

ASSESSMENT OF THE QUALITIES OF A GOOD KEYNOTE SPEECH FOR THE AUDIENCE

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ABSTRACT

Keynote speech goes a long way when it comes to gatherings, conferences or events. A keynote can either make or ruin an event, a bad keynote speech in a gathering can ruin the atmosphere of the event. Keynote speeches are important and being asked to give a keynote talk can be a great opportunity for you and your business. So, if you are asked, consider taking advantage of the opportunity. But first, you will need to learn a little bit more about keynote speeches. In the paper, the concept of keynote is assessed as an address designed to present the issues of primary interest to an assembly (such as a political convention) and often to arouse unity and enthusiasm. The qualities of a good keynote speech are also discussed in the study. These qualities help greatly in getting the attention and interest of the audience and also making the event lively. For easy access to good keynote speeches, some examples of key note speeches were included in the study which include: Keynote address by Guy Berger at the 11th International Conference of Information Commissioners (ICIC 2019), keynote address by his Excellency, PROF. Yemi Osinbajo, SAN, GCON, the vice president of the Federal Republic of Nigeria at the 2020 Leadership Conference and Awards on the 9th of September, 2021. and keynote speech by Dr. Hyun Jin Preston Moon at the International Forum on One Korea 2020 on August 15, 2020 held online. Conclusions were drawn that a keynote speech must be of great word, which is to say it should at least leave the audience inspired. Most qualities of a keynote are easily implemented by the speaker. The keynote speaker need some qualities to enable a good keynote speech such as confidence, creativity, credibility and a sense of humor. It was further recommended that when creating a good keynote speech, the speaker should make sure that it contains all the qualities that makes up a good keynote speech. This will greatly help in making a very lively gathering.

KEYWORDS: Good Keynote Speech, Qualities and Audience

Introduction

What is a keynote speech? This question is asked because keynote speeches take so many forms. It seems worth it to ponder the nature of the genre for a few minutes to see if we can find something essential in all those variations. The keynote speaker frequently establishes the framework for the following programme of events or convention agenda. According to Morgan (2019), the traditional meaning of the keynote speech was that it began a conference or convocation and outlined the themes to be covered in ways that got the participants talking and thinking along the right lines. The dictionary definition implies two things mainly: the idea of fundamentality – the keynote establishes, literally, the key in music; and primacy – the keynote comes first. The term "keynote speaker" is one of the most misunderstood in the meetings industry. According to Mike (2020), many people confuse the term "keynote speaker" with "motivational speaker," "inspirational speaker," "plenary speaker," "breakout speaker," "industry expert," "closing speaker," "business speaker," etc. Any of the above speakers could actually be a keynote speaker, but most professional keynote speakers are not actual keynote speakers, and most keynote speakers can't or don't do all the rest. Keynote speakers are often selected to raise interest in a particular event, such as a conference or large meeting sponsored by a corporation or association, and to draw attendees to that program. Selecting a keynote speaker who is well known for their expertise in a particular field, or who has wide name recognition due to other accomplishments, will probably raise enthusiasm among prospective attendees for a meeting or conference. Increasingly, the word "keynote" is being used as a synonym for plenary session or "invited talk," with some conferences having an opening keynote, a closing keynote, and many other keynotes.

Concept of Keynote Speech

A keynote in public speaking is a talk that establishes a main underlying theme (Wikipedia, 2022). A "keynote speech," also called a "keynote address," is a speech designed to present the issues of primary interest to an assembly (such as at a political convention or at a conference) and often to arouse unity and enthusiasm. A keynote address is typically given to set the theme for an event. Examples might include the main speaker at a business conference or even a guest speaker at a graduation. Keynote speakers are sometimes well-known figures or even celebrities. In other instances, depending upon the audience, they may just be someone who's very accomplished in their field. Keynote speakers are often paid for their services, and a professional keynote speaker who is in demand can earn quite a bit. Even if you've never given a keynote message before, being asked to give one is both an honour and a great opportunity.

Keynote speeches are usually based on the speaker's own experiences and knowledge. They can also include motivational and inspirational elements. Effective keynote speakers often make use of storytelling as well. But the most important factor for keynote message success is audience engagement. The keynote speaker needs to

capture and hold the audience's attention and set the tone for the entire event. Keynote speakers are sometimes well-known figures or even celebrities. In other cases, they may just be someone who is exceptionally accomplished in their specialty, depending on the audience. Keynote speakers are frequently compensated for their services, and a well-known professional keynote speaker might command a sizable fee (Spencer, 2021).

