

MULTIFUNCTIONALITY AS A PRAGMATIC CHARACTERISTIC OF EPIDEICTIC DISCOURSE

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Abstract. *The article is devoted to the issue of multifunctionality of epideictic discourse as one of its key pragmatic functions. We have identified the main functions of epideictic speeches: argumentative function; declarative function; function of creating a certain psychological and emotional state; function of producing an aesthetic effect; socio-semiotic function manifested in reproducing or transmitting certain knowledge and social values; world-modeling function, namely formation of values, creation of models for determining the non-discursive reality.*

Epideictic discourse is understood in the research as a kind of conceptual semiotic space which reproduces and forms the combination of social and sociocultural values integrated in the key concept of «uniting solemnity / sublimity». In terms of pragmatics this concept correlates with the generalized complex goal (to reveal the significance of an event or a person with emotional accord of the audience, and maintain / create the own positive image), subconcepts (freedom, equality, justice, reputation, dignity, life, reward, success, memory, respect), which, being the common categories from different spheres of institutional and everyday communication, ensure the contact of epideictic discourse with other discourses: political, administrative, educational, household, etc.

Keywords: *epideictic discourse, multifunctionality, epideictic speech, pragmatic goals, concepts*

Introduction. Contemporary discourse studies showed that a new tendency in the interpretation of epideictic discourse is focusing on its performative aspect. Most foreign and some home discourse scholars consider it in terms of the world modeling function, that is creating the values and models of extradiscursive reality [2, 3, 5, 9].

Analysis of recent researches and publications. In the “New rhetoric” epideictic speech is seen as a preparation for the action. According to C. Perelman and L. Olbrechts-Tyteca, it makes the basis of all argumentation as epideictic speech invites to the action, appealing to the values which it glorifies [10, p. 50]. Based on the modern understanding of “a genre” from the point of view of epideictic rhetoric, the researchers, thus, focus less their attention on a ceremonial function and aesthetic descriptions of epideictic speech and more on a performative function and its impact on further argumentation [5]. Celeste M. Condit argues that epideictic rhetoric has an influence on consequent argumentation, giving the Speaker a possibility to define some social realities, and the Hearer – to realize and accept such a way of defining the concepts [6]. To form the sense of solidarity the Speaker in an epideictic speech creates an attractive community and “invites” the Hearers to join it.

Further research of pragmatic potential of epideictic discourse was focused on its educational and philosophical functions [7; 11; 12]. This research was based on rethinking Aristotle’s definition of the function of epideictic as “praising and blaming” [8]. Bernard K. Duffy asserted that the aim of epideictic rhetoric is to pass, although non-perfectly, eternal, common to all mankind values of previous times [7, p. 85]. The philosophical aim of epideictic discourse consists, according to Duffy, in teaching the Hearers the ideas which

make the basis of human judgments. D. Sullivan shared the idea that a successful epideictic speech forms an aesthetic concept about common to all mankind values and “encourages” the Hearers to follow them [11]. Eric Vatnoey admits that through praise and blame the Speaker, thus, can enrich cultural, political or common to all mankind values that build a certain society [12, p. 8].

Results. Taking into account huge pragmatic potential of epideictic speeches, we generalized and distinguished the most typical functions of epideictic discourse:

1) **argumentative function** that is foregrounding the position of a Speaker, persuading the audience in certain ideas, creating the position of a supporter or an opponent;

We will defend our people and uphold our values through strength of arms and rule of law. We will show the courage to try and resolve our differences with other nations peacefully -- not because we are naïve about the dangers we face, but because engagement can more durably lift suspicion and fear. (Applause.)

The Speaker tries to persuade the Hearers in his position about the political course, highlighting peaceful way of doing this.

2) **declarative function** that appears in declaring social and legal values;

We affirm the promise of our democracy.

Our celebration of initiative and enterprise, our insistence on hard work and personal responsibility, these are constants in our character.

3) the function of **creating the emotional and psychological state** relevant to the situation to present the ideas or convictions more effectively;

No single person can train all the math and science teachers we'll need to equip our children for the future, or build the roads and networks and research labs that will bring new jobs and businesses to our shores. Now, more than ever, we must do these things together, as one nation and one people. (Applause.)

The idea of unity is represented after a bright example of a failure while being single. Thus, the Speaker created a favourable emotional background for an introduction and efficient acceptance of a necessary conviction.

4) the function of **making an aesthetic effect**: having pleasure from stylistically appropriate and linguistically perfect speech; psychic income related to the confession of oratorical capabilities of the Speaker, creation of positive feelings for Hearers, such as calm, pride, inspiration, unity, and others;

For history tells us that while these truths may be self-evident, they've never been self-executing; that while freedom is a gift from God, it must be secured by His people here on Earth. (Applause.)

Our brave men and women in uniform, tempered by the flames of battle, are unmatched in skill and courage. (Applause.)

The example above show linguistically correct and stylistically relevant speech, enhanced with references to the most authoritative person (the God). Mentioning the Hearers (*His people*) in this context makes them proud, happy and supportive to the Speaker.

5) **sociosemiotic function** of recreation, creation, or transfer of certain knowledge and social values

Each time we gather to inaugurate a President we bear witness to the enduring strength of our Constitution.

Here the national value of the supremacy of Constitution is transferred.

