

June-July, 2023

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Towards the Search of Brilliance

# Perspective



## Impact of Shahbag Assemblage in Framing the Current Lawless Bangladesh



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Editor **Md. Wahidul Islam**, Executive Editor : **Nurul Islam**  
Assistant Editors **Sohrab Hussain, Anas Bin Monir**  
Cover & Graphics: **Ashik Khandokar**

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## Editorial

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To ensure the justice in a state, there must have a higher ideal based on what all political parties will formulate and propagate their agenda. No political party will dare even to question that higher ideal. Unfortunately in Bangladesh, there is no such higher ideal acceptable to all the political parties. The colonial psyche has played a role in this regard, no doubt. Apart from this and keeping the Islam subordinate to the secularism which the seculars claim as the basement of the liberation war, the secularism what seculars propose to be the politically higher ideal for the state is basically of double standard. Like other secular tendencies functioning beyond the South Asian countries, Bengali secularism can hold the Islam in no means, especially as a political force. It likes to deal Islam and Muslims without understanding the basics of Islam. The secularism what we see in Bangladesh is basically another form of Islamophobia. For that, they can barely understand the Islam as a theology, Islamism as a modern political phenomenon and its cultural, economic and all other possible forms of exhibitions. When Islam confronts them as a political force they cannot hold it as Bengali secular ideal is no means higher than that of Islam and they react against the Islam even breaking down their own set standard. We have experienced such exhibition in Shahbag assemblage when they denied their own formulated laws and own set trial and as an anti-force, we have experienced another form of political force in Shapla Chattar in Motijheel. The Shapla Chattar was surely unique for its form, figure and style. We have passed 10 years, 'The Perspective' thinks that we should have a look back to that time and analyze that period in a fair and just lance to come to a conclusion as to what actually happened at that time, the reasonability of the Shahbag assemblage and its impacts on the state and how it framed the current Bangladesh in terms of Politics, economy and justice and so on.

**Editor-in-Chief**

The Perspective



# Announcement

*Dears,*

We are pleased to inform you that the perspective is going through an immense change. We have decided to change the pattern and features of the magazine. The perspective has been being published as a monthly magazine since the very beginning. Now, the perspective family has decided to publish it bimonthly (one time in every two month). Moreover, we have decided to exclude some regular features like periscope, editor's choice and policy debate. We have also decided to change the slogan of the magazine. At the same time, we have decided to include 'editorial' part to share the views of perspective with its beloved readers, writers and well-wishers. The perspective is now knocking at your door in a new look. We request you to send the quality writings to the perspective and share your knowledge with us. We highly recommend to add reference in your writings. We shall inform the format of the reference later.

*Please send your comments to E-mail*  
**[perspectivedesk@gmail.com](mailto:perspectivedesk@gmail.com)**



# Impact of Shahbag Assemblage in Framing the Current Lawless Bangladesh

Md Ashraf Aziz Ishrak Fahim

● Cover Story

**Our** secular liberal friends tell us that Shahbag was wrong because of its gory calls for death. Some of them would go as far as saying Shahbag did not want to *try* the *war criminals*, it simply wanted to *execute* them, thereby placing Shahbag in the wrong side of history. Still others, the best of them with the most sophisticated of articulations and fanciest of Western credentials and networks, would lament Shahbag's role in the making of the strong one-party state that Bangladesh currently is, ending Bangladesh's



brief democratic experience, and hallowing out of basic liberties and rights that Bangladeshis enjoyed in that short-lived period. They would decry how Shahbag empowered the ruling party to go defenestrate the democratic process and armed the state machineries to go after their ideological or political opponents only to later find themselves among those at the receiving end of various manifestations of state-sponsored violence. We often hear that many in the Shahbagi

camp had only the best of intentions and if Bangladesh Awami League (BAL) had not captured Shahbag, Shahbag would lead us to a Bangladeshi spring. Among them, those who vocally supported Shahbag also often sincerely repent for their position in 2013, or at least they tell us so. However, in the following few paragraphs, I would try to convince you into believing that mainstream secular liberal criticisms of Shahbag as summarized above do not even come close to

answering why Shahbag was wrong, an explanation that would compel them to accept that Shahbag in its entirety and with all its diversity has always been wrong. There cannot possibly be any good Shahbag at any temporal and spatial configurations imaginable.

First thing first, clamoring for death penalty was the least of Shahbag's multiple forms of viciousness. Nor the procedural issues in which the trials were swamped are of primary importance. The most



pressing issue is the framing and deployment of the term *war criminals*. When a Shahbagi uses the term war criminal, it no longer matters whether she is concerned about procedural fairness, opposed to the death penalty and other supposedly fancy ideals that a *The Daily Star* reader with a degree from the US or UK is supposed to have, because that person has *ipso facto* shut the door on the possibility of a trial. She has already declared the verdict; there is no room for the accused

to be found not guilty. The trial has already ended with the deployment of the term *war criminals*. If the defendants, for any mysterious reasons, escape a guilty verdict, that is because of procedural limits or legal loopholes. They would still, for eternity, remain, at least discursively, war criminals – irrespective of the what courts of law decide. The court can only do justice by finding them what they are, i.e., war criminals. Presumption of innocence until proved otherwise – one of the

cornerstones of international human rights regime emerging from the Universal Declaration of Human Rights – is thrown in the gutter with the use of the term war criminals to refer to those who stood trial in that court adjacent to Shahbag. The guilty verdict is already out there. They can only be *pardoned* or *sentenced*, but they can never *unbecome* war criminals.

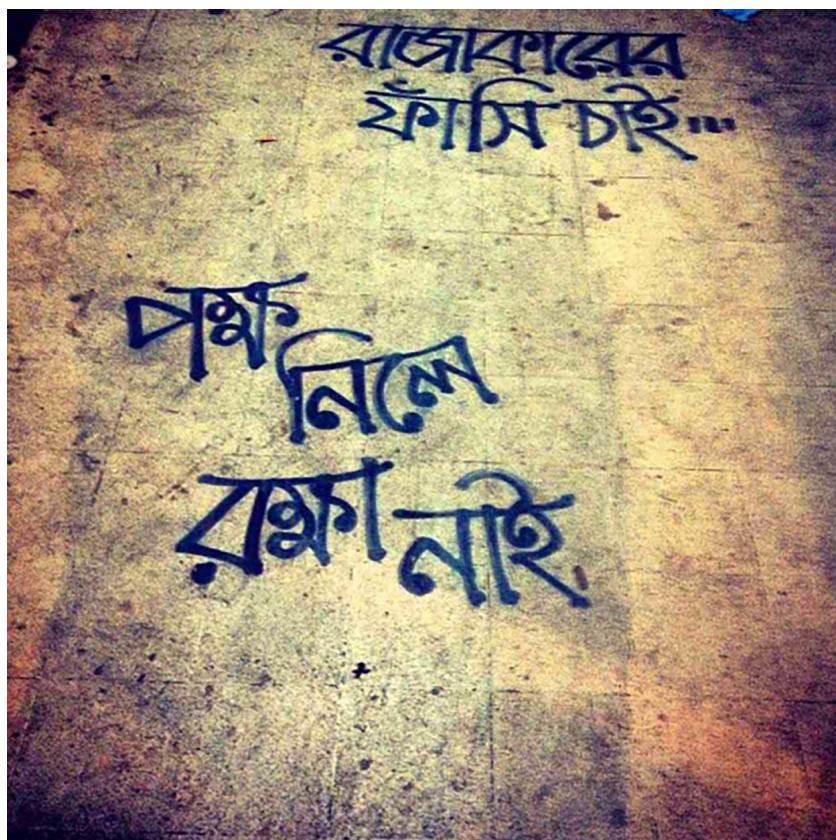
The intra-Shahbagi debate over execution, at the one end of the spectrum, and trial, at the other



end of that spectrum, deflects us from the issue of how framing the accused as war criminals shapes our attitudes to them and limits the morally legitimate reactions to judgments passed by the court. For example, a journalist popular with “good” Shahbagis was quoted as saying in an *Al-Jazeera* piece that *Daily Sangram* called Abdul Quader Molla a martyr not because his execution was the result of a deeply flawed trial but because of the daily’s ideological position. “Even if

he had been found guilty in a fair trial, Sangram would have done the same. As a newspaper subjected to laws and realities of this land, [it] cannot simply term ‘martyr’ a person who was convicted of war crimes by the highest court of the land,” said the said good secular journalist. But a careful reading of the statement betrays the hidden assumption that the Molla being found not guilty is beyond the horizon of possibility. It is presumed that even a fair trial would also ultimately result in

Molla’s conviction, and that Molla’s supporters are married to Molla’s martyrdom beyond the facts about Mollah’s role in 1971, which is that of a war criminal anyway. This explains why an AC Nielsen survey found two-third of the respondents finding the trial at least unfair but a whopping eighty six percent of the same participants cheering on the verdicts. Why care about procedural (ir)regularities when we *a priori* know *for a fact* that the accused are war criminals, right? Why should



we concern ourselves with the fairness of the procedure when the outcome *should* be a guilty verdict anyway? Free and fair trials deem necessary at best to cement the “war criminals” reputation as such so that they cannot play victim in the future. In other words, procedural fairness is reduced to a strategic concern that does not impact the normative guilty verdict.

The second crime of Shahbag and those belonging to that social group without necessarily being physically present in that mob, supporting the death chants, or even discarding the importance of procedural fairness is the construction of the war criminal identity that

undergirds Shahbag’s first crime. Not only Shahbag did declare the guilt of the accused even before the trials had begun, but it also set limits on who could or could not be categorized as war criminals. Like all cases of socially constructed identities, the war criminal identity in Bangladesh had little to do with what national or international definitions of the term contain. Instead, in Shahbagi discourse, a war criminal is someone who opposed Bangladesh’s independence, supported or fought for Pakistan, motivated by a “politically instrumentalized” version of Islam, and probably killed and/or raped some people in the process. Hence, we see “Islamically inspired” leaders of



Shahbagi discourse on war criminals would have us believe that war crime is a (pro-) Pakistani monopoly. Those considered Bengali are so innocent and naïve that they cannot possibly commit any war crime.





Jamaat-e-Islami (JI) and Bangladesh Nationalist Party (BNP) on trial. When we engage in the intra-Shahbagi debate over trial and execution of those who Shahbag has already declared as war criminals, we have already strayed far from the more fundamental conversation about our understanding of the war criminal category. Shahbagi discourse on war criminals would have us believe that war crime is a (pro-) Pakistani monopoly. Those considered Bengali are so innocent and naïve that they cannot possibly commit any war crime. Hence, war criminals have beard and wear skull caps – both expressions of Muslimness that are then married to Pakistaniness – and those fighting for justice wear red-and-green t-shirts and jeans. The ideology responsible for war crime is therefore Islamism or political Islam, but never secularism or secular Bengali nationalism. Killing a “freedom fighter” is war crime, but killing a Bihari is just being pro-justice.

