

DECODING SPEECH: A CONTENT ANALYSIS
ON EGYPTIAN PRESIDENT ANWAR AL-SADAT

HONORS THESIS

Presented to the Honors College of
Texas State University
In Partial Fulfillment
Of the Requirements

For Graduation in the Honors College

By

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San Marcos, Texas
December 2015

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Death and Life *are* in the power of the tongue

-Proverbs 18:21

Acknowledgements

Attempting to describe the way that the Honors College at Texas State University impacted my education would be difficult. Yet, there are three unique women that I am very grateful to have known: Diane McCabe, Dr. Heather Galloway, and Melanie Liddle. I want to thank these women for being the pioneers of academic creativity, the jewels of the Honors College that encouraged me to be curious. The Honors College framed my entire college experience, and many events in my life would not have happened without the atmosphere and creativity enveloping the entire college.

Dr. Galloway, is an impressive faculty member. One of my favorite memories is the Honors barbecue she hosted spring of 2011. I remember her backyard, the immense tree with rope swing attached and an awesome trampoline. The events she hosted always brought the Honors community together, creating a friendly community of students and professors that inspired us to dream loudly, passionately, and courageously. That year I was determined to stay involved with the college and pursue this thesis.

Another patient faculty member that I was very grateful to have known was Diane. She was an important person throughout this research endeavor, she introduced to my classmates and me the importance of succinct and clearly defined ideas. She helped me immensely in deciphering my own mind. Every time we spoke, I understood clearly what story and events my mind and heart wanted to tell.

Lastly, I want to thank Melanie for her warm and serene personality that fills any room with peace. Although she is always busy, she was always kind in our short encounters, creating a very inviting environment with the chocolate bowl in her office.

Thank you Melanie for being kind to lousy students like myself, virtues like yours are rare these days.

For his patience and understanding, I want to thank Dr. Ron Haas. He provided not just myself with feedback and support for my thesis, but all the other honor students also pursuing a thesis. I am grateful for all his hard work and his honest feedback.

I also want to thank the brilliant professors in the Geography department that encouraged me to pursue my geospatial projects. Ryan Schuermann is a professor that I am especially grateful to have met. His talents in Geographic Information Systems (GIS), and his experience in the field of anthropology really make him a unique faculty member, and thesis supervisor. He was patient, encouraging, and always interested in sharing his perspective with me. This project would not have been possible without the unique mixture of technical spatial abilities and his professional experiences in the field of anthropology.

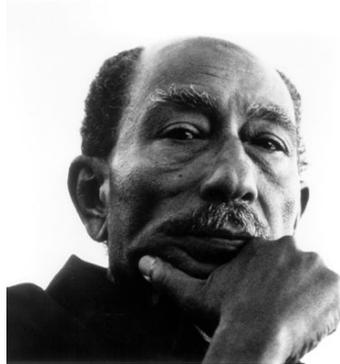
To say that only my academic sphere was singularly influential in this scholarly pursuit would be false. I want to thank my family, especially my father for always engaging with my curiosity as a little girl. I want to thank my mother for always supporting and believing in me. To my sisters and brother, thank you the encouragement and support. Moreover, I want to thank my friend April Bonnard, a master's student in the biology department, for always believing in me and supporting me during the most chaotic hours of the night. To a man that taught me to dare to pursue the unimaginable, Abdualrahman Muhialdin, thank you very much for your support. Another person I am very grateful too, is my Israeli classmate Samuel Scheimann who read some of my writings and pushed me to embrace writing fearlessly.

This could thesis would not have been pursued or completed without the academic support I received, my family and dearest friends.

Abstract

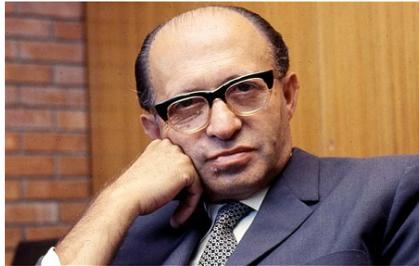
The Peace Treaty of 1978 was not a coincidental accord. It was an unlikely and unthinkable act by Egypt: a negotiation with its neighbor and newly formed country, Israel. Egypt's President Anwar al- Sadat, Israel's Prime Minister Menachem Begin, and U.S. President Jimmy Carter reached the historic peace accord at Camp David. As an unconventional leader, Sadat made the daring move of becoming the Middle-East's first peacemaker, overcoming Begin's doubt and suspicion. In this research, we propose to investigate Sadat's intent through a comprehensive content analysis of his speeches, with an analysis focusing on the use of the word peace. This content analysis revealed his shift in political intentions brought about by the Peace Treaty. Application of word content analysis and descriptive statistics adds to the depth of research tools available to the field of political science. The aim of this study is to provide a case study highlighting the feasibility of such methods, incorporating both quantitative and qualitative measures in analyzing international political issues.

KEY LEADERS



Time in office:
October 15, 1970- October 6, 1981

President Anwar al- Sadat



Time in office:
June 21, 1977- October 10, 1983

Prime Minister Menachem Begin



Time in office:
January 20, 1977- January 20, 1981

President Jimmy Carter

Introduction

November 19, 1977, is a memorable day for the state of Israel. On this day Anwar El Sadat, President of Egypt became the first Arab leader to visit the country of Israel, thus recognizing the state. Israel and its people stood in awe as Sadat landed at the Ben-Gurion Airport. Menachem Begin, the prime minister of Israel greeted Anwar al-Sadat at the airport enthusiastically. In the following years, these key leaders would meet in the quiet mountains of Camp David, Maryland to sign a peace agreement that would change the environment in this tumultuous region and change American foreign policy indefinitely.

This historic event changed the state of political dynamics in Southwest Asia. It changed the pattern of hatred and ongoing wars that destroyed the lives of many and consumed Egypt's financial resources. Decades later, the words and actions of Sadat would be remembered for the way in which they characterize the leader. His speeches contain dominant themes marked by anger and frustration, while changing over time and revealing a shift in his political rhetoric.

Speech analysis can be a useful tool, in that it allows researchers to quantify and qualify aspects of his thought process. Words frame the outstanding purpose of a speech and expose the attitude of that which is the driving force behind the speech, whether a person or ideology. Word use is underscored, but the weight that each word carries is definitive and critical, especially in times of conflict and war. The peace process between Egypt and Israel took almost a decade; chances of succeeding were minimal; but time they succeeded to secure peace. The speeches that Sadat gave before the Knesset (the Israeli parliament), Egypt, and the U.S. are useful in understanding both what Sadat aimed to accomplish and changes in his diplomatic efforts.

This study attempts to track notable changes in his speech by isolating the frequency of the most occurring word and employs literary devices to look for patterns

in his speeches, if any. This content analysis is comprised of five speeches that address the subject of peace between Egypt and Israel.

Background

Israel became a country in May 14, 1948, after Israel's first Prime Minister David Ben-Gurion convened secretly with his advisors in Tel-Aviv. The state of Israel was immediately challenged by the Arab-states, which marched across the desert to wage war against the newly created state. The rage ensued and was exacerbated when President Harry Truman formally announced the recognition of the state of Israel. This rage swept through the Arab nation-states; armies from Egypt, Syria, Transjordan and Iraq declared war against Israel. Yemen, Saudi Arabia, Sudan, and Morocco also sent armies to join the 1948 Arab-Israeli War.

