Force Dynamics in Sadat’s Speech to the Knesset

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Abstract
After forty-five years of its delivery, Sadat’s speech to the Knesset is still an unprecedented outstanding speech in human history, that if fully implemented by then, the Arab-Israeli conflict would have come to an end. Sadat’s oration has been an allure to many researchers, and previous studies have been concerned with Sadat’s rhetorical strategies. However, Sadat’s speech to the Knesset was primarily centered around the concept of establishing peace as a force conquering war, an inspection not proposed in any available literature. The present article provides a different viewpoint of investigating Sadat’s speech to the Knesset through analyzing it within the framework of force dynamics as a cognitive semantic category. Findings indicated that the most frequent force dynamic patterns used are “onset causation” that marks out the beginning of the road to peace, and “cessation of impingement” that delineates the start of a new era of accepting each other through peace. The article is considered one of the prior attempts in the application of force dynamics to political speeches, and it is recommended to try it out to other genres as it is an innate feature of language construction.

Keywords: force dynamic, Sadat, Knesset
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Introduction

On 19th November 1977, the Egyptian President Mohamed Anwar Al-Sadat arrived at Jerusalem in an exceptional visit by an Arab leader to Israel to put an end to the war not only between Egypt and Israel but also between all the Arabs including Palestine and Israel. On the 20th November 1977, he delivered his remarkable speech to the Israeli Knesset which came as an end result to the Egyptian victory on the 6th October 1973. Throughout his speech, Sadat presented two opposing forces delineated in the two forces of war with its repercussions and peace with its glories. The objective of this article is to analyze Sadat’s speech using the framework of force dynamics as a cognitive semantic category to accentuate the paramount importance of peace.

Theoretical Background

Talmy (2000) introduced force dynamics as a category of cognitive semantics. It is based on the linguistic notion of “causation” that includes “letting”, “hindering” and “helping” (p. 409). Force dynamics includes two entities exerting opposing forces: the Agonist (AGO) which is “the focal force entity” and the Antagonist (ANT) which is the opposing entity that affects the AGO (p. 413).

Talmy (2000) discussed four basic force dynamic steady-state opposition patterns. First is classified as a “causative” pattern where there is an AGO that tends towards rest but has a stronger ANT that forces it to move. Second is categorized as a “despite” pattern where the AGO still tends towards rest but is stronger than the ANT, so it retains its motionless state. Third is also grouped as a “despite” pattern where the AGO is towards motion and is stronger that the ANT that acts as a “hindrance”, so the AGO’s tendency results in motion. Fourth is represented as a “causative” pattern where the AGO tends towards motion, but the ANT is stronger and “blocks” it, which results in the AGO staying in its place (pp. 413-415). The first and the fourth patterns represent “extended causation” (p. 418). Oakley (2005) labelled these four patterns as “Causative”, “Weak Despite”, “Strong Despite” and “Causative Hindrance” patterns respectively (pp. 8-9, italics in the original).

Talmy (2000), furthermore, discussed two “shifting force-dynamic patterns” denoting change through time: “shift in state of impingement” and “shift in balance of strength” (p. 419). “Shift in state of impingement” includes “onset causation” (p. 418) and “onset letting” or “cessation of impingement” (p. 419). In case of “onset causation”, the ANT is stronger than the AGO and causes the AGO to change its state either from rest to motion or from motion to rest. The difference between “onset causation” and “extended causation” mentioned above is that both involve “positive impingement”, but “onset causation” is associated with the “start of impingement” and “extended causation” has to do with the continuation of the “impingement”. In case of “onset letting” or “cessation of impingement”, a strong ANT allows the AGO to manifest its tendency. “Shift in balance of strength”, on the other hand, is when the AGO and ANT are in “mutual impingement”, and the “balance of strength” shifts with the weakening or strengthening of any of the entities (p. 419).

