

ACTIVITY 1: CONCEPT TARGET

<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-1</p> <p>Purpose</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-2</p> <p>Something you want to achieve</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-3</p> <p>An idea you want to share</p>
<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-4</p> <p>Time wasting</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-5</p> <p>A need</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-6</p> <p>A goal</p>
<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-7</p> <p>An objective</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-8</p> <p>Someone else's instructions for you</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-9</p> <p>Success</p>
<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-10</p> <p>An agenda</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-11</p> <p>Selling something</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-12</p> <p>Showing-off</p>
<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-13</p> <p>A reward or pay-off</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-14</p> <p>Making/forming a plan</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-15</p> <p>Going along with everyone else</p>
<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-16</p> <p>Following somebody</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-17</p> <p>Waiting</p>	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-18</p> <p>Being asleep</p>

<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-19</p> <p>Dreaming</p> 	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-20</p> <p>Breathing</p> 	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-21</p> <p>Persuasion</p> 
<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-22</p> <p>Influence</p> 	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-23</p> <p>Consciously doing something</p> 	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-24</p> <p>Inadvertently doing something</p> 
<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-25</p> <p>Clumsily doing something</p> 	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-26</p> <p>Badly doing something</p> 	<p>LESSON 20 What Was the Intent of President Reagan's Speech at Moscow State University in 1988? 1-27</p> <p>Unconsciously doing something</p> 

SPEECH AT MOSCOW STATE UNIVERSITY – RONALD REAGAN

31st May 1999

Abridged Version of His Speech at Moscow State University

. . . Before I left Washington, I received many heartfelt letters and telegrams asking me to carry here a simple message – perhaps, but also some of the most important business of this summit – it is a message of peace and goodwill and hope for a growing friendship and closeness between our two peoples. . . .

But first I want to take a little time to talk to you much as I would to any group of university students in the United States. I want to talk not just of the realities of today, but of the possibilities of tomorrow. . . .

You know, one of the first contacts between your country and mine took place between Russian and American explorers. The Americans were members of Cook's last voyage on an expedition searching for an Arctic passage; on the island of Unalaska, they came upon the Russians, who took them in, and together with the native inhabitants, held a prayer service on the ice.

The explorers of the modern era are the entrepreneurs, men with vision, with the courage to take risks and faith enough to brave the unknown. These entrepreneurs and their small enterprises are responsible for almost all the economic growth in the United States. They are the prime movers of the technological revolution. In fact, one of the largest personal computer firms in the United States was started by two college students, no older than you, in the garage behind their home. Some people, even in my own country, look at the riot of experiment that is the free market and see only waste. What of all the entrepreneurs that fail? Well, many do, particularly the successful ones. Often several times. And if you ask them the secret of their success, they'll tell you it's all that they learned in their struggles along the way; yes, it's what they learned from failing. Like an athlete in competition, or a scholar in pursuit of the truth, experience is the greatest teacher. . . .

We are seeing the power of economic freedom spreading around the world. Places such as the Republic of Korea, Singapore, Taiwan have vaulted into the technological era, barely pausing in the industrial age along the way. Low-tax agricultural policies in the sub-continent mean that in some years India is now a net exporter of food. Perhaps most exciting are the winds of change that are blowing over the People's Republic of China, where one-quarter of the world's population is now getting its first taste of economic freedom. At the same time, the growth of democracy has become one of the most powerful political movements of our age. In Latin America in the 1970s, only a third of the population lived under democratic government. Today over 90 percent does. In the Philippines, in the Republic of Korea, free, contested, democratic elections are the order of the day. Throughout the world, free markets are the model for growth. Democracy is the standard by which governments are measured.

We Americans make no secret of our belief in freedom. In fact, it's something of a national pastime. Every four years the American people choose a new president, and 1988 is one of those years. At one point there were 13 major candidates running in the two major parties, not to mention all the others, including the Socialist and Libertarian candidates – all trying to get my job. About 1,000 local television stations, 8,500 radio stations, and 1,700 daily newspapers – each one an independent, private enterprise, fiercely independent of the government – report on the candidates, grill them in interviews, and bring them together for debates. In the end, the people vote; they decide who will be the next president. But freedom doesn't begin or end with elections.

Go to any American town, to take just an example, and you'll see dozens of synagogues and mosques – and you'll see families of every conceivable nationality, worshipping together. Go into any schoolroom, and there you will see children being taught the Declaration of Independence, that they are endowed by their Creator with certain unalienable rights – among them life, liberty, and the pursuit of happiness – that no government can justly deny; the guarantees in their Constitution for freedom of speech, freedom of assembly, and freedom of religion. Go into any courtroom and there will preside an independent judge, beholden to no government power. There every defendant has the right to a trial by a jury of his peers, usually 12 men and women – common citizens; they are the ones, the only ones, who weigh the evidence and decide on guilt or innocence. In that court, the accused is innocent until proven guilty, and the word of a policeman, or any official, has no greater legal standing than the word of the accused.