The express purpose of the Arab-Israeli War of 1948 was to prevent the establishment of the Jewish state by “driving the Jews into the sea” as Dr. Fadhil Jamali, the Iraqi representative to the United Nations declared in February 6, 1955.

Since 1948, Israel has fought five wars and numerous military operations with sporadic and ongoing terrorist attacks. Violence is at the core of the Arab-Israeli conflict, and has gained notoriety internationally, with the U.S. becoming the central governing force of intervention.

The objective of international intervention has been to stabilize the Southwest Asian region, which is commonly referred to as a shatter-belt¹ (Hensel et al. 2002). The region experienced stability for the first time in 2,000 years when President Jimmy Carter brought Egypt's president Anwar al-Sadat and the Israeli Prime Minister Menachem Begin to The Camp David Accords (Glad 2015).

Despite the in-existent diplomatic relations Israel has with its neighbors, Anwar al-Sadat stepped towards a great challenge by becoming the first Arab leader to establish a relationship with Israel. To emphasize the importance of Egypt's peace initiative it is important to see the diplomatic relationships in Southwest Asia. *Figure 1*

¹ A region ridden with militarized disputes and internal conflicts, and usually involve external intervention.

illustrates the existing diplomatic relationships between Israel and neighboring Arab states.

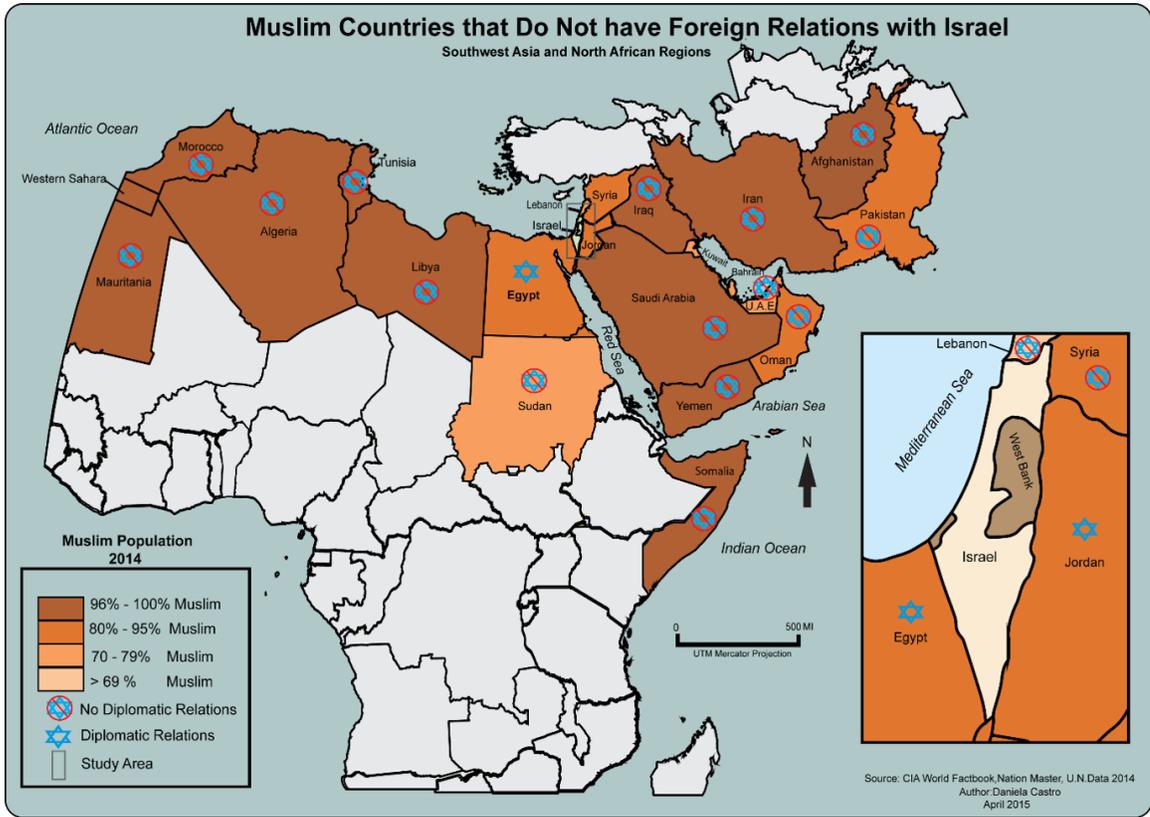


Figure 1 Diplomatic Relations with Israel

Hope for these two countries to establish a relationship of trust and peace seemed unlikely. But, the Peace Treaty signed by Sadat and Begin in September 17, 1978 in Washington D.C. at the Camp David Accords is proof that peace is possible, especially when leaders are willing (Sullivan 1986).

Sadat

To understand the weight of this speech, it is important to understand the leader. Three characteristics are salient in Anwar al-Sadat's personality he is iron-willed, calculated, and patient. During his presidential term, Sadat demonstrated that he was a progressive leader; a kind that Southwest Asia never knew before. Throughout his life Sadat had proven he was capable of solving complex problems that required patience, careful calculation, and a strong will and dedication. In the U.S. and Europe, he is remembered as a "Hero of Peace." What few know is Sadat's life prior to his presidency. His early life, young adulthood, and his years as a presidential advisor are far more interesting and reveal a character that made the Peace Treaty of 1978 possible (Sullivan 1987).

There is a dark callus at the center of Sadat's forehead, one that Sadat acquired from bending his head to the ground in daily prayer. He did not pray out of habit like a ritualistic Muslim. He prayed because he had deep convictions for obedience and faith. These traits were acquired as a seven year old, his beloved grandmother enrolled Anwar in a religious training school, where he learned how to read and write. For a poor boy from the village of Mit-Abul Kum, education was a regal privilege reserved for sons of state officials, sons of wealthy merchants; but not for sons of farmers. Anwar was very deeply loved by his grandmother, and Anwar's love for his grandmother inspired him to be the best student. It was with dedication that he set out to memorize the Koran from cover to cover. His enthusiasm for learning was encouraged by another important figure in Anwar's early years, his teacher Abdul-Hamid.

After completing Koranic school, his grandmother enrolled him in Coptic school, where Anwar commuted every day. Anwar embraced obedience and faith at an early age and these virtues were not only useful in his learning, but also in his farm labor. Anwar was one of thirteen children whom helped toil the land. Every morning at sunrise Anwar and his brothers, as well as other children from the village would run towards the fields with their oxen; sowing seeds of wheat, cotton, and dates for

sustenance and sale. Working in the fields was an aspect of everyday life for the *fellahin*, or the poor peasant class of Egypt. For the village to survive every plot of land required toil and irrigation. This small village survived droughts and other agricultural hardships by helping one another and sharing the plow and the farm animals. Anwar picked the cotton, herded the cattle to drink water, and operated the ox-driven thrashing machine without a frown. He understood that collective agricultural success meant survival for all. He was content with the village life that harvested not only their daily bread, but love and care for one-another (Sullivan 1987).

Anwar would come to miss the intimate community of his village, his friends, neighbors, and farm animals. One day on his way back from Coptic school Anwar's father, Anwar Mohammed al-Sadat announced that they were moving to Cairo. This transition was not easy on young Anwar, he quickly realized that rural life, which cultivated an appreciation for the ethereal and care for one another was non-existent in the city. The people of Cairo cared for tangible gifts accumulating possessions and political power (Sullivan 1987).

