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Speech, drama, debate, negotiation, and the Model United Nations

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Speech, Drama, Debate, Negotiation, and the Model United Nations

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ABSTRACT

This paper gives introductory explanations of how the fields of speech, drama, debate, and negotiation can inform MUN practitioners and was based on a workshop given at Global Negotiation Symposium 2017 @ Japan University English Model United Nations (JUEMUN). Knowledge of basic principles of speech, such as Aristotle's Modes of Persuasion (Dlugan, 2010), his triangle of coherence (Mueck, 2012), and techniques used by professional speechwriters (Harris, 2013; *Speak Like A Pro*, n.d.) will help MUN participants when making speeches and when negotiating with other delegates. Drama can inform MUN participants through the rules and practices of role-playing games, since MUN is essentially a live role-playing (LRP) game (LARPING.COM, n.d.) and through techniques actors use to prepare a character (Gair, 2012a). Debate can help MUN participants through knowledge of logic and fallacies of logic (Bellon & Williams, 2008). Finally, knowledge of both good and ineffective practices in the field of negotiation can help MUN participants (Bacal, n.d.; Brodow, 2017, n.d.).

Keywords: negotiation speech drama debate live role-playing game (LRPG)

Speech, Drama, Debate, Negotiation, and the Model United Nations

David KLUGE

1. Introduction

The related areas of speech, drama, debate, and negotiation have much to offer teachers and students interested in Model United Nations (MUN), the United Nations simulation. It is easy to see that knowledge of negotiation principles would be valuable when participating in MUN, but what could speech, drama, and debate offer? The following sections outline what each field can offer, and then the paper ends with basic concepts of negotiation.

2. Speech

When making speeches and trying to get support and sponsorship for MUN motions, persuasive abilities are paramount. Speech can teach these abilities, especially with Aristotle's Modes of Persuasion, Aristotle's Triangle of Coherence in public speaking, and the soaring, inspiring, thought-provoking language used by professional speechwriters.

2.1 Aristotle's Modes of Persuasion

Aristotle described three modes of persuasion, *ethos*, *pathos*, and *logos*, also known as Aristotle's rhetorical triangle (see Figure 1).

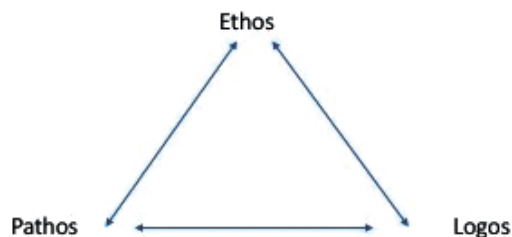


Figure 1. Aristotle's rhetorical triangle.

Ethos refers to “credibility (or character) of the speaker,” *pathos* to emotional impact and “emotional connection to the audience,” and *logos* to “logical argument” (Dlugan, 2010). The three modes mentioned in the triangle are described in more detail below.

2.1.1 Ethos

Ethos refers to the speaker establishing his or her credentials with the audience, establishing reasons for them to respect the speaker, to see the good character of the speaker, to trust the speaker, to see the speaker as an authority (Dlugan, 2010). The speaker gives the audience members reason to listen to and believe the speaker. MUN participating students can show their own credibility (ethos) by subtly mentioning their MUN experience and qualifications or by referring to the credibility of the organization/government that they are representing. For Japanese students this may be valuable as they are often victims of the logical fallacy that language ability equals intelligence. An indirect mention of previous MUN experience by a Japanese participant may offset the false perception by native speakers of English that imperfect mastery of English means low ability. This use of ethos makes the audience relax because they know that they will be listening to an experienced person and will probably be hearing something valuable. The speaker can use calm, relatively low-pitched speaking tones that engender credibility (Jadoul, 2012). The flipside of appealing to the speaker’s own credentials is appealing to the audience’s credentials; that through their studies, experiences, and work, they have a reputation of being logical and fair, and therefore they will respond to the issue at hand accordingly.

2.1.2 Pathos

When using pathos, the speaker tries to create an “emotional connection to the audience” (Dlugan, 2010). This does not mean that the speaker must be emotional, shouting in anger or crying in despair, but it does mean that emotion should be shown through facial expression and tone of voice (Dlugan, 2010; Jadoul, 2012), as well as word choice. The purpose of the speaker is to engender sympathetic emotion in the audience. One of the most effective ways of appealing to emotion is to use stories to illustrate the situation so the audience can easily see and feel what people involved in the situation experience (Dlugan, 2010; Jadoul, 2012).

2.1.3 Logos

Logos refers to the appeal to logic when persuading people, which may include both the use of logic and the use of data (numbers, facts, case studies) to support arguments (Dlugan, 2010; Jadoul, 2012). The debate section below offers more details on the use of logic.

Students participating in MUN can persuade other delegates by using these three modes. The model is called Aristotle’s rhetorical triangle, not just to remind people that there are three elements, but to indicate that all three need to be used together to effectively persuade people. This triangle is an extremely useful tool that the area of speech can provide to MUN participants. Teachers and students may think, as Aristotle did, that in a perfect world, logos should be the only mode necessary to persuade people, but he wrote that in the world as it is, all three modes are necessary.

Dlugan (2010) quotes Decker saying that “people buy on emotion (pathos) and justify with fact (logos),” meaning that decisions are often decided by pathos, but when an explanation of the decision is given, the decision is justified using logos, making it appear that logos is the most useful part of the triangle; however, when looking at the process of making a decision, the role of pathos looms large. Of course, if there is no ethos, that is, if the audience does not trust the speaker, there is no basis for people to be persuaded by pathos or logos. Aristotle’s rhetorical triangle is useful for MUN participants to keep in mind when persuading others.

