Chapter 1

Introduction
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Since the beginning of 2020, Bangladesh Institute of International and Strategic Studies (BIISS) undertook a number of initiatives and programmes centering the birth centenary of the Father of the Nation, Bangabandhu Sheikh Mujibur Rahman. As part of this venture, BIISS organized series of seminars and webinars throughout the year. The events aimed to revisit Bangabandhu’s thoughts, ideas and vision and also reaffirm Bangladesh’s commitment to addressing contemporary world issues based on his ideals. It included keynote speeches, paper presentations and panel discussions on selected themes delivered by eminent personalities, and renowned national and international scholars. In the seminar “Bangabandhu’s The Unfinished Memoirs: A Review”, held on 15 March 2020, the speakers and discussants reflected on various phases and incidents of Bangabandhu’s life as mentioned in the book and also from their personal experiences. In the webinar titled, “Leadership of Bangabandhu and Its Relevance to the Contemporary World” held on 18 August 2020, the presenters shed light on various aspects of Bangabandhu’s political life and ideology; including his foreign policy; his views on economic development, and international peace and security. It also elucidated how his ideas and ideals are relevant in the current world. In the third of such events titled, “Bangabandhu and Bangladesh:
Leadership and Foreign Policy” held on 13 December 2020, different dimensions of Bangabandhu’s leadership and his policies, including post-war reconstruction model, thoughts on oppressed people and women empowerment, roots of his foreign policy and his ideas on regional cooperation and balancing between divergent global powers were highlighted. In the webinar titled “Bangabandhu’s Vision of Sonar Bangla: Bangladesh at 50” held on 14 March 2021, the presenters illustrated how Bangabandhu’s visionary leadership paved the way for Bangladesh’s inspiring story in poverty alleviation, agricultural growth, growth of the manufacturing sector, economic progress, etc. These events brought together stakeholders from multiple sectors, including government officials, civil society members, academia, practitioners, the private sector, representatives of regional and international organizations. This book is a compilation of revised and edited versions of the papers presented and deliberations made at those events and aims to present those ideas in a more comprehensive manner for a larger audience.

The long history of Bangladesh’s emancipation is deeply rooted in the politics and policies of the periods preceding the liberation movement. The divisive British colonial rule, transitions from colonial to post-colonial and then to the neo-colonial setup under the Pakistani federal system and the decades of internal schism in Pakistan had implications on the international relations and diplomatic endeavours that would be chosen by Bangabandhu Sheikh Mujibur Rahman for Bangladesh’s liberation. In the paper titled, “Diplomacy of Bangladesh Liberation: Contextual Tales and Advent of Mujib”, Abul Kalam takes a scholarly journey to reflect on these natures and circumstances as he contemplates that the diplomacy of Bangladesh’s liberation can barely be addressed without considering the contexts in which the issues of struggle emerged. He argues that these circumstantial concerns leading to the independence of Bangladesh are correlated to the advent of Sheikh Mujibur Rahman as a political leader, his role in political mobilization, the type of politics he was drawn into, his policy vision, and diplomatic pursuits. In this regard, he also reflects on the earlier phases of Bangabandhu’s burgeoning career like attending the international peace conference in Beijing in 1952 and delivering the welcome address to the visiting Chinese Prime Minister Zhou Enlai in Dhaka as these offered occasions for practical orientation in the art of
diplomacy to the then young Sheikh Mujibur Rahman. Moreover, it analyzes Bangabandhu’s efforts in seeking international support for Bangladesh’s independence like the diplomatic chattering with the Indian diplomats in Dhaka, networking with Nehru and his daring push to establish direct contacts with the top Indian leadership. The author suggests that the unique combination of Track I and Track II diplomacy conducted by the core teams of Sheikh Mujib and Nehru was uncommon in the era of Cold War diplomacy. In a world of complex international politics, Bangabandhu displayed noticeable international acumen, foresight, and diplomatic view as he cautiously navigated and chose a strategy for materializing the liberation of his people.

