

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 than 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

[1]

"السلام لنا جميعا، على الأرض العربية وفي إسرائيل، وفي كل مكان من أرض هذا العالم الكبير، المعقد بصراعاته الدامية، المضطرب بتناقضاته الحادة، المهدد بين الحين والحين بالحروب المدمرة، تلك التي يصنعها الإنسان، ليقضي 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.

[2]

"إنني ألتمس العذر لكل من استقبل قرارى، عندما أعلنته للعالم كله أمام مجلس الشعب المصري، بالدهشة، بل الدهول"

"I do not blame all those who received my decision - when I announced it to the entire world before the Egyptian People's Assembly - with surprise and amazement."

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".

[3]

"لقد اعترض 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.

[4]

" لقد اقتنعت بعد تفكير طويل، أن أمانة المسؤولية أمام الله، وأمام الشعب، تفرض عليّ أن أذهب إلى آخر مكان في العالم، بل أن أحضر إلى بيت المقدس، لأخاطب أعضاء الكنيست، ممثلي شعب إسرائيل، بكل الحقائق التي تعتمل في نفسي "

"After long thinking, I was convinced that the obligation of responsibility before God, and before the people, make it incumbent on me that I should go to the farthest corner of the world, even to Jerusalem, to address Members of the Knesset, the representatives of the People of Israel, and acquaint them with all the facts surging in me."

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.

[5]

" يجب أن نرتفع جميعًا فوق جميع صور التعصب، وفوق خداع النفس، وفوق نظريات التفوق البالية."

"We must all rise above all forms of fanaticism, self-deception and obsolete theories of superiority."

Sadat, here, used a "morality" force dynamic pattern. The AGO designated in the strong inner moral self, generating the metaphor MORALITY IS HIGH, has to "overcome" the ANT represented in all evil aspects of deceiving oneself that are LOW, and this is realized by the phrasal verb "rise above".

[6]

" من أجل كل هذا، اتخذت قراري أن أحضر إليكم، رغم كل المحاذير "

"for all that, I have taken my decision to come to you, despite all hazards"

Here Sadat was talking about "all" the woes of wars that forced him to go to Israel. He used an emotion force dynamic pattern construed as WOES OF WARS ARE FORCES generating emotions. Woes of war are the

ANT and emotions are the AGO. Then emotions become the ANT in the metaphor EMOTIONS ARE FORCES triggering the self (AGO) instantiated in Sadat to go to Israel.

Another pattern is 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.

[7]

"ولم أكن، في ذلك الوقت، في وضع من يستجدي السلام أو يطلب وقف النار"

"I was not in the position of he who was pleading for peace or asking for a ceasefire."

Sadat was talking about his call for peace on 16th October 1973. In this extract, Sadat was alluding to a "shift in balance of strength". Egypt was the weak AGO in 1967 that was defeated by Israel, the strong ANT, but after the 6th of October 1973, Egypt, the AGO, became stronger than Israel, the ANT.

Proposition 2: Important facts that cannot be denied

[8]

" دعونا نتصارع، بالكلمة المستقيمة، والفكرة الواضحة، التي لا تحمل أي التواء "

"let us be frank with each other, using straight-forward words and a clear conception, with no ambiguity."

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.

[9]

"دعونا نتصارع اليوم، والعالم كله، بغربه وشرقه، يتابع هذه اللحظات الفريدة، التي يمكن أن تكون نقطة تحوّل جذري في مسار التاريخ في هذه المنطقة من العالم، إن لم يكن في العالم كله."

"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 a "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.

[10]

"أرجو أن أؤكد لكم، أنني أعتمد، في هذا الجواب الواضح الصريح، على حقائق عدة، لا مهرب لأحد من الاعتراف بها"

"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".

[11]

"إنّ دعوة السلام الدائم، العادل، المبنّي على احترام قرارات الأمم المتحدة، أصبحت اليوم دعوة العالم كله"

"the call for permanent and just peace, based on respect for the United Nations resolutions, has now become the call of the whole world"

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.

[12]

"إنّ الأمة العربية لا تتحرك في سعيها من أجل السلام الدائم، العادل، من موقع ضعف أو اهتزاز، بل إنها على العكس تمامًا، تملك من مقومات القوة والاستقرار ما يجعل كلمتها نابعة من إرادة صادقة نحو السلام"

"the Arab Nation, in its drive for permanent peace based on justice, does not proceed from a position of weakness or hesitation, but it has the potential of power and stability which tells of a sincere will for peace."

Here, Sadat was using a "shift in balance of strength" where the Arab nation was a weak AGO facing a strong ANT, Israel, in 1967. This AGO had strengthened after conquering Israel, the ANT, in 1973. This strength produced a "onset causation" force where "power and stability" functioned as an ANT forcing the "will for peace", AGO, to be "sincere".