2.2 Triangle of Coherence

Another triangle related to public speaking and ethos that is useful to MUN participants is Aristotle’s Triangle of Coherence in public speaking (Mueck, 2012), which consists of content, body, and voice, as seen in Figure 2.

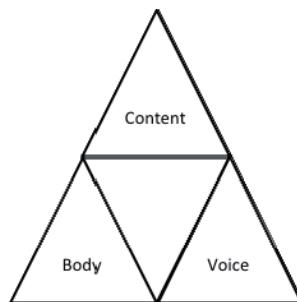


Figure 2. Aristotle’s triangle of coherence in public speaking

The triangle of coherence states that all three components of content, body, and voice must match when giving a speech in order to engender trust in the speaker (ethos) and the message. That is, the contents of the speech, at the apex of the triangle, dictate how the voice (tone, volume, and style) and the body (facial expressions, posture, gestures, and movement) should be used. When the contents are supported by the speaker's voice and body language, then the message is coherent, and is therefore stronger. This is an important principle for MUN participants to remember when making a public speech.

2.3 Professional Speechwriter Tools

Speechwriters use many devices (called rhetorical devices) to craft their speeches (Harris, 2913; Speak Like A Pro, n.d.), including such common tools as alliteration (repetition of initial sounds of words), assonance (repetition of internal vowel sounds), consonance (repetition of internal consonant sounds), repetition (repeating of words or phrases), and rhyme (words that sound alike), but they also use less-known devices. Complete these sentences to see some examples of these more specialized speechwriting tools:

1. ... that government of _____, for _____, by _____ shall not perish from this earth.
2. Never have so _____ owed so _____ to so _____.
3. I have a dream that my four little children will one day live in a nation where they will not be judged by the _____ but by the _____.
4. Ask not what your country can do for you—ask what _____.
5. One child, one teacher, one book and one pencil _____ . (Famous Quotes, n.d.)

The sentences above come from famous speeches in English and are widely known because of the fame of the speaker and the occasion or topic of the speech:

1. ... that government of the people, for the people, by the people shall not perish from this earth. (President Abraham Lincoln)
2. Never have so many owed so much to so few.” (Prime Minister Winston Churchill)
3. I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

(Reverend Martin Luther King Jr.)

4. Ask not what your country can do for you—ask what you can do for your country.
(President John F. Kennedy)
5. One child, one teacher, one book and one pencil can change the world. (Malala Yousafzai)

These quotations are also famous because they were crafted by professional speechwriters or used tools from a professional speechwriter's toolbox. Here is an example of a fictional speechwriter at work, Toby Ziegler, speechwriter for the American president on the TV show, *The West Wing* (Toby Ziegler Quotes, 2001; Sorkin & Redford, 2001):

Toby Ziegler: (*speaking to a police officer*) You want to know the benefits of free trade? Food is cheaper.

Officer Rhonda Sachs: Yes.

Toby Ziegler: Food is cheaper! Clothes are cheaper. Steel is cheaper. Cars are cheaper. Phone service is cheaper. You feel me building a rhythm here? That's because I'm a speechwriter – I know how to make a point.

Officer Rhonda Sachs: Toby . . .

Toby Ziegler: It lowers prices, it raises income. You see what I did with 'lowers' and 'raises' there?

Officer Rhonda Sachs: Yes.

Toby Ziegler: It's called the science of listener attention [sic]. We did repetition, we did floating opposites, and now you end with the one that's not like the others. Ready? Free trade stops wars. Heh, and that's it. Free trade stops wars!

If a speaker uses at least one of these tools of speechwriters in a speech or negotiation, it will make the contents of the utterance more memorable. Here are some more examples of specialized speechwriting tools. All definitions and most examples are from Harris (2013) and *Speak Like A Pro* (n.d.). Note that the names of the tools are often in Greek as the Greeks first explained them. Emphasis has been added to highlight the rhetorical device.

2.3.1 Anaphora (Repetition)

Anaphora is the technique of repeating words at the beginning of phrases in a sentence to draw attention to them:

...**freedom** of speech and expression, **freedom** of every person to worship God in his own way, **freedom** from want, **freedom** from fear...

F. D. Roosevelt

But in a larger sense, **we cannot** dedicate, **we cannot** consecrate, **we cannot** hallow this ground

Abraham Lincoln

2.3.2 Epiphora (repetition)

Epiphora utilizes repetition at the end of phrases in sentences:

...government of **the people**, by **the people**, for **the people**, shall not perish from the earth.

Abraham Lincoln

2.3.3 Caesura

Caesura is the use of silence or pause in the middle of a sentence or phrase:

To err is human; || to forgive, divine.

Alexander Pope

Democracy is the worst form of government; || except for all those others that have been tried.

Sir Winston Churchill

2.3.4 Hypophora

Hypophora is asking a question and then answering it:

When the enemy struck on that June day of 1950, what did America do? It did what it always has done in all its times of peril. It appealed to the heroism of its youth.

Dwight D. Eisenhower

2.3.5 Polysyndeton

Polysyndeton is the chaining together of ideas using conjunctions:

It's got awesome security. **And** the right apps. It's got everything from Cocoa **and** the graphics **and** it's got core animation built in **and** it's got the audio **and** video that OSX is famous for. It's got all the stuff we want.

