

Early Life Leadership Dimensions of Sheikh Mujibur Rahman: An Exceptional Political Leadership Model

Sharmin Akhtar¹  and M Shahidul Islam Khondaker²  

¹Associate Professor, Department of History, University of Dhaka, Dhaka, Bangladesh; Ph.D Fellow, Department of Southeast Asian Studies, Faculty of Arts and Social Sciences, University of Malaya, Kuala Lumpur, Malaysia

²Postgraduate Researcher, Department of History, Faculty of Arts and Social Sciences, University of Malaya, Kuala Lumpur, Malaysia

✉ **Corresponding Author:** M Shahidul Islam Khondaker, **E-mail:** shahidul2112@gmail.com

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ABSTRACT

Sheikh Mujibur Rahman was an unparalleled political leader of Bangladesh who gained leadership qualities from the early days of life. He is popularly known as Bangabandhu and was a great philanthropist. Mujib was the unique political personality and the creator or father of the nation of Bangladesh. His 'Historic 7 March Speech' of 1971 now is the documentary heritage in the Memory of the World Register of UNESCO-United Nations Educational, Scientific and Cultural Organization. By his captivating leadership, the people of Bangladesh snatched the country's independence. Sheikh Mujibur Rahman captured the ideals of life, education and learning of the love and sympathy to the people, communal harmony, securing the right of the 'have not' people since his boyhood. These leadership traits made Sheikh Mujibur Rahman an exception character ever since his early days, and peoples are knowledgeable about his trademarked political career and venerated his artisanship in crafting Bangladesh. However, the concept of childhood leadership that Mujib belonged merely came to light. This article aims to examine the significant small events of domestic surroundings, dynastic background and family education, schooling, right-based activities, and the gradual involvement in the country's politics of Sheikh Mujibur Rahman. These fundamental elements translated into charismatic and democratic political leadership and made him a tremendous humanitarian personality. As a method, analyzing the archival resources and related published literature as books and journal articles, this study has crafted a vivid picture of an unsophisticated but the foundation of moral learning of Bangabandhu Sheikh Mujibur Rahman from early life. The significant result of this study is that it would present an exceptional model of political leadership and fulfil the gap about the information over his early life leadership. Most importantly, the outcome will provide the leadership capability to achieve goals personally set by the Mujib through his distinguishing attributes and response to the social and environmental situation during early life that would contribute to the discourse of political leadership studies.

1. Introduction

Individuals' actions inspire others to become visionary, learn new things, and be enthusiastic about acting more; the individual is a leader (Arenas et al., 2017). Sheikh Mujibur Rahman (Mujib), popularly known as Bangabandhu² (Ludden, 2011), was a great philanthropist who achieved leadership quality since his childhood. He was the unparalleled political personality and the creator

² The Sarbadaliya Chhatra Sangram Parishad (All Parties Student Resistance Council, or SCSP) held a huge rally to honour Sheikh Mujib, at Ramna Race Course, in Dhaka in February 22, 1969. Tofael Ahmed one of the SCSP leaders presided over that who proposed that Sheikh Mujib be embroidered with the nationalist title, Bangabandhu (friend of Bengali people). That proposal met with rousing endorsement from the crowd. Cries of "Joy Bangla" ('victory of Bengali' an unanimous slogan of the Bengali people since before liberation war of Bangladesh) came from all corners of the Ramna Race Course and appeared prominently in media coverage.

and father of the nation of Bangladesh. His 'Historic 7 March Speech' of 1971 now is the documentary heritage in the Memory of the World Register of UNESCO-United Nations Educational, Scientific and Cultural Organization (UNESCO, 2016). By his captivating leadership, the people of Bangladesh snatched the independence of the country. His patriotism had accelerated the independence movement of Bangladesh. The thought for the homeland and the humanitarian leadership of Mujib built from the non-institutional early life political learning. This article aims to narrate significant small events of domestic surroundings, dynastic background and family education, schooling, right-based activities, and the gradual involvement in the country's politics of Sheikh Mujibur Rahman. These fundamental elements translated into charismatic and democratic political leadership and made him a tremendous humanitarian personality.

Sheikh Mujibur Rahman captured the ideals of life, education and learning of the love and sympathy to the people, communal harmony, securing the right of the 'have not' people since his boyhood. These traits made Mujib an exception character ever since his early days, and peoples are knowledgeable about his trademarked political career and venerated his artisanship in crafting Bangladesh. Ever since the curious mind looks for much about the qualities and virtues of Mujib, all should come to light imprecisely and collectively. Though the world knew and recognized Bangabandhu's early life's diverse activities and learning widely, sometimes they came to them with segregation. That is why analyzing the modest life-ground of Mujib is a significant one, and this study links the affairs of his early life inclusively that headed him to being a philanthropic political leader.

