. The Toronto School of Communication created a discourse on technology that was more concerned with the overall mediating effects of technology on social, political, and economic life. It was dubbed the Toronto School because both Harold Innis and Marshall McLuhan taught at the University of Toronto."[931] The *Canadian Communication Association* is a bilingual, national organization founded in 1980 that brings together communication teachers, researchers and professionals from the university, government and private enterprise sectors. Rebecca Sullivan described the history of communications in Canada as follows: "Communications media and practices have played a pivotal role in the history of Canada, and Canadian researchers have had a profound impact on the development of communications research worldwide. The communications boom of the past few decades has enlivened debate about the impact of communication on issues of equality, diversity, health and prosperity. Our members are at the forefront of this exciting multi-disciplinary field, and come from a variety of backgrounds other than communications, including journalism, media studies, visual arts and performance studies, and the social and human sciences. For the general public, this website is a portal to information on communications research in Canada. For those who are interested in becoming members, the CCA offers much more."[932] Canadian English is a form of English used in Canada with American vocabulary, British terms, and several distinctive Canadianisms. An English-Canadian and a French-Canadian literary tradition exist.[933] Communications technology and theory has been important to Canada and Canadians from Europe and the U.S. As stated by Wayne Smith in *Statistics and the Media* in Canada the majority of the public will never directly consult a *National Statistical Office* (NSO) or communicate with it directly, but use the news media (newspapers, radio and television) that provide their only exposure to official statistics.[934] The *Toronto School of Communication* created a discourse on technology that is concerned with the effects of technology on social, political, and economic life. Courses at Canadian universities offer in classical studies and literature the principals of rhetoric. The *Canadian Communication Association* is a bilingual national organization founded in 1980 for communication teachers, researchers, and professionals from the university, government, and private enterprise sectors.[935] Canada has several institutions for public communication such as the *Canadian Communication*

[930] Bryan, William Jennings (ed.). The World's Famous Orations. Vol. VIII. America: I. Black Hawk to General Street by Chief of the Sacs Black Hawk. America: I (1761-1837). Bartleby.com. [6.5.2007].
<Http://www.bartleby.com/268/8/7.html>
[931] Shade, Leslie Regan. The Tradition of Canadian Communication Theory. Info America. [1.7.2007].
<Http://www.infoamerica.org/documentos_pdf/smythe02.pdf>
[932] Sullivan, Rebecca. Welcome to the Canadian Communication Association. Canadian Communication Association. [1.7.2007].
<Http://www.acc-cca.ca/>
[933] Willis, John. Civilization.ca. Oracle. [2.2.2007].
<Http://www.civilization.ca/educat/oracle/modules/jwillis/page01_e.html>
[934] Smith, Wayne. Statistics and the Media.University Auckland. [2.2.2007].
<Http://www.stat.auckland.ac.nz/~iase/publications/1/8f1_pode.pdf.>
[935] Website <Http://www.acc-cca.ca/>

Foundation, *Association Canadienne De Communication*, *Communications Research Centre Canada*, and *CSE*, a federal government agency tasked with gathering communications intelligence and protecting Canadian government communications and information.[936] Canada's constitution has no specific right regarding freedom of expression.

The democratic principle of freedom of speech is part of the U.S. democracy. Rhetoric as the art of free speech was acclaimed among the *Peoples Rights* movement. 'Cultural Imperialism' or 'Media Imperialism' is the thesis that 'Western' (especially American) cultural values are being forced on non-Western societies. Herbert Schiller argued that the U.S.-concept of 'free speech' promoted since the Second World War has worked to the advantage of the U.S.[937] In the 18th century the classical concept of rhetoric, the recovery of the system of invention, arrangement, elocution, memory, and delivery towards the audience, and the use of rhetorical theory for the poetry were written down in handbooks. Both in European cultures and in the U.S. a change of the scientific and academic *lingua franca* from Latin to the local languages happened. National languages became the languages of formal academic disputation. The *Declaration of Independence of the Thirteen Colonies* held in the Congress, July 4, 1776 stated that it is necessary for one people to dissolve the political bands which have connected England and the U.S.. The declaration states the rights of life, liberty, and happiness. The intensive use of print media made the spreading of rhetorical knowledge possible.[938] Francis Bacon's and John Locke's writings established the 'new rhetoric' as a general theory of communication with inductive reasoning. Adam Smith and George Campbell were also main proponents. Campbell developed modes of discourse, description, narration, and exposition and for the importance he placed on paragraphs to order the texts. Campbell's book on rhetoric makes the following definition of eloquence:

> *Eloquence in the largest acceptation defined, its more general forms exhibited, with their different objects, ends, and characters. In speaking there is always some end proposed, or some effect which the speaker intends to produce on the hearer. The word eloquence in its greatest latitude denotes, "That art or talent by which the discourse is adapted to its end. All the ends of speaking are reducible to four, every speech being intended to enlighten the understanding, to please the imagination, to move the passions, or to influence the will.*[939]

William Spalding writes in his contribution to the *Encyclopaedia Britannica* on rhetoric:

[936] Canadian Communication Foundation. [1.2.2007].
<Http://www.broadcasting-history.ca>
Association Canadienne De Communication. [1.2.2007].
<Http://www.acc-cca.ca>
Communications Research Centre Canada. [1.2.2007].
<Http://www.crc.ca/>
CSE. Communications Security Establishment. [1.2.2007].
<Http://www.cse-cst.gc.ca/>
[937] Totosy de Zepetnek, Steven. Selected Definitions for Work in Communication and Media Studies. CLCWeb: Comparative Literature and Culture: A WWWeb Journal. [2.2.2007].
<Http://clcwebjournal.lib.purdue.edu/totosycv.html>
[938] Kraus, Joe W. "The Development of a Curriculum in the Early American Colleges". In: History of Education Quarterly. Vol. 1. No. 2 (Jun., 1961). Pp. 64-76
[939] Campbell, George. The Philosophy of Rhetoric. The Ohio State University. College of Humanities. [10.2.2007].
<Http://www.cohums.ohio-state.edu/english/People/Ulman.1/Campbell/Book1/Book1-1.htm>

> *Our general plan to the Systematic portion of Rhetoric now presents to us its Second Division, which treats of what the ancients called Disposition, or the Arrangement of the several Parts of Discourse. This department of the inquiry, a favourite one with the classical rhetorians, especially those of the later ages, has, in modern systems of the art, seldom received a place as a distinct branch, and has, indeed, been generally overlooked altogether, but the consideration of its suggests illustrations of the laws of eloquence, which claim for it some attention at least, although we shall not be tempted to dwell long upon it.[940]*

Spalding's contemporary co-author George Moir divided rhetoric classically into exordium, proposition, argumentation or composition, and conclusion or peroration. The first American professorship for English was established in 1755 with the founding of the College of Philadelphia.[941] In early colonial America books from England were used for teaching rhetoric, but especially the Scottish tradition of classical rhetoric had significance. In America Hugh Blair's *Lectures on Rhetoric and Belles-Lettres* (1783) was used as the standard text at Yale University in 1785 and Harvard University in 1788.[942] Neoclassical rhetorical theory with the *´new rhetoric´* of Hugh Blair.[943] Founded in 1789 Georgetown University is the oldest Catholic and Jesuit university in the U.S.[944] The *Boylston Professorship of Rhetoric and Oratory* at Harvard University can be considered to be the first professorship established in 1804.[945] With the professionalization of literature rhetoric was reduced to the teaching of basic skills of literacy.[946] Popular lecturers and writers were Ralph Waldo Emerson, Mark Twain and Henry James. Ralph Waldo Emerson writes in *The Conduct of Life* (1860) about the *mysterious communication established across a house between two entire strangers* as movement of the *springs of wonder*: Communication is here the *bodily symbol of identity of nature*:

> *Eyes are bold as lions, — roving, running, leaping, here and there, far and near. They speak all languages. They wait for no introduction; they are no Englishmen; ask no leave of age, or rank; they respect neither poverty nor riches, neither learning nor power, nor virtue, nor*

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[940] Moir, George; Spalding, William. Treases on Poetry, Modern Romance, and Rhetoric. With a New Introduction by John Vadimir Price. London: Routledge 1995. P. 341.

[941] Cf. also: Anderson, Phil; Aronson, Anne. "Visualizing the Academic Essay." In: Questioning Authority: Stories Told in School. Ed. Linda Adler-Kassner and Susanmarie Harrington. Ann Arbor: University Michigan Press 2001. Pp. 115-134.
Asa Berger, Arthur. Seeing is Believing: An Introduction to Visual Communication. 2nd Edition. Mountain View: Mayfield Publishing 1998.
Penn in the 18th Century. Penn's First College Years, 1754-1757. Faculty of the College and Academy of Philadelphia. Penn State University. [2.2.2007].
<Http://www.archives.upenn.edu/histy/features/1700s/faculty1757.html>

[942] Rowland, Jon Thomas. Faint Praise and Civil Leer. The "Decline" of Eighteenth-Century Panegyric. Newark: University of Delaware Press 1994. Pp. 17-23.
A Brief History of Rhetoric and Composition. Classical Rhetoric: Stages of Composing, Functions of Discourse. The Bedford Bibliography. [2.2.2007].
<Http://www.bedfordbooks.com/bb/history.html>

[943] Cf. Dentith, Simon. A Rhetoric of the Real. Studies in Post-Enlightenment Writing from 1790 to the Present. Hertfordshire: Harvester Wheatsheaf 1990. Pp. 71-77.

[944] Cf. Robin, Ron. Enclaves of America. The Rhetoric of American Political Architecture Abroad, 1900-1965. Princeton (N.J.): University Press 1992. Pp. 80-85.

[945] Kraus, Joe W. "The Development of a Curriculum in the Early American Colleges". In: History of Education Quarterly. Vol. 1. No. 2 (Jun., 1961). Pp. 64-76

[946] Cf. Imagining Rhetoric. Composing Women of the Early United States. Ed. by Janet Carey Eldred and Peter Mortensen Eldred. Pittsburg: University of Pittsburg Press 2002. Pp. 67-73.

sex, but intrude, and come again, and go through and through you, in a moment of time. What inundation of life and thought is discharged from one soul into another, through them! The glance is natural magic. The mysterious communication established across a house between two entire strangers, moves all the springs of wonder. The communication by the glance is in the greatest part not subject to the control of the will. It is the bodily symbol of identity of nature.We look into the eyes to know if this other form is another self, and the eyes will not lie, but make a faithful confession what inhabitant is there.[947]

English Composition and Rhetoric published in the year 1866 was the most influential composition rhetoric book of its time. The first handbook of composition was Edwin C. Woolley's *Handbook of Composition. A Compendium of Rules* in 1907.[948] In the 19th century in the U.S. the trend moved away from classical rhetoric. In the article *Rhetoric in the American College Curriculum* Halloran in 1982 attempted to answer the question *How Did We Get From The Rhetorical Tradition To Current Traditional Rhetoric*? Halloran traces the development of the teaching of rhetoric from the classical Greek and Roman preparation of a student to perform effective political discourse, through the revival in the Middle Ages, to a Ciceronian emphasis on forensic disputation in the 18th century.[949] Most instructions in composition were grammar-centered until the late 19th century. Only a few textbook writers deviated from this standard and promoted their own ideas of composition.[950]

Henry N. Day (1808-1890) wrote *The Art of Discourse* in the year 1867 expanding George Campbell's ideas on invention. In the 19th century rhetoric became a tool for the national politics of states.[951] Rhetoric appeared as a centre of discussion in the humanities and social sciences. Henry David Thoreau wrote in his *Walden* that "we must endeavor to forget our former love for them, and hold them as we hold the rest of mankind enemies in war, in peace friends. we might have been a free and a great people together; but a communication of grandeur & of freedom it seems is below their dignity. be it so, since they will have it. the road to happiness & to glory is open to us too. we will tread it apart from them, and] we must therefore acquiesce in the necessity which denounces our [eternal] separation [!] and hold them as we hold the rest of mankind, enemies in war, in peace friends".[952] Ensmenger wrote in *Scientists of Communication* that "by the end of the 1870s, the United States was connected to a global telecommunications network that allowed for relatively low-cost, instantaneous communication. Many of the developments commonly associated with the "communications revolution" were well in place by the end of the 19th century. But in many other ways the revolution was only beginning. The realization that communications (information) could be mechanically transformed from one medium to another—in the case of the telegraph from written word into electric signal back into written word—was of fundamental significance.

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[947] Emerson, Ralph Waldo. The Conduct of Life. University Adeleide. [6.2.2007].
<Http://etext.library.adelaide.edu.au/e/emerson/ralph_waldo/e53c/part5.html>
[948] Connors, Robert J. "Mechanical Correctness as a Focus in Composition Instruction." In: College Composition and Communication. Vol. 36. 1. (Feb. 1985). Pp. 61-71.
[949] Halloran, S. Michael. "Rhetoric in the American College Curriculum: The Decline of Public Discourse." In: Pre/Text. Vol. 3, 3 (1982). Pp. 245-269.
[950] Crowley, Sharon. "Invention in Nineteenth-Century Rhetoric." In: College Composition and Communication. Vol. 36. 1 (1985). Pp. 51-61.
[951] Cf. Stein, Wayne. History of Rhetoric II. Composition as Rhetoric, in the Nineteenth Century. University of Central Oklahoma. [2.2.2007].
<Http://www.libarts.ucok.edu/english/faculty/stein/rhetoric/composition_as_rhetoric.htm>
[952] Thoreau, Henry David. Walden. University of Virginia. [2.2.2007].
<Http://xroads.virginia.edu/~hyper/WALDEN/hdt03.html>

All subsequent developments in communications and information technology are premised on this principle." [953]

African-American women entered public rhetorical in the 19th century to agitate for African-American rights, women's rights, and higher education for African-Americans of both sexes.[954] Black rhetoric is manifested in speeches, essays, marches, music, and other rhetorical artifacts. Among the orators of the 20th century are Malcolm X and Martin Luther King Jr. Annie Louisa Walker (1836-1907) wrote in the poem *Women's Rights* about the status women had as socially less respected persons in Canada:

> *You cannot rob us of the rights we cherish,*
> *Nor turn our thoughts away*
> *From the bright picture of a "Woman's Mission"*
> *Our hearts portray.*
>
> *We claim to dwell, in quiet and seclusion,*
> *Beneath the household roof,--*
> *From the great world's harsh strife, and jarring voices,*
> *To stand aloof;--*
>
> *Not in a dreamy and inane abstraction*
> *To sleep our life away,*
> *But, gathering up the brightness of home sunshine,*
> *To deck our way.*
>
> *As humble plants by country hedgerows growing,*
> *That treasure up the rain,*
> *And yield in odours, ere the day's declining,*
> *The gift again;*
>
> *So let us, unobtrusive and unnoticed,*
> *But happy none the less,*
> *Be privileged to fill the air around us*
> *With happiness;*
>
> *To live, unknown beyond the cherished circle,*
> *Which we can bless and aid;*
> *To die, and not a heart that does not love us*
> *Know where we're laid.*[955]

The *National Council of Teachers of English* (*NCTE*) was formed in 1911. Speech teachers formed their own professional organization, the *National Association for Academic Teachers of Public Speaking* now called the *Speech Communication Association*. In the U.S.–American

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[953] Ensmenger, Nathan. History of Communications. The Franklin Institute. [1.7.2007].
<Http://fi.edu/case_files/communication.html>
[954] Wilson Logan, Shirley. With Pen and Voice: A Critical Anthology of Nineteenth-Century African-American Women. Carbondale and Edwardsville: Southern Illinous Press 1995. Pp. 29-35.
Mattingly, Carol. Well-Tempered Women: Nineteenth-Century Temperance Rhetoric. Carbondale and Edwardsville: Southern Illinois Univ. Press, 1998. [2.2.2007].
Abstract given at:
<Http://www.bedfordstmartins.com/bb/theo2.html>
[955] Walker, Annie L. Leaves from the Backwoods. Montreal: John Lovell, 1862. Pp. 106-07

writing style in the vernacular of English and studying literature such as Shakespeare in the vernacular were academic topics. At universities tests were often orally conducted.[956] The U.S. education system is based on the rhetoric and communication tradition of the Western world. According to Berlin in the U.S.-American society rhetoric was created according to its values, needs, and social conditions. Berlin asserted that whatever rhetoric is presented to students in composition affects writing and perception of the world. Berlin sees three main rhetorics in the English-speaking 19th century: Classical Aristotelian and psychological-epistemological roots in the 18th century came from Blair, Campbell, Whately and romantic ideas from Emerson.[957]

In the U.S. the late 19th century brought new communication technologies including the phonograph, the telephone, and radio besides the mass-circulation of newspapers and magazines.[958] New technical inventions brought new ways of communication. Alexander Graham Bell invented and developed the telephone in the U.S. John Logie Baird invented television. In 1832 Samuel Morse began working on a prototype electric telegraph. In 1877 Thomas Edison patented the phonograph. In 1888 George Eastman patented Kodak roll film camera. In 1878 the telephone was patented. A first communication theory, which based on the new situation of 20th century communication media, was presented by Claude Shannon in his writing *A Mathematical Theory of Communication* (1948). Aware of the technological changes of his era in the late 1940s Shannon as a research mathematician at *Bell Telephone Laboratories* invented a mathematical theory of communication that gave the first systematic framework for telephone systems. Shannon used the classic model of a general communication in 1949. Shannon´s model also represents the process when communication takes place via electronic media. Messages are according to this model broadcasted as 'signals' and subject to various sources of noise. Suitable receivers receive them. In this process messages are conveyed to the intended audience. A source of information sends through a transmitter signals to its destination. The receiver identifies the signal of the message as information or as noise. For Shannon the delivery of information includes the messages. This process occurs in any of the standard communications media such as telegraphy, radio, or television. Shannon recognized here as the fundamental problem of communication the "reproducing at one point either exactly or approximately a message selected at another point".[959]

In the 20th century ´New Criticism´ was a new method of the analysis of literary texts.[960] It was an alternative to the ancient model of rhetoric.[961] ´New Criticism´ approached literary texts as complex structures of meaning.[962] The idea of a ´New Rhetoric´ was in the beginning of the 20th century a reaction to the traditional accesses to literature and their political and

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[956] Cf. Bartine, David. Reading, Criticism, and Culture. Theory and Teaching in the United States and England, 1820-1950. Columbia: University of South Carolina Press 1992. Pp. 26-31.

[957] Berlin, James A. Writing Instruction in Nineteenth-Century American College. Carbondale: Southern Illinois University Press 1984. Pp. 41-50.

[958] United States Communications and Media History, 1500s to 1880. Digital History. University of Houston. [6.2.2007].
<Http://www.digitalhistory.uh.edu/database/hyper_titles.cfm>

[959] Shannon, Claude. A Mathematical Theory of Communication. Bell Labratories. [2.2.2007].
<Http://cm.bell-labs.com/cm/ms/what/shannonday/shannon1948.pdf>

[960] Cf. Daiches, David. The New Criticism. Isle of Skye: Aquila 1982. Pp. 77-82.

[961] A Brief History of Rhetoric and Composition. Bedford St. Martins. [2.2.2007].
<Http://www.bedfordstmartins.com/bb/history.html>

[962] Cf. Doubrovsky, Serge. Pourquoi la Nouvelle Critique. The New Criticism in France. Transl. by Derek Coltman. With an Introduction by Edward Wasiolek. Chicago: University Of Chicago Press 1973. Pp. 90-94.

social contexts.[963] Upcoming social sciences were interested in social construction, politics, literacy, and gender issues and questions of postmodernism, deconstruction, and cultural studies.[964] Post-modern rhetoric coming from Europe focuses primarily on cultural studies and different cultures and languages. Post-modern rhetoricians are not concerned with the correlation of words and external forms or properties only being interested in the relation between words and other words. Discourse is seen as an infinite word play. A social construction was widely in the 20th century accepted as a theoretical basic condition for the understanding of language use. In 21st-century-America departments of speech in universities and a *Rhetoric Society of America* exist.

