

Article

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Hate Campaigns against Liberation War of Bangladesh through Social Media

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Article

Peaceful Coexistence and Father of Nation Bangabandhu Sheikh Mujibur Rahman: A Comparative Analysis

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Abstract: Mutual intervention in each country's internal affairs, as well as mutual benefit and equality, all seem to be part of "peaceful coexistence". Within the campaign for world peace, the "non-aligned movement" has played a growing role in imprisonment or disarmament. National independence, self-determination, territorial integrity, sovereignty over states, and the presence of non-adherence to "trilateral military pacts" for achieving "independence with non-aligned nations" from block rivalries or influences" are all important goals of the "Non-aligned movement". Bangabandhu believed in "secular politics", since he condemned violence and religious misunderstanding for the purpose of political gain. Bangladesh's foreign policy is founded on ideals of peaceful coexistence, non-alignment, and anti-racism, colonialism, and imperialism. Bangabandhu has been the pillar of promoting peaceful coexistence among varied countries. His main objective has been to gain the title of "Sonar Bangla" for Bangladesh. He also tried to maintain a cordial relationship with Asian and North American countries for restricting terrorism and climate changes. Indo-Soviet Treaty has ensured a good bonding between India and Bangladesh. India supported Bangladesh during attack from Pakistan by manpower and financial support. Besides, India provided shelter to Bangladeshi refugees. Both the nations have agreed to share the "Ganga River". However, death of this eminent personality has resulted in India's attack on Bangladesh for tension of sharing "Teesta River". NAM leaders including Jawaharlal Nehru and Bozo Tito have ensured the application of this movement for betterment of national integrity.

Keywords: keyword 1; keyword 2; keyword 3 (List three to ten pertinent keywords specific to the article; yet reasonably common within the subject discipline.)

1. Introduction

1.1. Peaceful Coexistence and Non-Alliance Movement

"Peaceful coexistence" is a theory applied and developed by "Soviet Union" during the cold war in the aspect of "Marxist - Leninist foreign policy". This policy is adopted by "Sovietallied socialist states" with the aim of coexisting peacefully in regards to the capitalist bloc. In contrast, Margarit (2019) cited that the "Non-aligned movement" consists of 120 developing states' forums that are not much aligned against and with the power bloc. Nehru used this phrase of "Peaceful coexistence and Non-aligned movement" in Srilanka, Colombo in 1954. Nehru and Zhou Enlai have elaborated five principles of "Peaceful coexistence" with the aim of guiding "Sino-Indian relations" named "Panchsheel" and these principles are dedicated to "Non-aligned movement".

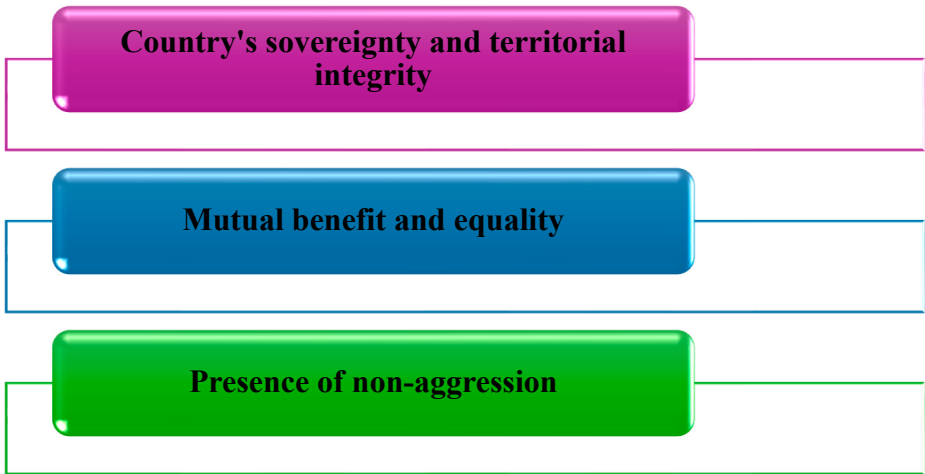


Figure 1. Principles of Non-aligned movement. (Source: Boutros--Ghali, 2004).