2. Sources and Conceptualization

There are immense literature and write-ups about Sheikh Mujibur Rahman and his priceless deeds. Researchers have accomplished massive research and still doing the same over his principal and role model contribution behind creating Bangladesh. The period of the series of right-based movements conducted since the mid-twentieth century was a great time of his entire life. So, it is usual that this prime phase of the life of Bangabandhu drew the attention of the researchers. Even there have enormous write-ups on the valued early life and childhood that was the golden age for Bangabandhu since the basic learning of humanitarian education formulated in this stage. The most unique and authentic books are the '*Unfinished Autobiography*' (Rahman, 2012) written by Sheikh Mujibur Rahman, '*Sheikh Mujib: Amar Pita*' (Hasina, 2015) (Sheikh Mujib: My Father) by Sheikh Hasina and the '*Sheikh Mujiber Chelebela*' (Moudud, 1994) (The Boyhood of Sheikh Mujib) by Baby Maudud. Here the first one is the autobiography of Bangabandhu. It is considered a primary source for writing about the early days of Bangabandhu. However, most of the value worthy information omitted in this book since Bangabandhu did not write flattering himself there. The second one is authentic and dependable for the information regarding Sheikh Mujibur Rahman, since it has written by Sheikh Hasina, the daughter of Bangabandhu Sheikh Mujibur Rahman. Here the last one also a trustworthy one written by Baby Maudud, the bosom friend of Sheikh Hasina and closely related to the Bangabandhu family. Baby Moudud collected the information from the family members of the Bangabandhu and has narrated the things through storytelling style in her book. Besides, there are many other write-ups on his childhood and early life. Sheikh Mujibur Rahman exercised the democratic norms all the way in the promptness of his leadership. The four most common and different leadership styles are laissez-faire leadership, democratic leadership, authoritarian leadership, and autocratic leadership. Among these, democratic leadership rests on the result of member's collective motivations necessary to attain the group goal (Dion, 1968) that Sheikh Mujib maintained. However, to get a comprehensive and detailed picture of the diversified early days of the life of Bangabandhu, above mentioned write-ups are inevitable but not enough since these pieces of literature could not be able to compile the small events together nor present any leadership concept. By keeping this inability and limitations in mind, the present study has been planned to conduct, and it is time expedient to bring the possible all tiny events of the early life of Sheikh Mujib in a single frame that would be the showcase of his early life leadership learning.

Sheikh Mujibur Rahman was tremendously plausible with the liberation war, and his leadership directed the war from the Bangladesh side. For this, a glimpse over him is that this leader experienced India's turbulent political situation during the 1940s and exposed himself to the antipathy of the British colonial ruling in his early political career when he was a student leader. After the partition of India in 1947, Sheikh Mujibur Rahman led several anti-government movements during the early years of Pakistan and became a firebrand (student) politician (CRI, 2020, p. 5). In 1949 the Awami Muslim League was founded in East Pakistan to represent the Muslim vernacular elite. The party leaders were composed of lawyers, lower-middle-class politicians, and rural landowners, and later led by Sheikh Mujibur Rahman's charismatic leadership (Kochanek, 2000). Since the inception, Mujib has elected the Joint Secretary of the party, and in 1953, he got the position of General Secretary; and in 1966, he became the president of his party, the Bangladesh Awami League CRI (2020, p. 5). Since the Pakistan Army crackdown on Bengali people on 25 March 1971, the subsequent nine months turned into a systematic genocide (Ahsan, 2005) and on the early 26 March just after the declaration of independence by himself through wireless Radio (DIA, 2011), Mujib captured by the Pakistan Army.

Generally, the leadership over global politics is always confusing since the acceptance of ideological phenomena varies from men to men, society to society, even country to country. Leon Dion labelled political leadership as an ambiguous matter that hugely mistrusted after the world wars and oppressive ideas like fascism and Nazism while societal complexity growing to desire the leadership. However, interpersonal and social phenomena are major traits that apply and exercises within a favourable

environment. (Dion, 1968). Whatever the attitude or approach is, leadership dominates global politics positively or negatively, that is, an extraordinary individual's collective qualities and considered having exceptional power like supernatural or superman. An ordinary man does not understand such qualities, but people think about a divine origin and acceptable as a leader (Weber, 1947). Sheikh Mujibur Rahman was a personality who led the mass people in any crises of them and loved by them unanimously. In respect of new nations, political parties work to mobilizes and as the instrument to affect attitudinal and behavioural development of childhood political learning (Iyengar, 1979). Mujib also got that opportunity from his early life that later made him a great leader. Max Weber categorized political leadership in terms of patriarchal, charismatic and bureaucratic. The first one derives from the tradition, the second one based on the personal possession that considers the special gift, and the bureaucratic type of leadership (Dion, 1968) is related to administrative norms. In this case, Mujib was a political leader with the traits of tradition and personal possession. The charismatic leader considered their followers superhuman; followers blindly believe their leader, follow the leader's direction unconditionally and give the leader emotional support without any condition (Post, 1986). During the insurgent movement, a charismatic leader can build confidence enthusiasm among the mass people. Such an event happened in Bangladesh's liberation war in 1971 when Bangladesh found Sheikh Mujibur Rahman at the leading (Rashiduzzaman, 1972).