Systematically the *communicatio* is part of the deliberative speech. Burton stated that deliberative oratory is "sometimes called 'legislative' oratory, deliberative oratory originally had to do exclusively with that sort of speaking typical of political legislatures. This sort of oratory was oriented towards policy and thus considered the future and whether given laws would benefit or harm society. Aristotle considered four special topics of invention, grouped in pairs, to pertain to deliberative oratory:

The good and the unworthy
The advantageous, and the disadvantageous.
Deliberative oratory has come to encompass any communication for or against given future action."[965]

According to *Virtualology* "deliberative communication is the rhetorical art that originally centered on politics but has come to include any communication for or against known future action."[966] John Gastil wrote in *Deliberation. Communication as Deliberation: A Non-Deliberative Polemic on Communication Theory*: "Deliberation - We can best understand communication through the lens of deliberative democratic theory. When communication is not relevant to deliberation, it is frivolous or, more often, in no need of careful study. Communication for the sake of companionship, self-expression, or play is fine, even essential, but cultures have bonded, displayed, and thrived for millennia without careful study of (or even introspection on) such modes of talk. By contrast, much of human progress has centered on our ability to imagine a more deliberative society and work toward the establishment of increasingly deliberative institutions and cultural traditions."[967] Communication as a scientific and academic subject became in the second half of the 20th century a separated subject. Most field of scholars in composition and rhetoric as well as communication science are interdisciplinary. U.S.-American higher education has a separating system of research fields of communication. A large number of American scholars interested in speech communication have developed numerous rhetorical theories and approaches in the 20th century. The *National Communication Association* releases 30 academic journals for specific fields of communication studies. Kenneth Burke, Terry Eagleton, Stanley Fish, Donna Haraway, and

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[963] Cf. Sandywell, Barry. Specular Grammar: The visual Rhetoric of Modernity. Interpreting visual Culture: Explorations in the Hermeneutics of the Vision. Ed. by Ian Heywood and Barry Sandywell. New York: Routledge 1998. Pp. 30-56.
[964] Tyler, Stephen A. The Unspeakable. Discourse, Dialogue, and Rhetoric in the Postmodern World. 1. print. Madison, Wisc.: University of Wisconsin Press 1987. Pp. 56-60.
[965] Burton, Gideon O. Silva Rhetoricae. Brigham Young University. [1.7.2007].
<Http://rhetoric.byu.edu/Branches%20of%20Oratory/Deliberative.htm>
[966] Deliberative Communication. Virtualology. [1.7.2007].
<Http:// virtualology.com/deliberativecommunication/>
[967] Gastil, John. Deliberation. Communication as Deliberation: A Non-Deliberative Polemic on Communication Theory. University of Washington. [1.7.2007].
<Http://faculty.washington.edu/jgastil/pdfs/Communication%20as%20Deliberation.pdf>

Charles Taylor represent Anglo-American rhetoric of the 20th century. Donald C. Bryant and Kenneth Burke have shown how classical rhetoric can be extended to cover expository writing. In U.S.-America Kenneth Burke (1897-1993) is an influential rhetorical theorist. Burke referred in terms of the style of speech to the four 'master tropes'. Burke notices the four categories 'resemblance' for metaphors, 'adjacency' for metonymy, 'essentiality' for synecdoche, and 'doubling' for irony. These categories of exchange are the main elements for rhetoric. Taken from both categories of single words (*verbis singulis*) and conjunct words (*verbis coniunctis)* words are used as stylistic elements in a speech. Burke mentions in *A Rhetoric of Motives* (1950) metaphorically that rhetoric is related to *Babel after the Fall*:

> *Rhetoric is concerned with the state of Babel after the Fall. Rhetoric is rooted in an essential function of language itself, a function that is wholly realistic, and is continually born anew, the use of language as symbolic means of inducing cooperation in beings that by nature respond to symbols.*[968]

Burke regards the concept of rhetoric as a short version of human interaction. Burke gave for the function of rhetoric a defnition as the use of words by 'human agents' in order to form 'attitudes' or to 'induce actions in other agents'. In *A Rhetoric of Motives* Burke puts the concept of rhetoric in relation to the impact of science on society. Burke wrote in *A Grammar of Motives*:

> '*What is involved when we say what people are doing and why they are doing it? An answer to that question is the subject of this book. The book is concerned with the basic forms of thought which, in accordance with the nature of the world as all men necessarily experience it, are exemplified in the attributing of motives.'*[969]

Burke mentions *act, scene, agent, agency,* and *purpose* in *A Grammar of Motives* as 'generating principles' of investigation:

> '*We shall use five terms as generating principle of our investigation. They are: Act, Scene, Agent, Agency, Purpose. In a rounded statement about motives, you must have some word that names the act (names what took place, in thought or deed), and another that names the scene (the background of the act, the situation in which it occurred), also, you must indicate what person or kind of person (agent) performed the act, what means or instruments he used (agency), and the purpose. Men may violently disagree about the purposes behind a given act, or about the character of the person who did it, or how he did it, or in what kind of situation he acted, or they may even insist upon totally different words to name the act itself. But be that as it may, any complete statement about motives will offer some kind of answers to these five questions: what was done (act), when or where it was done (scene), who did it (agent), how he did it (agency), and why (purpose)'.*[970]

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[968]   Burke,   Kenneth.   A   Roadmap.   Wake   Forst   University.   [9.2.2007]. <Http://www.wfu.edu/~zulick/454/roadmap.html>
[969] Burke, Kenneth. A Grammar of Motives. Berkeley 1945. XV.
[970] Burke, Kenneth. A Grammar of Motives. Berkeley 1945. XV.

Stephen Toulmin made a new approach in the 20th century.[971] Toulmin's rhetorical work in his book entitled *The Uses of Argument* is related to argumentation.[972] In this book Toulmin lays out a six element-model by which rhetorical arguments can be analyzed; Toulmin uses new terms such as *claim* for the claim of the argument, *grounds* for the basis of facts for an argument, *warrant* for legitimacy, *backing* as additional support, and *modal qualifie*.[973] Stephen Toulmin said in an interview with Amy Lifson:

> *At the present time what we see is a convergence of these two traditions. The domination of an ideal of rationality rather than a reasonableness has been receding, so that now we find people in all kinds of fields recognizing that the technicalities and mathematical formulations of that tradition need always to be looked at as contributing or failing to contribute to humane ideals and to humane achievements.*[974]

Ivor Armstrong Richards also had an impact on rhetoric, linguistics, and literature in the 20th century. Richards defined rhetoric in 1936 in *The Philosophy of Rhetoric* as the 'study of misunderstanding and its remedies'. Richards gives in *The Philosophy of Rhetoric* also another definition of rhetoric: „*Rhetoric, I shall urge, should be a study of misunderstanding and its remedies.*"[975] Richards mentions in *The Philosophy of Rhetoric*: „*But the literary instance is easier to discuss and more accessible to investigation.*"[976] Richards sees rhetoric as a tool when it comes to a lack of communication. But his sentence also states the negative connotation of rhetoric in the 20th century. On the one hand the rhetorical theory of the 20th century is based on the ancient tradition written down in handbooks. On the other hand rhetorical themes became the subject of philosophy and technical changes of the 20th century. The communication theories had to adapt to this situation. National, or generally spoken, local oral traditions are another communication pathway of this time. Deliberative oratory is concerned with decisions for the future. The U.S. democracy had right from its beginnings a legislative assembly all the way from the town council to the U.S. Senate and needed public speakers.[977] If we look to the contemporary U.S. communication fields in science we find the most developed system in this area of public speech and address replacing the former fields of rhetoric, communication, and oral communication. Literary theory is the term for methods to describe literature coined since the 1960s in Europe and the U.S. In the U.S. the law of freedom of speech and press protects the basic feature of free expression in media:

> *Congress shall make no law respecting an establishment of religion,*
> *or prohibiting the free exercise thereof, or abridging the freedom of*
> *speech, or of the press, or the right of the people peaceably to*

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[971] Cf. Conley, Thomas M. "Stephen Toulmin." In: Conley, Thomas M. Rhetoric in the European Tradition. New York: Longman 1990. Pp. 291-296

[972] Anderson, Bernhard W. "The New Frontier of Rhetorical Criticism." In: Rhetorical Criticism. Ed. by Jared J. Jackson and M. Kessler. Pittsburgh: Pickwick Press 1974. Pp. IX-XVIII

[973] Inglis, Matthew. Appyling Informal Logic To Arguments in Mathematics. [2.2.2007]. <Http://www.tmd.org.tr/sites/ICTM3/uploads/documents/Papers/Paper-58.pdf.>

[974] A Conversation with Stephen Toulmin. By Amy Lifson. National Endowment for the Humanities. [2.2.2007]. <Http://www.neh.gov/news/humanities/1997-03/toulmin.html>

[975] Lamoureux, Ed. Rhetorical Theory Notes. Introduction to African, African American, and Asian Rhetoric. Bradley   University.   [1.2.2007]. <Http://bradley.bradley.edu/~ell/iarichar.html>

[976] Richards, Ivor A. The Philosophie of Rhetoric. New York: Oxford University Press 1965. Pp. 136.

[977] Goetsch, Paul. Presidential Rhetoric and Communication since F. D. Roosevelt. An annotated Bibliography. Tübingen: Narr 1993. Pp. 167-170.

assemble, and to petition the government for a redress of grievances.[978]

Longaker stated that "17th- and 18th-century philosophical separation of the reflecting mind from reality often resulted in a hostility towards rhetoric." His article *Idealism and Early-American Rhetoric* demonstrates that American idealism yielded a rich conversation about rhetoric's place in the search for divine knowledge."[979] U.S.-American English is the form of the English language used mostly in the United States of America inherited from British colonization.[980] The first wave of English-speaking settlers arrived in North America in the 17th century when also speakers in North America of Dutch, French, German, Spanish, Swedish, Scots, Welsh, Irish, Scottish Gaelic, Finnish, and speakers of native American languages settled down. Making a distinction between U.S.-American English and English spoken in other parts of the world several dictionaries since the 19th century were published. *An American Dictionary of the English Language* was published by Noah Webster in 1881. According to the *Webster Dictionary* (1913) *communicability* is "the quality of being communicable; capability of being imparted." *Communicable* means

1. Capable of being communicated, or imparted; as, a communicable disease; communicable knowledge.
2. Communicative; free-speaking.

The meanings of 'to communicate' are:
1. To share in common; to participate in.
2. To impart; to convey; as, to communicate a disease or a sensation; to communicate motion by means of a crank.
3. To make known; to recount; to give; to impart; as, to communicate information to any one.
4. To administer the communion to.

Communication has the following meanings:
1. The act or fact of communicating; as, communication of smallpox; communication of a secret.
2. Interaction by words, letters, or messages; interchange of thoughts or opinions, by conference or other means; conference; correspondence.
3. Association; company.
4. Means of communicating; means of passing from place to place; a connecting passage; connection.
5. That which is communicated or imparted; intelligence; news; a verbal or written message.
6. Participation in the Lord's supper. Bp. Pearson.
7. (Rhet.) A trope, by which a speaker assumes that his hearer is a partner in his sentiments, and says we, instead of I or you.[981]

T*he American Language. An Inquiry into the Development of English in the U.S.* written by Henry Louis Mencken was printed in the 3rd edition in New York in 1926. Under the title *Webster's New World Dictionary of the American Language* it was published in 1953. *A*

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[978] Unitet States Constitution. Bill of Rights. Amendment I. Cornell Law School. [9.4.2007].
<Http://www.law.cornell.edu/constitution/constitution.billofrights.html>
[979] Longaker, Mark Garrett. Idealism and Early-American Rhetoric. In: Rhetoric Society Quarterly. Summer 2006. Find Article. [1.7.2007].
<Http: /findarticles.com/p/articles/mi_qa4142/is_200607/ai_n17176182>
[980] U.S.ENGLISH. [2.2.2007].
<Http://www.us-english.org/inc/official/>
[981] Webster Dictionary. 1913. ARTFL Project. University Chicago [1.7.2007].
<Http://www.machaut.uchicago.edu/CGI-BIN/WEBSTER.page.sh?page=287>

Concise Dictionary of the American Language was published by Arthur Waldhorn in 1956. *The American Heritage Dictionary of the English Language* was published in the 4th edition in Boston by Houghton Mifflin in 2006. *Laird & Lee's Webster's New Standard American Dictionary of the English language* was published as an encyclopaedic edition in Chicago in 1924. At the end of the 20th century we find a global situation for communication on the one hand organised by international societies and companies. On the other hand in this situation countries promote their own cultures as local ethnic cultures. These two groups represent the different positions between intercultural interests that define a concept constructed by a leading global communication and local cultural heritage is applied.

In the 20th century rhetoricians also took a look at the history of rhetoric looking back on how as a school subject rhetoric had a long tradition in the West as a central academic discipline in education from the classical Greek era to the European Renaissance where it was based on the seven liberal arts. In the first decades of the 20th century an attempt was made in American universities to restore rhetoric to the serious study of communication. Today also special courses and handbooks for business letters as well as examples for love letters, letters for congratulation or recommendation exist. Ghost-writing is one of the popular features of rhetorical writing. The practical use of rhetorical features changed in accordance with the historical tradition of rhetoric. Communication, speech, and rhetoric are separated fields of academic education and research in the U.S.[982] Applied rhetorical analysis can demonstrate that modern philosophers have not produced a value-neuter language.[983] In critical literary theories the role of the reader in making meaning is also discussed, for example in the reader-response theory. James Berlin described the process of the 'reduction of rhetoric to stylistic prescriptions' as an ideologically sensitive criticism of our institutional functions in Berlin's work on the history of 20th-century writing. Berlin argued that the postmodern critiques of 'unified consciousness' and 'master narratives' confirm the social view of knowledge-creation as well as the necessity of seeing texts as ideological.[984]

The *U.S. Department of Education* founded an empirical research institute at the *Center for the Study of Writing* at the University of California at Berkeley and Carnegie-Mellon University.[985] Wayne Booth gives in *The Rhetorical Stance in the College Composition and Communication* in 1963 the following definition:

> *The common ingredient that I find in all of the writing I admire excluding for now novels, plays, and poems is something that I shall reluctantly call the rhetorical stance, a stance which depends on discovering and maintaining in any writing situation a proper balance among the three elements that are at work in any communicative effort: the available arguments about the subject itself, the interests*

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[982] Monoson, S. Frank Speech, Democracy and Philosophy. In: Athenian Political Thought and the Reconstruction of American Democracy. Ed. by Peter J Euben. Ithaca N.Y.: Cornell University Press 1994. Pp. 172- 197.

[983] Cf. Warren, James Perrin. Culture of Eloquence. Oratory and Reform in Antebellum America. University Park: Pennsylvania State University Press 1999. Gustafson, Sandra M. Eloquence is Power. Oratory and Performance in Early America. Chapel Hill: University of North Carolina Press 2000. Towns, Stuart W. Oratory and Rhetoric in the Nineteenth-Century South. A Rhetoric of Defense. 1. Print. Westport, Conn.: Praeger 1998.

[984] Berlin, James. Toward a Theory of Contrastive Rhetoric. In: Writing Across Languages: Analysis of L2 Text. Ed by Ulla Connor and Robert B. Kaplan. Reading, MA: Addison-Wesley 1987. Pp. 275-304.

[985] Cf. American Rhetoric. Context and Criticism. Ed. by Thomas W. Benson with a foreword by Lewis Perry. Carbonedale: Southern Illinois University Press 1989. Pp. 76-81.

*and peculiarities of the audience, and the voice, the implied character,
of the speaker. I should like to suggest that it is this balance, this
rhetorical stance, difficult as it is to describe, that is our main goal as
teachers of rhetoric."*[986]

The themes of social construction, politics, literacy, and gender issues have extended into the 1990s. In the 1900s they were part of postmodernism, cultural studies, and multiculturalism. *English as a Second Language* (*ESL*) and writing centers spread globally as applied fields of language learning in a global situation. Writing centers are responding to the challenge of diversity even in the U.S. A collection edited by Andrea Lunsford with the title *Reclaiming Rhetorica* reveals and explores the contributions of women to rhetorical theory through the ages. Such work began to fill in gaps in our understanding of the history of rhetoric. *Reclaiming Rhetorica* also moves toward refinement in the study of history. In 1990 Alfred Kitzhaber's 1953 dissertation on *Rhetoric in American Colleges*, *1850 to 1900* -a standard work on the subject- was re-published. Christopher Kedzie in *Communication and Democracy: Coincident Revolutions and the Emergent Dictators* described democracy around the world as an aim of U.S.-politics: "Protecting and expanding democracy around the globe is a perennial national security interest for the United States. A standard vehicle for democratization has been economic development. Another factor which stimulates both democratization and economic growth, namely access to information, could be consistent with the historically strong statistical correlation between democracy and development and might also help explain some of the recent unprecedented political changes."[987] Kedzie described the paradigm change of communication and politics in the 1980s: "Coincident revolutions at the end of the 1980s - breakouts of democracy around the globe and breakthroughs in the communication and information technologies - inspire the notion that democracy and information flows might be positively correlated."[988]

The U.S. are an immigration country with different ethnic groups. So intercultural communication is a subject close to the nation's status and especially in teaching in present times. In *The Current Bombings, Behind the Rhetoric* Noam Chomsky uses the term 'highly uplifting humanitarian rhetoric'.[989] In this article Chomsky describes the relation between war and rhetoric in present times:

> *Recognized principles of international law and world order, solemn
> treaty obligations, decisions by the World Court, considered
> pronouncements by the most respected commentators -- these do not
> automatically solve particular problems. Each issue has to be
> considered on its merits. For those who do not adopt the standards of
> Saddam Hussein, there is a heavy burden of proof to meet in
> undertaking the threat or use of force in violation of the principles of
> international order. Perhaps the burden can be met, but that has to be
> shown, not merely proclaimed with passionate rhetoric. The*

[986] Booth, Wayne. The Question of Defining 'Rhetoric'. Missouri University. [2.2.2007].
<Http://web.missouri.edu/~engjnc/rhetoric/defining.html>
[987] Kedzie, Christopher. Communication and Democracy: Coincident Revolutions and the Emergent Dictators. RAND Distribution Services. [1.7.2007].
<Http://www.rand.org/pubs/rgs_dissertations/RGSD127/index.html>
[988] Kedzie, Christopher. Communication and Democracy: Coincident Revolutions and the Emergent Dictators. RAND Distribution Services. [1.7.2007].
<Http://www.rand.org/pubs/rgs_dissertations/RGSD127/index.html>
[989] Chomsky, Noam. On Kosovo. Institue for Global Communication. [1.2.2007].
< Http://www.igc.org/solidarity/ChomskyOnKosovo.html>.

consequences of such violations have to be assessed carefully -- in particular, what we understand to be "predictable." And for those who are minimally serious, the reasons for the actions also have to be assessed -- again, not simply by adulation of our leaders and their "moral compass.[990]

Chomsky supports the concept of universal human behaviour. Chomsky suggests that every language is infinite in the potential number of utterances which can be made by the never-ending structural possibilities of phrases ('deep structure') stemming from the vast scope and content of each language. While the 'surface structure' represents different languages, the 'deep structure' of meaning and grammar is the same across all languages. Chomsky describes how terms like idea and vision are used to transfer political ideas in one of his *Letters from Lexington Some Truths and Myths About Free Market Rhetoric. Lies of Our Times* written on January 7, 1994:

> *Dear LOOT,*
> *Hardly a day passes without acclaim for the exciting new idea of the New World Order: free market capitalism that will liberate the energies of active and creative people, for the benefit of all. Euphoria peaked as Clinton savored his NAFTA triumph at the Asia-Pacific summit in Seattle, where he expounded his "grand vision for Asia," bringing leaders together "to preach the gospel of open markets and to secure America's foothold in the world's fastest growing economic community." This "may be the biggest rethinking of American policy toward Asia" since World War II, David Sanger observed. Clinton outlined the "new vision" before a "cheering throng... inside a giant airplane hangar at the Boeing Company," "a model for companies across America" with its "booming Asian business" -- and its plans for "multimillion-dollar job-creating investments outside the United States on a scale that would terrify NAFTA's opponents.*[991]

Steven Mailloux writes *in Rhetorical Power* in 1989 that rhetoric is the 'political affectivity of trope and argument in culture'. Steven Mailloux in *Rhetorical Power* (1989) defined rhetoric as "the political effectivity of trope and argument in culture."[992] Such a working definition includes the two traditional fields of rhetoric: figurative language and persuasive action. Gronbeck Musing mentions the relation between rhetorical efficacy and the power of human discourse:

> *More specifically, the denial of rhetorical efficacy is a denial of the power of human discourse, of the social force of discursivity or symbolicity. And the denial of rhetorical agency is an attack on the effectivity of rhetorical performance--the very idea that human beings can symbolically affect on a large scale the beliefs, attitudes, values,*

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[990] Chomsky, Noam. The Current Bombings. Behind the Rhetoric. Z Communications. [2.2.2007]. <Http://www.zmag.org/chomsky/articles/9903-current_bombings.htm>

[991] Chomsky, Noam. Free Market Rhetoric. Z Communications. [1.5.2007]. <Http://www.zmag.org/zmag/articles/chommarket.htm>

[992] Mailloux, Steven. Rhetorical Power. Ithaca: Cornell UP, 1989. P. XII

> *and behaviours shared with others through dramatically realized action.*[993]

When American English speakers talk about some kind of failure of communication, they might say 'communication broke down'. The *Cambridge Dictionary of American English* contains the verbs 'to communicate' for the process of giving messages or information to others through speech, writing, body movements, or signals. An example is 'She said we should communicate our requests in writing rather than over the telephone'. Communicable is an adjective with the meaning 'able to be given to others'. Communication is a noun standing for the process where messages or information is sent from one place or person to another, or the message itself. Communication is also the exchange of information and the expression of feeling that can result in understanding. Communications used as a plural noun is 'the various systems used for sending, especially electronic information, such as radio, television, telephone, and computer networks'. Communications are according to the dictionary also the exchanges of information and expressions of feeling that can result in understanding.[994] In the U.S. radio and television communication is controlled by the *Federal Communications Commission.* The international phases of transport and communications are under the direction of the *Office of Transport and Communications of the Department of State.* Telecommunication has been established by international companies.

In the 20th century text theories became a field of literary rhetoric.[995] One the one hand the education in rhetoric is part of the curriculum in special rhetoric departments in universities all over the world. The purpose of courses of rhetoric at American universities is to practise rhetoric and composition theories according to the levels literature, literary analysis, composition, and advanced composition. The *Native American Communications Office* (NACO) of United Methodist Communications seeks to help Native American congregations and individuals. In *Trade & Global Markets. Regional Issues* in September 30, 2003 the article *The New Silk Road: Rebuilding U.S.-Muslim Trade Relations* was released:

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[993] Gronbeck, Bruce E. Gronbeck Musing on Postmodern Rhetoric. Musings on the Emptiness and Dreariness of Postmodern Critique. For the National Communication Association Convention, Chicago. Purdue University. [1.9.2003]
<Http://www.sla.purdue.edu/people/engl/dblakesley/burke/gronbeck.html>
[994] Cambridge Dictionary of American English. Cambridge: University Press. [2.2.2007].
<Http://dictionary.cambridge.org/define.asp?key=communicate*1+0&dict=A>
[995] Sloane, T. O. Rhetoric: Rhetoric in Literature. The new Encyclopaedia Britannica. 1[5th] ed. 1987. Pp. 803-808.