These principles refer to mutual respect within each country's sovereignty and territorial integrity along with the presence of non-aggression mutually. Besides that, Boutros--Ghali (2004) stated that "Peaceful coexistence" is incorporated with mutual interference within each country's internal affairs along with mutual benefit and equality. "Non-aligned movement" has played an emerging role in detention or disarmament within the struggle for focusing on world peace. This movement has worked for security, peace and disarmament along with generating development, independence and cooperation among developing countries such as Bangladesh and India. In the context of the present era, a major purpose of creating a community implies countering the mutual aid of undesired effects disproportionately towards powerful nations with the intention of undermining economic and cultural independence.

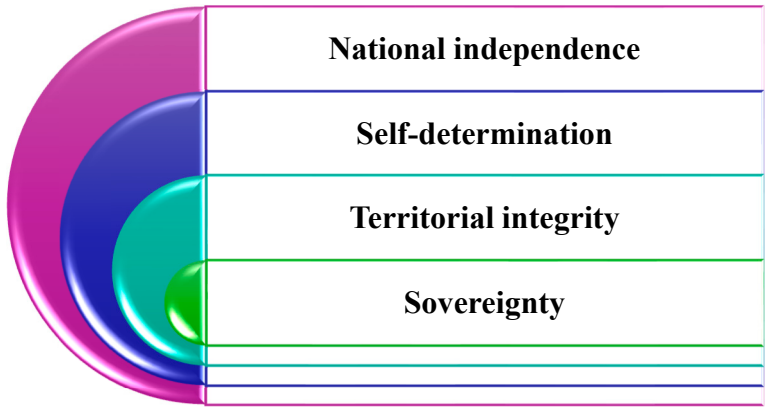


Figure 2. Objectives of Non-aligned movement. (Source: Self-developed).

Major factors for stimulating the creation of the "Non-aligned movement" are "Non-Atlantic Treaty Organization or NATO" and "Warsaw pact" generation in 1949 and 1955 consecutively. As cited by Bonfiglioli (2021), another factor of this movement is noted that the accumulation of weapons and warheads have come under destruction in the cold war era. In the context of recent global scenario, climate change, environmental degradation, external debt, disarmament, non-state terrorism and violence emanating regarding religious and ethnic conflicts are major issues of "Non-aligned movement". A major objective of the "Non-aligned movement" is settling national independence, self-determination, territorial integrity, sovereignty towards states and the existence of non-adherence for "trilateral military pacts" for realizing "independence with non-aligned countries" from block rivalries or influences.

1.2. Non-Alliance Movement and Bangabandhu Sheikh Mujibur Rahman

Bangladesh has been one of the significant supporters of the Non-Aligned Movement that caused this specified nation to sign petitions of peace and friendship with other countries. As opined by Momen (2020) Bangabandhu joined the “Non-Aligned Movement” in 1973 at “Algiers Summit”. One of the principles including Bandung of the “NAM”, Bangabandhu has stated that “peace” is important for the survival of human beings and it should be the significant aspiration among people. As stated by Chowdhury (2019) Bandung Conference of NAM first held in 1955 and its “5th Conference” was held in Sri Lanka and Colombo in 1976.

At present, over 120 “member” countries and 10 international organisations have been associated with this “Non-Aligned Movement” and attending summits organised by Bangladesh. NAM has celebrated its “65th” anniversary in the financial year 2020 amidst the sudden outbreak of global pandemic “COVID-19”. The major objective of this movement has been to address the challenges faced by nations in such unprecedented times to promote peace across the globe. It can be demonstrated that Bangabandhu’s principles of working for peace and friendship have been made applicable through the “NAM” even in tough times including pandemics.

