

margaret atwood
"spotty handed
villainesses" essay
sample



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Margaret Atwood “ Spotty Handed Villainesses” Essay Sample

Margaret Atwood ‘ Spotty Handed Villainesses’ 1994:

Critic: Elzbieta Korolczuk: Author of: “ One woman leads to another- Female Identity in the works of Margaret Atwood” States: “ Each character is desperately trying to acquire a stable self-concept.” -> Implies Margaret Atwood has not done this, as she forces them to choose between these identities. However, evidently, seen in Margaret Atwood’s speech, these two sides of a woman exist. Theme: Identity of a Woman/equality. In order to portray a positive sense of identity of women, the composer must portray men in a less equal way. allusion “ Adam is so subject to temptation that he sacrificed eternal life for an apple” making him seem inferior and foolish in order to amplify the equality of women. rhetorical questioning, “ Isn’t bad behavior supposed to be the monopoly of men?” this creates doubt in the responder’s minds, whether women are the expected gender to be engaged in bad behavior, or whether it is expected by men more than women.

Adjective: “...a sensible middle class...woman who can snare an appropriate man with a good income” questions whether women having to attain success from a man, or are they capable of doing it themselves?

To allow women to establish their full potential, we must give women an equal opportunity to portray themselves. antithesis of “ good” and “ bad” in “ When she was good, she was very very good, and when she was bad, she was horrid!” Here, the composer portrays women as having two extreme opposite personalities, which also imply that women can also have anything in between. disproving all women as “ villainesses”. Irony where “ create

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flawless character you create an insufferable one" this depicts women face inequality, as they are required to live up to a flawless, perfect standard, and if she cannot reach this standard, she quickly becomes unbearable, due to the display of her imperfections, as human being. high modality in "something else has to happen" where the composer stresses the fact that the story must have a protagonist in it, therefore it is acceptable for women to be imperfect, have blemishes or 'spots' and not fill the expectation of perfectionism. Aung San Suu Kyi: Keynote Address at the Beijing World Conference on Women 1995. Theme: Equality of women. CRITIC: 2012 Maung Zarni: A Myanmar expert state: "She's a politician and her eyes are fixed on the prize, which is the 2015 majority Buddhist vote." However, her intentions displayed in the speech are in search for equality is truthful. This is true, seen through her personal context, as she had been a victim of inequality, herself. In order to create equality between men and women, women must be valued in the eyes of the people. rhetorical questioning: in "...women talk too much. But is this really a weakness...?"

This creates doubt in the responders mind, as the stereotypical values of women are questioned, allowing a woman's value to be re-evaluated. colloquial language: in "...menfolk are unable to give them protection, women have to face the harsh challenges of the outside world..." empowers of women, as it shows women are able to stand up for themselves and be individual. This allows the figure of a woman to become more equal with that of men. Simile: as women are "brave as lionesses, defending their young..." shows a strong, individual womanly figure that is able to fend for herself like that of a lioness. learn, we should strive for equality between men and

women, as in our modern context, we value the equality of men and women, therefore the we should strive for it. Women and Men should be valued in the eyes, of women by giving women a sense of empowerment. [this allows women to take part, interest and appreciate the text more!] alliteration in "The education and empowerment of women" which enables a link between education, which empowers women's identity, and allows equality of the sexes. When women are empowered, they can do great things. diction in "... women not merely 'tolerated', they are 'valued'. This change in word, allows a change in tone, which again, empowers women them to be lifted from a state of unjust. metaphor as we should let the "shackles of prejudice and intolerance fall from our limbs...together we can strive".

Here the composer conveys we should stop judging women based on stereotypical views, so that together we can promote equality and allow women to reach their full potential. Faith Bandler 'Faith, Hope and Reconciliation' 1999-> Theme: Equality of Indigenous and Non-Indigenous/Reconciliation. In order to attain a sense of equality between Indigenous and the Non-Indigenous people, we must strive for a sense of reconciliation. Metaphor: as "they are chained in their stubbornness... and if we need to go forward without them, then we must". This shows we should not hold back on reconciliation, due to some people who do not support the notion of equality between the indigenous and non-indigenous people. rhetorical language "why is it so hard to find our commonalities" this allows the audience to consider the similarities between indigenous and non-indigenous people, as it is obvious there are commonalities, although some people ignore this. change in tone: as "...there is a need to heal the wounds

of the past, the terrible indignities” The change in tone from a positive, to negative -> reinforces the negative aspect of Australian history and creates emotion in the audience to step towards reconciliation. In order to create equality between the indigenous and non-indigenous, it is important to include them as part of our Australian community. diction in “ ask not what is in it for me, but what is in it for us”.