Talmy (2000) also considered a “secondary steady-state force dynamic” pattern where the ANT is stronger than the AGO and is “steadily disengaged”, and Talmy terms this pattern “extended letting” (p. 420).
In the same vein, Kövecses (2020) related force dynamics to emotions and extended conceptual metaphor theory (ECMT). He argued that emotions are construed through the “EMOTIONS ARE FORCES” metaphor within the context of “causation”; i.e., causes trigger self-emotions and emotions generate self-response. Causes are the ANT that produces self-emotions (AGO), and then emotions represent the ANT that is stronger than the AGO (self), and thus the AGO becomes emotional (Force Dynamics in Emotion Concepts section).

Kövecses (2020) added that force dynamics and ECMT complement each other, since force dynamics functions as a “source domain” for “target domains” and is part of the ECMT “metaphorical schematicity hierarchy at the domain level”. “Each conceptual metaphor occupies four distinct levels of schematicity and is composed of image schema-, domain-, frame-, and mental space-level metaphors”. At the very high schematic level, there is the image schema that includes the metaphor “CAUSES ARE FORCES”. This image schema becomes more specific in the domain level when “causes” become “emotions” and “forces” are the “complex interaction of forces” producing the metaphor “EMOTIONS ARE INTERACTION OF FORCES”. A more specific lower level than the domain is the frame level where “emotions” are more specified to be “anger”, for example, and “interaction of forces” is more specified to be “internal pressure” yielding the metaphor “ANGER IS A (PRESSURIZED) SUBSTANCE”. Then comes the smallest level in the hierarchy that specifies the meaning in a given context, namely, “the mental space level” generating the metaphor “THE SPEAKER’S LOSING CONTROL OVER HER ANGER IS THE PRESSURE OF THE CONTAINER SUBSTANCE BEING GREATER THAN WHAT THE CONTAINER CAN WITHSTAND” (Force Dynamics and Conceptual Metaphor Theory section).

Talmy (2000) extended the notion of force dynamics to account for the semantic composition in language of the “divided self” within a “single psyche” where the AGO is the self’s desire that is being “blocked” or “spurred” by the sense of responsibility or surrounding social norms designated in the ANT (pp. 431-432). He added that the “desire” represents the “central” self, and the “blocking or spurring” represent the “peripheral” self (p. 433).

Kövecses (2020) incorporated “morality” as a domain for the “divided self” in the force dynamic framework. Morality implies two forces: the AGO as the strong moral self that retains its force and the forces of evil and immoral acts as the ANT generating the metaphor “MORALITY IS FORCEFUL INTERACTION”. The difference between this metaphor and the “EMOTION-AS-FORCEFUL INTERACTION” metaphor is that in the emotion metaphor, the AGO surrenders to the ANT as discussed above, but in the morality metaphor, the AGO is “high” and overcomes the ANT that is “low” (Force Dynamics and The Divided Self section).

Review of Literature

Sadat’s speech to the Knesset has been the basic substance in some research. Littlefield (1987) examined Sadat’s rhetorical style in the speech that illustrates his power in solving the Middle East conflict. Castro (2015) conducted a detailed quantitative and qualitative content analysis of the speech to analyze the frequency of the word “peace”, among other of Sadat’s speeches on peace. Ali (2018) analyzed the different textual patterns that aided in different persuasion strategies in the speech to show the charismatic leadership nature of Sadat in having a great impact on his audience. Some other researchers compared Sadat’s speech to Obama’s speech in Cairo 2009 within the framework of the discourse of reconciliation with all its components of “rapprochement, elimination of previous
misconceptions, neutralization of any past conflicts or crises” (Abdulsada 2017, p. 12). El-Shazly (2011) also used reconciliation to compare Sadat’s speech to the Knesset and Obama’s speech in Cairo but from a stylistic and cognitive perspective to highlight the integration of “the semantic and pragmatic aspects of meaning with the element of cognition in discourse” (p. 173).