3. Methodology

Historiographic approach and norms were followed in this study to narrate the features of the objective set. It has consulted the secondary literature through archival and library research, including contemporary documents and published materials, including books and journal articles. By analyzing the archival resources and related literature, it has possible to craft a vivid picture of an unsophisticated but foundation of moral learning of Bangabandhu Sheikh Mujibur Rahman in the early days of life.

4. Analysis and Result

4.1 Mujib's Dawning in a Conventional Rural Environment

The studies of political socialization reveal the childhood political learning shapes by diversified institutions ranging from family environment, educational system, peer groups, and the mass media (Iyengar, 1979). Sheikh Mujib was a person with simplicity, moral values and humanitarian qualities. Such traits helped to make his mind with a large scale of kindness from his childhood. The land Bangabandhu grew up in was an area that was so underdeveloped in terms of route communication. The transport for moving one place to another was only the boats that ran through the local canals and rivers. Once upon a time, reaching Tungipara, the village of Bujib, was too hard because of less infrastructure. It was a 'hard to reach area' around fifty years back. However, Mujib had a great mind like nature by which he wanted to win the heart of the Bengali people and the nation and the whole of Bangladesh. That is why people honoured him by calling him 'Bangabandhu' with their affection in his adult life (Mamun, 2013).

There is a long and magnificent historical background about the life of Bangabandhu. It is the history of student movements, Pakistan building movement, right based movement for the country's people, language movement and the independence war for Bangladesh. Before that, Bangabandhu had a cherished period for building himself in the surrounding of his family and friends and the neighbour in his loving village 'Tungipara'. Bangabandhu Sheikh Mujib comes from a traditional family of undivided Bengal. The family had a long conventional background and history. Regarding his family's upbringing, Mujib said, "Tungipara's Sheikh Family was fairly well known in the region. Now it is a middle-class family. Some stories associated with this region and the family can gather from the older adults and well-known locality men. I was born into this family" (Rahman, 2012, p. 2).

The genetic and environmental influences on political attitudes intensely work behind becoming a dedicated political leader. Even the political identity and ideology of parents influence the offspring with a high degree to be a political leader with the same ideology (Alford et al., 2005). The foundation of family and residential houses appear yet shows the family convention of the Sheikh Dynasty. Though the grandfather of Bangabandhu lived in one of those houses, his father, uncles of him and their family lived in the tin-roofed houses surrounding these decaying old buildings (Rahman, 2012, p. 2). The complete chronology of the Sheikh Family is not available. Abdul Wahab, in his book '*Chotoder Bangabandhu*' noted a short chronology of the predecessors of Mujib. The chart shows that a *dorbesh* (pious man), namely Sheikh Awal, came to Bengal in 1863 with Hazrat Byezit Bostami (R). Sheikh Abdul Hamid was the grandfather, and Sheikh Lutfur Rahman was the father of Bangabandhu Sheikh Mujibur Rahman (Wahab, 2011, p. 15). During Mujib's childhood, the Sheikh dynasty survived as moderately a middle-class family who lost its financial richness, but by the old memories and the old history, they feel proud yet (Rahman, 2012, p. 3).

The birth of Mujib was hugely gladness for his family. Mujib wrote in his autobiography, 'I was born in Tungipara village of Gopanganj subdivision in Faridpur district. Ours was the last union carved out of the southern part of the district. The Modhumati river flows beside it. This river separated Faridpur from Khulna district' (Rahman, 2012, p. 1). The birth of Mujib is a matter of extraordinary happiness for his parents and relatives since his elder two siblings were his sisters. His patents, usually, were expecting a baby boy and god, the all mighty, fulfilled their expectation. He was born on 17 March 1920. The house of

Lutfur Rahman and Sayera Khatun, the parents of Sheikh Mujibur Rahman, came a new light that later lightened the world. Mother of Mujib Sayera Khatun wept out with tears of happiness at his birth as the first son (Moudud, 1994, p. 10). His parents used to call him 'Khoka,' the little boy out of affection. They have drawn a dream of a future in their mind for little Mujib (Wahab, 2011, p. 23). Sheikh Hasina, the elder daughter of Mujib, described the time of Mujib's dawn, 'my maternal grandfather Sheikh Abdul Majid named my father, Sheikh Mujibur Rahman, at the time of the naming ceremony. After two daughters, my father was the first son on my grandmother' lap. In this connection, my grandmother's father gifted all property to her and said that once the name, Sheikh Mujibur Rahman, would be world-famous (Hasina, 2015, p. 26).' Interestingly, Mujib became a great and famous personality and the dream-maker of the Bengali nation later.

