

## **Bangabandhu : A leader with a difference for World**

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Bangabandhu is our friend and philosopher. The narration of the unforgettable political events vis-à-vis the supreme sacrifice of Bangabandhu culminated in the making of Bangladesh. All his scheme of thinking as a philosopher and a poet of politics concern the people of his beloved land-Bangladesh. As he said: As a man, what concerns mankind concerns me. As a Bengali, I am deeply involved in all that concerns Bengalees. This abiding involvement is born and nourished by love, enduring love, which gives meaning to my politics and my very being (Bangabandhu 3.5.73 cited in Memoirs).

Born in 17 March Bangabandhu Sheikh Mujib is a glaring example of charismatic leadership. His charisma fetched a lot in organizing the people into a countervailing force against all sorts of injustice meted out to them by the semi-colonial rulers. His spectacular rise at the fag end of Ayub regime became possible because of his charisma. His March 7 speech and speech after returning home from Pakistan jail at the same venue reflected all accounts of his charisma. The words 'compromise' and 'equation' were unknown in his dictionary. For this uncompromising attitude altogether with daunting courage Mujib became the target of the ruling coterie who put him to jail several times' (Mashreque and Mozumder, New Nation 17 March, 2016).

The rising consciousness of the toiling masses about their political rights, cultural freedom and economic emancipation free from exploitation was a real force behind rising militancy of autonomy movement with Mujib playing a sheet anchor role. He spent almost the life-long time in imprisonment for a marathon trail of struggle against palace politics, semi-colonial rule, cultural indoctrination and use of religion to political advantage. (Mashreque 2016)

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'When we remember Mujib we go back to the stormy days of mass agitation that unnerved each successive ruling regime responsible for distorting political institutions. Mujib did all necessary ground works since 1948 creating a host of historic moments that in the long run turned into Bangladesh movement. Six-point formula was a magna carter of the people of this land orchestrating their political rights, cultural freedom and emancipation from the onslaught of the semblance of colonial exploitation. Six-point being identified with Bengali sentiment was a real force behind rising militancy of movement for a separate homeland.'" (Mashreque 2016)

'Sheikh Mujib's charisma and authority ascended with the public activity of students whose vision of independence was not the same as his, but gave his strength, as his gave theirs hope and legitimacy. Bangabandhu could thus pursue his constitutional vision with faith in popular support. On March 10, 1969, he presented the Awami League's Six-Point federation plan at a Rawalpindi Round Table Conference, where West Pakistan politicians rejected it as a plan to dismember Pakistan. Thus, by 1969, the two visions of independence in East Pakistan had clearly become indistinguishable in West Pakistan, and probably had been by 1966, if not 1954. By 1969, Bangabandhu Sheikh Mujib symbolized both, though he himself pursued the constitutional vision. On March 25, 1969, Ayub Khan resigned. General Yahya Khan imposed martial law. On November 28, Yahya Khan decreed elections to be held the next year. On the basis of the principle of one person, one vote, East Pakistan received 162 of the 300 general seats and five indirectly elected female seats in the unicameral National Assembly. East Pakistan'(Mashreque 2016)

'Fresh and dynamic political leadership furnished by Bangabandhu was quickly popularizing secular ideology to the country somewhat tormented by the vested interests that whipped up communalism to retain power. The way he conducted himself with rising popularity generated intellectual climate in favour of secularism. Time was propitious for the Bengali intelligentsia to nourish cultural and progressive movements drawing inspiration from historical dynamics of Bengali culture to build a democratic and enlightened society' (Mashreque 2016)