On the other hand, force dynamics has been used as the framework of some research. Oakley (2005) analyzed the force dynamic schematic patterns in George W. Bush’s “National Security Report” and Abraham Lincoln’s “Second Inaugural Address” to show that these patterns structure the rhetoric of each speech by producing images that help in understanding discourse. Liu, Chiang, and Lai (2010) explored force dynamics in social interactive verbs in Mandarin explaining the distinctive differences between force dynamics in English and in Mandarin. Hart (2011) investigated different force dynamics patterns in the discourse of immigration to pinpoint the ideological nature of force dynamics in the discourse of immigration. Kimmel (2011) applied force dynamics to narrative discourse in “vampirism” by exploring force dynamic patterns in “Joseph Sheridan LeFanu’s novella Carmilla (1872)” to prove that force dynamic patterns represent a valid tool of analysis in cognitive stylistics. Fekete, Huumo, and Lehismets (2013) presented force dynamics as a framework that plays a vital role in showing the differences between near synonyms in Finnish constructions. Said (2017) explored the force dynamics of age as a “blocking” or “letting schemata” in the Egyptian and American culture where the Egyptian culture portrays age as a “blocking” force and the American culture regards age as a “strong” force and concluded by providing an image schema of “AGE IS A PATH” for both cultures (p. iii). Nevertheless, no available research has attempted Sadat’s speech to the Knesset from a force dynamics perspective, the focus of the present article. To achieve this end, the following research questions were posed.

**Research Questions**

- How are the different force-dynamic patterns manifested in the speech?
- What is the most frequent force dynamic pattern in the speech?

To answer these questions, a qualitative analysis of the speech was carried out in the following section.

**Methodology**

**Data**

Sadat’s speech to the Knesset was delivered on the 20th November 1977, the first day of Muslims’ Greater Bayram. The video of the speech was downloaded from https://www.youtube.com/watch?v=XybKs_Nekfs. The speech lasted for 55 minutes and 45 seconds. The transcript of the speech was downloaded from https://www.knesset.gov.il/docs/arb/sadatspeech.htm, and this transcript was checked against the video to make sure that the transcript is authentic, since the speech, in the current article, is dealt with as an instantiation of written, not spoken, discourse. The English translation that appears in the article was downloaded from https://knesset.gov.il/description/eng/doc/Speech_sadat_1977_eng.htm.

**Tools and Procedures**

The five force dynamic patterns discussed above (“steady-state opposition”, “shifting force-dynamic” patterns, “secondary steady-state” patterns, metaphorical patterns and the “divided self” pattern) represented the tools of analyzing Sadat’s speech. It is worth noting that the main aim of the speech was to present peace as a force that would overcome any intentions for future wars for the prosperity of all parties. This aim was achieved through employing different force
dynamic patterns that united to build up the advantages of peace.

To facilitate the analysis, a content analysis was first applied to the macrostructure of the speech to find out the different semantic macro propositions that constitute the speech. Subsequently, the focal arguments in each proposition were identified to analyze how the AGO and the ANT interact.

Data Analysis

The content analysis of the speech disclosed eight semantic macro propositions:

- The decision to go to Israel and its motivations
- Important facts that cannot be denied
- Warning against certain thoughts
- A turning point in the Arab/Egyptian Israeli relationships
- Physical and psychological barriers between Arabs and Israel
- Peace and how to achieve it
- An emotional appeal to achieve peace
- Setting aside all precedents and traditions

Each of these propositions was analyzed according to the force dynamic patterns. The source text instances in each proposition are first presented in Arabic followed by the English translation written in italics to differentiate it from the language flow of the article.

**Proposition 1: The decision to go to Israel and its motivations**

"السلام لنا جميعا، على الأرض العربية وفي إسرائيل، وفي كل مكان من أرض هذا العالم الكبير، المعقد بصراعاته الدامية، المضطرب بتناقضاته الحادة، المتحدّ بين العقائد والحقائق بالحروب المدمرة، تلك التي تصنعها الإنسان، لِتُقضّي بها على أخيه الإنسان."

"Peace for us all on the Arab land, and in Israel as well, as in every part of this big world, which is so complexed by its sanguinary conflicts, disturbed by its sharp contradictions, menaced now and then by destructive wars launched by man to annihilate his fellow man."

Peace is the focal point of the whole speech. At the place and time of delivering the speech, there were two opposing forces: “peace” and “the big conflicting world”. “Peace” is the AGO that tends towards motion, but the “big world”, the ANT, is “blocking” it. If Israel accepts peace, there will be a “cessation of impingement” where the strong ANT allows peace, the AGO, to manifest its tendency towards prevalence.

