

# The Psychosocial, Political Ideology and Social Status of the Visitors of Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex at Tungipara of Gopalganj District in Bangladesh: A Sociological Analysis

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DOI: <https://dx.doi.org/10.47772/IJRISS.2023.7012145>

Received: 16 November 2023; Revised: 15 December 2023; Accepted: 19 December 2023; Published: 15 January 2024

## ABSTRACT

The study conducted with a comprehensive analysis of the psychosocial and political ideologies, as well as social status, of visitors to the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex in Tungipara, Gopalganj district in Bangladesh. The findings suggest that many people who visit the mausoleum complex are committed to Mujibism, a political ideology that places great emphasis on the ideas and ideals of Bangabandhu Sheikh Mujibur Rahman. This exemplifies Mujib's long-lasting impact on the people of Bangladesh and the popularity of his political philosophy. The research also showed that people from a wide range of socioeconomic backgrounds visit the mausoleum complex, but a large percentage are from the middle and lower classes. Mujib's ideal of social justice resonated with Bangladesh's working class, as this fact demonstrates. Many of them who visited Bangabandhu Sheikh Mujibur Rahman's mausoleum complex expressed their deep regard and adoration for him, as was found in the study. This shows that Mujib remains an icon in Bangladesh, where he continues to inspire and drive the public. The ideas of social justice and democracy that Bangabandhu Sheikh Mujibur Rahman championed are reflected in this research. Mujib, a charismatic leader who devoted his life to fostering the well-being of his countrymen, never gave in to sinister forces, despite having to fight till his last breath. When it comes to human development and organization capacity, Mujib is one of the political philosophers whose ideas still hold up.

**Keywords:** Bangabandhu, Political ideology, Social status, Mausoleum, Visitors, Tungipara, Bangladesh.

## INTRODUCTION

Bangabandhu Sheikh Mujibur Rahman grew up caring about the pride and independence of the Bengalis. He was a political leader who consistently stood up to imperialist and criminal forces. There was a massive economic gap between eastern and western Pakistan (Afzal, 2010). Bangabandhu Sheikh Mujibur Rahman, the "Father of the Nation," was born at the place of Tungipara in the district of Gopalganj. Even Bangabandhu rests peacefully here. Around 160 kilometres from Dhaka, this is a significant site where millions of people flock every year on August 15 to pay adulatory tribute to the Father of the Nation. There is a great deal of reverence for, not to mention the Bangabandhu Mausoleum's aesthetic and historical significance. Sheikh Mujibur Rahman was the second prime minister of Bangladesh after the country was freed and he returned home from Mianwali Prison in Pakistan (Jahan, 2019). Following the funeral, Sheikh

Mujibur Rahman was laid to rest next to his father. For a long time, no one was allowed to visit his tomb.

Thus, Bangabandhu's political life reflects the values of free association, free expression, access to justice and its exercise in accordance with the rule of law, separation of powers, independence of the judiciary, transparency and accountability in public administration, and free, independent media (Alam, 2021). Tourists visiting here will be able to experience firsthand evidence of some of the most extraordinary moments in Bengali history. There are benches scattered around the memorial for visitors to sit on and take it easy. The vast croplands at the mausoleum's front gate will have anyone utterly captivated. The breathtaking landscape of the croplands has the power to transport one's thoughts far beyond the horizon and into introspective reflection.

### **Rationale of the Study**

The Bangabandhu Mausoleum is an aesthetically and historically significant structure deserving of the highest levels of reverence. The mausoleum was created with the intention of sharing the values and character of Bangladesh's founding father, Bangabandhu Sheikh Mujibur Rahman. The film is meant to teach future generations about Bangladesh's rich history and culture while also telling the story of the country's fight for independence. The mausoleum complex features a mosque, an information centre, a security guard room, a public plaza, a museum, a library, temporary and permanent exhibition spaces, an outdoor theatre with green rooms, souvenir shops, and a public library. Pictures of Bangabandhu Sheikh Mujibur Rahman may be found all over the museum. There is a replica of Bangabandhu's boyhood home inside the memorial. The home is now part of a larger tourist complex where guests may relive the historical figure's incredible youth. We set out to learn about the social and political beliefs of previous visitors to this historical monument, as there are many people who come here every day.

Overall, this research provides valuable insights into the attitudes, beliefs, and motivations of the visitors to the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex, which can help policymakers and stakeholders to better understand the impact of the site and its historical symbolism on the wider society. Our goals were very clear, and we have great expectations that this work will serve as a springboard for innovative Sociological analysis amongst the next generation of scholars and researchers.

### **Objectives of the Study**

#### **• General objectives**

The general objective with this planned study was to assess the psychosocial, political ideology and social status of the visitors at Tungipara Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex of Tungipara in Gopalganj, Bangladesh.

#### **• Specific objectives**

Under the broad objective the study has been carried out:

- To assess the psychosocial and political impacts of the visitors who visits in Bangabandhu's Mausoleum;
- To detect the economic condition and social status of the visitors;
- To highlight the political ideologies of the respondents who visits in this site;
- To find out the main purpose and associated factors to visit of Tungipara complex;

### **Operational Definition of Key Concepts**

**Psychosocial:** Psychosocial is the study of how individual or group behavior is influenced by the presence and behavior of others.

**Political Ideology:** In social studies, a political ideology is a certain set of ethical ideals, principles, doctrines, myths or symbols of a social movement, institution, class or large group that explains how society should work and offers some political and cultural blueprint for a certain social order.

**Social Status:** Social status is called the relative rank that an individual hold, with attendant rights, duties, and lifestyle, in a social hierarchy based upon honor or prestige.

**Sheikh Mujibur Rahman:** Sheikh Mujibur Rahman (Bengali: ষেikh Mujibur Rahman; 17 March 1920 – 15 August 1975), often abbreviated as Sheikh Mujib or Mujib, also widely known as Bangabandhu (literally ‘friend of Bengal’), was a Bangladeshi politician, create a social solidarity leader, statesman and People’s Republic. The founding leader of Bangladesh.

**Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex:** The Mausoleum of Bangabandhu Sheikh Mujibur Rahman is the mausoleum of Sheikh Mujibur Rahman, the founder and the first president of the People’s Republic of Bangladesh. It is located in Tungipara of Gopalganj district, the birthplace of Mujib, and was designed by architects Ehsan Khan, Ishtiaque Jahir and Iqbal Habib. After Sheikh Mujibur Rahman was assassinated in 1975, he was buried in his native Tungipara (Rahman, 2019).

## LITERTURE REVIEW

There are very few research studies available concerning on attitudes, beliefs, and motivations of the visitors to the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex. Though researcher found some research studies related to such issues as discussed below.

Obschonka & Fisch (2018) discoursed that Joseph A. Schumpeter previously contended that compelling entrepreneurs are exclusive and demonstrate a characteristic festive shape labeled as per existence no one in height in originality and alteration of alignment nonetheless too high in attractiveness and rule-breaking. Mujib founded secular Bangladesh by adding the principles of secularism to Bangladesh’s constitution. Therefore, Bangabandhu has given equal rights to all citizens irrespective of caste, creed, and religion through the constitution of Bangladesh. His political philosophy in the four guiding principles of state adopted by our constitution: Nationalism, democracy, secularism, and socialism (Rahman, 2021).

