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"ALL MEN ARE CREATED EQUAL": A STUDY OF THE PRINCIPLES OF EQUALITY IN "THE GETTYSBURG ADDRESS", "I HAVE A DREAM" AND "7TH MARCH SPEECH OF SHEIKH MUJIB"

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Abstract: Abraham Lincoln, Martin Luther King Jr. and Bangabandhu Sheikh Mujibur Rahman maintain prominent positions in the history of the politics of both America and Bangladesh. They were able to take the sympathetic places in the hearts of the mass people through the great orations they gave in the crisis moments of their nations. The history of both countries would remain unfinished if the speeches and the effects of the speeches were not described in the history. In these speeches they called for creating the awareness of equality towards the people as it was one of the inborn rights of human being. The present study is an attempt to show how these three leaders could bring up the principles of equality in front of the eyes of the people of their nations and what effects brought the speeches to the lives of the people.

Key Words: Equality, Democracy, Speech, Freedom

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1. Introduction

The type of political speech has been considered as a means of influencing audiences through the accent of the speakers since far past. If the audiences find the assurances that they expect from the speakers, they accept the political speeches or announcements as their own

speeches. Both in past and present there are many political speeches that talk about the contemporary demands of general people and they have accepted those speeches as if they were their own voices. "The Gettysburg Address", "I Have a Dream" and "The 7th March Speech of Sheikh Mujib" are such

orations that brought very significant changes in the contemporary situations of both America and Bangladesh.

"The Gettysburg Address" had been given by Abraham Lincoln on November 19, 1863. He was naturally anti-slavery and opposed the Kansas-Nebraska Act which encouraged the spread of slavery passed by Congress in 1854. He was elected as the 16th President of America in 1861. On September 1862 he announced Emancipation and on 1st January 1863, he signed in Emancipation Proclamation that dealt with the astonishment of slavery. In 1865 he was elected for the second term. On 14th April, 1865 he was shot by a mad actor, Wilkes Booth and died. The speaker of "I Have a Dream" was Martin Luther King Jr., a pastor and a strong worker for civil rights for the blacks of America. In 1957 he was elected as the president of the Southern Christian Leadership Conference. While imprisoned for demonstrating against segregation of eating facilities in the city, he wrote the famous "Letter from Birmingham Jail" in 1963. He was assassinated on April 4, 1968. America celebrates Dr. King's birthday as a national holiday on the third Monday of each January. "The 7th March Speech of Sheikh Mujib" was the preparation of the Declaration of Independence of Bangladesh. Bangabandhu Sheikh Mujibur Rahman, a Bengali nationalist politician and the founder father of Bangladesh, gave the speech on 7th March, 1971

towards the people of East Pakistan. It was a speech of anger to the government of West Pakistan. He was the head of Bangladesh Awami League and the first president of Bangladesh. In the national elections of 1970, he won a great victory. But the Pakistani government did not take it seriously. He was also the announcer of Declaration of Independence of Bangladesh. At the night of 25th March he was arrested and took to West Pakistan and got released on January 8, 1972. He came back to Bangladesh on 10th January, 1972 and took the position of the prime minister of Bangladesh on 12th January, 1972. On August 15, 1975, he and his other family members except his two daughters were killed by a group of junior army officer. Now Bangladesh celebrates 15th August as the National Mourning Day.

2. Literature Review

Abraham Lincoln's "The Gettysburg Address", Martin Luther King Junior's "I Have a Dream" and Bangabandhu Sheikh Mujibur Rahman's "Speech of 7th March" are three historical speeches of the leaders of different decades and different countries. But the motto of these three speeches is almost same. Here we will try to combine these three leaders in one yarn as they had one common target and that was to establish the equality among people of their time. There are no any significant articles on these three historical speeches. In this study, I will bring them together by analyzing the history and the result

of these three speeches. In this sense it will be an analytical thesis.

In an article titled "The Gettysburg Address as Foreign Policy" Jared Peatman says, "An examination of the ways "The Gettysburg Address" was invoked in 1959 during the Lincoln Birth Sesquicentennial, and then in 1963 as a part of the Civil War Centennial, shows how the speech's meaning was recast from democracy to equality." (Peatman 1)

Ubong E. Josiah, a teacher of Department of English at University of Uyo, Nigeria, says in his paper "Pragmatic Analyses of Martin Luther King (Jr)'s Speech: 'I Have a Dream' - An introspective Prognosis" that this speech involves a speaker and an audience who "belong to a particular speech community and is about the failed promises by the Americans whose dream advocate equality for all". (Josiah 43)

Another article writer of Georgetown University named Alexandra Alvarez says in the article "Martin Luther King's 'I Have a Dream': The Speech Event as Metaphor" that the speech event itself is metaphorical in nature, signaling political protest. He likewise asserts that this lesson is an exchange among speaker and audience which has notwithstanding the "message" contained in the code, a more extensive ethnographic significance. (Alvarez 337)

