



26 March 2025

Great Independence and National Day of Bangladesh



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
PRESIDENT
PEOPLE'S REPUBLIC OF
BANGLADESH
DHAKA.
12 Chaitra 1431
26 March 2025

Message

26th March- The great Independence and National Day of Bangladesh. On this auspicious occasion, I extend my heartfelt greetings and warm felicitations to my fellow Bangladeshis living at home and abroad.

On March 26, 1971, through the Declaration of Independence, an independent and sovereign Bangladesh was born. The final victory was achieved through a nine-month-long armed War of Independence. I recall with deep respect the millions of martyrs who sacrificed their lives in the liberation war.

To achieve the desired goal of independence, democracy must be strengthened, and forbearance, human rights, and the rule of law have to be consolidated. Equity, transparency, and accountability must be ensured in all spheres of the state and society. The young generation once again shed their blood in the July mass uprising to realise our unfulfilled dreams of independence. Building a safe, happy, beautiful, developed, and prosperous Bangladesh for the new generation is now our sacred duty.

Let us contribute more from our respective positions to build a society free from all forms of discrimination and exploitation in realising the goal of independence. Let us steer the country and the nation forward on the path of development and prosperity; let a new Bangladesh rise up before the world- this is my expectation on the great Independence Day.

Mohammed Shahabuddin

Independence Day 2025 : A Different Kind of Feeling

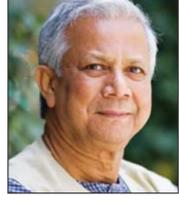
Farida Akhter

Bangladesh is an independent country. The people of this country have never condoned wrongs, injustices, and repression. Following the declaration of independence on 26 March 1971, the country achieved victory on 16 December after waging a 9-month-long blood-drenched liberation war. A long path has been traversed after that; the country has survived in the global arena after crossing half a century despite numerous obstacles. The people of the country have always sought a country that upholds justice and human dignity. Innumerable people have sacrificed their lives during different movements and struggles. However, the citizens celebrate the Independence Day together every year irrespective of their party or opinion with joy and festivity. They wear the red and green dresses. Flags of various sizes are seen flying atop the rickshaws, motor vehicles, and buildings. The flag is a symbol of our independence; therefore, the people harbour a different kind of love towards it.

I have a different kind of feeling this year on the occasion of Independence Day-2025. The July-2024 upsurge of the students and masses has freed the country again. The people of Bangladesh became independent once again on 5 August 2024 after 36 days of blood-drenched movement, because of the self-sacrifices of about 1,500 martyrs and over 23,000 injured activists. This is the view of almost all with the exception of members of ousted regime and its collaborators. Known as the 36-day movement, it was extended up to 5 August after crossing the month of July. It succeeded in bringing down a fascist regime that became entrenched over a period of 15 years. That was not an easy task. Young women and men were at the forefront of this mass upsurge. People were amazed when they saw that a new generation of citizens were spilling blood while protesting against discriminations; many chose a life of suffering when they lost their limbs or eyes while fighting for the country. When we listen to their stories now, we find that they went out of their homes despite the firing of bullets outside. They did not join the struggle out of any whim. Before going out, they said, "Mother, If I don't return...". Through their sacrifices, they saw a new dream – the dream of building a new Bangladesh. They, therefore, had no fear. People were oppressed by the fascist rulers for long 15 years, from which they have now been freed. The youths who belong to the age-group of 20-25 years, have witnessed only fascist rule since their adolescence. They could not see anything else except a particular profile and a specific narrative regarding the history of Bangladesh. We now want to see Bangladesh in a new shape on the occasion of 'Independence Day'-26 March 2025, in the light of the dreams of those youths.

Those of us who witnessed the liberation war in 1971 are getting the taste of becoming independent twice. But for those who have freed themselves on 5 August by waging a relentless

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CHIEF ADVISOR
GOVERNMENT OF THE PEOPLE'S
REPUBLIC BANGLADESH
12 Chaitra 1431
26 March 2025

Message

Today is the great Independence and National Day. On this occasion, I extend my sincere greetings and congratulations to all Bangladeshis living in the country and abroad.

Achieving independence was the final stage of a long struggle to protect our dignity and existence and to gain our rights. The bloody War of Independence, through which Bangladesh emerged as an independent nation in the world, officially began on this day. I remember with reverence the valiant martyrs who sacrificed their lives in the War of Independence, whose supreme sacrifices brought us our desired freedom.