Elcock (2001) explains the numerous leading, supremacy, and commitment roles of political leaders’ performance and deliberates the strategies by which their capability to lead successfully can be upgraded. Sinha & Jackson (2006) commented that Goffman’s opinions on morality and manipulation could deliver a valuable addition to Burke’s identification theory. It highlights the performance of features of transformational and charismatic leadership. “A political leader is a representative of the people. Representation in the theory of leader democracy, unlike in the classical doctrine of democracy, makes it possible to grasp governmental leaders’ responsibility and accountability institutionally.” Goffmanian method possibly permits an understanding of the regular, diffuse ubiquity of power while rendering occupied recognition to individuals’ performances, whether nature of awareness or characteristic law alert or improvisational.

Maniruzzaman (1975) discusses in her article how Bangabandhu has become the unique leader of people and an inseparable part of our history. It portrays Bangabandhu’s early life and political struggle and his contribution in our Independence (Suvra, 2021). Mohammad Alam Chowdhury argues that Bangabandhu Sheikh Mujibur Rahman closed his political career through democratic values that emerged from his philosophical spirit. Bangabandhu Sheikh Mujibur Rahman does thinks not only about a particular group of people, but also of the entire world and the entire human society. Shah Mohammad Jubaer thinks that Sheikh Mujibur Rahman is the most towering figure in Bangladeshi politics; it has been explained, claimed,

and counterclaimed by different political parties and intellectuals who take him as a secular, a Bengali, and a socialist, or a mix of all. As a leader, there is no end to his merits and there would be no end to the works on him (Chowdhury & Rahman, 2020).

Chowdhury & Rahman (2020, p.48) described that “He is a legendary leader in the case of the practice of normative politics. He was an individual who had intimate relations with society. “Shamsuddoha (2020) argued that in the 7th March speech, Bangabandhu Sheikh Mujibur Rahman stressed the emancipation of the Bangla nation in his speech. He coupled emancipation with the word ‘independence’ several times in this speech. Bangabandhu knew that without autonomy and economic emancipation, it is not possible to achieve real independence. Throughout Mujib’s life, he was energetic in politics to do well for human beings and hated evils. Moreover, Bangabandhu founds a diversified political vision, mission, super goal, group, or political festivities (Mukul, 2007).

## **THEORETICAL AND CONCEPTUAL FRAMEWORK**

The tourism industry is often seen as a means of accomplishing political ends such as increased economic development and is shaped by political activity through funding allocation and legislation. Tourism could be used as a political weapon by some countries against others, where governments can exert political pressure through tourism and use it as a promotional vehicle to convey a positive image or as a sanction against others. The case study of the Philippines offers an idea of how political instability throws challenges to the growth of its tourism sector. Soon after receiving freedom from America in 1965, Marcos’ leadership failed to provide stability of governance to the Philippines. This administrative inefficiency caused not only political instability but also economic crisis. The government had imposed Martial Law in the year 1972, as part of bringing the political and economic conditions under, but projected this imposition by Marcos as a “new society” (Loomis & Larson, 2000).

### **International Relations and Tourism**

The literature on tourism is broadly categorized into ‘pro-tourism’ and ‘anti-tourism’. This dichotomy is predominantly evident in the context of cultural, environmental, and economic tourism. The protourism approach carried a positive externality, treats global cultural exchange to construct international relations, enhancing the sense of ecologies’, and welfare of the destination countries. Since the 1960s, international institutions such as the Organization for Economic Cooperation and Development (OECD), the United Nations, and the World Bank have expressed the massive social and economic potential of tourism for developing countries (Perdomo, 2016).

Tourism as an industry is considered as one of the most attractive and promising sectors for underdeveloped countries. Tourism can reasonably address the major concerns of third world economies’ unemployment, low income, poor infrastructure, etc. However, the actual benefits to the Third World economies from mass tourism are highly contested. American President Donald Trump’s policies on immigration and travel are nothing but the reflection of the political ideology the government believes in (Postma et al., 2017).

### **Political Ideologies and Tourists**

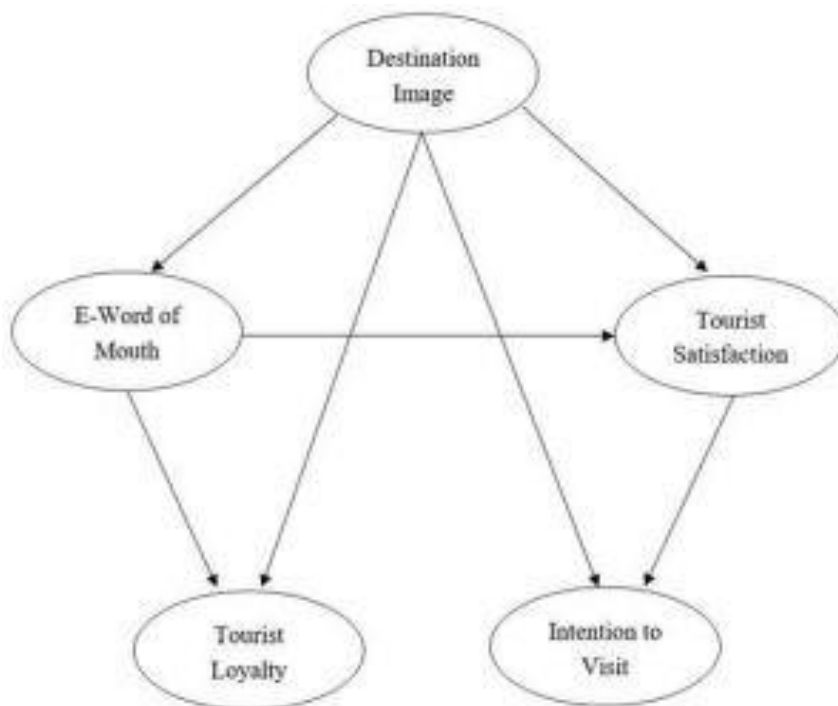
There are broadly three classical political ideologies. They are socialism, conservatism, and liberalism. Socialism is a political, social, and economic philosophy encompassing a range of economic and social systems characterized by social ownership (Busky, 2000). Communist ideology could be considered as an extreme form of socialism. In a country that strongly believes in communist ideology will have a complete hold over the tourism sector? This means that tourism is centrally controlled by the governmental tourism Committee (Ivanov & Dimitrova, 2014) with strong management functions over the tourism industry of the country. Furthermore, social tourism and organised leisure for the masses will be widely prevalent. Bulgaria

could be referred to as the right example of this tourism model. Nevertheless, tourism could be relatively more vulnerable in terms of being politically exploited (Webster & Ivanov, 2014).

