

Speeches: Assignment Task

Your task is to analyse the following two speeches:

- 1) John F Kennedy's "Ask Not what your country can do for you" Speech
- 2) Aung San Suu Kyi's Address

For each particular speech you need to address the following topics

- Context
- Themes
- Structure
- Language techniques

You will need to research the context and themes at home and bring them into class. This should be in either dot points or full sentences and should take approximately $\frac{3}{4}$ - 1 A4 page.

During class you will then need to analyse the structure and language techniques in relation to the themes and context. This should also be in either dot points or full sentences and should take approximately $\frac{3}{4}$ - 1 A4 page.

You may choose from either of the following two options

A) Complete the assignment at home and bring each one into class every week – And continue to do film study with the rest of the class

OR

B) Complete the assignment during class time

WARNING: If either of the speeches is not up to standard, you risk completing another speech until you have made a satisfactory attempt.

Ask Not What Your Country Can Do For You speech
Inaugural Address by John F. Kennedy - January 20th 1961

Ask Not What Your Country Can Do For You speech

Vice President Johnson, Mr. Speaker, Mr. Chief Justice, President Eisenhower, Vice President Nixon, President Truman, reverend clergy, fellow citizens, we observe today not a victory of party, but a celebration of freedom - symbolizing an end, as well as a beginning - signifying renewal, as well as change. For I have sworn before you and Almighty God the same solemn oath our forebears prescribed nearly a century and three quarters ago.

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary beliefs for which our forebears fought are still at issue around the globe - the belief that the rights of man come not from the generosity of the state, but from the hand of God.

We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans - born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage - and unwilling to witness or permit the slow undoing of those human rights to which this Nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whether it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe, in order to assure the survival and the success of liberty.

This much we pledge - and more.

To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United, there is little we cannot do in a host of cooperative ventures. Divided, there is little we can do - for we dare not meet a powerful challenge at odds and split asunder.

To those new States whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom - and to remember that, in the past, those who foolishly sought power by riding the back of the tiger ended up inside.

To those peoples in the huts and villages across the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required - not because the Communists may be doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it cannot save the few who are rich.

To our sister republics south of our border, we offer a special pledge - to convert our good words into good deeds - in a new alliance for progress - to assist free men and free governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile powers. Let all our neighbours know that we shall join with them to oppose aggression or subversion anywhere in the Americas. And let every other power know that this Hemisphere intends to remain the master of its own house.

To that world assembly of sovereign states, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support - to prevent it from becoming merely a forum for invective - to strengthen its shield of the new and the weak - and to enlarge the area in which its writ may run.

Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction.

We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.

But neither can two great and powerful groups of nations take comfort from our present course - both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.

So let us begin anew - remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. But let us never fear to negotiate.

Let both sides explore what problems unite us instead of belabouring those problems which divide us.

Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms - and bring the absolute power to destroy other nations under the absolute control of all nations.

Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate disease, tap the ocean depths, and encourage the arts and commerce.

Let both sides unite to heed in all corners of the earth the command of Isaiah - to "undo the heavy burdens -. and to let the oppressed go free."

And if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavour, not a new balance of power, but a new world of law, where the strong are just and the weak secure and the peace preserved.

All this will not be finished in the first 100 days. Nor will it be finished in the first 1,000 days, nor

in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin.

In your hands, my fellow citizens, more than in mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again - not as a call to bear arms, though arms we need; not as a call to battle, though embattled we are - but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope, patient in tribulation" - a struggle against the common enemies of man: tyranny, poverty, disease, and war itself.

Can we forge against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility - I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavour will light our country and all who serve it -- and the glow from that fire can truly light the world.

And so, my fellow Americans: ask not what your country can do for you - ask what you can do for your country.

My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

Opening Keynote Address at APC Conference

By Aung San Suu Kyi, Nobel Prize Laureate. 31 August, 1995.

It is a wonderful but daunting task that has fallen on me to say a few words by way of opening this Forum, the greatest concourse of women (joined by a few brave men !) that has ever gathered on our planet. I want to try and voice some of the common hopes which firmly unite us in all our splendid diversity.

But first I would like to explain why I cannot be with you in person today. Last month I was released from almost six years of house arrest. The regaining of my freedom has in turn imposed a duty on me to work for the freedom of other women and men in my country who have suffered far more - and who continue to suffer far more - than I have. It is this duty which prevents me from joining you today. Even sending this message to you has not been without difficulties. But the help of those who believe in international cooperation and freedom of expression has enabled me to overcome the obstacles. They made it possible for me to make a small contribution to this great celebration of the struggle of women to mould their own destiny and to influence the fate of our global village.