This peculiar construction of the war criminal identity in Bangladesh through films, drama, novels, poems, songs, academic publications, and political slogans and speeches obstructed any genuine attempt at justice and reconciliation. If anything, it foreclosed the possibility of justice by producing a notion of justice in which the people Shahbag despises are rendered (pro-) war criminals even if definitions of the term external Shahbagi discourse consider them victims of war crime. For example, widely quoted Shahbagi professor Muntassir Mamoon boasts in his *Al Badr 1971* how “freedom fighters” skinned alive members of Al Badr militia following the war without it ever occurring to him that those “freedom fighters” were committing a war crime. No official with the Bangladeshi army was ever produced before a court of law for (allegedly)

overseeing the genocide of the Biharis and mass-rape of their women, although Anthony Mascarenhas' book says that is exactly what happened. When Muhammed Zafar Iqbal and Humayun Ahmed's maternal grandfather, a civilian with the Peace Committee, was killed by "freedom fighters," the incident cannot register in contemporary Bangladeshi psyche as a war crime. Nor is the cold-blooded murder of former East Pakistan governor Abdul Monem Khan, also a civilian, is categorized as war crime. How can a Bengali commit a war crime and a Pakistani be a victim of that crime, right? Although a UN approved definition of war crimes may unequivocally state that incidents such as these fall well within the category of war crimes, in Shahbag's

Bangladesh, Abdul Monem's killer is a national hero—certainly not a war criminal. Bangladesh bestowed upon one Mozammel Hoque, Abdul Monem Khan's killer, the country's third highest gallantry award, *Bir Pratik*, for his courageous act of war crime, or as they would say, patriotism.

Consider the demand to ban Islamism as a political ideology or throw Jamaat out of the democratic process, resulting in Bangladesh's authoritarian turn. Untangling the constructedness of the war criminal identity in Bangladesh shows Islamism cannot be held responsible as the ideology of war criminals, and secularism is no pro-justice ideology either. JI and BNP, as political parties, can also no longer be singled out for producing and harboring

war criminals. Moreover, the Shahbagi attempt to try those who (are believed to have) supported Pakistan, and never those who sided with Bangladesh cannot also be sustained. Good Shahbagis may lament Bangladesh's authoritarian turn, but have they ever questioned the ridiculousness of the war criminal identity that they constructed?

Shahbag extinguished any opportunity of coming to terms with what transpired in 1971. Individuals, groups, and even ideas that are believed to have sided with the wrong side, i.e., Pakistan, have their villain status permanently secured thanks to Shahbag. Shahbaghi author Naeem Mohaiemen, in response to Sharmila Bose's *Dead Reckoning*, tells us that





we need not pay too much attention to the pain inflicted on Biharis because, well, “their” sufferings pale in comparison to “ours” and “we” were butchered by a state-sponsored force and “they” were sparsely harmed by unorganized angry mobs. Leaving aside the problematic assertion that Mukti Bahini, India-backed forces, and BAL as a party with secular Bengali nationalism as its ideology, constituted unorganized angry mobs, we can applaud the fact that Shahbagis at least recognize that Biharis were harmed, albeit not to the extent to merit war crimes trials. But it still remains unimaginable in present-day Bangladesh that not only Biharis, but pro-Pakistani Bengali civilians, militia, and Pakistani soldiers can also be victims of war crimes. And when Shahbaghis fail to question the constructed-ness of the categories they employ, the claim that “they” were lesser victims holds no water for we cannot know whose sufferings weigh more without first categorizing “their” sufferings as sufferings. “Anti-Bangladeshi” peoples and ideologies can never be victim since Shahbag did not accord them any right in the first place.

The most honest account of Shahbag was revealed to me in a recent private conversation. A Shahbagi intellectual with a BUET degree told me that had Pakistan remained united, Tajuddin would receive the same treatment that Ghulam Azam did in Bangladesh. And I agree with him. In neither of its manifestations was Shahbag about justice. It was always about annihilation of its opposition – exactly what they accuse West Pakistani establishment of attempting. Even when (a part of) Shahbag moderated its demands, by taking into account the importance of procedural fairness and electoral democracy, for instance, it was within the milieu of that zeal to defeat its Other (because otherwise the optics is bad), not out of any commitment to justice external to Shahbagi discourse. There can never be a mili-second in which Shahbag is right, unless you are a Shahbagi, in which case Shahbag is always right, as it is Shahbag that determines what is right, and what is not, and, therefore, Shahbag can never be wrong.

***Md Ashraf Aziz Ishrak Fahim has a first degree in International Relations and Global Affairs from Mahidol University, Thailand. He is studying Social and Political Thought at the University of Leeds, UK. He can be reached at [ss22maai@leeds.ac.uk](mailto:ss22maai@leeds.ac.uk)***



## Confrontation between De Facto Ruler and

# Imran Khan: Unprecedented Protest in Pakistan

Meftahul Maruf

International

Imran Ahmed Khan Niazi, an Oxford-graduate cricket superstar, had a playboy image with a very controversial personal life and has always been a hot topic in the media. Imran took Pakistan cricket to unprecedented heights with his fabulous all-round performance, exceptional and brave



captaincy, discovering Waqar, Wasim, and Injamam, who are the legends of the game, and finally winning the World Cup at the end of his career in 1992.

He retired from cricket, became a well-known philanthropist and social activist, and established a cancer hospital named after his mother, Shaukat Khanum Memorial Cancer Hospital, where 75% of people are treated free of charge. Then he became a politician without any kind of political background. In 1996, Imran Khan founded his own political party, PTI (Pakistan Tehreek-e-Insaf),

which means the Movement for Justice. In the first election of 1996, he contested five seats and lost all of them. After a 22-year political struggle, he was sworn in as the 22nd Prime Minister of Pakistan on August 18, 2018. He was the PM of a coalition government along with MQM (Muttahida Qaumi Movement), BAP (Baluchistan Awami Party), PMLQ (Pakistan Muslim League Qayed), and AML (Awami Muslim League). After 3 years and 8 months of his rule, he was ousted from power, maintaining the continuation of not fulfilling the tenure of

Pakistan's PM. On April 9, 2022, Imran Khan is removed from the Prime Minister's office as the no-confidence motion against him succeeds the 13 political party's alliance called PDM (Pakistan Democratic Movement).

Imran's political opponents and critics always try to establish that Khan is just a puppet of the Pakistan Army Establishment and ISI (the Intelligence Agency of Pakistan). But Imran claimed that (Rt) General Bajwa and the army establishment were behind his removal from the PMO (Prime Minister Office). After his removal, Imran

became the most popular and celebrated politician in the history of Pakistan. People were ready to fight in favor of Imran; some of them were even ready to die. Before Imran, all the PMs of Pakistan had, throughout their tenure, allegations of big corruption, money laundering, or compromises with state security. But Imran was free from these kinds of allegations; the Supreme Court of Pakistan declared him truthful and faithful, and he carried an unlavish personality. He is a national hero. The people of Pakistan have known him for 50 years, and he has advocated for their country all over the world. Here are some topics that have come forward in which Imran and the Army establishment weren't on the same page, and analysts are pointing those out as the cause of the removal of Imran from power.

### **Establishment of Justice**

Imran Khan's government has placed a strong emphasis on accountability and anti-corruption measures. Imran is always very vocal about corruption, white-collar crime, money laundering, and injustice in society. One of his big narratives is that a nation will be destroyed when there is a different law for the upper class or the power holders stay above the law. Some open and shut causes, like the Shabaz Sharif money laundering cases, Panama leaks, and Dawn leaks, are well known, and big corruption is associated with some big PMLN (Pakistan Muslim League Noon) and



PPP (Pakistan People's Party) leaders. Imran failed to bring these privileged classes under the law because of their power and strong connection with the army establishment. Nawaz deals with the army, leaves the country, and now stays in London. Bajwa and the Army establishment weren't as determined to establish justice as Imran.

### **Kashmir Issue and Foreign Relations with India**

Imran Khan has been vocal about supporting the rights of Kashmiris and advocating for a resolution of the Kashmir dispute following UN resolutions. After the removal of 370A and Section 35 from the Indian constitution, which give the Kashmiris special status, Imran raises his voice all over the world and becomes the true ambassador of Kashmir. He picked up his ambassador from India and cut off all kinds of diplomatic and business relations, taking a

strong position to embargo air space as well. The Army wants a stable relationship with India, but Imran refused completely and gave India one condition: give Kashmiris their rights back.

### **The Chief Minister of Punjab, Usman Bujhdar**

Punjab is the largest and most populous province of Pakistan. After winning the election, some PTI leaders, like Hamad Azhar, Shah Mehmud Qureshi, and Faowad Choudhury, declared themselves the CM of Punjab. So the MPA (members of the provincial assembly) got divided and had strong points of argument with each other. So to form a stable government, Imran chose a very unknown person, Usman Bujhdar, as the CM of Punjab. Who was always ready to follow as Imran ordered him. The establishment had strong questions about his competency and administrative actions because he wasn't the chosen one by the army.



### Israel-Palestine Issue

During the Trump Administration, Imran always felt pressure to acknowledge Israel according to the Abraham Accords Peace Agreement with the Muslim world. As Pakistan is the only recognized nuclear-armed Muslim country, they have that kind of influence on the Muslim community. And the Pakistan Army had a strong connection with the USA from the Russian annexation of Afghanistan in 1978; they also pressurized Imran, but he always revealed that Kashmir and Palestine were the same issue in his thought process. If he acknowledges Israel, he will not have the moral right to take a position in favor of Kashmir.

### Governance Approach

Imran Khan emphasizes a civilian-led government with a focus on anti-corruption measures, social welfare, and economic reforms. He has

expressed his commitment to strengthening civilian supremacy and reducing the military's interference in political matters. He aims to limit the military's involvement in domestic affairs, including areas such as law enforcement, counterterrorism operations, and intelligence activities. While the Prime Minister sets the overall foreign policy direction and prioritizes allocating resources to social development, education, healthcare, and poverty alleviation, Khan's administration focuses on attracting foreign investment, promoting business-friendly policies, and stimulating economic growth. On the other hand, General Bajwa' and the Army establishment prioritize national security concerns and military influence in decision-making processes. As they have controlled foreign policy, agriculture, industry, and politics for the last 70 years. They

People were ready to fight in favor of Imran; some of them were even ready to die. Before Imran, all the PMs of Pakistan had, throughout their tenure, allegations of big corruption, money laundering, or compromises with state security.

thought that Imran would not come into their grip. He wants to perform as an independent statesman.

**If all that happens,** the Army will lose all of its stakes in Pakistan. The powerful nexus with the corrupt politicians, mafias, business typhoons, and bureaucrats led by the Pak army would be destroyed in seconds. So that they can't take the risk of the continuation of Imran's regime. They made the USA favor them and got the green signal by accusing Imran of being pro-Russian and pro-Chinese.

Their mechanism started, all the coalition partners of Imran took their support back, and 24 PTI MNAs were found in Sindh House opposing Imran. They were bought by the opposition through horse trading. Imran lost his majority in Parliament and his prime ministership.

So, it was a master plan to remove Imran from power, and now 13 parties enjoying the power unconditionally

had forgotten their extreme rivalries. Each and every time the Pakistani PM was ousted from power, the country started celebrating their relief. But when Imran left power after domestic and foreign conspiracies.

In people's minds, he has become a leader and the pearl of the people's eye. This time all the youths, families, women, children, and general mass from each side, whether it's Lahore, Multan, Peshawar, Karachi, Islamabad, Jhelum, or Mujaffarabad, came and showed their anger by gathering and supporting Imran. After the regime change, Imran won 31 out of 37 seats by election. He made mass gatherings all over the country and went to the Long March and public meetings. He was shot at least four times, and 145+ causes were registered against him in the allegations of corruption, sedition, violence, and terrorism. Minus Imran from the scenario is the main purpose of the current Pakistan Regime and Army establishment. On May 9, 2023, Imran was abducted from the Islamabad

High Court by the Rangers (paramilitary force).