On 7th March 2014, The Daily Star published an article on the greatest of Sheikh Mujib. The article

said, "BANGABANDHU Sheikh Mujibur Rahman's speech of March 7, 1971, will remain as milestone in the history of independence of Bangladesh. It is one of the few speeches on record that changed the course of history and created a new nation. (The Daily Star)"

Md. Sayedur Rahman et al. claim in their article named "Evaluation of Charismatic Leader of Bangabandhu Sheikh Mujibur Rahman" that Sheikh Mujib has so many leadership skills that recognized him as a leader of general people. They additionally state that his goal and penance for the country made him a symbol of the nation and hence his leadership trait made himself as father of the nation. (Rahman, et al 1)

Bureau of Intelligence and Research of United States of America published "Indo-Pakistan Crisis - Chronology of Key Events" in 2nd February, 1972 by describing the incident of 7th March like, "At rally in Dacca, Rahman calls for East Pakistan Government officials to obey hm. He states Awami League will not attend national session unless they would be agreed with his given requirements." (3)

At the end of the literature review, it reveals that there is no article on "The Gettysburg Address", "I Have a Dream" and "7th March Speech of Sheikh Mujib" simultaneously. So it will be a unique one that will blend these three historical utterances in one place by the judgment of the fundamental theme of establishing the principles of equality as it is

common in these three utterances of the three famous leaders.

3.1: Equality and Principles of Equality

Equality is the state or condition of being equal or the same in quality, measure, esteem or value. It means the same status, rights and responsibilities for all the members of a society, group or family. It is one of the ideals a democratic society, and so the fight to attain different kinds of equality, like racial equality, gender equality or equality of opportunity between rich or poor, in often associate with progress toward that ideal of everyone being truly equal. In every religion the concept of equality is presented as one of the major characteristics or elements. If we think about Islam, we can see that Islam is the religion of equality. We as a whole should know and recollect that one essential component in the esteem arrangement of Islam is the principle of equality. All are made equal according to Almighty Allah. The main refinement which Allah perceives is the qualification in devotion, and the main rule which Allah applies is the standard of goodness and profound perfection. Allah (SWT) mentions in the Quran:

Ya aiyu hannasu inna-khalaqna-kummin zakariyuwa unsa-waja'lna-kumshu'bauwa qaba-ila lita'rafu-, inna akramakum i'ndallah atqakum, innallahaa'limun khabir. (Quran 49:13)

"O mankind, verily We have created you from a single (Pair) of a male and a female, and have made

you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of Almighty Allah is the most righteous."

We should not consider ourselves superior to another because we all are equal according to Almighty Allah except distinction in piety. Allah (SWT) orders the mankind even not to discriminate one prophet of Islam from another. Superiority of race or segregation is not only eliminated and void in the eyes of Islam, but the equality of man is an absolute reality in Islam. Our Prophet Muhammad (SM) also passed his life by preaching the message of equality. There are many hadiths in Islam on equality. One of them is:

Narrated 'Abdur Rahaman bin Abi Laila:

"Sahl bin Hunaif and Qais bin Sad were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they as well as Prophet (PBUH) stood up. When he was told by the people that it was the coffin of a Jew, he said, "Is he not a human being?" (Bukhari 23: 399)"

Like Islam other religions also take the issue of equality as their main element. In the Bible it is written, "For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility" (Ephesians 2:14). Thus in different religions equality take the same place as an important element.

The phrase "principles of equality" or "equality principles" mean the

moral rules and strong beliefs that influence equality. It is a philosophical, moral and legal belief affirming that all human beings are equal and that they ought to be treated equally under the law. Principles of equality are not the same everywhere. That means from religion to religion, constitution to constitution there are changes in principle of equality.

3.2: Principles of Equality Found in the Speeches

Principles of equality can be found in different ways. Though both Abraham Lincoln and Martin Luther King Jr. called the principles of equality directly in "The Gettysburg Address" and "I Have a Dream", in "7th March Speech of Sheikh Mujib" he did not mention them directly. But after hearing or reading the speech we can easily understand that he actually wanted to establish the equality principles of the people of his country. This paper will show how directly or indirectly these three leaders of different countries and different eras easily indicated the equality principles of the people of their times. These three leaders called for the principles of equality in their orations that are presented in Islamic value of equality, Declaration of Independence and also Declaration on Principles of Equality. But they never uttered the phrase "principles of equality" for a single moment. My work is to portray the equality principles from different sources.