> *WASHINGTON, D.C. - On Tuesday, September 30, 2003, the*
> *Progressive Policy Institute (PPI) hosted a conference featuring Sen.*
> *Max Baucus (D-MT), Sen. John McCain (R-AZ), Rep. Cal Dooley (D-*
> *CA) and a panel of experts to explore whether trade policy can help*
> *reshape U.S. relations with the Muslim world.*
> *In the last two decades, as America's trade policy focused on Europe,*
> *Asia and Latin America, the greater Middle East lost ground: its*
> *share of world trade and investment plummeted as its population*
> *nearly doubled. The result -- a young, unemployed and frustrated*
> *population - has provided fertile recruiting for extremists and*
> *radicals.*[996]

The U.S. is one of the leading countries regarding internet as communication tool for trade. From the perspective of the internet trade can be made virtually everywhere between customers and clients and shipment of goods is possible on another way. *The Federal Trade Commission* (FTC) has prepared this guide to give you an overview of some of the laws it enforces. *The Federal Trade Commission Act* allows the FTC to act in the interest of all consumers to prevent deceptive and unfair acts or practices. Multi-level marketing (MLM) or 'network' or 'matrix' marketing is a way of selling goods and services through distributors. The Internet is connecting advertisers and marketers to customers globally with text, interactive graphics, video and audio.[997] Diane Greco in 1996 writes about the need for an academic hypertext analysis:

> *Hypertext arguably provides a material instantiation of what had been*
> *previously only ephemeral analysis, an artifact rather than an*
> *academic theory divorced from the material and social conditions of*
> *textual production.*[998]

On the other hand research into the history of rhetoric is theme of academic scholarship at universities and in societies. Also written documentations about rhetoric from the ancient times to present times are research projects. For example *The History of Logic and Rhetoric in Britain* (1500-1800) is a work made by W. S. Howell about logic and rhetoric in England between the years from 1500 to 1700 and 18th -century British Logic and Rhetoric written in the years 1956 and 1971. Today all of the parts of rhetoric are taught in U.S. curricula. Teaching of freshman foreign language and public speaking are also influenced by rhetoric. Some principles of rhetoric are also taught in courses like government, history and economics. George A. Kennedy´s *A Comparative Rhetoric. A Historical and Cross-Cultural Introduction* published in 1998 is one of the intercultural approaches made in 20th century. Rhetoric as the art of persuasion is a method used in speech, words, and other media. In the standard theory of the late 20th century for a transfer in other media a reception as *sign* is necessary. A *sign* is a functional regularity or stability in a system for signification of another object. *Signifier*, *token* or *sign* vehicles are words for the part of a sign that describe other things. An *icon* is a

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[996] Trade and Global Markets. Regional Issues. September 30, 2003. The New Silk Road: Rebuilding U.S.-Muslim Trade Relations. [2.2.2007].
<Http://www.dlc.org/ndol_ci.cfm?kaid=108&subid=127&contentid=252124>
[997] Cf. also: Advertising and Marketing on the Internet: Rules of the Road. U.S. Gouvernment. [6.6.2007].
<Http://www.ftc.gov/bcp/conline/pubs/buspubs/ruleroad.htm>
[998] Greco, Diane. Why is Literary Theory Important for Hypertext? Program in the History and Social Study of Science and Technology. Hypertext `96. The Seventh ACM Conference on Hypertext. New York 1996. Pp. 85-86.   Online   Edition.   [1.2.2007].
<Http://65.107.211.207/ht/greco2.html>

proper sign where the motivation is due to some kind of physical resemblance or similarity between the signified and siginifer. An *index* is a sign to represent physical connection or cause of a relation between the signified thing and its signifier.[999]

In *The Able Writer: A Rhetoric and Handbook* John P. Broderick uses the following aspects of rhetoric in the chapters of his book, that are in the most cases terms that are parts of grammar:

> *Chapter One   Language*
> *Chapter Two   Ideas*
> *Chapter Three   Organization*
> *Chapter Four   Paragraphs*
> *Chapter Five   Sentence Grammar*
> *Chapter Six   Sentence Strategy*
> *Chapter Seven   Sentence Repair*
> *Chapter Eight   Words*
> *Chapter Nine   Dictionaries*
> *Chapter Ten   Spelling*
> *Chapter Eleven   Punctuation*
> *Chapter Twelve   Research*
> *Appendix   Glossary of Edited English Usage*
>   *Index*[1000]

A rhetorical situation includes various elements of written or spoken communication. Robert Harris noticed in 2003 in *A Handbook of Rhetorical Devices* about style:

> *While style is probably best learned through wide reading, comprehensive analysis and thorough practice, much can be discovered about effective writing through the study of some of the common and traditional devices of style and arrangement. By learning, practicing, altering, and perfecting them, and by testing their effects and nuances for yourself, these devices will help you to express yourself better and also teach you to see the interrelatedness of form and meaning, and the psychology of syntax, metaphor, and diction both in your own writing and in the works of others.*[1001]

According to *Heinle's Dictionary* communication is an act of passing on information, feelings, etc. and the message itself. Communicative means willing and able to communicate and the ability to communicate.[1002] American mass communication research traditions is based on sociology and psychology with empirical philosophical orientations. Interpersonal and organisational communication analysis based in empirical social science and linguistic research traditions. Deliberative communication is the rhetorical art that originally centered on political speech. It includes in the 21st century any communication for or against known future action. In the U. S. rhetoric survived in the 20th century university in the first-year

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[999] Goguen, Joseph. Notes on Basic Semiotics. University of California. [2.2.2007].
<Http://www.cs.ucsd.edu/users/goguen/courses/87/semio.html>
[1000] Broderick, John P. The Able Writer: A Rhetoric and Handbook. Old Dominion University. [2.2.2007].
<Http://web.odu.edu/al/jpbroder/ablewriter.html>.
[1001] Harris, Robert. A Handbook of Rhetorical Devices. Virtual Salt. [2.2.2007].
<Http://www.virtualsalt.com/rhetoric.htm>
[1002] Heinle's Dictionary. [2.2.2007].
<Http://nhd.heinle.com/Definition.aspx?word=communication>

courses public speaking and written composition focusing almost exclusively on academic discourse. The revival of rhetoric in scholarship and graduate education has not been matched by a recovery of rhetoric in general education. The *International Communication and Information Policy* (*CIP*) group is part of the Bureau of Economic and *Business Affairs* at the *U.S. Department of State*. *CIP* leads the *Executive Branch* policy-development process for international communications and information issues, and serves as America's advocate around the world for policies that:

- Expand access by all people to information and communication technologies (ICT)
- Improve efficiency and security in the worldwide ICT and telecommunications market, particularly relying on free-market forces
- Ensure fair opportunities for U.S. companies to participate in this important sector around the globe[1003]

In the North American Edition of *Encarta World English Dictionary* communication is defined as

> *1. exchange of information: the exchange of information between*
> *people, e.g. by means of speaking, writing, or using a common system*
> *of signs or behavior*
> *2. message: a spoken or written message*
> *3. act of communicating: the communicating of information*
> *4. rapport: a sense of mutual understanding and sympathy*
> *5. access: a means of access or communication, e.g. a connecting*
>   *door*[1004]

In opposition to the North American edition in *The Collaborative International Dictionary of English* communication is

> *1. The act or fact of communicating; as, communication of smallpox;*
> *communication of a secret.*
>
> *2. Intercourse by words, letters, or messages; interchange of thoughts*
> *or opinions, by conference or other means; conference;*
> *correspondence.*
>
> *3. Association; company.*
>
> *4. Means of communicating; means of passing from place to place; a*
> *connecting passage; connection.*
>
> *5. That which is communicated or imparted; intelligence; news; a*
> *verbal or written message.*
>
> *6. Participation in the Lord's supper. --Bp. Pearson.*

[1003] International Communication and Information Policy (CIP). U.S. Department of State. [2.2.2007]. <Http://www.state.gov/e/eb/cip/>
[1004] Encarta World English Dictionary [North American Edition]. The DICT Development Group. [2.2.2007]. <Http://www.dict.org/bin/Dict>

7. (Rhet.) A trope, by which a speaker assumes that his hearer is a partner in his sentiments, and says we,
instead of I or you. --Beattie.[1005]

According to the *American Heritage Dictionary communication* is the act of communicating, transmission, the exchange of thoughts, messages, or information, as by speech, signals, writing, or behavior, and interpersonal rapport. *Communications* is the art and technique of using words effectively to impart information or ideas, the field of study concerned with the transmission of information by various means, such as print or broadcasting, any of various professions involved with the transmission of information, such as advertising, broadcasting, or journalism, and something communicated as a message.[1006] In the *US Communications Act of 1934* (§ 605) defines unauthorized publication or use of communications: § 605. Unauthorized Publication or Use of Communications (a) Practices Prohibited:

Except as authorized by chapter 119, title 18, no person receiving, assisting in receiving, transmitting, or assisting in transmitting, any interstate or foreign communication by wire or radio shall divulge or publish the existence, contents, substance, purport, effect, or meaning thereof, except through authorized channels of transmission or reception, (1) to any person other than the addressee, his agent, or attorney, (2) to a person employed or authorized to forward such communication to its destination, (3) to proper accounting or distributing officers of the various communicating centers over which the communication may be passed, (4) to the master of a ship under whom he is serving, (5) in response to a subpena issued by a court of competent jurisdiction, or (6) on demand of other lawful authority. No person not being authorized by the sender shall intercept any radio communication and divulge or publish the existence, contents, substance, purport, effect, or meaning of such intercepted communication to any person. No person not being entitled thereto shall receive or assist in receiving any interstate or foreign communication by radio and use such communication (or any information therein contained) for his own benefit or for the benefit of another not entitled thereto. No person having received any intercepted radio communication or having become acquainted with the contents, substance, purport, effect, or meaning of such communication (or any part thereof) knowing that such communication was intercepted, shall divulge or publish the existence, contents, substance, purport, effect, or meaning of such communication (or any part thereof) or use such communication (or any information therein contained) for his own benefit or for the benefit of another not entitled thereto. This section shall not apply to the receiving, divulging, publishing, or utilizing the contents of any radio communication which is transmitted by any station for the use of the general public, which relates to ships, aircraft, vehicles, or

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[1005] The Collaborative International Dictionary of English. The DICT Development Group. [2.2.2007]. <Http://www.dict.org/bin/Dict>
[1006] Communication. American Heritage Dictionary. Answers. [1.7.2007]. <Http://www.answers.com/topic/communication>

persons in distress, or which is transmitted by an amateur radio
station operator or by a citizens band radio operator.[1007]

The ancient rhetoric system reached the North American continent by the colonisation of Europeans in 17th and 18th century. The U.S. have a widely spread organized field of communication in terms of academic studies. In *International Communication Theory in Transition: Parameters of the New Global Public Sphere* Ingrid Volkmer mentioned that "the terms 'international,' 'transnational' and 'global' communication not only stand for different definitions of an expanding communication space but also reflect the history of worldwide communication as well as its diversity. Global communication gives us an eyewitness view of events in remotest locations, we participate in political discourses of global, regional or even local relevance. These global processes, in which knowledge, values and ethics, aesthetics, lifestyles are exchanged, is becoming autonomous, a 'third culture', a 'generative frame of unity within which diversity can take place (Featherstone, 1990:2). Such a 'global world culture' is shaped by - communication."[1008] Related organisations are the *National Communication Association*, the *Spiritual Communication Commission*, and the *World Communication Association*. The *American Communication Association* (ACA) was founded and incorporated in 1993.[1009] In the United States many university journalism departments evolved into schools or colleges of mass communication or 'journalism and mass communication'. The U.S. *Association for Education in Journalism and Mass Communication* (AEJMC) is the major membership organization for academics in the field, offering regional and national conferences and refereed publications. The *American Communication Association* (*ACA*) was founded and incorporated in 1993 on the notion that information about the discipline should be free. It stands to reason that our new communication technologies have ushered in a new era of information exchange and sharing, only comparable to the invention of the printing press and movable typeface. The *ACA* is a not-for-profit virtual professional association with actual presence in the world of communication scholars and practitioners. *ACA* is committed to enabling the effective use of new and evolving technologies to facilitate communication instruction, research and criticism, and to offering a technologically supportive venue for all who study the ways in which humans communicate. While the Association is based in the United States, it is a virtual organization that welcomes participation from academics and professionals throughout the world.[1010]

[1007] US Communications Act of 1934. U.S. Department of Justice. [1.7.2007].

<Http://www.usdoj.gov/criminal/cybercrime/47usc605.htm>

[1008] Volkmer, Ingrid. International Communication Theory in Transition: Parameters of the New Global Public Sphere. Massachusetts Institute of Technology. [1.7.2007].

<Http://web.mit.edu/comm-forum/papers/volkmer.html>

[1009] Website <Http://www.americancomm.org/>

[1010] American Communication Association (ACA). [1.7.2007].

<Http://www.americancomm.org/>

3.2.   The Perspective of Communications in South America

Latin American communication as a phenomenon of the whole continent can be best understood when we consider this part of the continent as heritage from native cultures and European culture. Predominant for the political and social formations of the countries are the Western concepts. Thus the European concepts of communication and rhetoric incorporated in the Spanish and Portuguese language became dominant since the conquest of the continent. Also the Catholic Church, which is still classified as national religion in some of the South American countries, had an impact on the concept of communication in these countries. The American continent had an original population with different oral cultures almost not using an alphabet. In the 3rd century C.E. Mayans of Central America used an ideographic script. Erich Fox Tree in *Global Linguistics, Mayan Languages and the Cultivation of Autonomy* wrote: "Language has been linked to globalization ever since transoceanic empires first forced those whom they colonized to learn imported tongues. Indigenous peoples, in turn, have faced the meteoric (and often violent) physical reduction of their languages. Nowadays, just in the Americas, dozens of the indigenous languages go extinct each decade. Yet globalization's intellectual reduction of languages has been equally dramatic, as colonizers have portrayed indigenous languages as tangled, inferior, and unworthy "tongues" or "dialects," unfit for modernity."[1011]

Ancient high cultures in South America were literate. Written communication among the native Americans in the aboriginal period was limited to the Maya and the Aztecs. Quetzalcoatl is the Aztec name of a great teacher who taught the people the art of picture-writing and the science.[1012] In Mexico and parts of Central America there are still about 4 million speakers of the modern dialects of Maya, which was the official language of the ancient Mayan empire.[1013] The civilizations of the Aztec and Inca had urban centers that served as political, administrative, religious, and commercial capitals.[1014] The Aztec civilisation produced the Náhuatl literature that belonged to the towns located in the Centre of Mexico. The Nahuatl literature embraces all life aspects because its function was to keep the entire knowledge of the old generations that came from religious ideas, myths, and rituals and from medicine, history and lows. Nahuatl literature included rhetoric, epic, and lyric poetry. This culture used narrative for the creation of didactic speeches, mythical stories, historical accounts, and verse for religious and profane poems. The Nahuatl name of poet, *cuicani*, means singer and indicates that poem and song were synonym words. There were special schools called *cuicoyan* (singing places), where both sexes were taught to sing the popular songs and to dance to the sound of the drums. In the public ceremonies it was no uncommon occurrence for the audience to join in the song and dance. The Nahuatl word for a song or poem is *cuicatl* derived from the verb *cuica*, 'to sing', a term probably imitative or onomatopoietic in origin also used as a general expression for the twittering of birds. In

[1011] Fox Tree, Erich. Global Linguistics, Mayan Languages and the Cultivation of Autonomy. MCRI Globalization and Autonomy. [1.7.2007].
<Http://www.globalautonomy.ca/global1/summary.jsp?index=RS_FoxTree_Cultivating.xml>
[1012] Encyclopedic Theosophical Glossary. Theosophical University Press. [2.2.2007].
<Http://www.theosociety.org/pasadena/etgloss/q-rec.htm>
[1013] Encyclopedia. Native American Languages. Languages of Mexico and Central America. The Columbia Electronic Encyclopedia. 6th ed. Columbia University Press. [2.2.2007].
<Http://www.infoplease.com/ce6/society/A0859889.html>
[1014] Pino, Julio Cesar. Teaching the History of Race in Latin America. American Historical Association. [2.2.2007].
<Http://www.historians.org/perspectives/issues/1997/9710/9710TEC.CFM>

Nahuatl *cuicani* is a singer and a poet and the verb *cuiloa* means 'to paint', or 'to write'. *Itlani* means 'to ask','to solicit', and 'to demand'. *Itoa* means 'to say', 'to speak', and 'to tell'.[1015]

With the arrival of the Europeans following Christopher Columbus' voyages, the indigenous Incans and Aztecs lost their power to the Europeans. Hernán Cortés destroyed the Aztec elite's power with the help of local groups who disliked the Aztec elite. Francisco Pizarro eliminated the Incans in Western South America. In the Americas European languages have practically taken the place of communicative languages as consequence of the European colonisation. According to Martínez the historical Hispanic periodization of New Mexico can be organized into three political periods from the époque of the Spanish Colonial 1540-1821, the époque of the Mexican Republic 1821-1848 to the époque of the United States Republic from 1848 to present time.[1016] The Constitution of the Mexican State (1824) has no explicit right regarding freedom of expression.

Major indigenous languages in South America are:

Quechua   Peru, Brazil, Bolivia, Argentina, Ecuador, Colombia 8.5 million
Guaraní Tupí-Guaraní   Paraguay   3 million
Kekchí Mayan   Guatemala   1.3 million
Nahua Uto-Aztecan   México   1.3 million
Otomí Oto-Manguean   México   261.000
Totonaco Totonacan   México   215.000
Miskitu Misumalpan   Nicaragua, Honduras   200.000
Jívaro Jívaro-Cahuapanano   Ecuador, Peru   50.000
Kuna Chibchan   Panama   50.000
Emberá Chocó   Panama, Colombia   40.000
Ticuna Jurí-Ticuna   Peru, Colombia, Brazil   21.000[1017]

Both Mayan and Mixe-Zoquean languages employ an extended metaphor expressing positional relations in terms of the human body. For example the word for mouth expresses before. Dialogues and ceremonial dialogs use special vocabulary. Skill in oratory are related to ceremonial practices like chanting, telling of myths, legends, folktales, and counselling.[1018] A Mexican manuscript of the Aztec culture is the *Mendoza Codex*. The Aztecs used various emblems for expressing things that could not be directly represented. Emblems or symbolic ideograms served as a vehicle for their literature in order to express abstract ideas. This symbolical writing produced analogies between the material and immaterial objects.[1019] The Incas in Peru used a system of knotted cords, ropes, or strings to communicate. The Spanish conquest by introducing the European alphabet exchanged the ancient pictorial characters.

[1015] Brinton, Daniel G. Ancient Nahuatl Poetry. Brinton's Library of Aboriginal American Literature Number VII. Project Gutenberg . [2.2.2007].
<Http://www.gutenberg.org/files/12219/12219-h/12219-h.htm>
[1016] Cf. Abbott, Don Paul. Rhetoric in the New World. Rhetorical Theory and Practice in Colonial Spanish America. Columbia, SC: University of South Carolina Press 1996. Pp. 66-78.
[1017] The Indigenous Languages of Latin America. AILLA. Joint project of the Departments of Anthropology and Linguistics, and the Digital Library Services Division of the General Libraries at the University of Texas at Austin. [2.2.2007].
<Http://www.ailla.utexas.org/site/la_langs.html>
[1018] The Indigenous Languages of Latin America. AILLA. Joint project of the Departments of Anthropology and Linguistics, and the Digital Library Services Division of the General Libraries at the University of Texas at Austin. [2.2.2007].
<Http://www.ailla.utexas.org/site/la_langs.html>
[1019] Cf. the examples at: Carrasco, David. "City as Symbol in Aztec Thought: The Clues from the Codex Mendozaé. In: History of Religions. Vol. 20. 3 (1981). Pp. 199-223

Papiamentu is a mixture of Spanish, Portuguese, Dutch, English, French, and it also has some Arawak Indian and African influences. Papiamentu is one of the Creole Languages of the Caribbean that has survived to the present day. Numbers in Papiamentu are for 0 *zero*, *nul*, *nada*, for 1 *unu prome(r)*, *di prome(r)*, for 2 *dos di dos*, for 3 *tres di tres*, for 4 *kwater, cuater*, for 5 *sinku, cincu*, for 6 *seis*, for 7 *shete, siete*, for 8 *ocho*, for 9 *nuebe*, and for 10 *dies*. Days of the week are for Sunday *dia domingu*, Monday *dia luna*, Tuesday *dia mars*, Wednesday *dia rason*, Thursday *diaweps*, Friday *diabièrne*, and Saturday *dia sabra*. The verb *ta* is 'to be', *bai* is 'to go', *traha* is 'to work', *lesa* is 'to read'.[1020]

South America´s conquest by Europeans began in the 16th century with the Portugese conquerors claiming what is now Brazil and the Spanish conquerors claiming most of the remaining land. Settlement was accompanied by the defeat of many of the native American cultures including the Inca Empire. The 17th century re-enforced a basically medieval worldview and the Christian religion. Academic philosophy began in the 16th century when the Catholic Church began to establish schools, monasteries, convents, and seminaries in Latin America. All of the Latin American nations in South America and Central America achieved their independence from Spain or Portugal in the first half of the 19th century. The countries of Spanish-speaking America are as rich and varied in their culture and historical development. Latin-American societies are fundamentally hybrid societies. The most common language in South America after the Spanish Conquest became Spanish used in Argentina, Bolivia, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela as official language. The Spanish conquerors abolished the ancient writing and recording systems in Middle, Central, and South America. Many of the literate native people there learned the European alphabet. In South America the tradition of rhetoric is influenced by the colonisation of this area by south European countries. So in the Spanish and Portuguese language the tradition of rhetoric both in theological and civil life was kept alive. The religious and social background in theses countries is the Catholic faith.[1021]

South America is an example for the splitting of communication channels into local original languages still in use of ethnic groups and the national languages from the European continent. Instead of literary communication the indigenous American languages used other visual communication methods. Pidgins have simple grammars and few synonyms serving as auxiliary languages. Caribbean pidgin languages were the result of colonialism first used by slaves as a tool to communicate between the ruling minority of European nation and the laborers. *Maroons* is a term derived from the Spanish word *cimarron* that is a deformation of a Caribbean Indian term meaning 'wild' or 'unruly' used to refer to runaways in various parts of the Caribbean and the Americas. These fugitive slaves created self-governing communities.[1022] Large numbers of European immigrants settled in Latin America in the late 19th and early 20th centuries down in Argentina, Chile, Uruguay, and Brazil. Thus, romance languages are dominant in Latin America. Spanish is in the 21st century still the predominant language in the majority of these countries. Portuguese is spoken primarily in Brazil, where it is both the official and the national language. French is also spoken in smaller countries in the Caribbean and in French Guiana. Dutch is the official language on various Caribbean islands and in Suriname on the continent as one of the Colonial languages of the Germanic language

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[1020] Glossary of Papiamentu. Alternative Hawaii. [2.2.2007].
<Http://www.alternative-hawaii.com/hacul/glosspidg.htm>
[1021] Abbott, Don Paul. Rhetoric in the New World. Rhetorical Theory and Practice in Colonial Spanish America. Columbia, SC: University of South Carolina Press 1996.
[1022] Glossary. Inmotionaame. [2.2.2007].
<Http://www.inmotionaame.org/glossary/index.cfm?id=9>

tree next to English. The most common language in South America is Spanish used in Argentina, Bolivia Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela serving as official language. In Brazil Portuguese is used as an official language. North America, Mexico, Central America, and South America and the West Indies are areas with native American languages.[1023] As imperialism of the Americas increased European nations including Great Britain, France, Belgium, the Netherlands, Spain, and Portugal were interested to claim territory in order to increased economic wealth. In these colonies the European conquerors used their language and culture. But also the heritage of Africa was brought to Brazilian and Caribbean societies coming from the slaves.[1024]

Spanish America has the European tradition of rhetoric.[1025] Mexican American literature reflects a rich tradition of stories, poems, legends and historical accounts beginning with oral tradition. Storytelling helped to preserve the values and traditions of Mexican American communities. Mexican rhetoric is influenced by the Southern European sources of the emperors.[1026] The standard Jesuit textbook for rhetoric written by Cypriano Soarez in 1560 is a compendium of passages from Aristotle, Cicero, and Quintilian. Cypriano Soarez´ *De Arte Rhetorica Libri Tres ex Aristotele* was published in 1621. *Eloquentia Perfecta* is Jesuit term for the concepts that go back to Tertullian and Cicero. The textbooks based on classical rhetoric influenced the use of ancient rhetoric in America. Jesuit education was part of the colonization process. In South America Jesuits founded schools. Ignatius Loyola and his nine companions of the *Society of Jesus* saw themselves as itinerant preachers, lecturers on sacred subjects, and spiritual counsellors. In the 1600s Jesuit missionaries were well established among the Yaqui Indians of Sonora. The Jesuits and their *Society of Jesus* gave to Latin America both religious and profane theatre plays composed according to the guidelines of classical rhetoric.[1027]

The contemporary *Sociedad Mexicana de Oratoria y Literatura* is responsible for *oratoria* and *comunicación más* and definies *Retórica* as *arte del bien decir*. For the Spanish culture we find the following definition of rhetoric made by César Chaparro:

> *La Retórica es el arte del bien hablar para persuadir, deleitando, enseñando y conmoviendo, nada mejor que remontarnos a sus orígenes (la Antigüedad grecolatina) para comprender sus distintos enfoques y la vigencia de muchos de sus recursos.*[1028]

[1023] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/>

[1024] Caribbean Writers. Between Orality and Writing. Ed. by Marlies Glaser. Amsterdam: Rodopi 1994. Pp. 90-98.