Children, women, old people, youth, and teenagers all came to the streets against his arrest and started protests and violence all over the country, shutting down the country and blocking the roads. attacking the cantonment and the Corps Commander's houses for the first time in the history of Pakistan. People accused the Army establishment of Imran's arrest. More than 25 people have been killed and 700+ have been seriously injured for wanting Imran's release. After that, on May 12, Imran got bailed from the Supreme Court of Pakistan.

### **Why Imran Khan is so popular:**

First of all, Pakistanis have four political figures to choose as their PM. Imran Khan, Nawaz Sharif, Asif Ali Zardari, or Maulana Fazlur Rahman It will be humiliating to compare them against Imran. Nawaz and Zardari are well-known corrupt





First of all, Pakistanis have four political figures to choose as their PM. Imran Khan, Nawaz Sharif, Asif Ali Zardari, or Maulana Fazlur Rahman. It will be humiliating to compare them against Imran. Nawaz and Zardari are well-known corrupt politicians all over the world. Their corruption stories are found in books, documentaries, the Panama Papers scandal, and the Dawn Leak Scandal. PMLN and PPP have always had massive rivalries and accused each other of corruption,

politicians all over the world. Their corruption stories are found in books, documentaries, the Panama Papers scandal, and the Dawn Leak Scandal. PMLN and PPP have always had massive rivalries and accused each other of corruption, money laundering, and destroying the economy. Maulana Fazlur Rahman always enjoys power, whether it's the PPP or PMLN government, and he had accusations of using religious sentiments and selling the Kashmir issue when he got

the permit for diesel dealerships all over the country. So when people saw these three on one side and removed Imran from power, they got frightened, angry, and humiliated when the army establishment stood behind these three. So they took the only option to support Khan.

On the other hand, Imran is a true Pakistani patriot. He is always willing to defend Pakistan's interests on the world stage. Imran Khan's vision of a

"Naya Pakistan" (New Pakistan) resonates with many Pakistanis who aspire to a progressive, inclusive, and prosperous nation. Imran Khan possesses a charismatic personality and can inspire and motivate people. He declared his objective to come into politics to make Pakistan prosperous and developed. During his time of governance, he took some major steps in health, education, and social security that also made him very popular, such as:



### **Anti-Corruption Stance:**

Imran is seen as a man of integrity and honesty. Khan has never been accused of corruption or any other wrongdoing. He is also a devout Muslim who is known for his strong moral values. Imran Khan has consistently taken a strong stance against corruption, which resonates with many Pakistanis who are eager to see a clean and transparent government.

### **Social Welfare Initiatives:**

He has initiated various social welfare programs, such as the "Ehsaas" program, aimed at poverty alleviation, education, healthcare, and the provision of social safety nets.


### **Focus on Education:**

Imran Khan has emphasized the importance of unified education and has worked towards improving access to quality education in Pakistan. He also encourages a holistic


approach to education by making the life of our beloved Prophet Mohammed (SW) mandatory from classes 7–12. Inspiring the students in moral and ethical responsibility and also practicing religion

### **Healthcare Reforms:**

His government has introduced reforms in the healthcare sector, with a focus on providing better healthcare facilities and access to affordable treatment by introducing the "Health Card."



Peoplesawthesethreeononesideandremoved Imran from power, they got frightened, angry, and humiliated when the army establishment stood behind these three. So they took the only option to support Khan.



Up to 10 lakh rupees in health costs in any private hospital will be paid by the government. The government will provide a health card to each family and pay the insurance instalments.

#### **Environmental Conservation:**

Imran Khan has raised awareness about environmental issues and launched initiatives like the “Billion Tree Tsunami” to combat deforestation and promote reforestation.

#### **Diplomatic Efforts:**

He has worked on improving Pakistan’s relations with other countries and played a role in facilitating peace talks between neighboring countries, such as India, Afghanistan, China, and Iran.

#### **Youth Engagement:**

Imran Khan has actively engaged with the youth, recognizing their potential and encouraging their participation in politics and decision-making processes. Creating Tiger Force as a Volunteer Organisation during the Pandemic was appreciated.

#### **Anti-Terrorism Measures:**

His government has taken strong measures to combat terrorism and improve security

in the country, which has been appreciated by the public. Especially the tribal area was very much affected by terrorism. Imran chose to have a dialogue with them. No drone attacks happened during his time in that region. Terrorism was reduced dramatically during that time.

#### **Anti-Nepotism Stance:**

Imran Khan has spoken out against political dynasties and the culture of nepotism in Pakistani politics, which has appealed to those who desire a more merit-based system.

Apart from all of these, Imran Khan has a strange and undiplomatic behaviour with very much straight forwardness. He was against Islamophobia, in the case of Kashmiris, with the creation of a Muslim block and preached around the world in his Muslim identity, in Punjabi and Peshwari slippers, holding Tasbeeh in his hand.

He told the hegemony, “He Absolutely not; I will not sacrifice my human life in your war; the price of my human life is the same as your human life. Stands strong and tells the world that it is “La ilaha illallah” that frees people from every kind of drawback and fear. He calls for Haqqiqi Azadi, says he

has not bowed down to anyone except Allah, he shows dreams, he teaches to believe in dreams, he says if the drones come to kill my people, I will order the air force to shoot them down, he talks about the Madina model Islamic state, he talks about justice where all thieves, robbers, and powerful mafia will not make any concessions.”

At last, all Pakistani interest groups and their monopolies face an existential danger from Imran Khan. He has dismantled the monopolies of the Army establishment on nationalism, the Mullahs and religious leaders on religion, the PMLN and PPP on civilian dominance, and the media on stories. The liberals’ monopoly on “defending human rights” has also been broken by him. Never before have they been made so public. The “territories” of these tribes were established, and they never contested one another’s territorial claims. They are now yelling and wailing because Imran Khan has not only challenged them in their own regions but also taken away their traditional support base.

*The author of this article is a Student of Political Science, University of Dhaka.*

# Perfect Partner Quest in Islam

Mohammad Rejaul Mostafa Ibrahim



## ● Feature

A life partner is someone who you choose to share your life with, who will be there for you through thick and thin, for better or for worse. This person is more than just a romantic partner, they are your companion, confidant, supporter, and friend. They are someone who complements you, understands you, and shares your values and aspirations.



The idea of a life partner may differ from person to person, depending on their culture, background, and personal preferences. However, generally, a life partner is someone who you feel a deep connection with and who reciprocates that connection. They are someone who you can rely on, trust, and depend on, even during difficult times.

A life partner should be someone who shares your goals and dreams, someone who you can build a future with. They should be supportive of your aspirations and encourage you to reach your full potential.

They should also be willing to compromise and work through challenges and conflicts with you.

Communication is essential in any relationship, and a life partner should be someone who you can communicate with openly and honestly. They should be willing to listen to you, understand your perspective, and respect your opinions. At the same time, they should also be able to express their thoughts and feelings in a respectful and considerate manner.

Having a life partner can bring immense joy and happiness

Finding a good life partner can be a challenging process, but there are several ways that can help increase your chances of finding the right person for you. Here are some ways to get a good life partner:



into your life. They can be a source of comfort and support during difficult times, and a partner in your most cherished memories. They can also challenge you to grow and become a better person, while celebrating your successes and accomplishments.

Finding a good life partner can be a challenging process, but there are several ways that can help increase your chances of finding the right person for you. Here are some ways to get a good life partner:

**Know what you want:** Before you start looking for a life partner, it's important to have a clear understanding of what you're looking for. Think about the qualities and values that are important to you in a partner, and the kind of relationship you want to have.

**Be open and approachable:** You're more likely to meet

potential partners if you're open and approachable. Smile, make eye contact, and engage in conversations with people you meet. Join social groups or clubs that interest you to meet people with similar interests.

**Build a strong social network:** Having a strong social network can increase your chances of meeting someone who is a good fit for you. Attend social events, parties, and gatherings to expand your social circle.

**Take your time:** Finding a life partner is not a race. Take your time to get to know someone before making a commitment. It's important to build a strong foundation of trust, respect, and compatibility before making a long-term commitment.

**Be honest and open:** It's important to be honest and open with potential partners. Share your thoughts, feelings, and values openly and honestly.

This will help you find someone who is compatible with you and who shares your values.

**Be patient:** Finding the right life partner can take time, so it's important to be patient. Don't settle for someone who doesn't meet your standards or expectations. Wait for the right person who complements you and makes you feel happy and fulfilled.

**Work on yourself:** One of the best ways to attract a good life partner is to work on yourself. Take care of your physical and emotional health, pursue your interests, and develop your skills and talents. Being confident, self-aware, and fulfilled will make you more attractive to potential partners.

**Communicate openly and honestly:** Communication is key to building a healthy and fulfilling relationship. Be open and honest with potential partners about your expectations, boundaries, and values. Listen to their perspectives and communicate respectfully and compassionately.

**Seek support from friends and family:** Friends and family can provide valuable support and guidance in the process of finding a life partner. Seek their advice, listen to their feedback, and be open to their suggestions.

In Islam, the Qur'an and Hadith provide guidance on how to

When GOD knows you are ready for the responsibility of commitment. HE will reveal the right person under the right circumstances.

Feature 23



choose a good life partner. Here are some of the teachings related to finding a life partner:

**Seeking compatibility:** In the Qur'an, Allah says, "And among His signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your hearts: verily in that are signs for those who reflect." (Qur'an 30:21). This verse highlights the importance of seeking compatibility and love in a relationship.

**Looking beyond outward appearance:** The beloved Prophet Sallallahu Alaihi Wasallam said, "Women are married for four things: their wealth, their family status, their beauty and their religion. So choose the religious woman, lest your hand be stuck to dust." (Hadith, Bukhari and Muslim). This Hadith emphasizes the importance of choosing a partner based on their religious values, rather than just their outward appearance or material possessions.

**Seeking advice from others:**

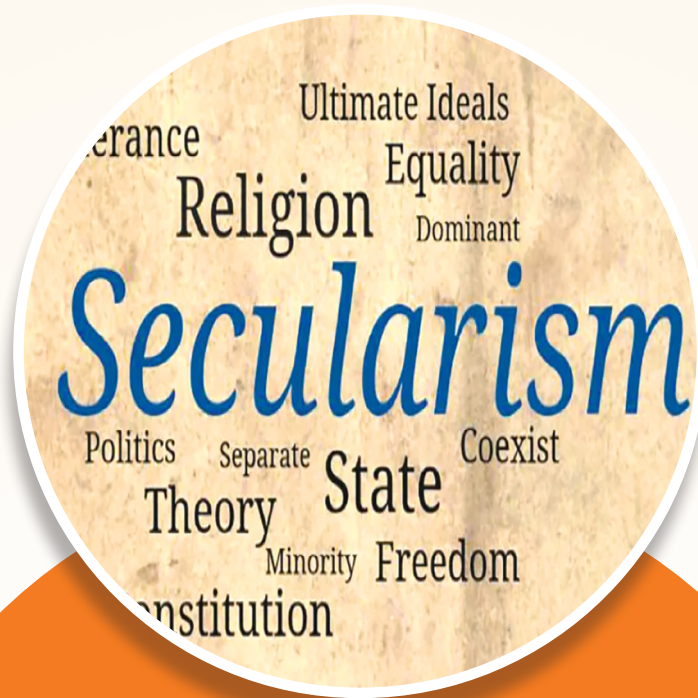
The beloved Prophet Sallallahu Alaihi Wasallam also said, "When one of you proposes to a woman, and he is able to look at what will induce him to marry her, let him do so." (Hadith, Abu Dawud). This Hadith encourages seeking advice and getting to know the person before making a decision.