This allows the audience to reconsider their words, by acknowledging the Indigenous, as part of their community, promoting equality. Hyperphora in “ what is reconciliation about...it’s about rights...” This implies rights are an important part of acknowledging indigenous people, as being recognised in legislation allows equality and reconciliation. positive connotation: “ enshrined” promotes a positive outcome, from recognising indigenous Australians as part of the Australian community. From this, we learn it is important to allow indigenous people to be part of the Australian community, as it allows for a sense of equality, so that we can live in harmony with indigenous Australians. Repetition: “ it’s about rights...it’s about those rights being enshrined in legislation.” Creates emphasis and a creating a community free from reconciliation, allowing the aboriginals to become equal with non-indigenous Australians. CRITIC: John Howards stated: “ Australians today bear not of the sins of the past” from ATSI Koori Mail (Newspaper Article) 152nd Edition, 1997. -> This encourages the people not to acknowledge the Non-indigenous of the past, and their past injustices. However, in Noel’s/Faith Bandler’s speech, we see the significant importance of acknowledging them as it creates a sense of equality. Their Speech has confirmed my attitude, as I know now just how important it is to

acknowledge them, and by doing this we are not “ bearing the sins of the past” but merely “ acknowledging” Purpose of Faith Bandler’s speech: motivates us to seek productive social change to make sure the indigenous people are not left out of the Australian community in any way. Noel Pearson “ An Australian History for us all” 1996 Theme: Unity of Indigenous Australians and the Non-Indigenous.

As we fail to acknowledge the past injustices of the indigenous people, we are unable to move forward in a step towards reconciliation. adjectival language: ‘ turbulence’ in “ the colonial past is central to the moral and political turbulence”. Here, the word ‘ turbulence’ conveys we are going in circles, unable to move forward with the notion towards reconciliation with indigenous people, as we have not acknowledged the colonial past.

Metaphor: in “...a view from the window has been carefully placed to exclude a whole quadrant of the landscape...” This shows we are not acknowledging the importance of aboriginal people as we have failed to realise the importance of acknowledging the past, which again creates obstacles in the move towards reconciliation and ultimately inequality. colloquial language: in “ They will say that Aborigines...’should get over it.’” Here Pearson implies Australians are not concerned or give importance to acknowledging Australian history. Therefore, from this we learn the importance of acknowledging aboriginal inequality, in order to move forward to attain reconciliation and equality. -> Also can link to justice and remorseful attitudes.

In order to attain equality and move a step towards reconciliation, we must acknowledge the sufferings that the non-indigenous people have faced.

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emotive language: "The guilt issue". By doing this, Noel Pearson evokes the negative emotion of guilt into the audience, which allows people to feel like they should feel guilt, as a way to acknowledge the indigenous people.

Hyperbole: in "taking responsibility for the future, by dealing with the past.

Anything less is simply evasion of reality". Here, Pearson implies we should

accept Australia's history and acknowledge the indigenous; he implies

anything less is as good as destroying reality and life, itself. Allusion: "black

armband view of history" emphasises the dispossession of Indigenous people

of Australia and related injustices. It is the point of view of the non-

indigenous people, which shows the ill-treatment of them should be

acknowledged for reconciliation to occur. Critic: Paul Sheehan, Sydney

Morning Herald, In regard to the controversy with eliminating the tent

embassy states "...a lot has changed since then and I think it's probably is

time to move on from that." This shows Noel Pearson's motive in his speech

as he tried to change the attitudes of people like these. However it was

successful in changing my perception, as my attitudes have changed

dramatically. [Personal engagement]

-> Can also use John Howard's Critic: "Australians of today bear not the sins of the past" ATSI Koori Mail, 152nd Edition, 1997.

Anwar Sadat- Statement to the Knesset-1977 Themes: Unity and Peace

Critic: Ami Isseroff, 2004 -> Zionism-Isreal. com "Sadat's visit and speech

gave Israelis confidence that the peace offer was genuine" gives evidence as

his speech has successfully persuaded the people, and his genuine offer for

peace, has a better chance of acceptance. Critic: Michael B. Oren, The New

York Times, comments on Sadat's attempts at peace was a successful one->

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creating stability for 7.5 million of his citizens. Which enable security and peace for citizens. Shows how successful Sadat has been in changing the attitudes of his audience in a plight for peace, and successfully achieving this. In order to attain unity between people, you should be truthful of past injustices, to allow a long-term united relationship to build. Inclusive language: "Innocent children ...are ours be they living on Arab or Israeli land." Here, Sadat uses children to address the suffering, which is common in both Egypt and Israel; therefore it acts as a uniting force. conversational 'yes': in "We had...our claims, yes. We used to brand you as the so-called Israel yes." This acknowledgement of treating the Israeli's unwell, is a powerful tool to engage the Israeli's and understand Sadat's motives of unity. Metaphor: "...we were a nation reduced to a motionless corpse" which shows the treatment of Israel by Egyptians was ill and by acknowledging this, Sadat creates credibility, allowing the people of Israel to believe his intentions are true, which persuades the people of Israel to engage in productive social change.

This educates us the importance of admitting the truth as it allows long-term relationships to build. In order to attain unity, you communicate to the audience to let them know your motives are honest and compassionate. anaphora in "...we really and truly seek peace, we really and truly welcome you to live among us..." emphasized the feelings felt to welcome Israel, and create unity with Israel. This persuades us, to accept Sadat's offer of unity as his intentions are honest and compassionate. hyperbole as Sadat will go to "...the farthest corner of the world...to address members of the Knesset".

