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### ***GIVE ME BLOOD....: AN ANALYSIS UNDER THE ART OF RHETORIC***

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#### **Abstract**

Subhash Chandra Bose, the roaring-lion of liberty in an era of prolonged slavery, is one of the highly remarkable signatures of revolution, struggle and optimism in the book of India's struggle for freedom. Besides being a commander of Indian National Army, he was a socialist and political visionary. He was among the highly waited orators of his era. It was difficult to a busy man like him to write anything of literary importance but when he would write the struggle for freedom in the autobiographical tone, he was given attention. His letters and speeches are the treasure for the students of Indian Freedom Struggle. Through his speeches, he has enlivened and electrified the dead soul of India. He knew it very well that freedom could not be gained with mere non-violence when the cannons are towards us; his plan to face the armed forces with arms was welcomed from India to East Asia. It was the effect of his character and arguments that people from youngster to advanced age found a ray of hope in him. Many of his speeches particularly delivered after his getting charge of the commandship of I. N. A. are a source of persuasion how a man can change the outlook of desperate and downhearted nation and turned it into an invincible nation. Though there were many analyzers of oratory in the West, Aristotle, with his *The Art of Rhetoric* is on the tip of fingers. He argues that the effect of the oratory falls into three categories- *Ethos*, *Pathos* and *Logos*; all these elements are separate from but depend on one another. The present research paper is a study into Subhash Babu's *Give me Blood* speech under the parameters of a good speech, laid down by Aristotle.

**Key- terms:** Oratory, Ethos, Pathos, Logos, Optimism, Inspiration.

Netaji Subhash Chandra Bose, the fiery signature of intrepidity in the glorious book of Indian struggle for freedom, was the highly spirited experimenter of nationalism whose memories are inscribed in the intellectual as well as emotional cores of millions of Indians. Unfortunately, such a man of pen and sword is misunderstood, misinterpreted and misrepresented by his supporters and opponents. He is often compared to Gandhi in the galaxy of freedom fighters but his aura diminishes the brightness of his contemporaries. His magnificent rebellious nature, his touch of Indian core, his impact on the contemporary youth, his struggle for freedom gained him the title of Bengal's tiger and to think of Bengal was reciprocally thinking of Subhash Babu. Bright rightly comments, "If in Mahatma Gandhi, we are blessed with a man of God and in Jawaharlal, a god of reason, in Subhash Chandra Bose, we found a very daredevil of action." (31)

Subhash Chandra Bose (23 January 1897 – 18 August 1945), the ninth child and the sixth son among thirteen children of Prabhavati Bose and Jankinath Bose, is among the makers of Indian Struggle for Freedom. He, a man of letters, left the I.C.S examination before the final step. After his return to India from England in 1921, he founded the Swaraj (1922), the newspaper and edited the Forward (1923). To sharpen his sword for freedom, he established the Forward Block and led the Azad Hind Fauj. Despite his busy political and social schedule, he contributed in the field of literature through his elegant speeches and visionary epistles. His *Letters To Emilie Schenkl* (1934-1942), *On to Delhi: speeches and writings* (1946), published by Deshmukh, during his visit in Europe in the mid-1930s, his *The Indian Struggle* in two parts, first covering the period from 1920 to 1934 and second covering from 1935 to 1942 and *An Indian Pilgrim* (An Unfinished Autobiography), published by Thacker Spink & Co. in 1948 and his letters to the commanders of Indian National Army are sufficient to reveal his art of oratory and writings.