Steve Jobs' 2007 Macworld Keynote Address

Behold, the Lord maketh the earth empty, **and** maketh it waste, **and** turneth it upside down, **and** scattereth abroad the inhabitants thereof. **And** it shall be, **as** with the people, **so** with the priest; **as** with the servant, **so** with his master; **as** with the maid, **so** with her mistress; **as** with the buyer, **so** with the seller; **as** with the lender, **so** with the borrower; **as** with the taker of usury, **so** with the giver of usury to him.

Isaiah 24:1-2

2.3.6 Parallelism

Parallelism is repeating the structure of phrases or sentences:

Let every nation know, whether it wishes us well or ill, that we shall **pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to** assure the survival and the success of liberty.

John F. Kennedy

The example of polysyndeton from Isaiah is also an example of parallelism.

2.3.7 Chiasmus

Chiasmus is reversing part of the structure of a phrase or sentence:

And so, my fellow Americans, *ask not what your country can do for you;*
ask what you can do for your country.

John F. Kennedy, Inaugural Address

2.4 Analysis of Rhetorical Devices in Two Speeches

Looking at two effective speeches, it is easy to see how some of these tools work. Many people have heard of the first speech: Malala Yousafzai's Speech to the UN Youth Day on Malala Day, her birthday (Yousafzai, 2013b). The other speech is more recent and not as well known, yet serves as a good example of the power of the

speechwriter's tools: Valarie Kaur's "Breathe, then Push" (Kaur, 2016b). The following analysis looks only at a few of the main speechwriting tools used to craft these speeches.

2.4.1 Malala Yousafzai's Speech to the UN Youth Day (Yousafzai, 2013b)

Yousafzai, a young Muslim Pakistani girl, speaks to the U.N. on the value of education. (See Appendix A for the text of the whole speech.) The following sections list the rhetorical devices used in the speech.

2.4.1.1 Anaphora (Repetition)

Yousafzai uses repetition often in this speech, specifically, anaphora, as can be seen in examples 1 through 8. The repeated parts have been set in bold:

Example 1.

But first of all, **thank you to** God for whom we all are equal and **thank you to** every person who has prayed for my fast recovery and a new life. . . . I have received thousands of good wish cards and gifts from all over the world. **Thank you to** all of them. **Thank you to** the children whose innocent words encouraged me. **Thank you to** my elders whose prayers strengthened me.

Example 2.

Their right to live in peace.
Their right to be treated with (with, with) dignity.
Their right to equality of opportunity.
Their right to be educated.

Example 3.

This is the compassion that I have learnt from Muhammad-the prophet of mercy, Jesus Christ and Lord Buddha.

This is the legacy of change that I have inherited from Martin Luther King, Nelson Mandela and Muhammad Ali Jinnah. (ovation) **This is the** philosophy of non-violence that I have learnt from Gandhi Jee, Bacha Khan and Mother Teresa. And **this is the** forgiveness that I have learnt from my father and from my mother. (ovation) **This is** what my soul is telling me, be peaceful and love everyone.

Example 4.

Dear sisters and brothers, **we realize the importance of** light when we see darkness. **We realize the importance of** our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, **we realized the importance of** pens and books when we saw the guns.

Example 5

We call upon the world leaders that all the peace deals must protect women and children's rights. A deal that goes against the dignity of women and their rights is unacceptable.

We call upon all governments to ensure free compulsory education all over the world for every child.

We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm.

We call upon the developed nations to support the expansion of educational opportunities for girls in the developing world.

We call upon all communities to be tolerant — to reject prejudice based on cast, creed, sect, color, religion or gender. To ensure freedom and equality for women so that they can flourish. We cannot all succeed when half of us are held back.

We call upon our sisters around the world to be brave — to embrace the strength within themselves and realize their full potential.

Example 6.

... **we must not forget** that millions of people are suffering from poverty, injustice and ignorance. **We must not forget** that millions of children are out of their schools. **We must not forget** that our sisters and brothers are waiting for a bright peaceful future.

Example 7.

One child, **one** teacher, **one** book and **one** pen can change the world.

Example 8.

Education is the only solution. **Education** first.

2.4.1.2 Epiphora (Repetition)

Yousafzai (2013) also uses epiphora, repeating the ending of phrases:

Example 9.

My ambitions **are the same**. My hopes **are the same**. My dreams **are the same**.

2.4.1.3 Hypophora

Yousafzai (2013) uses hypophora, asking a question and then answering it.

Example 10.

Dear brothers and sisters, do you remember one thing? Malala day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights.

2.4.1.4 Polysyndeton

Yousafzai (2013) uses polysyndeton, the chaining together of ideas using conjunctions:

Example 11.

I want education for the sons **and** the daughters of Taliban **and** all the terrorists **and** extremists.

2.4.1.5 Parallelism

Yousafzai uses parallelism, as can be seen in examples 12 through 15, repeating the structure of phrases or sentences, going from single people to hundreds, thousands, and then millions of people in example 12 (Yousafzai, 2013):

Example 12.

Today is the day of **every woman, every boy and every girl** who have raised their voice for their rights. There are **hundreds** of human rights activists and social workers who are not only speaking for their rights, but who are struggling to achieve their goals of peace, education, and equality. **Thousands** of people have been killed by the terrorists and **millions** have been injured.

Example 13.