Qualities of a Good Keynote Speech

1. *Driven by their mission.* Every good speech has a mission or purpose. To lead an audience and keep them engaged means that the speaker must be passionate about what it's saying. When working with a professional, it is good to find someone who has dedicated their life to this mission, because then you know you are dealing with someone who is committed and authentic to their message.

2. *A good story.* If you want to captivate your audience and keep them on the edge of their seat, then you need to find a great story and be inspirational in some way. This speech should have a plethora of life experiences that they can draw from and the ability to synthesise information that keeps the crowd on its toes. Having a good story on your stage will ensure that your event is memorable.

3. *Credible & Truthful.* While the speech is on, the audience will be giving not only their time but also an open ear. This means that whatever is said in front of them on stage should be truthful, believable, and convincing. Credibility is something that is established with accomplishments, achievements, and integrity. Make sure that whatever is said by the keynote speaker you work with, note that they are someone whom your attendees can trust because they will associate your brand with this person.

4. *Authentic & Genuine.* A good event speech is not only driven by its mission and truthfulness, but it should also be authentic.

Ask yourself this question:

Why is this person speaking such?

Why do they want to work with us?

If it is just for the paycheck, you might want to keep looking.

The goal here is to find someone who is genuine about why they are a speaker as well as being sincerely interested in partnering with you.

5. *The speech should be Articulate.* Articulation is important to be able to produce sounds, words, and sentences that are clear and can be easily understood and interpreted by the audience. A great speech is one that has the ability to take complex information and summarise it in a way where the audience can take action on the information in some way.

6. *The speech must have sense of humor.* Humour creates a bond between the speaker and the audience and also energises people and keeps them engaged due to the fact that it can provide emotional relief and it helps the audience remember your points. Humour leaves the audience with a good impression of the speech. Humor is another great quality a keynote speech should have. By humor, we do not mean being a circus clown but a speech that is light-hearted and doesn't take things too seriously.

7. *Confidence.* Most people fear public speaking, as it takes a great deal of courage to stand up in front of thousands of people and speak to them with poise. More importantly, for a person to be considered a keynote speaker means that they must have a great deal of confidence to have gotten to a place where they would be considered for such a role. Because your attendees will be focusing on them and since they are representing your organization, you want to make sure that they are someone who can command a stage with a great deal of confidence.

8. *Creativity.* A good quality of any speaker is their ability to take the information you want covered and present it in a way that will create intrigue with your audience. They should have a unique perspective on the subject matter. Unless your event topic is about something new and groundbreaking that has never been heard before, chances are you will be discussing something that has already been said.

The trick here is to do it in a way that makes it feel like it is new information. A keynote speaker should be able to make the attendees look at a topic from a completely different angle, making them think about things they wouldn't have thought of otherwise. Make sure you hire somebody who brings a novel approach to your main theme.

9. *Relatable.* If your keynote speaker is not able to connect with your audience on an individual level, your event won't be as successful as it could be. People like to feel that they are not alone—that somebody else has been through what they are currently going through and has overcome similar challenges. If your audience doesn't connect with your speaker, the message won't be effective. Good orators relate to their audience through personal stories. They allow themselves to be vulnerable and share their feelings, doubts, and obstacles with their audience in a very honest manner.

By doing so, they make their listeners feel like they understand them. Human beings are social creatures, and we like the idea that other people have gone through the same things we did. For example, in his famous Stanford commencement speech, Steve Jobs shares his story of when he dropped out of college and how he felt back then—uncertain about the future. This is a feeling that resonated with his audience, made up mainly of young graduates who were not sure about how their future would turn out.

10. *Being a powerful message.* A great speaker should also have a powerful message to get across. He or she should be able to inspire your audience to strive for greatness; to be the best version of themselves they can possibly be; or to look at something in a new

way. Ideally, your attendees should leave the conference with that main message deeply etched on their memory and with a whole new perspective.

11. *The speech should be being likeable.* Your audience is going to be listening to this individual for an hour or two, which means that they must be likeable. Not only because they should enjoy hearing them talk and feel instant rapport once they see them on stage, but because they are representing your company.