Subhash, the orator, is as remarkable as Subhash, the political leader, the social worker and the military commander. Through his speeches, he has turned the table in his favour. His character, nature, expression and command of diction help him in knocking the hearts of his listeners. In Dr. Abnish Singh Chauhan's opinion, in his speeches, "lie indisputable powers of description, exposition and persuasion." (101) Among his speeches, 'Give me blood...', is one of the most inspiring and quoted speeches in Indian history. 'Give me blood...' is delivered by him at a huge mass rally of the Indians in Burma on the first week of Netaji Week on July 4, 1944. This speech of Subhash is the touchstone of his oratory and communicative skill. There are various factors that make an expression immortal; Aristotle, the father of criticism, tells three highly remarkable parameters of oratory: *ethos* (personality or virtues in character), *pathos* (emotional touch in the speaker and the listeners) and *logos* (logics or the ability of logical presentation). In 'Give me blood...' speech, all the elements are mingled perfectly.

Aristotle, the pupil of Plato and master of criticism is a household word for the students of literature. His *the Art of Rhetoric* is the touchstone of the rhetorical theory from ancient to present. *The Art of Rhetoric* developed during Aristotle's studentship under Plato from 367–347 BCE and later his mastership in his academy, The Lyceum from 335–322 BCE. This treatise differentiated Rhetoric (subject to public debate) from Dialectic (subject to Philosophical debate). *The Art of Rhetoric* was translated into English by Richard C. Jebb, in 1909; later its many translations came into existence. Aristotle's *Rhetoric* consists of three books; Book First (Chapters from I to XV) gives an overview to the definition, purpose, contexts and types of rhetoric. Book Second (Chapters from I to XXVI) discusses the means of persuasion on the ground of credibility of the speaker, emotional depth of the audience and manner of logics and Book Third (Chapters from I to XIX) is based on the stylistic method of the orator. According to Aristotle's division of oratory i.e. Political,

Forensic and Ceremonial, this speech falls into Political delivery in which the speaker inspires Indians to sacrifice for Mother India.

For Aristotle, the personal character of the speaker contributes to the persuasion of the audience. In *the Art of Rhetoric*, Aristotle explains ethos in Book II, chapters 12–17 of young people, elderly people, and people in the prime of their life, nobility, affluent people and people of power in the respective chapters. As far as *ethos* or personality of Netaji is considered, no doubt, he was the highly scintillating warrior of armed struggle for freedom. His personality was developed under the spiritual humanism of Swami Vivekananda, the Kantian and Hegalian western philosophy and the combination of Socialism and Fascism. There were a number of his followers from children to old persons. It was the impact of his personality that he challenged Patabhi Sitaramayya successfully in the presidentship of Congress though the later was the preference of Gandhi ji; it was in such a time when to oppose Gandhi was considered the opposing of India. He was an admirable personality among his opponents. Gandhi ji, the ardent follower of *Ahimsa*, hailed him as ‘Patriot of patriots’ and ‘prince among patriots’ in 1942. It was the impact of his call that a number of people got themselves recruited in the I. N. A. and a lot of wealth was accumulated from Indians in East Asia. When Aristotle says that the success of persuasion rests upon the speaker’s consideration and discrimination of various forms of governments in ‘their respective customs, institutions, and interests’ (40), Subhash Babu’s present speech stands perfectly on this touchstone as he attacks the dictatorship of the British and presents a beautiful picture of free India as there was ‘a golden opportunity we have for winning freedom, (119). In the beginning, Subhash Babu presents an account of his achievement in the past and how would they affect the future actions. He presents his vision in straight forward manner- the freedom of nation through armed revolution because he knows it very well that, “Without arms and without a modern army, it is impossible for a disarmed people to win freedom in this modern age.” (120) Aristotle’ ethos comprises of ‘good sense, good moral character, and good will’ (80) are covered in this speech; this speech is the epitome of Subhash Babu’s good sense, his highly ethical character and his ardent desire to see India free from the British Colonization.