The extremists were and **they are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. And that is why they killed 14 innocent students in the recent attack in Quetta. And that is why they killed female teachers and polio workers in Khyber Pukhtoon Khwa. That is why they are blasting schools every day.**

Example 14.

Weakness, fear and hopelessness died.
Strength, power and courage was born.

Example 15.

Pakistan **is a peace**-loving democratic country. Pashtuns want education for their daughters and sons. And Islam **is a religion of peace**, humanity and brotherhood. Islam says that it is not only each child's right to get education, rather it is their duty and responsibility.

Yousafzai effectively uses many rhetorical devices, especially parallelism and repetition in many forms to give a rhythm and power to the words she speaks, as does Valarie Kaur (2016) in the speech analyzed below.

2.4.2 Valarie Kaur's "Breathe—then push."

Valarie Kaur, an American lawyer, filmmaker, and activist raised in the Sikh religion, spoke at an ecumenical service on New Year's Eve, 2016, just days before Trump was sworn in as president. Her dramatic, impressive speech not only got its power from the content and the character of the speaker, but also from good use of rhetorical devices from the speechwriter's toolbox. Here are a few examples.

2.4.2.1 Alliteration

Kaur (2016) used alliteration, repetition of initial sounds in words:

Example 16.

dark and **d**ank cell

Example 17.

He sailed by steamship

Example 18.

as we enter an era of enormous rage

Example 19.

we are raising—a brown boy in America. A brown boy who may someday wear a turban

2.4.2.2 Rhyme

Kaur (2016) also used rhyme, words that sound alike:

Example 20.

What if this darkness is not the darkness of the **tomb**, but the darkness of the **womb**?

This is such a strong tool that after she said the line, the audience broke into applause and shouted words of approval.

2.4.2.3 Anaphora (Repetition)

Kaur (2016) uses anaphora, repeating words at the beginning of phrases:

Example 21.

What if this darkness is not the **darkness of the** tomb, but the **darkness of the** womb?

Example 22.

And so the mother in me asks, “**What if?**” **What if** this darkness is not the darkness of the tomb, but the darkness of the womb? **What if** our America . . . (*applause*) **What if** our America is not dead, but a country waiting to be born? **What if** the story of America is one long labor? **What if** all of our grandfathers and grandmothers are standing behind us now? Those who survived occupation and genocide, slavery and Jim Crow, detentions and political assault. **What if** they are whispering in our ear today, tonight,

You are brave? **What if** this is our nation's great transition?

2.4.2.4 Epiphora

Kaur (2016) also uses epiphora, repetition at the end of phrases in sentences:

Example 23.

Tomorrow, we will labor, **in love, through love, and your revolutionary love** is the magic we will show our children.

2.4.2.5 Caesura

Kaur (2016) uses caesura, the use of silence or a pause in the middle of a sentence or phrase for dramatic effect:

Example 24.

What if this darkness is not the darkness of the tomb, || but the darkness of the womb?

2.4.2.6 Hypophora

Kaur (2016) uses hypophora, asking a question and then answering it:

Example 25.

What if this darkness is not the darkness of the tomb, but the darkness of the womb?

Example 26.

What does the midwife tell us to do? Breathe—and then push.

2.4.2.7 Parallelism

Kaur's (2016) favorite rhetorical device is parallelism, the repeating of the structure of phrases or sentences. She uses it over 11 times in a short four-minute speech (examples 27 through 37):

Example 27.

Until **a single man, a white man,**

And again, three times in a row, called a tricolon:

Example 28.

I joined a generation of activists, fighting **detentions and deportations, surveillance and special registrations, hate crimes and racial profiling.**

Example 29.

And after 15 years, **with every film, with every lawsuit, with every campaign,** I thought we were making the nation safer for the next generation.

Example 30.

I wanted him to wake up and see them gone in the morning. **I wanted him to** believe in a world that was magical.

Example 31.

Because **I am raising — we are raising— a brown boy** in America. **A brown boy** who may someday wear a turban as part of his faith.

And again, in tricolon parallelisms:

Example 32.

Those who survived **occupation and genocide, slavery and Jim Crow, detentions and political assault.**

Example 33.

I know that there will be moments whether on the streets or in the schoolyard where my son will be seen **as foreign, as suspect, as a terrorist.**

Example 34.

And in America today, **as we enter an era of enormous rage, as white nationalists hail this moment as their great awakening, as hate acts against Sikhs and our Muslim brothers and sisters are at an all-time high,**

Example 35.

Just as **black bodies are still seen as criminal. Brown bodies are still seen as illegal. Trans bodies are still seen as immoral. Indigenous bodies are still seen as savage. The bodies of women and girls seen as someone else's property.**

Example 36.

When we see these bodies not as brothers and sisters, then it becomes easier **to bully them, to rape them, to allow policies *that neglect them, that incarcerate them, that kill them.***

Example 37.

Tonight, we will breathe. Tomorrow, we will labor,

Kaur uses parallelism along with a handful of other speechmaker's tools to make this a memorable speech.

Reading the text of the two speeches is useful for examining the rhetorical devices used by the two speakers, but to fully understand the power of the use of such devices, it is necessary to watch and listen to the actual speeches (see references for URLs). While watching the videos for the rhetorical devices, note also the application of Aristotle's rhetorical triangle and triangle of coherence.

It makes good sense to have students learn some of these rhetorical devices (either using or not using the Greek names), and read, listen to, and watch famous speeches to see how these speechwriting tools are used, and how these speeches are delivered. Speech training for MUN participants can improve the effectiveness of their speaking and can make the contents of their speeches more memorable.