4.2 Early Days of the Life

Alford and other stated, childhood factors are significant in emerging and developing political leadership. Political attitudes revolve primarily around the question of whether early childhood factors have lasting relevance. The social circumstances, including family, peer group, neighbourhood, the region or location of habitation, make a leader's political attitude (Alford et al., 2005). Bangabandhu spent his infancy with incredibly affection and love received from his parents and relatives. Mujib's father, Sheikh Lutfur Rahman, lived at his job and came home once a week; he returns home by his own boat at the weekend. So, on that day, Mujib used to wait for his father's coming to listen to the town's story from his father (Moudud, 1994, p. 10). In his unfinished memories, Bangabandhu wrote, "I stayed with my father and began my education with him. I used to sleep with my father. I could not fall asleep without holding on to him. Since I was the eldest son, I used to get all his affection" (Rahman, 2012, p. 7).

Moudud described all the Mujib's small deeds in childhood. From the very childhood, Mujib had the habit of leaving bed early in the morning and did not feel better if he could not wake up early in the morning (Moudud, 1994, p. 10). After wake up, he used to sit for studying Arabic at the Moulouvi (the thearch for teaching Arabic) then took breakfast. He learned food sharing from his family environment. While his mother not in front of him, he gave some foods to the cousins. He used to say I cannot eat alone when my cousins are around me. The mother of Mujib feels happy with such words from her loving son. He also likes to share all his happiness with sisters and cousins from his childhood (Moudud, 1994, p. 15). Learning such moral qualities, Mujib grew up in the life of his initial stages.

Sheikh Mujib also got the opportunity of mixing with fellow children since there were many sheltered children in the home. They were the maternal and paternal cousins of him who had lost their parents. Parents of Mujib had provided shelter and took care of them. He grew up along with them. So, in early childhood, he got the opportunity of spending his time with around seventeen or eighteen children at home (Hasina, 2015, p. 27). Mujib loved them very much and shared his meal with them often. The catastrophic scene about unfortunate peoples did not bypass the sight and mind of Mujib. From the very childhood, he had a sensitive mind that could not bear the sorrows of others (Wahab, 2011, p. 24).

Mujib got the opportunity of learning moral education from the parents and other family members and house tutors in the inception. He listens to 'tales' about humanities and values from the age of four or five. Usually, after finishing his breakfast, he used to sit for studying to the lodging teacher outside of the house with other fellow cousins. He listens to the story from the teacher after completing the tuition. The teacher used to recite the tales of the country, empathetic aspects of Hazrat Muhammad and the four Kalifs, and the story of Gautam Buddha and others. Mujib heeded these all stories attentively (Moudud, 1994, p. 15).

Sheikh Hasina stated a narrow canal flown beside the southwest corner of our home that connected the river Modhumati and Byger in a point. There was an outside house on the bank of this canal, and there lived the teacher, pandit (scholar) and Moulvi (Arabic teacher). Mujib learned Arabic, Bengali, English and Mathematics from those house tutors (Hasina, 2015, p. 26). Hence, besides the parents and family members, the initial education Mujib got in the early life from those teachers who lodged in their home. After getting released from this morning lesson, he goes to play in a group to the river bank, used to swim in the river's water for the time being. In this way comes the time of going to school. Before going to school, he takes his warm and fresh meal from his mother's hand and starts to go to school with other village boys (Moudud, 1994, p. 15).

About the playing and food habit of Mujib, Sheikh Hasina has written that his father used to move here and there by boat through the paddy and jute field around the home and enjoyed nature. He loved to eat simple food items like fruits and vegetables from the garden and fishes of the river and pond. He also loved to eat milk-rice with banaba (Hasina, 2015, p. 27). Mujib was fascinated by the natural beauty of the locality of Tungipara, his native village. He spent his early life with relatives and friends of the village, neighbours, house tutor, schoolteachers, playing fellows, soft-hearted humble farmers. Birds and pet animals surrounding the home and the pond's natural environment, canal, and rivers in the locality were the usual scenes (Wahab, 25). Sheikh Mujib used to ride the boat to goes to Madaripur and Gopalgonj. He felt infinitive happiness to sitting inside of the big-size boat with opening the windows. When he rides the boat with his father on the river Modhumati, he holds his

father's hand and sees the boatman's riding by the boatman (Moudud, 1994, p. 30). He spent time swimming in the water of the rivers, rub on with the dust mite, and wet in the rain's water. He saw how a bird builds its nest, how a kingfisher catches the fishes, where the nest of Magpie Robin, and the sweet rhythm of the music of the birds mainly attracted. He felt good to move around the field and nature with the children of the village. He loved to teach the Parrot and others to deliver voice and music (Hasina, 2015, p. 26). All these events present the feelings of Mujib to the natural life and environment. It also shows how he owns the simple life of the village people and the beauty of the rural life. All the things were quite colourful to him and to whom Bangabandhu was captivated.