Pathos or the emotional touch is one of the pivotal elements in the persuasion of people and Aristotle’s *Rhetorics* deals with it in second chapter (two to eleven). He defines emotions as ‘all those feelings that so change men as to affect their judgements, and that are also attended by pain or pleasure’ (80) Aristotle focuses on the balance of positive and negative emotion (anger and calm, friendship and enmity, fear and hope, shame and shamelessness, kindness and cruelty etc.) as well as ethos and pathos as one is void in the absence of other. Aristotle speaks of the young and old speakers, in concern to their characters, fortune, accumulation and power; he begins with the young people who are of ‘strong passion and tend to gratify them indiscriminately’ and ‘eager for superiority over others’ (112). The young men have ‘exalted notions’, hopeful disposition’, and ‘do noble deeds than useful ones’ (113) Oratory is not possible without the subject of ‘Possible’ and ‘Impossible’ and showing what has occurred and what is expected. Aristotle presents a number of possible ‘Arguments’ that tend the persuasive speech to lead to decision. *Give me speech* is a plethora of natural and spontaneous feelings and emotions. Subhash Babu’s expression is the epitome of satisfaction and hopes. Like a master of persuasion, he knows the value of affinity with the listeners and therefore, three times, he addresses his listeners as ‘Friends’. This sense of friendliness helps him in touching the cores of his followers. As a friend, he shares his achievements, goals, demands and hopes. He is completely satisfied with his ‘achievements during the past’ (119) and presents ‘...demands for the coming years’ (119); such balance is possible when the spirit is poised. Like a perfect commander, he is overwhelmed with ‘a golden opportunity’ (119) for winning freedom that is possible because of British defeat at various borders. How passionate is he in saying, “Such a rare and God-given opportunity comes once in a

century.” (119) His speech is full of positive expressions like ‘achievement’, ‘hopeful’, ‘optimistic’, ‘sacrifice’, ‘liberty’, ‘grace’, ‘success’, ‘confident’, ‘co-operation’ etc.; these expressions are in contrast with ‘struggle’, ‘British yoke’, ‘complaint’, ‘ruthlessly’, ‘fatal mistake’, etc. There was an atmosphere of hopelessness and darkness to getting rid of the British rule as most of the warriors of the armed revolutions either were shot or hanged but Netaji sparked the hope of getting freedom with an armed revolution from the other sides of nation. He says that the Eastern India is free from the ditches of caste and creed and ‘through the grace of Providence and through the help of generous Nippon’ ..., ‘there is an ideal combination of circumstances, favouring the success of our Struggle’ (120) for freedom.

Netaji, a true leader and motivator, applies both positive and negative reinforcement to inspire people to partake in the armed attack on the British within India. He shows them the dream of a free India but tells them frankly that most of them won’t see the rising sun of freedom as a long fight is awaited. He says, “Gird up your loins for the task that now lies ahead.” (122) He was not satisfied with the role of Indians in Burma for recruitments in Indian National Army but hopes that in future there would be a number of recruitments.

Rhetoric, as it is the art of persuasion, cannot be enacted without being attentive to ‘right management to the voice to express the various emotions’ (158), good diction, poetical expression, clarity, neologism, tone etc. The third part of *the Art of Rhetoric*, containing 19 chapters, are on *Logos* is about style for persuasion. A Rhetorical figure or figure of speech is defined as a phrase or a word to drive to the intensified effect from the direct language; the effect can be emotional, intellectual or aesthetical. Aristotle, while discussing figures of speech, emphasizes Simile, Metaphor and restricted use of Hyperbole. In the present speech, there are a number of rhetorical devices; most of their application seems unintentional. Here is the list of figures of speeches in the speech:

- 01- **Alliteration**- ‘world- wide’ (119), ‘combination of circumstances’(120), ‘success of our struggle’ (120), ‘mobilization of men, money and materials’ (121).
- 02- **Anaphora**- ‘It is blood alone that can avenge the blood that the enemy has spilt. It is blood alone that pay the price of freedom’ (123)
- 03- **Anti-thesis**- ‘the desire to die so that India may live’ (123)
- 04- **Apostrophe**- ‘Friends!’ (119), ‘My comrades in the War of Independence!’ (123)
- 05- **Assonance**- ‘total war’ (119), ‘Total Mobilization’ (119), ‘Maximum sacrifice’ (119), ‘God-given opportunity’ (119),
- 06- **Epigram**- ‘Give me blood and I promise you freedom’ (123)
- 07- **Metonymy**- ‘Blood’ (123)