Go to any university campus, and there you'll find an open, sometimes heated discussion of the problems in American society and what can be done to correct them. Turn on the television, and you'll see the legislature conducting the business of government right there before the camera, debating and voting on the legislation that will become the law of the land. March in any demonstration, and there are many of them; the people's right of assembly is guaranteed in the Constitution and protected by the police. . . .

But freedom is more even than this. Freedom is the right to question and change the established way of doing things. It is the continuing revolution of the marketplace. It is the understanding that allows us to recognize shortcomings and seek solutions. It is the right to put forth an idea, scoffed at by the experts, and watch it catch fire among the people. It is the right to dream – to follow your dream or stick to your conscience, even if you're the only one in a sea of doubters. Freedom is the recognition that no single person, no single authority or government has a monopoly on the truth, but that every individual life is infinitely precious, that every one of us put on this world has been put there for a reason and has something to offer.

America is a nation made up of hundreds of nationalities. Our ties to you are more than ones of good feeling; they're ties of kinship. In America, you'll find Russians, Armenians, Ukrainians, peoples from Eastern Europe and Central Asia. They come from every part of this vast continent, from every continent, to live in harmony, seeking a place where each cultural heritage is respected, each is valued for its diverse strengths and beauties and the richness it brings to our lives. Recently, a few individuals and families have been allowed to visit relatives in the West. We can only hope that it won't be long before all are allowed to do so, and Ukrainian-Americans, Baltic-Americans, Armenian-Americans, can freely visit their homelands, just as this Irish-American visits his.

Freedom, it has been said, makes people selfish and materialistic, but Americans are one of the most religious peoples on Earth. Because they know that liberty, just as life itself, is not earned, but a gift from God, they seek to share that gift with the world. 'Reason and experience,' said George Washington, in his farewell address, 'both forbid us to expect that national morality can prevail in exclusion of religious principle. And it is substantially true, that virtue or morality is a necessary spring of popular government.' Democracy is less a system of government than it is a system to keep government limited, unintrusive; a system of constraints on power to keep politics and government secondary to the important things in life, the true sources of value found only in family and faith. . . .

I have often said, nations do not distrust each other because they are armed; they are armed because they distrust each other. If this globe is to live in peace and prosper, if it is to embrace all the possibilities of the technological revolution, then nations must renounce, once and for all, the right to an expansionist foreign policy. Peace between nations must be an enduring goal, not a tactical stage in a continuing conflict.

I've been told that there's a popular song in your country – perhaps you know it – whose evocative refrain asks the question, 'Do the Russians want a war?' In answer it says, 'Go ask that silence lingering in the air, above the birch and poplar there; beneath those trees the soldiers lie. Go ask my mother, ask my wife; then you will have to ask no more, "Do the Russians want a war?"' But what of your one-time allies? What of those who embraced you on the Elbe? What if we were to ask the watery graves of the Pacific, or the European battlefields where America's fallen were buried far from home? What if we were to ask their mothers, sisters, and sons, do Americans want war? Ask us, too, and you'll find the same answer, the same longing in every heart. People do not make wars, governments do. And no mother would ever willingly sacrifice her sons for territorial gain, for economic advantage, for ideology. A people free to choose will always choose peace.

Americans seek always to make friends of old antagonists. After a colonial revolution with Britain we have cemented for all ages the ties of kinship between our nations. After a terrible civil war between North and South, we healed our wounds and found true unity as a nation. We fought two world wars in my lifetime against Germany and one with Japan, but now the Federal Republic of Germany and Japan are two of our closest allies and friends.

Some people point to the trade disputes between us as a sign of strain, but they're the frictions of all families, and the family of free nations is a big and vital and sometimes boisterous one. I can tell you that nothing would please my heart more than in my lifetime to see American and Soviet diplomats grappling with the problem of trade disputes between America and a growing, exuberant, exporting Soviet Union that had opened up to economic freedom and growth. . . .

Is this just a dream? Perhaps. But it is a dream that is our responsibility to have come true.

Your generation is living in one of the most exciting, hopeful times in Soviet history. It is a time when the first breath of freedom stirs the air and the heart beats to the accelerated rhythm of hope, when the accumulated spiritual energies of a long silence yearn to break free. . . .

We do not know what the conclusion of this journey will be, but we're hopeful that the promise of reform will be fulfilled. In this Moscow spring, this May 1988, we may be allowed that hope: that freedom, like the fresh green sapling planted over Tolstoy's grave, will blossom forth at least in the rich fertile soil of your people and culture. We may be allowed to hope that the marvellous sound of a new openness will keep rising through, ringing through, leading to a new world of reconciliation, friendship, and peace.

Thank you all very much and *da blagoslovit vas gospod* – God bless you.