Several times Mujib staged a comeback after suffering imprisonment thus bearing the brunt of all troubles. Every time Bangabandhu came out of jail popular movement in the erstwhile East Pakistan used to get extra-momentum. He mobilized people from all walks of life with new zeal setting immediate course of action as a great tactician and skilled political engineer. What appeared to be politically efficacious and appealing was his charismatic personality with elegant face and towering height. Never was he cowed down by any intimidation and liquidation facing the ruling clique with tough political programmes. Aflamed with Bengali nationalism thrusting million of Bangalees gave band waging response to his call during the tumultuous days of Bangladesh movement. Mujib was at the forefront of popular movement from the very beginning of the creation of Pakistan. At that time students were very active in the movement and Mujib was identified with the student sentiment, their aspirations, political perception and revolutionary mind-set. Much of the dynamics of progressive movement hovering around language movement (1948-1952) was provided by the students' organizations with Mujib as their great inspirator. He was arrested during the agitation and was in jail until 1952. '(Mashreque 2016)

'Since mid-fifties the Awami league operated as a secular organization. Mujib realized that 'without a clearly defined platform of secular politics, the Awami League would become one of the many ordinary bodies struggling for a share of spoils in the Pakistani structure.' With six point movement he wanted to reconfigure the federal state with a new formula for Pakistan, the country that exhibited peculiar geo-political characteristics contrary to the notion of federation. The growing popularity of student's movement for the realization of six and eleven point demands with the participations of moderate right, socialists and radicals in response to Bangabondhu's clarion call upset Ayub's regime. He was continually onward in imprisonment until 1969 as he was involved in Agartola case. The main resistance against Ayub shahi came from the students' during 1969 mass upsurge. The six point plan of provincial autonomy and Students' eleven point demand coalesced to merge into a single political entity. Moulana Bhasani who staged a 'gathering of storm' to threat Ayub demanded immediate release of Shaikh Mujib. Mass upheaval 'reached a logical conclusion on 22nd February through the

release of Mujib and his fellow accused in the Agartala case from custody and the unconditional withdrawal of the case itself'. On 23rd February, 1969 Tofail Ahmed conferred the 'honorific of Bangabandhu' on Shaikh Mujib. (Mashreque 2016)

Sheikh Mujib's famous speech on March 7, 1971, evidently appeared to many in the crowd as a declaration of independence, but many also felt disappointed by its ambiguity. By that point, it seems, the public mood had left the six points behind going on to the extreme path of taking to arms for liberation. In fact Bangabandhu was a tactician all with his sagacity. Direct declaration of independence would have led Yahiya to go for air attack on the massive crowd in Ramna race course. What he wanted was avoiding was remendous bloodshed. Scholars on Bangladesh history would agree with their view that his 7 March was a master piece compared to Linclon Gattisgurg speech. Historic 7 March speech speaks for itself-what charismatic leadership means. He never negotiated with military junta who decapitated democracy with ethnocentric predisposition to deny Bangalees' access to power in a federal state based on flimsy foundation. The words 'compromise' and 'equation' were unknown in his dictionary. For this uncompromising attitude altogether with daunting courage Mujib became the target of the ruling coterie who put him to jail several times.' Sheikh Mujib was stimulated people by his charismatic leadership capability and huge political knowledge. From his early life he was demonstrated two key leadership qualities which make him unquestionable leader of the Bangladesh. One key quality was proactive social consciousness and paramount dedication for politics' (Rahman 2014)

'The leadership of Shkeik Mujib into national politics was the result of his proven capacity of leadership and long experience of public life. Since his childhood he displayed two main qualities of leadership which would one day make him the undisputed leader of the country. One was a hyper active social-conscious and another over-riding passion for politics. Mujib had many traits of leadership that identified him as a leader of the common man and the downtrodden.'

As a man, what concerns mankind concerns me. As a Bengalee, I am deeply involved in all that concerns Bengalees. This abiding

involvement is born of and nourished by love, enduring love, which gives meaning to my politics and to my very being" (Rahman, 2012).