For the past 16 years, the people of the country have not been able to enjoy the benefits of this freedom. The dictatorship oppressed the people and took away their freedom and all their basic rights. The successful uprising of student-workers and the masses has liberated the people of the country from the tyranny of dictatorship.

The interim government is fully committed to further developing and strengthening the country and delivering the full benefits of independence to the people. We are working to establish good governance and justice, ensure people-orientated and sustainable development, and ensure transparency and accountability through necessary reforms in all spheres of the state.

On this auspicious occasion of Independence Day and National Day, let us take the oath to work for the development, peace, and prosperity of the country while keeping in mind the spirit of the great liberation war.

Professor Muhammad Yunus



Independence, Sovereignty, and Freedom

Mohammad Azam

Independence

Independence is a fascinating concept. It undoubtedly involves complexity. It is not at all easy to determine when or at what stage would a person consider himself to be independent, or when would the idea become meaningful. But when a man speaks about independence, he usually does not do that after a thorough review. Whether it is spoken in terms of individuals, groups, or the state, people usually use it in a lax sense. People seek the freedom of speech, liberty of behaviour, and freedom to work; above all, they seek a situation where they are not subjugated by others. There are also variations with regard to expectations based on culture, history, and class. In one situation, some people may feel they are enjoying the sweet nectar of independence; but that same situation may seem like imprisonment to others. For this reason, it is not very easy to arrive at a generalized definition of the term.

Philosophically speaking, the freedom of individuals is a very complex phenomenon. The individual is dependent on the collective for his existence. Humans live in languages, and an infinite web of connected signs and symbols. It can be said that with regard to existence, humans are not at all independent; rather, they are deeply dependent. If we raise the issue of a general reality above its deeper layer, even then we shall see that everything from the production system of man to the varied meshes of his relationships are adversarial to his 'independent' existence. At one time, it was considered that man is born free, but later becomes captive in a huge net. All philosophical schools that flourished during the 19th century tell us conclusively that man not only gets entangled in variegated and deceptive webs after his birth, he also gets covered by the impenetrable biological and cultural nets.

Even then, man seeks freedom. It can be said that the reason why this conscious or unconscious desire for freedom among people is so strong is because absolute freedom is an impossibility. It also has another practical aspect that should not be neglected. The web or framework that proposes a limit to people's possibilities is deterministic on the one hand, and remains captive to the immutability of habits on the other hand. This kind of situation opposes new ideas and initiatives. The main mantra of human development is the aspiration to surmount the present condition and status. New realizations and demands emerge from these aspirations. Therefore, in a deeper sense, the desire for individual freedom is the principal driving force for the advancement of civilization.

However, among the people who raise the demand for independence, even a quarter of them cannot attain the realization of this new aspiration. I have said earlier, the complexity of individual freedom is the main reason for this. Man, therefore, seeks freedom in the collective existence. Man seeks his country's independence; he satisfies his unmet desire for freedom by considering the country as sovereign.

Sovereignty

We generally apply the term sovereignty in case of the state. There is an implicit hint of 'final authority' in the word. This meaning is very important for the workings of the state. If the state authority cannot take decisions and implement those without remaining free from internal and external prescriptions, then its workings are hampered. We tag a symbolic value to the head of state for evading that obstacle. In the past, people used to define kings and emperors in this way. The king was then viewed as a representative of the creator, or at least His nominated person. The king used to rule the kingdom by upholding the concept of sovereignty. Although the circumstances have changed completely, the idea has remained almost the same. Only the system of nominating individuals has changed.

Governance has to be conducted by at least maintaining the symbolic meaning of sovereignty and authority of the state. It is true inside the state as well. But we generally consider the word sovereignty in relation to another state. We assume that other states will not interfere in the internal affairs of a state; the authorities of a state



shall be able to take decisions and implement those on behalf of its people. But in reality, this kind of sovereignty exists nowhere. The ruling coterie has to run the country in the face of considerable opposition. And huge lists of prescriptions are sent from outside to the comparatively poorer and weaker states. In many cases, these countries have to carry out many tasks even by sidestepping their own wishes, or by harming themselves. It is not that this kind of happening does not occur in large and powerful countries. That definitely happens. The people of the world are so inter-connected with each other and their common interests are so intertwined, that the powerful countries also have to take many decisions by taking other countries into consideration.

