

The 7th March Speech of Bangabandhu Sheikh Mujibur Rahman: A Rhetoric Analysis

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Abstract — The historic speech of Bangabandhu Sheikh Mujibur Rahman delivered on Sunday afternoon the 7th of March, 1971 at the Ramna Race Course, Dhaka, Bangladesh was declared by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as a documentary heritage. Jacob F. Field in his famous book 'We Shall Fight on the Beaches: The Speeches that Inspired History' included the speech of Bangabandhu. It is evident that the speech was a pervasive and operative rhetoric that enthused people with the urge for Freedom, Emancipation and Independence as of universal human rights. A Rhetoric Analysis of the speech was thought to be justly useful to get an in-depth understanding of the innate vocation and entreaty of the historic speech. The main objective of this enquiry is to analyze the speech with a three-dimensional focus of logos, ethos, and pathos relating to the Aristotelian approach to Rhetoric. The study is mainly based on secondary data but also includes information from in-depth and detailed interviews of the eyewitnesses. The study was anticipated to bring some theoretical acumens and attributes of the speech to light. Specifically, this is an attempt with grounded approach to find out how far the Aristotelian Theory of Rhetoric applies to the speech of 7th March, 1971. The study revealed a unique inclusion of logos, ethos and pathos amassed credibly in the off-the-cuff speech of Bangabandhu. The ad-libbed speech also includes elements of Kairos and Telos treasuring the speech as a universal source of impetus for all struggling peoples of the Globe for universal human rights.

Key Words: Bangabandhu, 7th March Speech, Bangladesh, Aristotle, Rhetoric, Ethos, Pathos, Logos.

I. INTRODUCTION

It was the afternoon of March 7, 1971. It was Sunday. An unprecedented gathering of people irrespective of age, sex, religion, profession, education, creed, caste or class had joined in more than a million to hear something they had been dreaming of since long past. In their faces they had an extra expression of love and fear; a long legacy of the holy urge for freedom they had been extremely missing since time immemorial [1].

A civilization, truly civilized and strong, emerging by the rivers of South-East Asia attracting people from all over the world is known to have been plundered, ruined and demolished by forces from far away with all possible atrocity and intrigue [2]. With a legacy of prolonged exploitation and repressions under the umbrella of so-called civilization and freedom, people rushed to the Race Course with a race in their mindset against all evils they had been experiencing [3].

In Bangladesh it is a time when the Shimul, Polash, and Krishnachura came to blossom. The hearts of the people were colored like nature with the shades of blood sacrificed to achieve the legitimate rights and demands of the people. They came to hear the final voice of the leader Bangabandhu Sheikh Mujibur Rahman they had just elected through universal adult franchise for the first time in the twenty-three years history of Pakistan. They were almost done with the atrocity and conspiracy of the Government of Pakistan (GOP) [4].

Their expectations were simple; just living with whatever they had been blessed with by nature. People in this biggest alluvial delta had always been self-sufficient with the blessings of nature. Unfortunately, people of Bangladesh in their history always had to fight for a peaceful living with their own belongings. They never

had thought of invading another's area. Rather rich Bangla was invaded and plundered many times in history [2].

The tall man of Bengal, born [1920-1975] and grown up under British rule, flourished amidst many setbacks, gained un-equivalent courage through long struggle against military rules, stood up on the dais of March 7, 1971 at about 15:20 pm, unusually delayed by more than one hour. He kept his famous optical on the dais. The radiant and ravishing appearance of Bangabandhu Sheikh Mujibur Rahman on the dais was extremely appealing [5].

The speech delivered by Bangabandhu Sheikh Mujibur Rahman at Ramna Race Course on 7th of March 1971 at about 15:20 hours [5] drew the map of independent Bangladesh, a new nation state [6]. More than a million of the people in the afternoon of 7th March [7] at the venue (The Race Course) and millions after have heard this speech through radio on 8th March, 1971. During the War of Liberation of Bangladesh and onwards the whole world heard the speech through long play, radio, television and internet. The speech was recognized as a documentary heritage by the United Nations Educational, Scientific and Cultural Organization (UNESCO) and was included in the Memory of the World International Register [8]. Jacob F. Field on page 201 of his famous book 'We Shall Fight on the Beaches: The Speeches that Inspired History' included the 7th March speech of Bangabandhu Sheikh Mujibur Rahman [9]. The speech appears to be a pervasive and effective rhetoric that inspired and stirred people with the urge for Freedom, Emancipation and Independence as of universal human rights. Seven crore people started behaving like one person and people wanted to live and die with Bangabandhu [1].

