



Bangabandhu Sheikh Mujibur Rahman: A Magnetic and Excellent Statesman in Bangladesh

Muhammad Mahboob Ali*

Department of Economics, Dhaka School of Economics, Constituent Institution of the University of Dhaka, Bangladesh
E-mail: pipulbd@gmail.com

"The most important difference between a politician and a statesman is that a politician thinks about the next election while the statesman thinks about the next generation." — James Freeman Clarke, an American theologian

Abstract

Bangabandhu Sheikh Mujibur Rahman was a magnetic statesman in Bangladesh. An entrepreneurial mindset in political leadership by Mujib helped facilitate and overcome trials, be conclusive, and receive accountability for consequences. The study aimed towards a search of his perseverance. Research question of this study is how the father of the nation became magnetic and excellent statesman in Bangladesh. The study observed that he was a great statesman during his tenure and he proved his worthiness. But conspirators were harmful and dangerous and had him slain with his family members and relatives who is a great friend and well-wishers of Bangles' on 15th August, 1975. Mujib was a man of accomplishment; without his strong determination to bring about pulsating change, it is unlikely that Bangladesh would have attained independence. A great leader Mujib, put all of his political wisdom and patriotism for nurturing the welfare of the country fellow men till his last breath but on no occasion, he surrendered before sinful forces. Mujib is one of the political philosophers whose ideology is still valid for human progress and capacity building for organizations.

Key Words: Statesman, Bengalese, Welfare, Father of the nation, Bangladesh, Independence, Excellence, Magnetic

PAPER/ARTICLE INFO

RECEIVED ON: 15/11/2020

ACCEPTED ON: 28/12/2020

Reference to this paper should be made as follows:

Ali, Muhammad Mahboob (2020), "Bangabandhu Sheikh Mujibur Rahman: A Magnetic and Excellent Statesman of Bangladesh", *Int. J. of Trade and Commerce-IJARTC*, Vol. 9, No. 2, pp: 295-309

1. Introduction

Bangabandhu Sheikh Mujibur Rahman was concerned for Bengalese self-esteem and self-reliance from his childhood. As a political leader, he always fought against criminal forces and imperialist power. Severe economic disparity prevailed between east and west Pakistan. Against the economic and political supremacy over the then East Pakistan by the oppression of West Pakistanis, Sheikh Mujibur Rahman always fought for the resources of Bengalese. Starting from language, six-point movement, Agartala case, Eleven Points movement of the students supported by him, address of March 7, 1971, independence war of Bengalese, and creation of Bangladesh as a sovereign nation step Sheikh Mujibur Rahman played a vital role. In the year 1969, the then East Pakistan people conferred the "Bangabandhu" designation on Sheikh Mujibur Rahman. Ali (20017) argued that March 7, 1971, as the 'Magna Carta' in the birth of independent country Bangladesh. Bangabandhu Sheikh Mujibur Rahman gave the speech on March 7, 1971, in the UNESCO Memory of the World Register in 2017.

The language movement was the beginning in which he played a crucial role in encouraging the mother tongue's use. He worked against the odds-- took steps to eradicate totalitarianism and the feudal concept of the West Pakistanis and their companion in this east Pakistan. Bangabandhu's fearless attitude ignited the war of liberation. The truth of establishing as an independent nation of Bangladesh makes him the Father of the country, for which he proved a visionary and missionary leader. He can be considered a magnetic leader as he inspired Bengalese by his fascinating leadership, competency, and enormous political wisdom, and sacrifice for the country's people. His activities towards collective awareness and supreme devotion for people make him unparalleled in the history of Bangladesh. His objectives and strong will for the community made him a brand image of the nation. His leadership trait excellence turned him into a political statesman due to his prudent, expert, and esteemed radical front-runner and change maker. When he came into power, he built 'Sonar Bangla' and created a better world for Bangladeshis. He was a prudent and energetic democratic leader. The Father of the nation, Mr. Sheikh Mujibur Rahman, is also considered a political magnate since he developed new ideologies, manners, creativities, norms, and services to improve the lifestyle of the Bengalese. In turn, Bengalese admired him without any hesitation. It made a small group of people jealous and started national and international conspiracy against him. He made contributions that began from the British period, then the Pakistani era, and after Bangladesh's independence to his tragic death. After independence, he argued that he would turn this war-ravaged Bangladesh into a golden one and execute his plans for inclusive development purposes. Mujib was a magnetic leader being a center of influence of the people of Bangladesh. CRI (2020b, p.6) described that "Youth activist Sheikh Mujibur Rahman, popularly known as Mujib, was one of the few student leaders who did a critical role in shaping the language movement into a mass movement." If Bangladesh were not created then, the 7th largest language among the 100 most influential languages would have been gradually abolished.

Indeed, Mujib was a magnetic leader who fought against disputes and oppression against the Pakistani administration that treated this eastern part as a colony of the western region. He always dreamt of society for Bangles free from exploitation by eliminating corruption, terrorism, and discrimination of race, color, gender, and religion. Removing disparities in the organization, attaining economic emancipation, and ensuring community progress was the foremost objective

of Sheikh Mujibur Rahman. After the independence of Bangladesh, Mr. Sheikh Mujibur Rahman led the nation and started working quickly to implement various initiatives to ensure its economic liberation. However, Bangabandhu was unable to complete all the industries.