[1025] Cf. Borges, Carlos. Páginas Perdurables. Poesías, Prosas, Oratoria. Compilación y Prefacio de J. M. Núñez Ponte. Caracas (Biblioteca Rocinante, 1) 1955.
Abbott, Don Paul. Rhetoric in the New World. Rhetorical Theory and Practice in Colonial Spanish America. Columbia: University of South Carolina Press 1996.
Martin, Gerald M. "On Dictatorship and Rhetoric in Latin American Writing: A Counter-Proposal." In: Latin American Research Review. 17. 3 (1982). Pp. 207-227.

[1026] Abbott, Don Paul. Rhetoric in the New World. Rhetorical Theory and Practice in Colonial Spanish America. Columbia, SC: University of South Carolina Press 1996. Pp. 15-21.
Cf. also as a general study: Thatcher, Barry. Contrastive U.S. and South American Rhetorics. In: Rhetoric and Ethnicity. Ed. by Keith Gilyard and Vorris Nunley. Portsmouth, NH: Boynton and Cook 2004. Pp. 56-69.

[1027] Smitha, Frank E. Jesuits and the Yaqui in Mexico. [2.2.2007].
<Http://www.fsmitha.com/h3/h26la.html>

[1028] Chaparro, César. Sobre la Retórica. Mundofree. [2.2.2007].
<Http://www.mundofree.com/dialectica/retorica.htm>

In 21st century-Brazil *Retorica* is part of a *Departamento de Filosofia, Departamento de Fundamentos da Comunicação, Departamento de Letras Vernáculas* and a department of classical languages. European influence of rhetoric came mainly from Spanish rhetoric. Ioan de Guzman´s *Primera Parte de Rhetorica de Ioan de Guzman* was published in 1589. Carlos Rollin´s *Praeceptiones Rhetoricae* was published in 1744. Brazil is by far the largest country of Latin America both in area and population. Its official language, Portuguese, sets it apart from other Latin American countries. That descriptive trend was continued in the 16th and 17th century in the works of European missionaries. José de Anchieta wrote in Portuguese about Brazil and is considered the father of Brazilian literature.[1029] In the late 17th century the first native Brazilian writer Gregório de Matos Guerra wrote poetry satirizing the contemporary society of his time. During the 18th century poetic academies were founded in various parts of Brazil – just like the literary circles in Europe at that time. According to Sérgio Buarque de Holanda (1902-1982) the Brazilian has little esteem for intellectual speculation loving instead of this sonorous phrases, spontaneous and abundant verbiage, ostentatious erudition, and rare expression. Intelligence is for the Brazilian in de Holanda's view ornamental and a demonstration of ability, not an instrument of thought and action. Declamations corresponded in rhetoric to the elocutional aspect of the speech, which was well known to the politicians, professors and lawyers of this time.[1030] For the importance of rhetoric in the history of Brazilian ideas the Portuguese scholastic tradition is influential. The *College of Arts* and in the *University of Coimbra* was the place of learning during the first half of the 19th century. Jesuitical instruction in rhetoric included knowledge of tropes and figures. Beginning in 1763, reformist policy required an exam in rhetoric for all candidates seeking entrance into the University of Coimbra. Article 5 (Equality) of Brazil's constitution guarantees civil rights and freedom of expression and states that "the expression of intellectual, artistic, scientific and communications activities is free, without any censorship or licence":

> *(0) All persons are equal before the law, without any distinction whatsoever, and Brazilians and foreigners resident in Brazil are assured of inviolability of the right of life, liberty, equality, security, and property, on the following terms:*
> *I. men and women have equal rights and duties under this Constitution;*
> *II. no one shall be obliged to do or not to do something other than by virtue of law;*
> *III. no one shall be submitted to torture or to inhuman or degrading treatment;*
> *IV. the expression of thought is free, and anonymity is forbidden;*
> *V. the right to answer is ensured, in proportion to the offense, besides compensation for property or moral damages to the image;*
> *VI. freedom of conscience and of belief is inviolable, ensuring the free exercise of religious cults and guaranteeing, as set forth in the law, the protection of places of worship and their rites;*

[1029] Brazilia. Bartleby.com. [2.2.2007].

<Http://www.bartleby.com/65/br/ Brazilia.html>

[1030] Carvalho, José Murilo de. Intellectual History in Brazil: Rhetoric As a Key to Reading. História Intelectual No Brasil: A Retórica Como Chave de Leitura. Transl. by Thaddeus Gregory Blanchette. Translation from TOPOI. Revista de História n.1, Rio de Janeiro, 2000. P.123-152. SCIELO. [2.2.2007].

<Http://socialsciences.scielo.org/scielo.php?pid=S1518->

Souza, Roberto Acizelo de. O Império da Eloquência. Retórica e Política no Brasil Oitocentista. Rio de Janeiro: Ed. da Univ. do Estado do Rio de Janeiro [e.a.] 1999.

> *VII. under the terms of the law, the rendering of religious creed or of philosophical or political belief, unless such are claimed for exemption from a legal obligation imposed upon everyone and the person refuses to perform an alternative obligation established by law;*
>
> *IX. the expression of intellectual, artistic, scientific and communications activities is free, without any censorship or licence;*

Latin American literature evolving from the European and Anglo-American influences and is represented by the Colombian Gabriel García Márquez (*One Hundred Years of Solitude*) and the Mexican Octavio Paz (*The Labyrinth of Solitude*). In South America rhetoric is influenced by European tradition.[1031] Asbel López stated in this UN report *Weaving Magic with the Spoken Word* for the UNESCO in 2001 that storytelling is flourishing in Latin America. According to Argentine anthropologist Adolfo Colombres, the wave is not so much a revival of Latin American narrative traditions, but simply an enthusiasm for oral communication.[1032] Magical realism, a term first introduced by German art critic Franz Roh, is a literary mode seizing the paradox of the union of opposites with two conflicting perspectives of the rational view of reality and the supernatural presented as prosaic reality. Pablo Neruda wrote about the duties of the poet in Latin America the following:

> *Let me say it was not a problem; it was our duty. The duty of the Latin American poet is to name, meaning to complete the creation of the world. Since the name, the word, is the first thing that existed without the knowledge or the name of the fundamental things. So we have at our disposal a material extremely obscure and mysterious. And this knowledge of our own continent posed itself as a duty especially in the last years of the era in which I began to write, after the twenties, when I was a young university student, a young poet.[1033]*

With the passing of modernismo poetry in Latin America was influenced by many trends and movements. 21st-century Brasilian poet Radamés Manosso describes in his poem *Estilo* style:

> *Estilo*
> *O estilo brota de um líquido turvo.*
> *Inicialmente viscoso.*
> *De começo dissolvidos nele*
> *líquidos menores, essências supérfluas.*
> *O estilo ainda ali não nasceu. Espera.*
> *Filtros. Destilações, adsorventes.*
> *O líquido flui mais solto nos jarros.*
> *Só a purificação laboriosa*
> *traz o estilo transparente.[1034]*

[1031] Cf. Wind, Edgar. The Eloquence of Symbols. Studies in Humanistic Art. Oxford: Clarendon Press 1983.

[1032] López, Asbel. Weaving Magic With The Spoken Word. UNESCO. [2.2.2007].
<Http://www.unesco.org/courier/2001_05/uk/culture.htm>

[1033] An Interview with Pablo Neruda by Eric Bockstael. Memorious 4. [2.2.2007].
<Http://www.memorious.org/?id=76>

[1034] Website Radames Manosso. [2.2.2007].
http://www.radames.manosso.nom.br/faces/cp06.htm

The contemporary *Instituto Moreira Necho* in Brazil mentioned on its website the following professional fields of oral communication (*comunicação oral*):

> *A comunicação oral (como falar em publico, oratória), num nível profissional, é pré-requisito em praticamente todos os ramos do conhecimento humano. Porém, podemos destacar, v.g., algumas áreas em que tal diferencial (falar em público com profissionalismo) é absolutamente necessário:*
>
> *Universitários;*
> *Profissionais liberais;*
> *Empresários, executivos;*
> *Negociantes e vendedores;*
> *Relações públicas, jornalistas;*
> *Instrutores, professores e palestrantes;*
> *Líderes, políticos e formadores de opinião;*
> *Advogados, promotores de justiça e correlatos;*
> *Profissionais que precisam de técnicas para compartilhar conhecimentos e experiências;*
> *Empresas que tenham na boa comunicação (oratoria) de seus funcionários um dos principais fatores do seu sucesso.*[1035]

Brazil is the only Latin American nation that derives its language and culture from Portugal. In Brazil Portuguese is used as an official language. The native inhabitants mostly consisted of the nomadic Tupí-Guaraní Indians. Independence from European countries developed since the 19th century. In Peru Bolívar took over the leadership of the liberation movement in 1822. In 1824 Bolívar and his companions Antonio José de Sucre and Andrés Santa Cruz assured Peru's independence. Brazil and Mexico were the first countries in Latin America connected with full interactive Internet. Since the introduction of web-based systems, many of the regional networks have grown impressively. Rafael Roncagliolo asks regarding communications in South America for a process of *communications integration*:

> *Over the last few years, academic discussions about the state of communications in the Americas, particularly those discussions taking place in the northern part of the continent, sometimes slide into one or more of the following misunderstandings: the provincialist view, which considers the entire hemisphere to be involved in a single process of trade liberalization, like the NAFTA, the overly simplified view, which assumes that the southern countries are a homogeneous group, from the point of view of cultural and technical vistas, the belief that there has been no effort to integrate these countries' communications, and the globalist view, which aims at forgetting the profound peculiarities which radically differentiate American communications from those of the rest of the world.*[1036]

[1035] Instituto Moreira Necho. [2.2.2007].
<Http://www.mnecho.com/o_que_e_oratoria.htm>
[1036] Roncagliolo, Rafael. The Spirals of History: Latin American and Caribbean Dialogues on the Responsibilities of Social Communicators. Vol. 20. N. 3 (1995). Canadian Journal of Communication. Online Version. [2.2.2007].
<Http://info.wlu.ca/~wwwpress/jrls/cjc/BackIssues/20.3/roncagl.html>

According to Javier Esteinou Madrid the production of the scientific conscience on the phenomena of communication in Latin America has a long, winding, and unfinished way constructed by the Latin American thinkers and investigators. It has been influenced drastically by the rationalists who have marked the investigation of the communication in the intellectual centers of the central countries:

> *La producción de la conciencia científica sobre los fenómenos de la comunicación en América Latina, ha sido un largo, sinuoso e inacabado camino que han construido palmo a palmo los pensadores e investigadores latinoamericanos. La trayectoria que ha seguido este esfuerzo intelectual para producir claridad sobre la identidad cultural del continente, ha oscilado de extremo teórico a extremo teórico, y en algunas fases, ha sido influenciada drásticamente por los patrones racionalistas que han marcado la investigación de la comunicación en los centros intelectuales de los países centrales.*[1037]

Angel Soto wrote in 2006 for *ProCubaLibre* of CADAL and the *Fundación Konrad Adenauer* that Latin American history of century XX and beginnings of the XXI has been characterized by a constant instability reflected in fragile democracies, dictatorships, and populism limiting freedom in political, economic, social dimension and the freedom of expression:

> *La historia latinoamericana del siglo XX y comienzos del XXI se ha caracterizado por una constante inestabilidad reflejada en democracias frágiles, dictaduras y populismos que en definitiva lo único que consiguieron fue retrasar el desarrollo de nuestra región coartando su libertad, ya sea en su dimensión política, económica, social y de expresión.*[1038]

For Angel Soto the communication media (*medios de comunicación*) are the major outlets for populims. Populism analyzes mass media exclusively as a political battlefield and define strategies for the style 'battles of the ideas', 'communicational armies of journalists', 'combats' or 'mediatic terrorism'. Soto compares them with dictatorships as constructed organized media armies in centralized form. Direct or indirect forms of attacks in physical or verbal way, auto censorship (*autocensura*) and restricts in dramatic form the agenda on which the media works limit the quality of the information that the citizens receive:

> *Los populismos analizan los medios de comunicación exclusivamente como un campo de batalla política y definen estrategias al estilo "batalla de las ideas", "ejércitos de periodistas", "combates comunicacionales" o "terrorismo mediático", cargando el discurso de un sentido bélico que no deja espacio para la crítica libre, la oposición, la discrepancia y con ello la expresión libre de las ideas, cuestión propia de la democracia deliberativa. Es decir, al igual que*

[1037] Madrid, Javier Esteinou. El Desarrollo de la Ciencia da la Comunicaion en America Latina: El Caso de Centro Internacional de Estudios Superiores de Peridismo en America Latina. (Ciespal) - 1959-1984. Razon y Palabra. [2.2.2007].
<Http://www.cem.itesm.mx/dacs/publicaciones/logos/anteriores/n25/index.html>
[1038] Soto, Angel. Populismo y Medios de Comunicación en América Latina. 2006 ProCubaLibre. CADAL y la Fundación Konrad Adenauer. [2.2.2007].
<Http://www.cadal.org/articulos/nota.asp?id_nota=1181>

las dictaduras, construyen ejércitos mediáticos organizados en forma centralizada que poseen un discurso homogéneo destinado a fortalecer al caudillo que está en el poder. Y cuando no es expresamente atacado, ya sea en forma directa o indirectamente, de manera física o verbal, la violencia implícita en el sistema genera autocensura y restringe en forma dramática la agenda sobre la cual el periodismo trabaja limitando así la calidad de la información que los ciudadanos reciben.[1039]

Gerardo Albarrán de Alba in *Retórica Constitucional del Derecho a la Información en México* stated that the press can and must play a determining role to articulate the civil society like a network of social actors, communities, organizations, institutions, practices, and processes, products and creations to built the framework for collective ways of existence, conscience and action, for the participation, the control of the state, and the governments:

Al margen del protagonismo de los medios de comunicación (tanto para oponerse en el pasado a cualquier iniciativa de legislación en la materia, como para impulsarla en el presente), la prensa puede y debe jugar un papel determinante para articular a la sociedad civil, justo en los términos que plantea Kaplan: como una "red de actores sociales, comunidades, organizaciones, instituciones, prácticas y procesos, productos y creaciones; como entramado de modos colectivos de existencia, de conciencia y acción, para la autoprotección, el autodesarrollo, la participación, el control sobre el Estado y los gobiernos".[1040]

In Chile the *Diagramación html* written by Oscar F. Aguilera and Francisco G. Osorio represent elements of rhetoric (*Elementos de Retórica*).[1041] The poem *Retorica* written by Octavio Paz reflects modern Latin American rhetoric:

Retorica
Cantan los pajaros,cantan
sin saber lo que cantan:
todo su entendimiento es su garganta.[1042]

For South America the term *rhetorica sagrada* represents the religious rhetoric. The *University of Brazil the Faculdade de Comunicação* (*FAC*) has a *Departamento de Audiovisuais e Publicidade* (*DAP*) and a *Departamento de Jornalismo* (*JOR*).[1043] The

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[1039] Soto, Angel. Populismo y Medios de Comunicación en América Latina. 2006 ProCubaLibre. CADAL y la Fundación Konrad Adenauer. [2.2.2007].
<Http://www.cadal.org/articulos/nota.asp?id_nota=1181>
See also: Publications related to freedom of communication in Latin America. ARTICLE 19 Organisation. [2.2.2007].
<Http://www.article19.org/publications/regions/latin-america/index.html>
[1040] Gerardo Albarrán de Alba. Retórica Constitucional del Derecho a la Información en México
Número 23. [2.2.2007].
<Http://www.cem.itesm.mx/dacs/publicaciones/logos/anteriores/n23/23_galbarran.html>
[1041] Aguilera, Oscar F. and Osorio, Francisco G. Diagramación html. UOL. [6.2.2007].
<Http://sites.uol.com.br/radamesm />
[1042] Paz, Octavio. Retorica. Poesia-inter.net. [1.2.2007].
<Http://www.poesia-inter.net/op01039.htm>.
[1043] Cf. also: Harrison, Phyllis A. Behaving Brazilian: A Comparison of Brazilian and North American Social Behaviour. Canbridge, MA: Newbury House 1983. Pp. 101-111.

Instituto de Letras (*IL*) is divided in a *Departamento de Línguas Estrangeiras e Tradução* (*LET*), *Departamento de Lingüística, Línguas Clássicas e Vernácula* (*LIV*) and *Departamento de Teoria Literária e Literaturas* (*TEL*). The *American Heritage Book of English Usagge* uses in the year 1996 the term ´empty rhetoric´:

> *§ 16. Empty rhetoric*
> *In the ancient and medieval world, rhetoric, the study of persuasive argumentation, was an important branch of philosophy and a crucial skill to professional advancement. In recent years people have been using the term chiefly in a pejorative sense to refer to pompous and devious language. This suspicion of rhetoric may result from a modern belief that language used in legitimate persuasion should be plain and free of artifice, which is itself an argument from rhetoric. According to the newer sense of the term, you could construe as redundant the phrase empty rhetoric, as in The politicians talk about solutions, but they usually offer only empty rhetoric. It appears that the traditional meanings of rhetoric still carry a lot of weight, for only 35 percent of the usage Panel judged this example to be redundant. Presumably, therefore, rhetoric can be other than empty.*[1044]

Rhetoric's arrival in the Americas remains one of the least-studied aspects of the discipline's long history. When the literate culture of the Old World was confronted with the oral culture of the New World, rhetoricians used their classical European communication.[1045] In South America rhetoric focuses on politics and social life. In Spanish tradition of *Argentina retórica aplicada* and *retórica clásica* and the main terms *retórica* and *eloquencia* are used. A proverb from El Salvador says ´Hablar sin pelos en la langua o no tener pelos an la lengua´ meaning ´to speak without hair on the tongue or not have hairs on the tongue´ for expressing to be frank. Produced in Chile the website of *lectorias* stands in the tradition of ancient rhetoric. Lectorias covers communication and educational materials produced by Eric Fco and Díaz Serrano. *Lectorias* presents poems that are related to classical rhetorical topics.

> *Oratoria*
>
> *No es fácil definirla.*
> *Dos representantes de nuestra*
> *civilización grecolatina la distinguen:*
> *Facultad de encontrar todos los medios*
> *de persuación sobre un tema (Aristóteles).*
> *El arte de la persuación (Cicerón).*
> *Agreguemos: Con elocuencia*
> *y entendamos que en nuestro*
> *tiempo la oratoria es una disertación*
> *especial, con un fin especial,*
> *en momento especial.*
> *La idea de que es especial*
> *es importante puesto que*
> *la oratoria no es una*

[1044] The American Heritage Book of English Usage. A Practical and Authoritative Guide to Contemporary English. 1996. Houghton Mifflin Company. Barleby. [2.2.2007].
<Http://www.bartleby.com/64/C002/016.html>
[1045] Cf. Roberto, Ramirez. Elocuencia Colombiana. Bogotá 1928. Pp. 11-16.

disertación ordinaria; puesto que,
las ideas se presentan
en forma original, clara, organizada,
lógica y estética, para producir
el efecto de elocuencia.

Además, por estar ligada a temas
interesantes, de importancia,
la oratoria se eleva sobre el nivel común
en el efecto emotivo que causa en el escucha.

La finalidad es convencer.
Instar al público a actuar mediante
el esfuerzo creador, por medio del cual
se aclaran, ennoblecen
y se dramatizan las ideas.

La noble de las artes, según grecolatinos,
la oratoria es la aristócrata entre
todas las formas de hablar en público.

Lo mejor de la expresión oral
se viste con lo mejor del idioma
y en lo mayor de la naturaleza humana.
Va más allá de simples hechos y detalles,
dirigiéndose al alma y conciencia humanas
para motivar a seres socialmente dinámicos.