For a proper understanding of Mujib's leadership traits it is essential to analyze the various influences upon him because political motivations have their roots in the sub-conscious sources formed during the early period of life (Lasswell, 1930). It is to note that from his school days he was interested in politics. Politics was dearer to him than anything else and it was politics which made him the undisputed leader of the country. Sheikh Mujib displayed two main qualities which would one day make him the central figure in politics. One was a hyperactive social conscience or an over-riding passion for politics' ( Mascarenhas, Bangladesh: A Legacy of Blood 1986:12). In his personal note book he himself wrote:

"As a man, what concerns mankind concerns me. As a Bengalee, I am deeply involved in all that concerns Bengalees. This abiding involvement is born of and nourished by love, enduring love, which gives meaning to my politics and to my very being" (Rahman, 2014).

This celebrated statement is intended to explain why he was 'so vigorously drawn to political activities even as a young boy'.

### **Bangabandhu: his dexterity as a leader**

'Bangabandhu is a poet of politics. His political life is full of remarkable events as if he were the creator historic moments. All the events in which he played a sheet anchor role crystallized into war of liberation. In fact there is a huge stock of research works on Bangabandhu. Books, research article and colume are available in plenty on the eventful life of Bangabandhu. In the vast sea of knowledge about Bangabandhu we have to refer to some works that are worth-mentioning. There is a wealth of recent literature on the father of the nation.' (Mozumder and Mashreque2017).

**The book titled Jatir Janak:** Tar Sara Jivan, is comprised a number of essays to reflect various dimension of the life of Bangabandhu. This is semblance of Bengali literature with short story, article and poem full of allegorical expressions. Writers well known in Bengali literature like Sufia Kamal, Kabir Chowdhury, Samsur Rahman,

Mustafa Nurul Islam contributed to the edited book. There is a piece like Shekh Mujib: Amar Pita written by our Prime Minister Sheikh Hasina. MR. Akhtar Mukul famous for his Charom Patro on the eve of liberation war wrote paper on Bangabandhu'(Mozumder and Mashreque 2017).

Amir Hossain in his book Bangabandhu O Muktijuddho published by Adorn Publication tries to bring 'a whole range of ideas into focus to explain the role that Bangabandhu played in the making of Bangladesh history. Anyone ready to study Mujib's place in history will surely benefit from this work. Bangabandhu was in solitary confinement in Pakistan during the entire course of the war of liberation. And yet there has never been any question that he had thoroughly prepared the Bengali nation for the imminent struggle for freedom. It was a remarkable point in history that the war of liberation was waged by the Mujibnagar government (Mozumder and Mashreque 2017).

One of the earliest books on the tragedy of Bangabandhu Sheikh Mujibur Rahman (the work was published in 1981), explores the wide network of conspiracy that was to take the life of the Father of the Nation in 1975. 'A.L. Khatib, a prominent journalist with roots in Sri Lanka but based for the better part of his career in the South Asian subcontinent, brings out some intricate details of the plans shaped to do away with Bangabandhu. The criticism is there that the book was written in a haste. Perhaps, but what certainly is of importance is that there is hardly any instance Khatib cites about the tragedy that one can be dismissive of. A whole range of characters people the book. Apart from Bangabandhu, there are all the other characters, notably the 'little sparrow of a man' that was Khondokar Moshtaq as also the political figures who constantly used to be around Mujib but at dawn on 15 August were found in the usurper's company. The author dwells in fascinating detail on the conspiracy that went on at the Bangladesh Academy for Rural Development (BARD) in Comilla, the presence there of Moshtaq and others with distinctly pro-Pakistan leanings. You read the book and as you do so, you realise just how closer to doom Bangabandhu was getting to be every day. (Mozumder and Mashreque2017).

A recent book edited by Rajeeb Pervej (2015) contains a host of

articles Koisar Thekei Suru, Awami Leaguer Jatra Lagne, Bhasa Andolon Samakalin, Juktafront Purbabarti and Paroparti Samoekal, Choe Dafa, Agartola Theke Gano Abhuthan, O Sattur Nirbachan, Gairab and Sangramer Mas, Vijoy Utsab, Sadesh Pattabarton, Sanbhithan Pranayon, BAKSAL Parjalochana, Kolongkita August, Indemnity etc. (Mozumder and Mashreque 2017).