3. Drama

What can drama teach? Quite a bit, as MUN is a specific kind of drama, called a LARP (described below), and therefore the rules and description of LARPs apply to MUN. In addition, since MUN is a form of drama, MUN participants can benefit by learning acting principles.

3.1 MUN as LARP

In essence, MUN is live action roleplaying (LARP), a type of drama. LARP is defined as “Collaborative pretending with rules” (LARPING.ORG, n.d.). The website describes the nature of the creation of a LARP and its purpose (LARPING.ORG, n.d.):

Collaboration is a working together to complete tasks that produce a desired result. Although a lot of the front-end work of a larp is very individualistic . . . almost the entire production is for a single community based [sic] goal: to build a fantastic space for characters to partake in together.

The website describes a LARP’s purpose as being “for the sake of relationship and community” and “Larping is about the community a game builds” (LARPING.ORG, n.d.). This community-building aspect of LARPs very aptly describes what happens in MUN. Since MUN is classified as a LARP type of drama, therefore LARP advice in the variety of articles on LARPING.ORG website might be helpful to teachers of MUN participants.

3.2 Two Basic Principles of Acting

In addition to MUN being a LARP-type drama activity, two basic principles of acting also apply to MUN participants. To take on a role for an extended length of time, an actor must 1) research the part, and 2) think, act, and speak like the character being portrayed (Gair, 2012a). These two principles are discussed below.

3.2.1 Acting Advice 1: Research the Part

One piece of advice found in a website called ACTING! (Gair, 2012a; 2012b), an excellent primer for beginning actors, is do your research:

Learn as much as possible about your character *outside* the text [of the play] by researching the time period, the setting, the culture and politics of the area, and all the qualities one could ever know about one's self or another person . . . but for your character. (Gair, 2012a)

This is excellent advice for MUN participants: research both broadly and deeply the

people, history, government, and situation of the country that you will represent.

3.2.2 Acting Advice 2: Think and Act Like the Character

One of the most famous teachers of acting, Konstantin Stanislavski (1863-1963) created a series of techniques, which together is called Stanislavski's system, or "the Method." Using this technique, the actor asks, "*What would I do if I were in the character's situation?*" (Gair, 2012b). Another famous drama teacher, Uta Hagen (1919-2004), expanded the Method, and also focused on the value of research to create a character (Gair, 2012b). She also advised actors to answer questions such as "Who am I? Where am I? What do I want? What is in my way of getting what I want?" and others" (Gair, 2012b). This is another good piece of advice for MUN participants: Think and act like a delegate from the particular country you are representing.

However, ACTING! warns beginning actors to not employ stereotypes (Gair, 2012a), and the same goes for MUN participants. Using stereotypical body language and accents is considered both lazy behavior for the actor and it results in an insulting picture of the character. Such acting often generates laughter, which is not appropriate for the serious business of MUN. Stereotypes can get in the way of productive cooperation. Like a good actor, the delegate is required to research the country and people of the country they represent, and to think and act like a delegate of that country.

4. Debate

What can debate teach MUN participants? The three main contributions of debate are the focus on the importance of logic in discussions (Bellon & Williams, 2008), the importance of a variety of forms of support for any claim and the idea that any proposal needs to have advantages over the present system, also called the status quo. Each of these contributions are explained in detail below.

4.1 Logic

One very important aspect of debate that would benefit MUN is formal teaching of the use of logic (Bellon & Williams, 2008). It is necessary to be able to use the formal terms of logic in order to satisfy Aristotle's ethos, one of his three modes of persuasion that refers to the establishment of authority, and his mode of logos.

4.1.1 Basics of Logic

Although logic is a highly technical field, there are some common types that are important for MUN participants to know how to use: propositional, causality, and alternate causality. These three basic types of logic are described briefly in Table 1. Learning how to identify the basis of logic, and then learning how to use them with adequate practice are beneficial to MUN participants.

Table 1. Basic Types of Logic

	Type	Definition	Example
1	Propositional logic (Propositional logic, n.d.)	If $A = B$, and $B = C$, then $A = C$	If all apples are fruit, and this is a Golden Delicious apple, then this Golden Delicious apple is a fruit.
2	Causality (Batterman, 2010)	A causes Z	Eating chocolate causes obesity.
3	Alternate Causality (The Chicago Debate League, 2010)	Not A, but B causes Z	Eating chocolate does not cause obesity: research shows that eating chocolate before meals can help prevent obesity. It also shows that eating fried food causes obesity.

4.1.2. Logical Fallacies

Just as important as learning basics of logic is being able to identify fallacies, that is, errors of logic, which are either unintentionally used through ignorance of principles of logic, or intentionally used to mislead people. It is necessary for anyone interested in negotiation and persuasion to know how to identify and counteract these fallacies. Table 2 lists and briefly explains 24 basic errors of logic (adapted from Your Logic Fallacy, n.d.). For teaching purposes, this list can be shortened, or can be expanded. For an expanded list of fallacies, see the Veaux (2012) website (in References).