To inquire about this question, tourism promotional videos of government, distance, weather were used as control variables (Hassani et al., 2015) to examine in the context of United States’ destination choice. Further, liberal and conservative scales were used to measure the reported and actual political ideological standings of the tourists and the state governments. The study is noteworthy in two proportions. The large trees with dark green leaves provide a relaxing shade for the tourists. Also there is a beautiful pond beside the mosque inside the memorial. The pond soothes the eyes of visitors by its tranquility. Tourists can sit beside the pond and relax for some time. Right on the left-hand side of the memorial there is a canteen where tourists can have their lunch or breakfast before starting the tour of the memorial (Mukul, 2007). There are many artificial small mounds made out of stone and gardens filled with artificial flowers just beside this house.

### Conceptual Framework

Tourism has further expanded and has become a more powerful industry in the world, which highly influences the economy of a country. Also, it is associated with several other sectors, such as advertising, endorsements, product placements, sponsorships, and commercial organizations. The tourism industry has created an actual change for millions of people’s lives by driving development or growth, generating massive revenue, creating various jobs, and reducing poverty among nations across the regional and international borders. The innovations and changes in technological fields, demographic transitions, and socio-economic growth are dominating factors that create more participation among different tourist destinations, which have been increased optimistically during the current period. Therefore, the tourism sector has become a strong channel for development, which could result in high multiple effects and encourage the development of other sectors in the economy (Alam, 2021).



**Figure-01:** The Influence of Destination Image on Tourist Loyalty and Intention to Visit: Testing a Multiple Mediation Approach (Kanwel et al., 2019).

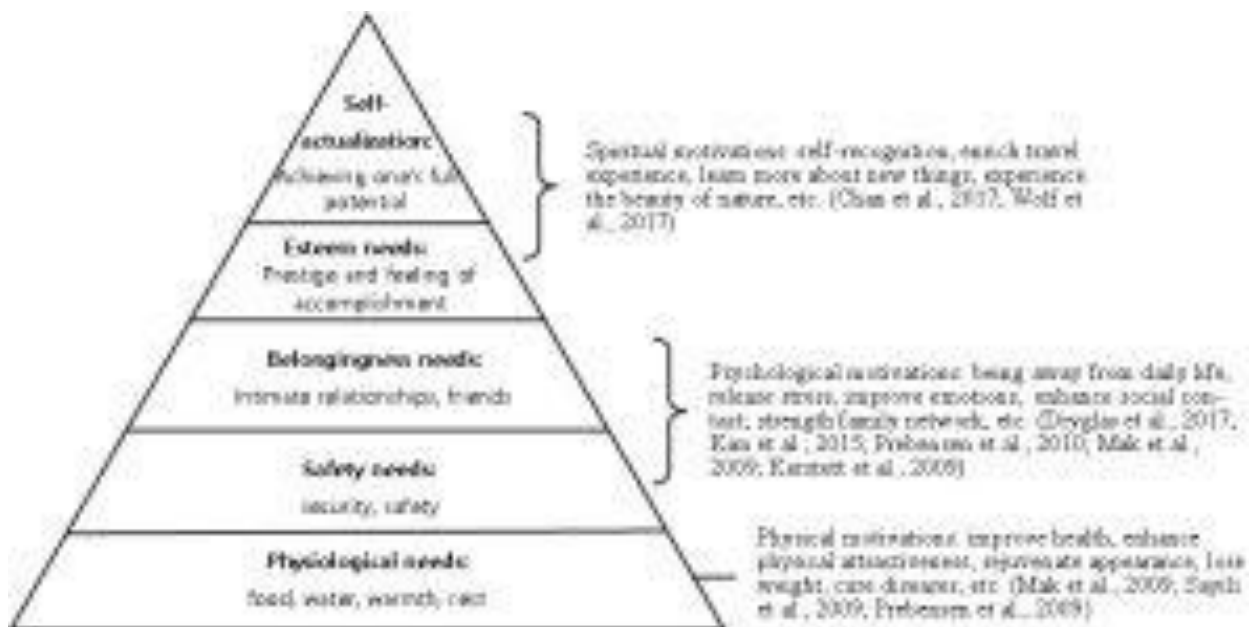
Maslow’s theory of hierarchy of needs can be applied to understand the sociological analysis of visitors at the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex in Tungipara, Bangladesh. According to



Maslow, individuals strive to fulfill a hierarchy of needs, starting with basic physiological requirements and progressing to higher-level psychological and self-actualization needs.

In the context of the mausoleum complex visitors, basic physiological needs may be represented by individuals seeking a sense of connection to their cultural and political heritage. The pilgrimage to the mausoleum may fulfill a need for belongingness and esteem, aligning with Maslow’s social and esteem needs. The visitors may find a sense of identity and pride in commemorating the legacy of Bangabandhu Sheikh Mujibur Rahman.

Maslow’s hierarchy of needs is a theory in psychology in it is a theory of psychological health predicated on fulfilling innate human needs in priority, culminating in self-actualization. He was deeply influenced by his two mentors, the psychologist Max Wertheimer and anthropologist Ruth Benedict whose behavior formed the basis for his research about mental health and human potential Maslow subsequently extended the idea to include his observations of human’s innate curiosity initially stated that individuals must satisfy lower level deficit needs before progressing on to meet higher level growth needs (Hopper, 2020).



**Figure-02:** Correspondence between the restorative motivations of visitors in natural environments with Maslow’s hierarchy of needs theory (Qiu and Scott, 2021).

## METHODOLOGY OF THE STUDY

The author used mixed method approach in this research. It includes the theoretical examination of the body of procedures and rules related to a field of knowledge. This section goes through the many procedures that were taken to identify the most important insight into the socio-psychological and political ideology of the visitors at the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex.

### Nature of the Study

The study is descriptive in nature. Both descriptive and inferential statistical techniques were used to describe the study variables. By descriptive analysis, the specific details of a situation, as well as the accurate background profile of the subject was presented. By statistical analysis, the specific relation among various variables was presented. The present study on “The psychosocial, Political Ideology and Social status of the Visitors at Tungipara Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex of Tungipara in Gopalganj” is pioneering and explanatory in nature and the survey design was used to conduct the study.

## Method of the Study

Data have been collected from the Gopalganj district and around for the study purpose. To realize the objective of the study, data has been collected through survey method.

## Study Area

The study area was selected purposively on the basis of objectives of the study. Namely, “The Socio-psychological & political Ideology and Social status of the Visitors at Tungipara Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex of Tungipara in Gopalganj”.



**Figure-3:** Study location of the selected area (Bangabandhu’s Mausoleum, Tungipara, Gopalganj)

## Unit of Analysis

Unit of analysis was an important factor for conducting any research. To achieve the objective of the study data were collected from visitors for going on the place of Tungipara mouseloum.

## Population of the Study

Data had collected from various backgrounds of the visitors at Tungipara Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex of Tungipara in Gopalganj” district. Data were collected from place of Tungipara mouseloum. There were 120 people in those respondents who have lived in the various regions in countryside and whose age is between 18-60 years.

## Sampling Procedure of the Study

For this study, data would be collected from the socio-psychological and political ideology and social status of the visitors at Tungipara Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex of Tungipara in Gopalganj. By using simple random sampling technique 120 people was selected and whereas 40 participants ranged as different political backgrounds (both male and female), 40 collected data with only female cohort with different age groups and none of them 40 respondents were others from total population are selected from these respondents.