3.2.1: According to the Islamic Value of Equality

It is to guarantee that in Islam, no country is made to be above different countries or to transcend them. Man's value according to men and according to Allah (SWT) is dictated by the great deeds of him, and by his compliance to Allah (SWT). The distinctions of race, shading or societal position don't influence the genuine significance of man in the sight of Allah (SWT). Once more, the estimation of balance isn't just an issue of established rights or the understanding of aristocrats indulging charity. It is an article of confidence, which the Muslim pays attention to and to which he should follow truly. The establishment of this Islamic estimation of correspondence is profoundly established in the structure of Islam. Through these three famous speeches how Abraham Lincoln, Martin Luther King Jr. and Bangabandhu Sheikh Mujibur Rahman invoked the principles of equality that are also the principles of equality in Islamic value of equality are described in the following three points.

3.2.1 (i): Equality for All Men

All men are created equal by One and the same eternal God, the supreme Lord of all. It's the ultimate principle of equality that can be found in almost all the religions of the world. In the holy Qur'an Allah (SWT) has declared the He has created mankind equally. According to Islam, every Muslim is a brother to every Muslim and the Muslims constitute one brotherhood. Islam

stresses the point that all of the God fearing believers of this world are a part of a single brotherhood. Allah (SWT) says in the holy Quran, "Verily, this brotherhood of yours is a single brotherhood, and I am your lord and cherisher. Therefore, fear me (and no other)" (Qur'an 23: 52). The phrase "all men are created equal" does not mean that the Almighty has created all mankind equally and gives them the same opportunities rather it means that the Almighty gives us something that we need. He never treats us unequally. All the people of the world do not have the same need. If one has the need of foods for eating one time a day, other may have the need of clothes or something else. Thus all the people of the earth are needy. Because of the difference of their needs they are unequal and to treat them according to their need is equality.

George W. Bush, the 43rd President of America, claimed, "Abraham Lincoln firmly believed that all men are created equal under God. His position was not always popular, but it was right" (Bush 23). By saying this he proved the thinking of Lincoln about the supreme principle of equality. In "The Gettysburg Address" the reason behind using the line refers that there was no equality among the people of America during the time of Lincoln. In the speech he wanted to remind the audiences the supreme principle of equality that all men are created equal in the eyes of Almighty God. He did not sound the equality

that was presented among the people of America that time in words as he was the President that time and could not utter that because his Union party was also involved in the war. By uttering the line, "Four score and seven years ago our fathers brought forth on this continent a new nation, ...dedicated to the proposition that all men are created equal" (Lincoln 254) he generally indicated the main principle of equality, that is also the main one according to Islamic value of equality.

Martin Luther King Jr. also used the line to remind the same thing. After hundred years of the Emancipation Proclamation when he found the same country with discrimination, oppression and inequality among white and black Americans, he became broken heart and decided to give the speech. Though the Creator made His creations by giving equality as their right, the creations themselves could not be equal. The only cause of inequality among them was the color of the body that also made one class the slave of another class. "This will be the day when all of God's children will be able to sing with a new meaning□" (King, I Have a Dream 191) He dreamt all the creation of God whether they are different in religion or color or cast, they would meet together and sing the same song, which would remove the discrimination of their mind. According to the Islamic value of equality we can see the same thing that describes the principle actually.

At last in "The 7th March Speech of Sheikh Mujib" he did not mention equality in word, but by hearing or reading the speech one could easily understand the main theme of the speech that that time the people of Bengal were not treated equally. So, the line "all men are created equal in the eyes of Almighty Allah" was not also maintaining there like the other speeches. Under the oppression of West Pakistani government the people of East Pakistan had forgotten the rights of them. In this sense, one of the principles of equality was absent from them and that's why the founding father of them mentioned it in the speech. After this speech the people of Bangladesh became relieved for a moment as they took it as their Declaration of Independence. Abdur Rauf Chowdhury added Maulana Bhasani's speech which he spoke in Chittagong in his book named Sayottoshason Swadhikar o Swadhinota,

“পূর্ব বাংলা এখন স্বাধীন। সাড়ে সাত কোটি বাঙালি এখন স্বাধীনতার জন্য ঐক্যবদ্ধ।”
(Chowdhury 100)

'Now East Pakistan is independent. Seven and half millions Bangalis are now united for their liberation.' (Self Translated)

He could mention it only after Bangabandhu had declared the Declaration of Independence through the mentioning of principle of equality.

