

Anwar sadat and margaret atwood

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Practice Essay These two speeches through their enduring power of intellectual and artistic qualities connected and compelled their audiences to reassess and challenge the message within their speeches. “ Statement to the Knesset” (1977) by Anwar Sadat, using biblical references, forces audiences to see and envisage the wonders of his unified narrative for social, cultural and political change.

Throughout the speech “ Statement to the Knesset” (1997) by Anwar Sadat, his themes and ideas can be seen through his enduring power and artistic qualities, and his audiences are emotionally and intellectually engaged and thus more responsive to Sadat’s deliverance of their own views on their beliefs and aspirations. “ Spotty-Handed Villainesses” (1994) by Margaret Atwood, using subversive irony and humour, forces her audiences to deconstruct the deception of ‘ evil’ women within literature and with her enduring power engages her audiences in cries for the dismantling of socialgender roles.

The speeches set for study mould responders into co-authors whereby being engaged by the speeches enduring power of their intellectual and artistic qualities, and their audiences embrace the speeches worthy messages. Thus both speeches continue to be valid in the present day. Atwood discusses the relationship between literature and reality - in literature there is a requirement that ‘ something else has to happen’ in the form of the plot, climax and resolution to engage the text. In reality we are happy with a ‘ kind of eternal breakfast’ and we ask for nothing to really happen. In life we may ask for nothing more than a kind of eternal breakfast”. Yet, this doesn’t mean that literature is merely art divorced from real life. Atwood believes

that the gender cross over and revolution in literature is a direct result in the recent history of the women's movement. Thus by the enduring power of Atwood's intellectual and artistic qualities, Atwood compares the relationship between literature and reality. Atwood then considers the women's movement. Atwood welcomes the freedom to show different sorts of female behaviour and sees the feminist movement as beneficial, such as 'the way power works in gender relations'. Isn't bad behaviour supposed to be the monopoly of men? " Atwood is saying that these extreme feminists suggest that the ownership of bad behaviour in literature is for men only, not women. Therefore Atwood's enduring power advises her audiences to look at what women are being perceived as through the women's movement. Atwood criticises extreme feminists. Who show a tendency 'to polarise morality by gender-that is, women were essentially good and men bad'. Novelists are seen as anti-feminist if women are cast as villainesses. Why should bad behaviour be 'reserved' for men? " Atwood sees bad behaviour as written in literature as socially realistic. Thus by Atwood's intellectual and artistic qualities, she put-forth to her audiences how extreme feminists are stating that in literature women are meant to be perceived as good characters. Atwood questions how characters in novels should behave. The fact that audiences expect the male characters in Atwood's novels should be stronger and that female characters are expected to be deprived of their free will, as in, the patriarchy made her do it.

Atwood mockingly asserts " This is which should more properly be taken up with God". Atwood explains that after all he was the one who created Adam who 'sacrificed eternal life for an apple'. A female character could think the

unthinkable and say the unsayable, however, according to the new moral thermometer of the times, it would be considered good and that the women who did them were praiseworthy. And so using the enduring power of intellectual and artistic qualities, Atwood reveals her point of view of how male and female characters in novels should behave.

Atwood negates this viewpoint with an overview of wicked women. As shown in the world's literature, claiming wicked women exist in real life, so they have a place in literature. Atwood explains to her audiences some of the numerous bad female literary characters she knows of. Atwood points out that "there are bad women who do bad things for bad reasons, good women who do good things for good reasons, good women who do bad things for good reasons, bad women who do bad things for good reasons, and so forth". Atwood gives examples such as the Queen from Snow White and Lady Macbeth from Shakespeare's play Macbeth and explains how that character portrays a wicked woman. Thus Atwood clarifies how wicked women are perceived in literature using the enduring power of her intellectual and artistic qualities. Sadat's bid was to save his Egyptian people and the entire Arab Nation from war. The main duty dictated by his responsibility is to exhaust all and every means in a bid to save his Egyptian Arab people and the entire Arab Nation of the horrors of new, shocking and destructive wars, which are, as Sadat says, foreseen by no other than God himself. I was convinced that the obligation of responsibility before God, and before the people, that I would go to the farthest corner of the world to address the Members of the Knesset". Sadat is saying that he would do anything possible to address the Members of the Knesset, the

representatives of the people of Israel, and Sadat would acquaint them with all the facts surging inside of him. And through his enduring power of his intellectual and artistic qualities Sadat shows his audiences what he is willing to do, to save his Egyptian people and the entire Arab Nation.

The shock value of Sadat taking the initiative is partly why his mission had such diplomatic effect and change. When Sadat announced his decision to the entire world before the Egyptians people's assembly, majority of the people were surprised and amazed. Some, gripped by the violent surprise, believed that Sadat's decision was no more than "verbal juggling to cater for world public opinion". Yet, other still interpreted it as political tactics to camouflage Sadat's intention of launching a new war. But in the end Sadat's speech had been successful and the wars between the Egyptian people and the Arab people had stopped.

Therefore through Sadat's long lasting rhetorical questions and themes and ideas he tells his audiences how his decision affected and changed the world. Sadat believes a landmark change of course is needed and the governments must arise above all forms of fanaticism and value life. Sadat believes that they must all rise above all forms of fanaticism, self-deception and obsolete theories of superiority. "The families are still moaning under the cruel pain of widowhood and bereavement of sons, fathers and brothers".

Sadat using his enduring power of intellectual and artistic qualities he explains to his audiences that he truly believes that instead of worrying about the wars and the disagreements, they should all be more concerned about their people and how they are still grieving over their family members. Thus through Sadat's intellectual and artistic qualities, he informs his

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audiences the reasons behind why there is a need for change. Sadat wanted a peace based on justice in the entire region, not just between Egypt and Israel. He states that there can be no peace without Palestine.

Sadat said that that he and his people “ do not want to encircle you or be encircled ourselves by destructive missiles ready for launching, nor by the shells of grudges and hatred”. Using his repetition of “ a permanent peace based on justice” Sadat explained to his audiences that the Egyptians truly seek peace, and welcome the Israelis to live among them in peace and security. So, through the use of Sadat’s enduring power of his intellectual and artistic qualities, he shows his reason for wanting a peace based on justice between their entire region.

In the conclusion of his speech, Sadat asks for partnership in the formation of a ‘ peace agreement in Geneva’. Sadat explained the details of the partnership using enumeration. He summed it up to make five points. “ Third: the right of all states in the area to live in peace within their boundaries”. Through his use of intellectual and artistic qualities, Sadat is telling his audiences that if this peace agreement is approved, he will make sure that everyone would be able to live safely and in peace.

In conclusion I believe that both speeches by, Anwar Sadat and Margaret Atwood, through their enduring power of intellectual and artistic qualities, and in much detail have given their audiences an enormous amount of information about their topics. Atwood proved to us that in literature, women can be either the good or bad character, because men are not always the bad person. And that people should overcome the idea of men being portrayed as bad characters all the time. Sadat similarly told his audiences

that the Egyptian and the Israeli people can overcome the differences between them and start a permanent peace based on justice.