An enthymeme is a statement with a guessed meaning, based on the general sense of the listener. Aristotle defines the enthymeme as "genuine and apparent" and calls it “a kind of syllogism” (150). Enthymeme is based on various types of alleged proofs like probabilities, examples, infallible signs and ordinary signs.

Aristotle discusses two types of enthymemes:

- a- Demonstrative: The fact that something is or is not; it is drawn from a universal agreement.
- b- Refutative: It is not granted by the opposition and opposite ideas are placed side by side.

Subhash Babu is not delivering for the audience or listeners in a drama but he is inspiring them to be ready for sacrifice; therefore, like Aristotle, he does not leave the interpretation of his statement on the general sense; he puts arguments and next to it, gives ample proofs to justify his argument. His speech is replete with ‘But, before I do so, I want to realise once again...’ (119), ‘according to the programme of Total Mobilisation...’ (120), ‘Last, but most important of all...’ (121), ‘There is another reason...’(122), ‘We should have but one desire...’ (120) etc. and prove his proficient argumentative talent.

As far as 'diction' is concerned, Aristotle emphasizes on Noun' especially 'strange words, compound words, and invented words' (161). Subhash Babu has applied multi-syllabled diction in this speech that is appropriate for the commanding tone. This speech starts with a common noun- 'Friends!' and stops with another noun- 'freedom'; his oration is remarkable to move on the path of 'freedom' that is impossible without the help of 'Friends!'. the multi-syllabled words like 'programme', 'opportunity', 'struggle', 'Motherland', 'sacrifice', 'circumstances', 'mobilization', 'arrangements', 'administration', 'reconstruction', 'population', 'revolution' remark his hope, vision, command and stand him among the frontline leaders of the century; not a single word is expressed purposelessly. His sentences are not long. Not more than two sentences are joined with a conjunction; such sentences are the spontaneous extempore of emotions as when he says, "The British are now engaged in a world-wide struggle, and in the course of this struggle, they have suffered defeat after defeat in so many fronts.", (119) he does not make a castle in the air but on the solid political ground, he knows that," Such a rare and God-given opportunity comes once in a century." (119) Dr. Chauhan calls his language and writing, 'a style of patriotic mobilization' and says, "Having a strong natural bent for the study of political and social structures of the world, he had an admirable command over Indian English and constructed his sentences to suit the motion of the productive and all-encompassing thoughts with a little musical rhythm."

About appropriates and aptness of language, Aristotle opines that serious subjects must not be dealt in trivial manner and trivial topics need not solemn style. For him, the appropriateness of language is measured with the expression of character's emotions and correspondence to subject. Subhash Babu's *Give me Speech* expresses emotions and sincerity of the speaker. He begins his address introducing the mass with his achievement but before telling so, he switches to the expectations of the mass of winning freedom and tells them of the British being engaged in World War, losing their fields and of a golden opportunity to make India free. His 'hopeful and optimistic' (120) endeavor of making 'an ideal combination of circumstances favouring the success of our struggle' (120) seems incarnated through God's mercy and assistance of Nippon that helped in building up an armed force against the British. After creating a confident and sanguine atmosphere, he asks for human, monetary and other assistance from people of eastern Asia. As a commander of a disciplined army, he expresses his resent against the least recruitment of Indians in Burma. He warns them of making the chain strong because if the base is weak, victory will not be possible in clutch. He shows his belief in the ability of mass and inspires the people to come forward and take the charge of Home Front in his absence. He comes to an end with an inspiration for partaking in 'a long fight' without hoping to see India free as the fight is for liberating the coming generation.

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