II. THE CONTEXT

The Seven Contexts of Seventh March Speech of Bangabandhu Sheikh Mujibur Rahman delivered at the Race Course Meydan [Suhrawardy Udyan], Dhaka, Bangladesh were:

- The speech articulated by Bangabandhu Sheikh Mujibur Rahman, the Founding Father of Bangladesh, was delivered on 7th of March, 1971 in a situation containing unprecedented curiosities and qualms within the country as well as amongst international communities. It was a 'challenging' and intricate situation [10].
- The speech was delivered with a backdrop of the bindings of Legal Framework Order [LFO] containing irrevocable conditions for the elected members of the National Assembly. So, the situation was awfully risk bearing [3].
- The context demanded outlining such a language for 'declaration of independence' which was familiar to the alluvial delta and her people. It was an engrossing time. Bangabandhu, as such, declared complete 'denial of tax payment' and to fight unconventional as well as defensive guerrilla warfare. The people were historically adapted to 'denial of tax payment' as the 'declaration of independence' and defensive warfare since long back in history [2].
- It was a 'defining' time for a Nation that appears once in history. The speech had to be grounded upon the values of nationalism, democracy, human rights, equality, secularism, freedom and independence [11].

- The speech of Bangabandhu Sheikh Mujibur Rahman delivered on March 7, 1971 had to be instituted upon the will, the mindset, and the aspirations of the people who had elected him and his party with absolute majority. Naturally the speech turned to be that ‘inspiring’ and ‘stunning’ [12].
- The speech was delivered in an environment embedded with highest expectations of the people to achieve their Rights, Freedom and Independence. On the other hand, the West Pakistanis rallied rearmament coupled with collusion. Morally it was a historic ‘triumphant’ hour for the Bangalis [1].
- The speech was completely ‘off-the-cuff’ having no written scripts or even notes in hand containing points. It was absolutely a script-less and paperless speech [3].

III. CONSEQUENCES OF THE SPEECH

It was clear that Bangladesh had come into existence. Mujib had become the de facto ruler and his home had turned into the Presidency [13]. The reverberating speech of Bangabandhu Sheikh Mujibur Rahman delivered on March 07, 1971 was followed by the deadly War of Liberation leading to the Independence of Bangladesh, a new democracy in South Asia, at the cost of three million lives. The speech is known to have been a source of inspiration and guideline for the people of the new nation state to step forward for socio-economic emancipation, freedom and prosperity. The speech is claimed to have an echoing or reverberation effect both during and after the War of Liberation. The speech is known to be played in many occasions and events. The young people, from generation to generation, may texture the pride of the inestimable heirloom we own [14].

IV. RESEARCH QUESTIONS

The study makes attempt to examine how far 7th March speech of Bangabandhu Sheikh Mujibur Rahman could go in alignment with the Aristotle’s Theory of Rhetoric.

This paper aims to explain:

- A. How far the 7th March speech of Bangabandhu Sheikh Mujibur Rahman contains the persuasive elements of Aristotelian Rhetoric?
- B. Does the 7th March speech of Bangabandhu Sheikh Mujibur Rahman contain anything more to add with the theoretical framework of Rhetoric?

V. METHODOLOGY

The research is a Phenomenological Qualitative Study basing both on primary and secondary data. Secondary data was collected from historic documents, archival documents such as films, books and articles. Primary data was collected from key informants using a semi-structured questionnaire. Purposive and snowball sampling procedures were applied to select the key informants such as freedom fighters, organizers and those who are witness to the speech. Keeping in mind the qualitative approach to the inquiry, one of the eye witnesses was picked up from a program of ATN Bangla, a renowned TV channel. While describing his experience of 1971 in the television interview, he had spontaneously mentioned his presence at the Race Course on 7th March to listen to the speech of Bangabandhu Sheikh Mujibur Rahman. He was then personally contacted and was requested to accord his informed consent to take part in an in-depth interview.