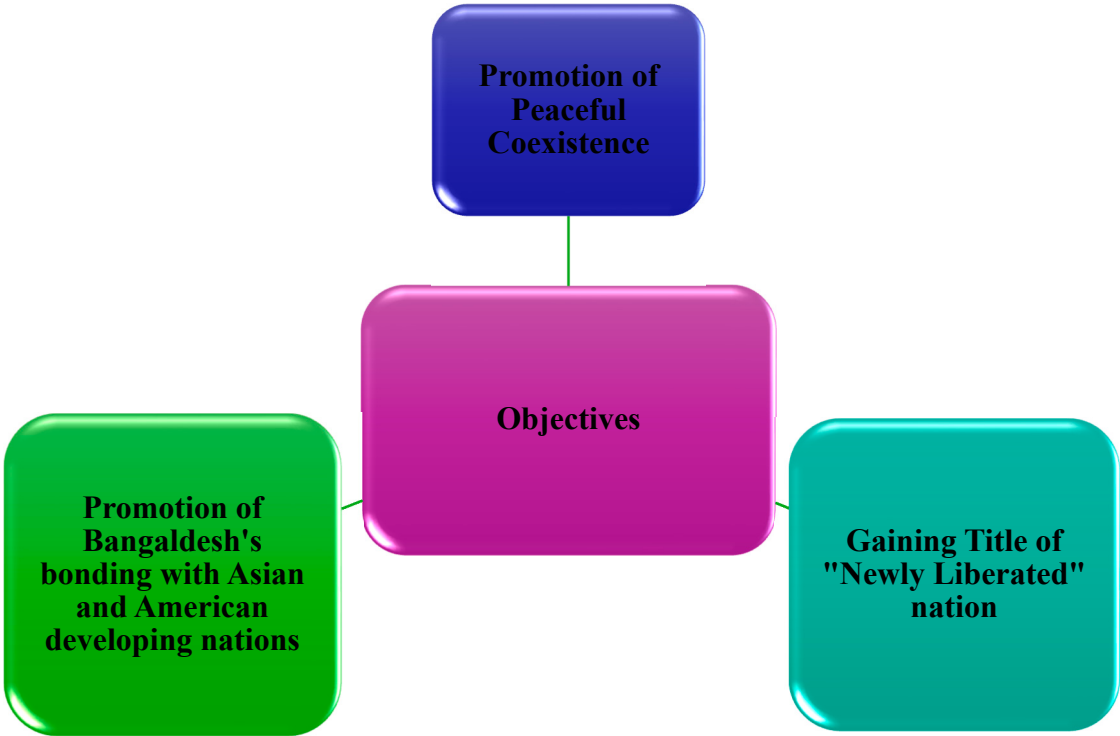


Figure 3. Objectives of Bangabandhu for participating in Non-aligned Movement. (Source: Ahmed, 2019).

Bangabandhu's major aim implied associating with the "non-aligned movement" has been to meet the challenges including poverty, climate change, conflicts, and extremism. As opined by Ahmed (2019) Bangabandhu's strategy in participating in "NAM" further aims at promoting and broadening Bangladesh's bonding with that of developing nations of "Asia" and "Latin America". Besides, the Father of Bangladesh also aimed his motherland at gaining the title of a "newly-liberated" nation. The major objective of the NAM in collaboration with nation's foreign policies aims at ensuring cooperative relations among nations and prohibition of violence and conflicts against any. At present, NAM has become more of an addressing forum where nearly 100 developing countries were estimated from discussing varied global challenges. As discussed by Roy *et al.* (2021) Bangabandhu in the fourth summit of the "Non-aligned movement" stated the importance of democracy and the provision of "equal rights" for the prevention of corruption and violence amongst nations.

The NAM summit in "Baku" deciphered the importance of "multilateralism" for fighting against terrorist attacks and improving the climate in global terms. As stated by Ahmed (2019) the "Baku" declaration of this specific movement has been implemented for ensuring efficiency of this movement for possessing significant support to all the associated member states. Thus, it can be observed that Bangladesh to date has been focussed on the practice of a "Non-aligned movement" for maintaining principles of Bangabandhu in promoting peace and friendly relations with other developing nations.