## Source of Data

To prepare the study properly available and reliable data are very much essential. To conduct the study two types of data sources are utilized, the first was primary data i.e. field surveys conducted by the authors during 2023 in selected area of Tungipara, Gopalganj. The other data source was secondary materials, relevant to the study. These sources were online journal, newspaper, thesis paper, articles, books, seminar papers, various online websites, and official documents of relevant on Bangabandhu's works, ideology and so on.

## Techniques of Data Collection

Face to face conversation with every respondent for necessary observation that was selected randomly.

## Data Collection Instruments

The following tools are applied to collect data:

1. Interview Schedule: Data has been collected through survey questioning.
2. Participatory analysis,
3. Observation of the respondent

## Processing of Data

For the study purpose, the data have been processed with the start of encoding of the primarily data. In the time of data procession, some data error correction, data management, standardization, scaling and other procedures have been done. In this case, tabulation method implying comparative study of different variables has been used. For doing this different statistical software such as Statistical Package for Social Science (SPSS). In order to draft the whole paper, Microsoft Word has been used.

The quantitative data for individual case studies interviewing the visitors of Tungipara have also been prepared according to the need and objective of the research. After completing the processing, the data were analyzed and prepared for the final presentation of major study findings. In order to ensure the data validity of the study result, some careful measurements have been taken.

## Analysis and Interpretation of Data

The quantitative data from the questionnaires have been coded, computerized as an Excel file and then analyzed with the help of the Statistical Package for Social Scientists (SPSS). The analysis is beginning with descriptive statistics on all the question items to summarize the essential features of data. After processing the data, analysis and interpretation have been done by using statistical techniques such as frequency distribution and measures of percentage.

## RESULTS AND ANALYSIS

The analysis, presentation, and interpretation of the data gathered to evaluate the study objectives covered in this segment. The analysis made use of the quantitative information gathered through a questionnaire created and given to a sample of the respondents.

### Socio-Demographic Characteristics of the Respondents

Socio-Demographic characteristics of the respondents are identified on the basis of respondents Age



Structure, Religious Status, Educational Qualification and Occupational Status. This entire variable also helps to analyze the Respondents livelihood pattern.

### Age Structure of the Respondents

The age structure of a population is the distribution of people among various ages. Here it is shown various age structures of the respondents.

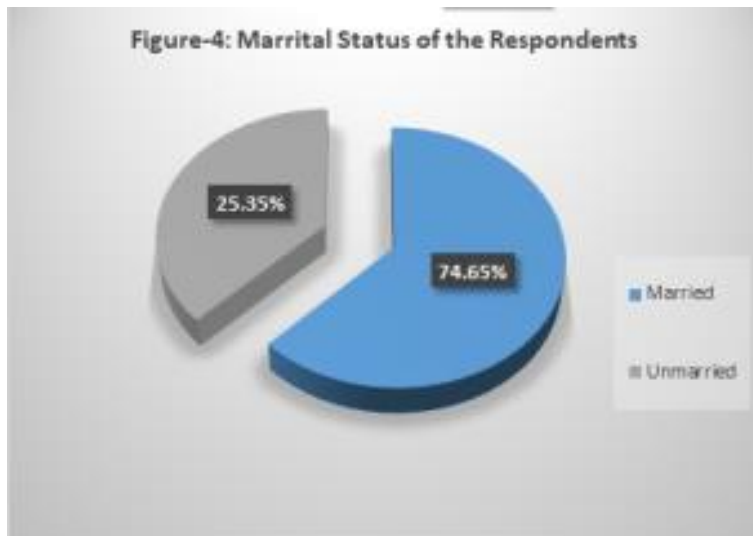
**Table 1: Age Structure of the Respondents**

Age Group	Number of the Respondents	Percentage
18-25 Years	18	15
26-30 Years	37	30.83
31-35 Years	30	25
36-40 Years	20	16.67
40 Years Above	15	12.5
<b>Total</b>	<b>N=120</b>	<b>100</b>

Source: Field Survey, 2023

Table-1 represents that 15% of the respondents are age in 18-25 years while 30.83% respondents are fall in the category of 26-30 years. It also shows that 31-35 years of age under 25%, 16.67% women falling in the age group 36-40 years and 12.5% respondents' age are above 40 years. This table also indicates that most of the respondent's age range is 26-30 years.

### The Marital Status of the Respondents



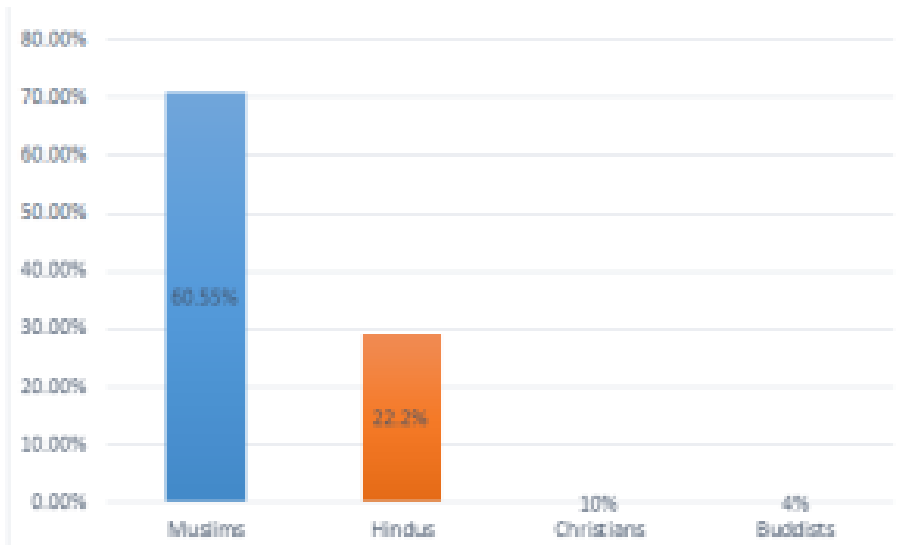
Source: Field Survey, 2023 (N=120)

The figure-01 indicates the marital status of the respondents. Among the 120 respondents 74.65.5% that means 85 respondents are married and only 25.35% respondents (35) are unmarried. So, majority of the respondents are married.