Despite knowing all these, man aspires for sovereignty; he wants to imagine that his state is sovereign. This is important for mental peace. Man tries to compensate for the absence of individual freedom by imagining state sovereignty. However, this concept is important for good governance. Again, the mutual agreements and exchanges between the states are transacted mainly based on the concept of sovereignty. It can be

said, it is an urgent, but in real sense a non-existing concept. This concept can be explained only by accepting the importance of signs and symbols in people's lives.

Freedom

It is clear from our short discussion on independence and sovereignty that these concepts are heavily abstract. The place of abstraction is very high in man's lives. But abstraction is not enough. It is necessary to comprehend the concepts in terms of relative manifestations and practical shapes. In that respect, the idea of 'freedom' or liberation is much clearer. It is easy to comprehend it as within our reach. For example, humans are freed from captivity and indebtedness. When there is specificity about getting freed from a particular condition, it becomes comparatively easy to bring the concept under comprehension.

The word 'freedom' is much more related to the general public for this reason. Or we can say, it becomes possible to consider it through inter-linkages and implement it with some clarity. But whether independence or sovereignty, the words do no mean much if those are not linked to the lives of the common people. It can be stated in another way. Man has identified some basic needs based on his experience of thousands of years. He needs food, clothing, housing. During comparatively modern times, healthcare and education have been added to this list. The issue of security is also spoken of now-a-days. The most significant aspect of these definitions is that they are all linked to the biological existence of man – and are minimum preconditions for his survival.

The truth is, humans possess sufficient resources today due to the progression of global production system through some astonishing phases, which are sufficient now to meet the biological needs of mankind. In the history of the world, human beings have achieved this success in production only during recent times. But it is also true that the fruits of these resources have remained outside the reach of a large segment of mankind because of distribution-related inequalities. Many people cannot cater to their minimum and urgent needs for survival even today.

It is in this context that the concept of freedom has assumed greater significance. Independence and sovereignty are no doubt important concepts. But they, on the one hand, entail the problem of additional abstraction; on the other hand, there is a deficit in their universality as they lack application in the lives of a majority of the population. The word 'freedom' is much more visible and universal. It is not that there is any essential conflict between the previous two concepts and 'freedom'. But there is a risk if attempt is made to arrive at the other two concepts without incorporating the concept of freedom. The risk is ethical or moral as well. Question must be urgently raised: can the abstraction of independence-sovereignty create an ethical condition without the pledge for meeting the basic needs of people? It is not very easy to provide an assured answer to this question.

Our Independence

The people of Bangladesh sought independence. They snatched the crown of an independent country by fighting with all their might. They also played a valiant role in the fight for becoming the citizens of an

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Independence Day 2025 : A Different Kind of Feeling

movement, it is their first independence. They were the citizens of a country called Bangladesh, but they were not independent. Let us have a look at their age. According to the Population and Housing Census 2024, the projected population of Bangladesh in January 2024 was over 170 million. The number of females was found to be higher than males by 3.19 million during this count. This was not observed during the previous censuses. Therefore, the share of females in the population is now more than half. Females were lagging behind quantitatively in the past, but that is no more the case now.



And another important feature is that, 60 percent of the 170 million population belong to the age-group of 0-25 years. Of them, 27 percent are below 15 years. Therefore, the remaining 33 percent are the youths belonging to the age-group of 16-25 years. What an amazing demographic attribute. The youths of this age can cause explosion. Those who were on the roads during the July upsurge had a similar age-tag. Most of them belonged to this very age-group. A large segment of those who embraced martyrdom and those who are still in hospitals with injuries were of this age. If we look back at history, those who went to the liberation war in 1971 were mostly youths of this age. Those who fought against the British colonial rule were also youths of this age. What was the age of Khudiram? He was only 18 years 7 months 11 days old at the time of his hanging. Preetilata was 21 years old during her martyrdom. We can see them if we look at old pictures. The youths have always brought about changes and transformations. They made the impossible possible. This is happening even now. History is bound to repeat itself.

Neither them, nor their parents had witnessed the liberation war of 1971. They learnt about the war of liberation and independence from the one-sided narratives in text-books and television channels. And they saw that the people did not have the right of free speech in real life. They could not demand the realization of their rights despite passing their days in agony. They were arrested, imprisoned, murdered, and subjected to enforced disappearances. The lives of those who did not support the Awami League were in peril. They have witnessed these injustices since their childhood. Those who became eligible for voting after crossing 18 years wanted to vote. But they could not cast their votes during the farcical elections of 2014, 2018, and 2024. They could never see democracy except in the pages of their text-books. Many had hoped that a fair election would be realized through rigorous movement of opposition parties. But that hope never materialized.