The book like Bangabandhu Sheikh Mujibur Rahman published by Sharokgrantha Jyotsna Publishers is 'a rich collection of articles on the life and achievements of Bangabandhu Sheikh Mujibur Rahman. It comes in three volumes and brings together a rich assortment of ideas from diverse personalities, all of whom are united by a common position on the 1971 war of liberation and the ideals set by Sheikh Mujibur Rahman through the 1960s and 1970s. The volumes, in an overall sense, testify to the many facets of the Mujib character, those that have always made him stand out in the crowd and stand apart from his contemporaries. You really must appreciate the endeavour of those behind the compilations.' Abdul Matin has been conducting research based study 'Bangabandhu's life and politics since the early 1970s.' 'He has perhaps some of the most widely sought after documents relating to the Father of the Nation. In this work, he draws extensively from documents previously in the hands of foreign governments, notably the United States, to explain the circumstances that led to the assassinations of August 1975. There are too some rich pickings from Keesing's, those that will be of immense help to anyone interested in studying the history of Bangladesh.' Matin seemed to stay away from 'panegyrics and instead focuses on the core issues he feels need to be discussed within Bangladesh and outside. It is especially the conspiracy that led to the killing of the Father of the Nation that arouses his interest. Included in the work under survey are some hard truths, those that political authors have sometimes pointed out. Among them are details pertaining to the letter purportedly written by the leftwing Bengali politician Abdul Haq to Pakistan's prime minister Zulfikar Ali Bhutto seeking assistance in the matter of pushing Sheikh Mujibur Rahman's government from office.' Abdul Matin(2014), who died a few years ago, had been researching Bangabandhu's life and politics since the early 1970s. In this work, he draws extensively from documents previously in the hands of foreign governments,



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Faruq Chowdhury, former diplomat, is in awe of Bangabandhu. In this slim volume, he reflects on the politics of the Father of the Nation and, more importantly, on the human qualities of the man. The language is simple and lucid and Choudhury properly gives out the impression that he is hugely impressed by the charisma of the leader. Faruq Chowdhury's work does not go into the intricate details of how Bangabandhu governed or how his government functioned. But that the government was confronted with a plethora of difficulties from day one to the end of Bangabandhu's life is made clear. And, of course, the vast conspiracy that was always at work in order to destabilize the government is broadly hinted at. 'Faruq Chowdhury's work does not go into the intricate details of how Bangabandhu governed or how his government functioned. But that the government was confronted with a plethora of difficulties from day one to the end of Bangabandhu's life is made clear. And, of course, the vast conspiracy that was always at work in order to destabilize the government is broadly hinted at. The book makes cool reading.' (Mozumder and Mashreque 2017).

Bangabandhur rajniti O Prashasan has been published by Bangabandhu Parishad. Bangabandhu Parishad has been an intellectual forum for the Awami League or, more appropriately, its followers. As such, this work is in its totality a collection of essays from a wide range of individuals on the diverse aspects of Bangabandhu's politics and administration. Obviously, the write-ups are appreciative of Mujib's positions on the various issues he faced.



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**The work like Bangladesh: The Unfinished Revolution** composed by Lawrence comes in two segments. Lifschultz dwells at considerable length on Colonel Abu Taher and his ultimate end on the gallows in one. In the other, his subject is the personality and government of Bangabandhu Sheikh Mujibur Rahman, the difficulties it came up against and the conspiracies which proved to be its undoing. Lifschultz writes with considerable bravery, which is again natural considering his status as a foreigner. 'The work comes in two segments. Lifschultz dwells at considerable length on Colonel Abu Taher and his ultimate end on the gallows in one. In the other, his subject is the personality and government of Bangabandhu Sheikh Mujibur Rahman, the difficulties it came up against and the conspiracies which proved to be its undoing. Lifschultz writes with considerable bravery, which is again natural considering his status as a foreigner. He focuses on a number of salient points about the coup of August 1975 and while doing so points the finger at foreign governments he suspects clearly knew, if they did not exactly take part, in the programme to eliminate Bangladesh's founder. Sadly, though, the work has run out of print. Not even the internet has any idea about it. But it remains a seminal work on the Bangladesh revolution, an unfinished one, as the author suggests. One could not possibly disagree with his assessment.' (Mozumder and Mashreque 2017).