The idea of “statehood” is a product of European modernity which was preceded by the idea of “nationhood”. Similarly, Syed Anwar Husain in the paper titled, “Bangabandhu and Bangali Nationalism”, argues that both “Bangali nationhood” and the state “Bangladesh” are the results of a historical evolution where the latter preceded by the former. In this long historical process of nation and state-building, Bangabandhu Sheikh Mujibur Rahman played the most significant role of the protagonist. Under the shadow of neo-colonial Pakistan, Bangabandhu not only upheld Bangali nationalism against the onslaught of Pakistan’s artificial nationalism but also curved out a state based on Bangali nationhood. By examining the genesis and evolution of Bangali nationalism the author argues, it cannot be defined as “unilinear construct”. Rather, this nationalism had its ethnographic and geographic lineage along with linguistic elements and Bangabandhu himself is the “embodiment” of this nationalism. The author further argues, up to Bangladesh’s struggle for liberation, Bangabandhu utilized “tri-dimensional” Bangali nationalism vis-à-vis Pakistan’s “civic nationalism”. Whereas following Bangladesh’s independence, Bangabandhu practiced “liberal nationalism” which is non-xenophobic in nature and “coterminous with internationalism, which transcends nationalism and advocates a greater political or economic cooperation among nations and peoples.” Syed Anwar Husain asserts that Bangabandhu’s liberal brand of nationalism worked as the bedrock for Bangladesh’s foreign policy which was “non-xenophobic and inclusive; and transcended to internationalism.”
In the paper titled, “The Iconic Bangabandhu: His Leadership Values for Then, Now and the Future” AK Abdul Momen tries to capture the intricate nuances of Bangabandhu’s leadership and how that propelled Bangladesh’s nationalist struggle for liberation. He argues Bangabandhu’s political acumen is still relevant when Bangladesh is poised to celebrate its fiftieth year of independence. His life and wisdom as a leader will continue to show the path to future policymakers in the road towards a developed *Sonar Bangla*. The paper posits the humane quality as a statesman drove Bangabandhu beyond his national boundaries as the sufferings of the oppressed around the world resonated with him dearly. Like any world leader, this has been a key feature of Bangabandhu’s leadership, which was acknowledged by his peers. The paper further elaborates on the daunting tasks Bangabandhu had to face at home. The tasks were ranging from salvaging a war-ridden economy from the ashes to obtaining international support and recognition for a newly independent nation. Unlike many revolutionary leaders of his time, Bangabandhu had profound respect for rule of law and democratic values. He envisaged creating a Bangladesh which will be tolerant and ensure equity for its citizens. These priceless norms and values were ingrained in him during his formative years as a leader of the anti-colonial movement under the British rule. Later, during the Pakistan period, these values flourished as Bengalis received their greatest leader who freed them from hundreds of years of subjugation. The author states, these norms and values which Bangabandhu manifested as a leader in his short life span will continue to guide Bangladesh and humanity towards a better and prosperous future.

Smruti S Pattanaik, in the paper titled, “Bangabandhu and Bangladesh: Unrivalled Leader of the Oppressed”, underscores one of the most significant attributes of Bangabandhu Sheikh Mujibur Rahman which is his conviction to stand for the right of the oppressed. As the iconic leader of Bangladesh’s national struggle for liberation, Bangabandhu’s worldview as well as philosophical understanding were based upon his experience from the brutal, oppressive and discriminatory colonial rule of the British Empire and later, Pakistan. Therefore, it was not surprising when Bangabandhu’s early life provides a glimpse to his political career and the issues he prioritized, especially the issues related to the oppressed and people of Bengal. Bangabandhu’s struggle to establish democracy can be
equated with his identification with a vast number of people who were economically and politically marginalized. In an endeavour to freedom, Bangabandhu not only united them but also mobilized them in his journey towards democracy which ultimately led to Bangladesh’s war of liberation. During the British colonial rule, Bangabandhu relentlessly fought and gathered support for Pakistan as he was convinced of the idea that it would lead to the emancipation of the Muslims in East Bengal. The vicious partition of the Indian subcontinent that ensued in bloodstained communal riots and Pakistan’s state brutality disillusioned this humanist leader. The marginalization of the Bengali political leaders in Pakistan’s national politics and subjugation of Bengalis in every sphere of society, politics and economy shaped and drove Bangabandhu to be the voice of the oppressed. The author argues that Bangabandhu’s six-point programme was the ultimate reflection of his commitment to uplift the people of his country as he was very much aware of the fact that all the export earnings that Pakistan had from East Pakistan were spent on the West while the East remained poor, and its people suffered. Smruti S Pattanaik further argues, Bangabandhu’s humanism and conviction for the oppressed transcended national boundary, and proved him to be a true global leader as he picked his side at the 1973 Non-Aligned Movement (NAM) conference in Algiers, by saying “The world is now divided into two—the oppressors and the oppressed—and I am with the oppressed.” It also points that Bangabandhu’s leadership and his inspiration perhaps are one of its kind which, in fact, not just inspired the 1971 Liberation War but will inspire many such movements in future where people are oppressed and their genuine rights as citizens of a country are not recognized.