After an in-depth interview, a snowball system was followed to reach the next respondents who were present in person during the event. The process ended up with three more of such eyewitnesses. All of them were interviewed in-depth with a questionnaire designed with detailed but open-ended questions. Another effort was made to reach out to the eye witnesses through a Social Development Voluntary Organization raised by the Bir Freedom Fighters in Dhaka after the Independence of Bangladesh.

VI. LITERATURE REVIEW: BANGABANDHU SHEIKH MUJIBUR RAHMAN

Bangabandhu Sheikh Mujibur Rahman was born on March 17, 1920 in a respectable Muslim family of rural Bangladesh named Tungipara of Gopalganj district; the southern alluvial greenland of Bangladesh touching the rivers Garai, Modhumati, Kaliganga, old Kumar and many more water bodies. His nick name was 'Khoka'. Since his childhood Bangabandhu used to like sports, humanitarian works, and social works. He got married during his childhood at the age of 10 [12].

Bangabandhu Sheikh Mujibur Rahman had his early schooling in Tungipara, Madaripur and Gopalganj. He passed Matriculation from Gopalganj High School where he had his political induction and had his first experience of going to the Jail. He also got inspired during his school life by the Anti-British movement organized by Netaji Subhash Chandra Bose [15].

Bangabandhu Sheikh Mujibur Rahman had his higher secondary education in Kolkata Islamia College where he was more exposed to politics and became the Secretary General of the Islamia College Students Union. He witnessed the famine of the fifties. After his graduation in 1946 he witnessed the great partition of both India and Bangla and played active role to contain riots at that time [12]. With bleeding heart and uncertain hope and aspirations he came to East Pakistan and arrived in Dhaka. He got admitted in the University of Dhaka but had to discontinue his study due to political commitment and active role in politics. Afterwards Bangabandhu Sheikh Mujibur Rahman passed through an eventful part of his life to reach the dais of Sunday, the 7th of March 1971.

VII. THE SUNDAY PROFILE: BANGABANDHU SHEIKH MUJIBUR RAHMAN

The profile of Bangabandhu Sheikh Mujibur Rahman on Sunday the 7th of March 1971 may be summarized as below:

A. Personal Appearance and Attires of Bangabandhu Sheikh Mujibur Rahman:

- ☐ Age: Ten days short of 52 years [Born on 17th of March, 1920 in the reputable Sheikh family [15].
- ☐ Nick name: Khoka.
- ☐ Height: 5'11" [16].
- ☐ Eyes: Alert black eyes [16].
- ☐ Hairstyle and Mustache: Back brushed graying hairs and bushy mustache [16].
- ☐ Attires: White Pajama and Kurta along with his famous short black coat (later on branded as Mujib Coat). He was also putting on the power spectacles as usual [17]. He had the smoking pipe in his left hand (Videos).
- ☐ Car: White colored private car bearing Registration Number Dhaka Ga-1 [3].
- ☐ Look: Elegant (Videos).
- ☐ Audience: More than one million [18].

