

Panel 2 : Language and Literature

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Amplification Of Facts By ‘Native Informant’: Critique Of Nafisi’s Reading Lolita In Tehran

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Abstract

‘Native informant’ credits the circulation of stereotypical image of Muslim society in general and women in particular. This study provides a better understanding of women position in Islam in order to develop awareness at global level. A qualitative study is conducted to critically analyze the text of Iranian writer Azar Nafisi *Reading Lolita in Tehran* (2003) to decipher the role of writer as ‘native informant’ who amplifies sentences to substantiate her narrative. ‘Amplification’ is used as a tool to examine the Islamic fundamentalism in Iranian fiction. Shedding light on the writer’s role as a ‘native informant’, the memoir constructs its ‘native informant’- the narrator-a hybrid character whose thoughts recurrently registers and resists the conflicting demands of Islamic regime. It opens in the house of the narrator who passionately looks forward to her university students, gather and hold discussions on various pieces of literary works. It is the story of one woman’s experience in Tehran before, during, and after the revolution. Nafisi changes names to protect individuals from possible retribution and others from probable mortification. Fundamentally, the study asks how knowledge produced through personal narratives flows into popular culture to characterize the depiction of stereotypes and informs about a particular culture. It questions the role of ‘native informant’ in amplifying facts about native culture and religious community. However, Nafisi’s attempt to extrapolate broad religious and cultural judgments from context-specific implies that Islamic Republic in Iran toxically created a hopelessly backward region that treated woman as animal flock. Nafisi may have a defensive stance for women folk in general but by amplifying truths, she appears more like an informant rather than a reformer.

Keywords: ‘Native informant’, amplification, Nafisi, Islamic Revolution, Stereotype

Irony and Myth in Selected Works of Yuko Tsushima: A Paper in Memoriam

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Abstract

This year saw the death of Yuko Tsushima, a prolific Japanese writer whose work has not received the critical attention it deserves. Tsushima's fiction is a curious blend of ironic realism and mythic elements. It straddles the very border of irony and myth which fascinated the literary critic Northrop Frye, who famously predicted that the current literary "Age of Irony" would be followed by a return to an Age of Myth.

This paper examines two of Tsushima's stories and identifies the realistic, ironic elements as well as the mythic framework she employs. Frye's division of literary history into various Ages will also be presented.

Finally, Tsushima's essay on the importance of indigenous Japanese myth will be examined.

Keywords: Irony, Myth, Northrop Frye, Japanese fiction, Yuko Tsushima

The Dean Emeritus of Canadian Letters, Northrop Frye (1912-1991) left behind a tantalizing question in his monumental work *Anatomy of Criticism* (1957): will the current literary “Age of Irony” be followed by a return to an “Age of Myth”? *Anatomy of Criticism* was Frye’s attempt to put literary criticism on a scientific footing. As Brian Graham (2009) explains, “In *Anatomy of Criticism* Frye takes us through the history of literature through the conception of the five modes of literature, which he names the mythical, romantic, high mimetic, low mimetic and ironic.” (65)

These historical modes have to do with the way in which the reader experiences the existence of the protagonist; in the case of the mythical, as in ancient Greek drama, the existence of the protagonist overtowers that of the reader, leading to emotions of fear and awe. By the time the Ironic Age appears, in the twentieth century, the stature of the protagonist is inferior to that of the reader, provoking pity or disdain. Pierre Vitoux (2007) tells us that the ironic protagonist is a “man who ‘deprecates himself’” (388). The ironic narrative is characterized “through such features as absence of self-assertion, objectivity, indirection . . .” (389).

I must add some remarks here about the meaning of irony. In teaching graduate students in Japan I have found that there is no distinction in Japanese between *irony* and *sarcasm*. Both are translated into Japanese as *hiniku* (皮肉) or even *iyami* (嫌み) and carry the negative tones of petty slandering. The English meanings of irony are quite varied and include a kind of “philosophical irony” which derives from the observation of a gap between the *ideal* and the *real*. To explain this in an easily comprehensible way I ask students to think of their feelings about politicians who seem to be endlessly embroiled in scandalous behavior. The ideal of the civil servant who honestly strives to serve his constituency helps to generate a fund of irony as politicians before our eyes lose no time in serving themselves and their relations.

This philosophical irony has its roots in Hegel’s writings on the conflicted subjectivity of Western man who suddenly found himself bereft of a religious subjectivity when the medieval vision of the Great Chain of Being was lost in the aftermath of the Enlightenment and the rise of science. No less a thinker than Soren Kierkegaard wrote his MA thesis on the meaning of irony. Irony has been the constant companion of modernity; as modernity arrived in cultures around the world, the local gods were forced to flee. The Chinese American playwright David Henry Hwang tries to capture this moment of disappearing gods as China modernized in his *Golden Child* (1996).

Frye’s student at the University of Toronto, the prolific Canadian novelist Margaret Atwood, experimented in her early novel *Surfacing* (1972) with a protagonist fighting to regain a religious sensibility. The protagonist’s scientist father had purposely kept his children from any religious influence; the protagonist struggles to exit the deeply ironic world of her boyfriend and his circle in a trip to a northern wilderness.

Graham suggests that the return to myth from irony is similar to magic realism, quoting David Lodge’s *The Art of Fiction* in asserting that magic realism occurs “when marvelous and impossible events occur in what otherwise purports to be a realistic narrative” (114, in Graham 63). Realism is the language of the Ironic Age, and what we find in Tsushima’s stories is that brand of realism favored by Japanese writers, the “actual” or *genjitsu* (現実).

I will examine two of Tsushima’s stories dealing with the actuality of single mothers raising children in Tokyo. The plight of single mothers in Japan is often in news reports focusing on the economic difficulty—or near impossibility—of working while raising small children for single mothers.

Prime Minister Abe embarrassed himself when asked by a reporter how much he thought single mothers were averaging a month. The well-born Abe named a figure grossly above the real figure, demonstrating his ignorance of the actual lives of the women who were demanding more child care facilities in the capital. (japantimes.co.jp “Single mothers”)

The first story I will examine is “The Shooting Gallery” (1988) (Original “Shateki” 「射的」 1975). The story opens on a day in early spring. A single mother and her two young boys are on a train heading out of Tokyo for the coast.

The mother has decided that she needs to visit the sea, so she kept the boys out of the Saturday half day of school and told them that they would visit the sea. The children are fighting and the younger one’s shoes have somehow become stuck to the floor of the train with spilled orange juice. The fighting boys and the miserable shoes introduce the note of *genjitsu*, or realism. The mother leans back and closes her eyes, determined to ignore the boys.

She remembers how the image of the sea had come to her the previous night in her tiny apartment. The description of her room could not be more realistic:

There she had been, hemmed in by the cracker crumbs, plastic blocks, empty juice cans, underwear and socks that littered the room, the sinkful of dirty dishes, the wash hanging from the ceiling, the sound of the TV, the tounge child’s crying, her own voice talking at the office, and the weariness—a weariness that turned her body to a desiccated old sponge. Unable to lie down, she was sitting having a cigarette with her elbows Resting on the table when a transparent blue gleam streaked before her eyes. (92)

The passage is notable not only because of the dense realism that fills it, but also because of the mother’s behavior, abandoning that sacred Japanese role of *ryosaikenbo* (良妻賢母)—ideal wife and capable mother. Frye’s definition of the ironic hero could not be more fitting: if, when encountering such a character, “. . . we have the sense of looking down on a scene of bondage, frustration, or absurdity, the hero belongs to the ironic mode” (34).

The “blue gleam” that enters the mother’s imagination is the first image of the sea. Captivated by its appearance, she muses that the thing that “was wrong all along” was the fact that “the sea . . . had got left out” (92). Her boys tell her to move out of the way so that they can spread their bedding, returning us to the ironic realism of the scene. The boys “efficiently lay them down,” in contrast to the mother who brings out “an old bottle of whiskey” to nurse the newly arrived image of the sea.

She tells the boys they will go to the sea the next day. The image she paints of the sea is a lovely one:

It’s deep blue . . . and it sparkles different colors. Sometimes it glitters like gold. Maybe it’ll smell like oranges==those navel oranges you like so much And maybe we’ll hear the fishies’ voices coming from under the water. (93)

But as she finishes up the whiskey, doubt and fear enter he mind, and she wonders if the image she caught was the sea after all. “She was afraid something would be taken from her, afraid of disintegrating.” She musters up her courage and decides: “She’d go and have a look even though—no, *because*—she was scared. A silly sort of courage, but courage none the less . . .” (94).

The boys go to sleep and the mother tries to piece together her own history with the sea. She had only been a few times, and the sea was never anything special. “On each occasion the sea remained plain tepid salt water . . . In those days, she now saw, it was the surface of a swimming pool in the centre of Tokyo that had sparkled for her” (94-95).

The mother’s review of her experience of the sea leads her to the conclusion that “perhaps she, like her children, had yet to see the real thing” (95). But even as she admits this to herself, she becomes aware of another sea:

Conceivably, though, the sea might have filtered into her body over the years in tiny fragments like the parts of a picture puzzle which, while she’d never identified the whole, had pieced themselves together as the sea in all its sparkling radiance. An internal sea. Untouched by anyone . . . (95)

There are two seas, then, one the actual sea that she will visit with her children the following day, and the internal sea that flashed before her eyes in the midst of an ordinary evening of exhaustion. The contrast between these bodies of water, one quite real and thereby ironic, and the other dream-like and internal, mark that very border of the irony and myth.