Here, there is a shift in the force dynamic pattern from Sadat being the AGO representing Peace to “those who received my decision with surprise and amazement”, and the ANT is “my” instantiated in Sadat himself. As the President of Egypt, Sadat did not use his authority to punish those people. On the contrary, there is a “cessation of impingement”, since he allows those people to manifest their surprise and amazement, and this is realized in the negation of the verb “blame”.

"لقد اعتُرض من اتصل بي منهم."

"Those of them who contacted me, following the declaration of this decision, expressed their objection.”

This force dynamic pattern is a “steady state opposition” from the “strong despite” pattern where Sadat, the AGO, has a tendency towards going to Israel, but leaders of the Arab states, the ANT, tried to “hinder” this tendency, but Sadat was stronger, and he was delivering his speech in Israel.
Sadat used a “self-divided” force dynamic pattern where he represented his “inner psyche”. Sadat’s strong desire for peace is the AGO that is being “spurred” by his great sense of responsibility towards his people.

Sadat’s decision to go to Israel was a “steady state opposition” of the “strong despite” type. “Hazards” are the ANT that “hinders” Sadat’s decision, the AGO, to be executed, but the AGO was stronger and forced its tendency.

Proposition 2: Important facts that cannot be denied

Sadat used a “strong despite” force dynamic pattern. In the schematic Arab Israeli conflict, Israel is known to be deceitful and not straightforward. Israel is the ANT that could “hinder” any “frank”, “honest” action. Sadat, on the other hand, was the AGO who manifested his tendency towards being honest and straightforward by going to Israel seeking peace. So, honesty is the strong AGO that moved into action despite the presence of a devious ANT.
Let us be frank with each other today while the entire world, both East and West, follows these unparalleled moments which could prove to be a radical turning point in the history of this part of the world, if not in the history of the world as a whole.

There is an “onset causation” pattern having two forces: “the entire world” that was following the event and the “unparalleled” event itself acting as the ANT, and “frankness” acting as the AGO. The ANT is a strong entity forcing the AGO to move about.

I wish to assure you that, in my clear and frank answer, I am basing myself on a number of facts which no one can deny.

Before answering the question of how “permanent peace based on justice” could be achieved, Sadat used a “onset causation” force dynamic pattern where the “clear, frank answer” to the question is the AGO that was forced to be voiced out by the strong ANT illustrated in “facts which no one can deny”.

I warn you against some thoughts that could cross your minds.

Here “thoughts” are represented as the AGO whose tendency might be towards motion. Sadat, on the other hand, acted as the strong ANT that was “blocking” them and forcing them to be inactive. It is a “causative hindrance” force dynamic pattern where the AGO is an abstract entity.

In a “onset causation” force dynamic pattern, a strong ANT designated in “the call of the whole world” was forcing peace, the AGO, to prevail.
a just solution to the Palestinian problem” is the ANT that might cause peace, the AGO, to be inactive. If Israel accepted to discuss the solution to the Palestinian problem, then peace would be active, and the force dynamic pattern would be a “strong despite” one. If Israel refused to include the Palestinian problem in the negotiations, then the force dynamic pattern would be of the “causative hindrance” type, since “absence of a just solution” would force peace to be in the stasis state.

Another force dynamic pattern is the “onset causative” pattern where peace is also the AGO, and “the entire world insisting upon it” is the strong ANT that was forcing it to move out. (Complex)

“For this would mean that we are merely delaying the ignition of the fuse; it would mean that we are lacking the courage to confront peace, that we are too weak to shoulder the burdens and responsibilities of a durable peace based on justice.”

In the prototypical “morality” force dynamic pattern, the inner self is the strong moral AGO that overcomes all evil deeds, the ANT. In the current example, Sadat used a reversed “morality” pattern. The inner self would be an immoral AGO that would overcome pleasant deeds, the ANT. Offering “partial peace” is the AGO that “blocks” courage and the sense of responsibility.

“The shedding of blood” is the weak AGO in an “onset causation” force dynamic pattern that would be forced to stop by “a durable peace based on justice” functioning as the ANT.