Many of these youths were not previously seen much in social movements. They were not visible in women's movement, or health-rights movement – no, they were not seen. The number of older people were more in those movements. Many people then lamented: where is the new generation? The society could not progress without their awareness. However, when these youths become angry about something, then the situation becomes different. When they descend on the streets, they come down in groups. Now they have mobile phones in their hands, and they have Facebook.

They can come whenever called. It is also very easy to pass on news to each other. We observed that during the movement for quota reforms and the safe road movement waged by students in 2018; they spread in all directions after swarming the city of Dhaka. All eyes were on them. They demonstrated exceptional courage and intelligence. As the fascist regime became fearful, they not only suppressed the movement with the help of police, they also deployed the Chhatra League cadres and the Helmet Bahini terrorists to remove the children from the roads by applying brute force. We were silenced. We protested, but nothing came out of that.

The reason why this Independence Day is all the more important to me is because the womenfolk were at the forefront of the July-movement. Not only were they present, they led the movement. The independence that I am speaking about has been an achievement of the womenfolk. When the university students waged the anti-quota movement in 2018, the females participated in that and the leadership was in the hands of the students. The participation of female students in anti-quota movement was significant, because the women were also getting the benefit of 5 percent quota reserved for women. It could be said that they were the beneficiaries of quota system. No doubt, maintaining this quota for women in government jobs was advantageous for many females. However, even then the womenfolk chanted the slogan: "Not quota, but talent, talent". They said, "We seek jobs on merit, not mercy of anyone". This firm stand of the womenfolk geared up the movement. When Sheikh Hasina called the protesters 'Razakar', it was the female students of Dhaka University and Eden Girls' College who started the protests at midnight. The male students later joined them. They stood like shields when the police tried to swoop on their male comrades.

It is almost eight months now. A new situation, a new condition prevails now. An interim government 'selected' by the students and masses after the upsurge has been constituted, of which they are also a part. This is a new experience. The common people have accepted this, and they are hoping that improvements would be made to the vulnerable economic condition of the country. They would get some relief. But this task has become very difficult due to economic devastations caused by corruption and lootings of the deposed regime. Besides, although the fascist regime was ousted, much of their system still remains. Many of its collaborators also remain, who are still bent on creating problems. However, opportunities have been created for many jobs under the changed circumstances, attention to which was not paid by the ousted regime. The regime raised slogans of 'development', but those were mostly confined to constructing huge buildings, roads, bridges, etc. But they did not pay attention to improving the living standard of the people. All humans seek honour and prestige in their lives. Taka in billions need not be spent for that. Proper planning and reaching its fruits to the marginalised population can bring about a different kind of development. That is, development of



human beings. They live in remote places, hills, or char-lands (shoals) of rivers; where development does not trickle down automatically. But now, that effort has to be made, so that people live in joyous and healthy circumstances.

Whether male or female, rich or poor, people belonging to all religions shall live together harmoniously in this new Bangladesh. The honour of all citizens will be protected; this is our little expectation.

Author: Adviser, Ministry of Fisheries and Livestock

Translation: Dr Helal Uddin Ahmed

Independence, Sovereignty, and Freedom

independent state by freeing themselves from colonial rule in 1947. They sought the happiness of freedom by forming party, casting vote, and spilling blood. However, the people of this land were deprived of their civic rights in the state of Pakistan. They fought for realizing the right of autonomy in order to bring their deprivations to an end. But even this meagre demand could not be elicited from the autocracy that emerged in Pakistan due to the collaboration of civil-military bureaucracy and the dominance of a feudal outlook. Even the acquiescence of the people ascertained through a democratic process could not ensure the right of autonomous rule. The people were therefore compelled to move towards the path of total independence.

Undoubtedly, the onus of responsibility for the breakup of Pakistan – the independence that was obtained in 1947 – falls squarely on the West Pakistani ruling coterie and their supporters in East Bengal. However, there are many people inside and outside Bangladesh who feel that the people of Bangladesh also had some liability there. But this claim is not correct. The independence of Bangladesh was not a purely political event, it was in large part a military event. The responsibility of transforming politics into a military discourse does not fall on the majority population of Bangladesh. The chronology of events in the annals of history shows without any doubt that the community of Pakistani elites bore this responsibility; they were joined by a very small fraction of Bangladesh population. It needs some elaboration.