The transition from the rural peasant lifestyle, to the urban one of Cairo was difficult because Cairo was a city housing a class-conscious society. Poverty and British occupation made Anwar's early adulthood very difficult.

Anwar lurked in the shadows of buildings, carefully looking in every direction for almost two years. At twenty-five Anwar was declared a fugitive of the British forces. He had been imprisoned for rebellious and violent acts against Britain; Anwar was a terrorist. He hid behind a long beard and adopted the name of Hadji Muhammad. While in prison he thought daily of the occupation and had begun devising a plan to organize a coup d'etat (Sullivan 1987).

Anwar could have chosen to do almost anything after he received his General Certificate of Education, a document that had the worth of a high school diploma. However, he had already decided that he wanted to free the people of Egypt from the oppression and discrimination of British rule. With some luck and networking, his

father was able to obtain Anwar a sponsor. To join the Royal Military Academy, one had to be sponsored by a wealthy and influential person. At the academy he studied the history of the occupation of Egypt by Britain. While he was there, Anwar discovered that the upper Egyptian class was supporting the British occupation. Overnight, the young military leader became a double-agent that planned and overthrew British rule. His patriotism acquired him high military ranks and when Gamel Abdel Nasser became president, Sadat became his most trusted member (Sullivan 1987).

An Ally for Egypt

When Sadat rose to the presidency, he knew exactly what was required in order to grow the state of Egypt, -an alliance with the United States. In his memoirs, Sadat confesses that Nasser had left Egypt in a “pitiable condition ... with no foreign relations aside from the Soviet Union” (Shemesh 2007). Egypt had no Foreign Ministry, and Nasser persisted in developing relations with the Soviet Union. His advisors had no say, and the ex-president Nasser made definitive decisions with no consultations. Vice-president Sadat disliked Egypt’s political isolation, but could only concur with the dictator. The economic state of the country was devastated, the country was nearly bankrupt when Sadat took office in May 15, 1980. Egypt’s condition was in poor shape, and the economy was in deep trouble. Egypt did not seem to have a future, it suffered from a high unemployment rate and an illiteracy rate of 75%. These two factors had a lot to do with population growth (Khalifa et al. 2000). The total fertility rate for woman in Egypt was 6.3. An alarming number indicative of the number of children women were giving birth to (U.S. Census 1970). The only promising job was in the military where most of the funding was allocated. However, Egypt lacked weapons and depended on Russia for military provisions (Sullivan 1986). In addition to the deplorable conditions at home, Egypt also had large casualties in all four wars against Israel.

The Egyptians were psychologically hurt by the Israeli victory of the 6 Day War of 1967. Seeing his country in complete political isolation and in deep trouble, Sadat

initiated relationships with the U.S., and Israel; despite the criticism from the Soviet Union, and other Arab countries, Sadat remained determined to take control (McDonald 201). He knew that only with strong allies could Egypt prosper. His bold character and positive outlook earned him Nobel Peace Prize of 1978 for his peace agreements with Israel.

Anwar El-Sadat did not always harbor the progressive outlook, for which he is remembered. As the second president of Egypt, Sadat did harbor sentiments alike Nasser's, claiming publicly that Israel was an illegitimate state that controlled money and television throughout the world (Sullivan 1987). How then did he become Israel's first Arab diplomatic peacemaker? One salient characteristic set this ruler apart from all the rest, he selflessly cared for the Egyptian nation and sought all means to restore dilapidated Egypt. His genuine interest to restore Egypt, diluted his pride, and this is why he is a memorable leader. He believed that his peace efforts with Israel would secure him a positive and ongoing relationship with the U.S., and he was right. Since Sadat's term, the U.S. has financially supported Egypt. Sadat's strategy was very successful.

In the West, Sadat became the first leader to exercise diplomacy, prompting a change in the dynamic that existed between Israel and the U.S. From that moment on, Israel was no longer the only state in South West Asia that would receive support from the U.S., Egypt would as well and this turned the U.S. into the impartial mediator known today. Other Arab leaders followed his example, and although they were not as enthusiastic about peace talks with Israel, talks were happening and that was a major step towards Arab-Israeli relations.

Sadat was not a man married to any one ideology or extreme. He was an adaptable leader, and a discreet one. Always choosing to privately meet with Israeli and U.S. leaders. This upset Sadat's counsel of Foreign Ministry, creating distrust and dissent amongst his staff. His diplomatic strides towards peace were unusual and unheard of in Israel. This confused Israel, and his spontaneous policy style did little to nullify Israeli

anxieties. However, Egypt's number one priority was a solid and affectionate relationship with the United States and its leader. His mind was set on creating an Egyptian-American front against the Israelis. January 1974 is evidence of Sadat's political scheme, when the Israelis and Sadat discussed Egypt's military presence at the Suez Canal, Sadat was swift and reassuring. He proposed to decrease the number of tanks present at the Suez Canal. When Sadat told the General of the Egyptian army, he was astonished and Sadat quietly reassured him that it was a "long term policy move, for peace with the Americans" (Stein 1999). His objective was to gain a sympathetic response towards the Arab cause, or to tilt the scale in favor of Egypt. But, as his relationship with Prime Minister Begin began to gain momentum, Sadat made very revealing speeches. It is difficult to trace if Sadat's seemingly change of heart had anything to do with daily interaction with Begin, but his speeches allude to that possibility.

Methodology

The five speeches used in this study were provided by the University of Maryland's extensive archives on Sadat as well as the Israeli State Office of Archives. The objective of the analysis is to find if there was an increase, decrease, or no patterns in the use of the word peace. The five speeches selected for this study are listed below. The materials used to conduct this analysis were a text analyzer, and a word cloud generator. These speeches were selected because the purpose of each was to address and discuss the peace process between Egypt and Israel. Speeches not relevant to the peace process are not included because they do not discuss the peace process between these countries, are not included in this study.

1. Sadat's Peace Initiative Announcement given February 4, 1971.
2. Sadat's Speech before the Knesset delivered November 20, 1977.
3. Sadat's Nobel lecture Speech delivered December 10, 1978.
4. Sadat's Speech in Aswan, Egypt delivered January 4, 1978
5. Sadat's Speech upon arrival to the United States delivered February 3, 1978.

To analyze a speech effectively, all central elements of a speech must be used. Isolating the critical elements is important to sorting data. To detect if any shift was present across Sadat's speeches, we focus on the word: peace.

A content analysis comprised of two parts was performed. Part one quantified the frequency of word use, resulting in ordered ranking from highest use to lowest. To do this, we used a text analyzer that ranks textual content in order of frequency with the most occurring at the top and the least occurring at the bottom. This tabulates two types of datasets 1) ranks the most repeated word at the top and includes articles of the English

language, such as *a, an, the, it,* etc. 2) creates a new listing which excludes these elements. Table 1 below displays the frequency of the word peace based on the critical elements of English. The output is used to graph the temporal variable and the frequency results and visualize detection in rhetoric. Refer to Figure 2 for temporal results of this analysis.

In part two of this study, we used a word cloud generator to visually illustrate the results of the text analyzer. The principal functionality of the word cloud is to highlight the outstanding words that were said most frequently. Although, the word cloud generator is a visually cognitive way of simplifying lengthy speeches, it only summarizes the patterns occurring at one temporal period.

The process of analysis produced an infographic, a frequency table based on primary words, and a summary of the text analyzer results. Although, the word cloud generator is a visually informative way of simplifying lengthy speeches, it only summarizes the patterns occurring in one speech, and cannot illustrate temporal patterns.