3.2.1 (ii): Allah's (SWT) Equal Justice and Kindness for All

Allah (SWT) is Just and Kind to all His creatures. He is not partial to any race, age, religion or nation. From the very beginning of the creation of the world Allah (SWT) established equality among the creature of Him and told them not to divide themselves. But with the passage of time the world has to be divided into continents, sub-continents, countries etc. From then the inequality has also started. One country wants to dominate the other countries and to be superior to them. Today, the main problem of the world is it. People create racial inequality, inequality of age, religion, nation etc. For this reason, people cannot tolerate the people of other color, religion, nation etc. But about 1400 years ago our Creator has ordered us not to create inequality among through the story of our ancient father Adam (As) and our only harmful enemy, Satan. Allah (SWT) says:

"We created and shaped you, then told the angels to prostrate themselves before Adam. All the angels obeyed except Satan, who did not. God asked, "What made you disobey Me?" Satan replied, "I am better than Adam, for You have created me out of fire and Adam out of clay." (Qur'an 7: 11, 12)"

Thus Allah (SWT) wanted to lesson us that to make division on the basis of race, age, religion, nation, is the only deed of Satan, our ultimate enemy. He also wanted to remind us that to do this work means not to obey Him but Satan.

After analyzing the background of these three speeches of the study we find this principle as one of the important point. The main cause of Lincoln's orating "The Gettysburg Address" was the unequal situation of America that time. The conflict between the Southern states and the Northern states had been created for racism. The main reason of the American Civil War was racism. On 1st January, 1863, Lincoln signed in the paper of Emancipation Proclamation which was a powerful move that promised freedom for slaves. As union armies advanced south, more slaves were liberated until all of them in Confederate territory were freed. Lincoln later said, "I never, in my life, felt more certain that I was doing right, than I do in signing this" (qtd in Sinha and Sardar 82). He actually did it in order to establish the equality among the white and black people. The instability of American society was such dangerous that for only the racial inequality, they had to face a Civil war. The partiality of race made him tensed and thus by uttering the line related to equality he actually wanted to point out this principle of equality through the speech.

"I Have a Dream" of Martin Luther King Jr. obviously gave the shape of his depression of being discriminated racially years after years by the so-called white masters. The blacks were treated as the worst things everywhere of America. They were even killed without any reason. So, he dreamt the dream of being treated equally by the whites. He expressed his sadness also in his "Letter from Birmingham Jail". He wrote there:

" . . . When you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger" and your middle name becomes "boy" (however old you are) and your last name becomes "John", and when your wife and mother are never given the respected title "Mrs."; . . . when you are forever fighting a degenerating sense of "nobodiness" - then you will understand why we find it difficult to wait. (King, Letter 81)"

He wrote "Letter from Birmingham Jail" just before some month of giving the speech "I Have a Dream". He was imprisoned in the jail for demonstrating against the segregation of eating facilities in that city. The inequality that was seen in the eyes of American was created from their disliking towards the blacks that means it was created from racism. Through "I Have a Dream", King wanted to call for the equality principle that against the racism.

"7th March Speech of Sheikh Mujib" also called for this equality principle. There can be seen the inequality of two nations. According to the equality principle, there was no equality in the sense of nationality. West Pakistan always wanted to be superior to East Pakistan. They even did not give the chance to the East Pakistanis to form an individual government. They wanted to dominate them in every ways. As a nation they did not give East Pakistan even to improve their economic and political resources.

West Pakistani army were continuously tortured Bangalis and killed wherever they could. In order to mention this principle of equality among nations Bangabandhu requested to the West Pakistan army by saying,

তোমরা আমার ভাই, তোমরা ব্যারাকে থাকো, কেউ তোমাদের কিছু বলবেনা। কিন্তু
আর আমার বুকের ওপর গুলি চালাবার চেষ্টা করো না। (Rahman 133)

'You are my brothers, you stay in the barracks, and nobody will tell you anything. But do not attempt to shoot at my heart.' (Self translated)

3.2.1 (iii): Honor and Dignity

Allah (SWT) has conferred on man, a title of honor and dignity. Allah (SWT) mentions in the holy Qur'an, "We have indeed created man in the best of moulds" (Qur'an 95:4). By this line our Created simply has defined the honor and dignity that he has bestowed on us. He has named the mankind as "Ashraful Makhhlukat", which means the best of all creations. He wants the human being also give the same honor and dignity to one another. But through the three speeches we can see the situation of both America and Bangladesh that that time the people of these two nations did not give such honor to one another.

In these three orations Abraham Lincoln, Martin Luther King Jr. and Bangabandhu Sheikh Mujibur Rahman invoked the principle of equality that tell about the honor and dignity of mankind. The Civil War of America, the imbalanced situation of America during the speech "I Have a Dream" and of Bangladesh during "7th March Speech of Sheikh Mujib" gave us the picture of not having this principle. If the white people of America gave the blacks the perfect honor and dignity as our Creator mentioned in the Qur'an, the imbalanced situation wouldn't come. People did not have to be involved in war and the brotherhood among them wouldn't be dismissed. King did not have to write in his "Letter from Birmingham Jail":

...when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she cannot go to the public amusement park that has just been advertised on television ...when you have to concoct answer for a five-year-old son asking in agonizing pathos, "Daddy, why do white people treat colored people so mean?" (King, Letter 80)

On the other hand in order to solicit the honor and dignity among the people, Bangabandhu said to them:

এই বাংলায় হিন্দু-মুসলমান, বাঙালি-অবাঙালি যারা আছে, তারা আমাদের ভাই।
তাদের রক্ষার দায়িত্ব আপনাদের ওপরে, আমাদের ওপরে, আমাদের যেন বদনাম না
হয়। (Rahman 134)

In this Bengal, those who are Hindu-Muslims, Bengali-non Bengali, all are our brothers. The responsibility of protecting them is on you, on us, as if bed reputation can touch us. (Self- translated)

Thus these three orators called their audiences to the principles of equality that are existed in Islamic value of equality.