1.3. Non-Alliance Movement and World Leaders - Who said what?

The Non-Aligned Movement was initiated during the "Cold War" under the leadership of Yugoslavian President Josip Broz Tito for deciphering the importance of association with that of peace and friendly relations with other nations. As opined by Kumar (2018) in the eyes of Jawaharlal Nehru, the "non-aligned movement" has been considered as a fundamental objective of a nation's foreign policy for possessing both national and global interests. This specified eminent personality also highlighted that association with "NAM" also has been important in the rejection of "Cold War" military alliances and being involved with global affairs.

The global leaders including Josip Broz Tito, Jawaharlal Nehru of the "Non-aligned movement" also have discussed that the major objective of this initiative is providing the right of "independence" and restricting the practice of imperialism and colonialism across the globe. Haque (2017) has demonstrated that Jawaharlal Nehru through this "non-aligned movement" has been fighting against scepticism practiced by Americans. 1.5 billion People participated during a summit of this specified movement held in Indonesia in 1955. Nehru's "neutrality" policy during this Indonesian summit has been highly supported by another "NAM" leader including Gamal Abdel Nasser" from Egypt. The global leaders agreed that the application of "NAM" can be effectively practised only when a country restricts itself from being a member of "multilateral military alliances".



Figure 4. Leaders of Non-Aligned Movement. (Source: Sehgal, 2019).

Leaders including *Josip Broz Tito, Jawaharlal Nehru, and Gamal Abdul Nasser* also agreed on the importance of a country undertaking a national policy on safeguarding state-wise social and economic affairs. As demonstrated by Sehgal (2019) Jawaharlal Nehru has been significantly maintaining the international policies of the "non-aligned" movement with aim of ensuring the principles of this specified movement in the promotion of peace and cooperation among nations. Nasser from Egypt has influenced the structure of the "NAM" and has played a significant role in the

development of this movement's objectives. As opined by Roy *et al.* (2021) highlighted the friendly relationship between Asian and African nations has the power of mitigating issues of global challenges and highlight the importance of peace and prosperity among countries. Therefore, it can be evaluated that the global leaders have become associated with initiating the importance of “NAM” for providing equal rights and promotion of peace.

2. Literature Review

The Speeches of Bangabandhu in 1973 such as *“As a Bengali, I am deeply involved in all that concern Bengalis”* represent the action of Bangabandhu that was inspired through his love towards people. The prior objective of this leader is to spread peace along with the welfare of society. This objective has inspired Mujibur Rahman for joining in a struggle of politics and the entire value of political ideals is reflected through secularism, democracy and socialism. As cited by Jahan (2021), a quote of Bangabandhu such as *“Bring a smile to the faces of the destitute”* incorporates a unique formulation of vision regarding development that is multidimensional and comprehensive. The Idea of measuring the development of a country is adopted by the Bhutan government through a “happiness index” that is a prior idea of Bangabandhu with the aim of fulfilling the objective of spreading humanity.

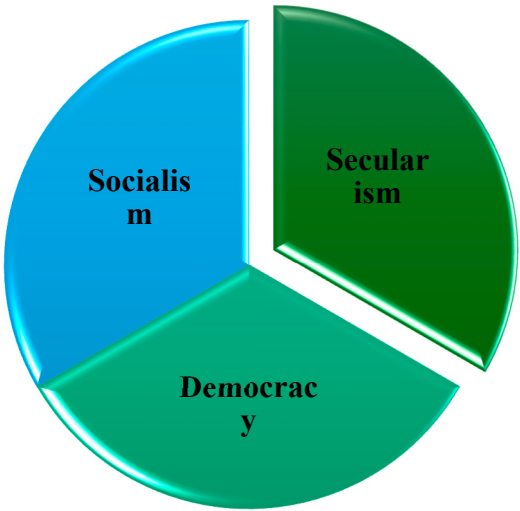


Figure 5. Political ideology of Sheikh Mujibur Rahman. (Source: Jahan, 2021).