To identify if any patterns exist across Sadat's speech the percent of the most occurring word was calculated. This was done by taking the frequently occurring word and dividing it by total number of primary words in his speech. Table 1, below summarizes the findings of each speech.

Table 1: "Peace" shown in Frequency and Percent

Sadat's Five Speeches			
Date	Length of Speech	(f) Peace	% Peace
2/4/1971	2113	14	0.66
11/20/1977	2560	81	3.16
12/10/1978	660	28	4.24
1/4/1978	89	4	4.49
2/3/1978	229	10	4.40

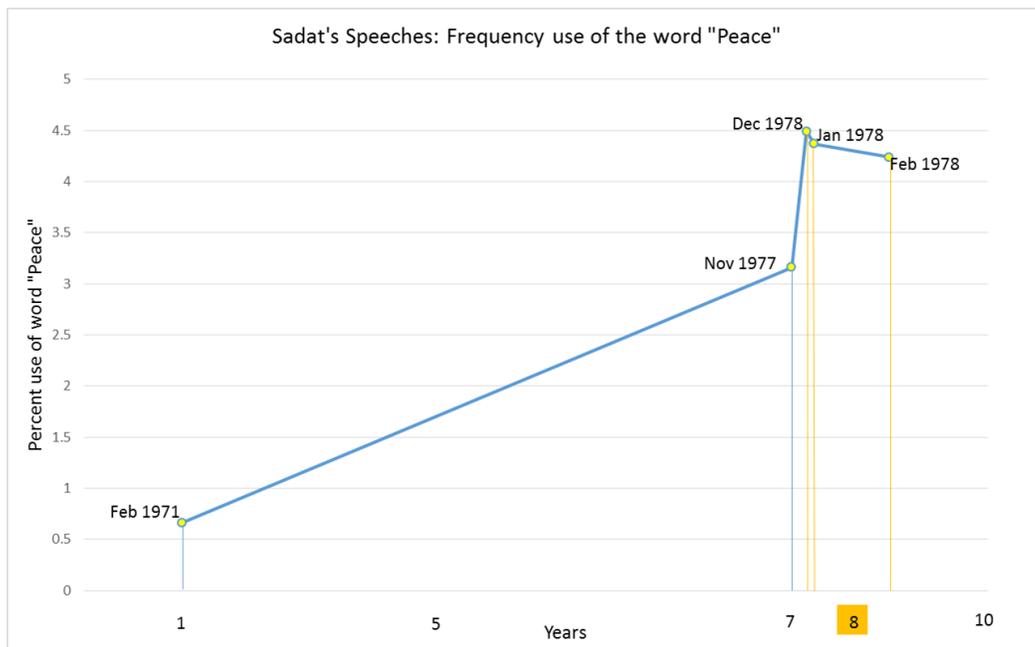


Figure 2: Sadat's increased use of the Word "Peace"

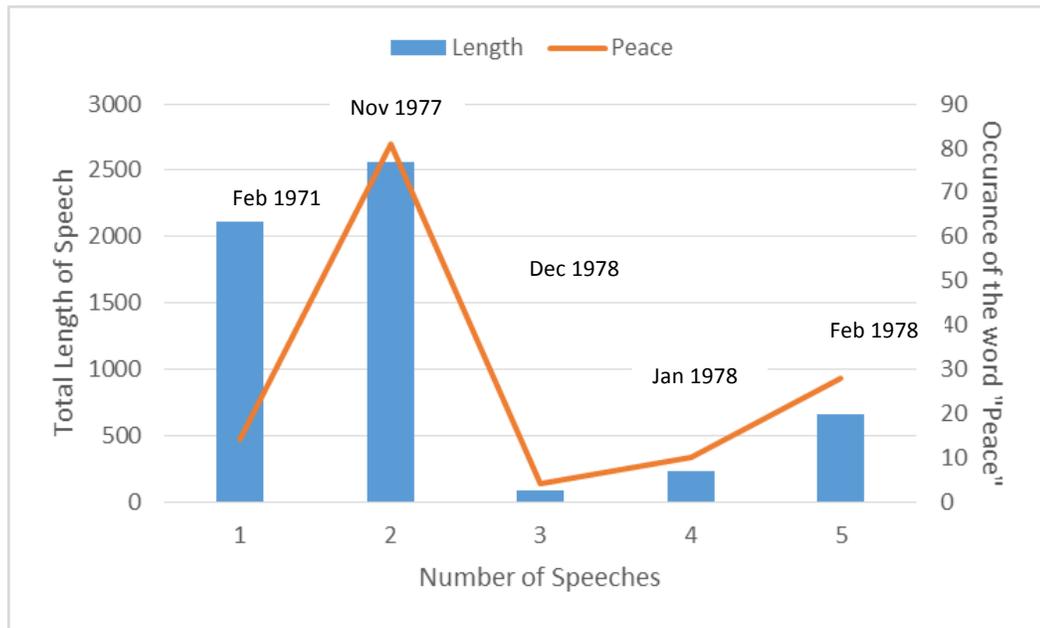


Figure 3: The relationship of Length of Speech and the occurrence of the word "Peace"

Results/Limitations

The positive relationship that exists between time and the frequency of the word peace supports my initial hypothesis that a shift in Sadat's rhetoric existed. The results of the word cloud generator illustrated the frequency of the words "security council" in Sadat's 1971 address, showing his unpreparedness to peacefully negotiate with Israel. In his second, third, fourth, and fifth speech the most occurring word was "peace." These results were discrete and could not temporally show any changes occurring over time, however when combined with the results of the text analyzer, the patterns stand out as can be seen in Figure 2.

In Figure 3, the results of graphing the speech length and the frequency of the word “peace” show that speeches’ 2-5 had a high frequency of the use of the word “peace.” The length of these speeches varied, but consistently showed that whether long or short speeches, Sadat’s overall intent was to convey his message of peace. For example, in Sadat’s 1977 speech where he addresses the Israeli parliament, the text analyzer recorded eighty-one occurrences of the word “peace” compared to fourteen times it occurred in his earlier speech in 1971 where he announces his peace initiative with Israel.

Limitations

The translation from Egyptian Arabic to English is a factor that was not taken into account while performing this analysis. Two of the five speeches selected, came from the Sadat presidential archives at the University of Maryland, and were translated by the same people. However, the rest of the speeches were translated by different language experts. Not being able to control for this translation factor is noteworthy, as it introduces the possibility of erroneous translation.

Speech Analysis

Resurrection: February 4, 1971

Four years after the loss of the Arab-Israeli War of 1967, Sadat decided to announce a peace initiative with Israel. However, the focus of his speech is the unenforced Security Council resolution. A closer look at his choice of words, tone, and the most frequently occurring word serve as cues indicative of Sadat's political intent. This speech, which is recorded in archives to be the first initiative towards peace, is the most far removed from the theme of peace. The dominant theme throughout the introduction, body, and conclusion exposes a Sadat that is not ready to make peace with Israel. There are three notable variables in his address: his mode of address towards Israel, the number of times he emphasized "security council resolution," and Egypt's unwillingness to have peace without first restoring Sinai to the Egyptian people.