Mawa (1981) rejects the familiar interpretations, which see these differences in the Republic and the Statesman and of his view of the best city as minor variations or as the result of changes in Plato's political philosophy over time. Tolonen (2020) opined that the most significant about David Hume was that as a statesman concerned with writing history and their much material to comment on his life with his role as a historian.

Cohen(2020) described that a good political leader is one who serves as an example of integrity and loyalty to the people they represent, both to the public and another political leader; someone with good communication as well as interpersonal skills, who can work with a range of other people, regardless of a political party or opinion, to achieve the greatest good for the citizens of the nation; someone who can resist the different temptations and lures of the political arena; someone of robust features, with both the conscience and charisma; someone willing to listen to the needs of the ordinary people and to represent them faithfully; someone with the courage to stand up and say what needs to be said – rather than tell the general public what it wants to hear; someone who is willing to make difficult (and possibly unpopular) decisions for the greater good. The Bangabandhu possessed all Cohen's qualities of a good leader. Bangabandhu dreamt of achieving maritime supremacy domestically and with the help of regional and global cooperation. The spread of knowledge in aviation and aerospace technology was what he desired. The agricultural sector was his crucial area to develop. He took the initiative to implement various field-level programs, including refixing agricultural taxation policies, agricultural-insurance for the development of rural and marginalized people, and creating income-generating programs in rural areas. His prime focus was to develop oppressed people to give better livelihood. Through local level planning ensuring economic development was one of his mottos. Although, many of his initiatives have not yet been implemented. Pro entrepreneur Mujib was always in favor of easing trades and commerce through domestic, regional, and global value chains.

As such research question is how the nation's Father became magnetic and statesman's excellence in Bangladesh?

In the study, section:2 contains a literature review; Section :3 discusses the Objectives, Methodology of the investigation remains in the section:4; Section: 5 will depict Factors of a magnetic and excellence of statesman for Bengalese; Analysis and Discussions determination are giving in section:6; Section:7 contains Conclusions and Implications.

2. Literature Review

Elcock(2001) explains the numerous leading, supremacy, and commitment roles of political leaders' performance and deliberates the strategies by which their capability to lead successfully can be upgraded. Sinha & Jackson (2006) commented that Goffman's opinions on morality and manipulation could deliver a valuable addition to Burke's identification theory. It highlights the performance of features of transformational and charismatic leadership.

Körösényi (2007, p. 17) argued that "a political leader is a representative of the people. Representation in the theory of leader democracy, unlike in the classical doctrine of democracy,

makes it possible to grasp governmental leaders' responsibility and accountability institutionally." Jenkins (2008) observed that the Goffmanian method possibly permits an understanding of the regular, diffuse ubiquity of power while rendering occupied recognition to individuals' performances, whether nature of awareness or characteristic law-alert or improvisational. Trepanier, Moreno-Riano, & Hamilton (2012, p.138) defined that "The cultivation of prudence in both citizens and statesman should be one of the pedagogical aims of the democratic state."

Rahman, Islam & Islam (2014, p-5) argued that "Mujib is as a rabble-rousing, charismatic leader who galvanized the nationalist struggle but proved inept in governing the country."

Chen & Li (2015, p.130) opined that "Kenneth Burke's rhetorical theory of identification and its three strategies, namely, identification by sympathy, antithesis, and inaccuracy, which is a great development of new rhetoric from persuasion to human motives."

Mantoo (2015, p. 156) detected that Bangabandhu was not a mere individual but an institution, a movement, a revolution, and an upsurge. He is the architect of the nation. He is the essence of epic poetry, and he is history.

Alam (2016, p.9) urged that ". Bangabandhu's dream was like the Himalayas' height, and his love and affection towards nature and country was no less than Charles Darwin. His skyrocket dream encouraged him to begin planting Tamarisk (Jhau) tree along the famous natural sea beach of Cox's Bazar."

Mannan (2016) observed that where the victim is someone like the Father of the Nation, Mr. Sheikh Mujibur Rahman, the task is more challenging. He also observed that the killers of Bangabandhu planned meticulously and acted professionally.

Choudhury (2017) depicted that "Bangabandhu Sheikh Mujibur Rahman is a Proper Noun and A First-Person Singular Number, although he was at certain stages of his life cycle one of the tens, at later part and especially at maturity, he is unique among the ten. It may appear to be an allegory, but history testified so."

Sheikh Mujibur Rahman was killed in a vital situation when the country was around to make an economic improvement from a war-torn country's status. The GDP growth rate remained at about 4.0 percent in the years between 1971 to 1974 and the rate was meaningfully raised around by eight percent in 1975 when the Father of the Nation was killed along with his family members (Farashuddin, 2018).

Obschonka & Fisch (2018) discoursed that Joseph A. Schumpeter previously contended that compelling entrepreneurs are exclusive and demonstrate a characteristic festive shape labeled as per existence no one in height in originality and alteration of alignment nonetheless too high in attractiveness and rule-breaking.

Chowdhury & Nafi (2019, p.129) opined that "He founded secular Bangladesh by adding the principles of secularism to Bangladesh's constitution. Therefore, Bangabandhu has given equal rights to all citizens irrespective of caste, creed, and religion through the constitution of Bangladesh".