- B. Education: Bangabandhu had his early education in Gopalganj and Madaripur and obtained Graduation from Islamia College, Kolkata in 1947. He also studied (incomplete) in the Department of Law, University of Dhaka [19].
- C. Political Background: Bangabandhu Sheikh Mujibur Rahman started his political career in undivided Bangla (Bengal) of British India and actively participated in the Independence Movement of Greater India from the British Colonial Rule. Bangabandhu was greatly influenced by the ideologies of Mahatma Gandhi, Netaji Subhash Chandra Bose, Deshbandhu Chittaranjan Das and some other leaders of his time and learned the art of politics with the missions of achieving Emancipation, Freedom, Human Rights and Independence. He was also a keen witness to the inordinate famine of the fifties [20].
- D. Political Mentoring and Grooming: Bangabandhu's political mentor was Hussain Shaheed Suhrawardy. He also worked closely with Sher e Bangla A. K. Fazlul Huq and Maulana Abdul Hamid Khan Bhashani and got influenced by them as well [21]. Bangabandhu visited China in 1952 [20] and in 1957, USSR in 1957 and USA in 1958, UK in 1963 on different occasions during his emerging political career [22].
- E. Political Credentials: Bangabandhu Sheikh Mujibur Rahman was at the forefront of the Language Movement [23]. He won a landslide victory from Gopalganj in the election of 1954 to get elected as a Member of the National Assembly and was given responsibility as Minister in charge of the Ministry of Cooperatives and Agricultural Development of the Provincial Government. But the cabinet was dissolved soon by the GOP. Bangabandhu was again elected as a member of the Second Constituent Assembly in 1955. He again got appointed as the Minister of Industries, Commerce, Labour, Anti-Corruption and Village Aid in the Provincial Coalition Government led by Khan Ataur Rahman (1956-58). He resigned from the post in 1957 to dedicate full time to his Party. Bangabandhu Sheikh Mujibur Rahman put forward the historic Six Points as the founding document for independence in 1966 and faced the Agartala Conspiracy Case in 1968. He stood up on the dais with the beleaguered experience of 31 years of active politics [24] sacrificing no less than 4,394 days of his life in prison before the Sunday evening of March 7, 1971 [25].
- F. Position in Party: Bangabandhu Sheikh Mujibur Rahman was chosen as the Secretary General of his party in 1953 and in 1964. He was elected as President of Awami League in 1966. He got re-elected as the President of Awami League in 1970.
- G. People's Mandate: In the election of 1970-71 Bangabandhu Sheikh Mujibur Rahman's party had won an 'amazing total of 160 National Assembly seats and 288 Provincial Assembly seats out of 162 and 300 respectively' [26]; turning him as the mandated leader of the house with absolute majority. The voice of Bangabandhu on 7th March 1971 was the voice of Democracy.
- H. The Dais: An open-field temporary platform of more than normal height. A simple dais covered with a long piece of white cloth [3]. The sound system was from the 'Call Ready' company (Videos).
- I. Bangabandhu Sheikh Mujibur Rahman was the leader born with complete homeliness and contiguous attachment with the people. He raised himself from a general member up to the President of the Party and won the election of 1970 with absolute majority by dint of his leadership qualities.

VIII. GENESIS OF RHETORIC: GREEK-SOPHISTS [5TH CENTURY BC]

Many historians believe that classical rhetoric started in Athens, the ancient city-state. Because Athenian democracy recruited every free male in politics, every Athenian man had to be prepared to appear in the Assembly and speak in order to persuade his countrymen to support or oppose a particular piece of legislation.

A man's success and influence in ancient Athens were decided by his rhetorical ability. As a result, modest institutions specializing in rhetorical instruction began to appear. The first of these schools was established in the fifth century B.C. by the Sophists, an itinerant group of teachers. The Sophists would tour from polis to polis, training young men how to talk and dispute in public places. Gorgias and Isocrates led the most well-known Sophist schools.

The first investigation into the power of language may be traced to the philosopher Empedocles (444 BCE), whose beliefs on human knowing would give a fundamental foundation for many future rhetoricians. Corax and his pupil Tisias are credited with creating the first written manual. Their work, like that of many other early rhetoricians, arose from the courts of justice. Tisias, for example, is thought to have composed judicial speeches that others may have presented in court.

IX. THEORETICAL CONCEPT OF ARISTOTLE'S RHETORIC

According to Aristotle, "Rhetoric is the counterpart of Dialectic. Rhetoric may be defined as the faculty of observing in any given case the available means of persuasion" [27]. Aristotle maintained:

Now the means of persuasion furnished by a speech are of three kinds. The first depends on the character of the speaker [Ethos], the second on putting the listener into a certain frame of mind [Pathos], the third on the speech itself, in so far as it proves or seems to prove (Logos) [28].

So, there are three ways to persuade. It is obvious that the man who is to lead or persuade them must be able to, reason logically, grasp human character and virtue in its different forms, and understand emotions — that is, to name and characterize them, to know their causes and the manner in which they are excited., [27].

The notion that there are three 'technical means of persuasion', is the methodological core of Aristotle's Rhetoric. The character (ethos) of the speaker, the emotional state (pathos) of the hearer, or the argument (logos) itself all contribute to persuasion [29]. The rhetoric triangle thus takes a shape as follows:

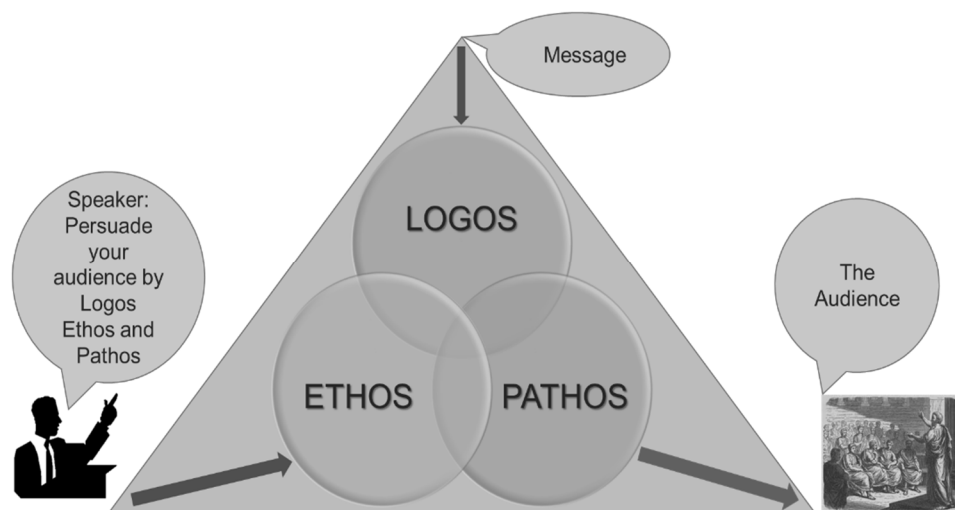


Figure – 1: The Rhetoric Triangle

Ethos is the credibility of the source, the authority of the speaker/author. This is drawn from the response to the question: who is this speaker to the audience?

Logos, in a nutshell, is the logic used to support a claim (induction and deduction); it can also refer to the facts and statistics utilized to support the argument. This is clear from the answer to the question: what rationale will appeal to the audience?

Pathos refers to emotional or motivational appeals, as well as vivid language, emotional language, and a plethora of sensory information. What emotions are the audience experiencing as they receive the message? Concentrate on the feelings that motivate people to DO SOMETHING.

The techniques that Aristotle presents in Rhetoric transcend medium and time: anyone can utilize persuasion [30]. So, this study takes up the first step of analyzing the speech of Bangabandhu Sheikh Mujibur Rahman based upon the concepts of Rhetoric as outlined by Aristotle. The study further extended eyes towards the sufficiency of the three means of persuasion to analyze the speech.

The three means of persuasion can be explicitly explained with the help of the following diagram:

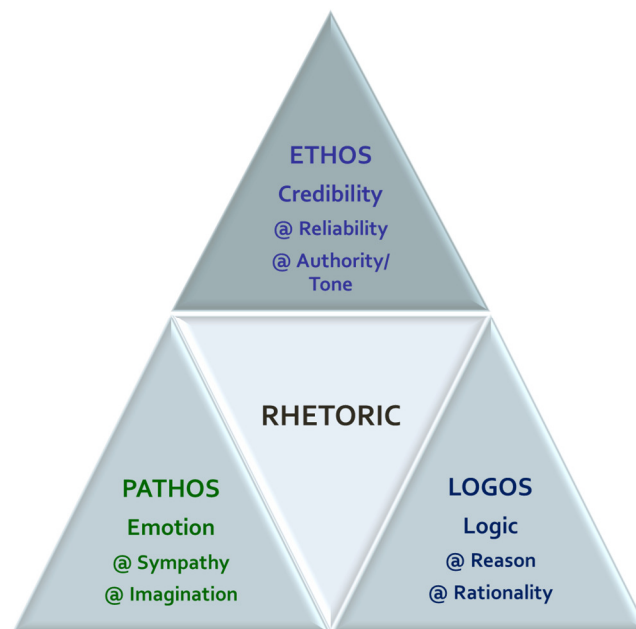


Figure – 2: Three Means of Persuasion

Besides these three means of persuasion there are more concepts like **Kairos** and **Telos**. Kairos refers to the right time of persuasion towards a goal whereas Telos points towards the ultimate goal of the future.

X. RHETORIC ANALYSIS OF THE 7TH MARCH SPEECH OF BANGABANDHU

The 7th March speech of Bangabandhu Sheikh Mujibur Rahman was delivered impromptu but with orderly sequences. Bangabandhu delivered his speech in a natural manner. When listened, it appears that this speech was pre-arranged in such an order. But the speech as learned was completely off- the-cuff. The speech of Bangabandhu Sheikh Mujibur Rahman was divided into no less and seven parts. These parts were so nicely and neatly organized that it appears to be pre-arranged or a conscripted one.