Resurrection is the outstanding theme illustrated in his introduction, body, and conclusion. The ultimate goal of his speech is to restore and resurrect the fallen Egypt. The country had lost the Sinai, a sizable portion of territory in the war of 1967. Israel had not only Egyptian land, but also the Syria's Golan Heights, Jordan's west bank and Jerusalem. Egypt was in dire need of reassurance. In the 1967 war Egypt had military losses of 25,000 men when Israel barely had under a thousand war casualties (Stein 1991). This does not include the Syrian, Jordanian, and Iraqi losses, but Egypt's had the greatest of all losses. Therefore it is not surprising to see that Sadat belittles Egypt's

losses in his introduction. The tone of this speech is very assertive, he is set on convincing Egyptians of his relentless character. Utilizing his tone to invoke support Sadat reminds Egyptians of the day that ex-president Nasser announced their defeat. He summons the moment in which all Egyptians stood strongly by Nasser claiming that it was just a “stumble in the road” (Sadat 1971). He assures his people that it is the nation’s responsibility to overcome the ‘sacred struggle,’ to retrieve Sinai and bring justice to all the Arab-nations wronged. Religious word choice is prevalent in his introduction, and crucial in persuading the Egyptian people of the ‘whole truth’. From Sadat’s point of view two wars that took place: 1) the physical ground battle 2) the spiritual battle of the people. The acknowledgment of the loss of the ground battle is really only partially true and not entirely true. From his point of view, not only does the physical loss of life constitute defeat, but the loss of conviction. His powerful and rousing speech conveys that the true victory is in the undying “conviction [which] has the power of perseverance and continuity” (Sadat 1971). If the Egyptians had lost their undying conviction to prevail they would have indeed lost the battle entirely.

A very important element in the body of his speech is the words he uses to address Israel. As was agreed upon in the Arab league, no Arab-nation was to recognize the state of Israel. Sadat’s refusal to address Israel as a country is evidenced in his speech, where he refers to the country as “the enemy” for a total of fourteen times. The six times he mentions Israel a negative adjective follows. Israel is but a “vain, expansionistic nation” intent on “defamation, scheming and annexing” more land (Sadat 1971). To expose the prevailing message of the speech a content analysis performed revealed that peace was only mentioned fourteen times out of the total 2,113 words, less than 1% of his

entire speech was about his peace initiative. Table 2, highlights the most occurring words in his sentence syntax.

Table 2: Occurring Phrases in February 4, 1971 Speech

Frequently Repeated Words	(f)
Security council resolution	20
Enemy	14
Peace	14
Security	5
Suez canal	3
Deal	3
Same	3

While the most outstanding word was Security Council as can be seen in *Table 2*. Table 2 illustrates shows that Sadat cared more to pressure major powers to enforce the Security Council resolution, than he did initiate peace. His transition from his earlier tone of assertion to frustration is marked when discussing the role of Russia and U.S. in the middle-east conflict. Egypt's continuing relationship with the Soviet Union was futile, as it failed to deliver military equipment that was promised to Egypt during Nasser presidential term. Meanwhile, Israel was receiving extensive military and economic support from the U.S., which "enabled the nation's pursuit of aggression." Time and time again he calls for the members of United Nations to pressure Israel into abiding by the UN Security Council resolution, which exists to prohibit the annexation of land during war. Fruitlessly, Sadat tells the people of Egypt that there was no "indication of [the U.N.] Readiness to implement the Security Council resolution." He stresses that the U.N. insists in "obstructing all international efforts that are being exerted to solve the crisis"

The Revelation: November 20, 1977 (6 years later)

“An individual that cannot change the fabric of his thought will never be able to change reality or move forward,” confessed Sadat in his personal autobiography. Confronted by suspicion, fear, hate, and the misunderstanding that existed between Israel and Egypt, Sadat was compelled to ponder about the possibilities of meeting with the Israeli Prime Minister Menachem Begin. Earlier, Sadat had paid a visit to the recently elected U.S. President Jimmy Carter. In Carter, Sadat saw an equal, a man of religious faith and commendable principles, a “farmer like me” (Sullivan 1986). During his visit, Sadat and Carter discussed a peace strategy. Confident and with renewed hopes for support from the U.S., Sadat took bold action and announced to the Egyptian parliament that he would go to the Knesset (the Israeli Parliament) to discuss peace. Immediately, Israel communicated a welcoming invitation through U.S. mediation, and Sadat accepted speedily. Though Israel and the U.S. celebrated this event, almost all Arab states condemned this action (Sullivan 2009). Egypt’s Foreign Minister Ismail Fahmy resigned when he learned about Sadat’s plan to visit Israel. Syrian President Hafez al-Assad declared that the day of arrival of Sadat in Israel, was a day of mourning. In Libya, Muammar al-Qaddafi closed the country’s airports and docks to Egypt. And Saudi Arabia accused Sadat of dismantling the unifying Arab cause. Sadat’s arrival in Jerusalem was like a miraculous revelation in Israel, and internationally. Sadat’s announcement to go to Israel, his speech, and his vulnerability were all unexpected, unforeseen, and unbelievable.

In Israel, Sadat received the most royal and celebratory welcome. Residents of Jerusalem took to the streets, dancing and celebrating the courage of the greatest Arab leader in middle-eastern history (Sullivan 1986). This speech, which he gives before the members of the Israeli parliament, exposes a man that Israel did not know.

The focus of his speech was peace; Table 3 below summarizes the most frequent words. His introduction, body, and conclusion support his focus and intent in building a new future alongside Israel. The predominant theme is peace, his word selection showcases a man that the world did not know, or had never heard off. The tone in his speech is humbling and moving. Every word uttered is only more surprising to the audience than the previous. A transition in thought is evident in this speech, where he shows vulnerability as a leader, human life is also at the center of his message. Three notable variables stand out in his address: the spiritual nature of his speech, his denunciation of the common Arab mentality, and the numerous mention of peace throughout.

Table 3 November 20, 1977

Frequently Occurring Words	(f)
peace	81
Israel	29
World	26
Arab	26
God	23
People	20
Justice	17
Permanent	12
Responsibility	11

As is customary of the Arab tradition, Sadat's opening address begins by acknowledging god. It is a short and brief prayer asking for gods' peace and mercy upon Israel. The prayer element in this speech is one of the marked differences that were not present in his peace initiative of February 4, 1971.

Peace, is what Sadat is after, acknowledging the "sharp contradictions, destructive wars, and his [priority] in annihilation," are matters of the past, proposing that Israel and Egypt build a new peaceful life; this was how he envisioned its new relationship with Israel.

The proposition is holy and imperative to all who believe in god. He emphasizes that god's ultimate commandments are love, sincerity, purity, and peace. Aware that the Israeli audience is aghast with the leaders compassionate word choice, Sadat reassures the Israeli parliament that his announcement six years earlier was not a "verbal maneuver meant for political consumption," and definitely not a "political tactic to cover up intentions to wage a new war" (Sadat 1977). He emphasizes that he was not prepared for peace. Especially if the declaration of peace of 1971 occurred while both were in a state of war, and acknowledges that it is surprising as it is suspicious. He tells the Knesset that Egypt would not subject its people to more bloodshed and suffering. After thirty years of war, Egypt had suffered from a substantial loss of human life. Reassuring the Israelis that the suffering of Egyptian families and the devastations of widowhood were more concerning now than ever.

Well towards the end of his introduction, Sadat feels the need to explain why peace was stalemate for the past six years. The leader acknowledges that he was caught up in their "differences" and not about to beg Israel to make peaceful concessions. Giving

Israel thorough explanations for any doubts Israel might have about the legitimacy of his intention for peace, Sadat proceeds to disclose that he stands before Israel “with an open heart, and a conscious free will, to establish a durable peace based on justice” (Sadat 1977).