3.2.2: According to the Declaration of Independence

In the Declaration of Independence Jefferson wrote, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness in the Declaration of Independence (US 1776)". From this line both Lincoln and King took the main theme of their speeches that "all men are created equal". As Thomas Jefferson had read the holy Qur'an, he may be used that very first principle of equality from the Qur'an. So from the uttering of Jefferson we can say the principles of equality here are: all men are created equal, the rights that the Creator of men has given them such as life, liberty and pursuit of happiness. "All men are created equal" has already been described in the previous point. As Jefferson took the source of this principle from the holy Qur'an, it is not needed to describe again. How these leaders used the other equality principles from the Declaration of Independence in their speeches are describing below:

3.2.2 (i): Liberty

Another principle of equality is liberty. When we talk about the liberty or freedom, there we also find the essence of equality. Without liberty, equality cannot be gained. In "The Gettysburg Address" Lincoln started his oration by saying, "Four score and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty. . ." (Lincoln 254) In this opening line Lincoln paralleled both liberty and equality to define that to prove the equality of human being in the society their fathers had to build a nation which was conceived with liberty. So, in order to define equality in a country at first one has to see whether it is free or not. If there is no liberty or freedom in the country, the equality of the people cannot be establish easily, because t s the birth right given by the Almighty Himself. In the other way Lincoln also said that as the men were created equal they could achieve a new nation that was based on liberty. As the speech had been given during the Civil War in which the Southern states and the Northern states were fighting against slavery, we can easily understand that there was no liberty in America that time. The black people or the slaves did not have liberty at all. So, Abraham Lincoln called for liberty as one of the principles of equality in this declamation.

"Was not Abraham Lincoln an extremist?" (King, Letter 86) By claiming Lincoln an extremist King then added Lincoln's quotation in his Letter from Birmingham Jail and wanted to prove that still America was in the grip of the curse of the slavery "This nation cannot survive half slave and half free" (86). In "I Have a Dream" it is clear that King was expecting the liberation of the blacks from the grips of the white Americans. Millions of

Negro slaves had been oppressed by their white masters though Abraham Lincoln declared not to discriminate the slaves before one hundred years. The liberation of black people was still untouchable. For this reason King told about the promissory note that carried the message, he said, "This note was a promise that all men, yes, black men as white men, would be guaranteed the unalienable rights of life, liberty and the pursuit of happiness" (King, *I Have a Dream* 187). Through the speech thus he invoked the equality by praying for the liberty of black slaves and ended his oration saying the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!" (191)

Bangabandhu Sheikh Mujibur Rahman also expected the equality of the people of East Pakistan by seeking the liberty from West Pakistan. The government of West Pakistan did not want to give Sheikh Mujib any chance to become the prime minister of East Pakistan though he had won a great victory in the national elections of 1970. The West Pakistani government loved to dominate East Pakistan economically, politically and mentally also. Discrimination had been mixed with their blood and they did not want to leave East Pakistan from their domination. For this reason, by calling for the liberty, Sheikh Mujib wanted to make the people of East Pakistan to be aware of discrimination. He wanted to remind them of being discriminated in every way. He also wanted to mention that their liberation had been gripped by West Pakistan. He said,

“এবারের সংগ্রাম আমাদের মুক্তির সংগ্রাম, এবারের সংগ্রাম স্বাধীনতার সংগ্রাম।” (Rahman 134)

"This struggle is the struggle for our freedom, this struggle is the struggle for our liberation" (Self-translated). Thus liberation becomes one of the most important principles of equality in these three speeches.