The nationalist movement of the decade of 1960s was a political event. Its cultural part was also a component of that political expression. There was no deviation even when the six-point demand for autonomy and the eleven-point demand for additional rights were made. The lobbyings after election alongside blood-drenched roads also did not cross the level of political language. But all political decorums were violated and the political language was replaced by the language of war on the night of 25 March 1971, when the military tried to subjugate the civilian population by the language of arms. It would have been called a dreadful genocide even if that destructive assault was perpetrated on selected political cum ideological opponents. But nothing like that happened on that night. All data and statistics indicate that indiscriminate killings were resorted to on that night without caring about the massive presence of people. That genocide took the shape of ethnic killings.

Not only declaration of war, when war is waged through mass-killing, politics cannot remain alive anymore. Many people speak about the trend of prior politics when speaking about the declaration of independence and the liberation war of Bangladesh. Many people claimed that efforts should have been made for preserving Pakistan, as the people of East Bengal had elicited Pakistan through their struggles. Many also say that the historical enmity of the neighbouring country should have been kept under focus at



the centre of political considerations. The logic of all these viewpoints is okay, but only when considered as part of the political language. There is also much scope to consider these as ideological standpoints. If the political language was not transformed into military language, then all these would have remained valid as cognizable logic. But just as politics became redundant through the declaration of war on 25 March, similarly these logics also became untenable. By then, the language of politics got transformed into the language of war.

The people of Bangladesh therefore pitched the historical justification of freedom by declaring independence while in the midst of an unjust situation. They fought back, sacrificed their lives, suffered indescribable pains, sorrow, and tortures. In the end, they earned their independence.

Our Sovereignty

Behind the demand for independence remains the aspiration for sovereignty. It remains in considerable proportion. If independence is considered to be the realization of a map, then sovereignty is its life-spirit. People enjoy sovereignty by attaching priority to the collective, and by considering the individual self as its part. As pointed out earlier, there is complexity in this concept, in addition to the problems of abstractness and symbolism.

In our case, one of the probable problems is the idea of water rivalry on two sides of the border. It is difficult to say with certainty, but the experience of colonial rule, lack of faith arising out of that, and the sharing of borders amid lack of control can be the sources of that distrust. No country or population in the world enjoy an absolutely independent lifestyle that the word 'sovereignty' indicates. Apart from international politics and geo-political realities, people living on the borders have many mutualities. If these are not looked at in a more relaxed manner from the perspective of principle and law, then the lives of many people become complex. If the concept of sovereignty assumes a huge abstract shape, then this type of complexity undoubtedly increases!

Another big rival of the concept of sovereignty is financial poverty. It becomes very difficult for poor countries to maintain sovereignty. They have to borrow a lot, when they have to accept a package of conditionalities by suppressing their independent will. The financial transactions can be seen through the naked eye. But it becomes difficult to know about the known and unknown debts that remain invisible. These cultural, intellectual, and mental debts make us strangers in our own land. The domestic sovereignty then disappears. The feeling or display of self-control then becomes mere ostentations. In this situation, people focus more toward what lies beyond the border and the outside world instead of opting for self-actualisation.

The effective realization of sovereignty is not a simple event. We should rather focus more on the comparatively more tangible and realistic idea of freedom.

Our Freedom

The people of Bangladesh have been fighting for collective freedom for a long time. There was poverty among the people of this region because of geographic location and features of production system. They also had to endure much exploitation owing to external parties. But if changes are observed over a long period, then it becomes apparent that the history of the people of this region is that of slow progress. These people identified themselves as a large Muslim-majority peasant population throughout the 19th century. This attribute started to find a different kind of direct political expression at the start of the 20th century. Through this, the aspiration for freedom through self-development can be identified as an unwavering objective.

The people of this region formed the Krishak-Praja Party during the third decade of the 20th century. This party received ultimate success overnight in the arena of political powerplay. During those days, parties having this kind of name or ideal were quite rare across the globe, with the exception of the communist parties. It was possible only because of the resolute aspiration for freedom of the peasant population. After finding a new direction for freedom in the Pakistan Movement, this very population-group reassembled under the shadow of the Muslim League. Their combined support snatched freedom from the clutches of colonial rulers in 1947.