EXAMPLES OF KEYNOTE SPEECH

KEYNOTE ADDRESS BY HIS EXCELLENCY, PROF. YEMI OSINBAJO, SAN, GCON, THE VICE PRESIDENT OF THE FEDERAL REPUBLIC OF NIGERIA AT THE 2020 LEADERSHIP CONFERENCE AND AWARDS ON THE 9TH OF SEPTEMBER, 2021

Let me begin by saying how delighted I am to be here at this Conference and to commend the Board and Management of the Leadership Newspapers and their collaborators for putting together a forum for dialogue in the tradition established by the esteemed founder, our beloved departed brother, and colleague, Sam Nda-Isaiah. It is a privilege indeed to join you in honouring the memory of that great patriot and innovator Sam Nda Isaiah.

We are meeting against the backdrop of economic adversity, inflamed fault lines, and social resentments. The insurgency in the Northeast, kidnappings and terrorist acts in the Northwest, and threats of secession in the Southeast and Southwest.

In the light of all these challenges, the theme of this Conference: “National and Regional Insecurity: The Role of Political and Non-Political Actors in Stabilisation and Consensus Building”, is clearly an inspired one.

In considering the theme of this event, it is worth noting that often when we explore the concepts of national and regional security, there is a tendency to anchor the discourse around the machinations and intrigues of externally-generated vulnerabilities, external adversaries. So, we argue that the problem of State fragility in Africa is on account of the colonial origins of her nation-states, the notion that Nigeria is a hastily and arbitrarily cobbled together patchwork of mutually alienated kingdoms and as a result, has remained plagued by fundamental challenges rooted in its founding is popular, but not the whole truth.

Indeed, it is my view that the colonial beginnings of African nation-states do not constitute the sort of immutable obstacle to nation-building that it is made out to be. After all, colonialism was a historical global phenomenon that spawned nation-states everywhere across the world from Europe and Africa to Asia, North America, and South America. We have examples of many of such nation-states that are successful. Colonial origins are therefore not necessarily a predictor of national prosperity or state failure.

In any case, there is a lot of scholarship and research that shows that our ethnic nations share a long history of trade, diplomacy, migration, and conflict – all of which ensured that by the time the colonialists arrived, we were not strangers to each other. And if we were not strangers to each other then, we are most certainly not strangers to each other now.

The truth therefore it seems to me is that the external reasons we cite as reasons for our problems cannot thrive without severe internal weaknesses in our society. The chief weakness is a human one – our elite, our political, economic, and religious elite.

An elite that has so far proved to be socially irresponsible, i.e., one which either by selfishness, negligence or ignorance or a lack of self-awareness has so far been unable to build the institutions and more importantly, the social and political consensus upon which a just and orderly society can stand. And because dominance must be premised on some consensus, the elite depends on a dubious one, promotion of tribal and religious fault lines for legitimacy.

So, where are we today? On a nationwide and region-wide scale, we are seeing challenges to national order driven by a profound and pervasive sense of exclusion and marginalization. And I do not speak of ethnic or religious marginalization which is really another elite dog whisper to acquire more for themselves in the contest for booty. I speak of a division between the have-nots who have no hope and the haves who seem to have it all. So, the attacks we see on law and order are themselves symptomatic and they are driven by emergent critiques of the fabric of order itself.

These critiques are manifesting as insurrections and insurgencies along various axes of identity. These rejections of formal institutions may be driven by conceptions of religious obligations, ethnic identity and generational antipathies but that is only superficial. What they have in common is that they are patterns of solidarity of those who have no stake in an orderly society because such society offers them nothing, and are fundamentally violent and implacable opposition to a system that appears to favour only a few.

The recognition that the system is not working optimally for many of our people should inspire a broad-based movement for reform that works to recalibrate the present order and attune it more to the aspirations of our people. To be sure, the cost of reforming the system is considerable, but it is certainly far lower than the cost of letting the system be destroyed in the hope that it can somehow be rebuilt from scratch. This is a risk that we cannot afford to take as a nation.

So how do we Mediate these Conflicts?

First is consensus building; consensus building is essentially about finding an acceptable “middle ground” among contesting options for the resolution of issues. When

properly agreed upon, it leads to harmony, equilibrium, and stability and generates mechanisms for pacification in political crises and conflicts.

In Nigeria, a consensus has been built so far in terms of the choice of a Federal System of Government, which has been buttressed by the creation of States; the identification of the boundaries of powers across Federal, State, and Local governance; the notion of affirmative action against marginalization, such as the federal character principle, etc.