In tracing Frye’s thoughts on the turn from irony to myth Graham points to the emergence of the oracular in the critic’s thought: “And Frye gives us clues as to what the return of irony means . . . observing that cyclical theories of history and the return to the oracular are characteristic of contemporary literature” (66). Listening to the oracular within oneself is one form of the return to myth. Tsushima’s protagonist follows the hints from her internal sea:

Fragments of the sea . . . Could she trace the matrix onto which she’d fitted them all the way back to the flood of light she’d experienced at the moment of birth? The light was pain . . . She thought she was reminded of it when she heard the first cries of her own children; yes, she’d thought then, it was painful and dazzling . . . Perhaps what I was seeing was the brightness of the internal sea? My mother’s sea. (95)

The narrative takes us back to the present moment, as the train approaches the station by the sea where the small family will disembark.

After they leave the train, they walk along the road to the beach. The area is strewn with rubbish, and the narration’s catalogues of these discarded items bring us squarely back to ironic realism: “The amount of refuse was very noticeable—detergent bottles, rotting tangerines, rubber sandals, old tires, even a broken swivel chair lying on its side” (96). A description of the water’s edge yields another catalogue of trash. Here the narrator finds “beer bottles, soft-drink cans, plastic bags, ice-cream containers and bits of broken crockery, all tangles in seaweed” (97).

The sea itself is vastly different from the one the mother promised to the children; it is not a blue, but “a rolling grey sea . . . The sea’s surface appeared dusted with iron powder” (96). The conversation between the boys emphasizes the ironic mood: The older brother mutters “Stinks, doesn’t it?” and the younger adds “It’s dirty, there’s lots of dog poop” (97). They ask for reassurance that this disappointing sea is not the one they are headed for: “It’s not like this where we’re going, is it?” (97).

The mother climbs up on a rock at the water's edge and assesses the situation;
The transparent blue sparkle was not to be found. And yet the crash of the waves. The sharp smell flung up with the spray. The sea inside her, having reached its lowest ebb, seemed to be on the rise. She lay back, smoking . . .
She could always be reborn, as long as she had the sea . . . (97)

The rest of the story alternates between the ironic realism of the disappointing April shore and the oracular voice building and fading within the mother. The extent to which the elder son has absorbed gender prejudice is evident in the way he addresses his mother. "Get up, stupid . . ." he tells her as she sits on the rock, followed by "We've had enough of this, you old bag!" (98-99)

The mother is absorbed in the vision unfolding in her mind, a vision in which she is transformed into a "dragon that ascends spiraling to the heavens . . . my golden scales gleaming . . ." (98). This transformation will show the people around her that her existence is splendid, that "she hadn't been just some mother" (98). The mythic golden dragon climbs aloft, in sharp contrast to the children's estimation of her:

In the children's eyes right now there's no golden dragon, there's a black ant not a quarter of an inch in length. The lively youngsters cheerfully raise their feet to stamp on it. Hold it, you too, don't you recognize me?—But our Mom's huge, she's tremendous, she can carry us on her back and fly through the air. She isn't a little pipsqueak of an ant.—Take a closer look. That pipsqueak is your mother . . . (98)

Irony and myth are bound together in the mother's confused thoughts. It is, in its approach to comedy, precisely the mode Frye describes, as Vitous explains:

That [ironic] protagonist is basically identical to the "comic" character restrictively defined by Aristotle as "worse than we are," so that the reader "looks down" on him from a vantage point . . . [W]hat is proper to the ironic mode becomes clear a little later when Frye refers to the Aristotelian definition of the *eirōn* in the *Ethics* as the man who "deprecates himself . . . and says that "the ironic fiction writer deprecates himself, and like Socrates pretends to know nothing, even that he is ironic." (388)

The story has an ambiguous ending. After failing to find even a restaurant where the children can eat fresh fish, the mother leads the boys into the beach arcade. A single stall is in operation, the shooting gallery where cheap prizes can be had if knocked over with a cork bullet from an air rifle. A young man is running the shop. The children have a few gos at it without hitting anything. The mother takes the rifle and raises it towards the prizes with trembling hands. The older child taunts her, calling out "You'll never hit it, 'cos women can't"(105). The mother swings the gun around and points it at the children. The words "My enemy" cross her mind. She turns the gun back at the gallery and shoots.

"The next moment, the clear blue sea swelled like an inflating balloon and there was a flash of gold. A golden dragon . . ." (105).

The young man has slipped out of the booth and is standing at her side, ready to show her how to hold the gun. "I'm not just some mother, I don't need gentleness from people, nor from the sea . . ." the mother thinks (106). But she and the children eagerly watch as the young man prepares to shoot down a prize.

The story leaves her in the ambiguous position of once again depending on a man to straighten things out despite the strength of her imaginative renewal.

Seven years after the publication of “The Shooting Gallery” Tsushima published “The Silent Traders” (*Danmari ichi*: 黙り市). Once again the story deals with a single mother living in Tokyo, but this time the narration has changed to first person. The small family is living near a Japanese style landscape garden in the center of Tokyo; the narrator grew up near this park and it has been a constant landmark in her life so far.

As the story opens the narrator has taken her family into the park on a Sunday outing. Her daughter has discovered a number of cats hiding in the shrubbery of the garden, and the narrator is reminded of the fact that the park has served as an unwitting repository for Tokyo families who, for one reason or another, cannot keep their various pets any longer. As the narrator turns over her memories of the park we learn that her own mother had discarded their small dog over the wall of the park one evening some years ago. The park is full of discarded pets.

The narrator’s memories of the garden are not the “tidy, sunlit lawns seen by visitors, but the dark tangles along the walls” (38). After her mother’s disposal of the dog into the night-time garden, the narrator’s imagination became haunted by thoughts of the goings-on in the night garden, and she determines not to think of the garden any more. “[W]hat transformations took place at night?

. . . There might be goings-on that by day would be unimaginable. Mightn’t a dog entering that world live on, not as a tiny terrier, but as something else?” (39)

In his discussion of Frye’s *Ironic Mode* Vitoux points to Freud as having “played a major role in the rise of what we call modernity” (401). Vitoux singles out Freud’s essay “The ‘Uncanny’” as being related to that moment in literary realism when the pendulum begins to swing back to the mythic, quoting Freud’s definition to the effect that “the uncanny is that class of the frightening which leads back to what is known of old and long familiar” (340: 401). Vitoux goes on to quote Schelling’s understanding of Freud on this point:

What is experienced as “uncanny” is something that emerges from the unconscious: It is “nothing new or alien, but something which is familiar and old-established in the mind and which has become alienated from it only through the process of repression” (363-364: 401)

The landscape garden functions as the trigger of the “uncanny” in Tsushima’s story. The dark woods, which inspire fear in the narrator, serve as a catalyst in stirring her imagination. Reflecting on the fate of children like her own, who have been abandoned by their human fathers, the narrator begins to ponder an exchange between the male cats of the landscape garden and the children hungry for a father figure. The tom cats could climb up to the apartment balconies, eat the food left by the children for them. And what would the children get in return?

The children leave food on the balcony. And in return the cats provide them with a father. How’s that for a bargain? Once a year, male cats procreate; in other words, they become fathers. They become father ad nauseam. But these fathers don’t care how many children they have—they don’t even notice that they are fathers . . . Among humans, it seems there’s an understanding that a man only becomes a father when he recognizes the child as his own; but that’s a very narrow view . . . Wouldn’t it be enough for the child to choose a father when necessary from among suitable males? . . . He comes late, when

they are fast asleep, and they never see him or hear his cries. . . . In their dreams, the children are hugged to their cat-father's breast. (41)

A dark garden in a mega-city full of abandoned animals; high rise apartments with no small number of abandoned children. The visit to the landscape garden has stirred the narrator's imagination. The dark corners of the garden have embodied the "uncanny" and touched "unconscious 'traces and residues' which are liable to be reactivated" (401). Her imagination returns to an old Japanese myth of "silent traders," a pre-modern tale of exchange between villagers and mountain men, who feared each other.

The mountain men exchanged "a year's haul of linden bark" for "a gallon and a half of rice in hard cakes." The exchange was carried out by leaving the goods in the open: "No villager could deal openly with the lone mountain men; so great was their fear of each other, in fact, that they avoided coming face to face."

But they were skillful at carrying out the exchange; "the trading was over in a flash, before either man had time to catch sight of the other or hear his voice" (41).

As I suggested above, modernity is the condition under which the Age of Irony flourishes. The realism which accompanies irony represses the memories of the local gods, the spirits who vanish at the advent of materialism. The "uncanny" brings back hints and whispers of the vanished age, returning us to myth. Behind Tsushima's ironic construction of tomcats comforting fatherless children in central Tokyo's high-rise apartment buildings lies an ancient tale of fear of the Other, of a trading that took place without a word being exchanged.

Tsushima won the 1983 Kawabata Prize for "The Silent Traders," in recognition of her skillful blending of modern urban life and Japan's mythic past.

Nearly a decade later Tsushima was offered the chance to lecture for a year on Modern Japanese Literature at the University of Paris. Tsushima did not choose well-known Japanese literary works for her class material; rather, she chose to lecture on the *yukar*, the folk epics of the indigeneous Ainu people living in Hokkaido, Japan's northernmost island. Masao Miyoshi, in the Introduction (1994) to an English essay by Tsushima on Ainu literature, tells us that such Ainu tales are usually classified as "foreign" by Japanese literary historians. (192)

In the essay, entitled "The Possibility of Imagination in These Islands," Tsushima explains what attracts her to the Ainu tales, unique among Japanese folk tales. Some of the *yukar* are long narratives, Tsushima tells us, but all of them share a characteristic that moves her very much: they are "all narrated in the first person." In the *yukar*, she explains,

We see the world through the eyes of a bear, the world described by an owl, the different worlds described by a deer, a snake, a fox, a wolf, a spider. The seas, the rivers, the valleys, each speak with their own voice. . . . We can imagine that the people who sang and listened to the *yukar* became the bear or the owl, the deer, the sea, or the woods. (196)

Tsushima believes that "this lively power of imagining in the first person . . . must once have been enjoyed by people everywhere in Japan" (196).