The opening plenary of this Forum will be presenting an overview of the global forces affecting the quality of life of the human community and the challenges they pose for the global community as a whole and for women in particular as we approach the twenty-first century. However, with true womanly understanding the Convener of this Forum suggested that among these global forces and challenges, I might wish to concentrate on those matters which occupy all my waking thoughts these days : peace, security, human rights and democracy. I would like to discuss these issues particularly in the context of the participation of women in politics and governance.

For millenia women have dedicated themselves almost exclusively to the task of nurturing, protecting and caring for the young and the old, striving for the conditions of peace that favour life as a whole. To this can be added the fact that, to the best of my knowledge, no war was ever started by women. But it is women and children who have always suffered most in situations of conflict. Now that we are gaining control of the primary historical role imposed on us of sustaining life in the context of the home and family, it is time to apply in the arena of the world the wisdom and experience thus gained in activities of peace over so many thousands or years. The education and empowerment of women throughout the world cannot fail to result in a more caring, tolerant, just and peaceful life for all.

If to these universal benefits of the growing emancipation of women can be added the "peace dividend" for human development offered by the end of the Cold War, spending less on the war toys of grown men and much more on the urgent needs of humanity as a whole, then truly the next millenia will be an age the like to which has never been seen in human history. But there still remain many obstacles to be overcome before we can achieve this goal. And not least among these obstacles are intolerance and insecurity.

This year is the International Year for Tolerance. The United Nations has recognised that "tolerance, human rights, democracy and peace are closely related. Without tolerance, the foundations for democracy and respect for human rights cannot be strengthened, and the achievements of peace will remain elusive". My own experience during the years I have been engaged in the democracy movement in Burma has convinced me of the need to emphasize the positive aspects of tolerance. It is not enough simply to "live and let live" : genuine tolerance requires an active effort to try to understand the point of view of others ; it implies broad-mindedness and vision, as well as confidence in one's own ability to meet new challenges without resorting to intransigence or violence. In societies where men are truly confident of their own worth women are not merely "tolerated", they are valued. Their opinions are listened to with respect, they are given their rightful place in shaping the society in which they live.

There is an outmoded Burmese proverb still recited by men, who wish to deny that women too can play a part in bringing necessary change and progress to their society: "The dawn rises only when the rooster crows". But Burmese people today are well aware of the scientific reason behind the rising of dawn and the falling of dusk. And the intelligent rooster surely realizes that it is because dawn comes that it crows and not the other way round. It crows to welcome the light that has come to relieve the darkness of night. It is not the prerogative of men alone to bring light to this world: women with their capacity for compassion and self-sacrifice, their courage and perseverance, have done much to dissipate the darkness of intolerance and hate, suffering and despair.

Often the other side of the coin of intolerance is insecurity. Insecure people tend to be intolerant, and their intolerance unleashes forces that threaten the security of others. And where there is no security there can be no lasting peace. In its Human Development Report for last year, the UNDP noted that human security "is not a concern with weapons - it is a concern with human life and dignity". The struggle for democracy and human rights in Burma is a struggle for life and dignity. It is a struggle that encompasses our political, social and economic aspirations. The people of my country want the two freedoms that spell security: freedom from want and freedom from war. It is want that has driven so many of our young girls across our borders to a life of sexual slavery where they are subject to constant humiliation and ill-treatment. It is fear of persecution for their political beliefs that has made so many of our people feel that even in their own homes they cannot live in dignity and security.

Traditionally the home is the domain of the woman. But there has never been a guarantee that she can live out her life there safe and unmolested. There are countless women who are subjected to severe cruelty within the heart of the family which should be their haven. And in times of crisis when their menfolk are unable to give them protection, women have to face the harsh challenges of the world outside while continuing to discharge their duties within the home.

Many of my male colleagues who have suffered imprisonment for their part in the democracy movement have spoken of the great debt of gratitude they owe their womenfolk, particularly their wives, who stood by them firmly, tender as mothers nursing their newly born, brave as lionesses defending their young. These magnificent human beings who have done so much to aid their men in the struggle for justice and peace - how much more could they not achieve if given the opportunity to work in their own right for the good of their country and of the world?