Rahman has been involved in social services and politics from school life with the aim of desiring for liberating the oppressed, poor along with depriving others in terms of exploitation. As opined by Jahan (2021), a Global leader has expressed within his autobiography that he has joined the Pakistan movement by thinking of Muslim poor peasants who are liberated from Zamindars oppression. Mujibur Rahman has worked for the "soup kitchen" to feeding people that are struck by family within the financial year 1943-1944 and Bangabandhu has rescued Hindu and Muslim community members during "Communal riots" within 1946. Despite imprisonment, Bangabandhu has struggled for protecting the culture and language of Bengalis for giving freedom in multiple forms of oppressions along with establishing democratic rights.

Thinking of Rahman has not focused on Communism as he has faith in socialism. Rahman has the intention of giving freedom to people from multiple forms of exploitation and eliminating disparity among the poor and rich. Bangabandhu is denoted as *“Cognizant of global anti-colonial and anti-imperialist struggles”*. Within the re-publication of *“Amar Dekha Noya Chin”* Hossain (2020) focused on the incorporation of Rahman who attended the "Peace Conference of Asian and Pacific regions" in China in 1952 for exchanging leadership ideas and peace movement activities. Bangabandhu is involved in the Bengali Nationalism movement with the aim of pursuing “politics

of inflaming" that has created conflict between group identities. Ultra-nationalism has been observed within Bangladesh at the time of promoting violence among several identity groups.

Bangabandhu has contrasted the idea of Ultra-nationalism as he believes in fact of the coexistence of multiple identity groups along with equal rights in the context of every citizen. Bangabandhu has faith in "secular politics" as he opposed violence and misinterpretation within religion for using religion for political purposes. Besides that, Joshi (2012) has opined that Rahman has taken a stand against "communal violence" for playing a pro-active role with the purpose of preventing "communal riots" in varied financial years including 1946, 1954 and 1964. Rahman has reminded people coming from majority communities regarding the protection of minority communities along with the coexistence of each community.

As cited by Mahmud (2020), a speech of Mujibur Rahman in 1971 such as *"Please do not let ourselves be disgraced"* has warned people for staying vigilant against the violence of the community along with ensuring peace. Bangabandhu has participated in "Bengali nationalist Movements" as a peaceful, democratic and secular mindset. This global leader has built a political party and has mobilized thousands of people. As Mujibur Rahman has the ideology of committing nonviolent movement, people's rights have been incorporated with peaceful and democratic means. UNESCO has recognised the "7th March Speech" of Bangabandhu Mujibur Rahman as "World's documentary heritage" due to the representation of the democratic and peaceful movement of Bangabandhu for giving freedom to people from oppression.

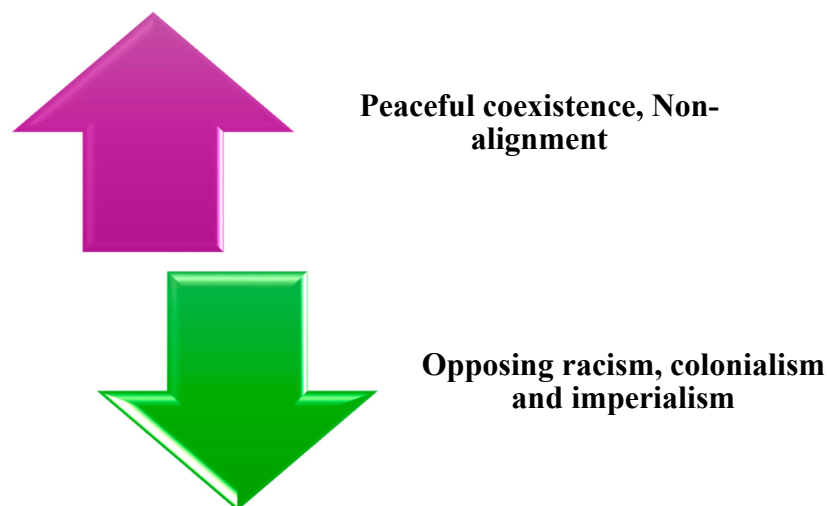


Figure 6. Foreign policy of Bangladesh. (Source: Jahan, 2021).