The maternal grandfather house of Mujib was beside the home he lived in, and the relatives of the maternal grandfather loved him very much. His maternal aunts had no son. So, he got much more love and affection from them. They fed him by making various cakes of rice. By seeing such, Mujib felt fun and happiness. Sometimes he used to bring a group of friends and fed there altogether (Moudud, 1994, p. 35). Mujib's grandparents made marriage registration of him with his maternal cousin Fazilatunnesa Renu at around ten years old, and with a decision of family elders, the ceremony of the marriage held when he was eighteen (Hasina, 2015, p. 27; Rahman, 2012, p. 7). The father of Mujib was a man with great responsibilities. He took care of all the children together, and Mujib got the opportunity to take care of his father even when involving in the country's politics.

At the age of seven, Mujib began to go to school at Gimadanga Primary School. At nine, he admitted to class three at Gopalgonj Public School. Subsequently, he transferred to a local missionary school (Rahman, 2012, p. xv). He loved to play after dismissing the school. He liked to spend his time playing various sports with friends from the beginning of his school life. However, the school was so far from home. In the very childhood, he used to go to school after two villages next on foot. On the way to school, he had to go through the bamboo garden jute field with a group of friends (Moudud, 1994, p. 16). Hasina recited Gimadanga Primary School in Tungipara built by the ancestors of Sheikh Mujibur Rahman. It was one and a quarter kilometre away from home. He started his schooling for the first time in this school. One day, in the rainy season, when he was returning from school, the boat carrying him sank in the water of the canal, and Mujib fell in the water. From that day, his mother did not allow him to go to that school anymore (Hasina, 2015, p. 27).

Interestingly, sometimes he returns home after school hours with a group of friends, asked his mother to feed his friends. His mother cooked rice for all and fed them. When eating, he gives the meal to his friend by force in much rather than taking it for himself (Moudud, 1994, p. 35). During the vacation, he crossed the Sako (bamboo made bridge) on the canal to go to the playground with the friends for playing football. He returns home after washing in the river's water in the evening (Moudud, 1994, p. 22). Mujib loved to play football much and used to go to Chitalmari and Mollar Hat by crossing the river, Madumoti, to play football (Hasina, 2015, p. 28).

Sheikh Mujib conceived patriotism in his early school days. In Gopalgonj, Mujib admitted into Gopalgonj Missionary School in class three. In this stage, he learned values and felt patriotism since he had listened to the historical background of his country from his lodging master, namely Hamid Kazi, who appointed as his house tutor. Mujib became happy to be with the house tutor whose residing place decorated with a hanging picture of poet Rabindranath Tagor the novel laureate. Mujib listened to a story about Rabindranath from his tutor. He also listened to the story about Sirajuddoulla, Titumir, Khudiram (idealistic personality in the British period) and the oppression of the British in this country (Moudud, 1994, p. 43). Such learning enriched the knowledge of Mujib from his early life. In Gopalgonj town, sometimes he used to walk beside the river, court area and the police line area. He saw that police move the prisoners by wearing rope on the waist. He used to see the movement against the British, the bayonet charge on the rally, and the scene of arresting mass people (Moudud, 1994, p. 43). Such scenes made a kind of mark on the feeble mind of Mujib when he was a primary school student.

Interestingly, since childhood, Mujib was good at various sports and played football, volleyball, and hockey in his school life. He had a massive tendency to the sports beside his regular study. There was a school football team in Gopalgonj missionary School, and Mujib had played in the school team. His father, Sheikh Lutfur Rahman, also liked to play football and sometimes used to see the football match when Mujib played on the field (Hasina, 2015). Mujib's father was a good player too and was the secretary of the Officer's Club of Gopalgonj (district) led a football team. Mujib himself was the captain of the sports team of the Mission School. General peoples had enjoyed the football match between his father's team and his team very much. The Mission School was good in position as Mujib made admission of the good players of the sub-division into the school and arranged the free studentship (Rahman, 2012, p. 14).

4.3 Childhood, Patriotism and Early Stage Political Involvement

Mujib spent his valuable period of high school life in Madaripur and Gopalgonj district with his father since his father served the government by profession and stayed there. In this stage, he felt patriotism in his mind and acquainted with various human rights-based events and saw the British oppression on the peoples of this land. He involved himself in social work hugely. His house tutor, Hamid master, and the anti-British movement activist influenced his mind very much in this respect. Mujib started to think about the country and peoples' right and freeing the people from the domination of the British power.