As with all countries, newer realities keep fostering situations that could lead to misunderstanding and conflict. These contingencies challenge citizens and governments to build consensus around which resolutions of these conflicts can be promoted. The question that arises for us is whether as the elite, we are public-spirited and historically responsible enough to engage in the arduous process of consensus building and be conscientious custodians of our national institutions.

The second is Mediating Elite Competition and Conflict. In considering the role of political and non-political actors in stabilization and consensus building, we must address a threat to peace and safety emanating from society itself. We are confronted by a pervasive culture of violence that manifests as two strains. The first is the nature of elite competition for more advantage and privilege that is generally prosecuted without considering the long-term health of society. In this context, we see a quest for power that is conducted in ways that are ruinous and destabilizing.

The second strain is exemplified by resistance to authority driven by non-State actors who are nihilistic and anarchic in both their character and aspirations. These dark forces manifest in the violent imposition of the will of the strong upon the powerless. Violence and impunity have many faces, they are not only garbed in the uniforms of irresponsible agents of the State that abuse their authority, they are also increasingly clad in the garments of ordinariness and in the clothing of a new breed of nihilist combatants that have declared war on society itself.

These two strains are mutually reinforcing. A scorched earth no-holds-barred contest for power that includes the corruption and subversion of State institutions results in the lack of State capacity to deliver public goods. As a result of these deficits, the segments of society that consider themselves left out or left behind with nothing to lose marshal their resentment and organize violent assaults on public order.

So what do we do? There is no doubt that our country is going through times of trial and testing. Many of our people are dealing with adversity on several fronts. It is understandable for discontent to emerge and inspire agitation. In a democracy, agitation – the act of making our voices heard in respect of our concerns – is entirely legitimate. What is profoundly problematic is when we employ destructive and illicit means in pursuing agitation.

It is also understandable that we may find that some of these agitations resonate with us. We may consider them legitimate causes and identify with them as such. However, the temptation is that our sympathy with legitimate causes blinds us to the destructive and illegitimate means employed by those that pursue these causes. This is a temptation that we must resist.

I would be the first to admit that our system is not perfect, but it does prescribe the ways in which discontent can be channeled through constitutionally guaranteed rights to vote, to associate, to protest, and to express ourselves. Change is possible through the system, but only if we engage it rather than destroy it. Thus, while the current system is not perfect, it can only be improved as more of our people engage it.

In a country as diverse as ours, the diversity of opinions and persuasions is not only to be expected, it is to be welcomed. The aim of our national conversations should be to promote a consensus for progress rather than to promote discord and disharmony. Our national union was forged through dialogue and negotiation as our founding fathers traded compromises in the process of making our country. Over the years, our union has been renewed through dialogue. We must be committed to continuing this tradition of renewing our nation through the tried and trusted means of conciliation, compromise, and consensus.

Discernment today requires us all to recognize the various faces and guises of violence and extremism. It is to recognize the agents of anomie and hatred and to call them by their proper names even when they appear to speak the same language as we do or seem to worship as we do.

To be clear, in calling for compromise and consensus, I certainly do not mean that our people should be lulled into a forced silence or a passive acceptance of whatever they find unacceptable. I mean that their discontent and energy can be channeled towards constructive and positive action. For instance, communities can be mobilized to participate more fully in civil life and drive movements that seek greater accountability across all levels of government.

While there is indeed a serious contention for the future and a battle for the soul of this nation raging, the weapons of our warfare are necessarily different. The tools with which we will build a new country and the weapons with which we will fight for her posterity are of a different order.

As Reverend Martin Luther King Jr famously said, “Destructive means cannot bring about constructive ends.”

We contend for the soul of our country by promoting civilized values. In particular, we must uphold a culture of life – the affirmation of the value of human life. We cannot accept unlawful violence in any guise even by those who claim to be using it in response to violence. We need an intergenerational, ecumenical, and Pan-Nigerian coalition

willing to uphold the value and sanctity of life above and beyond all causes and differences.

Our history teaches us that whenever people have succumbed to the temptation to use fear, hatred, and violence to achieve their ends, they have unleashed destructive forces upon their communities with great human and material costs. A truly just cause can only be pursued by using just means. A truly noble cause cannot be attained by ignoble methods. Whatever is gained by violating and oppressing others cannot last.