**Being honest and trustworthy:** In the Qur'an, Allah says, "O ye who believe! Fear Allah, and be with those who are true (in word and deed)." (Qur'an 9:119). This verse highlights the importance of honesty and trustworthiness in a relationship.

**Seeking Allah's guidance:** The beloved Prophet Sallallahu Alaihi Wasallam said, "When a man marries, he has fulfilled half of his religion, so let him fear Allah regarding the remaining half." (Hadith, Ibn Majah). This Hadith encourages seeking Allah's guidance and blessings in the process of choosing a life partner.

Ultimately, a life partner is someone who you choose to spend your life with, and who chooses to spend their life with

you. They are someone who you love, respect, and cherish, and who reciprocates those feelings. They are a partner in every sense of the word, and together, you can create a life full of love, laughter, and adventure. Finding a good life partner requires effort, patience, and a clear understanding of what you're looking for. By following these tips, you can increase your chances of finding a compatible partner who shares your values, goals, and aspirations. Getting a good life partner requires self-awareness, openness, patience, and good communication skills. By working on yourself, being open to new experiences, and seeking support from others, you can increase your chances of finding a compatible and fulfilling life partner. Islam emphasizes the importance of seeking compatibility, looking beyond outward appearances, seeking advice, being honest and trustworthy, and seeking Allah's guidance in finding a good life partner. These teachings encourage Muslims to prioritize religious values and seek a partner who complements them both spiritually and emotionally.



# Confronting Modern Idealistic Variant of Secularism

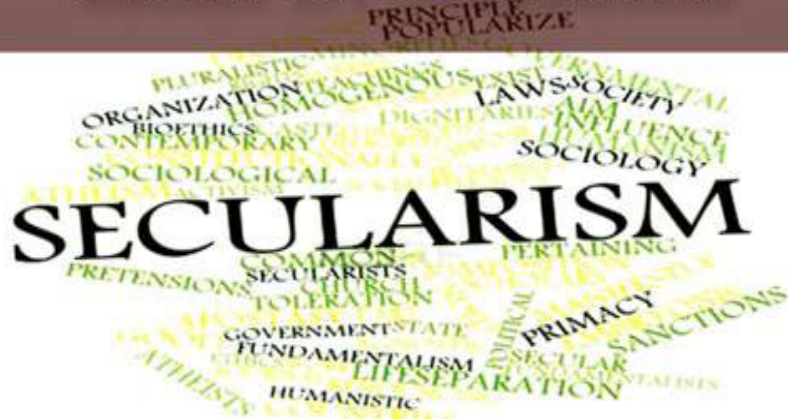
**Raihan Uddin**

● Article

**T**he present era that we are living in, is ideally a continuation of long historical chains. In every step, the globe, species, nature, and ideologies experience a vast complexity and reconciliation in its social, political, economic, and most importantly ideological aspects. The establishment of a co-operative society with equal rights and social justice is always the optimum inclination of



## Ideals Of Secularism



human society that leads them to go through a lengthy chain of strive with their traditional views and innovative ideologies.

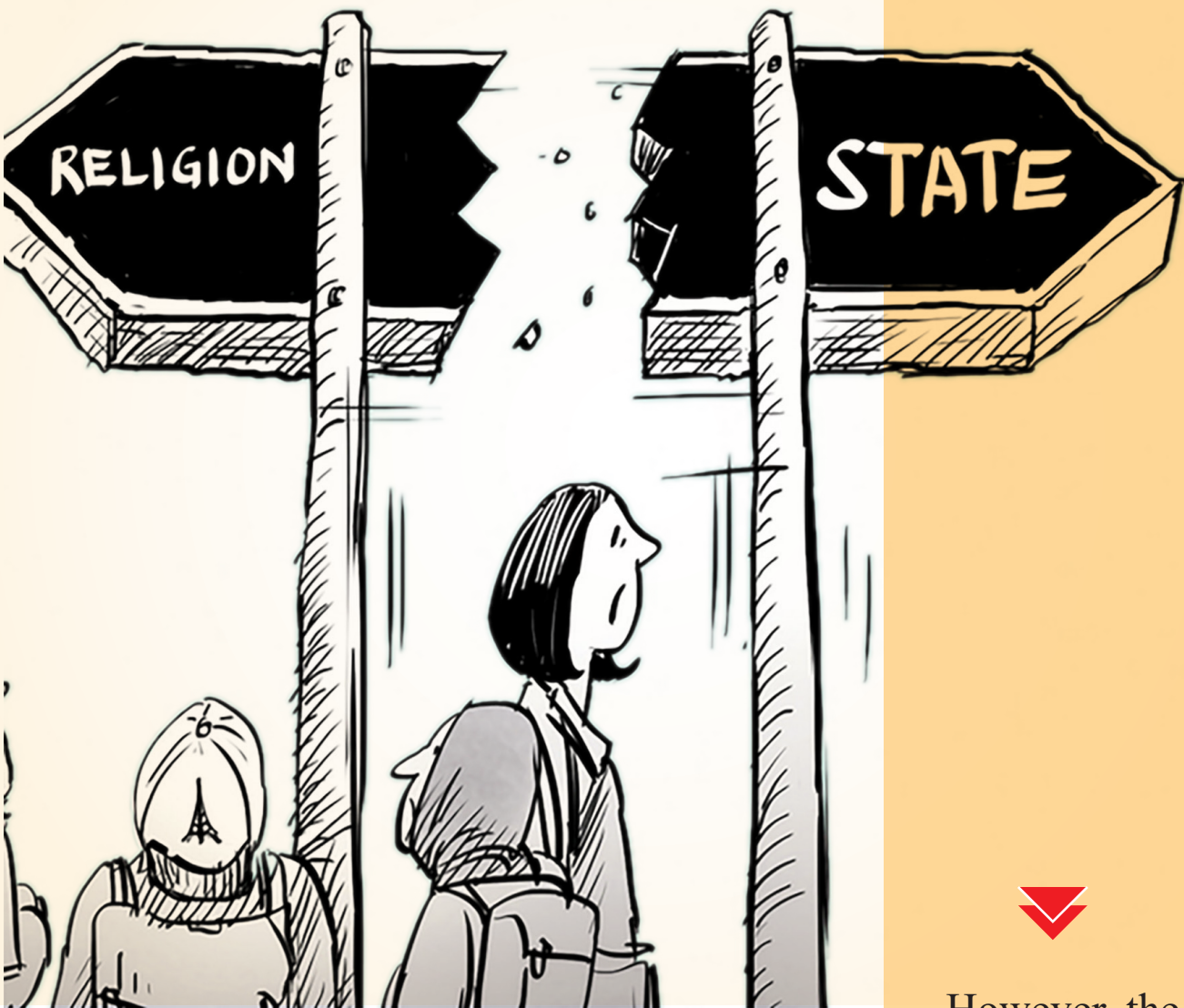
When it comes precisely to deciding a particular principle to which all social lives should be confessed with cordial satisfaction, there was a series of conflict and revolution. Human beings were in deep crisis all the time stating a code of life for themselves that should completely be free from oppression and antagonism which will also cover the entire human nook and corner. Although Islam has presented such a trustworthy, feasible and sustainable domain that can meet every expectation of human society, the world (dominated by west) ridiculously ignores making it as a code of life. Nonetheless, history witnesses the incredible failure of humans towards making such an universal discipline.

Modern people often refer to 'secularism' as the salvation of the crisis. They also often talk about inclusion of all religions together. Nonetheless,

secularism has faced the exact ordinal change in the course of time. Secularism has its own background history and it changes the tenets in every wave of civilization. A paradigm shift takes place to insight the core principles of secularism in the course of time. However, having failed to secure its ideological fruits; right now, it takes such an idealistic ground which is ready to forget the conventions and historical facts. This writing is aimed at conveying the modern variants of secularism in its core and how it leads the world to reopen the same cruel page of history let alone social justice.

The modern variant of secularism (secularists)

endeavors to intentionally forget the historical root of it. Secularists often argue that "whatever good or bad things happen earlier is not to be figured out since they are struggling to establish an 'ideal' society." This sort of paradigm is always keen on forgetting the historical, political, and geopolitical order that exist in the present era. Some significant aspects that the 'modern' secularists claim to have in their polity and social structure that are, quote and unquote, tolerance of distinct religions, avoidance of any ideological clash and oppression, assurance of equal rights and opportunities for all religion as well as peaceful social atmosphere renouncing



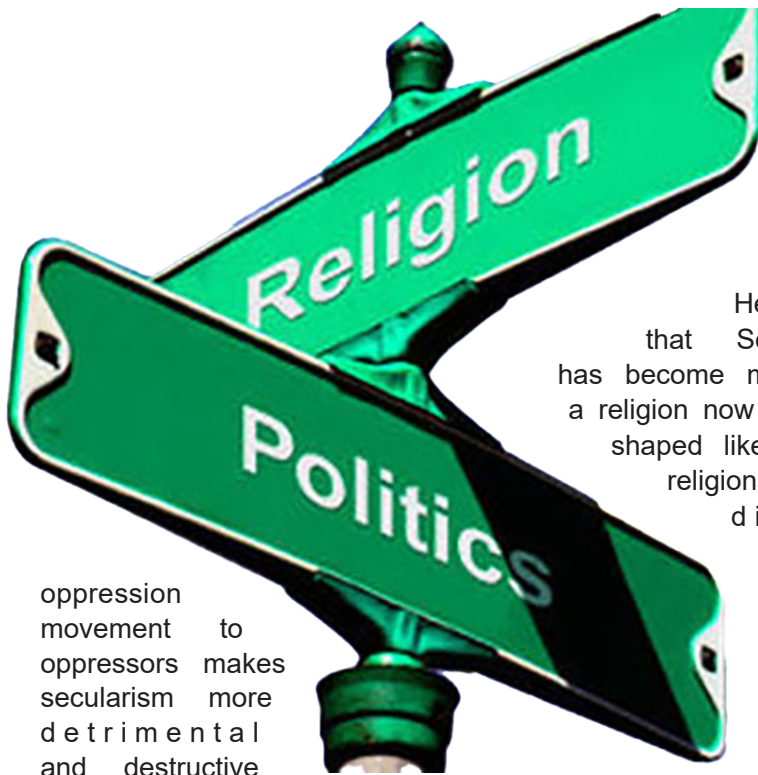
the religions from political principle and policy making.

However, the history of Secularism does not sympathize with the current idealistic perception. First and foremost, Secularism has been born and raised in the western reality and political solicitation. Thus, when it talks about refusing religion as a social principle or code, it obviously indicates Christianity. Due to misconduct, illegitimate rules enforcement and unconditional confinement of religious values

(unscripted and in the name of god's satisfaction), secularism is placed as a rising salvation instead of religion. In the birth phase, it started a series of communal conflicts. Moreover, it divided the unified civilization and inaugurated the power politics where two separate parties presented their own ideology and perception to secure the throne. That's where secularism stands as a tool of attaining power and power leads them to govern the nation (nations later on). This sort of ideological transition from anti-



However, the history of Secularism does not sympathize with the current idealistic perception. First and foremost, Secularism has been born and raised in the western reality and political solicitation.



oppression movement to oppressors makes secularism more detrimental and destructive than all other ideologies.