At the onset of his speech Bangabandhu Sheikh Mujibur Rahman compassionately got connected with his audience and set the prologue along with a brief description of the context prevailing. In the second part of his speech Bangabandhu referred to the history of sufferings and disappointments during the past 23 years with Pakistan quashing the validity of the Two Nation Theory. In his third step Bangabandhu advanced with logic to point out the fault lines of GOP. He sequentially explained how the Military Rulers ignored democratic norm and values, how they took up atrocities, how they ignored the verdict of the majority of the people, and how they misinterpreted the justified proposals and democratic voice of Bangabandhu.

In the fourth step he declared open dialogue with GOP. He put forward four clear-cut conditions in order to create a conducive environment for the National Assembly to commence. If the conditions were not fulfilled and the atrocities continues, Bangabandhu proceeded with his fifth step of declaring complete denial of tax payment, fortifying every house, fight with whatever the people had, shut down everything with exceptions of basic essentials, and to go for all out defensive resistance against the enemies of the land. Bangabandhu presaged out the strategy and tactics of the War of Liberation in this part.

The sixth step was straightaway taking over the functionaries of the government including the courts and the secretariat. This may be a learning ground for the whole world regarding how a democratically elected leader has to peacefully assume the authority of the government functionaries in a political situation containing huge adversities and atrocities. Democracy is power. The seventh step of the speech of 7th March was the epilogue as well as the final message to the people, “Struggle this time is the struggle for our emancipation, struggle this time is the struggle for our independence.” And finally, “Joy Bangla.”

XI. THE FEATURES OF THE SPEECH

Review of literature revealed following features of the Speech of 7th of March, 1971 delivered by Bangabandhu Sheikh Mujibur Rahman:

- ☐ A CREDIT Context [Aspiring, Challenging, Risk-bearing, Expecting, Defining, Igniting and Triumphant];
- ☐ Expression of the people's urge for Freedom;
- ☐ Based upon Legal Democratic Authority;
- ☐ Completely Off-the-Cuff: No written paper in hand. No notes. No look back;
- ☐ Truth: All information presented had been found true.
- ☐ Respect for the People: Full Height.
- ☐ GR: The Race Course Meydan
- ☐ Time: 15:20-15:39 [approx.]
- ☐ Sentences/statements: Ninety-One (More or less).
- ☐ Words: 1107/1108
- ☐ Defining Bangladesh: Bangladesh Nation State, Democratic, Economic Emancipation, Secular.
- ☐ Effective Declaration of Emancipation and Independence [tactically avoiding UDI];
- ☐ Human Dignity and Human Security;
- ☐ Courage at the Peak;
- ☐ Long Term Vision;
- ☐ Clear-cut;
- ☐ Complete and Timely.

The 7th March wavy speech of Bangabandhu Sheikh Mujibur Rahman was charged with emotions and vibrations. As such, each and every sentence of the speech was deeply examined to analyze the presence of ethos, logos and pathos therein. They were also told to mention any other aspects they feel were embedded in the speech of 7th March. This was done by constructing an analytical chart based on the findings from three in-depth interviews of the Eye Witness Bir Freedom Fighters.

The findings revealed much more than it could be assumed. The following chart presents the findings. The 7th March speech of Bangabandhu was heavily grounded upon logical order (Logos) as was mentioned by Aristotle long back. More than four-fifth (83.1%) of his off-the-cuff speech was reported to be based upon logical sequence and order.