Table 2. 24 Basic Fallacies

	Logic Type	Description
1	Strawman	Misrepresenting an argument to make it easier to attack
2	False Cause	Because A happens before B, assuming that A caused B
3	Appeal to Emotion	Using emotion as a logical argument
4	The Fallacy Fallacy	Assuming that because an error was made in explaining A, then A is wrong or bad
5	Slippery Slope	Arguing that if A is allowed to happen, then Z might happen, so A should not be allowed to happen
6	Ad Hominem	Attacking the opponent rather than the argument
7	Tu Quoque	Instead of answering a criticism, saying the opponent also does something wrong
8	Personal Incredulity	Insisting that because the speaker does not believe something, it does not exist
9	Special Pleading	Insisting because of a special case, the rules should be changed
10	Loaded Question	Asking a question in a way that it cannot be answered without admitting guilt
11	Burden of Proof	Insisting that the proof should be given by the person not making the claim
12	Ambiguity	To use double meanings of words or ambiguity of language to mislead or misrepresent the truth
13	The Gambler's Fallacy	Thinking that events happen in runs rather than as statistically independent events
14	Bandwagon	Stating that something is true or good because it is popular, and many people are doing it
15	No True Scotsman	An appeal to purity for a flaw or criticism
16	Genetic	Judging something based on where or who it came from
17	Black-or-White	Stating there are only two options when there are actually more
18	Begging the Question	A circular argument where the conclusion is part of the premise
19	The Texas Sharpshooter	Selecting only the facts that fit your argument
20	Middle Ground	Asserting that the middle between two extremes is true
21	Appeal to Authority	Asserting that because an important person/institution states something, that thing must be true or right
22	Composition/Division	Assuming that what is true about a part of something is true about other parts of something or the whole something is true
23	Appeal to Nature	Stating that because something is natural, it must be true or good
24	Anecdotal	Using personal experience to argue against statistics

4.2 Support

Another important lesson that debate teaches is the need for adequate support for every point (Bellon, n.d.). This support can be evidence like data, opinions from experts, and examples. The support should be from a reliable source. Although support should be predominantly based on logic (*logos*), it is most convincing when there is some element of emotion (*pathos*) added to the support (Dlugan, 2010; Taylor & Kluge, 2012).

4.3 The Importance of Advantages

In policy debate, the team that proposes the change must provide a plan that is different from the current policy, and most importantly, must provide advantages of their plan over the present system (status quo). This concept that any change must be accompanied by advantages is important in persuading people to change or support new policies (Bellon, n.d.). Logical thinking is necessary to persuade people. Support is needed for all claims. These are the benefits that knowledge of basic debate principles brings to MUN participants.

5. Negotiation

The final question is “How can negotiation inform MUN participants?” Much of what has been discussed above has applied to when the delegate is speaking in front of a group of people. However, this case occupies only a fraction of the MUN experience, with most of the time being spent on one-on-one negotiating for support and endorsement. Therefore, professional negotiators’ advice on what is effective and what to avoid would be helpful.

5.1 Negotiating Advice

Ed Brodow (2017, n.d.) and Bacal (n.d.) have four inter-related practical lists for beginning negotiators: basic principles of negotiation, hints for negotiation, what to avoid when negotiating, and helpful overall tips to negotiating. In Table 3, Brodow (n.d.), gives six basic principles for effective negotiation:

Table 3. Six Basic Principles of Negotiation

	Principle	Explanation
1	Aim high.	Ask for more than you expect, and your results will be better than you expect.
2	Do your homework.	Research the needs, pressures, and options of the other side so you know how to approach the negotiation.
3	Listen.	Listen 70% and speak 30%. Ask open-ended questions that allow for longer answers.
4	Be patient.	Negotiators who are in a rush are sometimes seen as desperate, and may accept any proposal, even if it is not the best one for them.
5	Always get something in return.	When making a concession, tie it to something you receive in exchange.
6	Always be ready to walk away.	Be willing to walk away if the deal offered is not satisfactory.

In addition to these six principles, Brodow (2017) gives four additional hints to good negotiating in Table 4:

Table 4. How to Negotiate

	Advice	Explanation
1	Don't be afraid to ask for what you want.	At first, state exactly what you want and be prepared to negotiate and compromise.
2	Focus on the other side's pressure, not yours.	If you focus on the other side's pressures, you will feel more confident when negotiating.
3	Show the other person how their needs will be met.	Show how the other side will benefit rather than trying to beat the other side.
4	Don't take the issues or the other person's behavior personally.	Focus on solving the problem at hand and ignore other issues.

The above advice helps novice negotiators to develop a good mindset before they begin to negotiate and during negotiations.

5.2 Barriers to Successful Negotiation

It is not enough to know how to negotiate; learning what will prevent successful negotiation is also necessary (Bacal, n.d.).

Table 5 contains advice on what kinds of behavior to avoid because they can create barriers when negotiating, and may even stop the negotiating process. They are also important in that they can help you to identify such behavior from the other side and devise ways work around any potential roadblock in the negotiation process.

Table 5. Barriers to Successful Negotiation

	Barrier	Explanation
1	Viewing negotiation as confrontational	Negotiating cooperatively is more effective than in an adversarial way
2	Trying to win at all costs	When both sides feel they have won, it will enable smooth negotiations next time.
3	Becoming emotional	It is important to be in control of emotions in order to negotiate well.
4	Not trying to understand the other person	Understanding the other position is important in effective negotiations.
5	Focusing on personalities, not issues	The goal is to negotiate the issue.
6	Blaming the other person [for the problem]	Blaming the other person leads to a difficult negotiation.

Advice number 3, avoid being emotional, seems to contradict previous advice from the speech section above, but it actually does not. In MUN, as well as in most academic situations, it is best to be logical and avoid becoming emotional, but it is acceptable to coolly introduce emotional topics and appeal to the audience’s feelings of sympathy. This is acceptable, even recommended practice.