Many people failed to get the message of worldly freedom through the independence of 1947. This failure was tantamount to a failure in reading history. The demand for Pakistan came about for attaining worldly freedom. An indirect proof of this was the support extended by the Communist Party and the scheduled castes to that movement. The fact that Jogen Mandol could not survive in Pakistan was a proof of the undemocratic and communal character of Pakistan; but that does not prove that the Pakistan Movement was unjustified. Similarly, categorizing the political settlement of Kolkata by citing the info that people like Syed Mujtaba Ali could not stay on in Kolkata is not fair.

Prayer for Freedom

Hasan Robayet

Sweet river, sugary land, greenery galore
Innocents of paddy and rice field oscillate.
The peasants, fishermen and sailors beckon
Betting their lives for the sake of children.
Crops ripen, the seeds are burnt to ashes
Fires reach the sky, cows and buffalo perish.
The devil descends in the dark black night
Demos of blood float on the boiled rice.
The books are torn, the sermons of saint
Rosaries of prophet are awash with blood.
The friends of crematorium drift away, and
Dirt piles up on the twisted rings of nose.
The lines are occupied with resolute chests
Farmers, workers and military men take oath.
Let dawn descend with the colours of children
O Almighty, please accept this prayer of mine.

Translation: Dr Helal Uddin Ahmed

The Path to Freedom

Rumman Jannat

'One day this war will end, and I shall return to my poetry' – with this vision, I sit with a white paper before me. This is what my freedom is. When the Baksalite murderers were reddening the month of July – I used to think in the darkness of night: how were those days when our hearts longed for the radio? I cannot tread far by crossing the walls of dream. Reminds me of the halting of a river after coming near the bare feet of a man.

The moringa plant beside my home leans due to the weight of age, and a guava tree stands beside it like a brother; My grandma used to hide inside a hole dug in its middle along with her offspring. More than the darkness, human wants blackened their night. My mother does not recall a bigger war than that. Innumerable flowers have now blossomed on that moringa plant!

The distance between the homes of my maternal and paternal grandmas could be bridged by a run. The neighbourhood ended by crossing the eery bamboo bush. Then there was the village of a different tradition after passing the mosque. On that path, my young father used to join the march of freedom with his double-barrelled gun. Telling this story, his face was moist with tears like the ripe fruit of fig!

Today, on this night of spring, we are carried away by the wind of crops, and the guava tree covers its own canvas with greenery –

Translation: Dr Helal Uddin Ahmed



However, the people of Bangladesh searched for a new direction of freedom during the election of 1954 after observing their limited prospects for freedom in the post-1947 political arrangement. During this long journey, there were not much variations in their worldview. Those who discover secular spirit only in the nationalistic movement of the decade of 1960s actually embrace their failure in reading properly the names and signs of the time. It can be said that the intense nationalistic movement of the 1960s was an intoxicated phase of this long struggle for worldly freedom. A golden independence was achieved during that journey. It was a lofty moment for relying on the self for achieving collective freedom based on comparatively intimate state-boundary and map.

The independence of Bangladesh has been the most important achievement in the long quest of the people of this land for freedom over many generations.

It is for this reason that the trend of terming the War of Independence as Liberation War or Liberation Struggle was set in motion. This naming is very significant. It reminds us that an event cannot be realized fully with the abstract concepts of independence and sovereignty. The word 'independence' cannot be illuminated to its full glory without the complementarity of freedom or fundamental rights. It also reminds us that the fight for freedom has to be continued if we are to realize even partially the honour and prestige of sovereignty.

The people of Bangladesh have continued that struggle. Whenever the narrow interests or partisanship of the ruling coterie appeared as something bigger than the rights and honour of the masses, people came down to the streets collectively; they framed the manifesto of a new nation. The 2024 mass upsurge of the students and masses was the latest manifestation of that trend. This mass upsurge reminds us that appeasing a particular group by ignoring the message of freedom of the masses is a huge hindrance on the path of overall freedom. Its political significance has been higher among the upsurges, because it could bring forward the newer proposition of building a political community of the masses as opposed to divisive politics. But we should remember that this event materialized under a human society, a flag, and a boundary, which were already achieved in independent Bangladesh.

Our resolve during the Independence Day this year should be to make progress in the task of building a new Bangladesh by accepting with humility the newly realized message on freedom's path; and in this way, we shall be able to construct the collective preconditions for enjoying in relative visibility the abstract concepts of 'independence' and 'sovereignty'.

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