However, his schooling hampered due to his severe sickness. In 1931, he entered class four at Madaripur Islamia High School, but in the year 1934, he became seriously ill with the sickness of Beriberi when he was a student of class seven. He became weak physically due to the sickness. His father did everything for his betterment and brought him to Calcutta for better treatment. The treatment lingered for two years. He comparatively felt better and resumed his study in 1936, but, this year he was attacked by eye disease, Glaucoma. Again, he brought to Calcutta for treatment. He needed to undergo eye surgery and interrupted his study for a couple of years (Rahman, 2012, p. 9). Sheikh Hasina wrote in her book that because of the sickness with Beriberi, her father's study interrupted for four years. After that long interval, he resumed his study. This time his father appointed a house tutor, namely Hamid master, for his better study. He was an activist of the anti-British movement and had been in prison for many years. Master Abdul Hamid did social work as well and built an organization for helping needy students. On behalf of this organization, Mujib collected rice and money by moving one home to another and distributing them to the poor students (Hasina, 2015, p. 29).

In childhood, there have some impressive examples of the trend of helping others by Mujib. In this regard, Baby Maudud has written, during the period of schooling, Mujib became progressively aware of the social inequality and discrimination faced by Bengali people. In 1936, he started his schooling in Madaripur since his father transferred there. He was sympathizing with the helpless and poor. One day, he was returning from school and his fellow friends when he was a student of class four. On the way to the home, he noticed an older man trembling by cold beside the road. Mujib gifted his own warm cloth to that older man. Another day he gave his new shirt to another needy one (Moudud, 1994, p. 43). Such acts got a universal form in the life of Bangabandhu that he presumed from his very early life.

Many mates of Mujib lived in the lodging house to carry on their study. They had to walk for four or five miles to reach school. They took their meal in the morning and spent the whole day in school without eating. Mujib used to bring most of his friends to the home and took a meal with them. Sometimes he gave his own umbrella to his fellows to easily move in the rainy season or summer. Sheikh Hasina wrote that she heard from her grandmother that for Mujib, his parents had to purchase several umbrellas in a month, and he gifted them to the poor classmates who were unable to buy one. Sometimes he gifted his books to others. One day, he was coming without his dress but only wearing the shawl. She came to know later that he gifted his shirt to a poor boy wearing torn cloth on the way to returning home. The parents of Mujib were benevolent and did not become angry with him but hailed very much (Hasina, 2015, pp. 28-29). One more evidence like that is this the farmers of his region did not get very good feedback in cultivation and were roaring in the families of the poor farmers for food. Mujib distributed all the rice and paddy kept in the house to the farmers without notifying his parents. While his father asked regarding this matter, Mujib answered that these poor farmers lack food and have to eat to live. I only gave them from our surplus portion. Father of Mujib delighted with such a statement rather than be harsh to him.

Besides the social works and helping others, Mujib spent his time going to the meeting of the anti-colonial movements then. In his unfinished autobiography, he wrote that there were no tasks after the eye surgery. Now he does neither study nor playing. In this period, patriotism and anti-colonial perception started to reside in the soft mind of Mujib. The country's contemporary political situation affected the mind. Then the anti-British movement throughout the country was blasting. He used to go to the meeting every evening and listen to the speeches of the movement leaders like Purno Das, the lively protestant. The movement burgeoned in every home of the Madaripur and Gopalganj at that time. The political parties were recruiting the young children in their movements. Because of joining in the meeting regularly, he drew the attention of some youths, and he also had anti-colonial feelings. He thinks the British have no right to occupy this land, and India's independence has to be attained. Then, he started to be a fan of Suvas Bose and joined different meetings in Gopalganj and Madaripur (Rahman, 2012, p. 9). In this way, he instigated his involvement in national politics in the stage of his schooling age.

Mujib kept his eyes on all the news events occurring throughout the country. From his early days, he read all of the newspaper his father subscribed like Anandabazar, Basumati, Azad, monthly Mohammadi, and Sougat. After a long interval due to the sickness, in 1937, Mujib restarted his regular schooling. By this time, he involved himself in various social and political activities. This time he admitted into Gopalganj Mission School, and he started to reside at Gopalganj with his parents since his father was working there. His house tutor, Master Kazi Abdul Hamid MSc, constituted a humanitarian organization, namely 'Muslim Seba Samity,' to create the fund to provide the books, exercise books, pens, and fees of the exam for the needy students of the school. On behalf of this society, the teacher searched for a lodging place for the students. Mujib has deeply involved in this social work in his school life and did tremendous work there. When Master Kazi Abdul Hamid died due to his sickness, Mujib took over the charge of this society as its secretary and deposited the money to a teacher of the school who became the president (Rahman, 2012, pp. 9-10). Such direct involvement in human rights-based activities headed Mujib towards the activities of politics.