Bangabandhu is compared with Martin Luther King and Mahatma Gandhi in regards to securing the rights of people through nonviolent movements. As opined by Haidar (2021), Bangabandhu's vision of freedom, peace and humanity has helped mobilization regarding "global public support" within the "Bangladesh Liberation War" in 1971. Besides that, the foreign policy of Bangladesh has been shaped by the political ideals of Bangabandhu that have the goal of establishing global and regional peace. The foreign policy of Bangladesh is based on principles of peaceful coexistence, non-alignment along opposition to racism, colonialism and imperialism. Mujibur Rahman has supported several freedom struggles across the globe such as Palestine and South Asia through participating in multiple international forums.

As cited by Jahan (2021), Mujibur Rahman's speech such as *"Friendship to all and malice towards none"* represents a foreign policy that was used for fulfilling the aim of developing Bangladesh as *"Switzerland of South Asia"*. After independence, Bangladesh sent their medical team for supporting Arabian people in the war of Arab - Israel in 1973. Through following the ideology of Bangabandhu, his daughter and Prime Minister of Bangladesh Sheikh Hasina has given shelter for more than a million "Rohingya refugees" for establishing humanism on the global stage in 2017. After

gaining membership in the UN, the "General Assembly of Bangla" was addressed by Bangabandhu in 1974.

As cited by Jahan (2021), a speech of Mujibur Rahman such as *"Indomitable power of people to achieve the impossible"* incorporates requirements of controlling peace, race and international cooperation. Bangabandhu has realised the necessity of humanitarian work of the UN within multiple countries as this leader has underscored overall requirements for being self-sufficient. Besides that, Mujibur Rahman has said *"Suffer we may, but we will defy death. The people's resolve is the ultimate force driving our battle for survival... We will move forward through the united and coordinated efforts of the people"*. This quote represents the trust of Bangabandhu for maintaining the coordinated and united effort of people as, within 50 years, Bangladesh people have overcome crucial challenges for achieving remarkable economic and social development.

According to Jahan (2021), the coordinated and united effort of people that is identified by Mujibur Rahman can be illustrated further for strengthening the bold leadership of Prime Minister and Bangabandhu's daughter Sheikh Hasina. March of Bangladesh in the current era is progressing towards fulfilling the objective of Bangabandhu regarding *"Coordination within communities"*. Besides that, Prime Minister Sheikh Hasina has taken initiatives for fulfilling the dream of Bangabandhu *"Sonar Bangla"* with the major purpose of prevailing peace and liberation of people from oppression and exploitation along with providing human rights to each citizen.

Bangabandhu Sheikh Mujibur Rahman, a father of the nation in Bangladesh, has played a significant role in developing a "bilateral" bonding between Bangladesh and India. The major objective of Bangabandhu has been to inspire people from both countries to share common cultural practices, languages, and heritage. As opined by Bhattacharjee (2020) the Father of the Nation of Bangladesh has aimed to create friendly and peaceful relations with India for his liking for India's cultural practices. As it has been observed that this specified person has immense love for his country and experienced prisoner's life during the "Liberation War of 1971" against Pakistan for securing his motherland. Das *et al.* (2019) cited that India has been one of the major supports to Bangladesh that has influenced friendly relations between these two specified nations. India provided shelter to the Bangladeshi refugees that ran away from protecting themselves from the heinous tortures of Pakistan.