Jahan (2019) wrote that his political philosophy in the four guiding principles of state adopted by our constitution: Nationalism, democracy, secularism, and socialism. She also commented that he defended these four principles in various speeches delivered in the parliament, party forums, and addresses to the nation.

Reza (2019) depicted that the citizens of Bangladesh had imagined a sovereign country. That vision was finally realized in indeed on 16 December 1971 beneath the leadership of exact loyalist Bangabandhu Sheikh Mujibur Rahman. He had remarkable leadership aptitudes that documented him as a leader of democracy for the people.

Nur (2019, p. 115) described that "Sheikh Mujib served the purpose of a mirror for the audience to see and realize the suppression and domination of the then West Pakistan (Pakistan) and the struggles of East Pakistan (Bangladesh)."

Visser (2019) argued that by recording homegrown, nationwide, and worldwide reminiscence schemes of Sheikh Mujib, the study exemplifies the reputation of captivating extremely the various gauges reminiscence is established, and in what way repetitions on different gauges stretch to form to respectively.

Ahmad (2020) commented that Father of the Nation Bangabandhu Sheikh Mujibur Rahman had sacrificed his entire life to remove disparity and attain social justice and economic development of Bangladesh.

Chowdhury, Ahamed, & Rahman (2020, p.48) described that "He is a legendary leader in the case of the practice of normative politics. He was an individual who had intimate relations with society." Shamsuddoha (2020) argued that in the 7th March speech, Bangabandhu Sheikh Mujibur Rahman stressed the emancipation of the Bangla nation in his speech. He coupled emancipation with the word 'independence' several times in this speech. Bangabandhu knew that without autonomy and economic emancipation, it is not possible to achieve real independence.

From the literature above, we can call him a political states man for many notable reasons. Throughout his life, he was energetic in politics to do well for human beings and hated evils. Moreover, he founds a diversified political vision, mission, super goal, group, or political festivities. If we carefully judge the life sketch and activities of Mujib, we found that he was always devoted to the people, which makes him a statesman. As such, the study was intended to observe the latter part of the line above, whether Bangabandhu as a statesman how he proceeded till his tragic death.

3. Objectives

Objectives of the study have been given below:

- i) To identify the critical attributes of Sheikh Mujibur Rahman;
- ii) To assess his role towards independence of Bangladesh;
- iii) To observe after independence how he tried to develop war trodden nation.

4. Methodology of the Study

The study will use secondary sources. Most of the discussions are based on different publications. The study also analyzes the characteristics of Bangabandhu through VRINE analysis, which refers to Value, Rarity, Inimitability, and Non-substitutability and Exploitability. PESTEL (Political, Economic, Social, Technological, Legal, Environmental and Ethical) analysis on Bangabandhu's activities were done. The study did qualitative research based on the activities of the Father of the nation. However, the study did not do any quantitative analysis. The period of the study is from August 1, 2020, to November 30, 2020.

5. Factors of a magnetic and excellent statesman for Bengalese

In 1943, he was elected councilor of All India Muslim League from Bengal and served in this position until the Indian subcontinent divide in 1947. He was elected General Secretary of Islamia College Students Union, Calcutta, unopposed. On February 23, 1948, he started protesting against the then Chief Minister Khawaja Nazimuddin's declaration in the constituent assembly that the people of East Pakistan must accept Urdu as their state language. But Mujib strongly advocated for the mother tongue Bangla as a state language. Mujib was one of the founding joint secretaries of the East Pakistan Awami Muslim League established in 1949, general secretary of the Awami League from 1953 to 1966, and President of the Awami League from 1966 to 1974. He joined parliamentary politics first in 1954 by the election process as a member of the East Bengal Legislative Assembly.

From prison in the year 1952, he issued essential directions to make the language movement a success. He became General Secretary of Awami Muslim League in the year 1953. In the year 1955, the Awami Muslim League was renamed Awami League under his able leadership. He became minister of the provincial Awami League government headed by Khan Ataur Rahman in the year 1956. On February 5, 1966, he expressed his significant six-point program recognized as the Charter of freedom of the Bangla nation.

In 1968 the Pakistani government filed the notorious Agartala Conspiracy Case against Mujib and thirty-four Bangla civil and military officers. This false case created anger and hatred against the Pakistanis. The Awami League secured 167 seats out of 169 National Assembly seats in East Pakistan and won 288 out of 300 seats in the Provincial Assembly on December 7, 1970. The powerful speech on March 7, 1971, had proved his farsightedness. He established his political philosophy in the address by motivating people, taking risks, and assessing environmental scanning to free from Pakistanis' exploitation. Mujib was fully aware of the colonial problem of the Indian subcontinent that led to partition in 1947 and the chance for west Pakistanis to create another colony in the eastern region. He wanted to establish an exploitation and repression free society.