She sees clearly that the arrival of modernity in Japan nearly one hundred and fifty years ago repressed the animism that was native to the islands. “But the memory of ordinary people should not be underestimated,” she writes, “however powerless they may be politically” (197). Looking back over the long history of Japanese literature, she believes that “the finest works are sustained by a revival of the imaginative power of the *emishi*” (197).

What Tsushima admires so much in the *yukar* is the fact that they give voice to the natural world. With this in mind we can appreciate even more fully how the narrators of the two stories we have considered in this paper manage to vivify the sea, the creatures living in a park in Tokyo. Although these stories were written more than a decade before Tsushima turned her attention to Ainu literature, the same tendency to give voice to nature occurs naturally in her writing. The irony that marks the stories accrues from the distance from nature at which modern Japanese life is lived. Exhausted, almost overpowered by the artificial demands of a patriarchal society, her protagonists open their imaginations to the natural world. Like the *emishi* women Tsushima describes as fighting government forces driving them north, her protagonists dance on the stockades of their dwellings, challenging those dull forces of modernity to confront their vision.

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Academic Dishonesty: When Deviance Becomes a Norm

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Abstract

Several researchers have been investigating the prevalence and factors of Academic Dishonesty, which nowadays imposes serious societal problems. Through two-stage stratified random sampling, the researchers examined 209 undergraduate students (male=91(43.5%), female=118 (56.5%); age range=15-25 (mean=18.18; SD=1.854) from two different four-year courses, BS Criminology = 105 (50.2%) and BS Nursing = 104 (49.8%) from Iligan Medical Center College and Mindanao State University – Iligan Institute of Technology respectively, the researchers found out that academic dishonesty currently exists across these universities. Using correlation analysis, the results shows that Ethical Orientation, Self-Control, and Perceived Opportunity significantly influence Academic Dishonesty. Furthermore, using regression analysis, the result shows that Ethical Orientation has highest significant effect among other variables towards Academic Dishonesty.

Keywords: academic dishonesty, cheating, ethical orientation, general theory of crime

Introduction

The increasing prevalence of academic dishonesty is evident as it has been revealed through several studies (Resurreccion, 2012; Razek, 2014). It is alarming that nowadays it seems normal for the students to cheat on their academic performances either individually or corporately despite the sanctions for anyone who is involved. Almost all studies about academic dishonesty cited that it is very common among the students in both post graduates and undergraduates. Even the authorities are almost passive in enforcing respective sanctions established by the institutions for anyone who engages in such deviant act. Although cheating has serious consequences when caught, it is almost normal to the students that some even pride themselves when they succeeded uncaught. Küçüktepe (2011) cited that ‘academic dishonesty nowadays exists frequently especially in universities and thus constitutes a big problem. “The incidence of the phenomenon, and the indications that is increasing over time, seems to be justified by the fact that cheating is – ordinary among students” (Miranda &Freire, 2011).

Several published studies explored academic dishonesty and its different influencing factors. These factors ranges from demographic profile (e.g. gender, class level, age, GPA, etc.), environment factors (e.g. peer pressures, perceived opportunity, norms, etc.), to individual factors (e.g. attitudes towards academic dishonesty, motivations, religiosity, self-control, etc). However, only few researches focuses on describing relationships between variables rather than using theoretical frameworks to explain academic dishonesty (Bolin, 2004; Passow, Mayhew, Finelli, Harding, & Carpenter, 2006).

Bolin (2004) explored academic dishonesty in the context of deviant behavior and delinquency using Gottfredson and Hirschi’s general theory of crime. In GTC, self-control is described as a relatively stable personality trait. It is considered as the primary factor which influences deviant behavior like academic dishonesty. Using path analysis, Bolin (2004) concluded attitude toward academic dishonesty mediates the relationship between self-control and academic dishonesty as well as perceived opportunity and academic dishonesty. However, it was found out that neutralizing attitudes are strongly associated with academic dishonesty (Rettinger, & Kramer, 2009; Smith, Derrick, & Manakyan, 2012; Spear, & Miller, 2012).

As cited by Spear and Miller (2012):

Successful neutralization results in individuals avoiding “moral culpability for criminal actions.” Since individuals who cheat can experience feelings of guilt or shame because they recognize that certain behaviors violate their own ethical codes, they must justify or rationalize their actions to mitigate dissonance. (Rettinger & Kramer, 2009, p. 295)

This means that attitudes toward the behavior, in this case, academic dishonesty do not best predict the behavior. In 1928, Hartshone and May found inconsistencies among moral values and moral actions (Forsyth, n.d., A Theory of Ethics Position, para. 1). Also, Razek’s (2014) findings showed a gap between students’ moral beliefs and their moral actions in which most participants denounced cheating as opposed to their own cultural, religious and ethical beliefs, although they reported several academic dishonesty behaviors as accepted practices.

We conceptualized that long enduring traits such as self-control (Gottfredson & Hirschi, 1990) would better predict the occurrence of deviant behaviors like academic dishonesty considering external factors like perceived opportunity. Thus, using Ethical Orientation as a replacement of *attitude* would fill the gap in the general crime theory modified by Bolin (2004). Ethical Orientation does not dwell only on what attitudes a person has towards a behavior but also on how he/she act consistently with it in particular situations. The influence of ethical orientation and moral constructs towards cheating behaviour has been established by several

studies (Murdock & Anderman, 2006; Spear & Miller, 2012; Henning, Ram, Malpas, Shulruf, Kelly, & Hawken 2013; and Passow et al., 2006; Hyman, 2006). “In 1980, Forsyth argued that individual variations in approaches to moral judgment and behavior may be conceptualized in terms of two basic dimensions: relativism and idealism” (Forsyth, n.d., A Theory of Ethics Position, para. 2).

But rather than classify individuals as either relativistic or idealistic, Forsyth recommends a four-fold classification based on both dimensions. Individuals who are highly relativistic and highly idealistic are called *situationists*; they feel that people should strive to produce the best consequences possible, but that moral rules cannot be applied across all situations. This ethical outlook is labeled situationism because its adherents prescribe close inspection of the situation in reaching a contextually appropriate moral evaluation. *Absolutists*, like situationists, are also idealistic; they approve of actions that yield many positive, desirable consequences. However, unlike situationists, absolutists are not relativistic. They feel that some ethical absolutes are so important that they must be included in any code of ethics. The remaining two personal moralities are both low in terms of idealism. *Subjectivists* reject moral rules (high relativism) and are also less idealistic about the possibility of achieving humanitarian goals. This ideology is labeled subjectivism because its adherents describe their moral decisions as subjective, individualistic judgments that cannot be made on the basis of more “objective” information, such as universal moral absolutes or the extent to which the action harms others. Lastly, *exceptionists* are low in both relativism and idealism; they believe that moral rules should guide our behavior, but that actions that yield some negative consequences shouldn’t necessarily be condemned. Hence, they are willing to make exceptions to their moral principles. (Forsyth, n.d., A Theory of Ethics Position).

The current study aims to find out the degree of Perceived Opportunity and Self-Control in relation to academic dishonesty of college students with different Ethical Orientations (Idealism vs Relativism). Perceived Opportunity is the perceived environment as evaluated whether cheating is likely to be detected or sanctioned.

Also, we aim to test the relationship of Perceived Opportunity, Self-Control, and Ethical Orientation as well as their interaction towards academic dishonesty.

Method

Participants

The sample consists of college students from first year to fourth year. There were 242 responses gathered but after eliminating invalid responses, the remaining sample consists of a total of 209 students male=91(43.5%), female=118 (56.5%), from two different four-year courses (BS Criminology = 105 (50.2%), BS Nursing = 104 (49.8%)) from two different university/colleges. Overall, there were 104(49.8%) first year students, 53 (25.4%) second year students, 21 (10%) third year students, and lastly, 31 (14.8%) fourth year students. Their age ranges from 15 to 25 (mean=18.18; SD=1.854).

Sampling Procedure

The sample of this study was gathered in different colleges and universities in Iligan City, Philippines. This is because several students from different parts of Philippines are sent in this city for higher education which can add to the heterogeneous characteristics of the sample thus increase its representativeness. Using two-stage random cluster-sampling, two university/colleges were selected via draw lots, each represented by a single course program.

The researchers conducted the survey in a classroom setting, for verbal instructions to increase the validity of the responses, using the integrated questionnaire. Only the responses of the students, who were present at the date of survey, are collected. Informed consent forms were given for them to sign for agreement terms of the survey.

Measures

The academic dishonesty inventory (Lucas & Friedrich, 2005) was utilized in this study as a measure of academic dishonesty. It is a likert scale with a response range of 1 (Never) to 5 (Always) which consists of 26 items assessing deviant behaviors performed in an academic setting. The ADI has been shown reliable, with a Cronbach's alpha of approximately .80.

The Perceived Opportunity Scale consists of nine items that deals with the participants' perceptions of the frequency and acceptability of academically dishonest behaviors at their home institution and the likelihood of academic dishonesty being detected. Participants used a 5-point Likert-type scale ranging from strongly agree (1) to strongly disagree (5). Previous research has shown that the items on the Perceived Opportunity Scale were valid predictors of academic dishonesty (McCabe & Trevino). The internal consistency reliability estimate based on the current sample for the Perceived Opportunity Scale suggested an adequate level of reliability ($\alpha=.73$).