### Religious Status of the Respondents

Religious status of the respondents pointed the following figure:

**Figure-5: Religious Status of the Respondents**

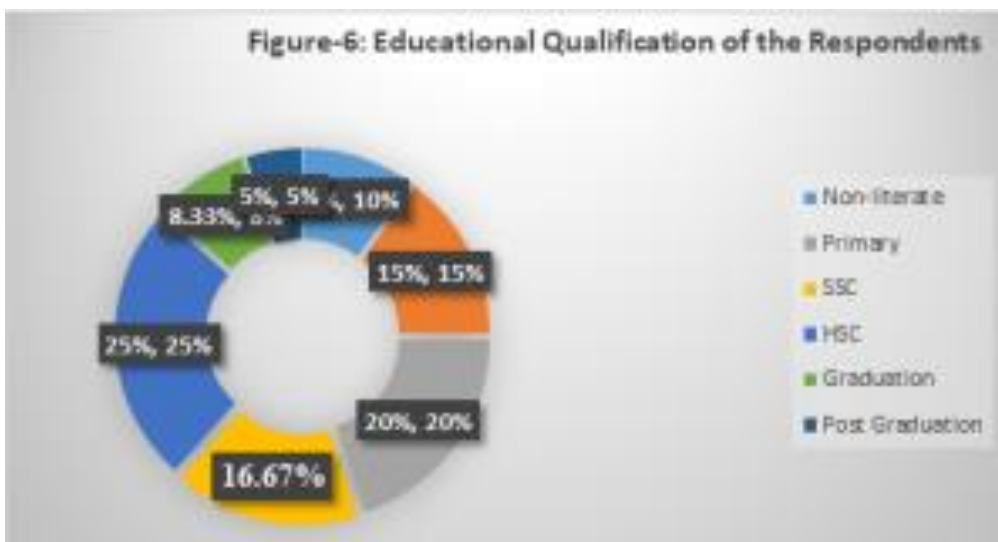


Source: Field Survey, 2023 (N=120)

This figure indicates the religious identity of the respondents. Among the respondents 60.55% that means 78 respondents are Muslims and only 26 (22.2%) respondents were Hindu religious based. There were minimal number of Christians 12 (10%) and Buddhists found in the study area 4 (4%).

**Educational Qualification of the Respondents**

Educational qualification indicates the ability or quality of the respondents because education is the broadest sense of any act or knowledge that determines the outcome of mind, personality and physical ability of an individual.



Source: Field Survey, 2023 (N=120)

Figure-6 shows the educational status of political women in the study area. Here it indicates that most of the women (25%) are HSC and they are 30 in number. 20% (24) respondents took primary education, 16.67% (20) respondents were SSC pass, 15% (18) can sign only and only 10% (12) respondents are graduate. 5% (6) respondents are non-literate and 4% respondents are post graduates. This table also shows that some political women have not any institutional qualification in the study area.

### Occupational Status of the Respondents

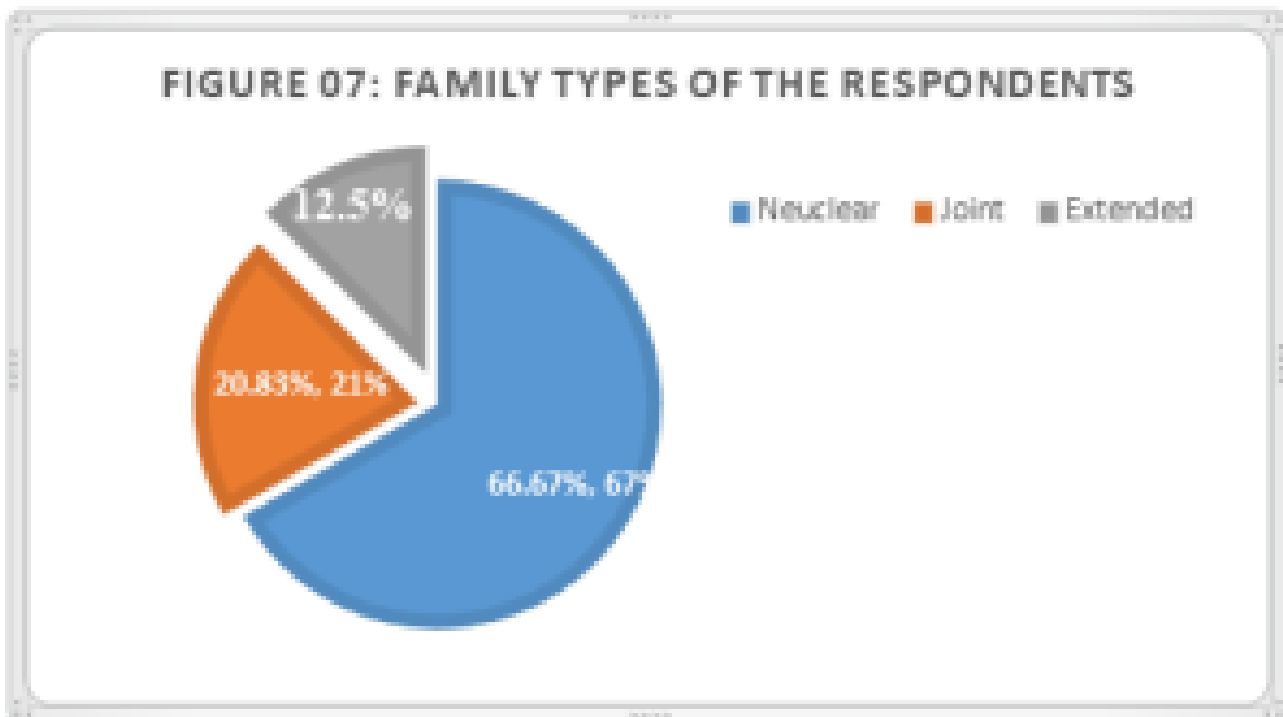
Category	Number of Respondents	Percentage (%)
Housewife	47	60
Students	13	10
NGO job	9	15
Govt. Service	11	5
Business	25	13.33
Day laborer	5	7.67
Teacher	10	10
<b>Total</b>	<b>N=120</b>	<b>100</b>

Source: Field Survey, 2023

Occupational Status refers to the work or occupation through which someone earns for meet up their needs. The following table-2 indicates the occupational status of the Respondents. Among the respondents 60% respondents are housewife, 10% respondents are students, other 30%, respondents related to several works including 15% NGO employ, 13.33% do business and 1.67% respondents are laborers. This table also identifies that most of the respondents are housewife in the study area.

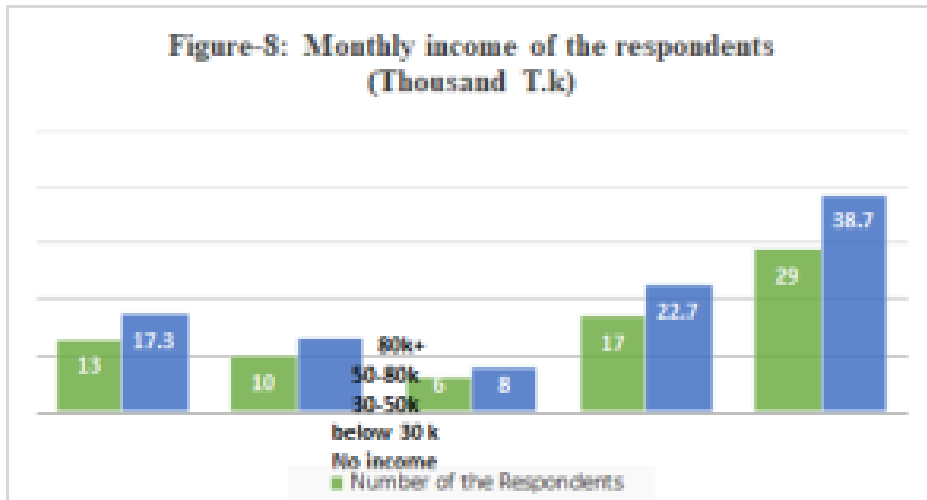
### Family Types of the Respondents

The following figure-03 shows the family types of respondents. It indicates that most of the respondents are from nuclear family and they are 66.67% (80) among the respondents, 20.83% (25) are from joint family and only 12.5% (15) are from extended family.