Following this statement full of vulnerability, Sadat talks about the feast of sacrifice, a sacred Islamic holiday. Sadat’s mention of the holiday is not accidental. Abraham the character central to the holiday is an allusion of what Sadat faces as a leader. In explaining the importance of this holiday he alludes to the painfully difficult test of trust. Introducing this at the beginning of the speech is important in demonstrating that his decision to make peace, is difficult but wholeheartedly sincere. His willingness to pursue peace faithfully is similar to Abraham’s pursuit of obedience and trust in god. The feast of sacrifice is a holiday celebrated in Islam as a reminder of Abraham’s obedience and trust in god. Abraham painfully endures the thought of sacrificing his only son, but he stands above his son willing to obey god, ultimately, showing his deep trust in god and his vulnerability. As Abraham was to sacrifice his only and beloved son. God sends an angel to intervene and commend Abraham for trusting god with all his heart. The spiritual reflections in his speech convey deep thought and sincere desires to establish peace, serenity, and security between Egypt and Israel.

As Sadat proceeds to continue into the core of his message, his tone changes. The humbling tone is replaced with a firm one. He addresses the Knesset stating that hypocrisy is an impediment to reaching peace, and that he will be frank and forthcoming in outlining how he envisions accomplishing peace. He begins by defining the kind of peace he seeks. He explains that he does not want to seek a theatrical peace, nor a self-

serving peace, and certainly not a selfish type of peace, but a restorative peace that will brighten the futures of Egypt, Israel, and all others wronged. Throughout his speeches Sadat will refer to the Palestinians as the wronged ones, the victims, and the others. Even though Sadat wishes he could negotiate for the Palestinian people he knows that he should be brief, because it is “not his place to speak for others” (Sadat 1977).

Sadat clearly expands on the obstacles that must be overcome in order to have a long lasting peace. First, peace should not be a matter between Israel and Egypt alone but all the front-line states, or else peace is bound to be short-lived. Secondly, he addresses the annexed territories, saying that will not be discussed in order to move the peace process forward. Third, the welcoming of Israel amongst the Egyptian people is a promise of peace and security. He admits, that in the past Egypt and other nations “rejected, refused, and could not acknowledge the state by name,” but as leader of Egypt, Sadat declares before the whole world that Egypt accepts to live Israel in long lasting peace (Sadat 1977).

With serenity and grace Sadat exposes the problem that both nations must confront in order to establish trust. He describes the suspicion, animosity, fear, deception, and doubt as the primary obstacles, making up “seventy percent” of the quarrel between Egypt and Israel.

“Why don’t we extend our hands in faith and sincerity, to remove together all suspicions, fear, deception, betrayal and hidden motives?” asks Sadat. His questions plead Israel and Egypt to give their lives for the noble cause of peace. Let’s dare to build a future for the coming generations, and for the dignity of man. Sadat’s words settle into the parliamentary members as unrealistic, unbelievable, and ultimately_ miraculous. He

speaks with determination, and he uses Solomon's book of proverbs to illustrate his change of heart, his pursuit in understanding and learning more about the country he hated and struggled with most. "Deceit is in the hearts of those that imagine evil: but to the counselors of peace joy is given" said Sadat. He even goes to the extent of asking Israel to pray together the Psalm of David. The Psalm he recited was a psalm of supplication to God, to relieve the oppressed land of destruction and suffering. Using biblical euphemism to reason with Israel about the oppression the Palestinians are undergoing. Wisely, asking that Israel consider the suffering of the Palestinian people who are stateless and oppressed by conflict.

Using biblical euphemisms to convince Israel that the importance of land to the Arab people, is like the sacred valley in which God spoke to Moses proved to be powerful. Relinquishing, the land of Egypt is an unacceptable demand and it cannot be a topic of debate, however, if peace is held as sacred as land, Egypt and Israel inherit a blessing. With authority, Sadat declares that anyone attempting to derail the peace process will be cursed. He promises that Israel will inherit a peace, which will liberate the nation of aggression. This peace must also be a compromise to cease expansion, withdrawal from occupied territories, and that Jerusalem remains a part of those who honor it and have dwelled in the city for centuries.

In this speech Sadat emphasizes the significance of Jerusalem to other religions. His word choice and overall tone is inclusive and respectful. When speaking of faith he no longer references Islam, instead he broadens his focus to include Christianity and Judaism. Acknowledging these religions and the groups that adhere to them is crucial to his speech because he shows that he has reflected on the subject of life for all people, and

not just Muslims. In recognizing the significance of these two religions, Sadat demonstrates his self-less interest, as opposed to his previous self-absorbed and isolated mention of the Islamic cause and its people. Acknowledging that the religion and its adherents are equally important as Muslims is a statement that illustrates his shift in thought. He recognizes that other believers are also human beings whose rights to live peacefully and worship peacefully are as important as the rights Muslims have to Jerusalem's holy places. Sadat's inclusiveness and respect for other religions illustrates the shift in expression. Sadat knows that the inclusiveness of other religions, and their right to the holy land hold the Israeli parliament in disbelief. Effectively, these statements of inclusiveness allow him to inoculate the parliament with the importance of recognition.

In demonstrating his re-adjustments and his all-encompassing views, he requests that Israel reflects upon the life of Palestinians, and their sacred right to land. He states that the Palestinians are a people whose existence and history should not be questioned, but respected.

Sadat paves the way forward in his conclusion by discussing the Palestinian injustice. Not only is it important for Israel to acknowledge and recognize the right to life and land that the Palestinians deserve, but emphasizes that Israel's supporting ally, the U.S. "admits that the Palestinian people have legitimate rights" that are at crucial to resolving the conflict stirring in Israel (Sadat 1977). He calls for the Israeli's to be cognizant of the statelessness of the Palestinians, and to empathize with them, as the Jewish people understand better than any other ethnic group what it is like to be stateless. He asks that

the segment of Israeli's that empathize with the Palestinians to help re-establish the Palestinian state.

Sadat concludes strongly, and is adamant that the problem will not be “solved by evading it, delay[ing] it” (Sadat 1977). That it must be addressed, because no people should rejoice at the expense and suffering of others.

Sadat demonstrates courage and communicates to the Israeli's his most recent reflections. Sadat's shift is evident. Initially his speeches discussed only matters that interested Egyptians and Muslims, and now makes inclusive statements that recognize the Abrahamic religions, people, and the state of Israel. His collaborative speech invites Israel to “win together the most serious battle in modern history” and to make decisions that are “spiritual, pure of faith, and clear” (Sadat 1977). He acknowledges that striving for peace is difficult and says that it is difficult because “peace, in its [true] essence, is a giant struggle against [selfish] passions and ambitions” (Sadat 1977). Sadat steps off the podium after quoting the Jewish prophet Zachariah who invited all to seek love, justice and peace. He unified his message by saying “we believe in God, in what has been revealed to us, in what was revealed to Abraham, Ismael, Isaac, Jacob and the tribes in the books given to Moses, Jesus, and the Prophets. We [Muslims] do not distinguish amongst them and to God's will we submit. Peace be upon you” (Sadat 1977). Figure 6 below, highlights the word “peace,” capturing Sadat's most desired objective.