5.3 Overall Negotiation Tips

In addition to the specifics mentioned in Tables 3, 4, and 5, Brodow (2017) gives some overall hints for negotiation (see Table 6). The advice and cautions that Brodow and Bacal give in these four lists form a good basis to teach basic negotiation principles.

Table 6. Basic Negotiation Tips

	Tip	Explanation
1	Solicit the other’s perspective.	Ask what the other side’s concerns and needs are.
2	State your needs.	Tell the other side what your needs are.
3	Prepare options beforehand.	Prepare your options before the negotiation session.
4	Don’t argue.	Find a solution—don’t create conflict.
5	Consider timing.	There are bad times to negotiate an issue (preoccupation with something else; anger, tiredness, or stress on one or both sides).

It is up to the teacher to create materials and exercises for the students to practice negotiation techniques.

6. Conclusion

What can speech, drama, debate, and negotiation studies teach participants of MUN? From speech, participants can learn Aristotle’s Modes of Persuasion (*ethos*, *logos*, and *pathos*), the triangle of coherence (content, voice, body), and soaring, thought-provoking language using speechwriters’ tools. From drama, participants of MUN can learn that their goal is to collaborate to create a community, and they need to research their part and stay in character while “on stage.” From debate, MUN participants can benefit from instruction in the basics of logic and identifying fallacies of logic. They can also learn the importance of support for claims, as well as the need to show advantages of a proposed plan. Finally, MUN participants can learn

from negotiation studies the basics of negotiating and what to avoid when negotiating. They will find that looking outside of their specific field of study can contribute to their endeavors.

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Appendix A: Malala Yousafzai's Speech to the UN

In the name of God, the most beneficent, the most merciful.

Honorable UN Secretary General Mr. Ban Ki-moon, respected president of the General Assembly Vuk Jeremic, honorable UN envoy for global education Mr. Gordon Brown, respected elders and my dear brothers and sisters: *Assalamu alaikum*.

Today is it an honor for me to be speaking again after a long time. Being here with such honorable people is a great moment in my life and it is an honor for me that today I am wearing a shawl of the late Benazir Bhutto. I don't know where to begin my speech. I don't know what people would be expecting me to say, but first of all thank you to God for whom we all are equal and thank you to every person who has prayed for my fast recovery and new life. I cannot believe how much love people have shown me. I have received thousands of good wish cards and gifts from all over the world. Thank you to all of them. Thank you to the children whose innocent words encouraged me. Thank you to my elders whose prayers strengthened me. I would like to thank my nurses, doctors and the staff of the hospitals in Pakistan and the UK and the UAE government who have helped me to get better and recover my strength.

I fully support UN Secretary General Ban Ki-moon in his Global Education First Initiative and the work of UN Special Envoy for Global Education Gordon Brown and the respectful president of the UN General Assembly Vuk Jeremic. I thank them for the leadership they continue to give. They continue to inspire all of us to action. Dear brothers and sisters, do remember one thing: Malala Day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights.

There are hundreds of human rights activists and social workers who are not only speaking for their rights, but who are struggling to achieve their goal of peace, education and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them. So here I stand, one girl, among many. I speak not for myself, but so those without a voice can be heard. Those who have fought for their rights. Their right to live in peace. Their right to be treated with dignity. Their right to equality of opportunity. Their right to be educated.

Dear friends, on 9 October 2012, the Taliban shot me on the left side of my forehead. They shot my friends, too. They thought that the bullets would silence us, but they failed. And out of that silence came thousands of voices. The terrorists thought they would change my aims and stop my ambitions. But nothing changed in my life except this: weakness, fear and hopelessness died. Strength, power and courage was born.

I am the same Malala. My ambitions are the same. My hopes are the same. And my dreams are the same. Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorist group. I am here to speak for the right of education for every child. I want education for the sons and daughters of the Taliban and all the terrorists and extremists. I do not even hate the Talib who shot me. Even if there was a gun in my hand and he was standing in front of me, I would not shoot him. This is the compassion I have learned from Mohammed, the prophet of mercy, Jesus Christ and Lord Buddha. This the legacy of change I have inherited from Martin Luther King, Nelson Mandela and Mohammed Ali Jinnah.

This is the philosophy of nonviolence that I have learned from Gandhi, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learned from my father and from my mother. This is what my soul is telling me: be peaceful and love everyone.

Dear sisters and brothers, we realize the importance of light when we see darkness. We realize the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realized the importance of pens and books when we saw the guns. The wise saying, "The pen is mightier than the sword." It is true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them.

This is why they killed 14 innocent students in the recent attack in Quetta. And that is why they kill female teachers. That is why they are blasting schools every day because they were and they are afraid of change and equality that we will bring to our society. And I remember that there was a boy in our school who was asked by a journalist why are the Taliban against education? He answered very simply by pointing to his book, he said, "a Talib doesn't know what is written inside this book."

They think that God is a tiny, little conservative being who would point guns at people's heads just for going to school. These terrorists are misusing the name of Islam for their own personal benefit. Pakistan is a peace loving, democratic country. Pashtuns want education for their daughters and sons. Islam is a religion of peace, humanity and brotherhood. It is the duty and responsibility to get education for each child, that is what it says. Peace is a necessity for education. In many parts of the world, especially Pakistan and Afghanistan, terrorism, war and conflicts stop children from going to schools. We are really tired of these wars. Women and children are suffering in many ways in many parts of the world.