We are true to our creed when a little girl born into the bleakest poverty knows that she has the same chance to succeed as anybody else, because she is an American; she is free, and she is equal, not just in the eyes of God but also in our own. (Applause.)

Other common values such as freedom and equality are transferred to the Hearers.

Considering the above-mentioned, we give our own definition of epideictic discourse while determining its constitutive (discourse making) characteristics. The definition of

epideictic discourse can be made within one or a few approaches to defining the discourse in modern scientific research, taking into account considerable divergences in scientific schools and directions concerning the definition of this concept. The institutional nature and mentioned above performative function of creating or recreating social values let epideictic discourse to study it within semiotic tradition of defining the discourse in modern critical discourse analysis and poststructuralist studies: as communication spheres with focusing on its cognitive world modeling aspect; as a combination of principles and models of reality representation, as the performative phenomenon, that forms the image of the world, institutional practices, rules, behaviour standards [1, c. 16-20].

One of the ways to enhance the pragmatic effect of epideictic rhetoric is to rethink its functions, completing the traditional ones with the functions of creating common values. In particular, Celeste Michelle Condit determines such pairs of functions, as “definition / understanding”, “display / entertainment” and “shaping / sharing” [6]. In our view, these functions, on the one hand, correlate with informative, entertaining and persuasive functions (creation of values and perceptions of the world) and, on the other hand, are based on certain combinations of illocutionary forces.

Conclusion. In terms of the above mentioned we define epideictic discourse as a kind of conceptual semiotic space which reproduces and forms the combination of social and sociocultural values integrated in the key concept of «uniting solemnity / sublimity». In terms of pragmatics this concept correlates with the generalized complex goal (to reveal the significance of an event or a person with emotional accord of the audience, and maintain / create the own positive image), subconcepts (freedom, equality, justice, reputation, dignity, life, reward, success, memory, respect), which, being the common categories from different spheres of institutional and everyday communication, ensure the contact of epideictic discourse with other discourses: political, administrative, educational, household, etc.

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ПОЛІФУНКЦІОНАЛЬНІСТЬ ЯК ПРАГМАТИЧНА ХАРАКТЕРИСТИКА ЕПІДЕЙКТИЧНОГО ДИСКУРСУ

Т. А. Пастернак

Анотація. Статтю присвячено проблемі поліфункціональності епідейктичного дискурсу, одній з його провідних прагматичних характеристик. Серед основних функцій епідейктичних промов виділено: аргументативну функцію, декларативну функцію; функцію створення певного психолого-емоційного стану; функцію здійснення естетичного ефекту; соціосеміотичну функцію, що виявляється у відтворенні / трансляції певних знань та суспільних цінностей; а також

світомоделюючу функцію – формування цінностей, створення моделей означення позадискурсивної реальності.

Епідейктичний дискурс усвідомлюється у дослідженні як певний концептуально-семіотичний простір, який відтворює і формує сукупність соціальних і соціокультурних цінностей, що інтегруються в ключовому концепті «об'єднуюча урочистість / піднесеність», який в прагматичному плані корелює з узагальненою комплексною метою (виявити соціальну значимість події або людини із емоційним єднанням з аудиторією і підтриманням / створенням власного позитивного іміджу), а також в субконцептах (свобода, рівність, справедливість, репутація, гідність, життя, нагорода, успішність, пам'ять, повага), що є категоризацією в церемоніальному плані понять з різних сфер інституційного і побутового спілкування, забезпечуючи дотичність епідейктичного дискурсу з іншими дискурсивними різновидами: політичним, адміністративним, педагогічним, побутовим тощо.

Ключові слова: епідейктичний дискурс, поліфункціональність, епідейктична промова, прагматичні цілі, концепти

ПОЛИФУНКЦИОНАЛЬНОСТЬ КАК ПРАГМАТИЧЕСКАЯ ХАРАКТЕРИСТИКА ЭПИДЕЙКТИЧЕСКОГО ДИСКУРСА

Т. А. Пастернак

Аннотация. Статья посвящена проблеме полифункциональности эпидейктического дискурса, одной из его ведущих прагматических характеристик. Среди основных функций эпидейктических речей мы выделили: аргументативную функцию, декларативную функцию; функцию создания определенного психолого-эмоционального состояния; функцию осуществления эстетического эффекта; социосеміотическую функцию, проявляемую в воссоздании, создании и трансляции определенных знаний и общественных ценностей; а также миромоделирующую функцию – формирование ценностей, создания моделей определения внедискурсивной реальности.

Эпидейктический дискурс определяется в исследовании как некое концептуально-семіотическое пространство, которое воссоздает и формирует совокупность социальных и социокультурных ценностей, интегрированных в ключевом концепте «объединяющая торжественность / приподнятое настроение», которое в прагматичном плане коррелирует с обобщенной комплексной целью (выявить социальную значимость события или человека с эмоциональным единением с аудиторией и поддержанием / созданием собственного позитивного имиджа), а также в субконцептах (свобода, равенство, справедливость, репутация, достоинство, жизнь, награда, успешность, память, уважение), которые являются категоризацией в церемониальном плане понятий из разных сфер институционального и бытового общения, обеспечивая общность эпидейктического дискурса с другими разновидностями дискурса: политическим, административным, педагогическим, бытовым и т. п.

Ключевые слова: эпидейктический дискурс, полифункциональность, эпидейктическая речь, прагматические цели, концепты