Our endeavours have also been sustained by the activities of strong and principled women all over the world who have campaigned not only for my own release but, more importantly, for our cause. I cannot let this opportunity pass without speaking of the gratitude we feel towards our sisters everywhere, from heads of governments to busy housewives. Their efforts have been a triumphant demonstration of female solidarity and of the power of an ideal to cross all frontiers.

In my country at present, women have no participation in the higher levels of government and none whatsoever in the judiciary. Even within the democratic movement only 14 out of the 485 MPs elected in 1990 were women - all from my own party, the National League for Democracy. These 14 women represent less than 3 percent of the total number of successful candidates. They, like their male colleagues, have not been permitted to take office since the outcome of those elections has been totally ignored. Yet the very high performance of women in our educational system and in the management of commercial enterprises proves their enormous potential to contribute to the betterment of society in general. Meanwhile our women have yet to achieve those fundamental rights of free expression, association and security of life denied also to their menfolk.

The adversities that we have had to face together have taught all of us involved in the struggle to build a truly democratic political system in Burma that there are no gender barriers that cannot be overcome. The relationship between men and women should, and can be, characterized not by patronizing behavior or exploitation, but by metta (that is to say loving kindness), partnership and trust. We need mutual respect and understanding between men and women, instead of patriarchal domination and degradation, which are expressions of violence and engender counter-violence. We can learn from each other and help one another to moderate the "gender weaknesses" imposed on us by traditional or biological factors.

There is an age old prejudice the world over to the effect that women talk too much. But is this really a weakness? Could it not in fact be a strength? Recent scientific research on the human brain has revealed that women are better at verbal skills while men tend towards physical action. Psychological research has shown on the other hand that disinformation engendered by men has far more damaging effect on its victims than feminine gossip. Surely these discoveries indicate that women have a most valuable contribution to make in situations of conflict, by leading the way to solutions based on dialogue rather than on viciousness or violence?

The Buddhist paravana ceremony at the end of the rainy season retreat was instituted by the Lord Buddha, who did not want human beings to live in silence [I quote] "like dumb animals". This ceremony, during which monks ask mutual forgiveness for any offence given during the retreat, can be said to be a council of truth and reconciliation. It might also be considered a forerunner of that most democratic of institutions, the parliament, a meeting of peoples gathered together to talk over their shared problems. All the world's great religions are dedicated to the generation of happiness and harmony. This demonstrates the fact that together with the combative instincts of man there co-exists a spiritual aspiration for mutual understanding and peace.

This forum of non-governmental organizations represents the belief in the ability of intelligent human beings to resolve conflicting interests through exchange and dialogue. It also represents the conviction that governments alone cannot resolve all the problems of their countries. The

watchfulness and active cooperation of organizations outside the spheres of officialdom are necessary to ensure the four essential components of the human development, paradigm as identified by the UNDP: productivity, equity, sustainability and empowerment. The last is particularly relevant: it requires that "development must be by people, not only for them. People must participate fully in the decisions and processes that shape their lives." In other words people must be allowed to play a significant role in the governance of the country. And "people" include women who make up at least half of the world's population.

The last six years afforded me much time and food for thought. I came to the conclusion that the human race is not divided into two opposing camps of good and evil. It is made up of those who are capable of learning and those who are incapable of doing so. Here I am not talking of learning in the narrow sense of acquiring an academic education, but of learning as the process of absorbing those lessons of life that enable us to increase peace and happiness in our world. Women in their roles as mothers have traditionally assumed the responsibility of teaching children values that will guide them throughout their lives. It is time we were given the full opportunity to use our natural teaching skills to contribute towards building a modern world that can withstand the tremendous challenges of the technological revolution which has in turn brought revolutionary changes in social values.

As we strive to teach others we must have the humility to acknowledge that we too still have much to learn. And we must have the flexibility to adapt to the changing needs of the world around us. Women who have been taught that modesty and pliancy are among the prized virtues of our gender are marvelously equipped for the learning process. But they must be given the opportunity to turn these often merely passive virtues into positive assets for the society in which they live.

These, then, are our common hopes that unite us -- that as the shackles of prejudice and intolerance fall from our own limbs we can together strive to identify and remove the impediments to human development everywhere. The mechanisms by which this great task is to be achieved provided the proper focus of this great Forum. I feel sure that women throughout the world who, like me, cannot be with you join me now in sending you all our prayers and good wishes for a joyful and productive meeting.

I thank you.