La oratoria es convicción profunda.
No proclamación a gritos
ni habladas de paja -diría El Quijote-.

El orador ayuda al oyente a definirse;
a verse claramente dentro del contexto
del mundo en que va.

La oratoria genera interés
y participación en la vida.
Enriquece la existencia individual,
familiar, social y mundial de la que todos
somos parte integral.

La habilidad de escuchar.

Escuchar requiere concentración.
Penetración en el lenguaje
que va más allá de las palabras
y que el escucha distingue
por las entonaciones
y variables del interlocutor.

Huelga decir del buen juicio
para saber cómo actuar, especialmente
ante expresiones étnicas o sexuales.

El escuchador asiduo, da por un hecho
que todas las personas dicen algo
de importancia para él (por la boca
muere el pez), mientras adjudica y devela
los grados de importancia.
Es de comunicadores ofrecer facilidades
de comprensión para el que habla
(como señales de tránsito que
se ofrecen al conductor) con expresiones
ajá, entiendo, claro, por supuesto,
o similares según argot. "Mencione
cualquier arandela para saber si estamos
hablando de lo mismo" dijo el actor
que representaba a un mecánico.

Repetir el mensaje para que viva
una y otra vez es lo usual
en los comerciales de la televisión.
También en los VHS de inducción que
las empresas hacen para sus empleados,
vendedores y público en general.

El escuchador asiduo no se pierde
las expresiones faciales, tono de voz,
contacto visual, movimiento de manos
y de toda ayuda semiótica en la transmisión
de información. Si no está conciente
de esta comunicación, podría perder
mensajes que a veces son opuestos
a los expresados con palabras.[1046]

Locución is described in the following text:

Locución

Arte de conversar
Arte de preguntar
En la entrevista
Discurso imprevisto
interrelaciones
Sesión de ideas
Ventas
Negociación
Administración Financiera
Administrar personal

[1046] Serrano, Eric Díaz, Fco. Lectorias. [2.2.2007].
<Http://www. lectorias.com/oratoria.html>

Cuando decir no
Desarrollo Individual
Etiqueta
Desarrollo profesional
Oratoria
Habilidad de escuchar
Comunicación[1047]

Comunicación is definied in the following text:

Comunicación.

Comunicación es dar y recibir
información, ideas, actitudes;
para mantener o alterar la acción
desde luego a conveniencia de la entidad
persona o personas que origina tal comunicación.

La autoridad del que origina la comunicación
no lleva en sí la aceptación automática
pero ejerce influencia. Sin embargo,
el concepto de responsabilidad
que hace que las consecuencias
de la comunicación recaigan sobre el autor,
inspira a este a producir con cautela
la preparación de lo que se va a comunicar.

La eficacia de la comunicación consiste
en lenguaje comprendido (cine, video, audio,
impreso, internet o en vivo) al momento
y en el medio adecuado. Además, preveer
y fomentar la existencia de voluntad
tanto en el emisor como en el receptor.[1048]

The art of speaking (*el arte de la locución*) is described in the following text:

El Arte de la Locución

Para ofrecer locución amena,
comprima su diafragma
(músculo entre el pecho y el vientre)
para que la caja toráxica
permita a los pulmones
henchirse de aire sin dificultad.

Entender claro que, la voz,

[1047] Serrano, Eric Díaz, Fco. Lectorias. [2.2.2007].
<Http://www. lectorias.com/oratoria.html>
[1048] Serrano, Eric Díaz, Fco. Lectorias. [2.2.2007].
<Http://www. lectorias.com/oratoria.html>

es producida mediante el aire
expelido por los pulmones
que hace vibrar, al salir de la faringe,
a las cuerdas vocales.

Es natural (se nace con)
el timbre o intensidad
que produce ese sonido.

Locutar es, ademas de hablar bien,
de pronunciar bien cada una de las letras
que componen las palabras,
dar enfasis de expresion o entonacion,
para realzar la importancia
de lo que se dice o locuta.

Esto implica actuacion.
Las gesticulaciones de quien locuta
permiten al escucha imaginar
una figura relacionada con la voz:
esto permite ser creible.

A esto aunamos el tono, es decir,
mayor o menor elevacion del sonido
de manera tal, que siempre existe
una forma particular de decir
una cosa, de locutar un algo.

Descubrir y explotar este don natural
es lo que permite dar informacion
con animo de orientar al escucha
- o bien, conducirlo - hacia los intereses
propios de quien contrata
o paga la locucion.

Los locutores profesionales
se especializan a tal punto,
que usar este arte para venderle
a usted "casi cualquier cosa".
No obstante, se prefiere aquella voz
relacionada con el producto a vender
y su publico meta, como caracteristica
para captar compradores.[1049]

Michelle LeBaron mentioned in *Culture-Based Negotiation Styles* that negotiators from polychronic cultures tend to start and end meetings at flexible times, take breaks when it seems appropriate, be comfortable with a high flow of information, expect to read each others'

[1049] Serrano, Eric Díaz, Fco. Lectorias. [2.2.2007].
<Http://www. lectorias.com/oratoria.html>

thoughts and minds, sometimes overlap talk.[1050] Argentine is an example for the adaptation of European culture in South America. Argentines are mostly of European origin. The remaining population is classified as Mestizo, native American Indians, or other groups. Between the 1850s and 1940 more than 3.5 million immigrants arrived in Argentine from Italy and Spain. Prior to the 1960s immigrants also came from Britain, Germany, France, Switzerland, Scandinavia, Poland, Russia, Wales, the Middle East, and Japan.[1051] One of the symbols of the past, which represents the national character is the *gaucho*.[1052] Argentine oratory consists of speeches delivered by such illustrious personages as Monteagudo, Echeverría Sarmiento, Mitre, Avellaneda, and Pellegrini.[1053] In Argentinia parliamentary speeches between the years 1879 and 1886 were held by José Hernández. The sacred oratory, *la oratoria sagrada*, is the term for theological rhetoric coined by the Catholic Church. Juan Manuel Fernandez de Agüero´s *Principles of Elementary, Abstractiva Ideology and Oratoria* was publicated in Buenos Aires in 1940. The third volume refers to ideological oratoria or rhetoric.[1054] Tropes of this rhetoric are placed in context of earlier European accounts related to Caribbean islands, in particular by 20th-century writers like Henry Hesketh Bell and Patrick Leigh Fermor.[1055] Buenos Aires' *Austral University* has a *Facultad de Comunicación* for the areas of public communication (*áreas de la comunicación pública*) named as *periodismo, comunicación empresarial, publicidad, relaciones institucionales, imagen corporativa, asuntos públicos, comunicación política*, and *comunicación audiovisual*.[1056]

Rhetoric of preaching and sermon-writing of the Catholic Church of New Spain represents *rhetorica sagrada*.[1057] Chile was originally under the control of the Incas in the north and the nomadic Araucanos in the south. In 1541 the Spaniard Pedro de Valdivia founded Santiago. Chile won its independence from Spain in 1818 under Bernardo O'Higgins and the Argentinian José de San Martin. O'Higgins was dictator until 1823 and laid the foundations of the modern state with a two-party system and a centralized government. A history of Chilean oratory as witnessed in the lives of Chilean parliamentary figures exists.[1058] A faculty of communications (*comunicaciones*) at the Catholic University of Chile in Santiago exists.

[1050] LeBaron, Michelle. Culture-Based Negotiation Styles. Beyond Intractability. [2.2.2007].
<Http://www.beyondintractability.org/essay/culture_negotiation/>
[1051] 'Argentina'. Britannica Concise Encyclopedia. Encyclopaedia Britannica, Inc., 2006. [2.2.2007].
<Http://www.answers.com/topic/argentina>
[1052] The Columbia Encyclopedia, Sixth Edition. Copyright 2006 Columbia University Press. [2.2.2007].
<Http://www.encyclopedia.com/doc/1E1-SpanAmlit.html>
[1053] Carranza, Neptali. Oratoria Argentina. Recopilación Cronol de las Proclamas, Discursos, Manifiestos y Documentos Importantes, que Legaron á la Historia de su Patria, Argentinos Célebres, Desde el Año 1810 Hasta 1904. Por Neptali Carranza. La Plata: Sesé & Larrañaga 1905
[1054] Cf. also: Agüero, Juan Manuel Fernandez de. Principles of Elementary, Abstractiva Ideology and Oratoria (la Ideología Oratoria o Retórica). Editing and Prologue of Jorge R. Zamudio Silva. Buenos Aires: Institute of Philosophy of the Faculty of Philosophy and Letters 1940.
Ames, Barry. Rhetoric and Reality in a Militarized Regime. Brazil since 1964. Beverley Hills, Calif.: Sage Publications 1973.
[1055] Hulme, Peter. "The Rhetoric of Description. The Amerindians of the Caribbean within Modern European Discourse." In: Caribbean Studies. 23. 3/4 (1990). Pp. 35-50.
Kubayanda, J. Bekunuru. "Notes on the Impact of African Oral-tradition Rhetoric on Latin American and Caribbean Writing." In: Afro-Hispanic Revue. 3. 3 (1984). Pp. 5-10.
[1056] Website Facultad de Comunicación. Austral University. [2.2.2007].
<http://www.austral.edu.ar/comunicacion/index.htm>
[1057] Cf. Herrejón Peredo, Carlos. "Oratoria en Nueva España." In: Mem. Acad. Mex. Hist. 37 (1994). Pp. 153-174.
[1058] Palma, Arturo Alessandri. "Ideas generales sobre oratoria." In: Bol. Acad. Chil. Hist. Boletín de la Academia Chilena de la Historia. Santiago, Chile. Tom. 6. Cuad. 21-22 (1937). Pp. 88-203.

Don Juan Crisóstomo García represents the *oratoria* of Columbia.[1059] Luz Gloria Cardenas Mejia wrote in *La Poetica, la Retorica y el Mundo de la Vida*:

> *Digamos que el mundo es una figura, hay que leerla. Por leerla entendamos generarla."Rayuela. Julio Cortázar Resumen: Este artículo tiene por objeto señalar las relaciones que Paul Ricoeur establece entre hermenéutica, poética y retórica, siguiendo los planteamientosaristotélicos; a su vez, se dejan esbozadas algunas implicaciones para las cienciassociales. Este trabajo está dividido en seis parágrafos, así: 1. Hermenéutica, poética y retórica; 2. Discurso poético y retórico; 3. El poeta y el historiador, 4. El espacio público: la retórica; 5. Retórica, teoría de la argumentación y teoría de la elocución; 6. La retórica ensituación. Palabras clave: retórica, poética, mundo de la vida, ciencias sociales, hermenéutica, acción, texto, lenguaje, espacio público, discurso, argumentación.[1060]*

In Brazil an anthology of various aspects of Amazonian culture was organized by disciplines and topics like oratorical pieces is the *Antologia Da Cultura Amazônica* publicated by *Amazonia Edições Culturais* (AMADA) in 1970. The Brazilian educationalist Paulo Freire (1921-1997) practiced progressive education in his *Pedagogy of the Oppressed*. Paulo Freire in *Pedagogy of the Oppressed* differentiated between dialogics and dialogue and antidialogics and dialogics as matrices of opposing theories of cultural action: the former as an instrument of oppression and the latter as an instrument of liberation. The theory of antidialogical action and its characteristics consists of conquest, divide, and rule, manipulation, and cultural invasion, while the theory of dialogical action and its characteristics contains values such as cooperation, unity, organisation, and cultural synthesis. José Murilo de Carvalho stated in *Intellectual History in Brazil: Rhetoric As A Key to Reading. História Intelectual no Brasil: A Retórica Como Chave de Leitura* that the rhetorical tradition the country was inherited from Portugal. Carvalho described intelligence for the Brazilian "as ornamental and a demonstration of ability, not an instrument of thought and action. One consequence of this prestige of the written word, this magical belief in the power of ideas, can be encountered in bachelorism, the fascination with the title of "Doctor". Within the classical definition of rhetoric as "docere, delectare, movere", the Portuguese baroque style emphasized "delectare"[...].[1061] In *De Modernismo* Valentinus Zubizarreta used the term *communicatio intima cum Deo*:

> *5. Nunquam explicant modernistae, in quo consistat hic sensus religiosus; nescimus, an sit facultas ad modum intellectus et voluntatis, ut voluit Kant cum aliis, an status animi vel corporis, an emotio quaedam ad modum aliarum sensationum quas saepe experimur.*

[1059] García, Juan Crisóstomo. Selección Oratoria. Bogotá 1936.
Antonio, F. de P.; Nariño Santander, Julio Arboleda. Oratoria Parlementaria. Bogotá: Ed. Minerva. Biblioteca Aldeana. Vol. 71. 1936.
[1060] Mejia, Luz Gloria Cardenas. La Poetica, la Retorica y el Mundo de la Vida.Pedagogica. [2.2.2007]. <http://www.pedagogica.edu.co/storage/folios/articulos/folios17_08arti.pdf>
[1061] Carvalho, José Murilo de. Intellectual History in Brazil: Rhetoric as a Key to Reading. História Intelectual no Brasil: A Retórica Como Chave de Leitura. Translated by Thaddeus Gregory Blanchette. Translation from Topoi. Revista de História. 2000. Nº.1, pp.123-152. [1.7.2007].
<Http://socialsciences.scielo.org/scielo.php?pid=S1518-33192006000100002&script=sci_arttext&tlng=en>

Quidquid sit, exaggerant certe valorem hujus sensus religiosi, cum dicunt eum superiorem ac perfectiorem esse intellectu et voluntate, nobisque praestare intuitionem sentimentalem Dei et divinorum, experientiam subjectivam et communicationem intimam cum Deo.[1062]

Paraguay is located in the central part of South America and has universities like the *Universidad Nacional de Asuncion* and the *Catholic University*. Uruguay´s official language is Spanish. Uruguay was inhabited by the indigenous people Charrúas. Juan Díaz de Solis, a Spaniard, was one of the first visitors in Uruguay in 1516. The Portuguese were the first to settle founding the town of Colonia del Sacramento in 1680. In the 18th century almost all of the indigenous people had been exterminated. Uruguay revolted against Spain in 1811 and was conquered in 1817 by the Portuguese from Brazil. Independence was reasserted with Argentine's help in 1825. The writings of the time were imitative of 17th-century Spanish literature putting a stress on the national scene and romanticism giving rise to the gaucho literature of Argentina and Uruguay becoming an indigenous literary genre. The *gaucho*, the hero of popular tales and ballads, became the subject the poetry of Rafael Obligado, Estanislao del Campo, and in the classic *Martín Fierro* (1872-79, tr. 1948) of José Hernández.

The constitution of Paraguay has very detailed paragraphs of the rights of freedom of expression, mass communication, and journalism:

> *Article 25 About the Expression of One's Personality*
>
> *(1) Everyone has the right to freely express his personality, to be creative, and to forge his own identity.*
> *(2) Ideological pluralism is hereby guaranteed.*
>
> *Article 26 About Freedom of Expression and of Press*
>
> *(1) Free expression and the freedom of the press, as well as the dissemination of thoughts and opinions, without any type of censorship, and with no more limitations than the ones established by this Constitution, are hereby guaranteed. In consequence, no law is to be passed that restricts or makes these rights unfeasible. There will be no press crimes; they will be considered common crimes committed through the press.*
> *(2) Everyone has the right to generate, process, or disseminate information and to use any legal, effective instrument to achieve these goals.*

Latin American higher education was organized independently from colonial powers and the Church in the period of Independence in the early 19th century. Before independence higher education institutions were run by the Catholic Church of the Counter-Reform, as part of the Spanish colonizing enterprise. Latin American higher education from its beginning was defined almost as a synonym of education for the professions. In the 20th century autocratic regimes gave way to attempts at limited democracy that were followed by upheavals from the 1960s to the 1980s. Indigenous people make up a distinct part of Latin America's population. In Bolivia more than half of the total population is indigenous in an inferior economic and social position compared to the non-indigenous population. The use of native language

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[1062] Zubizarreta, Valentinus. De Modernismo. Ultra Montes. [1.7.2007].
<Http://www.ultramontes.pl/Zubizarreta.htm>

defines the indigenous population in Latin America. Guarani, an indigenous language spoken in Paraguay und Bolivien, has the expression *diosmanta mañakuy prayer*, which literally means 'to ask of God' for 'to pray'. In Bolivien freedom of expression (*libertad de expresión*) is guaranteed by the *Constitución Política del Estado* and the legal system. In Bolivian Quechua *khipu* stands for tuna spines, a system by which the Incas kept records of various things with knots made in string.[1063] Paragraph 7 of the constitution of Bolivia guarantees:

> *7°.- Derechos Fundamentales*
> *Toda persona tiene los siguientes derechos fundamentales:*
>
> *a) A la vida, la salud, la seguridad e integridad física y moral y el libre desarrollo de la personalidad.*
> *(*Inciso modificado por Ley N° 2410 del 8 de agosto, 2002.)*
>
> *b) A la libertad de conciencia, pensamiento y religión; a emitir y a recibir libremente ideas, opiniones, creencias e informaciones por cualquier medio de difusión. (*Inciso modificado por Ley N° 2410 del 8 de agosto, 2002.)*

The various languages of the Quechua group alone have 5 million speakers. In Quechua *aamu* is 'to tell', 'tale', and 'story'. A *ahirega* is a change of government in ancient times, when the command (*ao*) passed from one tribe to another. *Arero* means both tongue and language. Andean Spanish-Quechua dictionaries printed in 16th and 17th centuries.[1064]

The constitution of Haiti guarantees "protection of freedom of expression (3.23)." Article 68 of the constitution of Nicaragua states:

> *Articolo 68.- Los medios de comunicación social están al servicio de los intereses nacionales. El Estado promoverá el acceso del pueblo y sus organizaciones a los medios de comunicación y evitará que éstos sean sometidos a intereses extranjeros o al monopolio del poder económico de algún grupo. La existencia y funcionamiento de los medios de comunicación públicos, corporativos y privados no serán objeto de censura previa y estarán sujetos a lo establecido en la ley.*

Article 57 and 58 of the constitution of Venezuala guarantee freedom of speech:

> *Artículo 57. Toda persona tiene derecho a expresar libremente sus pensamientos, sus ideas u opiniones de viva voz, por escrito o mediante cualquier otra forma de expresión, y de hacer uso para ello de cualquier medio de comunicación y difusión, sin que pueda establecerse censura. Quien haga uso de este derecho asume plena responsabilidad por todo lo expresado. No se permite el anonimato, ni la propaganda de guerra, ni los mensajes discriminatorios, ni los que promuevan la intolerancia religiosa.*

[1063] Lott, Philip S. Bolivian Quechua – English Dictionary. Phil Lott Homepage. [2.2.2007].
<Http://www.geocities.com/phillott/Bolivia/Dictionary02.htm>
[1064] Cf. Harrison, Regina. "The Language and Rhetoric of Conversion in the Viceroyalty of Peru." In: Poetics Today. 16, 1 (1995). Pp. 1-27.
Hernández, José. Prosas y Oratoria Parlamentaria. Rosario 1974.

Se prohíbe la censura a los funcionarios públicos o funcionarias públicas para dar cuenta de los asuntos bajo sus responsabilidades.

Artículo 58. La comunicación es libre y plural, y comporta los deberes y responsabilidades que indique la ley. Toda persona tiene derecho a la información oportuna, veraz e imparcial, sin censura, de acuerdo con los principios de esta Constitución, así como a la réplica y rectificación cuando se vea afectada directamente por informaciones inexactas o agraviantes. Los niños, niñas y adolescentes tienen derecho a recibir información adecuada para su desarrollo integral.

Article 41 of the constitution of Cambodia guantees:

Khmer citizens shall have freedom of expression, press, publication and assembly. No one shall exercise this right to infringe upon the rights of others, to affect the good traditions of the society, to violate public law and order and national security.
The regime of the media shall be determined by law.

Article 6 of the Constitution of Chile guarantees:

La libertad de conciencia, la manifestación de todas las creencias; y el ejercicio libre de todos los cultos que no se opongan a la moral, a las buenas costumbres o al orden público.

Article 6 of the constitution of Equador is concerned with freedom of expression:

La libertad de conciencia y la de religión, en forma individual o colectiva, en público o privado. Las personas practicarán libremente el culto que profesen con las únicas limitaciones que la ley prescriba para proteger la seguridad, la moral pública o los derechos fundamentales de las demás personas;

Article 10 of the constitution of Grenada states freedom of expression:

Salvo bajo su propio consentimiento, a ninguna persona se le podrá impedir el goce de su libertad de expresión, inclusive la libertad de mantener opiniones sin interferencia, la libertad de recibir ideas e información sin interferencia, la libertad de comunicar ideas e información sin interferencia (ya sea al público en general o a una persona o clase de personas) y la libertad de gozar del derecho a la inviolabilidad de su correspondencia.

Nada que forme parte de una ley o que se haga en virtud de ella se considerará inconsecuente con esta sección o en contravención a ella en cuanto la ley en cuestión establezca disposiciones
a. que sean razonablemente necesarias en interés de la defensa, la seguridad pública, el orden público, la moralidad pública o la salud pública;

b. que sean razonablemente necesarias para proteger la reputación, derechos y libertades de otras personas o la vida privada de personas implicadas en un proceso legal; para impedir la divulgación de información recibida confidencialmente, para mantener la autoridad e independencia de los tribunales, o para regular la administración o funcionamiento técnicos de los servicios de teléfono, telégrafo, correo, radio o televisión, o
c. que impongan restricciones a los funcionarios públicos, y excepto que se demuestre que las mencionadas disposiciones o, según sea el caso, el acto llevado a cabo en virtud de ellas no sean razonablemente justificables en una sociedad democrática.

Articles 71 and 72 of the constituton of Honduras are concerned with freedom of expression:

Articolo 72.- Es libre la emisión del pensamiento por cualquier medio de difusión, sin previa censura. Son responsables ante la ley los que abusen de este derecho y aquellos que por medios directos o indirectos restrinjan o impidan la comunicación y circulación de ideas y opiniones.

