

A study of Paul Keating's *Redfern Speech* and Anwar Sadat's *Speech to the Israeli Knesset* reveals the integral role of imagery in successfully engaging the audience with the orator's purpose and call to action. Both orators attempt to acknowledge their contextual issues and engage with the audience in a way that encourages them to embrace the idea of unity in order to overcome adversity, tension and conflicts. Imagery is therefore integral to their purpose and to effectively allow their speeches to transcend their original presentations.

Paul Keating's speech effectively engages with societal concerns about prejudice against Indigenous Australians following the recent Mabo judgement and discussion about Constitutional and legislative changes. It can therefore be seen that imagery is essential to engage his audience and encourage them to take action to reduce the societal prejudice. This is initially established in his acknowledgement of Australia's failure to uphold its rights to its citizens in "*It is a test of our self-knowledge. Of how well we know the land we live in. How well we know our history.*" The extended metaphor of the 'test' establishes that Australia is inadequately meeting the standards of the 'test', which emphasises the need for action. The metaphor of the 'test' also contributes to the textual integrity of the speech, while simultaneously and metaphorically setting the standards that should be attempted to be met. It can therefore be seen that Keating uses the imagery of the 'test' that Australia is failing to encourage the acknowledgement of collective responsibility and a change in social values in order to resolve the issue.

Similarly, Sadat uses imagery to establish how both parties of the conflict – Egypt and Israel, must overcome their adversities in order to prevent further losses of human life. Sadat, aware of the hostile, critiquing audience who would have been oppositional of his present at the Knesset, effectively used imagery to engage with the audience's shared values and concerns in order to encourage positive action. This can be seen in his acknowledgement of his purpose of the speech, which is to establish a "*Permanent peace based on justice.*" The phrase is used as a motif throughout the speech to emphasise its purpose as well as contribute to its textual integrity. Imagery is used to evoke an emotional response as Sadat acknowledges the conflict and lives lost, expressing their shared sense of loss in "*A barrier of suspicion. A barrier of rejection. A barrier of fear of deception.*" The imagery of the barrier emphasises the conflict and tension present between the two states, and also suggests that it is essential to overcome this in order to permanently resolve the conflict and allow for the establishment of peace. The use of imagery successfully contributes to Sadat's purpose of his speech, with a peace treaty being signed by the states within a year of its presentation. Thus, imagery is a fundamental element of Sadat's speech as it reaffirms his purpose and successfully encourages the audience to follow his call to action to resolve the conflict and unite.

Additionally, Keating uses imagery in his speech to evoke optimism for the future of the Australian public, and the opportunities being presented due to recent circumstantial changes. As he is presenting his speech to commemorate the International Year for Indigenous People, it is essential that he effectively advocates for a change in societal stigma against the Indigenous, which he believes can be achieved through collective responsibility and unity. This is emphasized when he declares that "*We need those practical building blocks of change*", while referring to the recent Mabo judgement as a factor to consider. The imagery of the building blocks evokes a sense of collective effort in order to respond to his call of action, and that the community should seize the opportunity being offered through these legislative changes. It can therefore be seen that imagery is an essential element to his speech as it highly encourages his audience to respond to its purpose.

Furthermore, Sadat's speech uses imagery to establish the common ground between the divided, oppositional audience. His description of their religious traditions and allusions to shared tenets allows him to evoke a more emotional response and encourages a sense of unity between the two states. This can be seen when he references a Prophet who greatly influences and inspires both religious traditions: "Great grandfather of the Arabs and Jews, submitted to God." The imagery of family is evoked through his establishment of the commonalities between the two religious traditions, and also emphasises how their past wars have harmed not just human lives but lives they are intrinsically connected to due to their shared belief in God. Thus, it can be seen that imagery is pivotal in Sadat's speech in allowing the audience to realise the common connection between the two divided religious traditions, which further encourages their unity to end their conflict.

Both Keating's and Sadat's speech effectively reflect role of imagery as integral to understanding the audience to follow their call to action as it reinforces their purpose. Imagery is used to emphasise their shared connections with the audience, which allows the idea of unity to end hostility emerge as the primary purpose of their speeches. In conclusion, imagery contributes to the textual integrity of both speeches by allowing them to transcend time through established emotional connections, and also encourage their contextual audiences to take action in response to the purpose of their speeches.