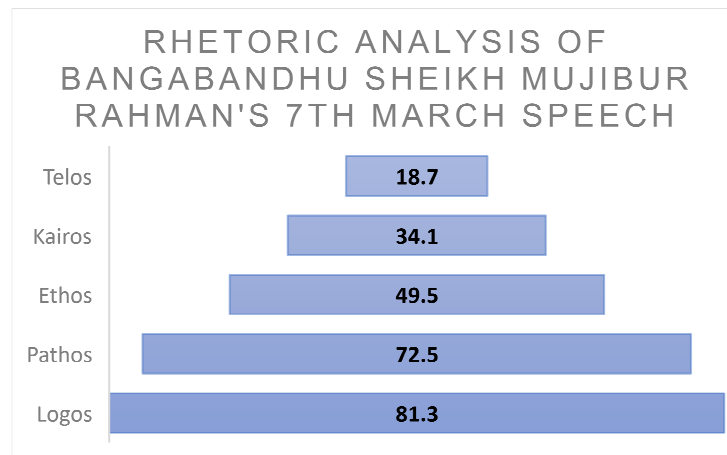


Figure – 3: Rhetoric Analysis of 7th March Speech

About 72.5% sentences were reported to have touched the hearts and emotions (Pathos) of the people and about one half (49.5%) of his utterance focused his ethical right to say what he said in his speech of 7th March. In addition, about 34.1% of the sentences were reported to contain timeliness (Kairos) and about 18.7% of the sentences were embedded with future vision (Telos).

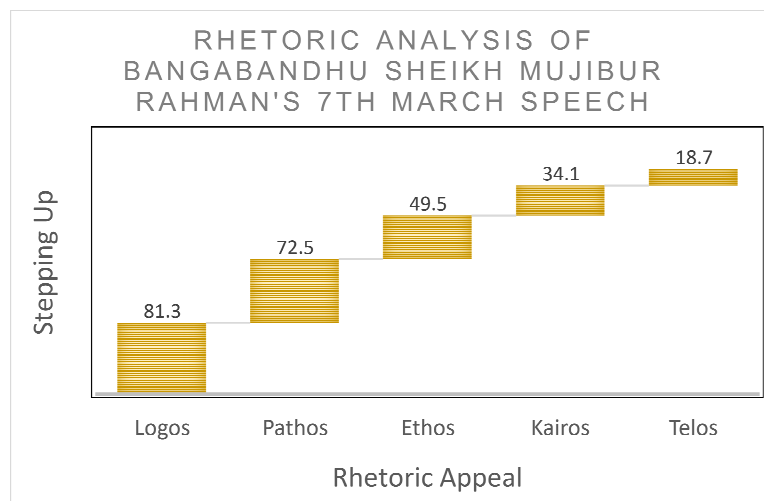


Fig – 4: Stepping up with Rhetoric Appeals

The graphic presentation above shows how the rhetoric appeals through Logos, Pathos, Ethos, Kairos and Telos made it possible for Bangabandhu to step up to the climax of announcing, “The struggle this time is the struggle for our emancipation, the struggle this time is the struggle for freedom”.

XII. FINDINGS

Bangabandhu Sheikh Mujibur Rahman in his speech of 7th March 1971 manifested a unique combination of spontaneously and successfully using the theoretical components of the Rhetoric Theory of Aristotle. Findings are as follows:

- Bangabandhu Sheikh Mujibur Rahman had full ethical right (Ethos) of saying what he said in his speech of 7th March, 1971;
- Logical order, truthfulness and authenticity of the information presented in his speech by Bangabandhu Sheikh Mujibur Rahman on 7th March, 1971 were all splendid (Logos);
- The speech of 7th March, 1971 was able to satisfy the audience of the day and get their expectation fulfilled (Pathos). But people flatly expected a declaration of independence. Bangabandhu didn't get inside the trap of UDI, rather declared more than that; of the rights and entitlements bypassing UDI might have been damaging, abortive and fatal;
- Bangabandhu Sheikh Mujibur Rahman could successfully show the path of final struggle of the people of Bangla to achieve freedom and independence (Pathos).
- In his venture of 'Logos' (Rhetoric) he confined GOP with four conditions at the right time (Kairos). He also arranged the movement in a sequential and logical order from Non-Cooperation Movement (NCM) through Blocking and Fortifying towards Fighting for Freedom. He also successfully bonded the people with his credibility (Ethos) and emotions (Pathos) along with a diaphanous vision (Telos) of emancipation and freedom.