When Pakistanis started genocide in the then East Pakistan (now Bangladesh), Bangabandhu announced independence, which he ensured on March 26, 1971. His message was: "This may be my last message; from this day onward, Bangladesh is independent. I call upon the people of Bangladesh wherever you might be and with whatever you have, to resist the army of occupation to the last. Your struggle must go on until the Pakistan occupation army's last soldier is expelled from Bangladesh's soil. Final victory is ours." (CRI, 2020a, p.8). He acted judiciously and thought for the country fellowmen despite being uncertain about his future in the hands of furious Pakistanis. In the west Pakistan prison, he had to face immense torture, and they tried to break his nerve, but he was so self-determined that he did not bow down, and his firm mental strength remained ever fresh. Under his able leadership, Bangladesh became independent on December 16, 1971. India helped in the independence war and One crore refugee who left the country to stay in India to eliminate the Pakistani forces' oppression and their local agents. He never bowed down in the Pakistan jail. On January 10, 1972, Mujib returned to Bangladesh as world pressure mounted on Pakistanis to release him.

Mujib served as the first President of Bangladesh from 1971 to January 12, 1972, from January 25, 1975, to August 15, 1975, the miscreants killed him. However, during the independence war, he

was the President in absentia. He became the Prime Minister of Bangladesh from January 12, 1972, to January 25, 1975. He came up with innovative thoughts, skills, strategies, images, and public procedures to ensure East Pakistan's people. The Bangabandhu's mission was to provide youths from low-income neighborhoods with the academic skills and learning opportunities they need to succeed and provide college and university students with the opportunity to understand and help meet those needs to promote their development as future leaders. Bangabandhu took some judicious steps to safeguard agricultural growth as soon as he started his ruling. Selflessly Mujib began to working for the country's people to get rid of the colonial rule during the Pakistani period and come out from the war-trodden situation during the independence war. He tried to remove red-tapism from the bureaucracy.

If we consider his psychology and behavioral aspects, the study will find that he was a founding member of the East Pakistan Muslim Students League, established in 1948. Mujib placed Six-point demands on February 5, 1966, at Lahore of Pakistan, which was beneficial for this region. Mujib, by providing six points, the request was tried to deem in "non-violence" movement and sought a bloodless, calm-composite, and autonomous clarification to attain absolute sovereignty. It was the starting point to overthrow the second colonial era during the Pakistani period gradually.

It also created more comprehensive public thoughts to decide what to do inside their community and dedicated existence through innovative ideas and creativity. The nation has a daughter Sheikh Hasina, a similar states woman like Bangabandhu in the country, democratically elected as its prime minister. At that time, extreme rightist, traitors, militancy, and a group of so-called strong leftist minded tried to create panic and problems in society. But some persons are in the deep sea of corruption and nepotism despite repeated reminders with caution made by the present government.

Using authority is to create the choice to deal with community troubles through innovative ideas, creativity, and risk-taking ability. As a statesman, he is a mixture of the following: he constructed astonishing as of not any matter which to converse to the area of dilemma. He fought self-relessly for Bangles' for their social welfare. Mujibur Rahman had involved himself in structuring a comprehensive education scheme in assessing the country's socio-economic and political scenario during the post-independence period. As per his directives, the 'Quadrat-e-Khuda commission' had given its report to the then government on May 30 in 1974, with the view to establishing modernization of the country's education system with the bridging the gaps with the education system of the advanced countries and emphasizing technical and vocational education. Bangabandhu quickly responded to quality education for all through educational growth inclusions, both formal and non-formal sectors. But after the sad demises of Mujib, the educational policy did not correctly function, which ultimately turned to misery and cannot help to attain demographic dividend. Mujib made some innovative deviations in the production of medicines in the war-torn country and prioritized wounded freedom fighters' treatment. He tried to curtail high population growth by establishing family planning in the year 1973.

During his regime, he tried his level best to develop the country in different aspects with focused based pro-people development activities. The West Pakistanis owned almost 98 percent of banks, insurance companies, and industries; he nationalized them. For the smooth progression of the monetary policy, Bangabandhu took different initiatives. He established the country's central bank on March 25, 1972, to channel saving and investment. He set up Bangladesh Krishi Bank for

agricultural development, and for the development of the industrial sector, he set up Bangladesh Shilpa Bank and Bangladesh Shilpa Rin Sangshta. He developed the fiscal policy through initiating development programs. The first national budget for the fiscal year 1972-73 was the total amount of Bangladesh taka Tk 786 Crore. The main motto of the grant was to remove income inequality creation and to attain social justice. He started to rebuild the nation without delay.

The First Five-Year Plan of Bangladesh was unveiled for 1973-78 with Bangladesh Taka 4,455 crore. The plan's main motto was to reduce poverty, boost the GDP growth to 5.5 percent per annum, and per capita income at the rate of 2.5 percent per annum. He tried to develop skilled human forces and business personnel. He wanted to provide equal opportunity for society. Bangabandhu followed the path of the Meiji Era of Japan who ruled for 44 years from the year 1868 to 1912. He wanted to protect and ensure humanity is free from abuse by removing dishonesty, violence, oppression, and corruption. The constitution came into effect on December 16, 1972, which acknowledged nationalism, socialism, democracy, and secularism as the nation's primary central beliefs. His regime for three years and a half wherein he tried to establish a classless society. The country was war-damaged; disruption of all sorts of transportation including road, rail, and river. Initially, from scratch, his government worked hard to combat a battle that devastated the state's innumerable troubles and bring normalcy. Re-establish law and order, rehabilitate the war victims, restore the communication system, and feed the hungry. Cores of people and many others affected due to war were slowly getting benefits through his proper management and administrative rules. Under his magnetic guidance, Bangladesh achieved respect from the worldwide countries and the United Nations. As Agarwal (2015) described, building up your credibility is a big step in getting people on your side-Bangabandhu long before exercised it for the country's well-being.