3.2.2 (ii): Life and Pursuit of Happiness

Life and pursuit of Happiness are two equality principles that can be found in the three speeches. These two valuable things are the unalienable things that have been given to the mankind from their Creator. When men do not find the meaning of life and happiness in their life they became helpless. The Americans during the time of both Lincoln and King were in great tension for their lives and happiness. The nation had been divided into two parts. In the Civil War many people lost their life only for creating discrimination among them. In the time of King, the blacks were in their crucial moment. According to Emenyi, "The Africans are usually seen as the descendants of Cain and his conception underscore the idea that the mark God gave to Cain to killing Abel his brother is a black skin" (qtd in Josiah). For this reason the American dream which was related to life and happiness was then a nightmare for the blacks of America as they did not get the proper way to establish their life and happiness. They could not find out where the happiness was. They were in a hanging situation that time. On the other hand, at the time of the speech of Bangabandhu,

the people of Bangladesh were being killed cruelly by the army of West Pakistan. They were also in an unhappy moment. Though they are two important principles of equality, they were not available in these two nations. For this reason, the three leaders eagerly wanted to establish these kinds of equality principles in their countries and intentionally or unintentionally used invoked the principles of equality. Bangabandhu warned the people to be ready to fight for attaining the two principles again by Saying,

... ভোমাদের যা কিছু আছে, তাই নিয়ে প্রস্তুত থাকো। মনে রাখবা, রক্ত যখন দিয়েছি, রক্ত আরো দেবো। (Rahman 134)

...Be ready with whatever you have. Remember, as we have already had shed to blood, we will have to shed more blood' (Self-translated).

3.2.3: According to the Declaration of Principles on Equality

The privilege to equity before the law and the security of all people against segregation are major standards of worldwide human rights law. The standards of fairness depend on lawful ideas that have developed global, local and national human rights or equity statute. The standards of fairness were concurred by a gathering of specialists at a meeting entitled Principles of Equality and the Development of Legal Standards on Equality, sorted out by the Equal Rights Trust on 3-5 April, 2008 in London. As per the Declaration of Principles on Equality, there are a few standards of balance. Some of them will be depicted as the uniformity rules that can be conjured by the three chiefs. That implies the balance rules that were missing in their time will be purchased here.

3.2.3 (i): The Right to Equality and Equal Treatment

The privilege to equity and equivalent treatment are two of the standards of balance in the Declaration of Principles of Equality. The first implies that the privilege of every single person to be equivalent in pride, to be treated with deference and thought and to take an interest on an equivalent premise with others in any region of monetary, social, political, social or common life. Every single person is equivalent under the steady gaze of the law and reserve the option to level with insurance of the law. What's more, the second one, rise to treatment is a part of correspondence, which isn't comparable to indistinguishable treatment. To acknowledge full and viable uniformity it is important to treat individuals diversely as per their distinctive conditions, to attest their equivalent worth and to improve their abilities to take an interest in the public arena as equivalents. These two fairness standards are essential to depicting the genuine importance of equity. Subsequent to breaking down the three declamations of the investigation, it very well may be seen there was no nearness of these two uniformity standards around then. At the time of both Lincoln and King the Americans, particularly the blacks, were in extraordinary

shortage of the privilege to balance just as the equivalent treatment of law. Carl Sandburg explained Lincoln's calling for these two principles by saying:

"His words at Gettysburg were sacred, yet strange with a color of the familiar. We cannot concentrate- we cannot hallow-this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. (qtd in Schwartz 412)"

Here, Sandburg wanted to say that actually Lincoln mentioned all the martyrs as well as the dead generally in order to remind all human beings' right to equality and equal treatment. Otherwise he could only mention the Union army who were died in the Civil War. In the eyes of King also these principles were very much important as he were observing that day by day the blacks were being treated unequally by the whites. Josiah described the situation of the blacks thus, "The blacks began to lose hope in themselves, accepting the notion that they were 'nobody'" (Josiah 44) All over the Unite States the blacks had been finding ill treatment and no right to equality. Even the black children could not touch the white children as they were black in color. The Negro people also did not have the right to vote, which is a primary right of a citizen of a nation. They were discriminated by saying "For Whites Only" (King, I Have a Dream189) in any place. For this reason, he claimed in a very sad tone, "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character" (190). From this line it can be understood that he wanted the establishment of the right to equality and the equal treatment in every sphere of the live of the blacks. Bangabandhu Sheikh Mujibur Rahman also claimed these kinds of principles of equality in his speech. By treated badly day after day the people of Bangladesh forgot their right to equality. They had lost their right of forming a government of their own. After being tortured continuously on behalf of the people of Bangladesh he raised his voice in order to remind the East Pakistani government that the people of Bangladesh would be ready even to fight against them for establishing their right to equality and equal treatment. Thus they called for these equality principles in their declamations.