Let me be clear, the principal role of the State as far as guaranteeing peace and order, is unimpeachable. Our Constitution enshrines the moral imperative of the State by asserting that “the security and welfare of the Nigerian people shall be the primary purpose of government.” This is the inescapable duty of all of us that are elected to lead and it is one for which we will be held to account. However, the practical fulfillment of this mandate requires that partnerships be forged between the State and civil society as well as between political and non-political actors.

What kind of elites should we be?

The task before us is that of renewing the social contract, creating more inclusive institutions, growing the economy, and generating opportunities for our population.

Two realizations are especially poignant at this point. The first is that this task cannot be accomplished in a climate of sociopolitical instability. Secondly, no project of social renewal and transformation can succeed without the involvement and indeed the leadership of elites.

The operative principle here is “Noblesse Oblige” which in English means “nobility obligates.” It conveys the idea that nobility extends beyond mere entitlement and requires people of noble status to fulfill social responsibilities. It proposes that the advantage of education, position, or wealth especially in a poor society comes with the responsibility to think, develop and implement the big ideas that would create opportunities and livelihood for the majority.

The highest office and duty of the elite is sacrifice, sacrifice, and more sacrifice. It means that we must be prepared to tell our constituencies the truth even if it hurts our political fortunes or our popularity. We must be able to say to the young men and women who say secession is the only way or that we should break up into little nations that that is the way of extinction, not development.

We must, as religious leaders, be able to tell our adherents that people of other religions are not their enemies, they are brothers and sisters, and that they must not allow those who will benefit by division and strife to tell them differently.

We the elites have received much from Nigeria, we are disproportionately beneficiaries of opportunities, gifts, resources, advantages, relationships, and other assets that are only

possible because we are Nigerian. It is only right that we adopt a sensibility that guides us in giving back to this country that has empowered us so much and to invest in it in ways that offer returns broader than just our own profit.

Those of us in this conference are by virtue of our pedigree and status, members of a privileged minority. The contrast between our exceptional circumstances and the material conditions of the majority of our compatriots imposes a moral obligation on us to work for the common good, towards a society that works for all by spreading the circle of opportunity.

In times of crisis, the elite must broaden its horizons beyond their specific disciplines and sectors. Accordingly, business leaders understand that it is not enough to focus on making profits, businesses need a healthy society within which to operate and make profits. This is why there are now such concepts as corporate social responsibility and good corporate citizenship. It is not at all paradoxical that some of the biggest charities in the world were founded by the greatest capitalists.

Legal practitioners understand that the imperative of transformative leadership in the legal sector today calls for the Bar and the Bench to insist on the integrity of our system of justice, to insist on speed in the dispensation of cases, and to call out anyone who compromises the system.

The Media elite must recognize that they have a responsibility to exercise discernment in the deployment of their platforms and must reflect upon whether they are amplifying the most insensate, intemperate, and incendiary voices in our midst while marginalizing voices of reason.

The Political elite must accept, through policies and actions, that the purpose of power must be to better the lives of those we serve and give our young one's great hope for the future.

Once we put on the lens of social responsibility, different and higher imperatives come into play. This is what transformational elitism looks like.

Conclusion

In times of crises, we learn and relearn lessons in solidarity and in the value of pulling together. The old rigid dichotomies between the State, the market, and civil society no longer apply. We recognise that the path to the future will be paved by consolidating the interdependence of these sectors. This is why we need a new ethic of collaboration that brings together elements from the public sector, communities, corporations, voluntary associations, and faith groups to jointly work on solutions that we can scale up from the local to the national space. The elite is integral to this process.

Finally, in times of adversity, societies buffeted by uncertainty and anxiety are tempted to drift towards voices that appeal to our darker impulses, to those that traffic in fear,

despair, and division. Elites such as those gathered here today must counter such voices by inspiring faith, creative optimism, and solidarity.

I remain unyielding in my belief that we will prevail over adversity by the strength of our togetherness. The present moment is crying out for leaders that can bring our people together, heal rifts between communities and build bridges across divides. This too is perhaps the most urgent imperative of transformational elitism today.

Thank you for listening.

KEYNOTE SPEECH BY DR. HYUN JIN PRESTON MOON AT THE INTERNATIONAL FORUM ON ONE KOREA 2020 ON AUGUST 15, 2020 HELD ONLINE

Greetings to our global audience, and thank you for your interest in the important issues on the Korean peninsula today.

I would like to thank Ambassador Ahn Ho-Young, Dr. Henry Wang, Dr. William Parker, and, my very good friend Dr. Edwin Feulner, founder of the Heritage Foundation, for bringing your key leadership voices to this very important forum.