Nonetheless, Modern idealistic seculars try to veil the dark history of secularism; rather, they are comfortable with “peace” and “equal” slogans. Interestingly, they reassure the equal distribution of Justice among humanity irrespective of religion and creed. It seems completely ridiculous and ironic because their recurring activities do not go their way. If they are enquired about the colonial propaganda, Imperial oppression, cultural and economic aggression upon the Muslim world, they legitimise it in the name of Civilising the savage. Even the distinction of first and third world is the ultimate consequence of secular doctrine.

Talal Asad has presented some very fundamental observations on the idealistic perception of secularism in the modern time.

Firstly, He argued that Secularism has become more like a religion now which is shaped like all the religions having distinct rituals,

characteristics, icons and secrecy. He says

“However I am not persuaded that because national political life depends on ceremonial and on symbols of the sacred, it should be represented as a kind of religion that it is enough to point to certain parallels with what we intuitively recognize as religion.” (1)

Secondly, he contends that secularism often conveys the message of equality in people’s personal and political life; however, with his political power practice it decides the very personal belief and practices in the society and nation. Therefore, Talal questions;

“secularists accept that in modern society the political increasingly penetrates the personal. At any rate, they

accept that politics through the law, has profound consequences for life in the private sphere, so why the fear of religious intrusion into private life?” (2)

Liberalism and Freedom is often used synonymously with secularism by modern secularists; whereas, when their ultimate consequence is the aforesaid power attainment and practice upon certain nations or polity, they use secularism to inhibit the opposition ideology. Talal mentions;

“Of course secularization has been undertaken not only by liberal democratic States but by authoritarian states, too, and this only shows how ambiguous liberal language is, how committed both types of secular states are, above all, to the definition and maintenance of modern power.” (3)

In brief, the modern idealistic variant of secularism is nothing but the follow-through of actual, aggressive and oppressive ideology. It has changed the mask only whilst in terms of its goal and expectation, it shows the similar cruel face throughout the course of history. Thus, it should be confronted with care.

*Raihan Uddin, CSAA,  
Department of English,  
University of Dhaka.*



# Why is Saudi Arabia so Motivated in Settling the **Sudan Crisis?**

Athar Noor

International

**S**udan is one of the most dangerous countries in the world right now. The country is located in North Africa. Sudan is the largest country on the African continent and the tenth largest in the world. Since then, Sudan has fallen into a bloody civil war as a result of cultural, religious, economic, and political divisions and disagreements.

Since gaining independence from Great Britain and Egypt on January 1, 1956, Sudan has experienced several rounds



of rebellion and civil war. Political polarization has led to conflicts, including recent conflicts between tribal groups. Competition for possession of resources—fighting—has turned into military conflict and has fueled old clan conflicts.

On April 15, 2023, in the capital Khartoum, the new armed conflict started. The army chief, General Abdel Fattah al-Burhan, is on one side. On the other hand, the head of the RSF is former militia leader General Mohammad Hamdan Dagalo, alias Hemedti. The two generals seized power in Sudan in a coup d'état in 2021. Sudan has long had a weak democratic structure. With the fall of Omar al-Bashir's 30-year

dictatorship, the country embarked on a new path to democracy. After that, when Abdulsnah Hamduk became prime minister, the practice of democracy started again in the country. But Al Burhan and Hamidati together removed him from the prime ministership. As a result, the democratic system is disrupted.

The entire country has been thrown into turmoil by the power struggle between the commanders of these two generals, once allies of Sudan. The Sudanese army wants to dissolve the country's paramilitary forces and incorporate them into the army. Hamedati's power is waning. Through this, Al Burhan's power will mature. Here is the main reason for

The country's 7 million people have been pushed into a conflicting reality. In the capital Khartoum and some surrounding cities, intense fighting is going on with airstrikes, shelling, and small heavy weapons.



the leadership conflict between the two: Then a new civil war started in the country. The country's 7 million people have been pushed into a conflicting reality. In the capital Khartoum and some surrounding cities, intense fighting is going on with airstrikes, shelling, and small heavy weapons. Both sides are claiming control of the capital, Khartoum.

If the ongoing conflict in Sudan is prolonged, the security of the entire region will be destroyed. It is precisely for this reason that the African Union and the East and Horn of Africa regional alliance, IGAD, have been trying to settle since the beginning. After the fall of former President Omar al-Bashir's regime in 2019, America's interest in the Sudan issue increased, but Saudi Arabia has been the most active in stopping this new war in Africa.

The BBC's Beverley Ochieng, a close observer of politics

and security in East Africa and the Sahel, says Saudi Arabia's mediation efforts are gaining more weight than any other side. It seems that both parties to the conflict in Sudan are interested in Saudi Arabia's mediation.

Although Sudan is an African country, the Arab countries of the Middle East are considered to be the main driving force of the country's politics and economy, especially Saudi Arabia. Sudan is also part of the Sahel, Horn of Africa, and Red Sea regions. But a large part of Sudanese society and state, especially the Arabic-speaking Sudanese rulers and elites, have historically had close ties to the Gulf Arab states. In fact, Sudan was a major partner of the Saudi-led coalition in the Yemen war. The four countries that brokered the deal last year to hand over power in Sudan from military rule to a civilian government include Saudi Arabia and the United Arab Emirates, although none of





them are from Africa.

Saadi Hamdi, a London-based Middle East political risk analyst, said Saudi Arabia and the UAE consider Sudan's security and political reform projects to be theirs. So they don't want this project to fail in any way. In addition, Saudi Arabia's special activities in the Sudan conflict are mainly due to their geopolitical interests. The same applies to the UAE. Neither Saudi Arabia nor the UAE want an Islamist democratic government to be established in Sudan.

However, many observers believe that Saudi Arabia

sees the conflict in Sudan as a threat to its own ambitious economic plans rather than its political or strategic interests. Because many of the economic development projects undertaken by Crown Prince Mohammed bin Salman without oil resources are located near the Red Sea coast, Neom City, a \$500 billion state-of-the-art technology-based city, is also there. This area is not far from the Red Sea coast of Sudan. So what the Saudis absolutely do not want right now is another Syria on the Red Sea coast. The Saudis fear that if the Sudanese conflict spills over into neighboring countries, it



could make it harder to attract investment to their projects on the Red Sea coast.

In addition, after the overthrow of Bashir in 2019, Saudi Arabia has the opportunity to step into Sudan, which is rich in natural resources and agriculture. Last year, they announced a \$3 billion investment in Sudan's agricultural and mineral development. The United Arab Emirates has also signed a deal to invest \$6 billion to build a new port 200 miles north of the Port of Sudan.

So, Saudi Arabia's main challenge as a mediator will be to gain the trust of both sides and convince them that a compromise will not

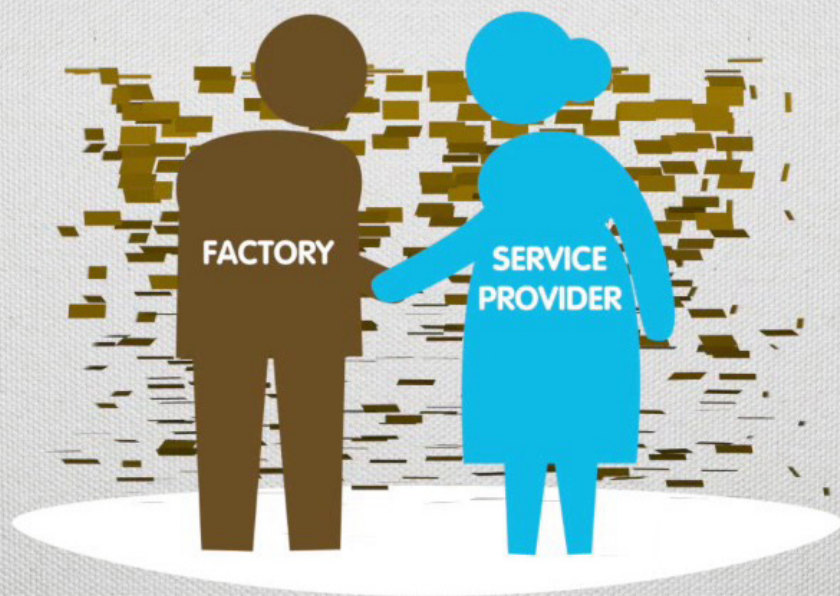
endanger or weaken either of them. But the problem in that case is that both sides will demand that they dominate the political settlement of Sudan in the future and that the agenda of the settlement talks be according to their convenience. Above all, international consensus is now needed to overcome the two generals. No one wants another crisis-filled state to be created on earth as a threat to mankind. All important countries, including the US, China, and Russia, should stand against this war.

*The author of this article is a student of Department of International Relations, University of Chittagong*



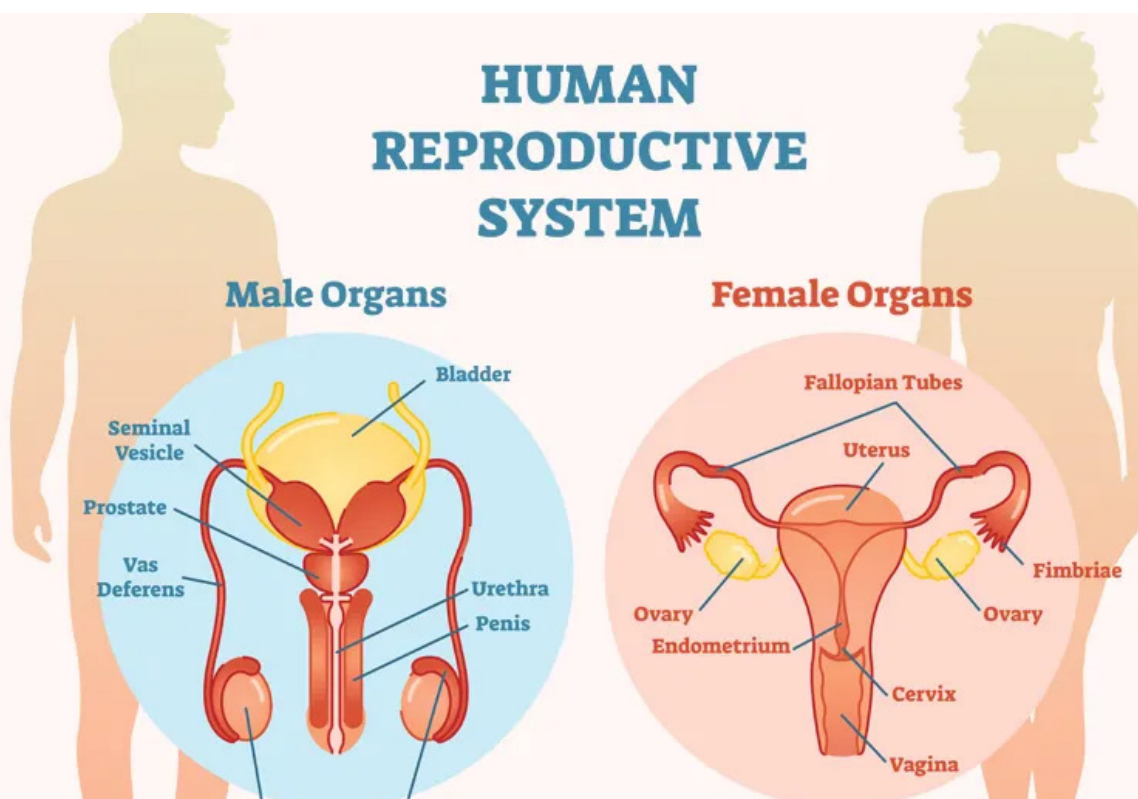
# Sexual and Reproductive **Health and Rights (SRHR)** **Obstacles**

Md. Jahedul Islam



Health

**W**omen's sexual and reproductive health and rights are crucial because they directly affect their ability to make decisions and guarantee fundamental human rights. The impediments to SRHR are a constant focus of efforts by regional and global stakeholders. Our sustainable development and millennium development goals are mostly contained there. In developing nations like Bangladesh, India, Nepal, Pakistan, Sri Lanka, Myanmar, Afghanistan, etc., SRHR



promotion is essential. The following discussions include various SRHR obstacles.