3.2.3 (ii): Positive Action and the Right to Non-discrimination

The other two principles of equality according to the Declaration of Principles on Equality are: Positive action and the right to non-discrimination. To be effective, the right to equality requires positive action. It includes a range of legislative and policy measures to overcome past disadvantage and to accelerate progress towards equality of particular groups. On the other hand, the right to non-discrimination means not to prefer any person or any class of people to others. Both positive action and right to non-discrimination were important issues in "The Gettysburg Address",

"I Have a Dream" and "7th March Speech of Sheikh Mujib". Even after the Emancipation Proclamation Against the slavery of blacks, they were facing the scarcity of positive action and non-discrimination. The only reason for the American Civil War was these two equality principles. So in uttering the line "all men are created equal" of Lincoln these principles must be presented. By uttering the name of some of their forefather including Jesus Christ also he claimed that every one of them was an extremist and all of them wanted justice in the nation through positive action and non-discrimination. He wrote in "Letter from Birmingham Jail", "Will we be extremists for hate, or will we be extremists for love? Will we be extremists for the preservation of injustice, or will we be extremists for the cause of justice?" (King, Letter 86) He blamed the total legislative system of America for this situation of the blacks. These two equality principles of course would be remained Mujibur Rahman in his great speech, because, the people of Bangladesh were also suffering from the scarcity of positive action and non-discrimination. Though the government of East Pakistan was observing the odd situation of East Pakistan, they did not take any proper decision about the situation, rather they remained quit. The Non-cooperation Movement had been started for this reason. So it can be said that in his speech the principles are also presented in this speech.

3.3: What made the speeches famous?

All these three speeches "The Gettysburg Address", "I Have a Dream" and "7th March Speech of Sheikh Mujib" became the most famous speeches of the world. They are dominating the world even today. But there was a strong reason that made the speeches such famous to the people of that time as well as today. We have heard speeches after speeches of different politicians or leaders etc. but haven't found such boldness or courage in their voices. Yes, I think boldness is the only reason that has made these speeches famous till today. By uttering the sentence, "The world will little note, nor long remember what we say here, but it can never forget what they did here" (Lincoln 254), Abraham Lincoln made the whole speech a more lasting one. The sentence has an ironic meaning. It is ironic because his brief dedicatory remarks have become the most famous American speech ever. We know the main speaker of that day was no Lincoln but Edward Everett. He delivered a two hours speech just before Lincoln's ones. After hearing the mind blowing short oration of Lincoln he became mesmerized and according to McPherson he recognized Lincoln by writing, "I should be glad, if I could flatter myself that I came as near to the central idea of the occasion, in two hours, as you did in two minutes." (qtd in Prados and Penuelas 40) Though Everett was one of the most famous orators of that time, he had been defeated against two minutes oration of Abraham Lincoln. The courage or the power he had in his voice made the oration a memorable one.

In "I Have a Dream" also we can see the boldness of Martin Luther King Jr. In that speech he mentioned in a strong voice that the past and present conditions of Negro people had remained unchanged. King claimed, "But one hundred years later, the Negro is not still free. One hundred year later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination" (King, I Have a Dream 187). He also mentioned his forefather Abraham Lincoln in order to remind what he had said about equality. The fire of his heart had been coming through his voice. He declared:

"... Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. (King, I Have a Dream 188)"

"But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In this process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred." (188)

Thus the courage that Martin Luther King had shown via his speech made the people to be reliable on him and his words. The belief beyond the power of his voice made the speech famous to the people who were presented there on that day and also the people who listen to the recording or read the written speech in present days.

From the first to the last of about 12 minutes speech of Sheikh Mujib which he had given in 7th March, 1971 proved the audacity of his voice that had been created by being treated badly day after day. Among the gathering of about two millions people, Sheikh Mujib had described the way of their being oppressed by the Government of West Pakistan. He badly wanted to be free from the suppression of West Pakistan as they had already broken the backbones of the people as well as the legislative systems of Bengal or East Pakistan. As the speech portrayed the anger of the people of East Pakistan through the bold voice of Mujibur Rahaman, the speech had become a touchable one to them. He boldly uttered,

"...আজ বাংলার মানুষ মুক্তি চায়, বাংলার মানুষ বাঁচতে চায়, বাংলার মানুষ অধিকার চায়।"

(Rahman 131) '... Today the people of Bengal want freedom, they want to live, want their rights' (Self translated). In these three orations all the orators intentionally or unintentionally could inject the flow of the sense of equality to the blood of the presented people. That's why they could achieve their supports easily and the people accepted the speeches as their own words. Besides, we know when people remain in a frustrated

situation; they want to hear something that is related to their sorrow. If they can hear something like that they accept it from their hearts. At the times of these three famous speeches, the people of both America and Bengal were in great scarcity of rights and independence. For this reason, these three declamations could take the noticeable place in the hearts of all people. Still these can do the same thing with the frustrated people.