In India, innocent and poor children are victims of child labor. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by extremism. Young girls have to do domestic child labor and are forced to get married at an early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems, faced by both men and women.

Today I am focusing on women's rights and girls' education because they are suffering the most. There was a time when women activists asked men to stand up for their rights. But this time we will do it by ourselves. I am not telling men to step away from speaking for women's rights, but I am focusing on women to be independent and fight for themselves. So dear sisters and brothers, now it's time to speak up. So today, we call upon the world leaders to change their strategic policies in favor of peace and prosperity. We call upon the world leaders that all of these deals must protect women and children's rights. A deal that goes against the rights of women is unacceptable.

We call upon all governments to ensure free, compulsory education all over the world for every child. We call upon all the governments to fight against terrorism and violence. To protect children from brutality and harm. We call upon the developed nations to support the expansion of education opportunities for girls in the developing world. We call upon all communities to be tolerant, to reject prejudice based on caste, creed, sect, color, religion or agenda to ensure freedom and equality for women so they can flourish. We cannot all succeed when half of us are held back. We call upon our sisters around the world to be brave, to embrace the strength within themselves and realize their full potential.

Dear brothers and sisters, we want schools and education for every child's bright future. We will continue our journey to our destination of peace and education. No one can stop us. We will speak up for our rights and we will bring change to our voice. We believe in the power and the strength of our words. Our words can change the whole world because we are all together, united for the cause of education. And if we want to achieve our goal, then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness.

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty and injustice and ignorance. We must not forget that millions of children are out of their schools. We must not forget that our sisters and brothers are waiting for a bright, peaceful future.

So let us wage, so let us wage a glorious struggle against illiteracy, poverty and terrorism, let us pick up our books and our pens, they are the most powerful weapons. One child, one teacher, one book and one pen can change the world. Education is the only solution. Education first. Thank you. Thank you. *(standing ovation)*

Appendix B: Breathe—then Push

Valarie Kaur (Lawyer, filmmaker, activist)

From National Moral Revival Poor People's Campaign Watch Night Service, December 31, 2016

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh. [Sikh greeting, prayer, and statement of faith. Translation: The beloved community belongs to divine Oneness, and so does all that it achieves.]

On Christmas Eve 103 years ago, my grandfather waited in a dark and dank cell. He sailed by steamship across the Pacific Ocean from India to America, leaving behind colonial rule, but when he landed on American shores, immigration officials saw his dark skin, his tall turban worn as part of his Sikh faith, and saw him not as a brother, but as foreign, as suspect, threw him behind bars where he languished for months. Until a single man, a white man, a lawyer named Henry Marshall filed a writ of *habeas corpus* that released him. Christmas Eve 1913. My grandfather Kehar Singh became a farmer free to practice the heart of his Sikh faith— love and oneness— and so when his Japanese American neighbors were rounded up and taken to their own detention camps in the deserts of America, he went out to see them when no one else would. He looked after their farms until they returned home. He refused to stand down. In the aftermath of September 11, when hate violence exploded in these United States and a man that I called uncle was murdered, I tried to stand up. I became a lawyer like the man who freed my grandfather. I joined a generation of activists, fighting detentions and deportations, surveillance and special registrations, hate crimes and racial profiling. And after 15 years, with every film, with every lawsuit, with every campaign, I thought we were making the nation safer for the next generation.

And then my son was born. On Christmas Eve I watched him ceremoniously put the milk and cookies by the fire for Santa Claus. And after he went to sleep I then drank the milk and ate the cookies. I wanted him to wake up and see them gone in the morning. I wanted him to believe in a world that was magical. But I am leaving my son a world that is more dangerous than the one I was given. Because I am raising—we are raising—a brown boy in America. A brown boy who may someday wear a turban as part of his faith. And in America today, as we enter an era of enormous rage, as white nationalists hail this moment as their great awakening, as hate acts against Sikhs and our Muslim brothers and sisters are at an all-time high, I know, I know that there will be moments whether on the streets or in the schoolyard where my son will be seen as foreign, as suspect, as a terrorist. Just as black bodies are still seen as criminal. Brown bodies are still seen as illegal. Trans bodies are still seen as immoral. Indigenous bodies are still seen as savage. The bodies of women and girls seen as someone else's property. When we see these bodies not as brothers and sisters, then it becomes easier to bully them, to rape them, to allow policies that neglect them, that incarcerate them, that kill them.

Yes, rabbi, the future is dark. On this New Year's Eve, this Watch night, I close my eyes and I see the darkness of my grandfather's cell. And I can feel the spirit of ever-rising optimism in the Sikh tradition, *Chardi Kala*, within him. And so the mother in me asks, "What if?" What if this darkness is not the darkness of the tomb, but the darkness of the womb? What if our America . . . (*applause*) What if our America is not dead, but a country waiting to be born? What if the story of America is one long labor? What if all of our grandfathers and grandmothers are standing behind us now? Those who survived occupation and genocide, slavery and Jim Crow, detentions and political assault. What if they are whispering in our ear today, tonight, "You are brave?" What if this is our nation's great transition? What does the midwife tell us to do? Breathe— and then push. Because if we don't push, we will die. If we don't push, our nation will die. Tonight, we will breathe. Tomorrow, we will labor, in love, through love, and your revolutionary love is the magic we will show our children.

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.