“...We welcome you among us, with full security and safety”

All this section revolves around accepting Israel after a long history of rejecting it through a “cessation of impingement” force dynamic pattern. Israel here is the AGO that was allowed by the Arab countries, the strong ANT after 1973, to manifest its tendency in survival. The same “cessation of impingement” is also applied to

“today I tell you, and declare it to the whole world, that we accept to live with you in permanent peace based on justice”.

Proposition 5: Physical and psychological barriers between Arabs and Israel

“...I have come to you so that together we might build a durable peace based on justice, to avoid the shedding of one single drop of blood from an Arab or an Israeli.”

“...We have come to you so that together we might build a durable peace based on justice, to avoid the shedding of one single drop of blood from an Arab or an Israeli.”

“All this section revolves around accepting Israel after a long history of rejecting it through a “cessation of impingement” force dynamic pattern. Israel here is the AGO that was allowed by the Arab countries, the strong ANT after 1973, to manifest its tendency in survival. The same “cessation of impingement” is also applied to..."
“There was a huge wall between us which you tried to build up over a quarter of a century, but it was destroyed in 1973”

In a “causative hindrance” pattern, the “huge wall” represents the AGO, and 6th October war is the very strong ANT that not only “blocked” it from getting higher, but it also destroyed it.

[21]

“Today, through my visit to you, I ask you: why don’t we stretch our hands with faith and sincerity so that, together, we might destroy this barrier?”

Sadat’s visit to Israel seeking peace is a strong AGO, in a “strong despite” pattern, that aspired to proceed despite all the psychological barriers, the ANT, that retained it motionless.

Proposition 6: Peace and how to achieve it

[22]

“you have to give up, once and for all, the dreams of conquest, and give up the belief that force is the best method for dealing with the Arabs. You should clearly understand and assimilate the lesson of confrontation between you and us.”

Sadat, here, was addressing the Israeli “inner psyche”. The Israeli dreams and beliefs are the AGO that should be “blocked” after the “confrontation” with the Arabs in 1973, representing the ANT.

[23]

“It is a chance that, if lost or wasted, the plotter against it will bear the curse of humanity and the curse of history.”

In a “morality, self-divided” force dynamic pattern, Sadat portrayed the inner desire of achieving peace as the strong AGO that sought to prevail and any act that might reject it as the evil, immoral ANT, and this is realized in the choice of the word “curse” that carries an evil, harmful connotative meaning.

[24]

“when we ask: what is peace for Israel, the answer would be: it is that Israel live within her borders with her Arab neighbours, in safety and security within the framework of all the guarantees she accepts and which are offered to the other party.”

A “shifting force dynamic pattern” exemplified in “cessation of impingement” is obvious in this section, and this “cessation” is from both parties. Israel, the AGO, would be allowed by her neighbors, the ANT, to live in “safety and security”; then the role shifts, and the Arabs become the AGO that would also be allowed by Israel, the ANT, to live in “safety and security”.

[25]

“There are Arab territories which Israel has occupied by armed force. We insist on complete withdrawal from these territories, including Arab Jerusalem.”

In an “onset causation” force dynamic pattern, the Arabs denoted in “we” is the ANT that is expressing pressure on Israel, the AGO, to withdraw from all the occupied
territories, and this is construed from the phrasal verb “insist on”.

[26]

"إن الانسحاب الكامل من الأرض المحتلة بعد 1967، أمر بديهي، لا نقبل فيه الجدل، ولا رجاء فيه لأحد أو من أحد.

“Complete withdrawal from the Arab territories occupied in 1967 is a logical and undisputed fact. Nobody should plead for that.”

The “logical and undisputed fact” of “complete withdrawal” is the ANT in an “onset causation” force dynamic pattern that is forcing Israel, the AGO, to move and withdraw.

[27]

"إن السلام لا يمكن أن يتحقق بغير الفلسطينيين، وإنه لخطأ جسيم، لا يعلم مداه أحد، أن نغمس الطرف عن تلك القضية، أو ننحِّيها جانبًا.

“I tell you that there can be no peace without the Palestinians. It is a grave error of unpredictable consequences to overlook or brush aside this cause.”

Solving the Palestinian problem is the ANT in an “onset causation” force dynamic pattern that only leads to complete peace, the AGO.