Likewise, I sincerely appreciate and commend all the activist leaders participating today with Action for Korea United, Alliance for Korea United USA, AKU Japan, and other networks from around the world.

Today we commemorate the 75th anniversary of Korea's liberation from colonial occupation. Japan's surrender ending World War II concluded a painful chapter in Korean history and should have opened the way to the realization of the Sam Il Independence Movement's dream for a "united, independent, and free" Korea.

Tragically that dream was buried under ideological division and the subsequent Korean War. Efforts to resolve that division proved fruitless as the two Koreas remained locked within the geopolitical framework of the Cold War. Even today, more than 30 years after the collapse of the Soviet Union, that framework continues to adversely influence thinking about the future of the Korean peninsula.

That may be about to change. The global pandemic is disrupting not only the social and working lives of individuals and communities but also relationships between nations. Governments are stretched to meet their domestic challenges. Vulnerabilities in the global economy and supply chain have been exposed. There will likely be significant political as well as economic ramifications forcing re-evaluations of old models, while at the same time opening up new opportunities.

As the source of the pandemic, China has incurred serious criticism and mistrust. It was slow to acknowledge the dangerous outbreak and give timely warning to other nations. It was very secretive with its data about the origin and spread of the virus. Yet China is

assertively promoting a different narrative, touting its pandemic aid to other nations in attempts to position itself as a global leader.

China's recent actions show what type of global leader it will be. Along with its aggressive moves in the South China Sea, China is strengthening its grip on Hong Kong through the new Security Act. This has triggered an outcry among Western nations at this brazen attempt to subordinate the rights and freedoms of Hong Kong citizens to strict state security control.

Meanwhile, China continues to subject the Uighur Muslims of Xinjiang to the most comprehensive system of surveillance and control the world has ever seen, likewise sparking worldwide protest. An extensive network of re-education camps erases Uighur culture and religion and replaces it with Chinese Communist state ideology. There is no freedom of religion in China.

This points to a core issue of our time that will shape the future of human societies, including the prospects for Korean unification and the character of a unified Korea. Ladies and gentlemen, religious freedom is the foundational human right, essential to human nature and pursuit of moral, purposeful life. Freedom of speech and all other rights flow from it. Every person has the right to follow their conscience and seek truth, free from the dictates of any human institution or government.

True freedom and true human rights are gifts from God. Because we are made in the image of God we are, to use the language of the U.S. Declaration of Independence, "endowed by the Creator with certain unalienable rights." These do not originate from, nor can be taken away by, any state or human institution.

The uniqueness of the United States has been to infuse society with Judeo-Christian principles and moral values with civilizational impact. As a result, it has been a source of inspiration and hope to peoples everywhere seeking freedom and the opportunities it brings. Even when it has fallen short in practice, its founding ideals have served as a moral compass to judge American realities and guide the way forward. This is precisely what President Abraham Lincoln did in his Gettysburg Address, drawing on America's founding ideals to lead the nation through the tumultuous Civil War and end slavery.

States such as China and Russia are a marked contrast. Their fundamental ideologies deny that human rights and freedoms are "endowed by the Creator" and are "unalienable," opening the possibility for human abuse. As a result, although China has adopted some aspects of a market system, it maintains strict state control under its communist party and determines what rights and freedoms its subjects will be allowed. It does not recognize the intrinsic nature of those rights, without which there can be no enduring basis for liberty.

It is essential that a unified Korea recognizes the transcendent source of rights and freedoms for its citizens, as is reflected in its deep spiritual heritage. Emerging from

division as a new nation, it must be rooted in a firm foundation of universal spiritual principles and moral values. These form the essential bedrock for true liberty. Hongik Ingan – living for the greater benefit of all humanity—is the founding aspiration of the Korean people, and fulfilling it is their providential destiny mandated by God. Connected with other principles that call for the raising up of a virtuous citizenry, it represents the original ethic and moral compass of the Korean nation and Korean identity.

This uniquely Korean expression of universal principles was the guiding ideal for the independence movement of 1919, in a way that echoed the role of the Declaration of Independence in the American experience. It remains profoundly relevant to Korea's challenges today. It forms the basis of what I call the Korean Dream and have explained in my book of that name.

It describes a vision for a unified Korea with origins long before the sufferings under colonial rule and the division of 1945. As a result, I believe it has the power to unite the factions of left and right in the South, and ultimately Koreans in both North and South, on the basis of a shared historic identity and a common, noble national vision and purpose.