Source: Field Survey, 2023 (N=120)

### Monthly Income Status of the Respondents



Source: Field Survey, 2023 (N=120)

From the above Figure 5 represents that 17% respondent’s income were 10000-30000 tk; 13% respondent’s income were 30000-50000 tk; 8% respondent’s income were 5000-10000 tk; 23% respondent’s income were Above 10000 tk; 39% respondent’s income were No Income. From this finding represents that majority of the respondents were No income because they are Housewife or Student and whose income Above 10000 tk they are work in Govt. Employer or Business.

### Time of Visiting Mausoleum by the Respondents

Option	Frequency	Percentage (%)
First time	40	33.33
Couple of times	36	30
Trice	26	21.67
Several times	18	15
<b>Total</b>	<b>N=120</b>	<b>100</b>

Source: Field Survey, 2023

The table-3 shows that most of the respondents 33.33% of the respondents have come to the complex in first time and they are 40 in number, 30% (36) were couple of times, 21.67% (26) trice 15% (18) respondents have come here numerous time on their lifetime.

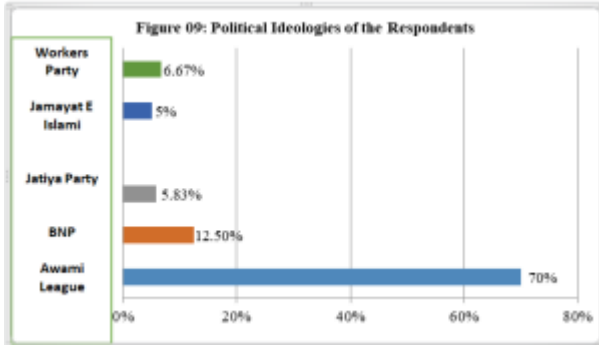
### Level of Socio-economic Status to the Respondents

Options	Frequency	Percentage (%)
Lower Level	36	36.67
Moderate Level	64	63.33
Higher Level	20	30
<b>Total</b>	<b>N=120</b>	<b>100</b>

Source: Field Survey, 2023 (N=120)

The table-06 represents the levels or sources of barriers those are faced by the respondents from their own political party, 50% (180 among 36 respondents faced barriers from the same level of position in their political party, 33.33% (12) from higher level and 16.67% (6) from lower level.

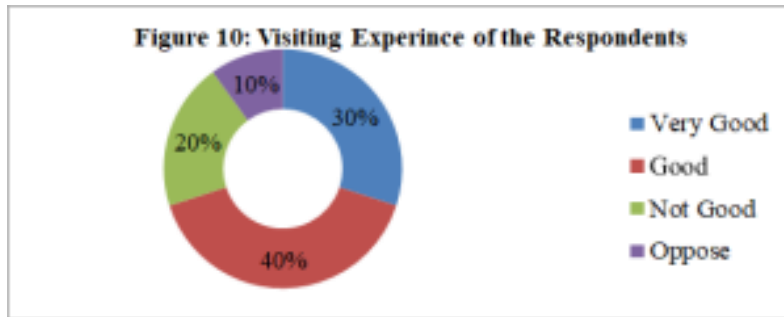
**Identifying Political Ideologies of the Respondents**



Source: Field Survey, 2023 (N=120)

The figure-07 shows the head of the family of the respondents. 70% (84) respondents have said that they have supported Awami League, 12.50% (15) have said about BNP. Only 5% (6) respondents are opined for Jamayat E Islami. But rests of 5.83% (7) respondents have supported Jatiya Party and Workers Party (6.67%).

**Visiting Site Experience of the Respondents**



Source: Field Survey, 2023

Regarding visiting experience respondents have opined different opinions as per as various scaling of satisfaction. Here 40% of the respondents have felt Good to their satisfaction level, 30% very good, 20% not good and rests of them were oppose to the opinion (10%).

**Purpose of Visiting the site by the Respondents**

Option	Frequency	Percentage (%)
Study Tour	25	5
Political Purpose	55	54.17
Visiting Site	28	20.83
To explore District	12	13.33
To know about Bangabandhu	8	2.5
<b>Total</b>	<b>N=120</b>	<b>100</b>

Source: Field Survey, 2023



## List of Prominent Figures Visited in Bangabandhu's Mausoleum

### • Former President Abdul Hamid's Visit

President M Abdul Hamid and Prime Minister Sheikh Hasina today paid rich tributes to Father of the Nation Bangabandhu Sheikh Mujibur Rahman here on his 103rd birth anniversary and the National Children's Day-2023. The President and the Prime Minister in person paid their homage by placing wreaths at the mausoleum of Bangabandhu at Tungipara in Gopalganj at about 10:30 am. President Hamid first laid a wreath at Bangabandhu's mazar followed by Prime Minister Sheikh Hasina. After placing the wreaths, they stood in solemn silence for some time as a mark of profound respect to the memory of the Father of the Nation.

A smartly turned out contingent drawn from Bangladesh Army, Navy and Air Force gave an honour guard on the occasion. Flanked by senior leaders of her party, Sheikh Hasina, also the Awami League president, placed another wreath at the mazar of Bangabandhu on behalf of the party. Cabinet members, PM's advisers, parliament members and senior leaders of Bangladesh Awami League were present. The President also signed the visitor's book kept on the mausoleum premises. The birthday of Bangabandhu is being observed across the country as the National Children's Day for many years (Alam, 2021).

### Prime Minister Sheikh Hasina's Visits

Prime Minister Sheikh Hasina visited her ancestral home in Gopalganj's Tungipara for the first time by road crossing the Padma Bridge since its inauguration while she offered prayer at Father of the Nation Bangabandhu Sheikh Mujibur Rahman's mausoleum there. The bridge was officially inaugurated by the prime minister of Bangladesh, Sheikh Hasina, on 25 June 2022. Accompanied by her sister Sheikh Rehana, son Sajeeb Wazed Joy and daughter Saima Wazed, the premier this morning offered Fateha and joined a munajat (prayer) seeking eternal peace of departed souls of the Father of the Nation and other martyrs of August 15, 1975 massacre (Gazi, 2020).

Prayers were also offered seeking divine blessings for good health and long life of Sheikh Hasina and her family members as well as continued peace, progress and prosperity of the country. PM's Assistant Press Secretary, who accompanied the premier, confirmed BSS. Earlier, the prime minister paid rich tributes to Bangabandhu by placing a wreath at his mausoleum. After laying the wreath, she stood in solemn silence for some time as a mark of profound respect to the memory of the architect of the independence, who was brutally killed by some disgruntled army men on the dreadful night of August 15, 1975 along with most of his family members. Most of the time majority of cabinet ministry and MP's are visits this place and all are Awami League (ruling party) leaders holds Mujib ideology (Hajjaj, 2023).