Figure 6 Peace and Security

December 10, 1978: Sadat's Nobel Lecture

Creating, building, and coexisting are fundamental and clearly expressed in Sadat's introduction, explaining that these values are Egypt's primary endeavor. He selflessly states that Egypt's people are the rightful recipients of The Nobel Peace Award. Honored by the award, Sadat tells the Nobel Peace Prize Committee that dedication and commitment to Egypt's people were important in this historic feat. He explains that the religious differences that used to divide the land are now the very things that brought Israel, Egypt, and the United States together to accomplish the unimaginable peace. Honor, sincerity, and rightful justice made the peace process possible. Table 4 below records the top ten words that were repeated frequently.

Table 4: Nobel Prize Speech

Frequently Occurring Words	(f)
Peace	28
Egypt	8
Life	7
Peoples	6
Justice	5
Faith	4
Prize	3
Development	2
Agreement	1

He speaks of the lessons learned and reminisces upon Egypt's aggression and pursuit of war, and shockingly declares that pursuing peace requires more intellect, imagination, and effort than war. He confesses to the Nobel Peace Prize Committee that chivalry, courage, faith, and discipline were concepts he used to associate with the pursuit of war. Wrongfully, he believed that these three values applied to destruction, when their true manifestation could only be expressed in the enriching aspects of life and not in the death.

In this speech Sadat confesses that only a year earlier did he really commit to the restoration of peace. In stating the importance of peace, he admits that pursuing it is not a matter that glorifies the individuals pursuing it, it is a matter accomplished on the behalf of others, of the generations not yet born; for them “no stone should be left unturned in the pursuit of peace”(Sadat 1978). Overcoming the individualistic passions and ambitions is the only way to pursue an honest and just peace that will benefit nations collectively, and not only an individual.

Forgiveness is a part of it all, peace is a motion of change for the future, and dwelling in the wrongdoings of the past only hinders peace. He relays that forgiveness is elemental to a visionary peaceful resolution. Peace, a concept once impossible and unmentionable to Arab nations, is now the subject of discussion.

The fading murmurs of hope for peace have turned into a living reality allowing Egypt and Israel to look past the hate and wars. As a reminder, he repeats excerpts of his speech.

Parts of his lecture reiterate parts that he emphasized in the earlier speeches. Human rights, his serious pursuit to explore every path to peace, and the value of human life.

November 20, 1977

“Let me tell you truthfully: today we have a good chance for peace, an opportunity that cannot be repeated, if we are really serious in the quest for peace. If we throw or fritter away this chance, the curse of mankind and the curse of history will befall the one who plots against it.”

“Any life lost in a war is the life of a human being, irrespective of whether it is an Arab or an Israeli.

The wife who becomes widowed is a human being, entitled to live in a happy family, Arab or Israeli.

Innocent children, deprived of paternal care and sympathy are all our children, whether they live on Arab or Israeli soil, and we owe them the biggest responsibility of providing them with a happy present and bright future.

For the sake of all this, for the sake of protecting the lives of all our sons and brother; For our societies to prosper in security and confidence; For the development of man, his well-being and his right to share in an honorable life; For our responsibility toward the coming generations; For the smile of every child born on our land.

His speech is clear, the sentences are straightforward. Before an international audience, Sadat explains that peace goes beyond the formalities of treaties; peace is also a dynamic process that requires support and collaboration from the international community. Everyone is responsible when it concerns human life. He firmly denounces war and compares it to the willful and conscious neglect of human life, abandonment and misery.

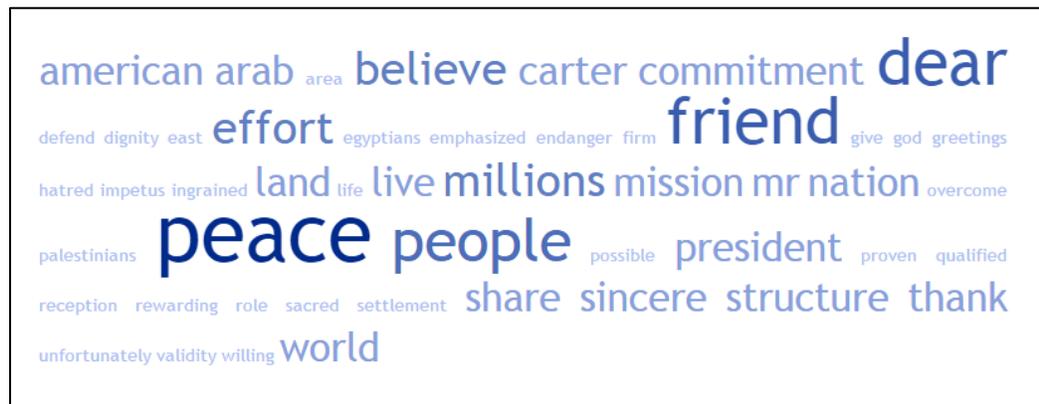


Figure 7: A Transformed Leader

Fruitful Relationships: January 4, 1978 (1 year later)

One of Sadat's last speeches discussing peace takes place in Aswan, Egypt. Shortly after a meeting with U.S. president Carter. Before the crowd of Egyptians Sadat proudly announces his happiness with the progress of the negotiations and peace talks. Gratitude and happiness are the overall tones in his speech. The relationship between Israel, Egypt and the U.S. has grown since 1971. A year earlier, his speech was marked with an evident shift in both his tone and word choice. This time Sadat shows the growing trust, by using words like "friends," "commitments," and "opportunity." This speech emphasizes his commitment and determination to let nothing stand in the way of peace. Although the length of this speech is not very long, it still maintains the pattern of frequency of the word peace; below is a table ranking the words by occurrence.

Table 5: January 4, 1978

Frequently Occurring Words	(f)
Peace	4
Welcome	3
Process	2
People	2
Happy	2
Permanent	1
Momentum	1
Friend	1
International	1
Gratitude	1

In his previous speech given on November 20, 1977, Sadat demonstrates his inclusiveness and spiritual reflections on human life. When only six years earlier he made implicating statements of aggression and war. In this speech, Sadat speaks with ease and eagerness to see the results of the ongoing peace talks.

He shares with the Egyptians the milestones being accomplished between Israel and Egypt. Both nations are finally moving forward taking “certain steps to keep the momentum of the peace process” going (Sadat 1978). Sadat shares his gratitude with Carter and commends the U.S. president for being dedicated to the peace process, and demonstrates a positive attitude when speaking of Prime Minister Begin.

As he proceeds to conclude his speech Sadat is compelled to invite all international parties interested in the peace process to participate. Time and time again the key leaders involved in this process have encountered road blocks, triggers that would have easily broken up the peace talks (Quandt 1986). Sadat confidently invites other nations to participate. He wants to let the international community know that the trust between Israel has grown, however, not as greatly as it did with the United States. His amicable choice of words and his open invitation for interested parties to get involved is a targeted statement to Arab nations that Egypt has gained the friendship and trust of the world’s superpower.

Both Israel and Egypt’s unanimous desire for peace, and Carter’s persistence in his mission of mediation paved the way for a comprehensive peace resolution that benefits both states. The mood of Sadat is captured in Figure 6, it highlights the most frequently repeated: Peace. Figure 6, also highlights other words that were salient in his speech.