The ground-based analysis and findings reveals that the rhetoric triangle of Aristotle is added with

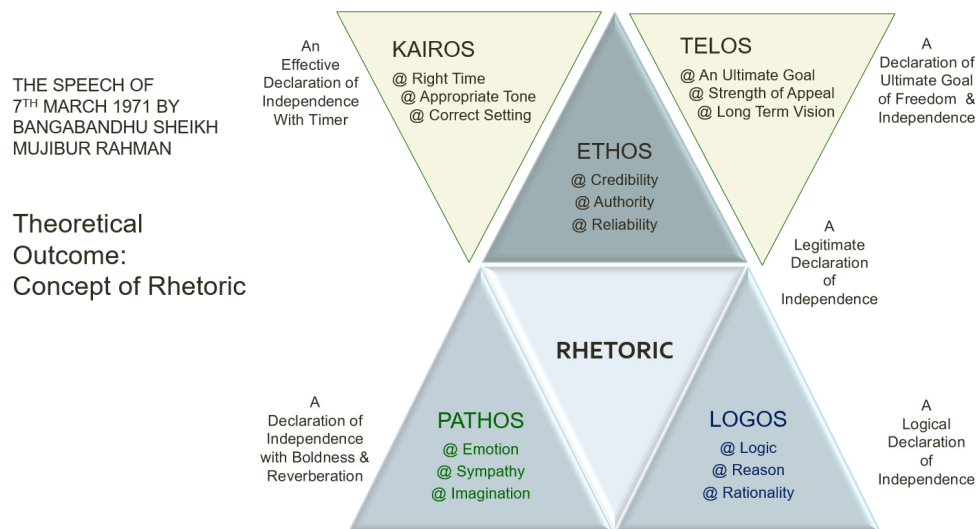


Fig – 5: Theoretical Outcome (Rhetoric)

Kairos and Telos in the 7th March speech of Bangabandhu Sheikh Mujibur Rahman. Figure: 5 explains the findings. The entire Race Course Meydan was open and full of audience. It was a minimum of one million people eager, enthusiastic, curious, tempted, apprehensive and anxious but with high expectations of touching their long-cherished desire for achieving human rights of Liberty, Equality and Freedom.

XIII. CONCLUSION

The momentous speech of Bangabandhu Sheikh Mujibur Rahman delivered in the afternoon of Sunday, the 7th of March 1971 at the Race Course, Dhaka, Bangladesh, was truly off-the-cuff; a rhetoric from the heart. The speech was addressed to the people of Bangla to regain their honor and dignity of freedom and self-determination deeply engrained in history. The paradigmatic speech changed the history, the geographic boundaries and the politics of South Asia. The context was also containing a complete fiasco plotted by the West Pakistani leaders in connivance with the Martial Law authorities to maintain status quo of the socio-economic disparity between the two parts of Pakistan leading to define a new nation state named Bangladesh.

Bangabandhu Sheikh Mujibur Rahman extemporaneously articulated the rhetoric of almost 19 minutes to explain the true context of the situation, setting open conditions and dialogue for the ruling junta akin with the elected leaders of West Pakistan, pass all the instructions for culminating the struggle into the War of Liberation and defining a new nation state called Bangladesh following the long path of historical fruition.

In his speech Bangabandhu Sheikh Mujibur Rahman started with the fiasco in return of all the aspirations, efforts and dreams embedded with the state of Pakistan for 23 years and concluded with the call for Freedom and Independence. He talked in logical sequence the history, the context, the disappointment, framing of the constitution, political-economic-cultural freedom, sufferings of the people, enquiry of the killings, ill motives of the West, transfer of power to the elected representatives, withdrawal of martial law and many more things to create and facilitate an environment for convening the National Assembly.

Universal issues delineated by Bangabandhu Sheikh Mujibur Rahman in his speech were, democracy in place of military regime, human dignity in place of humiliation, constitutional government in place of martial law, economic emancipation in place of disparity, political freedom in place of atrocities, cultural freedom in place of repression, human security in place of hunger & distress, human wellbeing in place of negligence, justice in place of nonjudicial killings, religious harmony in place of two nations theory, discipline in place of disorder, defensive unconventional war against organized armed forces and finally freedom & independence in place of the clampdown and exploitations of the majority people by the non-majority allies. This was full of Ethos and Pathos.

The 7th March speech of Bangabandhu Sheikh Mujibur Rahman was found to be aligned with the ethos, logos and pathos of the Theory of Rhetoric. The speech appeared to go beyond with the use of Kairos and Telos that made it a source of inspiration not only for the people of Bangladesh but also for the peoples of the world in their struggle for freedom and independence. In this study the speech of Bangabandhu Sheikh Mujibur Rahman delivered on 7th March, 1971 was found to be embedded in history, instituted upon the values of democracy, nationhood, religious pluralism, human dignity and human security leading towards the emancipation, freedom and human flourishing of the people of Bangladesh.

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