Mujib's zeal and dedication were for the social welfare of human beings with scarce resources. Mujib tried to establish the financial system for the progress of the people's interest and arrange to remove stagnancy in a war-trodden country through establishing production by capacity building. The prices of necessity products were gradually decreasing. Imbued with hope, people came forward to help to reach the benefits of independence to every doorstep. Creation of a sovereign nation, nine months of civil war and genocide; the humanitarian needs were infinite, and Mujib responded generously and acted with the true spirit of a benevolent ruler with a kind heart. He worked for the blue economy, gas and petroleum, aviation, and aerospace. For the automotive industry, like setting up of Pragati, it was one example of numerous programs. He was conscious about eco-friendly environment practices, and he wanted to develop the tourism sector. Bangabandhu's foreign policy was based on the promotion of international peace, security, and solidarity.

On June 21, 1975, by a presidential ordinance, Sheikh Mujibur Rahman created 61 districts from the existing 19. The governor-designates for the 61 communities were declared on July 16 of the same year. The second revolution was a political hypothesis that included restructuring the three pillars of a state: administrative, judiciary, and legislative. BAKSAL (Bangladesh Krishak Sramik Awami League) was created to remove disparity, create equal opportunities for all segments of the country's people, and create a classless society free from bureaucratic mannerism. BAKSAL can be compared with the MEIJI restoration of 1868 in Japan. Unfortunately, traitors and

conspirators did not give this great human being a chance to serve the nation too long as they killed him and his family members tragically. Now, after his tragic death, we feel that he is more vital than before

6. Analysis and Discussions

Bangabandhu's main challenge was in the economic front that the Pakistani rulers destroyed during the war. Elcock's (2001) development framework for political leaders is fully applicable as he fought for people with justice and neutrality. It was required to rally sufficient interior and outside resources, the innovation of infrastructure, rehabilitating citizens who were oppressed during the war and refreshing the financial, industrial, and production systems of organizations. Rajakar, Al-Badr, and Al-Shams were the collaborators of Pakistanis and some left extremists who acted silently and started negative propaganda. Even some fellow party men betrayed with a section of military and civil bureaucrats. Unfortunate, that moral hazard worked against his good deeds by a team of gainers started from his party, some ministers of the then government, a section of bureaucrats, a few army personnel, civil societies, businessmen, journalists, teachers, engineers, doctors arranged false propaganda against him within inside and outside the country and they were protected in some way. Some conspirators inside the country as well as outside the country acted against him.

Psychomotor assistances performed by Mujib during his lifetime was an essential element to be achieved and pragmatic to regulate mastery of the ability for the welfare of the human being. He fought against imperialism that was created by the Pakistanis. Comprador bourgeoisie was his enemy, and they tried to oppress Bengalese. A vested group of people with self-interest tried to gain unlawfully, which was impossible during his tenure. For the study, we want to see cognitive processes, which we observed from the life sketch of Bangabandhu that comprise rational, meaningful, recalling, mediating, and problem-solving tasks for the Bengalese.

However, in the early morning on 15, August 1975, the noblest and most significant of Bangles with his family members and relatives were killed by the anti-independence of Bangladesh forces. Bangabandhu was always in favor of inclusive development of all people's benefit like Pareto optimality, i.e., at least one will be better off while another must not worsen. In retrospect, Bangabandhu's desire was disruptive, and that there is a well-built aspiration for modifying the fate of the poor people of this region. This political entrepreneur's sad death created a vacuum that can never be filled up as the character of politics is now becoming complex and different. Now, Tale:1 explains the VRINE model of Bangabandhu.

Table: 1 Analysis of VRINE model of Bangabandhu

SI. No.	Type	Explanation
1.	Value	Bangabandhu's competence is treasured as it enables creating a sovereign nation free from the oppressed atmosphere by the Pakistani rulers.
2.	Rarity	The leadership qualities shown by Bangabandhu are scarce and not easily found in many contemporary leaders.
3.	Inimitability and Non-substitutabili	Bangabandhu was a respected leader, and competent statesman whose contribution to acting towards the benefit of Bengalese will always be remembered in history.

	ty	He exhibited supremacy over his contestants, who could not beat his authority.
4.	Exploitability	Bangabandhu proved his worthiness by nation-building and aptitude to exploit those who were oppressors of Bengalese.

(Source: Prepared by the author based on VRINE model given by Carpenter, & Sanders (2009))

As per Korosenyi's (2007), the study found that Bangabandhu Sheikh Mujibur Rahman was entirely fulfilled in the life and work balance. However, he restructured the relationship between bureaucrats and politicians. Mujib proved that he could do anything good for this nation with flexibility and elasticity and contingent in great share on active political campaigners with high devotion, love, and affection for the country. Mujib's rare quality is combined with adoption and mitigation to make a nation-class and oppression free. On thoughts and realities by Mujib, it is a continuous process to attain a holistic approach to developing, removing errors and disparities from society, and continuously acting well –being of the Bengalese. Bangabandhu wanted to create human capital for nation-building.