During the high school period, Mujib used to protest strongly any unethical acts in the society in a group since due to the sickness, his study little delayed, and he was comparatively aged in and led his group. He also led any program arranged in school and did the voluntary works sincerely. He became familiar with the Chief Minister Sher-e-Bangala A. K. Fazlul Haq, and

Labour Minister of Bengal Huseyn Shaheed Suhrawardy in 1938, who came to Gopalganj to attend a public meeting. As Mujib was a bit aged student in the school, he was responsible for building the volunteer group for the program. Mujib tried to do the same by including all the Muslim and Hindu students impartially, but some Hindu leaders advised the Hindu students not to join the program. He noticed that some of them are not interested in joining the program. However, the program completed successfully. After completing the public meeting and exhibition, Prime Minister A. K. Fazlul Haq visited the public hall, and Suhrawardy went to visit the Mission School. As a student of Mission School, Mujib welcomed Suhrawardy there. After visiting the school, Suhrawardy forwarded to the Launch Ghat (Station), Mujib was walking with him on the way. Suhrawardy wanted to know the name of Mujib and from which region he comes. A government employee introduced Mujib with Suhrawardy by iterating his family, the Sheikh family. He admired Mujib and wanted to know about the organization of the Muslim League. Mujib answered that here there is no organization of the Muslim League or Chatra League. Suhrawardy made a note of Mujib's response. After some days, Mujib received a letter from Suhrawardy, Labour Minister of Bengal province of India. In that letter, he wrote to meet with him if he comes to Calcutta by any chance. Mujib replied to the letter, and in this way, there made a kind of prolonged correspondence between them (Rahman, 2012, p. 11).

Mujib was also conscious of the general people's rights from his early life. About the meet up with Sher-e-Bangala and Suhrawardy, Sheikh Hasina wrote, once the chief minister of united Bengal, Shere-e-Bangla Fazlul Haq went to visit Gopalganj and visited schools there. Bangabandhu accompanied him in that inspection as a leading student of the school and appealed for maintenance of the schoolhouse affected by the rainwater. By the event, Mujib could draw the attention of all by receiving the promise of a grant from Shere-e-Bangla for repairing the schoolhouse (Hasina, 2015, p. 29). Abdul Wahab narrated in his book that it was the event of 1938, Mujib was a student of class seven in Gopalganj Mission School. The Prime Minister of united Bengal Sher-e-Bangla A K Fazlul Haq and the Food Minister Hussain Shaheed Suhrawardy have visited Gopalganj. After visiting the school, they were returning. At that time, Bangabandhu stopped them by standing on the way; all were astonished and embarrassed by noticing such. They were not sure why Bangabandhu stopped them. Mujib started without any hesitation that you will not be allowed to leave this place but take necessary measures to repair the student's resident. Shere-e-Bangla was delightful by seeing the courage of such a young child and wanted to know how much money needs to renovate the hostel. Mujib answered that it would need taka (currency name of Bengal) twelve hundred to maintain the hostel. Money allocated and renovated the hostel accordingly, and that was happened only for the courage of Bangabandhu, not with the credit of school's authority (Wahab, 2011, p. 25). In this way, Mujib expressed the sign of leadership from his school life. Such small leadership events brought success in any right based movements of him and made Sheikh Mujibur Rahman the "Bangabandhu" later.

From his very student life, Bangabandhu used to protest discrimination towards the general people. By protesting such illegal work in Gopalganj, Mujib had to embrace prison for the first time in his school life. He wrote in his autobiography that there was a tense situation in Gopalganj town between the Muslims and Hindus at that time. The Hindu people attacked some Muslims, and one of his friends, namely Abdul Malek has been attacked led by Suren Banarjee, the president of 'Hindu Mahasoba' (Hindu society) in the town. Mujib heard the news from Khandaker Shamsul Haque ally Basu Mia, the sub-division president of Awamileague, later. He requested Mujib to rescue Abdul Malek. Mujib rushed to the spot and protested beating Abdul Malek. He also sent news to the members of his group. One of his maternal uncles comes with a group of fellows. They requested to release Abdul Malek, but some Rama Pada used slang in his word to Mujib. Mujib protested against his word and involved in a clash. However, Bangabandhu snatched Abdul Malek from them by breaking the door of the house (Rahman, 2012, p. 12). Hasina stated he protested an evil deed and victimized with conspiracy by the government supporters, and for the first time, Mujib detained and sent to jail for some days (Hasina, 2015, p. 29), In this way, Mujib protested any unethical act from the very early days of his life

Mujib started his political activities when he was a student of class nine. In 1939 he went to Calcutta and met with Suhrawardy; discussed over Muslim League and Student League. According to the consultation with Suhrawardy, Mujib established the Muslim League and Student League organization at Gopalganj and became secretary of the Muslim League Defense Committee (Rahman, 2012, p. 14).