The Korean Dream vision of unification would not only fulfill the long-held aspiration of our ancestors but would also open up a new chapter of greater prosperity and peace for the peninsula. It would bring together the existing synergistic elements of both Koreas for the benefit of all. The South has a highly developed economy that is starting to plateau and is in dire need of new avenues for growth. The North provides those opportunities through its untapped natural resources, extensive need for new industries and infrastructure, an expanded labor pool, and in the long run, a larger combined domestic market.

Although South Korea is acclaimed as a high-tech economic marvel, it has serious limitations. Its chaebol system of crony capitalism stifles competition, while its government-run banking system only greases the wheels of those same conglomerates, limiting access to capital for small and medium-sized firms. This severely limits entrepreneurship, the main driver of innovation and job growth.

As a result, frustrated, highly educated, and tech-savvy youth lack opportunities for gainful employment, as well as upward mobility and a pathway to realize their dreams. South Korea has the highest rate of unemployment among college graduates of any developed nation. This is a huge waste of talent as well as socially unsettling.

I have long advocated opening up the Korean economy to greater competition and direct foreign investment. One of the most important steps to accomplish this is to privatize Korean banking in order to make it more market-oriented in providing credit to small and midsize companies. Such reforms would yield immediate benefits for the South, as more Koreans engage in entrepreneurial activities and capital creation.

With these changes, Seoul could become the new business and financial center of Northeast Asia. The recent crackdown of freedoms in Hong Kong makes Seoul a natural alternative due to its strategic location, stable democratic government, stellar infrastructure, innovative hi-tech sector, and relatively open markets. With the financial and banking reforms I have advocated, it could become a hub in the Pacific Rim as New York and London are in the Atlantic sphere, making it one of the most dynamic cities in the world.

Most importantly, the Korean Dream vision provides a new opportunity for Koreans to take charge of our own destiny and create a new nation, rising above the existing framework of division. Unlike during the twentieth century, today it is realistic to assume that a global consensus can be built around the principle of “Korean self-determination.” It means that we, as Koreans, have a unique chance to realize the Hong-ik Ingan ideal of building a model nation if we could only dare to dream together. If we don’t align our national aspirations for all Koreans, this opportunity could be lost.

The mystery surrounding the health of Kim Jong Un could portend another tumultuous transition of power in the North. With no obvious candidates in the Kim family, its future leadership could be more unpredictable than in the past. Instability during a transition could lead to Chinese intervention in North Korean affairs. Does the North really want to tie their future to an increasingly assertive China whose policies are generating growing opposition in the world? Are they ready to slide back to the status of a tributary state as Korea was under the Chinese Empire?

South Korea needs to address these same issues. Given China’s statist ideology and recent actions, the Moon administration needs to rethink its current move towards China and away from its traditional alliance with the United States and Japan. The South’s best guarantee against the ever-present Chinese threat is its tripartite partnership and its intermediary role between China and the democracies of the first world. If the South manages its growing geopolitical position wisely during this period of transition in Northeast Asia, it could benefit the Korean people greatly.

Although the Moon-Kim and subsequent Trump-Kim summits of 2018 and 2019 have proved fruitless, they did expose faulty assumptions about how to achieve denuclearization and peace. At the time, I noted that Moon’s engagement with the North was nothing more than a new variation of the failed “Sunshine Policy” of his ideological predecessors and I predicted that it would fail. I also strongly warned the United States against engaging in bilateral talks with the North on the narrow issue of denuclearization since Kim would never abandon his nuclear program. It was no surprise, then, that both initiatives failed and set the stage for worsening relationships with the North.

The sobering conclusion is that inter-government initiatives, driven by narrow interests and short-term goals have reached a dead end and there is no prospect of further progress. A new more comprehensive and long-term solution is necessary that will by-

pass entrenched positions of the past. It is important to understand that both North and South Korea profess that a united peninsula is their long-term goal, although they have diametrically opposed views of both the process and outcomes of unification. However, both do agree on the principle of “Korean self-determination.”

These underlying assumptions should be considered in developing a larger strategic solution to the problems of denuclearization and peace. Unification should be the starting point in any serious discussion in finding a permanent solution to the aforementioned problems. Without it, the underlying interests and forces on the peninsula and the region would not be addressed, raising the likelihood that any piecemeal solution will fail.