Articolo 73.- Los talleres de impresión, las estaciones radioeléctricas, de televisión y de cualesquiera otros medios de emisión y difusión del pensamiento, así como todos sus elementos, no podrán ser decomisados ni confiscados, ni clausuradas o interrumpidas sus labores por motivo de delito o falta en la emisión del pensamiento, sin perjuicio de las responsabilidades en que se haya incurrido por estos motivos de conformidad con la Ley.

Ninguna empresa de difusión del pensamiento podrá recibir subvenciones de gobiernos o partidos políticos extranjeros. La Ley establecerá la sanción que corresponda por la violación de este precepto.

La dirección de los periódicos impresos, radiales o televisados, y la orientación intelectual, política y administrativa de los mismos, será ejercida exclusivamente por hondureños por nacimiento.

The constitution of Jamaica guarantees rights of expression:

Art. 13. Por cuanto toda persona de Jamaica goza de los derechos fundamentales y libertades individuales, es decir, tiene el derecho -sin distinción de raza, lugar de origen, opiniones políticas, color, religión o sexo, pero sujeto al respeto de los derechos y libertades de los demás- a todas y cada una de las siguientes prerrogativas:

a. la vida, la libertad, la seguridad de la persona, el goce de la propiedad y la protección de la ley;
b. la libertad de conciencia, expresión, reunión pacífica y asociación, y
c. el respeto de su vida privada y familiar ,las siguientes disposiciones de este capítulo entrarán en vigor con el propósito de proteger esos

derechos y libertades, sujetas a las restricciones que se impusieren a dicha protección dentro de lo dispuesto; estas restricciones tienen por objeto asegurar el goce de los susodichos derechos y libertades a todo individuo en tanto no vayan en perjuicio de los derechos y libertades de los demás o del bien público.

Latin America's historical political and economic system is characterized by an asymmetrical world view from European and local perspectives. As the 'Latin American mosaic' Roncagliolo describes the situation that the analysis of 'hemispheric communications' must keep in mind the similarities, but also the differences, within the region of Latin America with differences between North, Central, and South America and within the periphery. These differences make for a mosaic of situations, which create 'different national abilities' when faced with 'trade liberalization' in the area of culture and communications.[1065] Latin America's politics have their roots in a system called corporatism, which also affects the communication style. Corporatism is a system of governing where various socio-economic groups or corporations surround the central authority and compete for power and for a place at the governing table. Garcia Marquez said in *The Solitude of Latin America* in his Nobel Prize Lecture, 8 December 1982:

Our independence from Spanish domination did not put us beyond the reach of madness. General Antonio López de Santana, three times dictator of Mexico, held a magnificent funeral for the right leg he had lost in the so-called Pastry War. General Gabriel García Moreno ruled Ecuador for sixteen years as an absolute monarch.[1066]

In Spanish speaking Latin America a wide branch of schools in communication exist. They are –due to the Latin roots of the Spanish language - in terms of their vocabulary closely related to the ancient Roman rhetoric. Oratorianet.com is a website in Spanish for education in *oratoria*. It describes its aims as follows:

Regrsar. La Oratoria es para toda la Vida.

Oratorianet.com no es un curso, sino un portal de autoayuda diseñado para servir a quienes desean obtener conocimientos prácticos sobre oratoria y beneficiarse de la experiencia de quienes han cultivado esta interesante habilidad durante muchos años. No fue creado para ser un curso por Internet.

Communicators are *comunicadores*:

Comunicadores
Cuando llamen a tu puerta vendedores, promotores o encuestadores de buena presencia, que parezcan persuasivos y hablen bien, pregúntales si ellos han tomado (o están tomando) algún curso de oratoria. Es casi seguro de que han tomado algún tipo de curso, y por

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[1065] Roncagliolo, Rafael. Trade Integration and Communication Networks in Latin America. Instituto Para Américana Latina (IPAL) Lima, Perú. Canadian Journal of Communication. Vol. 20. 3 (1995). [2.2.2007]. <Http://info.wlu.ca/~wwwpress/jrls/cjc/BackIssues/20.3/roncagl.html>

[1066] Marquez, Garcia Marquez. The Solitude of Latin America. Nobel Prize Lecture, 8. Dec. 1982. The Modern Word. [2.2.2007]. <Http://www.themodernword.com/gabo/gabo_nobel.html>

lo tanto, sepan donde se enseña oratoria o algo parecido. Sería raro que un buen vendedor, promotor o encuestador, que es un buen comunicador, no se haya capacitado en algún lugar. Y si eres mudo o ciego, no temas preguntarles si conocen un lugar cercano donde se enseña comunicación en lenguaje de señas o para ciegos. Te darán alguna sugerencia práctica.[1067]

Territorial fragmentation started after the fall of the Spanish empire in Latin America. Among South Americans exist many ethnic groups, often with distinctive communicative styles and traditions. In the 21st century Latin America receives most of the satellite TV networks. In Latin America the 'telenovelas' stand in the tradition of oral tradition, since they are outlets for local cultural issues of the people. In Chile and in Mexico computer technology is applied to establish information networks to provide entertainment and business information. In Argentinia private school education in rhetoric exists under the name *locución y oratoria* and *oratoria pública*, mostly situated in Buenos Aires. Jesús Martín-Barbero in *Latin American Perspective on Communication/Cultural Mediation* stated that a shift in focus from mediation to media and the increasing contribution of an ethnographic perspective, which seems particularly promising when applied to the younger generation's cultural trajectories, came up.[1068] According to Gary M. Wederspahn communication between people of different cultural backgrounds involves much more than overcoming the language barrier. 'Hidden cultural differences' often cause a great deal of 'misunderstanding and friction'. These differences are a serious problem because they are mostly invisible. Being aware of the 'cultural factors' that create 'static' will help businesspeople in the hemisphere understand each other better.[1069] Cross-cultural communication is given when a person from one cultural background conceives a thought and encodes it, verbally or non-verbally, then transmits it to a person in another culture, the recipient decodes the message to understand the intended meaning. With Wederspahn we can use the opposition between focus on 'context' vs. focus on 'content'. One example is the difference between North and South America. While in the U.S. business there is a strong emphasis on the content of communications, in Latin America a broader focus that includes contextual factors such as relationship, circumstances, timing, and social appropriateness exists.[1070] Aram Aharonian stated in *Communication and Democracy in Latin America. Keynote Address to Global Fusion 2006* regarding 'development and participation' that "*information and communication are fundamental to any action the international community wishes to take*":

> *It is becoming increasingly clear that information and communication are fundamental to any action the international community wishes to*

[1067] Oratorianet.com. [2.2.2007].
<Http://www.oratorianet.com/conferencia.html>
See also Vocabulario.
<Http://www.oratorianet.com/vocabulario.html>
[1068] Martín-Barbero, J.A. "Latin American Perspective on Communication/Cultural Mediation." In: Global Media and Communication. Vol. 2. No. 3 (2006). Pp. 279-297
[1069] Wederspahn, Gary M. Cross-Cultural Communication Between Latin American and U.S. Managers. [2.2.2007].
<Http://www.grovewell.com/pub-Latin+US-mgrs.html>
[1070] Wederspahn, Gary M. Cross-Cultural Communication Between Latin American and U.S. Managers. [2.2.2007].
<Http://www.grovewell.com/pub-Latin+US-mgrs.html>
See also: Santos, Rodrigo. Information and Communications Technologies in Latin America. Dept. de Ingeniería Eléctrica y Computadoras. Universidad Nacional del Sur. [2.2.2007].
<Http://www.ifip.org/projects/IT-Pract-R-Santos.pdf>

take. If development cannot exist without participation, it is difficult to understand how one can have participation without communication.

New factors are bursting forcefully onto the scene, impossible to understand if analyzed in an isolated and incomplete fashion. Ideas such as international cooperation or solidarity are rapidly loosing ground, while development aid has drastically fallen off, with an over 50 percent drop – among member countries of the Organization for Economic Cooperation and Development. And a similar tendency is occurring in the policies of the United Nations.[1071]

Red de Comunicación Ambiental de América Latina (*REDCALC*) is a group of communicators (*comunicadores*) in Latin America for environmental communication (*comunicación ambiental*) defining itself as follows:

La Red de Comunicación Ambiental de América latina y el Caribe (Redcalc) es un agrupamiento de 145 comunicadores de 15 países con el fin de mejorar el tratamiento de la temática ambiental en los medios de información de la región, así como el intercambio y la formación profesional en este campo.

Redcalc vincula miembros de las asociaciones de periodistas ambientales de Argentina, Colombia, Ecuador, Guyana y Paraguay, además de grupos de Chile, Uruguay, Brasil, Bolivia, Perú, Panamá, El Salvador, Venezuela, Guatemala y México.

Los principales objetivos trazados son:

1. Promover la integración, intercambio y cooperación entre periodistas y comunicadores ambientales de América latina y el Caribe.

2. Crear una base de datos que reúna publicaciones impresas, digitales y audiovisuales que produzcan los miembros de Redcac, con el fin de ampliar su conocimiento y facilitar la consulta del material y el acceso a través de Internet.

3. Contribuir a la consolidación, funcionamiento y expansión de una federación latinoamericana y caribeña de periodistas y comunicadores ambientales.

4. Formular y promover estrategias, proyectos y actividades destinadas a la capacitación de los miembros de la Red.

5. Incentivar y ampliar la agenda y la cobertura de los temas ambientales en los vehículos de comunicación social de la Región.

[1071] Aharonian, Aram. "Communication and Democracy in Latin America. Keynote Address to Global Fusion 2006." In: Global Media Journal. Vol. 6. Issue 10. Spring 2007. [1.7.2007]. <Http://lass.calumet.purdue.edu/cca/gmj/sp07/gmj-sp07-aharonian.htm>

> *6. Promover la divulgación de los proyectos ambientales locales*
> *ecológicamente sustentables y socialmente justos.*[1072]

The contemporary discussion regarding the state of Latin American communication can be characterized by a discussion about mass media and social differences. Joaquin Sánchez and Mariluz Restrepo wrote on Latin America: "Communication studies in Latin America began in 1934 in La Plata, Argentina, and now most of the countries of the continent have communication schools as part of the formal university education. These countries - with the exception of Brazil which has a Portuguese influence - share a common cultural background as well as the Spanish language; nevertheless, there are well-known differences in their political, economic and social conditions." [1073] Cecilia Echeñique Pascal wrote on Latin American conditions of communication in *Communication and the New Century*: "In our nations where conditions of inequality co-exist, the production and distribution of knowledge and expression is ruled by that same inequality that enables some to buy access to the world while the others, the majority, have to content themselves with what they can learn if and when their hunger is satisfied. If we are cannot correct this imbalance in the access to universal knowledge, only with great difficulty will we ever be able to produce our own wisdom and schools of thought, this is a key issue where the communications media have an important role."[1074] Alfonso Gumucio asked in *Media, Freedom and Poverty: A Latin American Perspective*: "When did we in Latin America lose our trust in mass media? In terms of content, mainstream media are urban-centred and have turned their back on people living in rural areas, where still half of most Latin Americans live. Development issues rank far behind all the other best-selling topics: sports, crime, sex scandals and politics. That is why in rural and marginalised urban areas communities struggle to create the means to make their own voices heard."[1075] From a social-critical background Gumucio proposes alternative communication system:

"Building an alternative communication system to serve all of society, and not only the powerful, is the task ahead. There is much to learn from the rich experience of alternative media and community-based communication, because that has been the only outlet for true freedom of expression for decades.

We need a new communication paradigm in the region, which will learn from the new growing social movements and will be followed closely by the emerging citizens' watch organisations. The Veeduria Ciudadana, in Peru, is one example on how organised people can keep an eye on mainstream media.

We have some 600 faculties or departments of "social communication" in Latin America, but 99 percent are just the old journalist schools with fancy new names. The content of the studies has not changed at all for the past 30 years, except for such additions as "marketing," "public and corporate relations" or "new technologies." There are no more than 10 academic programmes in Latin America that prepare their students to be true communicators."[1076]

[1072] Red de Comunicación Ambiental de América Latina (REDCALC). [1.7.2007].
<Http://www.redcalc.org/redcalc/leer.php/3.html>
[1073] Joaquin Sánchez and Mariluz Restrepo. Latin America. University Tampere. [1.7.2007].
<Http://www.uta.fi/textbooks/latin.html>
[1074] Echeñique Pascal, Cecilia. Communication and the New Century. Bulletin No. 13. [1.7.2007].
<Http://www.laneta.apc.org/telemanita/bull13_art2.html>
[1075] Gumucio, Alfonso. Media, Freedom and Poverty: A Latin American Perspective. [1.7.2007].
<Http://www.communicationforsocialchange.org/mazi-articles.php?id=313>
[1076] Gumucio, Alfonso. Media, Freedom and Poverty: A Latin American Perspective. MAZI. [1.7.2007].
<Http://www.communicationforsocialchange.org/mazi-articles.php?id=313>

In Chile Martín Hopenhayn in *Education, Communication and Culture in the Information Society: A Latin American Perspective* wrote: "The swift changes being wrought by the information society in the spheres of production and communication have inevitably meant rapid, large-scale alterations in the way knowledge is transmitted, communication carried out at a distance and information used in the new media. Progressing education has to be driven forward in combination with another pillar of the information society, namely access to communication via interactive media, where what is at stake is not only competitiveness but also cultural identity and, increasingly, civic participation. This is why the interaction among education, culture and new information and communication technologies is so vitally important. Educating people with new information and knowledge technologies means teaching them to impart meanings to these that reconcile the new ways of producing and working with the new ways of exercising rights, affirming cultures, acquiring knowledge, communicating at a distance and participating in networks."[1077] The *Communication for Social Change Consortium* stated that "Latin America has a wealth of experiences that started in the late 1940s with the first community radio stations in Colombia and Bolivia. During the 1980s the network of miners' radio stations had become so essential to the information and communication landscape that people would turn to these stations in times of political crisis, as they were more trusted than commercial or government media. It is no surprise that during military coups the miners' radio stations were considered an important tactic and were often attacked and destroyed. It is important to learn from these experiences that grew from the people, mostly without any external influence. Any new communication system that really seeks to re-establish diversity and plurality in mass media should articulate important dichotomies, such as diffusion/reception, public/private, impersonal/interpersonal, content/infrastructure, access/ownership, local/national, urban/rural, collective social justice/individual freedom of expression; categories developed by José Luis Exeni."[1078] The *Inter-American Commission on Human Rights* has appointed a *Special Rapporteur for Freedom of Expression* who provides legal assistance on freedom of expression and produces an annual report on the state of this right in America.[1079]

[1077] Hopenhayn, Martín. Education, Communication and Culture in the Information Society: A Latin American Perspective. [1.7.2007].
<Http://www.eclac.cl/publicaciones/xml/1/20711/lcg2216iHopenhayn.pdf>
[1078] Communication for Social Change Consortium. [1.7.2007].
<Http://www.communicationforsocialchange.org>
[1079] Silenced - Latin America Profile. Privacy International. [1.7.2007].
<Http://www.privacyinternational.org/article.shtml?cmd%5B347%5D=x-347-103798>

3.3. The Perspective of Communications in Australia and the Pacific Zone

The tradition of North American communication and rhetoric and their terminology can be understood as the development of the heritage of the European colonial powers. This was in the first line England. The cultural heritage, the education, and the political system were highly influenced by European culture. On the contrary, the local native cultures were less influential than the European ones. The smaller Pacific Islands (Oceania) are subdivided into three main geographic regions of Melanesia, Micronesia, and Polynesia with a predominant oral culture. The area east of Micronesia and Melanesia is called the ´Polynesian Triangle´ including the Hawaiian Islands in the north, New Zealand in the west and Rapa Nui/Easter Island (Chile) in the east.[1080] Polynesian and Micronesian oral sources vary in detail from island to island. Oceanic literature is the traditional oral and written literatures of the indigenous people of Oceania in particular of Melanesia, Polynesia, Micronesia, and Australia. Politics and economy in Polynesia were coined by colonial structures in the South Pacific. The languages of the Pacific zone are members of the two large language families of the Papuan family and the Austronesian or Malayo-Polynesian family.[1081] The Malayo-Polynesian family is also represented by Malagasy spoken on the island of Madagascar on the West coast of Africa.[1082] The Polynesian islands were settled relatively recently. Their languages retain strong commonalities within the two broad subgroups of Tongan and Niuean languages.[1083] The Niuean language or Niue language is a Polynesian language, belonging to the Malayo-Polynesian subgroup of the Austronesian languages.[1084] Okamura and Durand stated in *The Pacific Islands Telecommunications and Information Infrastructure* regarding the conditions of communication in the Pacific area that in the 90s regional institutions demanded promotion of telecommunication: "In most developed countries the use of telecommunications and information technologies for public services are well-developed and accepted concepts. Public radio, public television, and rural distance education and telemedicine programs are a few examples of subsidized programs in developed countries. In many developing countries, however, the concept has not been fully developed or even explored in depth. Further, in the past, the concept of public service telecommunications has been mostly regarded with suspicion if not hostility by established monopoly Telco's, but attitudes are changing and there is good cause for optimism for the future of these services. The increasing awareness of the potential of 'Public Service' telecommunications operators in

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[1080] Lum, J. Koji. Affinities among Melanesians, Micronesians, and Polynesians: A Neutral, Biparental Genetic Perspective. In: Human Biology. Vol. 74. 3 (2002). Pp. 413-430
Spahr, Juliana. "Connected Disconnection and Localized Globalism in Pacific Multilingual Literature." In: Boundary 2. Vol. 31. 3 (2004). Pp. 75-100
[1081] Tryon, Darrell. What Future For Pacific Languages? Vanuata News Online. [2.2.2007].
<Http://www.news.vu/en/living/Events/051108-Vanuatu-languages-special-feature.shtml>
Cf.: Languages of Fiji. In: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/show_country.asp?name=FJ>
[1082] Cf.: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [6.6.2007].
<Http://www.ethnologue.com/>
[1083] Cf.: Languages of Micronesia. In: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/show_country.asp?name=FM>
Oceanic Literature. Encyclopædia Britannica. 2006. Encyclopædia Britannica Online. 23 Sept. 2006.
<http://www.britannica.com/eb/article-14351>.
[1084] Boeree, C. George. The Language Families of the World. Shippensburg University. [2.2.2007].
<Http://www.ship.edu/~cgboeree/languagefamilies.html>

the Pacific Islands region may be attributed to four major sources. First, regional organizations, especially in the South Pacific, have been aggressively promoting a telecommunications and information infrastructure for their own organizational purposes. Regional organizations must maintain communication with their constituencies and a good telecommunications infrastructure is essential."[1085] The *Pacific and Asian Communication Association (PACA)* is a non-profit corporation and was founded March 1, 1995 as an educational, scientific and literary association to "promote the study, criticism, research, teaching, and application of the artistic, humanistic, and social scientific principles of communication. The membership is open to persons interested in promoting the Association's purposes. The Association's terrritorial sphere of operation is inclusive of but not exclusive to the area of the Pacific Rim, including the western parts of the Asian continent, and the continents, islands, and land masses in between."[1086]

As for the islands of the Pacific zone, only the larger states have a list of rights of expression within their constitutions. New Zealand has no written constitution. In 1642 New Zealand was explored by the Dutch Abel Tasman and colonized by Great Britain annexing the island in 1840. For New Zealand the *Treaty of Waitangi* (Feb. 6, 1840) European constitutional history began in 1840, when Maori and Great Britain signed the *Treaty of Waitang*. Maori were confirmed in the rights they understood to be part of *rangatiratanga* (chieftainship). The treaty is also an example for the translation from a European language to an oral language that was transcribed. Maoris had to recognized British rules and law:

> *Article the First*
> *The chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation, cede to Her Majesty the Queen of England, absolutely and without reservation, all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole Sovereigns thereof.*
>
> *Article the Third*
> *In consideration thereof, Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.*
>
> *W Hobson, Lieutenant-Governor*
>
> *Te Tititi O Waitangi*
>
> *He kupu Whakataki,*
>
> *Ko Tetuatahi,*

[1085] Okamura, N., and Durand, E. The Pacific Islands Telecommunications and Information Infrastructure. Leap-frog or Widening Gap?, Proceedings of the Pacific Telecommunications Conference '96. Pp 934-947. [1.7.2007]. Online available at:
<Http://www.peacesat.hawaii.edu/text/40RESOURCES/Library/Papers/Leapfrog.htm>
[1086] Pacific and Asian Communication Association. Kyushu İnternational College. [1.7.2007]
<Http://web.ku.edu/~paca/>

Ko nga Rangatira o te Wakaminenga, me nga Rangatira katoa hoki, kihai i uru ki taua Wakaminenga, ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu te Kawanatanga katoa o o ratou wenua.

Ko Te Tuatoru,
Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini. Ka tiakina e te Kuini o Ingarani nga tangata Maori katoa o Nu Tirani. Ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea, ki nga tangata o Ingarani.

William Hobson

Na, ko matou, ko nga Rangatira o te Wakaminenga o nga Hapu o Nu Tirani, ka huihui nei ki Waitangi.