In the paper titled “Bangabandhu in the Global Context” Md Rafiquel Islam intended to locate and situate Bangabandhu in the global context to shed light on his philosophy and work beyond the national boundary and within the global realm. By doing so, the author analyzes Bangabandhu in the context of the right to self-determination, right to democracy and fight against despotism to obtain political freedom, peace and emancipation for the people. He argues that in his formative years Bangabandhu’s political vision in the national and global context was “influenced by writings of the Western rationalistic philosophers, especially of Immanuel Kant, John Stuart Mill, and Herbert Spencer.” Whereas his global political vision can
be said to be a complex mix of "political philosophy of Vladimir Lenin, Woodrow Wilson, Nelson Mandela and Mahatma Gandhi." Bangabandhu's political philosophy has its derivation in his "experience and life-long struggle against the oppression of the common people." This long struggle motivated him to "think globally" as he witnessed deprivation of people's rights across continents and their struggle for political freedom and right to self-determination. Bangabandhu's empathy for nationalist freedom struggle and people of the occupied nations was visible as he was highly critical regarding the role of the world leaders. He was vocal for the Palestinian cause or Zimbabwe and Namibia's national struggle. The author argues, in a world that was polarized by the Cold War, Bangabandhu wanted to maintain neutrality, equidistance and peaceful coexistence. His ideological orientation and indomitable commitment to world peace made him part of the core leadership within NAM movement. The author further states that Bangabandhu's struggle against colonial rulers of the British Empire and later on Pakistan, contributed to his conviction against imperialism and racism as he identified these two evils as hindrance to global peace and security. To achieve peace for Bangladesh and the whole humanity he believed in multilateralism, rule of law and international cooperation. Hence, the guiding principles of Bangladesh's foreign policy testify how they have their roots entrenched in Bangabandhu's philosophical vision.

As a visionary leader, Bangabandhu understood the importance of gender-inclusive development. He envisioned a society where women would have equal rights and the capacity to explore their potential to the fullest. In the paper titled, "Empowering Nation through Empowering Women: Reflections from Bangabandhu's Thoughts", Sufia Khanom highlights these aspects of Bangabandhu's empowerment thoughts. Through a theoretical framework, the author analyzes Bangabandhu's empowerment initiatives in three operating dimensions, i.e., personal, relational, and collective. In the personal dimension, she reflects on constitutional provisions and development plans initiated by Bangabandhu to ensure equal rights, capacity development, access to education, and better health services for women. In the operating dimension, the author highlighted Bangabandhu's endeavours to give women their due respect in a post-war society. By awarding the Birangana, recognizing the
contributions of oppressed mothers and sisters during the war, rehabilitating rape victims, giving war child dignified life, formulating Marriages and Divorce Acts and appointing women as ministers, Bangabandhu undertook bold and timely initiatives to make the voice of women heard and their place strong in the society. In the collective dimension, the paper lauds Bangabandhu’s initiatives to formally include women in the political structure of the newly independent country by opening Awami League’s Women Wing. This served as a platform to nurture many women leaders who took hold of the party and efficiently steered it after the tragic assassination of Bangabandhu and also went on to take leadership roles in future. Through his ideals and actions, he ensured that the process of women empowerment in the following decades takes off. Under the able leadership of his daughter Prime Minister Sheikh Hasina, Bangladesh is working towards the goal set by him.

Md Shahriar Alam in the paper titled, “Bangabandhu: The Architect of the Bangladesh Foreign Policy” dealt with how Bangabandhu, the leader of a nationalist struggle, navigated a young nation through the turbulent time of the Cold War. Bangabandhu’s political foresight and leadership not only enabled Bangladesh to find its feet in the international arena but set the course for establishing its foreign relations. The author argues, foreign policy principle that was set by Bangabandhu, eventually established Bangladesh as an important and responsible international actor in world politics. Bangladesh’s adherence to international law and norms as well as multilateralism is the manifestation of Bangabandhu’s life and work. During the Cold War, under his leadership, Bangladesh followed the path of non-alignment as Bangabandhu understood maintaining equidistance from the then great powers would be in the best interest of the country. At the same time, under his guidance, Bangladesh continued its diplomacy based on multilateralism which enabled Bangladesh’s entry to most of the important international organizations within a short period. The author further highlights Bangabandhu’s world vision which is still relevant for the current world and his able daughter the Prime Minister, Sheikh Hasina continues to uphold and practice his values in Bangladesh’s foreign relations.