The study did PESTEL analysis of the activities of the Bangabandhu, which is shown in Table:2

Table: 2 PESTEL analysis of Bangabandhu's activities

Sl. No.	Criteria	Analysis of activities
1.	Political	Excellent political work for the welfare of Bengalese
2.	Economic	He tried to ensure welfare economics and human dignity for the people of the nation.
3.	Social	I tried hard to uplift society and to attain social justice.
4.	Technological	Always tried to lead technological progress by arranging the latest technical know-how as a leader and ruler.
5.	Legal	For the Bengalese welfare, he tried to arrange the birth of a new nation legally, and in the democracy, he tried to establish law rule.
6.	Environmental	He did environmental scanning and so that people can break the 2nd colonial era by the Pakistani rulers-his activities were very slow, steady, cautious, and at last win the race.
7.	Ethical	Mujib's activities are honest and devoted to his country's people in the pre-independence and post-independence periods. He wanted to establish the rule of law.

(Source: Prepared by the author)

As Jacobson and Chang (2019) mentioned, Amartya Sen's capabilities approach to development defines development as an increase in freedoms citizens have to choose preferred development options. Long before the capabilities approach, Mujib tried to practice in real life to ensure the people's development by arranging freedom of choices among Bangladeshi during his tenure. Still, it all was in vain after his sudden death. Mujib tried to establish in the practical world with realistic attitude welfare of human beings and in specific bringing about the Bangles happiness, comfort, and benefit. He tried to develop a procedure to engage people's proficiencies through

increasing their actual self-determinations. He immersed himself in national rules, and arranging social justice, and try to remove income inequality. He acted as a reformer and revolutionary zeal based on community procedures grounded four pillars of the constitutions of the year 1972. Starting from the paper to the more affluent section, for everyone he wanted to establish by arranging a safe nation, social justice and include all in the development process. He tried to have each segment of the income strata in a workable atmosphere for environmental scanning. He always tried to eradicate corrupt people from society, and he was firmly against the land and river grabbers. He directly ordered them to stop all aggravators and extremists. He wanted to build democratic institutions, eliminate oppression, and build a better living society and politics for people's welfare. Investment in human capital and education was incorporated into his motive to do good for the nation.

Jahan's (2019) observation about the Bangabandhu's political philosophy is still valid in Bangladesh. A great statesman during his tenure, he proved his worthiness. But evils are more dangerous and killed him with his family members and relatives who was a great friend of Bangles on August 15, 1975. This is a tragic and brutal death of a great virtuoso's leader of the nation. Mannan (2016) rightly observed that the killers of Bangabandhu intended carefully and acted efficiently. It, in turn, created a vacuum in the country for an extended period until 1996. In the meantime, terrorism, criminalization, barbarism, and lumpen bourgeoisies were raised in society. He also tried to focus on removing disparity and ensuring social justice. Without Bangabandhu, the economic development of the country would not have been feasible.

Mujib can also be treated as a political entrepreneur. There is a dissimilarity between the political entrepreneur and the business entrepreneur. The business entrepreneur obtains a thought, spend on creative possessions, unlock dealing and try to do well in the market. The risk is enormous, and the odds of getting a payoff are not all the time exceptionally excellent. His perseverance was in aligning with the influence and socio-cultural psychological, political, and economic factors. Ali (2017) rightly observed the impact of the March 7, 1971's speech.

The study wants to share nine lines from the poem entitled "Adonais: An Elegy on the Death of John Keats" written by Shelley (1821) in respect of our most excellent leader Bangabandhu :

"I weep for Adonais – he is dead!
Oh, weep for Adonais! though our tears
Thaw, not the frost which binds so dear ahead!
And thou, sad Hour, selected from all years
To mourn our loss, rouse thy obscure compeers,
And teach them thine own sorrow, say: "With me
Died Adonais; till the future dares
Forget the Past; his fate and fame shall be
An echo and a light unto eternity!"

7. Conclusions and Implications

In the political arena, Sheikh Mujibur Rahman added value through the creation of Bangladesh, creating a brand image of Bangladesh as a sovereign country created by him. He possessed excellent leadership qualities and charismatic power; he exercised a humanistic approach towards Bengalese, and the well-being of Bengalis was done with agility. He foresaw the Pakistani colony

sequence in this part required to end when west Pakistanis started torture after the British left in 1947. He waited for freedom and fought against Pakistani rulers for twenty-four years and was the firmest person to announce the country's independence in the early hours of March 26, 1971, as Pakistanis started "Operation Searchlight." Operation searchlight was the brutality over Bengalis by Pakistanis. Those who were his enemy to them showed kindness and compassion, and people from every corner could get access to him. He always bargained to keep Bengalese better off and tried to create welfare maximization, which was a vibrant ideology and transformed him into an authentic patriotic ruler. He hated comprador classes and land grabbers, and corrupt personnel as they worked as evil forces. He altered himself as a statesman of Bangladesh. His virtues make him a friend of oppressed Bengalese. He was a man of accomplishment. Without his strong determination to pulsating change, it is unlikely that Bangladesh would have attained independence.