Ko matou hoki ko nga Rangatira o Nu Tirani, ka kite nei i te ritenga o enei kupu ka tangohia, ka wakaaetia katoatia e matou. Koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi, i te ono o nga ra o Pepueri, i te tau kotahi mano, e waru rau, e wa tekau o to tatou Ariki.[1087]

Maoris are Polynesians. Their language, Maori, is an official language of New Zealand. Prior to the 1800s Maori was the only language spoken in New Zealand. Maori have become literate after European arrived very fast transferring also their oral tradition into the dimension of literacy.[1088] Orality rules the Maori society.[1089] Maori language is used for *karakia* (prayer), *mihi* (speech), *tikanga* (customs), and *waiata* (song). Songs sung by women that are laments for men who have died, lullabies, love songs, and songs of defiance are important for Maori oral history.[1090] Maori oral tradition includes the use of story telling, song, dance art, craft making, giving instructions, and directions.[1091] A popular theme in Micronesian mythology is that of a girl who comes either from the sea or the sky to watch men dance or to steal something.[1092] In Maori a *kaupapa* is "one whom the spirit of an ancestor visits, and who is its medium of communication with the living".[1093] Polynesian islands can serve as an example for communication between islands in terms of linguistic features and cultural assets. *Adaro*

[1087] Maori Language Home Page. Network Waitangi Ōtautahi. [2.2.2007].
<Http://www.geocities.com/SouthBeach/Port/2470/maori/tiriti.html>
Lashley, Marilyn E. "Implementing Treaty Settlements via Indigenous Institutions: Social Justice and Detribalization in New Zealand." In: The Contemporary Pacific. Vol. 12. 1 (2000). Pp. 1-55
[1088] Cf.: Languages of New Zealand.In: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/show_country.asp?name=NZ>
[1089] McKenzie, Donald F. Maori Oral Tradition. National University Singapore. [1.2.2007].
<Http://www.scholars.nus.edu.sg/landow/post/nz/nzoral4.html>
[1090] Oral Records. Humanistic Texts. [2.2.2007].
<Http://www.humanistictexts.org/oral.htm>
[1091] McKenzie, Donald F. Maori Oral Tradition. National University Singapore. [1.2.2007].
<Http://www.scholars.nus.edu.sg/landow/post/nz/nzoral4.html>
D'Costa, Jean. "Oral Literature, Formal Literature. The Gormation of Gendre in 1[8th] –century Jamaica." In: Eighteenth-century Studies. 27. 4 (1994). Pp. 663-676.
[1092] Micronesian Mythology. Mythencyclopeia. [2.2.2007].
<Http://www.mythencyclopedia.com/Mi-Ni/Micronesian-Mythology.html>
[1093] Shortland, Edward. Maori Religion and Mythology. Sacred Texts. [1.7.2007].
<Http://www.sacred-texts.com/pac/mrm/mrm10.htm>

in Polynesia and Melanesia is a sea god, *afekan* in Melanesia and New Guinea is the creator goddess. *Dengei/degei* in Melanesia and Fiji is a serpent-god and a judge in the Land of the Dead.[1094] Pacific Islanders speak nearly a quarter of the world's languages. Aotearoa is the name of New Zealand given by the Maori. In Micronesian and Polynesian culture rank determinates the hierarchy of communication. The *ari'i* is an aristocrat of high birth and descended from the gods. The *arioi* is a religious sect devoted to pleasure and entertainment. *Himine* is the transliteration of a hymn. *Ihu* is the human life force. *Manahune* are the common people, while a *tahua* is a priest, person who communicates with spirits. A *taio* is a friend with whom names were exchanged and everything shared. *Hongi* is a greeting by pressing noses together. *Karakia* is a charm, spell, or incantation. *Karanga* is a call or summon. A *whakapapa* is a genealogical table.[1095] In Maori *nzetcohonga* is a medium of communication between a person to be charmed or bewitched and the user of the incantation. *Nzetct* is the medium of communication with a spirit. *Nzetco* is the one whom the spirit of an ancestor visits, and who is the medium of communication with the living. *Kaupapa* is one whom the spirit of an ancestor visits, and who is the medium of communication with the living. Songs are the typical poetical form of the Maori language.[1096] An example for a mixtures of local and Western culture is *haka*, a Maori dance performed before All Black rugby games.[1097] A *hapu* is a Maori sub-tribal unit. Several units form an *iwi*. *Hui* is a Maori gathering or conference. *Pakeha* is a pun for a non-Maori meaning literally 'foreign', but it can also be translated as 'flea' or 'pest'. Specific words in Maori derive from English, since Maori has no vocabulary for talking about sciences and linguistics. In the 21st century few Maori writers exist. But the tradition of oral composition continues as a tradition in literary forms. Ross Nepia Himona's poem *Wayfinders* describes the colonial time as a *cultural tsunami* mourning about the changes it brought for the local peoples:

> *Wayfinders*
>
> *Where*
> *are the Wayfinders of old*
> *steersmen for the waka*
> *through these stormy seas*
> *beset by colonial tides*
> *and constant racist currents*
> *a cultural tsunami*
> *driving at all sides*
> *never ending*
> *year after year after*
> *year*
> *through the longest ever journey*
> *of peril danger uncertainty*
> *threatening with every dawn*
> *and every nightfall*
> *through all the days*

[1094] Author not mentioned. Norwegian University of Sciene and Technology. January 23, 2007.
<Http://folk.ntnu.no/wiborg /tableofgods/index.php?sort=originsearch&searchstr=Melanesia>
[1095] Glossary. Homepage Rowan. [2.2.2007].
<Http://homepages.ihug.co.nz/~swamisat/ROWAN/long_gloss.html>
[1096] 'Maori language'. An Encyclopaedia of New Zealand. Edited by A. H. McLintock.
Te Ara. The Encyclopedia of New Zealand. [2.2.2007].
<Http://www.TeAra.govt.nz/1966/M/MaoriLanguage/en>
[1097] The Ka Mate Haka. Folksong Organisation. [2.2.2007].
<Http://folksong.org.nz/ka_mate/>

and long dark nights
century after century after
century
assimilation integration obliteration

Where
are the star charts
guiding currents
gentle winds at the cheek
whispering direction
soothing encouragement
across te ara moana
broad clear sea path
to certain landfall

Where
are Paikea and Kuaka

Where
are the inheritors of
Kupe, Toi, Hoaki, Ruatea,
Ruawharo, Tupai, Te Rongo Putahi

Where
are the Wayfinders[1098]

An anoymous Maori in the poem *Love For My Native Land* uses –like Australian Aborigines-
the term 'dreaming' when writing about the history of the people:

Love For My Native Land
My love, alas, for my native land
As evening shadows draw near;
I wish there was a canoe being launched
At the headland over there at Rautahi;
Where often the canoe, Te Ruawai, sped
Urged onward by me, before the fall of evening.
In my dreaming I saw
Manuhiri and Te Wharekura;
Awakening to this world,
I was there alone, bowed down.
O friend! In this great longing,
Is there no one who will share it?
For there is no one more melancholy
Than he who yearns for his own native land.[1099]

[1098] Himona, Ross Nepia. Wayfinders. Maorinews. [2.2.2007].
<Http://maorinews.com/writings/poems/wayfinder1.htm>
The Oxford History of New Zealand literature in English. 2nd edition. Ed. by Terry Sturm. Auckland: Oxford University Press 1998.
The Oxford companion to New Zealand literature. Ed by Roger Robinson and Nelson Wattie Melbourne. Auckland: Oxford: University Press 1998.
[1099] Anonymous. Love For My Native Land. Humanistic Texts. [2.2.2007].
<Http://www.humanistictexts.org/maori.htm>

The languages of the Pacific Islands are an example for languages spoken in relatively small groups in isolated areas, namely islands. Most of the languages here are related with each other and show similarities in their vocabulary. Thus, we have the effect that a language takes vocabulary from another language, but keeps an individual linguistic pattern of the local language. This is also the case in Pidgin languages, where the grammar is also simplified according to the needs of the second-language speakers, while the vocabulary derives from the dominant language. In Piguin languages English or the languages of the colonial powers are the dominant language serving as language, which brings new terminology into a language. Over the last several centuries dozens of pidgin languages developed as Europeans expanded for colonization. A well known one is Pidgin English in New Guinea. In Pidgin spoken in New Guinea *tok* and *toktok* are derived from 'to talk'. 'To talk about' is *toktok long*, a talkative person is called a *man bilong toktok*. Also the noun for conversation is *toktok*. According to a contemporary Pidgin/English dictionary of the Pidgin spoken in Port Moresby in Papua New Guinea address is *adres*. again *gen*, *air win* derived from wind, an air conditioner is *win masin*. A bad place is *ples nogut*. The bathroom is *ples waswas* or *rum bilong waswas*. Beautiful is *nais*. Interestingly the verb 'to call out' is *singaut*, while 'to call on the telephone' is *ring long telipon*. To call something or someone is *singautim*. Everybody is *olgeta* or *olgeta man* derived from 'all together'. A fable or myth is *tok bilong bipo yet*. A ghost of dead person according to the believe system is *dewel bilong man i dai* derived from 'devil belong man I die'. Information is *toksave* ('talk save'), 'to speak' is *spik, tok, toktok*, speak out divulge is *autim*, and 'to speak the truth' *tok tru*.[1100] When such a pidgin language becomes the mother tongue of a population, it is called a creole language.

After the colonisation the Pacific islands area became an example of the mixture of traditional culture, cultures of imperialism and global developments in culture and communication. The Rapa Nui language (also Rapanui) is an Eastern Polynesian language spoken by the Rapanui, the inhabitants of Easter Island. In Rapanui *eveerua* means 'to tattler' or 'to gossip'. *Haaki* means 'to inform', 'to explain', and 'to report'. *Hakahere* means 'to produce a loud sound', but also 'to reveal sensational news', 'to publicize someone else's name or deeds.' The *tagata hakahetu* is the person who fabricates and reveals news. In this language also vocabulary from the Tahiti (for example *mamoe* 'ewe', 'lamb') exist. In Kiribati *kiwi* is a herald, messenger, news-bringer.[1101] West Samoa got its independence in 1962, Nauru in 1968, Fiji in 1970, Papua New Guinea in 1975, Solomon Islands in 1978, Tuvalu in 1978, Kiribati in 1979 and Vanuatu in 1980. American Samoa, New Caledonia and French Polynesia are economically young countries still depending on former colonialial powers. The islands of the Pacific are culturally diverse and separated from other cultures. Some of the cultures have stratified social systems, some have egalitarian systems. As Ashley Wickhamin in *Hidden Perspectives on Communication and Culture in the Pacific Islands* stated:

> *Serious lack of attention has been given to communication in the Pacific Islands. This shows itself in uncertainty and insecurity which affect the Islanders' interactions with the world economic system. The following articles describes how the language of the media and their training schemes are premised on failed modernisation theories, and argues the case for higher level initiatives to develop local*

[1100] Pidgin/English Dictionary. Spoken in Port Moresby, Papua New Guinea. List compiled by Terry D. Barhorst and Sylvia O'Dell-Barhorst. [2.2.2007].
<Http://www.june29.com/HLP/lang/pidgin.html>
[1101] Hale's Tarawan Vocabulary (1846) (collected in 1841). The Vocabulary. Trussel.
<Http://www.trussel.com/kir/hale.htm>

communication systems. The author indicates who should take the lead towards this and concludes that Unesco should be at the forefront of initiatives.

The Islands of the Pacific are culturally very diverse, some having highly stratified social systems, some having egalitarian systems. Their commonalities derive from a relationship with the ocean, and traditions that grew out of that relationship over many thousands of years. Islanders have all been influenced by colonisation and imperialism to varying degrees and have all been drawn into the modern world economic system.[1102]

Since 1600 missionaries brought the islanders of Polynesia Christianity helping them to invent their own alphabet. Since 1668 the Jesuits tried to convert the islanders of the Pacific zone. The traditional island cultures of the Pacific islands vary greatly. The islands also have varied colonial histories. Guam and the Commonwealth of the Northern Mariana Islands are in Micronesia. American Samoa had the U.S. as colonial power. Spain had laid claim to most of Micronesia since the 1600s. For the Samoan Islands in the 1800s a treaty was signed and the islands were split between the countries U.S. and Germany. Most native Samoans speak the Samoan language during their everyday life, while English is reserved for business or formal affairs.[1103] In the Samoan language *zaolele* means to allow a pigeon to fly the length of its tether and is applied to a chief's speech to permit to speak on. *Siugutuiaute* is a great talker. *Taufofo* means to persuade, to entreat, with particular reference to a quarrel, or to an angry man. *Taugagana* is to try to talk or speak. *Taugalatulatu* is the chattering of latulatu or the noise of many people talking all together. *Taulagi* is to sing a song adapted to dancing and to make an appropriate speech. *Gututavale* is a great talker. *Gutuvale* means to use bad language.[1104] One features of the Samoan culture is ritual *tattoo* consisting of elaborate body designs. Hawaii and American Samoa are located in Polynesia. In the Samoan polity still today the indigenous institution of the *matai* (chiefs) continues to play a pivotal role in governance. In determining leadership, the *faasamoa* (Samoan way) and the *faamatai* (way of the chiefs) are the most influential factors ruling the local communication. There is a lack of correspondence between *faasamoa* and liberal democracy.[1105]

Majuro with a population of 25,400 is the capital of the Republic of the Marshall Islands, where the disaster of *El Niño* in 1992 happened. In the poem *El Niño '92 The Dry Side of Life*

[1102] Wickham, Ashley. Hidden Perspectives on Communication and Culture in the Pacific Islands. WACC. [2.2.2007].
<Http://www.wacc.org.uk/wacc/publications/media_development/archive/1997_3/hidden_perspectives_on_communication_culture_in_the_pacific_islands>

[1103] Cf.: Languages of American Samoa. In: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/show_country.asp?name=AS>
Huffer, Elise. Beyond Governance in Samoa: Understanding Samoan Political Thought. The Contemporary Pacific. Vol. 17. 2 (2005). Pp. 311-333

[1104] A Grammar and Dictionary of the Samoan Language, with English. New Zealand Electronic Text Centre. [2.2.2007].
<Http://www.nzetc.org/tm/scholarly/tei-PraDict-c3-7.html>

[1105] Tuala-Warren, Leilani. A Study into the Ifoga. Samoa's Answer To Dispute Healing. [2.2.2007].
Published by Te Matahauariki Institute. Te Matahauariki Institute Occasional Paper Series. Number 4. 2002. Jacket. [2.2.2007].
<Http://jacketmagazine.com/30/smith-lyric.html>

Rudolph von Scheven describes the disaster of the storm in a realistic way of an eye-witness turning out to a description from a paradise to a dangerous place at the ocean:

> *When the plane landed on Majuro, all I saw was water,*
>
> > *water to the left, water to right.*
> > *Later I discovered the strip of land I was to live on.*
> > *Living on Majuro means to see water, more water,*
> > *and yet more water. Water, water everywhere.*
> > *I learned to dive, I learned to enjoy the creatures of the sea,*
> > *and I learned to appreciate the world of water which surrounds*
> > *me.*[1106]

The concept of reciprocity or mutual sharing for mutual benefit was a basic tenet of social interaction in the cultures of the Pacific Islands. Customary law and the use of traditional knowledge and practices created a sustainable human development. It was practiced through customary laws and *kapu* (*taboo*) for centuries long before Western contact. The division of labour and sharing is embodied in the Hawaiian tradition of *ho`olaulima* (working together). As part of an extended family (*ohana*) everyone worked together and received a share of the production.[1107] In the language of the Hawaiian Islands *mele* means song, anthem, or chant of any kind and *aslo* means poem, poetry and to sing or chant. *Olelo* means language, speech, word, quotation, statement, utterance, term, to speak, to say, to state, to talk, to mention, to quote, to converse, to tell orally. *Oli* is a chant without dance.[1108] Since writing was unknown in Polynesia before contact with foreign culture, a master of song usually gathered together fellows in order to edit and memorize the lines. The oral recitation of a completed chant of eulogy required a special technique in terms of the voice.[1109] In Hawaiian Pidgin *brah* is friend, buddy, *talk stink* is speaking badly about someone and *talk story* means rap, chew the fat, or chat.[1110] *A* is a god. In Samoan *aiá* is to have authority over; *aoao* means 'to be supreme'. In Hawaiian *ao* is to regard with reverence. Tongan knows *aoao* for supreme, sovereign, and *aoniu* means 'omnipresent'. Mangarevan knowns *ao* as meanings for reign and authority. *Aitu* is a deity or spirit. In Samoan *aitu* and *eitu* means spirit or a god; *meaaitu* is good luck and *aitutagata* a murderer by means of the foto or an assassin. Mangarevan knows *ata* standing for the meanings image, likeness, or representation and the shadow of a man, the twilight of morning or evening and also an imprint. Moriori knows *ateata* as dawn. Hawaiian *aka* is the shadow of a person. The proverb '*Ina e pii ke aka o ke kanaka maluna o ke alii, make ke kanaka*' means 'If the shadow of a common man should fall upon a chief, the man must die'. *Aka* is also the figure or outline of a thing and a similitude or likeness. In Tongan *ata* is the air; space, room, spacious, but also free, disengaged, and downright as well as the official name of the chief of one part of Tonga.[1111]

[1106] Scheven, Rudolph von. El Niño. The Dry Side of Life. Charles Sturt University. [6.6.2007]. Originally published in: Antithesis. Vol. 7 (2). 2002. Pp. 87-89. [1.2.2007].
<Http://marshall.csu.edu.au/Marshalls/html/Literature/El_Nino.html>
[1107] Pacific People and Cultures. NOAA Coastal Service Center. [6.2.2007].
<Http://www.csc.noaa.gov/psc/picpeople.html>
[1108] Native Tongue the Language of the Hawaiian Islands. Aloha-Hawaii.com. [6.2.2007].
<Http://www. aloha-hawaii.com/hawaii/native+tongue/ >
[1109] The Kumulipo. A Hawaiian Creation Chant. Transl. with Commentary by Martha Warren Beckwith. Sacred Texts. [2.2.2007].
<Http://www.sacred-texts.com/pac/ku/ku09.htm>
[1110] Hawaiian Culture Index. Ala Mua Hawaii 2002. [6.2.2007].
<Http://www.alternative-hawaii.com/hacul/glosspidg.htm>
[1111] Maori-Polynesian Comparative Dictionary. NZTEC. [1.2.2007].
<Http://www.nzetc.org/tm/scholarly/tei-TreMaor-c1-1.html>

This poem *O Te Pararparau No Munanui No Tona Tamaki Haga Ia Kahi* is taken from an ancient legend about the king Munanui and his fight with Kahi.

O Te Pararparau No Munanui No Tona Tamaki Haga Ia Kahi

Paraparau no Munanui
no tona tamaki haga ia Kahi
ati Manahune no Tahiti:

E tamaki karohia na Munanui,
Ki roto i Maoaketaharoa,
toa nui, toa iti,
toa tutetute,
Ki roto i Maruarua tua nei e,
Kia hakia.

Some Words About Munanui And His War With Kahi

Some words about Munanui
and his war with Kahi
of the Manahune tribe of Tahiti:

Munanui had a fighting war,
In Maoaketaharoa,
Big fight, little fight,
Fighting all around,
In the ocean side of Maruarua,
It was hurled.[1112]

Polynesian peoples had no system of writing, but an oral tradition preserved the history genealogy and stories. In eulogy poems about warriors from Hao written in the language Tuamotuan people speak about themselves. Rogo, Mereuru and Tupuhoe are sons of the warrior Temauri:

O Te Mau Kaito No Hao

Rogo no Tapare oia,
Tona omore, Tumiro,
Tona tahora, Taupeupe,
Tana faateni,
Uaa Teurua Matekakahi i Taupeupe,

English translation:

Warriors of Hao
Rogo is from Tapare,
His spear is Tumiro,
His land is Taupeupe,
His eulogy is,

[1112] O Te Pararparau No Munanui No Tona Tamaki Haga Ia Kahi. Translation from Tuamotuan into English by Daniel Longstaff. Polynesian Text Archives. Polli. [2.2.2007].
<Http://www.ling.su.se/pollinet/index.html>

The teurua and the kakahi fish rush at Taupeupe.[1113]

The *taboo* among the Polynesians and other peoples of the South Pacific is the system, practice, or act whereby things are considered sacred, forbidden for general use, or placed under a prohibition or interdiction. The primary concern of religion was protection of the people from spiritual powers with strict obedience to laws necessary to keep the divine and physical worlds in harmony.[1114]

The major languages of Indonesia are Austronesian.[1115] Austronesian is a family of agglutinative languages spoken in the area bounded by Madagascar in the western Indian Ocean and Easter Island in the eastern Pacific Ocean.[1116] Early Indonesian Kawi language had influence on the Japanese language.[1117] There is a considerable diversity in the languages used in Indonesia. The official language in Indonesia is Bahasa Indonesia. It is an artificial language based on Malay with a simple grammar. Balinese is a very complicated language including different vocabularies for various social castes. In Indonesia people are not equal in face to face communication. Hinduism and Buddhism are no longer the major religions of Indonesia, which has become an Islamic country. The loanwords from Arabic in modern Indonesian are mainly concerned with Islamic religion. Indonesia used the Islamic system of *adat*, common laws and ruled not written and depending on Islam. The Balinese expression derived from Arabic is *adat* for the customary law. The former colonial power, the Netherlands, left vocabulary in Bahasa. On Bali Island spiritual communication is a proviledge for certain groups. *Awig-awig* is the aboriginal basic constitution of a group usually written on palm leaf manuscripts. The *brahman* is the member of the highest of the four Hindu castes. *Dalem* means literally 'within' and is often used to refer to a paramount lord or 'king'. The *guru* is a teacher. *Halus* indicated that someone is refined, civilized, polite, and graceful. *Jaba*, literally 'outside', is used to indicate relatively lower status and greater distance from the centre, so a general term for the fourth caste, the *sudras*. *Jero*, literally 'inside', is used often as a title to indicate a higher status and closeness to the centre and a general term for the three highest castes, for the world of the court and residences and households of lords. *Jero Gede* is the residence and household of a major lord and the major lord himself.[1118]

In the 21st century traditional Pacific Island communities are confronted with changing global economic relations and global politics.[1119] Globalization is predicated on a circular strategy of

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[1113] Translation from Tuamotuan into English by Daniel Longstaff. Polynesian Text Archives. Polli. [2.2.2007].
<Http://www.ling.su.se/pollinet/index.html>
[1114] Cf.: Encyclopedia. Division of Religion and Philosophy. St Martins College. [2.2.2007].
<Http://philtar.ucsm.ac.uk/encyclopedia/poly/geness.html>
<Http://philtar.ucsm.ac.uk/encyclopedia/poly/>
[1115] 'Austronesian languages'. Britannica Concise Encyclopedia. Encyclopædia Britannica, Inc., 2006. Answers.com. [2.2.2007].
<Http://www.answers.com/topic/austronesian-languages>
[1116] Cf.: Languages of Indonesia. In: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/show_country.asp?name=ID>
[1117] Kumar, Ann. Lexical Evidence for Early Contact between Indonesian Languages and Japanese. Oceanic Linguistics. Vol. 39. 2 (2000). Pp. 219-255
[1118] Glossary of Balinese Expressions. Murni's Ubud. [2.2.2007].
<Http://www.murnis.com/culture/articleglossary.htm>
[1119] Cf. Centre for Pacific Studies, University of Nijmegen. "Changing Pacific: A Comparative Research Project of Process of Cultural Transformation in South Pacific societies." In: Oceania Newsletter. 14 (1994). [2.2.2007].
<Http://www.ru.nl/cps/14/nb14c.html>

recovering rhetoric as a universal phenomenon. Richard G.A. Feachem writes in *Globalization. From Rhetoric to Evidence*:

> *Every silver lining has a cloud. The shift with development from food scarcityto food surplus is accompanied by rising obesity and all its associated health consequences. The steady reduction in mortality rates has allowed people to live long enough to develop unpleasant chronic and degenerative diseases. And so with globalization, a process that has unquestionably brought benefits to many countries, is also accompanied by risks and negative consequences.*[1120]

In contemporary Australia communication is understood as a form of public statement. In accordance with this understanding communication falls under specific communication and copyright laws. The constitution has no specific paragraph regarding freedom of speech. In the 21st century Australia communication is considered standing relatively close to other forms of publications. At the *Queensland University of Technology* the question "What is publishing and communication" is answered this way: "Publishing and communication are similar activities in that they both involve making material available to the public. Under Australian law, they are two separate rights that belong to the copyright owner. An act of communication to the public can also be an act of publication. If you make your work available online, and it has not previously been made available to the public, you are arguably "publishing" it in terms of the Copyright Act. This is because you are supplying reproductions to the public - the public can download a reproduction to view, save or print."[1121] Australia was part of the super-continent Gondwanaland consisting of Antarctica, South America, India, and Africa until it broke away some 80 million years ago. The Australian language family has 258 languages, and among them are approximately 200 surviving Australian languages and most of them have less than 10 speakers.[1122] Australia belongs to insular Southeast Asia containing only non-Austronesian languages, the Papuan languages of New Guinea and the more than 200 Australian Aboriginal languages at the beginning of the 21st century. British, Dutch, Portuguese, and Spanish ships arrived in Australia in the 17th century. In 1616 the territory became known as New Holland. After Captain James Cook's voyage in 1770 Great Britain claimed possession of the island calling it New South Wales. A British penal colony was set up at Port Jackson (now Sydney) in 1788. Since the colonisation of Australia written and media communication are in use. Thus, language serves here not only as a system of conventional spoken or written symbols by means of which human beings, as members of a social group and participants in its culture, communicate; it is –considering the native languages- interwoven with visual arts. Recent government statistics counted approximately 400.000 aboriginal people, 2% of Australia's total population.[1123]

[1120] Feachem, Richard G. A. Globalisation from Rhetoric to Evidence. WHO. The World Health Organisation. [2.2.2007].
<Http://www.who.int/bulletin/pdf/2001/issue9/Editorials.pdf>.
[1121] Copyright Guide. Queensland University of Technology. [1.7.2007].
<Http://www.tils.qut.edu.au/copyrightguide/publishing/whatispublis.jsp>
[1122] Cf.: Australian languages. In: Ethnologue Language Family Index. In: Gordon, Raymond G., Jr. (ed.), 2005. Ethnologue: Languages of the World, Fifteenth Edition. Dallas, Texas: SIL International. Online Version. [2.2.2007].
<Http://www.ethnologue.com/14/show_iso639.asp?code=aus>
[1123] Australian Demographic Statistics, June 2006. Australian Bureau of Statistics Survey Participant Information. Australian Government [2.2.2007].
<Http://www.abs.gov.au/AUSSTATS/abs@.nsf/ProductsbyCatalogue/6949409DC8B8FB92CA256BC60001B3D1?OpenDocument>

In Australia oral history archives are found in many institutions and local organizations including university libraries.[1124] Aboriginal social communication is a complex network of intricate kinship relationships. Social control was maintained by a sophisticated system of beliefs called the *dreaming* about the land, culture, language, family relations, and spiritual selves. These beliefs found expression in song, art, and dance. A rich oral tradition existed in which stories of the so-called *Dreamtime,* the time of creation and the following history until recent time were passed down in generations. The Aboriginal inhabitants had mapped the land their way through their *dreaming*.[1125] The formerly used word '*Dreamtime*' is an example of the Anglo colonisation of Australian Aboriginal culture and a mistranslation of a Warlpiri language word. *Tjukurrpa* is actually translated a little more accurately as 'dream' or 'dreaming'.[1126] A tribal culture of storytelling and art exists as the oral tradition of storytelling. Songs illustrate the *dreamtime* and other tales of the land. For Aboriginal people their story is contained in oral tradition handed on by their elders in *dreaming*.[1127] Communication with spirits and dead persons is part of the tradition of keeping the cultural memory. According to the *Uw Olkola and Uw Oykangand Alphabetical Search Index* the word *abim* is a devil, ghost, or kwinkan. *Abim arrken* is the ghost of a man and *abim unyjal* is the ghost of a woman. *abm ing* is a ghost. *Ampungk* in Oyk is a story place. *Angamang* in Olk and Oyk is ugly. *Angangal* is image and spirit and *angangal aphan* means to take a photograph. *Anganyimurr* in both languages is the devil. *Anganyj* in Olk and Oyk means no.[1128] The original inhabitants of Australia used the oral tradition, including song and dance with storytelling, to entertain, instruct, guide, and reveal spiritual truths.[1129] Aboriginals moved from place to place hunting and gathering. During the 1960's the legislation was reviewed and the *Federal Government* passed legislation for all Aboriginals to be given citizen status. 1972 the indigenous people got limited rights to their own land.

Global connections to and from Australia and in the Pacific Islands region are supported by satellites. *PEACESAT* is a public service satellite telecommunications network that links educational institutions, regional organizations, and governments in the Pacific Islands region. The *University of the South Pacific* (USP) serves 12 countries spread over 32 million square kilometres of ocean may be able to help. With 60 island cultures whose people speak 400 languages, USP has good reason to be aware of the problems. The *University of Papua New Guinea* (UPNG) established *a Centre for Communication and Information in Development* (*SPCenCIID*) in 1993.

[1124] 'Australia'. The New Dictionary of Cultural Literacy, Third Edition. Houghton Mifflin Company, 2002. Answers.com. [2.2.2007].
<Http://www.answers.com/topic/australia>
[1125] See for Dreaming literature: The Dreaming. Aboriginal Stories of Creation. [2.2.2007].
<Http://indigenousaustralia.frogandtoad.com.au/story.html>
Australian Dreamtime. Crystalinks. [2.2.2007].
<Http://www.crystalinks.com/dreamtime.html>
Aboriginal Dreaming. Background Information on the Aboriginal Dreaming story. Safaris. [2.2.2007].
<Http://www.safaris.net.au/info/dreaming.htm>
Aboriginal Dreaming. Full Story List. [2.2.2007].
<Http://www.dreamtime.net.au/dreaming/storylist.htm
[1126] Cf. Tyson, Yunkaporta. Dreamtime or Dreaming: The Struggle Between Western Linear And Aboriginal Circular Logic Systems. Suite 101.Sep 11, 2006. [2.2.2007].
<Http://aboriginalrights.suite101.com/article.cfm/tjukurrpa__dreamtime__dreaming>
[1127] Dreamtime narrations are published at: Australian Museum. Dreamtime. [2.2.2007].
<Http://www.dreamtime.net.au/dreaming/storylist.htm>
[1128] Uw Olkola and Uw Oykangand Alphabetical Search Index. [2.2.2007].
<Http://www.geocities.com/Athens/Delphi/2970/olkola.htm>
[1129] Australian Literature. Encyclopædia Britannica. 2006. Encyclopædia Britannica Online. 29 Oct. 2006.
<Http://www.britannica.com/eb/article-9109390>.

In Australia are departments of communications and the arts at universities. Media and communications theory at the *University of Melburn* includes the major branches of media and communications theory. It covers approaches drawn from both humanities and social sciences including media theory, textual analysis, political economy, and theories of the information society as well as such topics as ideology and semiotics, narrative and genre analysis, audiences, media globalisation and new media. Other aspects are gender and sexuality, class, race and ethnicity, and investigations regarding pressures that contribute to patterns of media stereotyping.[1130] The *University of Queensland* offers communication and cultural studies courses. The *Australian Association of Writing Programs* (AAWP) was established in 1996 with its first conference at the *University of Technology* of Sydney. The *University of South Australia* has a *Department of Communication, Rhetoric, and Reasoning*. In Australia at *University of South Australia* has a *School of Communication, Information and New Media*. A *School of Journalism and Communication* was established at the University of Queensland.[1131] So the *University of South Australia* mentions for its Electronic newsgroup *COMMA* that the use of netiquette is necessary for the participating persons:

> *Remember that all staff and students have access to these messages. Do not use COMMA to carry on private conversations, and please exercise the usual standards of 'netiquette' you would use with all e-mailing: that is, adopt a cool, calm, professional approach, with no personal attacks or comments, and nothing else you may be ashamed of in future for having posted.*[1132]

In Australia speech teachers formed their own professional organization, the *National Association for Academic Teachers of Public Speaking*, which is now the *Speech Communication Association*. Australian schools apply rhetorical concepts. Schools and educators use physical and electronic information resources factors are important. The *University of South Australia* provides courses in rhetoric and reasoning. Principal areas of specialisation at the *University of Melbourne* in Australia are:

> *Australian Aboriginal languages*
> *Austronesian languages*
> *Cross-cultural communication*
> *Discourse analysis*
> *Documentation of endangered languages*
> *English language studies*
> *Field methods*
> *First and second language acquisition*
> *Intonation*
> *Language attitudes, language policy*
> *Language curriculum and pedagogy, literacy, and language in schools*
> *Language curriculum design and methodology*
> *Language in culture and society*
> *Language learning, language curriculum, and pedagogy (bilingualism)*

[1130] Faculty of Arts : Media and Communications. University Melbourne. [2.2.2007].
<Http://www.unimelb.edu.au/HB/subjects/100-204.html>
[1131] Salazar, Philippe-Joseph. Rhetoric de la Race. L´Afrique Australe au XVIIIe Siécle . In: Rhetorica. 14. 2 (1996). Pp. 151-165.
[1132] Guide to Study. Communication: Rhetoric and Reasoning. University of South Australia. [2.2.2007].
<Http://www.roma.unisa.edu.au/07118/guidest.htm>.

Language testing and language program evaluation
Languages of Australia, South East Asia and East Asia
Lexical functional grammar
Lexicography
Linguistic prehistory and language change
Minority language planning
Phonetics, phonology and speech science
Processes of grammaticisation, lexicalisation and semantic
change, cognitive linguistics
Psycholinguistics
Semantics and pragmatics
Syntactic and morphological theory and typology

The program *Organisational Communication and Culture* at the University of Technology Sydney designes 'culture' as the realm of multiple identities: "This program will undertake research into the issues of cultural difference and communication in the workplace. Communication is at the heart of all the changes in organizations and institutions. New systems of production, new types of work practices, the reskilling process necessary in the face of rapid technological change—these all depend on constant and effective communication. 'Culture'—the realm of multiple identities, and multicultural communities— is the key conceptual tool with which to develop strategies to meet the challenge of diversity globally and locally, and it is critical to our understanding of the ways in which organizations work."[1133] The *School of Communication Arts* of the *University of Western Sydney* offers undergraduate programs and postgraduate programs, including research programs, in a variety of disciplines:

Communication
Design (visual communication)
Electronic arts
Fine arts
Music
Performance
Professional communication
Creative music therapy.[1134]

Communication as a political feature is a common topic of the ideology of globalisation. In *Democracy, Communication and Money* Sally Young stated: "Communication is vital to democratic politics in general—and to elections, in particular. A central ideal of democratic theory is that political candidates should provide enough information about themselves, their ideologies and programs for citizens to make an informed choice at the ballot box. Communication is considered crucial not only to democratic theorists concerned about the nature of public discourse and the state of our democracy, but also to the pragmatists— political parties and politicians."[1135] Emery mentioned in *The World Communicates*: "Communication at its most basic is the process of transmitting information from a source to a

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[1133] Organisational Communication and Culture. University of Technology Sydney. [1.7.2007].
<Http://www.education.uts.edu.au/research2/priority/culture.html>
[1134] School of Communication Arts. University of Western Sydney. [1.7.2007].
<Http://www.uws.edu.au/about/acadorg/schools/communicationarts>
[1135] Young, Sally. Democracy, Communication and Money. Media and Communications Program. The University of Melbourne. [1.7.2007].
<Http://arts.anu.edu.au/democraticaudit/papers/20031119_young_money.pdf>

receiver. The rapid transmission of information over long distances and easy access to information have become vital features of the modern world. Physics and Physicists have been at the forefront of this technological revolution."[1136] The *Research Unit for Multilingualism & Cross-Cultural Communication* (RUMACCC) is located in *the School of Languages and Linguistics* at the *University of Melbourne* and conducts the results of research in the Australian context in fields such as the maintenance and development of bi- and multilingualism including language demography language in social context, bilingual education and sociolinguistic aspects of second language acquisition - bilingual language acquisition - inter-cultural communication, and language policy.[1137] In a *Language and Intercultural Communication* (LInC) Group discussion paper of the *Flinders Humanities Research Centre for Cultural Heritage and Cultural Exchange* we find a definition of intercultural communication. Intercultural Communication entails the investigation of culture and the difficulties of communicating across cultural boundaries. Intercultural communication occurs whenever a message produced in one culture must be processed in another culture.[1138]

Michael Himick in *Three Ways To Persuade* mentioned classical and Renaissance rhetoricians starting with Aristotle in *The Art of Rhetoric* basically recognized three means of effective persuasion. Aristotle, being Greek, called them *logos*, *pathos*, and *ethos*. In English, you might say *logic*, *emotion*, and *character*.[1139] According to Ned Curthoys the value of rhetoric as a meta-critical perspective resides in its care for cultural plurality, its modest, pragmatic willingness to recognize irreconcilable cultural personae, critical genres, and affective stimuli as elements of a cultured understanding.[1140] During the 2005 conference *What is the New Rhetoric?* in Sydney Ann Surma presented her thesis *Can I Call You 'Mate'? Rhetoric and Why It Matters as Social Practice* (*Murdoch University*, Perth, Western Australia) stating that the idea of a new rhetoric can be mobilised for making us 'self-conscious about the idea that rhetoric matters' that it has both a 'subjective significance' and 'social substance'. Rhetoric can be considered as a potential instance of objectivating.[1141] In *Future Directions for Rhetoric - Invention and Ethos in Public Critique* Ned Curthoys stated:

> *At stake in the current crisis of the university is a loss of competency*
> *in public genres, as well as the critical flexibility and alertness, the*
> *skills of address which make for a 'readiness to comment' on issues of*
> *the day. Indyk laments the impending loss of an Australian tradition of*
> *public critics including James McCauley, A.D. Hope, and A.A.*

[1136] Emery, Bob. The World Communicates. Catholic Schools Diocese of Maitland Newcastle. [1.7.2007].
<Http://webs.mn.catholic.edu.au/physics/emery/prelim_communication.htm>
[1137] Research Unit for Multilingualism & Cross-Cultural Communication (RUMACCC). School of Languages. [2.2.2007].
<Http://www.rumaccc.unimelb.edu.au/>
[1138] Language and Intercultural Communication (LInC) Group Discussion Paper. Flinders University. Flinders Humanities Research Centre for Cultural Heritage and Cultural Exchange. [2.2.2007].
<Http://ehlt.flinders.edu.au/humanities/exchange/asri/define_linq.html>
[1139] Himick, Michael. Three Ways To Persuade. Paul Griffin Communications. [2.2.2007].
<Http://www.grif.com.au/Three-Ways.95.0.html>
[1140] Curthoys, Ned. Future Directions for Rhetoric. Invention and Ethos in Public Critique. Latrobe University. [3.4.2007].
<Http://www.lib.latrobe.edu.au/AHR/archive/Issue-April-2001/curthoys.html>
[1141] For the cenference What is the New Rhetoric? in Sydney Ann Surma presented her thesis Can I Call You 'Mate'? Rhetoric and Why It Matters as Social Practice. Murdoch University, Perth. Plain English Foundation. [2.2.2007].
<Http://www.plainenglishfoundation.com/documents/Rhetoricprogramupdate.pdf.>
<Http://www.gu.edu.au/school/art/text/oct00/surma.htm>

Phillips, literary critics and practitioners of reading who wrote from a 'broad base' of public and political involvement.

By 'publicity', I mean a broad, reflexive mode of communication or address seeking sociable dissemination and diverse citation in public conversations, as opposed to a single-minded truth-assertion or empirical correction.

In the last few years in Australia, much of the 'theoretical' concern about foundationalism, positivism, and disciplinary rigidity in history, philosophy, and literary studies has articulated fears about the opacity, narrowness, and homogeneity of critical writing, its failure to impact on our cultural imagination.[1142]

Curthoys stated also:

The value of rhetoric as a meta-critical perspective resides in its care for cultural plurality, its modest, pragmatic willingness to recognise irreconcilable cultural personae, critical genres, and affective stimuli as elements of a cultured understanding. Interrogating social media, rhetoric enables us to ask questions about the state of political discussion and public-sphere conversation, to critique the discursive quality of historical understanding and the preoccupations of media representation. At a time when, in Australia, we are continually seeing the effects of the Coalition government's assault on the independent university in terms of an attenuation of the relevance of a broadly motivated humanistic education, it is crucial to retain a sense of rhetoric's exuberant and imaginative public-intellectual legacy. [1143]

In Australian universities the disciplines rhetoric and communication are in the faculties of arts. In terms of communication 'Rhetoric and Reasoning' contains the fields reading, discussion/research topics, and writing for understanding key concepts in a subject, for carrying out research and writing tasks, and for acquiring further skills and knowledge in particular areas at the *University of South Australia*. At the University of South Australia communication as rhetoric and reasoning is a combination of the classical rhetoric with its roots in Greece and Rome and literary and communication theory. Literacy, as the ability to read and write, has been much in the news recently in Australia. An extensive handbook on communication issues for speakers of Aboriginal English in courts has been edited by the Australian government.[1144] Responsibilities of the *Australian Communications and Media Authority* (ACMA) include promoting self-regulation and competition in the communications industry, while protecting consumers and other users and representing Australia's communications interests internationally.[1145]

[1142] Curthoys, Ned. Future Directions for Rhetoric - Invention and Ethos in Public Critique. Latrobe University. [2.2.2007].
<Http://www.lib.latrobe.edu.au/AHR/archive/Issue-April-2001/curthoys.html>
[1143] Curthoys, Ned. Future Directions for Rhetoric - Invention and Ethos in Public Critique. Latrobe University. [2.2.2007].
<Http://www.lib.latrobe.edu.au/AHR/archive/Issue-April-2001/curthoys.html>
[1144] Aboriginal English in the Courts (Queensland Government). [2.2.2007].
Http://www.justice.qld.gov.au/courts/pdfs/handbook.pdf
[1145] Australian Communications and Media Authority (ACMA). [2.2.2007].
<Http://www.acma.gov.au/WEB/STANDARD//pc=PUB_REG_ABOUT>

In *Future Directions for Rhetoric - Invention and Ethos in Public Critique* Ned Curthoys stated:

> The value of rhetoric as a meta-critical perspective resides in its care for cultural plurality, its modest, pragmatic willingness to recognise irreconcilable cultural personae, critical genres, and affective stimuli as elements of a cultured understanding. Interrogating social media, rhetoric enables us to ask questions about the state of political discussion and public-sphere conversation, to critique the discursive quality of historical understanding and the preoccupations of media representation. At a time when, in Australia, we are continually seeing the effects of the Coalition government's assault on the independent university in terms of an attenuation of the relevance of a broadly motivated humanistic education, it is crucial to retain a sense of rhetoric's exuberant and imaginative public-intellectual legacy.[1146]

Australia's major telecommunications provider is the government-owned corporation, *Telstra* (Telecom Australia). Other telephone carriers include *Optus* (owned by Singtel), *AAPT* (owned by Telecom New Zealand) and the internationally operating company *Vodafone*. The *Communications Law Centre* (CLC) of Australia is an independent, non-profit, public interest organisation specialising in media, communications and online law and policy.[1147] In Australia no explicit legal protection of freedom of speech exists. In the absence of a positive right to freedom of speech there is little protection against censorship on the part of government or other interests. This is not a right but a limitation on the exercise of a legislative and executive power to restrict freedom of communication on government or political matters. Legal restrictions on free speech concern a number of areas of law in particular circumstances such as contempt, obscenity law, blasphemy, and racial vilification, the regulation of internet content, and classification of film and literature. In the former British colony Australia no explicit legal or governmental protection of freedom of speech exists in the constitution. In the absence of such a positive right to freedom of speech there is little protection against potential censorship on the part of government. Legislative and executive powers can restrict freedom of communication on commercial, governmental or political matters. Australia is a federal country and responsibility for mass communication is gshared between state and federal government. The Australian constitution grants the federal Parliament to be constitutionally lawful to make laws governing communications and customs. The federal government has the power over communications and can regulate broadcast media (television and radio), online services (internet), import/export of printed matter, audiovisual recordings, and computer games. Legal restrictions on free speech concern contempt, obscenity law, blasphemy, and racial vilification, the regulation of internet content, and classification of film and literature through open classification systems of the executing censoring organisations. Communication media in Australia categorized under this system are print products, telephone systems, communication solutions, radio systems, and telecommunication.[1148]

[1146] Curthoys, Ned. Future Directions for Rhetoric - Invention and Ethos in Public Critique. Latrobe University. [2.2.2007].
<Http://www.lib.latrobe.edu.au/AHR/archive/Issue-April-2001/curthoys.html>
[1147] Communications Law Centre (CLC). [2.2.2007].
<Http://www.comslaw.org.au/main_ver4.asp>
[1148] Cf. Smyth, R. Television, Video and the Empowering of Aboriginal Australia, Screening the Past. Melbourne: La Trobe University 1995. Pp. 186-194.
Hughes, P. Orality, Literacy, Television, Media International Australia, Aust. Film Television and Radio School. Sydney 1995. Pp. 145-154.

Hughes, P. "The Process of Government Communication. Some Semiotic and Cultural Considerations." In: Australian Journal of Public Administration. Inst. of Public Administration. Sydney 1995. Pp. 163-169.