The Grasmick et al. (1993) scale was used to measure the engagement of self-control in cheating behavior. This scale contains of 24 attitudinal items and have a Likert-type response set of 1 (*strongly disagree*), 2 (*disagree*), 3 (*agree*), and 4 (*strongly agree*) and reverse coded items when appropriate. Respondents who scored low on the scale had low self-control. The items appear to measure the six components of the self-control construct reliably, evidenced by strong Cronbach's alpha coefficients for Impulsivity ($[\alpha] = .79$), Simple Tasks ($[\alpha] = .81$), Risk Seeking ($[\alpha] = .79$), Physical Activities ($[\alpha] = .72$), Self-centeredness ($[\alpha] = .81$), and Temper ($[\alpha] = .86$). The Cronbach's alpha for the total scale was also strong ($[\alpha] = .91$).

The Ethics Position Questionnaire was developed by Donelson R. Forsyth on 1980. It is a 20-item Likert scale with a response range of 1 (completely disagree) to 9 (completely agree). Idealism is scored by adding up responses from item 1 to 10, while relativism is scored by adding item 11 to 20. It has a Cronbach's alpha ranging from .73 to .84, and test retest reliabilities of .67 and .66.

Since the EPQ do not have norms to interpret scores, the researchers used median split of their own sample as suggested by Forsyth (2008), in which by the sample size of 209, equal respondents were placed in each category (low or high) of each domain. The median score in idealism based on the data gathered is 6.90, while in relativism, median is 7.90.

Design and Procedure

The data gathered were tallied in the Microsoft Excel and R software for data analysis. A total of 209 valid responses were used to be analyzed using comparative statistics, correlational analysis, and multiple regression analysis. Missing data of the responses was filled by averaging scores from the items of the respective domains.

For comparative analysis, 2X2 analysis was carried out to compare high-low idealism and high-low relativism as suggested by Forsyth (2008).

Table 1: Comparative analysis of Ethics Position Questionnaire

	Low Relativism	High Relativism
High Idealism	Group 1 (Absolutists)	Group 2 (Situationist)
Low Idealism	Group 3 (Exceptionists)	Group 4 (Subjectivists)

These four groups were compared with each other in terms of their levels of academic cheating, perceived opportunity, and self-control using Analysis of Variance (ANOVA) and Post Hoc analysis.

In the EPQ, scores are interpreted as; Idealism: <6.89 (low), >6.9 (high), Relativism: <7.89 (low), >7.9 (high). While scores in ADI, Perceived Opportunity Scale, and Self-Control Scale are interpreted as: 1-1.49 (low), 1.5-2.49 (low), 2.5-3.49 (average), 3.5-4.49 (high), and 4.5-5.0 (very high).

For correlation analysis, level of ethical orientation, level of perceived opportunity, and level of self-control were tested to find their relationships towards academic dishonesty using Pearson's correlation.

Multiple regression analysis and principal component regression were then used to determine whether there are significant interactions of the independent variables such as level of ethical orientation, level of perceived opportunity and level of self-control towards the dependent variable level of Academic Dishonesty.

Results

Descriptive Statistics

The table below shows the mean scores and levels of academic dishonesty of the overall students on different domains of ADI.

Table 8.1.1 Domains of Academic Dishonesty Inventory

	Mean	Standard Deviation	Interpretation
Cheating on Test	1.88	0.60538	Low Level
Cheating on Assignment	1.67	0.76886	Low Level
Plagiarism	2.06	0.77240	Low Level
Falsifying on Documents	1.51	0.71051	Low Level
Over all Academic Dishonesty	1.7397	0.60373	Low Level

After grouping the samples based on their Ethical Orientation (Relativism vs. Idealism) 32(15.3%) students are absolutists, 67 (32.1%) students are situationists, 73 (34.9%) students are exceptionists, and 37 (17.7%) students are subjectivists.

Result shows that 123 (58%) of the sample evaluated cheating to be detected or sanctioned in an average level. While there are 62 (29.7%) students who evaluated it at a low level, 21 (10%) students evaluated it at a high level, only 3 (1.4%) evaluated it at very low level. There were no students who evaluated cheating to be likely detected or sanctioned at very high level. Also, students' mean score in Self-control is 3.46 which mean that they have an average level of Self-Control.

Comparative Analysis

The following shows the difference among Absolutists, Situationists, Exceptionists, and Subjectivists students in terms of:

Academic Dishonesty

With an f value of 5.185 and a p value of 0.002, there are groups which are significantly different from others in terms of cheating on test, thus a post hoc analysis was carried out.

Table 9.5 1 Post hoc for Academic Dishonesty

		Mean Difference	P value	Remarks
1 (Absolutists)	2 (Situationists)	-.00533	.966	Not Significant
	3(Exceptionists)	-.28335*	.023	Significant
	4(Subjectivists)	-.43656*	.002	Significant
2 (Situationists)	3(Exceptionists)	-.27802*	.005	Significant
	4(Subjectivists)	-.43123*	.000	Significant
3(Exceptionists)	4(Subjectivists)	-.15321	.194	Not Significant

Perceived Opportunity

Difference in Perceived Opportunity group according to Ethical Orientation

Table 9.6 1 ANOVA for Perceived Opportunity

		Mean	F value	P value	Result
Perceived Opportunity	1 (Absolutists)	2.7060	.231	.874	Not Significant
	2 (Situationists)	2.6358			
	3(Exceptionists)	2.6800			
	4(Subjectivists)	2.7285			

The table above shows the difference among Absolutists, Situationists, Exceptionists, and Subjectivists students in terms of their level of perceived opportunity. As depicted in the table, there are no significant difference among groups ($f=.231$, $p=.874$).

Self-control

With an f value of 2.855 and a p value of .038, there are groups which are significantly different from others in terms of cheating on test, thus a post hoc analysis was carried out.

Table 9.13 1 Post hoc for Self-Control

		Mean Difference	P value	Remarks
1 (Absolutists)	2 (Situationists)	0.04109	0.763	Not significant
	3 (Exceptionists)	0.30747*	0.023	Significant
	4 (Subjectivists)	0.20796	0.175	Not significant
2 (Situationists)	3 (Exceptionists)	0.26638*	0.014	Significant
	4 (Subjectivists)	0.16687	0.200	Not Significant
3 (Exceptionists)	4 (Subjectivists)	-.09951	0.437	Not Significant

Correlation Analysis

The following shows the relationship of ethical orientation, perceived opportunity, self-control, towards academic cheating and its domains (*cheating on test, cheating on assignment, plagiarism, and falsifying on documents*).

Ethical Orientation

At 0.05 level of significance, there is a significant negative relationship between Idealism and cheating on test with correlation value of -0.196 ($p=0.004$) which implies a poor negative correlation. The same with cheating on assignments with correlation value of -0.246 ($p=0.000$), plagiarism with correlation value of -0.195 ($p=0.005$), falsifying of documents with correlation value of -0.332 ($p=0.000$) and overall academic dishonesty with correlation value of -0.294 ($p=0.000$).

At 0.05 level of significance, there is a significant negative relationship between Relativism and cheating on assignments with correlation value of -0.154 ($p=0.026$) which implies a poor negative correlation. The same can be said with falsifying on documents with correlation value of -0.239 ($p=0.000$) and overall academic dishonesty with correlation value of -0.190 ($p=0.006$).

Perceived Opportunity

At 0.05 level of significance, there is no significant relationship between perceived opportunity and cheating on test with correlation value of 0.047 (p value =0.503). On the other hand, there is a significant positive relationship between Perceived opportunity and cheating on assignments with correlation value of 0.175 (p value =0.011). The same can be said with falsifying of documents with correlation value of 0.145 (p value=0.047) and overall academic dishonesty with correlation value of 0.138 (p value =0.047).

Self-control

At 0.05 level of significance, there is a significant negative relationship between Self-control and cheating on test with correlation value of -0.188 (p value =0.006) which implies a poor negative correlation. The same can be said with plagiarism with correlation value of -0.187 (p value = 0.007). Also, there is a significant negative relationship between Self-control and cheating on assignments with correlation value of -0.272 (p value =0.000) which implies a fair negative correlation, with falsifying of documents with correlation value of -0.299 (p value=0.000) and overall academic dishonesty with correlation value of -0.311 (p value=0.000).

Multiple Regression Analysis

To determine the interaction between the dependent variable *academic cheating* and the independent variables such as *idealist, relativist, perceived opportunity and self-control*, a multiple regression analysis was conducted. Results showed that only idealist variable is significant and the rest of the independent variable were not significant, which do not coincide with the previous results since we can see in the previous results (bivariate correlations) academic cheating is significantly correlated with self-control, perceived opportunity and ethical orientation. This is due to multicollinearity, that is, the independent variables are correlated with each other; thus, this does not satisfy the assumptions of regression analysis which affected the results.

To solve this problem of multicollinearity, principal component regression analysis was employed. After doing principal component analysis, 3 factors were considered with a 94.859% variance explained. As shown in the table below, principal component 1 is highly correlated with the idealist and relativist with correlation value of 0.929 and 0.899 respectively, thus principal component 1 is more of the ethical orientation of the respondents. While principal component 2 is highly correlated with perceived opportunity with correlation value of 0.946, thus principal component 2 is more of the perceived opportunity. And lastly, for principal component 3 it is highly correlated with self-control with 0.922, thus this component is more of self-control.

Component Matrix

Table 11 1 Component Matrix for Independent Variable

Independent Variable	Component		
	1	2	3
Perceived Opportunity	-.304	.946	.110
Self-control	.382	-.044	.922
idealist	.929	.132	-.120
relativist	.899	.202	-.231

The following are the results with principal component regression analysis.

Results shows that the model was significant with F value = 6.049 and p value = 0.001 (less than $\alpha = 0.05$) with $r = 0.285$ and $r^2 = 0.081$ which is very low.

As shown in the table below Principal component 1 is significant while principal component 2 and 3 are not significant in the regression. This shows that we can only have principal component 1 that is included in our model.