Citizens of this country are now upright, privileged, elevated, and delighted since independence earned by this patriotic leader Mujib with his super goal to ensure the welfare of the country's citizens. By learning and matching the qualities and thoughts of the great leader of Bangladesh-Sheikh Mujibur Rahman, now the time has come- the nation can be modified to fulfill criteria of the welfare state for the public through arranging fairness of chances, fair distribution of wealth, and carrying with public responsibilities. His daughter became the fourth time Prime Minister of the country is now working hard the following his path through the road is not so smooth as still conspirators are trying to create problems. Mujib exercised uncompromising practicality, which is good for us, the pro- people-oriented leadership with emotional and social intelligence and elegance of thought and method that discovers asymmetry between practicality and idealism. The present government is trying to improve the economic scenario of the country with utmost care. But those who are evil must be punished without any hesitation, and conspirators should be firmly handled. Those who are land grabbers must be severely penalized despite their party affiliation. Another humble suggestion is to the policymakers set up a societal banking system as per his ideology and his daughter's philosophy for the low-income strata people of the country through channeling between micro-savings and micro-investments, especially for the poor and oppressed people of the society under the separate regulator. Airports in the Cumilla, Thakurgaon, Lalmonirhat, and another airport near the Padma river bank should be set up as early as possible under eight five-year planning. Train line trough directly from Cumilla via tomato, Meghna, and Narayanganj straight to Dhaka needs to be set up to expedite the decrease of Dhaka city's high population density. Moreover, particular emphasis needs to be given on growth with equity when the country passes through the fourth industrial revolution and the impact of COVID 19.

By expressing strategies grounded on liberal ideals with ethical values despite applying them through the coercive methods of radical policymaking, revolutionary leaders tried to better the country's people by sacrificing their entire lives. As such, he turned to become more than a leader, then the statesman for Bangles. Bangabandhu always wanted those who are corrupt to get a penalty for their misdeed. He is also considered a magnetic leader as people still want to follow his decisions and tried to implement them. Now his daughter, Prime minister of Bangladesh Sheikh Hasina, follows in her Father's footprint and is devoting herself to bring about the welfare of the country's people. A great genius leader of Bangladesh, Bangabandhu Sheikh Mujibur

Rahman. The study wants to pay homage to Bangabandhu Sheikh Mujibur Rahman to celebrate the birth centenary of the Father of the nation. Bangabandhu's ideology is a continuous source of inspiration for Bengalis, including working with honesty, devotion, and secularism, removing disparity, gender balances against any repression, and attaining livelihood. It, in turn, will help us to demonstrate genuine respect to the memory of him. Mujib is also one of the political philosophers whose ideology is still valid for human progress and capacity building for organizations.

The study wants to conclude with one of the valuable quotations which proved how he cherished, loved, and concerned about the well-being of Bengalese:

"As a man, what concerns humanity concerns me. As a Bengali, I am deeply involved in all that concerns Bengalese. This ongoing involvement is born and nourished by love, enduring love, which gives meaning to my politics and my very being."

REFERENCES

- [1] Agarwal, B. K. (2015). Management of Performance & Skill Development, *Int. J. of Trade and Commerce-IIARTC*, 4(2): 375-382.
- [2] Ahmad, Q. K. (2020). Bangabandhu sacrificed his life for removing disparity: Qazi Kholiquzzaman, Keynote presenter and Chief guest in the seminar on "Bangabandhu and Bangladesh" on December 26,2020, organized by Entrepreneurial Economists Club (EEC) of Dhaka School of Economics (DScE) and report published in *The Independent, Bangladesh(daily newspaper)* on December 27,2020, retrieved from <http://www.theindependentbd.com/post/257690>(viewed on December 28,2020).
- [3] Alam, S. M. (2016). Bangabandhu - The Great Philosopher, Nature Lover, and Tourist Champion will glorify Tourism in Bangladesh as "Father of Tourism Industry, "*Journal of Tourism & Hospitality*, 5(6),1-12, DOI: 10.4172/2167-0269.1000254
- [4] Ali, M. M. (2017). *Bangladesher Sandhanya (in Bangla)*, Dhaka: Student Ways
- [5] Carpenter, M.A., & Sanders, W.G. (2009). *Strategic Management: A Dynamic Perspective Concepts and Cases*. 2nd Upper Saddle River, N.J.: Pearson Prentice Hall
- [6] Chen, G., & Li, Yan (2015). The Application of Identification Strategies in Sci-fi Movie Avatar, *International Journal of English Linguistics*, 5(2): 123-131.
- [7] Choudhury, A. M. (2017). Bangabandhu Sheikh Mujibur Rahman: A Proper Noun and First-Person Singular Number, *The Daily Sun*, August 15
- [8] Chowdhury, M.A., Ahamed, A., & Rahman, Md. S. (2020). Bangabandhu Sheikh Mujibur Rahman: Founder of a Nation-State, *European Modern Studies Journal*, 4(3): 40-50, July
- [9] Chowdury, S.R.H., & Nafi, M. N. (2019). Foundation of Religious Liberalism in Bangladesh: Contribution of Bangabandhu Sheikh Mujibur Rahman and Awami League, *International Journal of Social, Political and Economic Research*, 6(1): 104-132
- [10] Cohen, H. Y. (2020). A Political Leader, Leadership expert, Retrieved from <http://www.leadershipexpert.co.uk/political-leader.html>(viewed on November 30,2020)
- [11] CRI (2020a). Mujib: Father of a nation, Celebrating the birth centenary of Bangabandhu Sheikh Mujibur Rahman, June, Dhaka, Bangladesh, 8.
- [12] CRI(2020b). Mujib: the language of resistance, Celebrating the birth centenary of Bangabandhu Sheikh Mujibur Rahman, July, Dhaka, Bangladesh, 6.