This shows Sadat has gone through great lengths to deliver his message of

unity to change the attitudes of the people, persuades them to accept his offer of unity. epistrophe in " Any life lost in war is a human life irrespective...Arab or Israeli. A wife...entitled to a happy family life, whether she be an Arab or an Israeli" emphasises the fact that Sadat does not care whether someone is an Arab or an Israel, creating equal treatment for all, therefore unity. This educates me, that there should be an element of honesty in my motives, in order to allow the force of unity to take place, as when you are enemies with other, it is difficult to be united. [check learn statement!]

In order to attain a strong sense of peace between two Nations, it is important to illustrate your intentions clearly and distinctively. Accumulation: "...Peace that is not shaken by storms, swayed by opinion, or jeopardised by ill intentions. Here Sadat identifies his aim for a permanent peace, and wants to create it very strong that it is not broken. This is also seen through use of repetition: "...before us today lies the appropriate chance for peace... a chance that time cannot afford once again." This emphasises the urgency felt by Sadat to establish peace, and to establish it very quickly, as he wants to attain peace before the opportunity slips away. Alliteration: " we welcome you among us, with full security and safety." From this we can see Sadat's intentions of welcoming Israel in the notion of peace by informing them, that their treatment will be secure and safe. From this we learn, in order to attain peace, it is important your intentions are clear and distinctive. In order to attain peace, between Israel's and the Egyptians, it is important to allow a sense of cooperation by pointing out the commonalities between them. emotive language in " moaning under the cruel pains of widowhood and

bereavement..." allows the audience to remember both Israel and Egypt feel the suffering after war, which shows how unnecessary and futile war is, and in need of peace. repetition of life in " Any life lost in war is a human life...".

Here Sadat draw upon the commonality between the people, as he refers to them as human, creating unity in humanity, which ultimately leads to peace, as the loss of human life in war is not valued by society. inclusive language in "...We all Muslim, Christians and Jews..." creates inclusiveness of whether you are a Muslim, Christian or Jew, as these differences form unity, and ultimately peace between the nations. Can also use: extended metaphor of " peace based on justice" used throughout the speech to shows Sadat wants permanent peace, not just peace. Sir William Deane ' on the occasion of an ecumenical service for the victims of the Canyoning tragedy. 1999.

UNITY: In order for individual's to unite, there must be a sense of feeling welcomed and a sense of commonality. Critic: ABD Radio Transcript, 2011: Katy Kronin: "...Governor General accompanied by Swiss President Ruth Dreyfus." "...this was a day to forget rivalries" Symbolism: "...Sprigs of wattle our National floral emblem...bringing a little Australia to them." -> able to unite and form peace, promoting international relations and companionship. Imagery: "...Australia and Switzerland are on opposite sides of the globe. Yet...effects of disaster bring our two countries closer together..." [commonality, sorrow] High Modality: "...little part of Switzerland...will always be...part of Australia." [creates unity, able to form peace. " Compatible" Tone of thankfulness: creates recognition: "...abide in gratitude..." [Australia needs to recognise Swiss's rescue efforts for unity and good political relations. Intertextuality: " John Donne wrote, ' No man is

an Island" [humans cannot function in isolation] we need unity. Alliteration: "death diminishes us all, because we are all involved in mankind"

[commonality -> human, that we all suffer and experience death, allows us to unite in the loss] Paul Keating ' Funeral Service to the Unknown Soldier' 1993 Theme: Unity

Critic: James Curran, Professor of History at the University of Sydney -> compares " when they were waving the union Jack, since the British race, era..." creates a sense of unity and national pride that unites the Australians after federation 1901. Chris Martin, Sydney Morning Herald 2012.

Pragmatism: "...real nobility and grandeur belongs not to empires and nations, but to the people..." -> Keating attributes the victory to all Australians Connotations: " grandeur", " nobility" -> empowers the common Australian, creating a sense of pride for the country and unity in everyone.

Symbolism: " bonds of mate ship..." -> symbolic of Australian Widely held values, which unites the people further. Hyperbole: " laid down their lives for Australia" -> shows the great loss they have suffered and great pride they have for their country. This in turn unites the Australians to the same extent.

Antithesis: " his tomb is a reminder of what we have lost in war and what we have gained." Positive connotation: "...they were the heroes of that war..." -

> even though of the hardships of that war the soldiers were successful in uniting Australian citizens in a bond of a Strong, National Identity. Listing of occupation: "...not the generals and politicians, but the soldiers and sailors and nurses..." -> empowers the common man, a sense of victory from the war, eliminating hierarch, as Victory belongs to " all Australians" [unity]

Critic: Siobhan Heanue ABC News 2011-> the eulogy Prime Minister Paul

Keating delivered at the entombment of the Unknown Soldier brought to life the Memorial's deepest purpose of remembrance and honour. -> This shows the commemoration of those unknown soldiers, affect us deeply, in a an emotional way, inevitably uniting us.