Table 11 2 Beta Coefficients, T value, P value and Remarks for each component

	Beta Coefficients	T value	P value	Remarks
Constant	1.740	43.149	0.000	Significant
Principal Component 1	-.168	-4.164	.000	Significant
Principal Component 2	.013	.316	.753	Not Significant
Principal Component 3	-.034	-.841	.401	Not Significant

The regression model for one principal component

$$\text{Academic Dishonesty} = 1.1740 - 0.168 * PC_1$$

The equation of the linear combination from the original explanatory variable is as follows:

$$Y = 2.43978 + 0.0875 * \text{Perceived Oppoturnity} - 0.09997 * \text{Self Control} - 0.0817 * \text{Idealist} - 0.0865 * \text{Relativist}$$

Discussion

Results showed that Subjectivists are significantly higher than absolutists ($M=0.43656$; $p=0.002$) and Situationists ($M=0.43123$; $p=0.000$) in terms of level of Academic Dishonesty. And also, Exceptionists are significantly higher than Situationist ($M=0.27802$; $p=0.005$) and Absolutist ($M=0.28335$; $p=0.023$). With regards to the domains of Academic Dishonesty, Subjectivists are significantly higher than absolutists ($M=0.32957$; $p=0.023$) and Situationists ($M=0.34847$; $p=0.005$) in terms of level of *cheating on test*. While Subjectivists are significantly higher than absolutists ($M=0.45397$; $p=0.013$) and Situationists ($M=0.48639$; $p=0.002$) in terms of level of *cheating on assignments*. However, Exceptionists are significantly higher than Situationist ($M=0.34179$; $p=0.008$). In terms of *plagiarism*, Subjectivists are significantly higher than absolutists ($M=0.48775$; $p=0.008$) and Situationists ($M=0.53509$; $p=0.001$) in terms of level of *plagiarism*. Also, it is evident that Exceptionists are significantly higher than Situationist ($M=0.33$; $p=0.010$). In *falsifying on documents*, Subjectivists are significantly higher than absolutists ($M=0.49924$; $p=0.003$) and Situationists ($M=0.42800$; $p=0.003$). Furthermore, Exceptionists are significantly higher than Situationist ($M=0.33991$; $p=0.004$) and Absolutist ($M=0.41115$; $p=0.005$).

In Perceived Opportunity, the levels across the students with different Ethical Orientation were not significantly different from each other ($f=.231$, $p=.874$). This means that factors (external) that further or hinders academic dishonesty is consistent across colleges.

With regard to the level of self-control of the students as general, Exceptionists is significantly lower than Absolutists ($M=0.30747$; $p=0.023$) and Situationists ($M=0.26638$; $p=0.014$) in their level of self-control. Absolutists is significantly higher in level of self-control in terms of *impulsivity* than Exceptionists ($M=.49685$; $p=0.002$). The same finding was said to the Situationists than Exceptionists ($M=.28079$; $p=0.028$). But, in terms of *simple task, risk seeking* and *temper*, there were no significant difference among the groups ($f =1.781$; $p=0.152$; $f=1.904$, $p= 0.130$; $f=1.904$, $p=0.130$). In *physical activities*, Exceptionist is significantly lower than Situationists ($M=0.46880$; $p=0.002$) and Subjectivists ($M=0.38288$; $p=0.033$). Finally, In terms of Self-centeredness, Exceptionists is significantly lower than Absolutists ($M=0.40817$; $p=0.044$) and Situationists ($M=0.40886$; $p=0.012$) in levels of self-control in terms of self-centeredness.

Using Pearson's correlation, it was found out that all independent variables: Ethical Orientation, Perceived Opportunity, and Self-control influence the level of academic dishonesty. Ethical Orientation is negatively correlated with academic dishonesty in which idealism has a correlation value of -0.294 and has a significant value of 0.000 which means it is significant while relativism has a negative correlation value of -0.190 and has a significant value of 0.006 that connotes it is significant. In Perceived Opportunity, it has significant positive correlation and has a value of 0.138 and a p value of 0.047 . Lastly, Self-control is significant and negatively correlated with a value of -0.311 and has a p value of 0.000 . For the interaction among the independent variables towards academic dishonesty, principal component regression was used because of the multicollinearity of these variables. The only significant component was the principal component 1, which is highly correlated with Ethical Orientation ($r=0.285$; $p=0.001$).

Conclusion

Academic dishonesty, in general, currently exists among the undergraduate students in Iligan City where they engage at a low level. Also, the perceived opportunity of the students to engage in academic dishonesty is on average level. That means that the frequency and failure of detection and sanctioning of academic dishonesty is on average level across the colleges in the Iligan City.

The results suggest that the students who are low in idealism have higher tendency to engage in academic dishonesty than those who are high in idealism. In terms of self-control, students who have high level of idealism have higher level of self-control than the students who have low level in both idealism and relativism.

In addition to that, Ethical Orientation, Perceived Opportunity, and Self-control influence Academic Dishonesty significantly. The more relativist and idealist the student is, the lower the tendency in engaging in academic dishonesty is. It must be noted that relativism and idealism are not completely separate constructs and also they are not a polar opposite of each other, but Ethical Orientation is based on their interactions of their levels.

On the other hand, Perceived Opportunity influences Academic Dishonesty positively. The higher the perceived opportunity is, the higher the tendency to engage in academic dishonesty is. But in Self-control, the higher the level of it, the lower the tendency will be.

Using Principal Component Regression Analysis, it was found out that all the independent variables interact with each other significantly towards academic dishonesty. The higher the perceived opportunity and lower self-control, idealism and relativism the higher is the academic dishonesty of the student.

Recommendation

We encountered various limitations throughout the present study. Samples power was not measured because of the unknown number of students across Iligan city. Larger sample size would increase the representativeness which would also increase the generality of the findings. Also, since the questionnaires are self-administered, social desirability bias might have affected the accuracy of the data such as the responses from the Academic Dishonesty Inventory.

Since Ethical Orientation is more stable than attitudes towards a deviant behavior, it is then recommended to further explore their relationships, in light with General Crime Theory modified by Bolin (2004), as a replacement of the variable attitude. The moderating or mediating characteristics of the independent variables (Ethical Orientation, Perceived Opportunity, and Self-control) towards academic dishonesty should be explored.

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Analysis of the Discourse of Diplomatic Conflict at the UN: Application of Ethos, Pathos, Logos

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Abstract

This study aims to find some essential features of convincing addresses delivered by states facing diplomatic conflict at the General Assembly of the United Nations. To realize the purpose, this study applies rhetorical analysis based on Aristotle's three types of proof: ethos, pathos, and logos. The target texts are three addresses delivered by three speakers at the UN General Assembly in 2015: Hassan Rouhani, President of Islamic Republic of Iran; Mahmoud Abbas, President of the State of Palestinian; and Benjamin Netanyahu, Prime Minister of the State of Israel. Findings of this study are as follows: 1) each speaker employed all three modes of persuasion in each address, and 2) there are some distinguishing features among the three speakers regarding how to utilize them: Rouhani mostly employs ethos, emphasizing his moral character, by showing his piety and proposing idealistic policies on regional and international issues. He also utilizes logos to effectively demonstrate Iran's righteousness and reveal the injustice imposed by the U.S. and Israel. Abbas mostly utilizes pathos by describing the hapless situations of Palestinians; he employs logos as well as ethos by emphasizing the need for obedience to international law and agreements. Netanyahu, on the other hand, mostly utilizes logos by describing facts showing the potential threat from Iran and appeals to pathos by warning Western countries about the danger from Iran and describing miserable history of Jews.

Keywords: address, diplomatic conflict, ethos, logos, pathos, rhetorical analysis

1. Introduction

The purpose of this study is to find some essential features of convincing addresses delivered by states facing diplomatic conflict at the General Assembly of the United Nations. To realize the purpose, this study applies rhetorical analysis based on Aristotle's three modes of persuasion: ethos, pathos, and logos. Target texts of this study are three addresses delivered by speakers at the UN General Assembly in 2015: the first is an address delivered by Hassan Rouhani, President of Islamic Republic of Iran, on September 29, 2015; the second is an address by Mahmoud Abbas, President of the State of Palestinian, on September 30, 2015; and the third is an address by Benjamin Netanyahu, Prime Minister of the State of Israel.

Aristotle's rhetoric and rhetorical proofs: ethos, pathos, and logos

Aristotle defines rhetoric as the means of persuasion. In *Art of Rhetoric*, he writes, "Rhetoric is the faculty of observing in any given case the available means of persuasion" (1355b). Then Aristotle identifies three kinds of proofs which help to persuade the audience by speech. The first is ethos, which involves the "moral character" of the speaker, the second is pathos, which is "putting the hearer into a certain frame of mind," and the third is logos, which is "speech itself," in so far as it "proves or seems to prove." (1356a)

As Aristotle explains, ethos is utilized "when the speech is delivered in such a manner as to render the speaker worthy of confidence." Pathos is utilized "when they are roused to emotion by his speech," because our judgements are influenced by "joy or sorrow, love or hate." Logos is utilized "when we establish the true or apparently true from the means of persuasion applicable to each individual subject." (1356a) In other words, ethos is identified when the speaker makes him/herself credible to the hearers through "personal character, trustworthiness, truthfulness, reputation, or all of these" (Donahue & Prosser, 1997, p.154). Pathos is identified when the hearers are "moved to action or decision" by "various emotions" caused by the speaker. Logos is identified when the speaker uses "logical reasoning" to persuade the hearers to act. (Herrick, 2016, p.78-79) When it comes to choosing the best of three types of proof, Aristotle explains: "...(m)oral character, so to say, constitutes the most effective means of proof." (1356a)

Based on Aristotle's description and discussion above, three kinds of proof can be defined as follows: 1) ethos is an appeal to the moral character including trustworthiness, truthfulness, reputation of the speaker; 2) pathos is an appeal to hearers' emotions such as joy, sorrow, love, or hate; and 3) logos is an appeal to speaker's logical reasoning which establishes "the true or apparently true."