“Any act of gender-based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or in private life,” is how the United Nations defines violence against women.

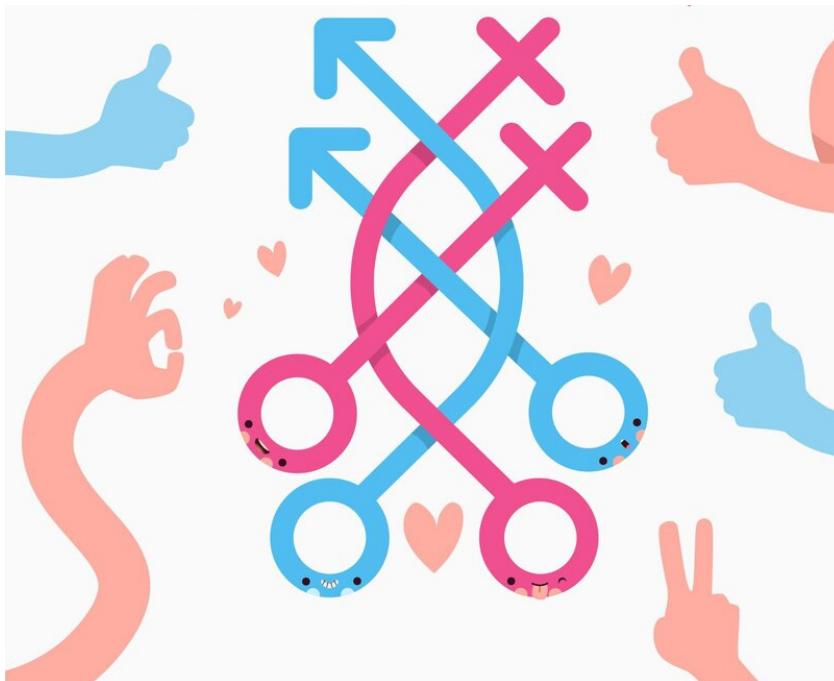
Due to SRHR being stigmatized in society, our kids do not have a thorough understanding of it. When it comes to menstruation, mothers often ask their daughters to keep it a secret, despite the fact that it is a normal part of being a woman. According to the

World Health Organization, it is clear that young people and other vulnerable communities have limited access to safe abortion, contraception, and detailed information on sexual and reproductive health rights. Abortion that is unsafe has fatal effects on the female body. There is a medical system for safe abortion care that is recognized worldwide. A method of providing abortion care is to control the menstrual cycle using mifepristone and misoprostol. However, because women often lack access to the right information about such practices, they are frequently at risk.

Another hurdle for SRHR is the lack of healthcare services. We are still unable to recognize how much health care is needed

for women. In comparison to urban women, rural women have been lagging behind for years in receiving adequate health treatments. Urban health facilities are not sufficiently equipped to meet the needs of the local populace. The lack of qualified medical professionals contributes to a number of health issues for women.

Another form of barrier to SRHR is child marriage and forced pregnancies. Even in this modern era, the majority of parents marry off their daughters young. Most of the time, women have no rights to choose their partners. Teenage females are occasionally coerced into marriage by men out of fear of losing a loved one or themselves. Then it comes out resulting in early pregnancies



and fatal health issues. In this patriarchal society, women are frequently blamed for having unintended children.

Sexual and gender-based violence can take many different forms, such as early marriage, forced pregnancies, compulsion, and threats. When children see their loved ones being tortured, it compromises their mental health. It can occasionally result in self-harm, attempts at suicide, or seclusion. Additionally, SGBV causes stress, anxiety, and sadness. SGBV has a variety of negative effects on women, particularly adolescents, in the areas of physical, social, emotional, and economic health.

According to a World Vision report, either physical or sexual intimate relationship abuse or non-partner sexual violence

has affected 35% of women worldwide. 7% of women worldwide have experienced sexual assault by a person other than a romantic relationship. In addition, 38% of homicides of women are carried out by the spouse. The worst kind of SGBV is intimate relationship violence, in which a close relative assaults or degrades the victim.

For years, international leaders and their country partners have taken steps to safeguard women from all forms of violence. However, it is not dealt with or minimized as needed. Therefore, individuals from all sectors must develop their own plan to create a long-term solution to SGBV. The development and implementation of policies, plans, and projects that support and safeguard young people's sexual and reproductive rights must be our primary concern.



Therefore, individuals from all sectors must develop their own plan to create a long-term solution to SGBV. The development and implementation of policies, plans, and projects that support and safeguard young people's sexual and reproductive rights must be our primary concern.



It is necessary to include a community of practice where stakeholders from many sectors can develop their own strategies and plans for lowering the rate of violence in society. Additionally, they would concentrate on developing a space from which information and expertise about sexual and reproductive health and rights could be shared.

Since young people are seen as the future change agents of the world, engaging them in SRHR may be a viable approach. They can assist us in creating a welcoming environment for women where they will receive a positive response from everyone. The practice of bodily

autonomy can be very effective in addressing SRHR and GBV-related problems. It denotes the freedom of decision-making, the capacity to make changes, the supreme authority of one's own body, and other rights-based actions.

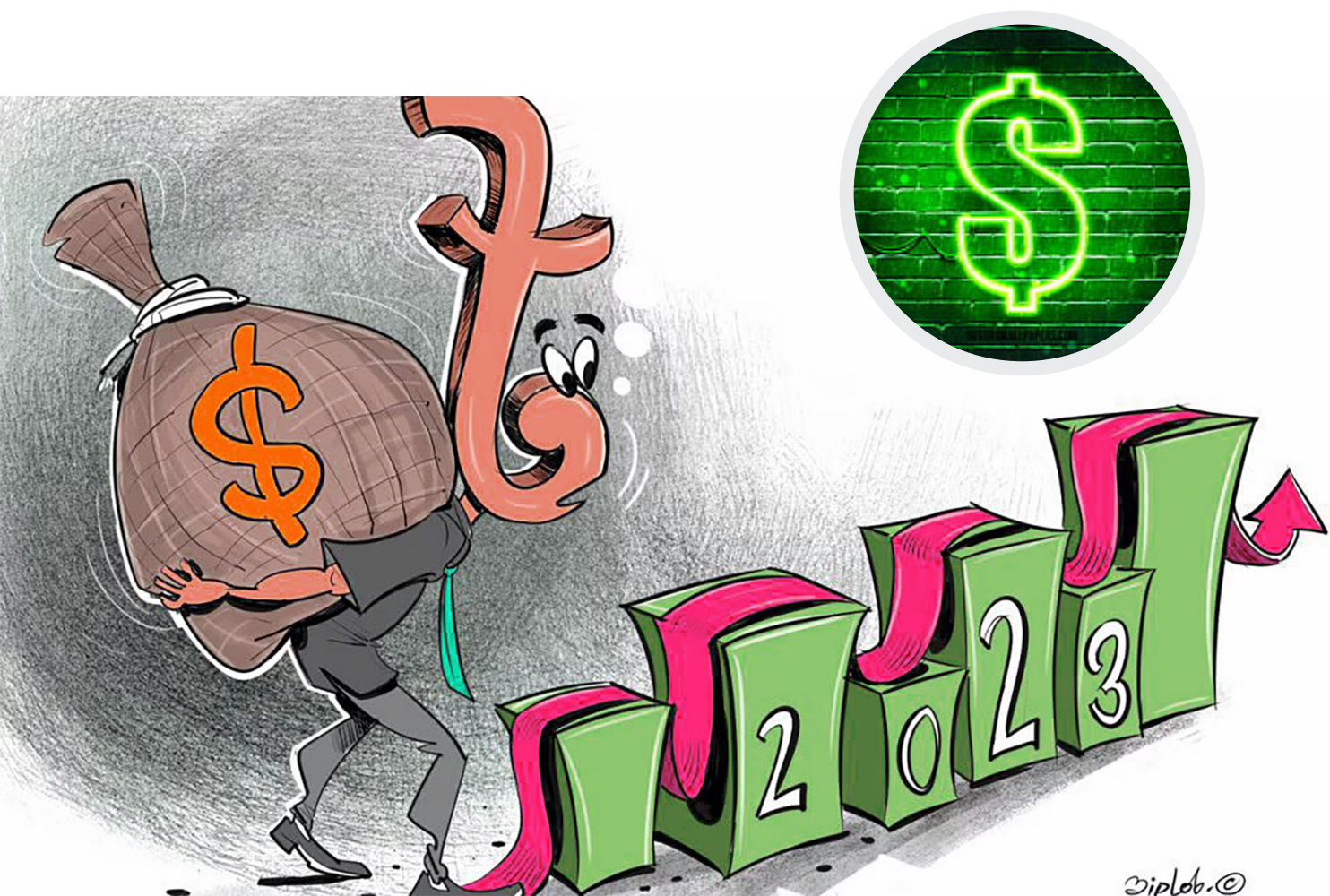
Depending on the skills and interests, women should be offered equal opportunity. Their family and society must take extra care of and assist them. Prioritizing women's consent should be the top priority while getting married. The legal age of marriage in Bangladesh is 18 years for women and 21 years for men, as per the Child Marriage Restraint Act

(1929). Every teenage girl has the right to object to getting married before her assessed marriageable age. Another form of behavior where a person is treated differently depending on their race and social standing is obstetric violence. Along with that, individuals frequently continue to be denied their fundamental rights.

Violence against women is acknowledged as a form of discrimination and a violation of human rights under the Council of Europe's convention on gender-based violence. States are accountable if they fail to effectively address such violence. States that have ratified the Convention are required to invite their parliaments to take part in the monitoring process.

Gender-based violence damages a person's sense of self-worth and self-esteem and violates the fundamental human right to be free from violence. Some of the main obstacles to SRHR include poor socioeconomic situations, a lack of comprehensive sex education, a lack of family support, and a lack of bodily autonomy. To combat GBV and ensure SRHR, we only need to ensure that our joint plans are carried out.