Gradually, he entered the field of politics, and on the eve of his Entrance examination, he entirely devoted himself to politics besides his study. That time he delivers speeches in the public meetings and spends all the time for Muslim League and Student League. He thought only about the independence of Pakistan and assumed there is no alternative to live the Muslim in their land. The daily Azad used to publish news favouring independence, and Mujib also felt the same as perfect. However, in 1941 it was the time for appearing for the Entrance examination, and unfortunately, just immediately before the examination, he fell in fever. His father advised him not to sit for the exam, but he appeared in the exam; the first examination subject was Bengali. Though in all other subjects, Bangabandhu did well, in Bengali, he got very poor marks. After completion of the exam, he goes to Calcutta and joins in different public meetings. In Calcutta, he meets with Suhrawardy often, who was affectionate to him very much. At the same time, he started to study again and promised to pass the Entrance examination with good marks. This year

Mujib passed the Entrance examination with second division (Rahman, 2012, p. 15). In this way, he started his full swing political activities during his school life.

5. Discussion and Conclusion

The early life of Sheikh Mujibur Rahman is a discourse prominently known to the world community in the current days. The early chapter of his life also occupied its position as the field of childhood leadership that deserves a comprehensive research spear. In the mind of Mujib, the humanitarian elements started to live from his very boyhood. From his very childhood, he learned how to share happiness with others, how to help others, and such. Since he grew up with all the cousins and sheltered children in the home, he felt the feelings of others, their happiness and sorrows. He shared his food with the fellows to see the blissful face of them. Bangabandhu got a very congenial home environment in his early life. Besides the family education, he learned religious education from the Moulvi lodging in their home and the pre-primary education from the lodging master. This education and accompanying the lodging teachers had also helped Mujib learn discipline in life in his childhood.

Since the early days, Mujib lived a life of simplicity. He loved the natural environment of the pastoral life. He loved to mix in the simple life of the people of Tungipara, the native village, along with enjoying the simple food to eat. Such a natural environment and simple lifestyle made his mind a great one. So, he did not lean any evil way to earn more to live in the later. Patriotism, social works and human rights are the issues conceived in the mind of Mujib from quite early days of life. He was also politically conscious from his childhood that is an exceptional trait that facilitated him in involving national politics through the practice of morality. In the early life, Mujib saw the measurable condition of the country's peasants and his soft and sensitive mind was affected by seeing them and made his mind freeing them from that painful situation (Wahab, 26).

The collective qualities of the early life leadership of Mujib drew the researcher's attention working on leadership, especially political leadership. Though the school of political science lacks a comprehensive leadership model, it could be utilized in management studies. The full range leadership model considers the comprehensive model of leadership (Lindfield, 2018, p. i) that people of Bangladesh can search in the political activities and patriotic thought of Sheikh Mujibur Rahman in his mature period.

However, the model of full-range leadership principally is organized around the degree of activities and degree of effectiveness that developed during the 1980s and 1990s with the effort given by famous leadership researchers Bernard Bass and Bruce Avolio. Here the leadership determines the scale of activeness or passiveness of the leader in responding to others and the organization's aims and goals. People want to see the collective outcomes of performance, internal motivation, and well-being related to the effectiveness aspects of leadership (Blögginlåg, 2012). Oberfield mentioned eight types of leadership that constitute the full range model of leadership. Here in the laissez-faire leadership avoid conflict and intervention, passive management does intervention if the standards not met and the active management by exception model of leadership monitor follower performance. The contingent reward model clarifying the needful with offering rewards, individualized consideration analysis, and meeting the followers' demands and idealize leadership is a role model for followers and instilling pride. Similarly, intellectual stimulation encourages the followers in changing the attitude, and inspirational motivation shows the vision for followers (Oberfield, 2014).

Interestingly, in respect of Sheikh Mujibur Rahman, followers found these collective qualities when he was the leader of the mass people of the country, and that all built and concentrated in his personality through the practice of morality and humanitarian attitude during the childhood activities, whether it was general of political. Most significantly, Mujib's political leadership was the combination of the components like individualized consideration, intellectual stimulation, inspirational motivation and idealized influence that all appeared in the activities of him even when he was a young school student. Because of having these qualities, Mujib was able to work as a mentor by attending to the follower's concern, took the risk for the fellows, showed the visionary attitude towards his group and maintained high ethical and humanitarian behaviour and gained respect.

Therefore, in the bottom line, Mujib's childhood leadership can be summarized by presenting the humanitarian traits he envisaged in his boyhood. In other words, that was inherent in the mind of Sheikh Mujib by default and appeared in his works in the very early days and carried out the whole of life. The leadership characters of Mujib can conclude by orating the words of his daughter Sheikh Hasina, 'throughout his life, he cause of his people was dearest to his heart. Their sufferings would sadden him. The only vow he ever took was to bring smiles to the face of Bengal's impoverished people and build a golden Bengal.' Such a massive foundation of leadership in Bangabandhu built at the stage of very childhood is an exceptional model of political leadership and would be the discourse in leadership study.

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