Proposition 3: Warning against certain thoughts

[13]

"أحذركم من بعض الخواطر، التي يمكن أن تطرأ على أذهانكم."

"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.

[14]

"بغير حل عادل للمشكلة الفلسطينية، فإنّ ذلك لن يحقق أبدًا السلام الدائم، العادل، الذي يلخّ العالم كله اليوم عليه."

"in the absence of a just solution to the Palestinian problem, never will there be that durable and just peace upon which the entire world insists today."

In a "steady state opposition" pattern, peace is the AGO that was manifesting its tendency towards prevalence. "Absence of

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)

[15]

"فإنَّ هذا يعني أننا نؤجل فقط اشتعال الفتيل إلى أي وقت مقبل، بل هو يعني، أننا نفتقد شجاعة مواجهة السلام، وأنها أضعف من أن نتحمل أعباء ومسؤوليات السلام الدائم، العادل."

“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.

[16]

"لقد جئت إليكم لكي نبني معاً السلام الدائم، العادل، حتى لا تُراق نقطة دم واحدة من جسد عربي أو إسرائيلي"

“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.”

“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.

[17]

"ومن أجل هذا، أعلنت أنني مستعدّ لأن أذهب إلى آخر العالم."

“It is for this reason that I have proclaimed my readiness to go to the farthest corner of the world”

In a “inner psyche” pattern, Sadat’s inner self was the AGO that was “spurred” by his great sense of responsibility.

Proposition 4: A turning point in the Arab/Egyptian Israeli relationships

[18]

"إننا نرحب بكم بيننا، بكل الأمان والأمان"

“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

[19]

"ولكنني أقول لكم اليوم، وأعلن للعالم كله، إننا نقبل بالعيش معكم في سلام دائم و عادل"

“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

[20]

"لقد كان بيننا وبينكم جدار ضخم مرتفع، حاولتم أن تبثوه على مدى ربع قرن من الزمان. ولكنه تحطم في عام 1973"

"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]

" وإنني أسألكم اليوم، بزيارتي لكم، لماذا لا نمذّ أيدينا، بصدق وإيمان وإخلاص، لكي نحطم هذا الحاجز معاً؟"

"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]

" إنَّ عليكم أن تتخلَّوا، نهائياً، عن أحلام الغزو، وأن تتخلَّوا، أيضاً، عن الاعتقاد بأن القوة هي خير وسيلة للتعامل مع العرب."

إنَّ عليكم أن تستوعبوا جيِّداً دروس المواجهة بيننا وبينكم."

"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]

" وهي فرصة، لو أضعناها، أو بددناها، فلسوف تحلّ بالمتمامر عليها لعنة الإنسانية، ولعنة التاريخ"

"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]

" عندما نسال: ما هو السلام بالنسبة إلى إسرائيل؟"

يكون الرد هو أن تعيش إسرائيل في حدودها مع جيرانها العرب في أمن وأمان، وفي إطار كل ما ترتضيه من ضمانات، يحصل عليها الطرف الآخر."

"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]

"هناك أرض عربية احتلتها، ولا تزال تحتلها، إسرائيل بالقوة المسلحة، ونحن نصرّ على تحقيق الانسحاب الكامل منها، بما فيها القدس العربية."

"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 نغمض الطرف عن تلك القضية، أو ننحّيها جانباً"

“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]

"لنتجه الجهود إلى بناء صرحٍ شامخٍ للسلام، بدلاً من بناء القلاع والمخابئ المحصنة 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 الحروب،
املأوا الأرض والفضاء بتراتيل السلام
املأوا الصدور والقلوب بأمال السلام
اجعلوا الأنشودة حقيقة تعيش وتثمر
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 اخترت أن أخرج على كل السوابق والتقاليد، التي عرفتها الدول المتحاربة "

"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.

Table 1: Frequency of the force dynamic patterns

Force dynamic Patterns	Occurrences	Percentages
Steady State Opposition		
Causative	0	0
Weak despite	0	0
Strong despite	5	16.1
Causative hindrance	2	6.4
Shifting force dynamic Patterns		
Shift in impingement		
Onset causation	7	22.6
Onset letting (cessation of impingement)	5	16.1
Shift in balance of strength	1	3.2
Secondary steady state pattern	0	0
Metaphorical Patterns		
Emotions	0	0
Conceptual metaphors	1	3.2
Divided-self pattern		
Single psyche	3	9.7
Morality	3	9.7
Complex force dynamic patterns:	4	13
Emotion + strong despite [#6]		
Shift in balance of strength + onset causation [#12]		
Strong despite + onset causation [#14]		
Causative + morality [#28]		

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.

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