Rafiqul Islam's book titled Ponchattorer Roktokhoron traces the entire

history of the conspiracy that lay at the root of what happened on 15 August 1975. He names names and is often surprised that the very men who worked diligently for Pakistan in the days of rising Bengali nationalism or even after Bangladesh declared its independence in late March 1971 were chosen by Bangabandhu to be near him, and literally at that. It was these very men who destroyed the Father of the Nation'. (Mozumder and Mashreque 2017).

Al Khatib 's book *Who Killed Mujib* is One of the earliest books on the tragedy of Bangabandhu Sheikh Mujibur Rahman (the work was published in 1981), it explores the wide network of conspiracy that was to take the life of the Father of the Nation in 1975. A.L. Khatib, a prominent journalist with roots in Sri Lanka but based for the better part of his career in the South Asian subcontinent, brings out some intricate details of the plans shaped to do away with Bangabandhu. The criticism is there that the book was written in haste. Perhaps, but what certainly is of importance is that there is hardly any instance Khatib cites about the tragedy that one can be dismissive of. A whole range of characters people the book. Apart from Bangabandhu, there are all the other characters, notably the 'little sparrow of a man' that was Khondokar Moshtaq as also the political figures who constantly used to be around Mujib but at dawn on 15 August were found in the usurper's company. (Mozumder and Mashreque 2017).

'The work of Badrul Ahsan (*From Rebel to Founding Father* Sheikh Mujibur Rahman) is a recent assessment of the life and achievements of the Father of the Nation, beginning with his foray into student politics in pre-partition Calcutta and ending with his assassination in Dhaka. In the process, the writer touches on the philosophy that worked in Bangabandhu's gradual rise to pre-eminence in Bengali politics. Emphasis has also been placed on some of the crucial, and fateful, moves he made in post-Liberation Bangladesh, especially the growing rift between him and his steadfast lieutenant Tajuddin Ahmad.' (Mozumder and Mashreque 2017).

A book titled *A Tale of the Subcontinent* presented by Kuldip Nayar was published in the early 1970s, months after the emergence of Bangladesh, it is essentially a series of interviews the veteran Indian journalist conducted with Sheikh Mujibur Rahman and Zulfikar Ali Bhutto in Dhaka and Islamabad. The theme focuses on the

interaction between the two men in the aftermath of Bangladesh's liberation in December 1971, when Bangabandhu was first placed under house arrest in Rawalpindi by his nemesis and then freed to return to a free Bangladesh. Nayar's conclusion is revealing: he finds Mujib's account of the talks to be truthful while Bhutto simply dissembles. The work is an interesting character study of the two men who played significant roles in the history of the subcontinent in 1971'. (Mozumder and Mashreque 2017).

'The first systematic biographical notes on Bangabandhu are Sheikh Mujib: Triumph and Tragedy. This brilliant piece is written by Sa Karim. Fakrul Alam presented a commentary on the book in the following way:

'This, surprisingly, is the first biography in English of Sheikh Mujibur Rahman, the founder of Bangladesh, even though more 30 years have passed since he was assassinated in a bloody military coup on August 15, 1975. Known to most Bangladeshis as Bangabandhu, or friend of Bengal, a title bestowed on him by acclamation in a mammoth public meeting in Dhaka on 22 February, 1969, he was truly a man of the people, someone who had made the cause of his countrymen and women his own through endless trials and tribulations. And yet he had been assassinated in the country he had championed ceaselessly soon after it became independent. Also, he had disillusioned quite a few people in record time in governing it.' (Mozumder and Mashreque 2017).