*The author of this article is a Public Health Researcher, BRAC James P Grant School of Public Health, BRAC University.*

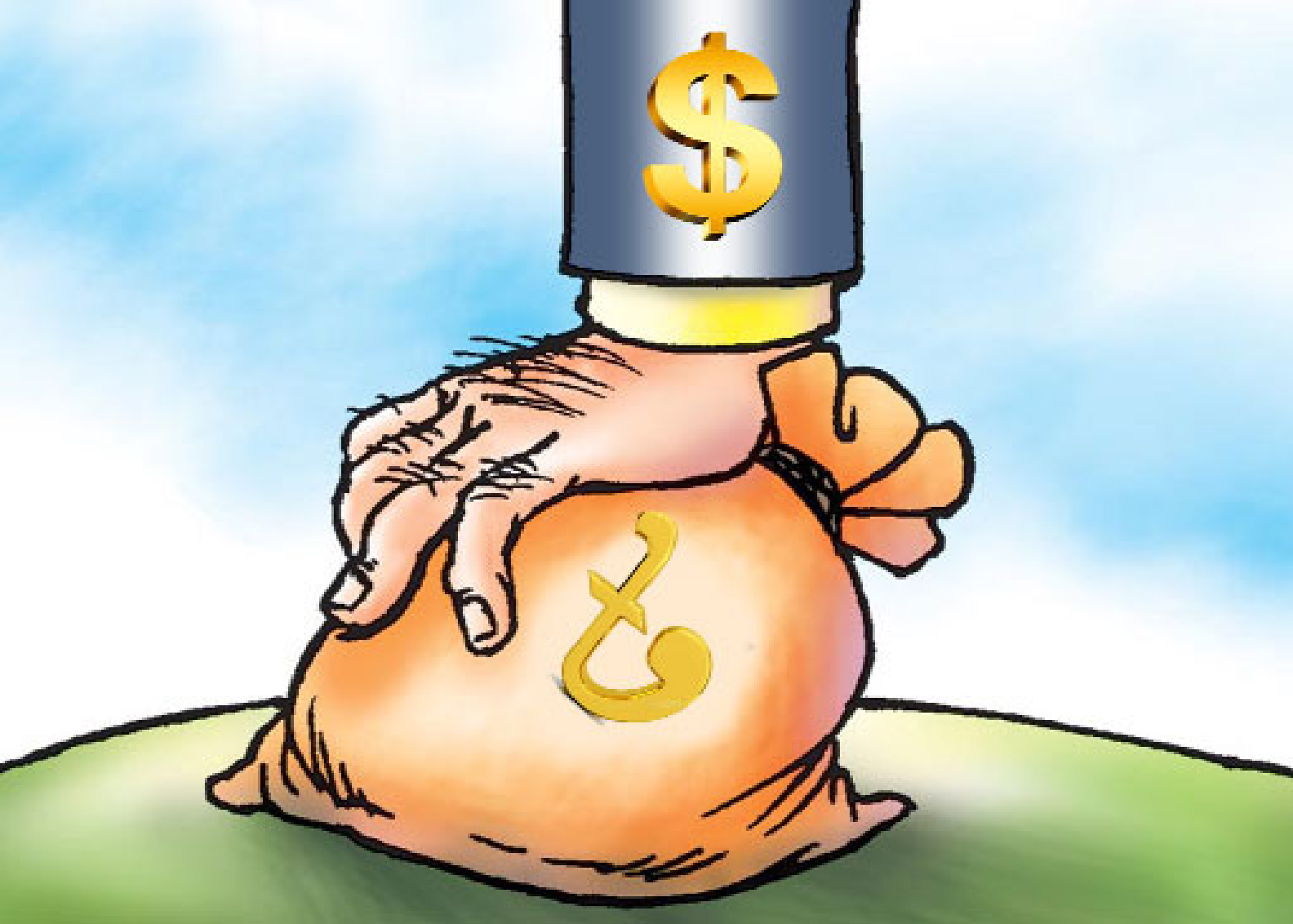


# Game of exchange rate in Bangladesh

Sumaiya Binte Hossain

Economy

The exchange rate has developed into a hotly debated subject in practically every nation's economy- similar in Bangladesh. Additionally, the exchange rate for the dollar in the country in November of last year was 85 taka. And the present rate is 106.1476 taka but the cost of imports has now gone up. The cost of every dollar has climbed by around



25 taka in a year. As a result, the country is now dealing with a number of unacceptable conditions. The question of the exchange rate arises because different countries have various currencies and because one country's money cannot be used in another. In essence, the exchange rate refers to the price at which one country's current currency can be converted into another country's current currency. The exchange rate can be determined in three ways. The first is a flexible or floating exchange rate, where the government has no hand, rather the exchange rate is

At present in Bangladesh, high exchange rates have put pressure on small and medium-sized firms. As a result, costs rise and many traders are cutting back on their operations. They are once again unable to open import credit in response to demand.

determined based on demand and supply. When a product is imported into the country or the citizens of the country invest in other countries' land, etc., the demand for a foreign currency usually increases. Again, if goods are exported from the country or if other countries invest here, foreign currency comes in hand, and currency is supplied. Its major disadvantage is that the exchange rate changes frequently. As a result, there is uncertainty in the economy. Making big financial decisions becomes difficult. Again, people are attracted to foreign currency thinking that



the price of foreign currency will increase in the future. The fixed exchange rate is the second. In this arrangement, the exchange rate is decided by the government or the central bank. The advantage of this approach is that the market economy is balanced and uncertainty is largely eliminated. However, its major disadvantage is that the central bank is always involved in foreign exchange market trading, which has an impact on currency exchange. If not, commercial banks' ability to lend will be significantly curtailed; as it is today. This exchange rate system also makes the black market more violent and boosts their profits, but it also disrupts the banks' profitability and the government's capacity to collect taxes. The two exchange rate systems described above have now been combined to create a new system. It's known as managed float. In this system, the government sets a maximum and a minimum limit that the price or exchange rate of foreign currency will be and if it goes beyond this limit, the government or the central bank

intervenes and Bangladesh follows this.

The exchange rate plays a variety of roles in an economy. A country's commercial system and its citizens' level of living are dependent on it. Because of this, it is crucial to maintain a stable exchange rate, even if in the modern world, many countries, including Bangladesh, experience severe economic and social issues as a result of this imbalance. At present in Bangladesh, high exchange rates have put pressure on small and medium-sized firms. As a result, costs rise and many traders are cutting back on their operations. They are once again unable to open import credit in response to demand. According to the bank, not having dollars is impossible. They're in trouble because they can't get the financing. There is no priority list for loan openings maintained by the Ministry of Commerce or Bangladesh Bank. As a result, several significant imports, such as food, raw materials, and industrial capital equipment, have dropped. The economy sputters as a result of falling



Ineffective project expenditures should be reduced in order to provide the necessary returns.

Consumption that is out of control and corruption should be reduced. In short, the desire for indigenous goods should be elevated above everything others.

Additionally, import replacement businesses should be given greater attention.



imports of industrial capital goods and raw resources. So, we can see the impact on financial investment, employment, and revenue collection. On the other hand, prices rise when imports of food decline. Therefore, people now have to pay substantially greater prices for goods than in the past. In essence, this is talking about inflation and currently, its rate is 9.33 percent. When compared to the start of the year, the dollar was 7.5% stronger at the end of December. However, the currency of Bangladesh has declined in value by almost three times as much as the dollar. According to economists, one of the causes of this is the prolonged artificial increase in the value of money. Despite the fact that there has been inflation in the nation for a while, the value of the dollar has not grown in line with it. Additionally, when the dollar starts to strengthen, its value does not decrease, leading to an imbalance in the market between supply and demand.

Currently, Bangladesh is going through that. The International Monetary Fund (IMF) says bad times are yet to come. Global growth will slow further, and inflation will increase. Again, to cover its import obligations, Bangladesh Bank frequently sells dollars from its foreign exchange reserves and so the number of foreign exchange reserves has dropped by \$3,573 billion. And the dollar is currently maintaining constant and remittance is now being sent to Hundi as a result. And so, the remittance is consequently slowly decreasing every day. Once more, the government's entire income and expenditure are now out of balance because of the higher exchange rate. Despite rising spending, the government is not meeting its financial goals. The National Board of Revenue's (NBR) income fell short by around 5,000 crores taka in the first three months (July-September) of the current fiscal year. These all are happening because of the higher exchange rate

which is leading Bangladesh towards recession. So, it's a matter of great concern to stable the rate and the central bank already has taken some steps. Regarding the initiative of Bangladesh Bank, Sirajul Islam said, apart from providing dollars to banks from foreign exchange reserves, the import of luxury goods has been discouraged, and foreign travel of officials has been canceled. Besides, the banks have been urged to increase the attention of the banks in bringing in export income as well as increasing remittances. Although currency circulation, divestiture, or absorption can always temporarily improve a crumbling economy, they have never been beneficial over the long term. The economy must offer long-term logistics, such as exports, repatriated money, or foreign investment, to shield a country's currency against a sharp decline. Tariffs and non-tariff trade restrictions should both be eliminated. Ineffective project expenditures should be reduced in order to provide the necessary returns. Consumption that is out of control and corruption should be reduced. In short, the desire for indigenous goods should be elevated above everything others. Additionally, import replacement businesses should be given greater attention.

The author of this article is studying at the Department of Economics, University of Dhaka



# New Equation of **Japan-Bangladesh** Bilateral Relations

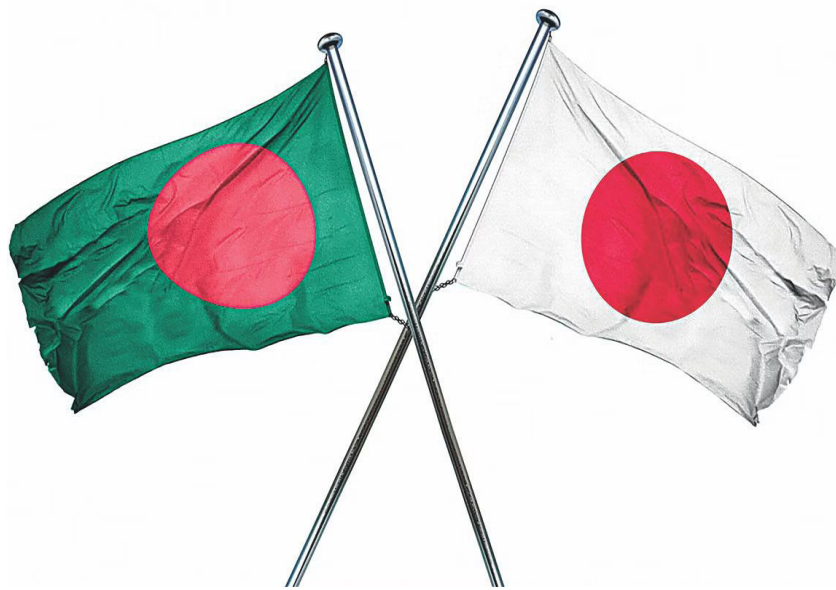
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**Mohammad Maruf Mozumder**

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International

**T**he introduction to the Diplomatic Bluebook-2023 guidelines, which were released by the Japanese Ministry of Foreign Affairs in mid-April, was authored by Foreign Minister Hayashi Yoshimasa and began, "The world now stands at a turning point in history." The prime

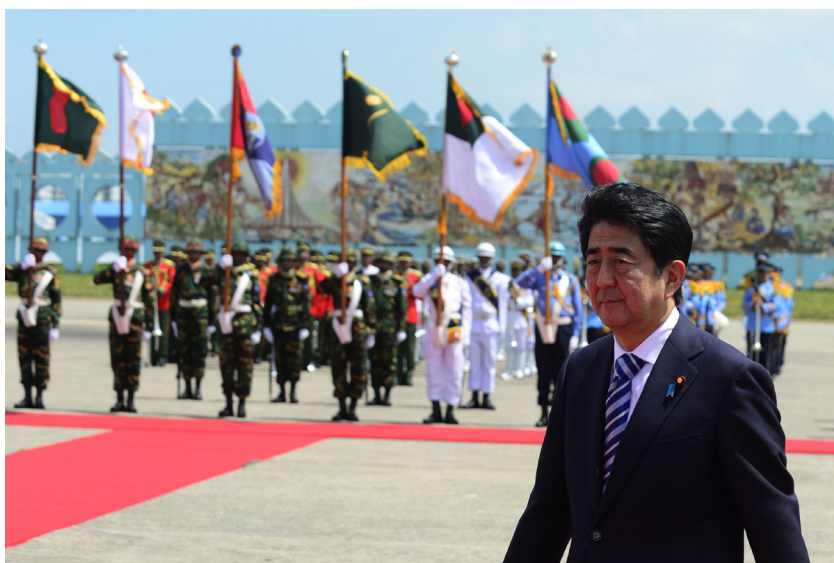


minister of Bangladesh, Sheikh Hasina, will travel to the Indo-Pacific area from April 25 to May 9, according to sources at the Bangladesh Foreign Office. Visits are planned from Japan, the UK, and the UK. To demonstrate his impartial stance in the Indo-Pacific region, he issued the Indo-Pacific blueprint. How effective will this blueprint be in the near future in the global arena is a natural issue to ask. Or is it just short-term political expediency, or will it have long-term favorable and advantageous effects? Additionally, why is the tripartite tour's hot topic in Japan? Is there a connection between the Diplomatic Bluebook and the Indo-Pacific Outline? Why is this trip crucial for raising foreign relations to their highest level in fifty years? Don't you think it's necessary to get the answers to all of these inquiries that come from deep within the mind?