Application of ethos, pathos, and logos to diplomatic/political discourses

Donahue and Prosser (1997) demonstrated the feasibility of rhetorical analysis on diplomatic discourse based on Aristotle's three types of proof : ethos, pathos, and logos in the case of statements delivered by US ambassador Adlai E. Stevenson at the UN Security Council in 1961. (p.206-221)

As for recent studies, Tamar Mshvenieradze (2013) employed ethos, pathos, and logos to reveal the linguistic means used in French political discourses. In this study, it was found that there were some differences and similarities of using ethos, pathos, and logos between Jacques Chirac and Nicolas Sarkozy. As for pathos, Jacques Chirac mostly emphasized values in order to utilize emotional appeals, while Nicolas Sarkozy appealed to comparisons and to stylistic techniques. As for ethos, both of them used personal and possessive pronouns to demonstrate their ethos.

Samule-Azran et al (2015) examined the Aristotelian rhetorical strategies used by Israeli politicians on their Facebook walls during the 2013 elections and their popularity with social media users. In this study, it was found that “ethos was the most prevalent strategy” used by politicians, while “pathos-based appeals attracted the most ‘likes’” given by social media users.

Hsiu-ching Ko (2015) explored the content of ethos, pathos, and logos in Taiwan's President Ma Ying-Jeou's political discourse on the cross-strait Economic Cooperation Framework Agreement (ECFA). In this study, it was found that pathos was the most prevalent rhetorical strategy that Ma adopted during the debate, while ethos was the least used rhetorical strategy. As for methods of data analysis used in the same study, qualitative descriptive and interpretative analyses based on the itemized subject and theme can be summarized as follows: 1) the text was examined to identify the subjects, themes, or issues by Ma during the ECFA debate, and 2) data were coded through a line-by-line analysis to identify the elements of Aristotelian rhetorical language utilized by Ma.

2. Research Questions and Method

2.1 Research Questions

(1) How does each speaker employ or not employ in his address Aristotle's three kinds of proofs: *ethos*, *pathos*, and *logos*?

(2) What strategy consciously or unconsciously was adopted in each address?

2.2 Method

Based on the method of data analysis used in Hsiu-ching Ko's study, (2015), qualitative descriptive and interpretative analyses will be employed as follows: 1) addresses will be examined to identify the themes delivered by speakers, and 2) based on the itemized themes, addresses will be coded through a line-by-line analysis to identify the elements of Aristotle's *ethos*, *pathos*, and *logos* utilized by speakers.

3. Discussion

3.1. Summary of Rouhani's use of *ethos*, *pathos*, and *logos*

Rouhani mostly suggests his *ethos*, moral character, by showing his piety and proposing his idealistic policies on regional and international issues. Moreover, he utilizes *logos* to effectively demonstrate Iran's righteousness and reveal the injustices imposed by the U.S. and Israel.

3.1.1. The implementation of the JCPOA in itself is a demonstrable proof that Iran never had the intention of producing a nuclear weapon.

Ethos: In the beginning of his address, Rouhani utilizes *ethos* by proudly announcing that "*today, a new chapter has started in Iran's relations with the world*" and elaborating on the result of the Joint Comprehensive Plan of Action (JCPOA).

Logos: He utilizes a kind of pseudo logic to support Iran's righteousness by emphasizing the successful implementation of JCPOA. First, he connects Iran's successful result of JCPOA with Iran's international policy such as multilateralism and win-win solutions, which are easily accepted by almost all peoples in the world today. Next he uses the fact that the US, which is the super power of the world, has decided to set aside sanctions and has chosen the table of negotiations as a demonstrable proof in itself of Iran's intention not to produce a nuclear weapon. He says, "*Iran, due to the important fatwa of its leader and its defense doctrine, has never had the intention of producing a nuclear weapon and, therefore, sanctions resolutions against Iran were unjust and illegal.*"; "*We proved in these negotiations that there is nothing on Iran's table other than logic, reason and ethics, and where necessary, legitimate and decisive self-defense*

against any kind of aggression. For which ultimately the United States of America was prompted and forced to set aside pressure and sanctions and choose the table of negotiations and discussions.”

3.1.2. Demanding the nuclear states to fulfill their nuclear disarmament

Logos: Rouhani delivers a logical attack against nuclear powers such as the U.S. and Israel. He utilizes logos by referring to the key phrases which can appeal to non-nuclear countries: “Full nuclear disarmament of nuclear states based on Article 6 of the Non-Proliferation Treaty” and a “nuclear weapons-free Middle East.” In this part, Rouhani takes advantage of a kind of open secret in the international community that Israel has developed and does have nuclear weapons¹. Rouhani does not mention the name of Israel as the nuclear nation, but by employing the slogan “nuclear weapons-free Middle East,” he not only demonstrates Iran’s intention not to produce nuclear weapons but also blames Israel implicitly for having nuclear weapons.

3.1.3. Iran’s policy is based on the win-win principle consisting of democracy, dialogue, mutual respect and common and collective interests.

Ethos: Rouhani emphasizes that Iran’s policy is based on the “win-win principle” and leads to “all in the region and world benefitting from these new conditions.” He suggests the ideal relationship with its neighbors be based on “mutual respect” and our “common and collective interests.” His remarks sound reasonable because these key words he uses contain *a priori* enough positive meanings to express ideal policies, which can be accepted positively by representatives of member states at the UN. Although he does not prove what Iran has employed or will employ these ideal policies, on the surface he succeeds in emphasizing his moral character, ethos, to the audience by using these phrases.

Rouhani utilizes ethos by explaining Iran’s actual action to help bring and establish democracy in neighboring countries such as Iraq, Afghanistan, Syria, and Yemen. He says, “*We defend the rule of the majority that respects the rights of minorities.*” This phrase sounds like an excellent model answer that only the first class democratic states can deliver, thereby helping to increase his ethos.

Rouhani also utilizes ethos by using key words such as “mutual respect,” “non-intervention,” and “sustained cooperation and co-existence.” He says, “*We want to suggest a new and constructive way to recreate the international order. An order based on mutual respect, non-*

¹ See: e.g., Kristensen, H.M. & Norris, R.S.(2014). *Israel nuclear weapons, 2014*. Retrieved March 17, 2016, from <http://bos.sagepub.com/content/early/2014/10/28/0096340214555409.full.pdf+html>

intervention in the internal affairs of others as well as on sustained cooperation and co-existence between the members of the United Nations.”

Rouhani refers to the importance of economic interactions in order to bring about lasting security and transform the region into a haven for peace and development. Then he delivers his opinion that a wide range of social and economic cooperation will enable the achievement of political understanding and even foster structural security cooperation. He says, “...*(i)n the international system today, mutual economic ties are deemed the foremost factors in facilitating political cooperation and reducing security-related challenges.*” Although his viewpoint is not necessarily true in the real situation of international relations, politics, and histories, his opinion has room to be accepted by ordinary people to a significant extent as one of the plausible ways to avoid conflict among nations. His statements here do not directly show logos or logical proof, but as a whole, he tries to change the image of Iran and its leader from fanatic into peace-loving, by emphasizing mutual economic ties and cooperation with other countries. In that sense, Iran’s underlying strategy can be said to be improving the ethos of Iran’s leader to persuade the audience.

3.1.4. To prevent terrorist organizations from becoming terrorist states

Ethos: Rouhani emphasizes that: “...*(t)he only way to uproot terrorism in the Middle East is by targeting its underlying social, economic and cultural causes.*” His claim is an objective analysis on how to uproot terrorism in the Middle East as if he were a social scientist analyzing the issues and suggesting the way to address them from a long-term perspective. What he suggests is an ethical and merciful solution based on the precise analysis on the roots of terrorism. In that sense, his remarks here contribute to improve his trustworthiness.

Logos: Rouhani’s comments about the fight against terrorism are well-organized and reasonable because he emphasizes the fundamental principle of sovereignty and non-intervention in internal affairs as well as his intention to assist in the eradication of terrorism. He says: “*We propose that the fight against terrorism be incorporated into a binding international document and no country be allowed to use terrorism for the purpose of intervention in the affairs of other countries. We are prepared to assist in the eradication of terrorism and in paving the way for democracy, and ensuring that arms do not dictate the course of events in the region.*”

3.1.5. Proposal to create “United Front Against Extremism and Violence”

Ethos: Rouhani elaborates on his proposal of inviting the whole world and especially the countries of his region to form a “Joint Comprehensive Plan of Action’ to create a “United Front Against Extremism and Violence.” Like the WAVE resolution that was an Iranian and Syrian authored resolution which was adopted at the UN General Assembly in 2013, his new proposal here includes ideal purposes of “preventing the slaughter of innocent people,” “providing for

stability,” and “building diplomacy and democratic governance” as well as desirable means “to tackle regional problems in a serious manner through dialogue,” which UN General Assembly might be able to unanimously vote for. He says, *“This front must: Create a collective and global movement to tackle regional problems in a serious manner through dialogue; Prevent the slaughter of innocent people and the bombardment of civilians, as well as, the promotion of violence and killing of other human beings; Provide for stability in cooperation with established central governments to maintain stability – And once stability is established, build diplomacy and democratic governance in the Middle East region.”* His proposal plays an important role to increase the trustworthiness of his moral character, ethos.