A plethora of literature and discussions on Bangladesh’s foreign policy and Bangabandhu largely focus on the foreign policy directions and the foreign policy initiatives that were taken by the Father of the Nation
following the independence. However, little has been done to find the origin of Bangladesh's foreign policy. As the title suggests, M Ashique Rahman in the paper "Bangabandhu and the Roots of Bangladesh Foreign Policy" investigates the philosophical origin of this famous premise, "friendship to all and malice to none." Whereas Bangladesh formulated its foreign policy based on this doctrine, often academic discussions get misled by a factually incorrect argument that this principle was derived from the Constitution of Bangladesh. Nevertheless, the author argues that Bangabandhu had critical sway on preparing the Constitution in 1972 and thus formulating Bangladesh's foreign policy. Perhaps, it was his ideas and philosophies that had been reflected in the formulation of the constitutional guidance, and "framing" of Bangladesh's foreign policy principles. Henceforth, the author intends to look into a critical juncture of Bangabandhu's life as a leader of the nationalist struggle as well as a statesman. To give a theoretical underpinning to these analyses, he applies levels of analysis of foreign policy. Moreover, since this was about leadership thus, he employes an individual level of analysis.

In the paper titled "Balancing Divergent Global Powers: Reflections on Bangabandhu's Foreign Policy", A S M Ali Ashraf tries to seek answers to two quintessential questions: (i) how did Bangabandhu Sheikh Mujibur Rahman prioritize Bangladesh's foreign policy during the post-independence years? (ii) how did he lead the foreign policy decision-making process by balancing the divergent global powers? The author argues that the foreign policy priorities, choices and decisions made by Bangabandhu and the way he projected Bangladesh's national interest in the international forums clearly demonstrate a transformational leadership. Bangabandhu maintained a very balanced and pragmatic foreign policy that reflects a transformational and visionary leadership. The author employs neoclassical realism as his choice of theory since the theory posits that external influence and domestic politics both have an impact on foreign policy choices. With these theoretical assumptions, three intricately connected concepts; leadership, balancing and divergent powers to Bangabandhu were discussed. The author identifies Bangabandhu's leadership as transformational and not transactional. Bangabandhu was keen to address the long-term challenges by identifying the national priorities and also making long-term and high-impact foreign policy
legacies rather than short-term. On balancing, as a newly liberated country under Cold War setting, Bangabandhu understood the imperatives for maintaining the territorial sovereignty of the country and also the autonomy of the decisions. It was about to what extent a newly independent country can make decisions that reflect the dignity of the country. The author further argues, following the independence, for Bangladesh the divergent powers not only included superpowers and great powers, it also included economic powers of the oil-rich countries. Ideational powers were also important, when the non-aligned countries from Africa and Asia came up with an interesting idea that they should disassociate from the Cold War bloc politics. Hence, Bangabandhu’s decision to join the NAM allowed him to articulate how Bangladesh should develop very friendly relations with India and neighbouring countries. On the other hand, Bangabandhu’s prioritization to join the United Nations (UN) was underpinned by the need to participate in this global and strategic platform where Bangladesh would manifest that it is not a small, war-ravaged country but it is a country that would like to become a voice for the Third World countries. Since the road to the UN was not quite smooth, Bangladesh made strategic decisions to become a member of the UN system agencies. By the time Bangladesh became a member of the UN, it was almost inevitable that it was already a defacto member of the UN. Finding a middle path in the context of the Cold War was a top foreign policy priority for Bangabandhu because Bangladesh did not want to be branded either as a member of the Soviet bloc or the American bloc. Hence looking at the diplomatic recognitions that Bangladesh secured, Bangladesh prioritized its external relations with all the great powers of the Security Council. Securing financial aid and recognition from the oil-rich countries of the Middle East was another foreign policy priority for Bangabandhu. The 1973’s oil shock and global oil price hike meant Bangladesh had to secure its energy security at a cheaper price for the reconstruction of the war-ravaged country. Cold War coupled with divergent global powers made it intricately complex for Bangabandhu to guide Bangladesh’s nascent foreign policy in this troubled water. The author extrapolates both the external compulsions and domestic factors to understand Bangabandhu’s foreign policy leadership in the formative years of Bangladesh.
In the paper titled, "Bangladesh Foreign Policy: Regional Politics and Policies Under the Bangabandhu Regime between 1971 and 1975" Shahab Enam Khan examines the leadership and decision-making process of Bangabandhu Sheikh Mujibur Rahman’s regime within the Cold War both as the global and regional setting. Under the shadow of great power rivalry, alliance building for a newly liberated nation like Bangladesh was not only an “elusive task” but a task that had serious ramifications for the political leadership, as the author argues. Therefore, in this paper, he talks about “Bangabandhu’s regional policies and its spheres of influence in South Asia, the Western hemisphere, and the Cold War’s effects on bilateral affairs.” The paper based its assumption on Bangabandhu’s “faith in multilateralism” and argues he had to maintain a fine balance between the global and regional. It further extrapolates that Bangabandhu as the Prime Minister of the newly liberated country chose freedom in foreign policymaking by prioritizing multilateralism, egalitarianism and neoliberal institutionalism. Hence, the author asserts Bangabandhu’s regime can be best explained by structural liberalism that entails “cooperation, though desirable, is not automatic, is attainable through states’ pursuance of common interests and states’ management of world affairs.”