From April 25 to April 28, Sheikh Hasina was in Japan to commemorate the 50<sup>th</sup> anniversary of Japan's diplomatic ties with Bangladesh. In addition, the Foreign Office reported that during the Prime Minister's visit, eight to ten memorandums of understanding and agreements are anticipated to be inked between the two sides. Additionally, it is reported that during this visit, Japanese Prime Minister Fumio Kishida will speak in-depth with Bangladeshi Prime Minister Sheikh Hasina about Japan's plans to establish an economic hub in Bangladesh in order to access the markets of Northeast India, Nepal, and Bhutan. The historical bond between Bengalis and Japanese dates back many years. The Japanese parliament and intellectuals also extended a helping hand by raising enormous sums of money to aid

Bangladesh's freedom struggle, as was also known through the media that Japanese students saved their lunch money to help Bangladesh and stood by its side during the liberation war. The Japanese government invited Bangabandhu Sheikh Mujibur Rahman, who was the country's prime minister at the time of independence, to visit Japan in 1973 as a mark of honor. Since Bangladesh's independence, Japan has continuously provided assistance as an old friend.

In order to counter China's expanding influence, observers claim that Japan is increasing its financial activities in South Asia as well as Southeast Asia. Tokyo, like Beijing, has contributed significantly to regional investment and development cooperation. Japan's development assistance to Bangladesh is the most robust of all of them. Japan views Bangladesh as its main development partner, despite the fact that nations like Russia and China attempt to implement strategic geopolitical issues under the cover of development cooperation. In reality, it integrates the Pacific and Indian Ocean regions and significantly aids in the geopolitical environment's economic growth. The Bay of Bengal, the largest bay in the world, is situated geographically in the northeast of the Indian Ocean. Bangladesh is situated in the north. Thus, there is a rising geostrategic demand for Japan.



The Economic Relations Department (ERD) estimates that Japan will provide Bangladesh \$1,425 million in financial aid through 2019–20. More than 2.63 billion dollars have been pledged from the nation for the fiscal year 2020–21. During his visit to India last month, Japanese Prime Minister Fumio Kishida made an investment proposal with a focus on Bangladesh and India. A \$127 million investment plan for Bangladesh is approved by Japan.

It is claimed that this visit is far more economic than merely political. Japan is making investments in southern Asia to counter China's supremacy, which is referred to as "The Rising Power." In this instance, if we look at the commercial history of Bangladesh-Japan investment, figures show that there has been \$3 billion worth of trade between the two nations.

We send 1.2 billion US dollars to Japan, while we import 1.8 billion US dollars from Japan. In the 2017–2018 fiscal year, Bangladesh imported 1869.50 million US dollars while exporting 1131.90 million US dollars to Japan. In fiscal years 2018–2019 and 2019–2020, Japan exported items of USD 1365.74 million and USD 1200.78 million, respectively. Similarly to that, it brought in USD 1852.50 million in FY 2018-2019 and USD 1294.91 million in July through May of FY 2019-2020. It is important to know about Prime Minister-elect Shinzo Abe. Bangladesh Prime Minister Sheikh Hasina visited Japan in May 2014, and the late Shinzo Abe, then Prime Minister of Japan, visited Bangladesh in September of the same year. Bangladesh-Japan relations were able to reach a new height and dimension during his tenure as Prime Minister. Inspired by Japan's cooperative behavior with Bangladesh at



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the time, Bangladesh overcame the excessive westward dependence of its diplomacy and, for the first time, began to prioritize eastward thinking. As a result, there is no denying that Shinzo Abe has played an indirect role in giving Bangladesh's foreign policy a truly independent foundation.

It should be mentioned that Japan progressively became to be a significant donor nation to Bangladesh when the two countries established diplomatic ties following independence. Through various projects of socio-economic, technical, and cultural exchange,

Japan started working on the reconstruction of war-torn Bangladesh during the post-independence era. Since 1950, Japan has helped Bangladesh develop economically and socially. A successful and reliable partnership between the two nations resulted in a result. Given that Japan is helping Bangladesh heavily to become a least developed country by 2026 and a developed country by 2041, Japan is one of Bangladesh's largest development partners and a key source of aid. We are rebuilding our infrastructure and economy with the support in question.

The Diplomatic Bluebook 2023 has three significant new subjects. The post-Cold War era is finished, first of all. The most significant strategic threat to Japan is China, and the post-cold War era has come to an end. It is important to consider the southern nations seriously. The Bluebook for this year resolves Japan's conundrum as well. That may be caught between Russia's reliance on energy and the rise of South Asian confidence. Additionally, Japan will support multilateralism and "actively participate in a bridging role that bridges differences," according to the new Blue Book. That demands a shift in



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perspective. The opposite is also true: one of Bangladesh's four guiding principles is "friendship to all, malice towards none." The refraining from using force in international relations, settling international disputes, and support for the tenets of UN law and charters have all been expressed, in addition to not meddling in the domestic affairs of other nations. It may be argued that both tend to prioritize national interests in order to promote their neutrality in international relations.

On February 10, 1972, Japan became the 28th nation to recognize Bangladesh as a state. Is there a gulf in the relations between these two nations if the history of relations between Bangladesh and Japan is brought forward? Keep in mind that every aspect of the bilateral relations between the two nations that occurred

in the 51 years following 1971 is evaluated in total objectivity. Japan is unquestionably Bangladesh's most strained ally, it may be argued. Palmerston, a previous prime minister of the United Kingdom, is quoted as saying, "We have no permanent friends and no permanent enemies. It is our responsibility to act as though our interests are fleeting. In modern international politics, this adage still holds true because: China is one of our economic partners in the third decade of the twenty-first century, despite its unsatisfactory situation in 1971. For Bangladesh's strategic position in the Indo-Pacific region in the geopolitical equation, which can be understood by evaluating the Indo-Pacific outline, there is, however, no choice but to adopt a balanced position as a developing nation.

It is important to remember that commercial concerns currently govern every aspect of life. Economic politics increasingly dominate the world stage. To think of the 21st century without interests is simply absurd. Remember that the national interest necessitates the expansion of Dhaka's diplomatic capital. Above all, the circular red sun that appears in both the flags of Bangladesh and Japan serves as a symbol of friendship and paints a clear picture of the two countries relations. The amicable diplomatic ties and mutually beneficial commercial ties between Bangladesh and Japan will be enhanced in the future, taking on new dimensions. Everyone's hope and faith.

*The author is a freelance writer & student*

# Teaching: the Noble Profession

Smita Jannat

**E**ducation is the key to build an ideal nation. But an educated nation fails to be an ideal nation only when this education is confined only to the paper and pen. And the main reason for this is the lack of proper guidance because if the Guru is confined to the paper and pen how will the disciple find the existence of consciousness beyond the paper. Education these days is confined to paper, so the door of conscience is blocked if you search for it. For this reason students forget how to respect the teachers.

● Opinion



Unemployment is one of the social illness today. As a result, many are choosing a wrong path, and some are taking the decisions like suicide. But one of the main reasons for this unemployment is lack of proper knowledge. If we review the certificate holders who work all day and night, it will be seen that the knowledge gained during the academic life is limited only to the books, many forget the previous day's reading even after the exam. So there is doubt as to how much this education actually effective for the real life.

The standard of GPA 5 is so high that creativity becomes irrelevant. Parents pay more attention as to how much mark their child would earn in the school exams than what the child has learned and what has achieved. They are so busy to push the students to learn book based knowledge that practical or learning actual knowledge has become too hard.

Another bad thing for the nation

is that educated generation feel ashamed of doing hard work. We Bengalis assume that the place of an educated person is only in the office, not in the field. What the proof that a person is educated to work in an office whether corporate or government. In most cases, the educational institution failed to provide entrepreneur for the nations as it is the production house of subservient of the existing system. Moreover, for our social mindset, the educated youth are forced to choose unemployment rather than engaging in a lower standard job. However, this educated nation should have understood that no hard work is ignorable. Whether its farmer or corporate officer no one is superior or inferior than the opposite one rather both are necessary for the nation.

Previously, money or power had been used for ensuring the job but it has become a common scenario in education sector nowadays. Of course,



That Ish-warchandra Vidyasagar, who himself led the entire life on foot, but fought the battle to educate the society throughout his life. He created a extraordinary example of conscience and values in real life. He was an example of self-worth and self-respect.





it would not happen if we had moral values or our educational institution would provide moral values to the students.

That Ishwarchandra Vidyasagar, who himself led the entire life on foot, but fought the battle to educate the society throughout his life. He created a extraordinary example of conscience and values in real life. He was an example of self-worth and self-respect. But today, where to meet such a teacher? Is it possible to become a real teacher if we are the best in the class? Is it possible to find humanity and values in the curriculum?

Those teachers, who know that there is no dinner in their house, without going to collect food, they choose the school to teach only two or three students. We have seen many teachers who are not highly educated

but they had and have morals they lodged in the heart of their students and those teachers are most respectful and they are the real hero who make the nation to go forward. They should be called "Guru", not those we are actually the puppet of the existing mechanism and are the part of beneficiaries of the wrong and unjust mechanism.

Manowar Hossain Asim, a teacher of Govt. Naldanga Bhushan Pilot Secondary School in Jhenaidah's Kaliganj, accused of having immoral relationship with a woman and giving obscene pictures of himself to various women. Another one made a love relationship with his student. The teacher took the pictures of personal moments and saved those pictures in the gallery and then sent the same to the student's future-in-laws, resulting the breakup of the

student's marriage. Again on March 23, Moazzem Hossain, the headmaster of Lohani Para High School in Badarganj Upazila of Rangpur district, was accused of again and again due to irregularities and corruption one after the other, but he managed every time through money earned from the school and interest.

It is said that teacher is next to the parents. Poet Qazi Quader Newaz's poem "Teacher's Dignity" describes that too. A teacher is able to make a person right or wrong. A teacher should have the highest place in a student's life. Teachers are the nation builders. A nation cannot give proper respect to teachers, that nation cannot sustain at all. But if there is lack of real teachers, the whole nation shall go to stray.