### Narendra Modi's Visit

Prime Minister Narendra Modi, who is on a two-day visit to Bangladesh, visited the mausoleum of 'Bangabandhu' Sheikh Mujibur Rahman at Tungipara in Bangladesh's southwestern Gopalganj district on 27 March, 2021. Modi's visit comes in the backdrop of India awarding the Gandhi Peace Prize to Sheikh Mujibur Rahman, former President of Bangladesh and the "father of the nation". It was for the first time that the award was given away posthumously. Modi, during his visit paid floral tributes to the late leader. The prime minister, was received at the mausoleum by his Bangladesh counterpart Sheikh Hasina, who is the daughter of Rahman. Sheikh Rehana, the youngest daughter of Bangabandhu was also present. This marked the first ever visit by any foreign Head of State or Head of Government to pay homage at Bangabandhu

Mausoleum Complex. Prime Minister Shri Narendra Modi planted a Bakul tree sapling to commemorate this historic event. Prime Minister Modi also signed the visitor book at the Mausoleum complex (Alam, 2021). He wrote- “The life of Bangabandhu epitomized the freedom struggle of the people of Bangladesh for their rights, for the preservation of their inclusive culture and their identity.”

### Chinese Ambassador Li Jiming’s Visit

On 24th March 2022, as was invited by the Ministry of Foreign Affairs of Bangladesh, Chinese Ambassador Li Jiming attended a visit program to Tungipara, Gopalganj—birth place of the Father of the Nation Bangabandhu Sheikh Mujibur Rahman. The program included a visit to the Mausoleum of the Father of the Nation Bangabandhu Sheikh Mujibur Rahman, adjacent sites and a local fair. Ambassadors and heads of Missions from more than twenty countries, such as America, the UK, Russia, Japan, India, Saudi Arabia, attended the visit program. In his book signing in the Bangabandhu Mausoleum, Ambassador Li wrote that “China-Bangladesh Friendship is like a well, nurturing generations of us, and we should never forget who dug it when drinking water from it” (Hajjaj, 2023).

### Indian High Commissioner Pranay Verma’s Visit

Tungipara on 3 March and paid tributes to the Father of the Nation of Bangladesh, Bangabandhu Sheikh Mujibur Rahman at his mausoleum. The high commissioner laid a floral wreath at the mausoleum to pay homage to Bangabandhu, said a press release. In his written remarks at the mausoleum, High Commissioner Verma highlighted the historic importance of the month of March in the history of Bangladesh and underlined Bangabandhu’s vision for the development of Bangladesh and India-Bangladesh partnership (Jubaer et al., 2021).

Pranay Verma also took a guided tour of the museum, which showcases Bangabandhu’s life and legacy, and the supreme sacrifices that he made for the independence and progress of Bangladesh. Bangabandhu’s fight for democracy, inclusivity and social justice continues to inspire people across the world. His legacy remains a guiding light for India-Bangladesh relationship and the driving force for India’s steadfast partnership with Bangladesh on its journey towards progress and prosperity, said the press release (Gazi, 2020).

### Eminent Key Person’s lists of visits Bangabandhu’s Monument

Table-6: Key Person’s lists by Name			
Political Leader	Religious Leader	Social Activists	International Key Person
President M Abdul Hamid	Mujahideen Azam Allama Shamsul Haque Faridpuri (R)	Kamal Lohani	PM Narendra Modi (India)
PM Sheikh Hasina	Toffazzal Hossain	Zafar Iqbal	US Ambassador Earl R Miller (USA)
Sheikh Fazlul Karim Selim, M.P Constituency: Gopalganj-2	Abdullah Al Amin	Prof. Dr. A F Imam Ali (CU)Vice chancellor (VC) of Bandarban University	Ambassador Li Jiming(China)

Farhad Hossain (Dudul), M.P State Minister of Public Administration	Mawlana Likat Ali	Dr. Samina Luthfa (Associate Professor) Department of Sociology, University of Dhaka	High Commissioner Pranav Verma (India)
Mozammel Haque	Mawlana Bayazid	Mir Ahmad Bin Quasem	Pranav Mukherjee (India)
Obaidul Quader	Moshiur Rahman	Sharmin Akter	Lilly Nicholls, High Commissioner (Canada)
AK Abdul Momen	Omar Faruk	Nasir Uddin (CU), (Anthropologist)	Thulisile Dladla
Anisul Huq	Mawlana Hamtam Kuber Majhi	Rima Sultana Rimu	King Mswati III.
Dipu Moni	Hafez Md. Karimul Islam	Dr. A B M Nazmul Islam Khan (CU)	Harsh Vardhan Shringla
Md. Shahriar Alam, M.P	Allama Rokibul Islam	Ilias Kanchan	Syed Afzal Kamal
Asaduzzaman Noor, M.P	Amir Allama Mufti Ruhul Amin	Prof. Mizanur Rahman Miya	Dr. Amery Browne
MA Mannan	Mawlana Jahangir Alam Zuktibaki	Irene Khan	Dr Justin Lee
Mahbulul Alam Hanif, M.P	Hamtam Moulovi Mahfuzur Rahman	Md. Majnur Rashid	Prof. Dr. Mahmut Ak,

Source: Mausoleum registered book, 2023

## DISCUSSIONS

The analysis of the psychosocial, political ideology, and social status of visitors to the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex at Tungipara in Gopalganj District reveals a nuanced interplay of factors that shape the visitor experience. This section delves into the key themes and implications derived from the sociological analysis.

### Socio-psychological Dynamics:

The findings underscore the profound socio-psychological impact of the mausoleum complex on its visitors. The emotional connection to Bangabandhu Sheikh Mujibur Rahman, a pivotal figure in Bangladesh's history, manifests in a range of responses. The mausoleum complex serves not only as a physical space but also as a symbol deeply embedded in the collective psyche, evoking sentiments of national pride and historical continuity. From our study it was revealed about 89% of the visitors psychologically satisfied and feeling motivated after visiting Bangabandhu's mausoleum.

### Political Ideology:

A notable aspect of the analysis revolves around the diverse political ideologies among visitors. The mausoleum complex acts as a focal point where various political beliefs converge. It is evident that visitors interpret the legacy of Bangabandhu Sheikh Mujibur Rahman through their political lenses, resulting in a mosaic of perspectives (Ali, 2020). Understanding this ideological diversity is crucial for comprehending the complex socio-political landscape within which the mausoleum exists. To hold Mujib ideology and charismatic leadership capacity, it is much more attracted by the visitors. They have captured (74%) Mujib

ideology and political way to follow up as a leader.

#### Social Status and Visitation Patterns:

Social status emerges as a significant determinant influencing the decision to visit the mausoleum complex. The analysis reveals patterns suggesting that individuals from diverse economic and educational backgrounds engage with the site differently. Exploring these variations deepens our understanding of how social status intersects with historical consciousness, shedding light on the complexities of commemorative practices. Social status of the visitors much more affluent though the visitors. Our research has revealed that about of barriers those are faced by the respondents from their own political party, 50% (180 among 36 respondents faced barriers from the same level of position in their political party, 33.33% (12) from higher level and 16.67% (6) from lower level.