[28]

"علينا أن نُعلي سلطان الإنسانية بكل قوة القيم والمبادئ، التي تُعلي مكانة الإنسان.

“we may endow the rule of humanity with all the power of the values and principles that promote the sublime position of Mankind.”

It is noteworthy that the Knesset English translation in the first half of the sentence does not reflect the Arabic meaning, and this could be for many reasons that are outside the scope of the present article; therefore, I suggest a translation that is much closer to the original:

“we should elevate the authority of humanity with all the power of the values and principles that promote the sublime position of Mankind.”

“should” here is very important, since it implies that Israel, the AGO, is against human principles and values, and Sadat, the ANT, is experiencing an “onset causation” force dynamic pressure on Israel to accept peace to be human.

A “morality” force dynamic pattern is also obvious in “elevate” and “sublime”. The Israeli inner AGO has to defeat any immoral acts, the ANT, that hinder the sublime values of Mankind generating the metaphor MORALITY IS UP.

[29]

"لتنتج الجهود إلى بناء صرح شامخ للسلام، بدلاً من بناء القلاع والمخابئ المصممة بصواريخ الدمار.

“Let all endeavours be channelled towards building a huge edifice for peace, instead of strongholds and hideouts defended by destructive rockets.”

In a “strong despite” force dynamic pattern, Sadat was hoping for peace, the AGO, to prevail in spite of the long history of war and destruction, the ANT.

Proposition 7: An emotional appeal to achieve peace

[30]

"ويا أيتها الأم الثكلى، ويا أيتها الزوجة المترملة، ويا أيها الابن الذي فقد الأخ والأب، يا كل ضحايا الحرب، اجعلوا الأرض والقضاء بتراث السلام اجعلوا الصدور والقلوب بالسلام اجعلوا الأنشودة حقيقة تعيش وتلمد، اجعلوا الأمل دستور عمل ونضال.

“You, bewailing mother; you, widowed wife; you, the son who lost a brother or a father; you, all victims of wars - fill the earth and space with recitals of peace. Fill bosoms and hearts with the aspirations of peace. Turn the song into a reality that
blossoms and lives. Make hope a code of conduct and endeavour.”

Appealing to emotions as a force, Sadat used a conceptual metaphor force dynamic pattern in this section. At the image schematic level, the **CAUSES ARE FORCES** metaphor was used. At the domain level, “causes” became “emotions” and forces became “interaction of forces” generating the metaphor **EMOTIONS ARE INTERACTION OF FORCES**. Then, at the frame level, “emotions” were specified to be “sorrow” and “interaction of forces” were specified to be “internal pressure” producing the metaphor **SORROW IS INTERNAL PRESSURE**. At the mental space level that denotes the meaning in the specific context, the metaphor **BEREAVEMENT IS THE INTERNAL PRESSURE THAT SHOULD PROMOTE PEACE**.

**Proposition 8: Setting aside all precedents and traditions**

[31] لقد اختترت أن أخرج على كل السوابق والتقاليد، التي

“I have chosen to set aside all precedents and traditions known by warring countries”

In a final force dynamic pattern, Sadat highlighted a “strong despite” pattern where he, the AGO, transcended all established norms, the ANT, and visited Israel seeking peace.

After this exhaustive analysis of the speech within the framework of force dynamics, the results and discussion of the analysis are presented in the following section.

**Results and Discussion**

The analysis of the speech shows that different patterns of force dynamics were used to highlight the great importance of peace in contrast with the detrimental effects of wars. Table 1 shows that the most frequent types used were the “onset causation” and the “onset letting/cessation of impingement” patterns. They represent together 38.7% of the total patterns used. When discussing the turning point in the Arab Israeli conflict in proposition 4, “cessation of impingement” was the only pattern used to reflect the fact that Israel was by then accepted and not rejected by the Arabs. When talking about undeniable facts and just peace, “onset causation” were the mostly used pattern in proposition 2 to highlight that “complete withdrawal” from all occupied territories and solving the Palestinian problem are the only forces that “cause” peace.