On 25 September 1974, Bangabandhu Sheikh Mujibur Rahman delivered his first speech at the 29th session of the UN General Assembly (UNGA) in which he stated his firm commitment to peace and aspiration for justice. Through this historic speech, Bangabandhu made a mark for the newly liberated country in the international stage. But has Bangladesh managed to hold on to the policy ideals laid out by the Father of the Nation? In the paper titled, “Enduring Policy Ideals and Practices—Evidence from Bangabandhu’s Speech at the United Nations and Bangladesh’s Voting Records at the Assembly, 2001-2017” Mohammad Zahidul Islam Khan attempts to explore that question in his evidence-based research. Through content analysis of the speech, the author identifies five enduring ideals, i.e., primacy of the UN, nuclear non-proliferation and disarmament, economic and developmental issues, human rights and self-determination, regional and international peace and foreign policy alignment. Then Bangladesh’s voting records of 1,284 UNGA resolutions that were put to vote between 2001-2017, are studied to assess Bangladesh’s position on these five categories. The paper finds,
except for the politically sensitive country-specific human rights resolutions, Bangladesh has consistently remained seized in supporting Bangabandhu's ideals in all thematic categories.

*The Unfinished Memoirs* is a testament to Bangabandhu's aspirations for marginalized, deprived and oppressed people of this country. Muhammad Shahadat Hossain Siddiquee in the paper titled, "Bangabandhu’s Economic Philosophy: A Brief Review of *The Unfinished Memoirs*" attempts to explore the economic philosophy of Bangabandhu’s anecdotes written in his notebooks. Using the lens of the economic paradigm, the author reviews three incidents from three different stages of Bangabandhu’s life. First, Bangabandhu’s activism at Muslim Seba Samiti at a young age indicated his selfless devotion towards the poor students but at the same time, this functioned as a progressive tax system as resources were redistributed from the rich to support the marginalized students. This economic philosophy could help reduce inequality and interclass division by establishing rights and justice for the marginalized and downtrodden people. Second, Bangabandhu’s writings on the Bengal famine of 1943 reflect that it was an artificial crisis because of the hoarding of goods. The lack of distributive justice was evident during the famine and this could be avoided if the society was just. However, to make distributive justice, equity is needed. That is why Bangabandhu emphasized need-based assessment. Here, he brought up the case of providing subsidies. Bangabandhu viewed that more benefits would be achieved if disadvantaged segments of the population would be provided with more subsidies rather than the richest. Thus, Bangabandhu Sheikh Mujibur Rahman’s economic philosophy can be seen as a quest to establish justice for the poor, the society, and the state based on equity.