#### Cultural and Historical Significance:

The cultural and historical significance of the mausoleum complex is a focal point of the analysis. Visitors' perceptions are intricately intertwined with cultural factors, shaping their interpretation of the site. The complex serves as a repository of national memory, contributing to the construction and reinforcement of collective identity. Unraveling these cultural threads enriches our comprehension of the multifaceted layers that constitute the mausoleum's significance.

#### Community and Social Interaction:

Examining the mausoleum complex as a communal space reveals intriguing insights into social interactions among visitors. The site fosters a sense of community, transcending demographic differences. Observing patterns of social behavior and engagement within this community provides valuable sociological perspectives on the role of commemorative spaces in shaping social cohesion.

From the above discussion, it is apparent that the essence of secularism is not something devoid of religion, rather it has emphasized on not using religion to support political purpose and religious freedom. Almost respondents are said in the visiting's purpose, Bangabandhu came to understand clearly why the government must be by the people, for the people, and of the people. He also realized why democracy worked best, and why any government in power should work on democratic assumptions. In his book, *The Unfinished Memoirs*, he once expressed the idea that the Muslim League would be the party of the people. However, he later realized that Muslim League had not become an organization that was rooted in the people. There are, thus, many lessons that we can have from *The Unfinished Memoirs*. (Khan, 2020) In Pakistan, the budding politician found a lot of evidences of undemocratic policies pursued by men ensconced at the top and at a remove from the ordinary people. For instance, about Liaquat Ali Khan, the first Prime Minister of Pakistan, Bangabandhu has this to say at one point of *The Unfinished Memoirs* that Mr. Liaquat Ali used to talk about democracy, but he never practiced it. Bangabandhu, the architect of Bangladesh's independence, marked it as a political wisdom. (Jubaer & Hasan, 2021). The order stated that those elected in the national and provincial parliaments held in December 1970 and January 1971 would be deemed as members of the Constituent Assembly of Bangladesh. Of course, we know that no other political leader had ever been able to drive their country to the road to democracy after a bloody war of independence (Ahsan, 2005). In addition, the study revealed that visitors to the mausoleum complex hail from a variety of socioeconomic classes, with a sizeable proportion hailing from the middle and lower classes (Nisar, 2021). This demonstrates the significance of Mujib's vision of social justice, which resonated with Bangladesh's working-class populace. Bangabandhu's ideology is a continuous source of inspiration for Bengalis, including working with honesty, devotion, and secularism, removing disparity, gender balances against any repression, and attaining livelihood. It, in turn, will help us to demonstrate genuine respect to the memory of him. Mujib is also one of the political philosophers whose ideology is still valid for human progress and

capacity building for organizations.

## CONCLUSION

The study concluded with a comprehensive analysis of the socio-psychological and political ideologies, as well as the social status, of visitors to the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex in Tungipara, Gopalganj. A considerable proportion of visitors to the mausoleum complex adhere to Mujibism, a political ideology that emphasizes the political philosophy and principles of Bangabandhu Sheikh Mujibur Rahman, according to the research findings. This demonstrates the lasting legacy of Mujib and his political philosophy among the Bangladeshi populace. The sociological analysis of visitors to the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex provides a comprehensive understanding of the intricate dynamics at play. The convergence of socio-psychological, political, and social factors creates a rich tapestry of experiences, reflecting the complexity of collective memory and identity in the context of Bangladesh's historical legacy.

In addition, this study discovered that visitors to the mausoleum complex have a strong emotional connection to Bangabandhu Sheikh Mujibur Rahman, with many professing profound respect and admiration for him. This indicates that Mujib continues to be an inspirational and motivating figure for the populace in Bangladesh. Visitors to the Bangabandhu Sheikh Mujibur Rahman Mausoleum Complex in Tungipara, Gopalganj, represent the enduring legacy of Bangabandhu Sheikh Mujibur Rahman and his vision of social justice and democracy. This study's findings are applicable to policymakers and academics interested in comprehending the political culture and social dynamics of Bangladesh. By expressing strategies grounded on liberal ideals with ethical values despite applying them through the coercive methods of radical policymaking, revolutionary leaders tried to better the country's people by sacrificing their entire lives. He is also considered a magnetic leader as people still want to follow his decisions and tried to implement them. Now his daughter, Prime minister of Bangladesh Sheikh Hasina, follows in her Father's footprint and is devoting herself to bring about the welfare of the country's people. A great genius leader of Bangladesh, Bangabandhu Sheikh Mujibur Rahman. The study wants to pay homage to Bangabandhu Sheikh Mujibur Rahman to celebrate the birth centenary of the Father of the nation. The study wants to conclude with one of the valuable quotations which proved how he cherished, loved, and concerned about the well-being of Bengalese:

“As a man, what concerns humanity concerns me. As a Bengali, I am deeply involved in all that concerns Bengalese. This ongoing involvement is born and nourished by love, enduring love, which gives meaning to my politics and my very being.”

## Funding

The Bangabandhu Sheikh Mujibur Rahman Science and Technology University Research Cell (BSMRSTURC) in Bangladesh provided partial funding to the lead author for this study.

## Conflict of Interests

The author states that no conflict of interest exists in connection with the publishing of this article.

## Data Availability

The article contains all of the data necessary to support the results. Thus, no additional data sources are required.



## ACKNOWLEDGEMENTS

The completion of this research project is the result of the collaborative efforts of (MSS session 2020-2021) from the Department of Sociology, Faculty of Social Sciences at Bangabandhu Sheikh Mujibur Rahman Science and Technology University, Gopalganj-8100, Bangladesh. I extend my heartfelt gratitude to each member of the group, whose dedication and contributions were indispensable to the successful execution of this study. I would like to express my sincere appreciation to the following students for their valuable input and commitment to excellence: 16SOC031 (Digonto Lasker), 16SOC032 (Sheikh Mehedi Hasan), 16SOC038 (Asha Khatun), 16SOC040 (Sohel Rana), 16SOC041 (Md. Razzakul Haidar), 16SOC042 (Md. Nazmul Hasan Pavel), 16SOC044 (Md Masum Rahman), 16SOC045 (Jesmin Ara), 16SOC048 (Pipon Roy), 16SOC049 (Mazharul Islam) and 16SOC0125 (Md. Tuhin Ali) for their collaborative spirit, diverse perspectives, and diligent efforts significantly enriched the research process, contributing to the depth and breadth of our findings.

Furthermore, I extend my cordial thanks to the university administration for fostering an academic environment that encourages research and collaborative learning. The support provided has been crucial in the successful completion of this endeavor. Finally, I acknowledge the financial support and resources provided by the university (BSMRSTU Research Cell), which have been instrumental in facilitating the data collection and analysis processes. This collaborative effort has been a rewarding journey, and I am thankful for the support and encouragement received from all those who played a role, directly or indirectly, in the realization of this research article.

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