I have always urged the United States to develop a strategic vision for Northeast Asia in which Korean unification and reconstruction are addressed like the Marshall Plan for Europe and MacArthur’s efforts for Japan after World War II. From a strategic perspective, the US should recognize the need for principled unification as the long-term permanent solution to denuclearization and regional peace.

A Korean-led process for unification should become the foreign policy goal of the United States on the peninsula. It should be backed by its commitment to support the process both economically and geopolitically. US leadership and example would stimulate the international community to support this initiative. This will ensure that a new Korean nation shares the principles and values of western democracies while maintaining its unique historical-cultural context to the rest of Asia.

Ladies and gentlemen, where governments have failed, the torch should pass to civil society movements of the Korean people themselves at home and abroad; that coalesces their popular will and also builds strong international support for their cause. The Korean Dream approach is already inspiring such a movement that is forging a global consensus for principled unification.

This monumental effort is being carried out by a “people power” movement that draws together the collective strengths of civil society organizations, activists, and ordinary citizens. In 2012, I promoted the founding of Action for Korea United (AKU), a comprehensive coalition of such civil society organizations working to advance unification based upon the Korean Dream.

AKU educates citizen leaders, empowers activists, and leverages the power of music and culture to build awareness and support among youth and the broader public. Among its groundbreaking initiatives are programs that engage South Koreans to discuss what sort of nation a unified Korea should be in order to build consensus on the issue. It also promotes an information campaign to the North where Korea’s history and identity and, most of all, the Korean Dream principles and values are shared with the North Korean elites.

The AKU movement is spreading globally, with important efforts underway in the US, Japan, UK, and elsewhere. Alliance for Korea United USA is building significant momentum for the unification cause, drawing on the legacy of strong Korean American support for the Korean independence movement. In Japan, AKU is addressing key human rights issues as it works to build support for Korean unification within this very important historic nation.

These initiatives are significant since I have always believed that unification must be Korean-led. Other powers cannot be allowed to dictate the fate of the Korean people as they have done throughout the twentieth century. Koreans, today, must take charge of our own destiny.

Now is the time for Koreans in the South, North, and diaspora to step away from the Cold War framework, with all its complex entanglements; and to adopt a new vision of unity and prosperity rooted in our founding and revive in the movement for independence. The Korean Dream brings into focus for a new generation the aspirations of our ancestors to create a new nation that is truly “united, independent, and free.” Through it, they can heed our forefather’s call and fulfill our national destiny. It is a vision that can inspire every Korean with pride and determination to work for its achievement, finally ending the history of division and opening a new era of peace and opportunity for our people and the entire human family.

On this 75th anniversary of Liberation Day, let us reflect on the hopes of our ancestors in 1945 and make a solemn pledge to ourselves, our families and our countrymen to seize the opportunity of this moment and realize their dream of Hong-ik Ingan by creating a model nation that can truly “serve all of humanity.”

Ladies and gentlemen, may God bless you and your families. Thank you very much.

Conclusion

Keynote speeches are often required to raise interest in a particular event, such as a conference or large meeting sponsored by a corporation or association, and draw attendees to attend that program. Selecting a keynote speaker who is well known for their expertise in a particular field, or who has wide name recognition due to other accomplishments, will probably raise enthusiasm among prospective attendees for a meeting or conference. A good keynote speech should inspire and unify an audience with a common purpose. He or she should also provide direction for the conference purposes and goals. This sets the tone for the event; which can launch a conference with clarity or, at its worst, move it forward with non-existent or muddled ideas. Therefore, a keynote must at least have a good motion driving it, it must be captivating, the keynote should be truthful, believable and also convincing, it should also be easily comprehensive, it must also content some sense of humor and it has to be relatable to the audience to aid the comprehension. A keynote speech must be of great word, which is to say it should at

least leave the audience inspired. Most qualities of a keynote are easily implemented by the speaker. The keynote speaker need some qualities to enable a good keynote speech such as confidence, creativity, credibility and a sense of humor.

Recommendations

From the study, it is therefore recommended that:

1. When creating a good keynote speech, the speaker should make sure that it contains all the qualities that makes up a good keynote speech. This will greatly help in making a very lively gathering.
2. The examples of keynotes present in the work and other good outstanding keynotes should be taken as guide for a good keynote speech creation.
3. A keynote speech presenter also known as a keynote speaker should possess the god qualities such as confidence and sense of humor.

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