3.1.6. Blaming the US and Israel for their military actions

Logos: Rouhani utilizes logos by criticizing the US military invasions and Israeli military actions as the roots of today’s war and terrorism. He says: *“We must not forget that the roots of today’s wars, destruction and terror, can be found in the occupation, invasion and military intervention of yesterday. If we did not have the US military invasion of Afghanistan and Iraq, and the US’s unwarranted support for the inhumane actions of the Zionist regime against the oppressed nation of Palestine, today the terrorists would not have an excuse for the justification of their crimes.”*

3.1.7. Appealing to religious values

Ethos: Rouhani ends his address with a refined comment in a sophisticated manner.

He says: *“Despite the many problems in our region today, we believe in a promising future. We have no doubt we can overcome the obstacles by wisdom and prudence as well as by the use of new and powerful capacities, and by relying upon our civilizational roots and our serious resolve. We, in light of divine revelation, have faith in humanity’s bright future in which people live in peace, tranquility and spirituality. We believe in the will of nations to pick the path of goodness and purity. We believe that ultimate victory will be won by those with good-natured piety.”* In this closing part, he uses many words connected to religious belief, such as “in light of divine revelation,” “faith in humanity’s bright future,” “peace, tranquility and spirituality,” “the path of goodness and purity,” and “ultimate victory will be won by those with good-natured piety.” These words and phrases demonstrate clearly his moral character, ethos, in the light of pervasive pragmatism in the Western countries by which many people are losing the religious and spiritual values such as piety.

3.2. Summary of Abbas's use of ethos, pathos, and logos

Abbas mostly utilizes pathos by describing the hapless situations of Palestinians. He also employs logos by emphasizing Israeli violation of international law and agreement between Palestine and Israel. At the same time, he increases his ethos by emphasizing Palestine as a peaceful law-abiding state.

3.2.1. Condemnation against Israel

Pathos: Abbas refers to historic injustice that has been inflicted upon the Palestinian people who have been living peacefully in their homeland. He appeals to hearers' emotions by describing the miserable conditions of Palestinian people and refugees. He says:

"...(a) historic injustice has been inflicted upon a people and a homeland, a people that had lived peacefully in their land and made genuine intellectual, cultural and humanitarian contributions to mankind. This people do not deserve to be deprived of their homeland, to die in exile or be swallowed by the sea, or to spend their lives fleeing from one refugee camp to another. Yet regrettably, their just cause remains at a standstill after the passage of all these years."

By describing the extremists' brutality against a Palestinian family in detail, he raises questions about whether the votes by democratic countries against Palestine-related resolutions are right or not. He says: *"do the votes by democratic countries against Palestine-related resolutions and the legitimate rights of our people serve peace and those who believe in the two-state solution? Or do they serve and encourage extremists and increase their hatred and racism, making them believe that they are above the law, to the point where they commit the burning of a Palestinian family in the town of Duma in the West Bank, claiming the lives of an infant, Ali Dawabsheh, and his father and mother? What is left of this family is an orphan child, Ahmed, four-year old, who lies between life and death in the hospital as a result of his burns, while the killers remain free and have not yet been arrested."* He utilizes pathos by emphasizing to the audience Israel's brutality to the Palestinian people.

He blames Israel by listing its brutality: *"...(t)he burning of people, places of worship and homes, the killing of youth, children and infants, the burning of crops, and the arrest and detention of people without charge or trial."* Describing brutal actions carried out by Israel in detail means that he uses the strategy to evoke pathos as much as possible.

He blames Israel for allowing gangs and terrorist organizations to terrorize Palestinian people, their property and holy sites. He says: *"How can a state claiming to be an oasis of democracy and claiming that its courts and security apparatus function according to the law accept the existence of a so-called 'price tag' gangs and other terrorist organizations that terrorize our people, their property and holy sites, all under the sight of the Israeli army and*

police, which do not deter or punish, but rather provide them with protection.” He utilizes pathos and logos.

Logos: Abbas utilizes logos by claiming that Palestinian people hope only to gain their freedom, independence, and sovereignty, which are probably accepted as worthwhile by almost all representatives from other countries. He says: *“Our people have placed their hopes on the countries of this organization to help them to gain their freedom, independence and sovereignty, so that their wish and right to their own state, like all other peoples of the Earth, can be achieved, along with a just solution for the Palestine refugee issue in accordance with General Assembly resolution 194 and the Arab peace initiative.”*

He appeals to logos by referring to Israeli illegal settlement expansion and its defiance of United Nations resolutions and the agreements between Palestine and Israel under international auspices. He says: *“Continuation of the status quo is completely unacceptable because it means surrender to the logic of the brute force being inflicted by the Israeli government, as it continues its illegal settlement expansion in the West Bank, especially in occupied East Jerusalem, and continues its blockade of the Gaza Strip, deepening the immense suffering of our people there, in defiance of United Nations resolutions and the agreements signed between the two sides under international auspices.”*

Moreover, he cites the words of the late Israeli Prime Minister Yitzhak Rabin, who sought peace only to be assassinated in 1995 by Jewish religious extremists. Abbas says: *“...(h)e stated Israel will become an apartheid state if it continues its occupation of the Palestinian territory and described the Israeli settlements on Palestinian land as ‘cancer’.*” The late Israeli Prime Minister’s words can be an effective testimony from inside Israel in order for Abbas to demonstrate to the audience the injustice of the Israeli settlements on Palestinian land, even though Israel can ignore the testimony.

He utilizes logos by demanding fair and equal treatment to Israel. He says: *“I hope that you will consider the dangerous reality on the ground and look to the future and accept for the Palestinian people what you accept for yourselves.”*

3.2.2. Palestine is a peaceful law-abiding state

Ethos: Abbas demonstrates ethos, the moral character of the leader of Palestine and Palestinian people by delivering the message that Palestinian people do not respond to the brutality of Israel with the same, which can play the role of adding legitimacy to Palestine as a state which will observe agreements, international laws, and the UN resolutions. He emphasizes that: *“We do not respond to the Israeli occupation’s hatred and brutality with the same. Instead, we are working on spreading the culture of peace and coexistence between our people and in our region, and we are anxious to realize it and to witness the day when all of the people in our region will enjoy peace, security, stability and prosperity.”*

He utilizes ethos by emphasizing that Palestine is a country of holiness and peace and the Palestinian people are calling for rightness, justice and peace. He says, *“Palestine is a country of holiness and peace. It is the birthplace of Christ, the messenger of love and peace, and the Isra’ and Mi’raj (ascension to heaven and night journey) of Mohammed, peace be upon him, who was sent as a mercy unto the world. This is Palestine that is still looking for peace, and its people want to live in their homeland in safety, security, harmony, stability and good neighborliness with all peoples and countries of the region. This is attested to by their cultural, humanitarian and spiritual contributions to humanity from the start.”*

3.2.3. The right of self-determination and freedom as an independent sovereign state based on international law

Pathos: Abbas describes the State of Palestine as a state under occupation, as was the case for many countries during World War II. The likening of Palestine to the colonial countries during WW II is effective in garnering support not only from representatives of the western powers, which might be regretful for their colonizations, but also ones from developing countries, which were suffering from such domination at least until the end of WW II. In that sense, he employs pathos to appeal to the audience.

Logos: He blames Israel for the fact that despite the Palestinian efforts with the United States, the Russian Federation, the European Union, and the United Nations (the Quartet members) to oblige Israel to implement the signed agreements and to negotiate in conformity with the two state solution, the Israeli government insists on continuing its destruction of the two-state solution and on the entrenchment of two regimes: an “apartheid regime against the Palestinian people,” and another “regime of privileges and protection for the Israeli settlers.” He utilizes logos by using the symbolic term of “apartheid” which demonstrates unfairness, injustice, and discrimination.

Then he describes in detail Israel’s violation of the transitional Oslo Agreement and its annexes, and the subsequent agreements signed with Israel. In the second half of his address he utilizes logos by describing again and again the violations of the UN charter and international law by Israel.

He utilizes logos by demonstrating that Palestine is recognized by 137 countries around the world and by emphasizing that the right of people to self-determination, freedom, and independence is recognized globally as being inalienable and unquestionable.

He cautions that: *“Those who fear international law and international courts must cease committing all crimes.”* In this part, Abbas utilizes logos by effectively implying that Israel violates international law and does not fear the authority of international courts.

3.2.4. Asking the UN to provide international protection

Logos: After expressing appreciation for international and European efforts, including the French initiative and the Arab States' confirmation, Abbas strongly urges the United Nations to provide international protection for the Palestinian people in accordance with international law. He says: *"It is no longer useful to waste time in negotiations for the sake of negotiations; what is required is to mobilize international efforts to oversee an end to the occupation in line with the resolutions of international legitimacy."* Judging from the purpose of the United Nations which is set forth in Article 1 of the UN Charter², his appeals are in accordance with it and make sense. Moreover, judging from Article 2 of the UN Charter³, while Israeli brutality is a violation of the Article 2.3 and 2.4 even if Israel were accordance with the Article 2.7, Abbas's appeals also make sense and are in accordance with them. In that sense, he utilizes logos based on the UN Charter.

3.3. Summary of Netanyahu's use of ethos, pathos, and logos

Netanyahu mostly utilized logos by describing the facts showing a potential threat from Iran, appealed to pathos by warning Western countries about the danger of Iran and describing miserable history of Jews. He employs ethos by emphasizing that Israel respects the holy sites and freedom of worship of all. Netanyahu's continuous warnings and demanding style decrease the efficacy of his logical strategies.

² The summary of Article 1 of the UN Charter is as follows:

1.1: to maintain international peace and security;

1.2: to develop friendly relations among nations;

1.3: to cooperate in solving international economic, social, cultural and humanitarian problems and in prompting respect for human rights; and

1.4: to be a center for harmonizing the actions of nations towards those common goals.

³ The excerpts from Article 2.3, 2.4, and 2.7 of the UN Charter are as follows:

2.3: All Members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered.