'This research on Bangabandhu deserves wide readership 'for a special reason, which is that it happens to be one of those rare studies in the English language of Bangladesh's founding father. For years there has been a vacuum where presenting Bangabandhu to the outside world is concerned'. So what S.A. Karim, once 'served as a leading Bengali diplomat in the early years of a free Bangladesh and who saw many of the dramatic events unfold before his very eyes', reflected 'an image of Bangabandhu and his leadership of the country in as realistic a manner as possible.' SA Karim also presents some criticisms. 'He appreciates the manner of Sheikh Mujibur Rahman's rise on the national scene and dwells at length on the history behind the emergence of the man who would eventually be Bangabandhu. Mujib's role in the movement for regional autonomy and his

leadership of the independence movement, which really commenced in early March 1971, are commented on in great detail. And then Karim moves on to the sensitive issue of why Mujib went for a change from multi-party democracy to one-party rule in early 1975. In the manner of so many others, the author does not appreciate the transformation and ends up giving the impression that Baksal was a bad move for which Bangabandhu paid dearly. Karim, like so many others, happens to be rather correct in his observation of the events which were to lead to the carnage of August 1975.' (Mozumder and Mashreque 2017).

'After liberation, the government of Bangabandhu Sheikh Mujibur Rahman began to nourish Bengali nationalism-- the basis of liberation war in 1971. However, the nationalism based on the Bengali ethnicity disgruntled the indigenous peoples especially in Ctg. Hill Tracts. Sheikh Mujib, did not comply with the "demands of constitutional recognition for the tribal culture and identity, urged upon the indigenous peoples to become Bengalis. Dissatisfied with the acts of the government, the indigenous peoples from Chittagong Hill Tracts formed Parbatya Chattagram Jana Sanghati Samiti, a political party, to demand autonomy," (Mashreque 2016).

"The birth of Bangladesh in 1971 was an epoch-making event within the post-colonial order of South Asia. Led by the middle classes, a bitter and bloody war of Liberation from Pakistan was fought, based on Bangladeshi peoples' aspirations for democracy, identity and for a more progressive society. Bangladesh's emergence as an independent secular state effectively shattered the 'two nation theory' that had formed the basis for the creation of Pakistan in 1947, and demonstrated that religion alone was not sufficient to forge a cohesive national identity. The new state of Bangladesh was the product of a 'Bengali nationalism' that arose to challenge West Pakistan's economic exploitation of its Eastern wing, its attempt to impose religious hegemony, and its repression of Bengali political voice. Yet this experiment with secularism was short-lived. After the 1975 assassination of Bangladesh's founder Sheikh Mujibu Rahman, the military rulers made political use of Islam in an attempt to create legitimacy and divert attention away from the country's increasingly pressing economic problems. But the political ideals of

secular Bengali nationalism continued to find expression within the new political systems that emerged in Bangladesh. The ideals of the earlier Liberation struggle co-existed with these efforts to construct new identities around 'Bangladeshi nationalism' that had Islam at their core, with the result that the ruling political elites continue to contest both 'Bengali' and 'Bangladeshi' visions of nationalism. This working paper argues that identity formation in Bangladesh is neither instrumental nor primordial, but has instead drawn on a range of complex factors that include 'Bengali culture', 'religion' and 'socio-economic modes'. Through a survey of relevant literature and some recent fieldwork in Bangladesh, the paper hopes to illuminate the evolution of nationalism in Bangladesh and its array of potentially confusing identities. Theoretical framework Identity may be an essential component of a nation, but it remains an essentially contested concept within political theory. Language, religion, culture, shared history, ethnicity or citizenship has each been variously up held to provide the foundation that gives rise to the feeling of nationhood" (Sen, 2006 cited in Mashreque 2016).

Bangabandhu Sheikh Mujibur Rahman was not a mere typical politician. He is an institution, a movement and overall a revolution. Mujib's political life began as an ordinary activist while he was a student at Gopalganj Missionary School. However, with his charismatic sense of politics made him fortunate to come in early contact with the personalities like Hussain Shahid Suhrawardy and A K FalulHaque. Bangabandhu grew up, during his school life, under the gathering gloom of stormy politics as the British rule in India falling apart and the World War-2 violently rocking Sub-continent. The tragic plight of the people of Sub-continent under the colonial rule turned young Sheikh Mujib a rebel. After British colonialists left, Sheikh Mujib started his fight against Pakistani neo-colonists. Step by step, with his political programs, he prepared people for their eventual destination.