3.4: Effects of the Speeches on the Nations

If we tell about the effects of these speeches, we can see America as a democratic country of equality and an independent Bangladesh today. The speeches had great effects on the minds of the people that helped to reshape the nations according to their dreams. In "The Gettysburg Address" for defining democracy or government, Lincoln said, "Government of the people, by the people, for the people, shall not perish from the earth" (Lincoln 255). For giving the concept of an ideal government or the true meaning of democracy he was regarded as one of the greatest presidents in the history of the world and the father of American nation. The American fought a liberation war against the British rule and established themselves as a free nation on the world map in 1776. The creators of America dreamt of a nation, dedicated to the ideals of liberty and equality for all the citizens of America. But the country in its long course failed to do justice to its dream. Racial discriminations were violent in the U.S.A. The black people were nothing but slaves to the white Americans. This racial discrimination led the country to a civil war which lasted for five years from 1861 to 1865. The most famous but bloodiest battle of the American Civil War occurred at Gettysburg from July 1 to July 3, 1863 and at the end of the battle Abraham Lincoln delivered his speech. In the address Lincoln gave meaning to the sacrifice of the dead as well as inspiration to the living. He advertised that the responsibility had come upon the shoulders of the living Americans to go forward with the unfinished task of the dead sons of America. They must dedicate themselves for an America where liberty and equality will be guaranteed for all. Abraham Lincoln had given the right direction to the American nation during their national crisis. His "Gettysburg Address" was actually a noble utterance full of wisdom and guide-lines for the Americans to reconstruct the war-ravaged country and to give a permanent shape to their democratic government which was so far proved to be the best form of government on the earth.

On the other hand, the speech of Martin Luther King Jr. had become the charter of freedom and equality for the black people of America. After one hundred years of Lincoln's Emancipation Proclamation and "The Gettysburg Address" the black people were still living a life of racial segregation and discrimination. Though Lincoln envisioned an America where freedom and equality would be guaranteed for all its citizens, still at the time of Martin Luther King Jr., he found no significant change in

the social structure of the country. This situation led Luther to make a call for freedom and equality for the black people in his America in the famous speech. Luther expected that a time would come when the racial discrimination would be eliminated from the American society. Those were also the American dreams which had been dreamt by the founding fathers of America. He said, "I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold those truths to be self-evident that all men are created equal" (King, "I Have a Dream" 190). He dreamt of a day when "the heat of injustice and oppression will be transformed into an oasis of freedom and justice" (190). After the famous speech of Kin, the black people had started to yarn their new dreams of freedom. Though the change did not come quickly, obviously the speech became a matter of changing the nation. Now a day we find a refined and established America with the mixture of equality and liberty. It is possible only for the understanding of the general people who were able to abolish the slavery, dependence and inequality from their minds by listening to the speech. According to Ubong E. Josiah, ". . . this speech ultimately made possible the emergence of an African-American, President Barack Obama (for the first time in American history), as an American President" (Josiah 45).

After the excellent speech of Bangabandhu Sheikh Mujibur Rahman, the people of present Bangladesh had been mesmerized and started to take the preparation of the Liberation War of 1971. It is called the first stage of the declaration of independence of Bangladesh. According to Muntasir Mamun:

If the event is discussed it will be seen that the 7th March was inevitable. . . Bangabandhu Sheikh Mujibur Rahman and many more have been speaking about a separate country since 1947. It can be understood the matter to decide by analyzing the events that have been happened from 1 to 3 March. Everything had made 7th March inevitable. . . . (Mamun 197)

From the above commentary of Muntasir Mamun we can understand that the 7th march's speech and the gathering was a must for the people of East Pakistan. When the people were listening to the words of Sheikh Mujib they became stunned and thought to be ready for whatever he was saying. He requested them many times for raising their hands against the cruelty of East Pakistani government. He also told them to strike before accepting their wanting. He claimed,

“...রক্ত যখন দিয়েছি রক্ত আরো দেবো- এদেশের মানুষকে মুক্ত করে ছাড়বো ইনশাআল্লাহ।”

(Rahman 134) '. . . Since we have already had to shed blood, we will have to shed a lot more for it- we will be able to liberate the people of this land insha-Allah' (Self-translated). After the speech of 7th March, Pakistani government decided to war against the people of Bangladesh. Though

they were ready from months before, the 7th March speech made them more careful. So as the effect or the result of the special oration we are now in a totally independent country where we don't have to be oppressed by the rulers of another nation. We are free now.

4: Conclusion

By speaking in such bold and confident voices, all these three leaders could fulfill their desire of making people aware of equality principles that had been described in the present study. Abraham Lincoln could make his speech a longer remembered until today, though he claimed that nobody

would remember such oration. Martin Luther King Jr. could shake the minds of the blacks and the whites of his time by uttering such groups of words that told only about his dream that was to establish equality. Bangabandhu Sheikh Mujibur Rahman could knit the new dreams of independence in the eyes of the mass people of Bangladesh. Invoking the principles of equality through the speeches made them fathers of dreams that had been sown in the minds of the people. They became famous for such sacred deeds and still remain heroes in the eyes of the people of their nations.

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