- [13] Elock, H. (2001). *Political Leadership-New Horizons in Public Policy series*, Northampton, Massachusetts: Edward Elgar Publishing
- [14] Farashuddin, M. (2018). Bangabandhu's killing hit 'economic take-off,' at a seminar entitled 'How far our economy and society would develop if Bangabandhu were alive' in the Dhaka organized by Bangladesh Economic Association (BEA) was held at the CIRDAP Auditorium on August 12, 2018, and report was published in Financial Express, Bangladesh (newspaper) on August 13.
- [15] Jahan, R. (2019). The political philosophy of Bangabandhu, Dhaka Tribune, Bangladesh, Monday, June 10
- [16] Karim, S.A. (2005). *Sheikh Mujib: Triumph and Tragedy*, Dhaka: The University Press Limited.
- [17] Jacobson, T., & Chang, L. (2019). Sen's Capabilities Approach and the Measurement of Communication Outcomes, *Journal of Information Policy*, 9, 111-131
- [18] Jenkins, R. (2008). Erving Goffman: A prominent theorist of power? *Journal of Power*, 1:2, 157-168, DOI: 10.1080/17540290802227577
- [19] Korosenyi, A. (2007). *Political Leadership: Between Guardianship and Classical Democracy*, for the ECPR Workshop on "Political Leadership: A Missing Element in Democratic Theory," Helsinki retrieved from <https://ecpr.eu/Filestore/paperproposal/50bc3d0f-becc-4275-a3c0-9243ab7ad36e.pdf> (viewed on November 30, 2020)
- [20] Mannan, A. (2016). The conspiracy behind the assassination of Bangabandhu, *Daily Star*, Bangladesh, August 15
- [21] Mantoo, S. (2015). Sheikh Mujibur Rehman: Founder of Bangladesh, *African Journal of Political Science and International Relations*, 9(5), 152-158, DOI: 10.5897/AJPSIR2015.0771
- [22] Mawa, G. (1981). *Constitutions, Virtue & Philosophy in Plato's "Statesman" & "Republic"*, *Polity*, 13(3), <https://doi.org/10.2307/3234616>
- [23] Nur, S. (2019). The Struggle this Time is the Struggle for Our Independence: A Critical Discourse Analysis of Bangabandhu Sheikh Mujibur Rahman's Historic 7th March Speech, *Advances in Language and Literary Studies*, 10(2):107-120, April, DOI: 10.7575/aac.all.v.10n.2p.107
- [24] Obschonka, M., & Fisch, C. (2018). Entrepreneurial personalities in political leadership, *Small Business Economics*, Springer, 50(4): 851-869, April.
- [25] Rahman, S. Md., Islam, T. Md., & Islam, A.R. Md. T (2014). Evaluation of Charismatic Leader of Bangabandhu Sheikh Mujibur Rahman, *International Journal of Scientific and Research Publications*, 4(5), 1-6, May
- [26] Reza, M.H. (2019). Political Activities of Sheikh Mujibur Rahman as a Charismatic Leader, *London Journal of Research in Humanities and Social Sciences*, 19(4): 31-37, September 2019
- [27] Shelley, P. B. (1821). *Adonais: An Elegy on the Death of John Keats*, July, Charles Ollier, London: Great Britain
- [28] Sinha, P. N., & Jackson, B. (2006) A Burkean Inquiry into Leader-Follower Identification Motives, *Culture and Organization*, 12(3): 233-247, DOI: 10.1080/14759550600865966
- [29] Shamsuddoha, Md. (2020), The Speech of Bangabandhu Sheikh Mujibur Rahman on March 7, 1971: A Historical Analysis, *Journal of Social and Political Sciences*, 3(1): 222-234. DOI: 10.31014/air.1991.03.01.161.

- [30] Tolonen, M. (2020). Review of David Hume, *A Petty Statesman: Writings on War and International Affairs*. Edited by Spartaco Pupo. *Eighteenth-Century Scotland*, 34: 30-31.
- [31] Trepanier, L., Moreno-Riano, G., & Hamilton, P. (2012). *Statesmanship and Democracy in a Global and Comparative Context*, Chapter:7, *The Liberal Arts in America*, Trepanier, L., Moreno-Riano, G., Hamilton, P. (Editor), Utah: Southern Utah University Press, 138
- [32] Visser, J. (2019). Bangladesh's 'Father of the Nation' and the transnational politics of memory: Connecting cross-scale iterations of Sheikh Mujibur Rahman, *International Journal of Politics, Culture, and Society*, 32(2): 163-179. <https://doi.org/10.1007/s10767-018-9301-2>