Bangabandhu Sheikh Mujibur Rahman provided a rabble rousing charismatic leadership (Ali, 1973 cited in Md. Sayedur Rahman et al. 2014). He was a Bengali nationalist politician and the founder of Bangladesh (William, 2009 cited in Md. Sayedur Rahman *et al.* 2014). He headed the Awami League, served as the first President of

Bangladesh and later became its Prime Minister of Bangladesh. He is popularly referred to as Sheikh Mujib and with the honorary title of Bangabandhu. It has been observed that? No man in the entire history of modern world except Mao for different reasons has hypnotized his people as Mujib did' (Bhatnagar, 1971 cited in Md. Sayedur Rahman *et al* 2014). His eldest daughter Sheikh Hasina is the present leader of the Awami League and the current Prime Minister of Bangladesh.

It goes without saying that liberation war started since the postponement of the date of National Assembly. Soon after the completion of general election held in December 7, 1970 President Yahiya Khan announced that the national assembly would be held at Dhaka on 1st March, 1971. In fact the decision to postpone national assembly generated much heat as the people became extremely agitated with a violent demonstration. Imbued with Bengali nationalism the whole nation stood united under his charismatic leadership to face eventuality. Bangabondhu created an extra-momentum of mass mobilization with spontaneous support of public officials, technocrats, intellectuals, peasants and industrial labour. The military bureaucracy nexus of Pakistan was exposed to the antagonism of vernacular elite as it committed acts of vengeance one after another to relegate the majority to a state of powerlessness. It denied Mujib the seat of power despite his party's landslide victory in 1970's parliamentary election. Yahiya Khan seemed to be puppet acting like a hypocrite at the instigation of the behind the scene man. Absolutely ill motivated the staged dialogue drama with the 'charade of negotiation' mobilizing military forces surreptitiously for the immortal strike. The danger was imminent. (Mashreque 2016).

Polarization that became an accentuated symbol of politics gave us much indication about the things coming to shape. So the confrontation was inevitable. What appeared to be the movement for a full-fledged autonomy turned into the spurt of mass agitation gaining an extra momentum to characterize post-electoral situation. Reference here is made to growing Bengali separatism binding the Bangalis into a single entity to fight for autonomy and self-determination. At the core of this antecedent is a strong sense of Bengali nationalism with a pervasive linguistic centered cultural

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Bangabandhu with his aids and colleagues masterminded the strategic plan and the need of the hour. His plan was a two-way traffic-negotiation efforts and preparation for the armed struggle as he uttered "hope for the best, prepare for the worst." However, Yahiya Khan authorized a military crackdown before boarding a plane to Karachi secretly in the evening of 25 March 1971.

Bangabandhu Sheikh Mujibur Rahman is the Father of the Nation of Bangladesh, a successful political entrepreneur. Mujib was considered as a political entrepreneur as he developed new thoughts, methods, creativities, gestures, yields and services to improve the lifestyle of the Bengalese. The language movement was the commencement of opposing against the evil force where he played a key role for the mother tongue and gradually it transformed towards independence of Bangladesh led by the greatest political entrepreneur Mujib. He acted against the odd, removing poverty and not in favour of totalitarianism and a feudal concept. He fought for the mother language and the people of his country. He was termed the greatest Bengali in a thousand years.' (Mashreque 2016).

'Mujib was a magnetic leader who planned to fight against dispute and uprising touching the Bengalis of East Pakistan in their

confrontation to the unfair events, oppression against Pakistani administration who treated us as a colony and sucked profit. He finally succeeded to build the self-governing independent state of Bangladesh. '(Mashreque 2016).

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