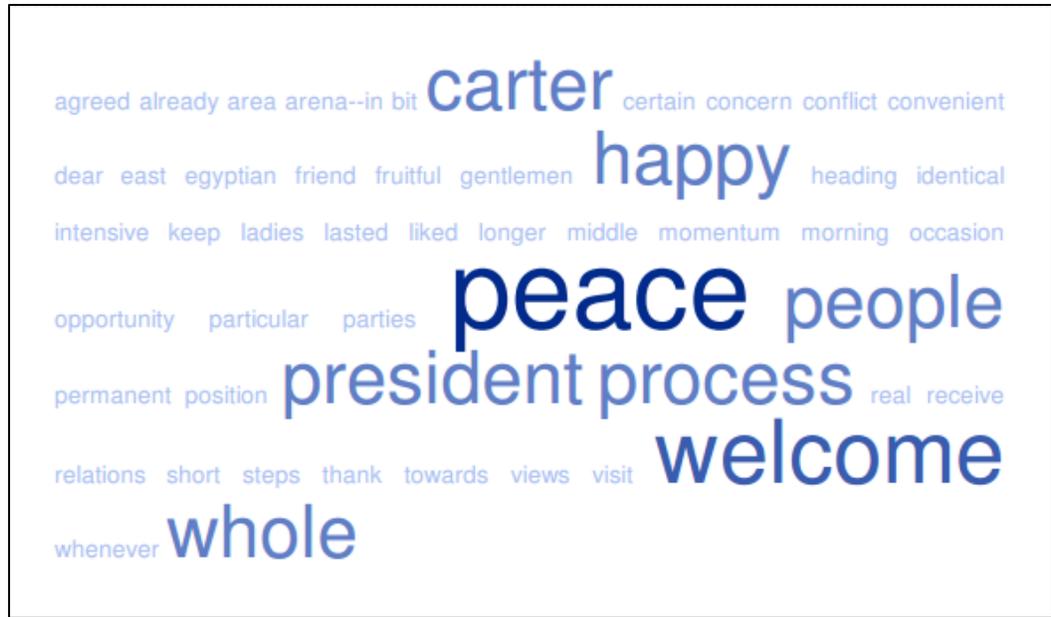


Figure 8 Peace Progress

Admiration: February 3, 1978

Sadat arrives to the U.S. to meet with Carter with the purpose of advancing the “sacred mission for peace” (Sadat 1978). Even more than before, Sadat’s speech is filled with words like “sincerity,” “friendship,” “human rights”, “respect”, and “dignity.” His introduction is an ample friendly greeting on behalf of the Egyptians to the Americans. He announces that the people of Egypt are praying for the success of peace endeavors. Ten frequently repeated words encompass the overarching theme of his speech, and can be seen in table below.

Table 6: February 3, 1978

Frequently Occurring Words	(f)
peace	10
dear	6
friend	6
believe	3
between	2
right	2
share	2
against	2
will	2
world	2

He expresses the admiration he has for American values of justice and for its ability as a society to discern between right and wrong. Though he does not explicitly mention the Palestinian statelessness, he alludes to it. “We believe in the inherent right of self-determination for all peoples in different parts of the globe,” said Sadat trying to inoculate his audience with a general thought that can be generally acceptable by most audiences. The purpose of this statement is to lead the American people to consider the Palestinian issue. Although Sadat stands confidently with the support of President Carter, he is aware and careful in addressing the American crowd. He is conscious of the massive support the nation has for Israel. He also declares that “first and foremost... [is] [the] commitment to the cause of peace” (Sadat 1978). Proving his levelheaded

Conclusion

Sadat's words continually project a shift of thought that is clear throughout his speeches. His progressive mind-set, desire for peace, and dedication to the Egyptian people characterize Sadat's years of leadership. A history of four bloody wars with Israel has overshadowed his accomplishments in the diplomatic stage. But, the duality of the bloody and peaceful history between Egypt and Israel make this political event intriguing. After the traumatic losses of human life on both sides, and the history of hate between Israel and the Arab world. A leader emerges willing to recognize the country and launch an initiative for peace. Worldwide leaders have struggled to resolve political conflicts, others have refused to address them. An example is Russia's Putin who uses force to bend the arm of Ukraine's Kuchama in a fight over Crimea (Reuters 2014). The political stage has an embarrassingly large number of leaders that are faced with the inability to compromise, concede mutually, or acknowledge one another.

Seldom does a leader emerge showing vulnerability, genuine effort, and bravery. An announcement of peace in South West Asia's tumultuous regions is often shocking, and very suspicious amongst leaders of the region, and often a rare occurrence in the Arab nation states, and Muslim majority states.

Traditionally peace is an event that invites celebration, however when Sadat announced his peace initiative, the Arab nation states and Islamic states disowned the leader. He was condemned and seen by Arab leaders as a backstabber (Stein 1999). His peaceful rhetoric and his relationship with Israel infuriated the conservative Muslims of

Egypt prompting the Egyptian Islamic Jihad to take action. His family, and Sadat's life were constantly threatened. He would escape the threats successfully time and time again, until his eventual assassination on October 6, 1981 during a parade (Fahmy 2011).

Today, Sadat's legacy lives on through his impressive speeches. His words echo in the hearts of Israeli's and changed the lives of Egyptians by offering them an opportunity to live for their family, and pursue a life with opportunities to prosper. Since its early relationship with the U.S. President Carter, Egypt has enjoyed support and a continued relationship with the U.S.

No other Arab leader parallels Sadat, a man that worked diligently to accomplish his goals to help free Egypt of the dooming British force, and restore Egypt from the depths of war and conflict.

Sadat's willingness to denounce hate and promote peace are characteristics that frame him as a leader who owned his thoughts. In letting no one speak on his behalf, and respecting the dissent of his former allies, Sadat is recognized as a leader progressive for his time. Despite political isolation from other Arab nation states, Sadat established a relationship with the United States. His newly formed alliance allowed Egypt to accomplish peace and usher Egypt out of its economic war ridden state.

His early speech in February of 1971 was relevant in capturing Sadat's intent and pronounced negative inclinations towards Israel. Like Egypt's history, Sadat's duality would be powerful seven years later. His first speech was corroded with indications of his unpreparedness to pursue peace. While his later speech given in November of 1977 depicts a different man possessing different thoughts and ideas, reconciling with his

difficult past to envision a prosperous Egypt. His speech was remarkably different from his first speech that everywhere left everyone in the world words in awe. The three speeches he delivered in 1978 are friendly, and showcase a leader who is committed to seeing Israel as a friend, committed to communicating to Egyptians the humanity and gratitude of the Israelis'. He humanizes his prior foe, and abandon's the anti-Jewish rhetoric, which is prevalent amongst Arab nation states. Being able to see Sadat's transition of thought was an exciting process.

Few works, if any, exist on use of quantitative methods to analyze content. My findings illustrate that the use of inferential statistics and content analysis combined can clearly capture shifting patterns of thought that occur over long periods of time.

Using this approach to decode what underlying message political leaders have, can be useful in learning about the leader and the desires and their ideology. When leaders have passed, only their words, political actions or inactions remain. Words alone are powerful, substantive, and illustrate the thought process. Sentence syntax, frequency use of key words, and emotional value attached, serve to really expand our understanding of a political leader's ideology and intent. Sadat's message of peace, became increasingly clear and succinct as time passed. His words of peace earned him a notable place in history, a Nobel Peace Prize, and a long lasting diplomatic relation with Israel and the U.S.

In both of these countries, Sadat is honored as a "Hero of Peace," and his words are the lasting legacy that outlive him and his presidency. They were words of life, not death.

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