2.4: All Members shall refrain in their international relations from the threat or use of force against the territorial integrity of political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations.

2.7: Nothing contained in the present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter; but this principle shall not prejudice the application of enforcement measures under chapter VII.

3.3.1 Condemnation of Iran

Pathos: Netanyahu utilizes pathos by emphasizing that Iran is not only a danger to Israel but also to Europe and America as follows: “*But don’t think that Iran is only a danger to Israel. Besides Iran’s aggression in the Middle East and its terror around the world, Iran is also building intercontinental ballistic missiles whose sole purpose is to carry nuclear warheads. Now remember this: Iran already has missiles that can reach Israel. So those intercontinental ballistic missiles that Iran is building – they’re not meant for us – They’re meant for you. For Europe. For America. For raining down mass destruction – anytime, anywhere.*” These words play an important role in embroiling not only the US but also European countries in the conflicts. Historically, there has been considerable conflict between European countries based on Christianity and Arab countries based on Islam. From the strategic point of view, it is apparent that Netanyahu intends to embroil European countries in the conflict between Israel and Iran. In order for Israel to survive among Arab countries in the Middle East, gaining support from the US and EU countries is crucially important. The last phrase of this part can be identified as an employment of pathos by which he appealed to the emotions of Western representatives.

Logos: Netanyahu lists a number of events that show Iran’s hostility. In addition, he refers to Israel’s response to attacks from Syria. Netanyahu points out Iran and Hezbollah’s scheme of setting up and supporting terror cells. Then he refers to the case in which security forces in Cyprus found five tons of ammonium nitrate in a Hezbollah agent’s apartment, pointing out that the amount of ammonium nitrate found there was roughly the same amount as that which was used to blow up the federal building in Oklahoma City in the U.S. The Oklahoma City bombing was the worst act of homegrown terrorism in the history of the United States of America.⁴ Citing The Oklahoma City bombing is a clear indication of showing whom Israel wants to appeal to, none other than the United State of America.

By citing words of *Iran’s Supreme Leader Ayatollah Khamenei*, he emphasizes that Iran had the will to be an enemy of the U.S for many years to come. Here, as well, Netanyahu tries to appeal to the US and incite the citizens and official staff of the U.S. to understand and support Israel. Citing words of former Iranian leaders is one way to lay a logical foundation to blame Iran. In that sense, we can see that he employs logos here. Then he clearly illustrates the hostility of Iran by quoting remarks from a book written by the commander of Iran’s army, a maneuver which improves logos, the logical credibility, of Netanyahu’s statements.

⁴ See: Terror Hits Home: The Oklahoma City Bombing. *The Federal Bureau of Investigation*. Retrieved March 17, 2016, from <https://www.fbi.gov/about-us/history/famous-cases/oklahoma-city-bombing>

3.2.2. Determination to defend Israel

Ethos: Netanyahu emphasizes that he knows the price of war, referring to his individual experiences in which he was nearly killed in battle and lost many friends, and lost his beloved brother Yoni. Then he says: *“I know the price of war. I was nearly killed in battle. I lost many friends. I lost my beloved brother Yoni. Those who know the price of war can best appreciate what the blessings of peace would mean – for ourselves, our children, our grandchildren.”* His referring to personal experience and thought plays the important role of earning the trust of the audience. He utilizes ethos by showing that he is not an inherently war-minded person but that he has been placed in a position in which he must defend his country from the looming danger from Iran.

Logos: While Netanyahu points out that “a rising tide of anti-Semitism once again sweeps across Europe and elsewhere,” he shows his determination to the rulers of Iran as follows: *“Your plan to destroy Israel will fail. Israel will not permit any force on earth to threaten its future.”*

He also shows his determination to the representatives of all other countries at the UN: *“Whatever resolutions you may adopt in this building, whatever decisions you may take in your capitals, Israel will do whatever it must do to defend our state and to defend our people.”* The content of his message shows that Israel will act as an independent agent in protecting itself, ignoring the resolutions of the UN. The underlying logic here is self-defense, which is the top priority in the international community. However, in the context of this situation in which there is no actual aggression from Iran toward Israel, Israel does not have the legal right to use a military force as self-defense against Iran under the international laws and the U.N. Charter, except when it comes “to rescue peoples threatened with massacre” based on the customary international law. Therefore, his employment of logos here is too weak to convince the member states of such necessity.

3.3.3. Hoping Abbas will change his mind

Logos: Netanyahu refers to diplomatic relations with the Palestinian Authority, which had ceased for a while. He refers to his hope President Abbas might change his mind as follows: *“Well, I hope he changes his mind. Because I remain committed to a vision of two states for two peoples, in which a demilitarized Palestinian state recognizes the Jewish state.”*

Although Israel is one of the major military powers, he doesn’t allow the Palestinian state to be militarized. The relationship between militarized Israel and demilitarized Palestine is a kind of colonial relationship. In that sense, his remarks are logically weak and his ethos is obviously flawed.

3.3.4. The harsh and miserable history of the Israeli people.

Pathos: After showing Israel's determination to defend itself against those who seek its destruction, Netanyahu illustrates the harsh and miserable history of Jewish people in brief: *"For in every generation, there were those who rose up to destroy our people. In antiquity, we faced destruction from the ancient empires of Babylon and Rome. In the Middle Ages, we faced inquisition and expulsion. And in modern times, we faced pogroms and the Holocaust. Yet the Jewish people persevered. And now another regime has arisen, swearing to destroy Israel."* The Holocaust was the most evil genocide that Nazi Germany brought to the Jewish people. Germany is one of the leading countries in Europe. He utilizes pathos by evoking in the audience a deep regret over the Holocaust.

3.3.5. Israel stands out as a towering beacon of enlightenment and tolerance.

Ethos: Netanyahu utilizes ethos by emphasizing that Israel respects the holy sites and freedom of worship of all. He says: *"In a region plagued by violence and by unimaginable intolerance, in which Islamic fanatics are destroying the ancient treasures of civilization, Israel stands out as a towering beacon of enlightenment and tolerance. Far from endangering the holy sites, it is Israel that ensures their safety. Because unlike the powers who have ruled Jerusalem in the past, Israel respects the holy sites and freedom of worship of all – Jews, Muslims, Christians, everyone."* Freedom of worship is the most inalienable and sacred right of human dignity. Declaring that "Israel respects the holy sites and freedom of worship of all including – Jews, Muslims, Christians, everyone" definitely increases his ethos, moral character and trustworthiness.

3.3.6. The appeal to stand with Israel

Logos: Netanyahu concludes his address by emphasizing that Israel is defending other countries as follows: *"Ladies and Gentlemen, Stand with Israel because Israel is not just defending itself. More than ever, Israel is defending you."* Based on Netanyahu's logic through his address, we can summarize his claims as follows: Iran is a dangerous and fanatic country and an enemy of Israel; Israel is working with other states in the Middle East, in Africa, in Asia, and beyond; Israel has always been the most important partner with the US; Iran and ISIS are the common enemies of Israel; the US, European nations, and other countries have been working with Israel; and therefore, stand with Israel. Given that Iran is a one of the leading states in the Middle East, Netanyahu's logic here seems too straightforward and self-centered to garner wide support at the UN General Assembly, which has 193 member states. In that sense, his moral character, the basis of his ethos, unintentionally suffers.

4. Conclusion

The three speakers utilize all three of Aristotle's modes of persuasion: ethos, pathos, and logos in each address. Each speaker has a particular way of utilizing them. Rouhani mostly suggests his ethical character, by showing his piety and proposing idealistic policies for regional and international issues. Moreover, he utilizes logos to effectively demonstrate Iran's righteousness and reveal the injustice imposed by the U.S. and Israel.

Abbas mostly utilizes pathos by describing the hapless situations of Palestinians. He also employs logos by emphasizing Israeli violation of international law and agreements between Palestine and Israel. At the same time, he increases his ethos by emphasizing Palestine as a peaceful, law-abiding state.

Netanyahu utilizes logos by describing the facts showing potential threat from Iran; he appeals to pathos by warning Western countries about the danger of Iran and describing the miserable history of Jews, and employs ethos by emphasizing that Israel respects the holy sites and freedom of worship of all. Netanyahu's continuous warnings and demanding style decrease the efficacy of his logical strategies.

Finally, the findings of this study have some useful implication for rhetorical analysis on addresses at the UN. A further study of the effectiveness of persuasion should be conducted. The findings would not only contribute to research in diplomatic discourse but also to research in a variety of fields of foreign studies.

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Relative Efficacy of Parent and Teacher Involvement in Targeted Reading Intervention (TRI) for Children with Reading Difficulties

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Abstract

The study lies on the principle that reading difficulties do not come from one source for all students and that, individual's reading ability is flexible and depends on a number of factors related to a specific reading task. This theory is consistent with Lipson and Wixson's (1986) interactive model of reading disability which states that reading ability (or disability) is dependent on interactions between multiple factors, including the text, the reader, and the context (Frankel and Pearson 2014). The study focuses on struggling readers in Grade 1 and uses Targeted Reading Intervention (TRI) program that provides individualized instruction to the learners with reading difficulties and encourages teachers to use a variety of strategies depending on the learner. It consists of 15-minute one-on-one instructional sessions a day that is conducted in school, followed by a reading intervention of parents at home. Learners were pretested by standardized tests and were assigned to 1 of 3 conditions: (a) with teacher involvement but with no parental intervention at home (working parents), (b) with teacher involvement, no parental intervention at home but with hired tutor, (c) with teacher involvement and parental intervention at home. This was conducted for 6 weeks, after which, the pupils were post tested on standardized measures. Significant effects of the program were attained at posttest and were largest for children in condition with teacher and parental intervention. With this, it would be easier to provide appropriate intervention to struggling readers.