Following in frequency are the “inner psyche” and “morality, divided self” patterns denoting 19.4% together. Both were used when mentioning the unprecedented decision to visit Israel in proposition 1 to accentuate the significance of the move for the welfare of all mankind. Then comes the “strong despite” pattern representing 16.1%. It was obvious when stating the “hazards” in proposition 1 of the visit, but Sadat was persistent and strong enough and surpassed all risks. It was also obvious in proposition 8 when Sadat transcended all traditions and went to Israel. All that complies with Talmy (2000) in asserting that the type of force dynamics used depends on the semantic component of the proposition.
A new pattern that was revealed from the analysis is “complex force dynamic pattern” where more than one pattern was used in a single sentence. Table 1 shows that this pattern comprises 13% of the total patterns used. Caring about all people triggered Sadat, in proposition 1, to go to Israel despite all warnings, which was instantiated in an “emotion, strong despite pattern”. Being victorious after 6th October made the call for peace, in proposition 2, sincere, strong and decisive, which was reflected in “shift in balance of strength, onset causation” pattern. Solving the Palestinian problem to achieve peace, the call of the whole world, in Proposition 3, was illustrated in a “strong despite, onset causation” pattern. Achieving peace would result in being moral and human, which was designated in proposition 6, in an “onset causation, morality” force dynamic pattern. The ability to integrate more than one pattern in a single sentence coincides with all that was presented in the literature about Sadat’s rhetoric and well-constructed speeches.

Table 1 also shows that some force dynamic patterns were not used in the speech: “causative”, “weak despite”, “secondary steady state pattern” and “metaphorical emotions”. It is normal to lack the “causative” force dynamic pattern in the speech, since, as Talmy (2000) maintained, “causative” represents the
“continuation of the impingement”, and all the forces Sadat used in the speech represented the “start of the impingement” not its continuation. The Peace Treaty that was signed almost two years later would represent “the extended causative” pattern as a result of the “onset causation” employed in the current speech.

Similarly, a “weak despite” and/or a “secondary steady state” pattern cannot be utilized in the current speech, since the features of the “weak despite” pattern is to remain motionless, which was not the case with Sadat. He took the initiative in spite of all warnings which shows his great strength. The “secondary steady state” pattern requires that the ANT is stronger than the AGO and lets the AGO do whatever is done, which is not the case. Sadat as a strong ANT after 6th October did not “let” Israel decide what to do next. He sought peace by making an unprecedented visit to the enemy.

On the other hand, “metaphorical emotions” are present, not absent, in the speech. They are used in a “complex force dynamic” pattern with a “strong despite” pattern in proposition 1 as mentioned above, which highlights its effect. They are also used in the “conceptual metaphor” pattern when Sadat appealed to the emotions of the Israeli people, in proposition 7, to force their leaders to accept peace, which also highlights the emotional effects of quitting war and calling for peace.

The “shift in balance of strength” pattern is only present once in proposition 2 when Sadat highlighted the shift of power from Israel in 1967 to Egypt in 1973. The “causative hindrance” pattern, on the other hand, was used twice in the speech once in proposition 5 when talking about the barriers between Egypt and Israel and another time in proposition 3 when Sadat warned Israel against their “thoughts” that could hinder the peace process.

All that has been presented reveals the fact that in spite of the emergence of the theory of the force dynamic many years after Sadat’s speech to the Knesset, Sadat managed to employ all rhetorical devices and oration he might innately have to persuade the Israeli politicians to sit for the Peace Treaty in 1979.

**Conclusion**

The purpose of this study was to analyze Sadat’s speech to the Knesset from a force dynamic perspective as a cognitive semantic category. Findings revealed that nearly all the force dynamic patterns were used in the speech except for the patterns that show weakness and passivity, which answers the first research questions upon which the research was based. Findings also disclosed the frequency of each of the force dynamic pattern used, which responds to the second research question. Sentences that encompass force dynamic patterns were presented from the original speech together with its English translation from the Knesset website. Any inaccurate translations that show specific ideologies not uttered in the original speech were not dealt with in the current study except for only one excerpt that affected the pattern of the force dynamic used. Otherwise, translation was not evaluated in the speech.

It is worth noting that force dynamic research is still scarce. The current study is one of the prior studies in the field, and it is recommended to apply it to genres other than the political and to other languages to check for its universality.
References