Post-war reconstruction is crucial for any war-ravaged country but it is more sensitive for countries aiming to form an independent sovereign entity. Reconstruction in the right sequence is also imperative as a deviation from which it can make the state-building process risky. In the paper titled, "Post-War Reconstruction: The Case of Bangladesh" Gobinda Chakraborty guides the readers through Bangabandhu Sheikh Mujibur Rahman’s model of post-war reconstruction in the newly liberated Bangladesh. The first and foremost measure Bangabandhu adopted was to bring back the millions of refugees and resettle them in independent
Bangladesh. Second, he ensured internal and external security through the withdrawal of troops from Bangladesh within a very short period and professionalizing Bangladesh’s law and order forces. Third, on the macroeconomic front, construction and rehabilitation were prioritized with a special focus on making basic amenities available for the people in need. Fourth, urgent initiatives were undertaken for the infrastructural rebuilding of the key sectors like transport, power, and agriculture which incurred severe loss and damage during the war. As financial and budgetary planning is essential for post-war reconstruction, the author reflects on the priorities of the first national budget prepared under the leadership of Bangabandhu and his special initiative to launch Bangladesh’s First Five-Year Plan. Regarding political governance and reconstruction, the paper highlights the adoption of a full-fledged Constitution embedded with basic principles of state policy just after 325 days of the country’s liberation and the start of the political process of public representation through the first general election. At the international level, Bangabandhu also excelled in establishing meaningful ties with countries and organizations within a very short period. Gobinda Chakraborty advocates that these elements are crucial for understanding the sequence of Bangabandhu’s reconstruction model which culminated into nation-building and development model for Bangladesh.

In “Transformation of Economic Policies and Outcomes since Bangabandhu’s Time”, Qazi Kholiquzzaman Ahmad highlights Bangabandhu’s aim to reorient industries and the ethos of changes brought by him starting from the relief for the returnees from India and the people whose household economies were destroyed during the War of Liberation. The paper also points out his revolutionary ideas of nationalizing large industries, and promoting small and cottage industries among others. Later, the paper focuses on the policy orientation and development trajectories of the country, many of which are influenced by the visions of the revolutionary leader. He lauds the optimism in Bangladesh’s development structure and hopes for cautious calculations following the LDC graduation looking back at what Bangabandhu did during his tenure.

Shamsul Alam, in his paper titled “Bangabandhu and the Peasants’ Emancipation” brings in the strong leadership of Bangabandhu and the perilous journey of him that changed Bangladesh from a basket case to an
international role model of development. Bangabandhu had always been conscious about the exploitation of the peasants. It was a prolonged and determined journey—from the 21-points movement to the time when the *Hanadar Bahini* looted the reserved grains during the liberation war as well as during the post-independence period when he had to support the peasants at the time of the notorious famine. Bangabandhu expected the agricultural sector to serve as a backward linkage for the industrial sector along with a major role of eliminating poverty from grassroots level. The paper makes a synoptic narration on Bangabandhu's dream of bringing smile to the face of the exploited, deprived and neglected peasants and the success onward.

Mustafizur Rahman, in his paper titled "From Aid Dependency to Trade Orientation: Bangladesh's Transformative Journey" captures the journey of a newly developed nation which was tied with aid, fraught with conditionalities and subject to political manipulation and pressure. The journey was possible because of the charismatic leadership of an individual whose idea changed the country through trials and tribulations, and successive policy changes. The paper also outlines Bangladesh’s transition from a low-income to a lower-middle-income country, where the transition from aid to trade has provided direct and indirect influences through multiplier impacts on the economy.

In "Development Trajectories and Imperatives for Vision 2041", Mahfuz Kabir notes down Bangabandhu’s quest for the development of *Sonar Bangla* (Golden Bengal) flourished in and furnished with economic equity. In line with his 1970 election manifesto that underscored the promotion of agrarian reforms, revival of the industrialization and the formulation of the First Five-Year Plan (FFYP). Bangabandhu also conceptualized human development and, eradication of poverty from multiple dimensions. The author notes that Bangabandhu’s thoughts on creation of large-scale jobs for the educated mass, and labour-intensive employment, wellbeing of mothers and children, and economic development of the country have been conceived in the current national Vision 2041 to become a developed country by the next two decades.

What Bangabandhu instituted during his administration was not only damage-control measures but also prudent prescription for socio-economic emancipation. Bangabandhu’s visionary leadership and assertive approach,
aptly followed by his daughter Prime Minister Sheikh Hasina, are the key model for the country’s development. This book aims at illustrating the journey comprehensively in the light of national emancipation, leadership, foreign policy, nation building and development. Through this academic contribution, BIISS looks forward to paying homage to the Father of the Nation and the glorifying 50 years of Bangladesh.