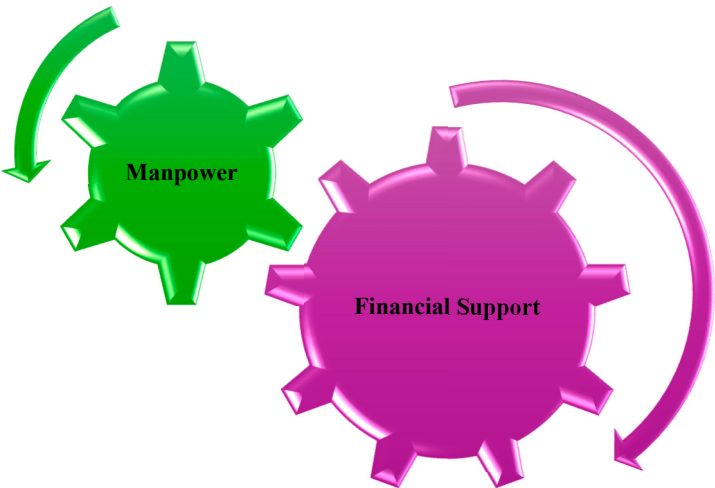


Figure 7. India's support to Bangladesh during Pakistan Attack. (Source: Sajen, 2020).

Besides, India also provided resources such as manpower and financial support to Bangladesh at the time of war. India and Bangladesh had signed a "Treaty of Peace and Friendship" in 1971

between Bangabandhu and Indira Gandhi for acquiring a bond between two nations. Sajen (2020) highlighted that this specified treaty ensured mutual respect for "independence", "sovereignty" and "territorial" probity. However, the treaty of peace and friendship also dictates that both nations are restricted from interfering in internal matters. As opined by Samad (2020), this "Indo-Soviet" treaty has been successful in ousting about "93000" Pakistan forces in 1971. This specified treaty has been successful in ensuring both friendly relations between India and Bangladesh and also peaceful existence within regions. On the other hand, Sajen (2020) discussed the case of criminal attacks in any of the two nations aimed at resolving by consultation between India and Bangladesh for confirmation of peace.

As opposed by Jain (2020) Indo-Soviet Treaty has been implemented for preventing the threats from Pakistan from avoiding border conflicts. The application of this specified treaty has been successful in protecting India and Bangladesh from the conflicts of China. As Hasina (2017) declared Bangladesh signed a petition named as "Chittagong Hills Tracts Peace" treaty after 21 years from Bangabandhu's death. This specified treaty has been beneficial in bringing back "62000" refugees from India and settling them back in Bangladesh. The treaty of peace and friendship between these two nations has been beneficial in the mutual sharing of the "River Ganges" without conflicts. Sarker and Rahman (2019) rejected the above statement and highlighted that the treaty Indo-Soviet (1971) has helped provide common attributes based on promoting trade practices and commerce alliances.

This specified treaty has ensured the cooperation of these two nations in terms of economy, science, and technology. However, Bhattacharjee (2020) opined that after the death of Bangabandhu, friendly relations between both countries diminished to a significant extent, and suspicion against each other had been built. On other hand, Samad (2021) stated that the treaty of peace and friendship has become significantly ineffective while India and Bangladesh experienced conflicts over sharing the "Teesta River". The Indian Border security has been recorded to have killed Bangladesh nationals. It can be stated that the Indo-Soviet treaty of peace and friendship has restrained the threats from Pakistan and China within Bangladesh and India. From this discussion, it can be highlighted that Bangabandhu has been able to promote friendly relations between these two specified countries that stayed intact for 25 years. Death of this specified personality resulted in a lack of bonding between Bangladesh and India in terms of sharing water bodies such as the Teesta River.

3. Methodology

"Secondary Data Collection" has been taken for this article writing regarding the peaceful coexistence of Sheikh Mujibur Rahman. Through using inclusion and exclusion criteria, secondary analysis is done for enhancing the reliability and relevance of this article. Non-copyrighted journals are gathered for this research rather than selecting copyrighted journals and privacy of confidential information is maintained at the time of documentation to conform to research ethics. Outcomes of this research such as the non-aligned movement scenario in Bangladesh and peaceful coexistence are used for academic purposes only rather than using it for commercial purposes. Google Scholar and Pro-quest have been used for gathering journals and articles regarding peaceful coexistence and non-aligned movement that represents different perspectives of authors.

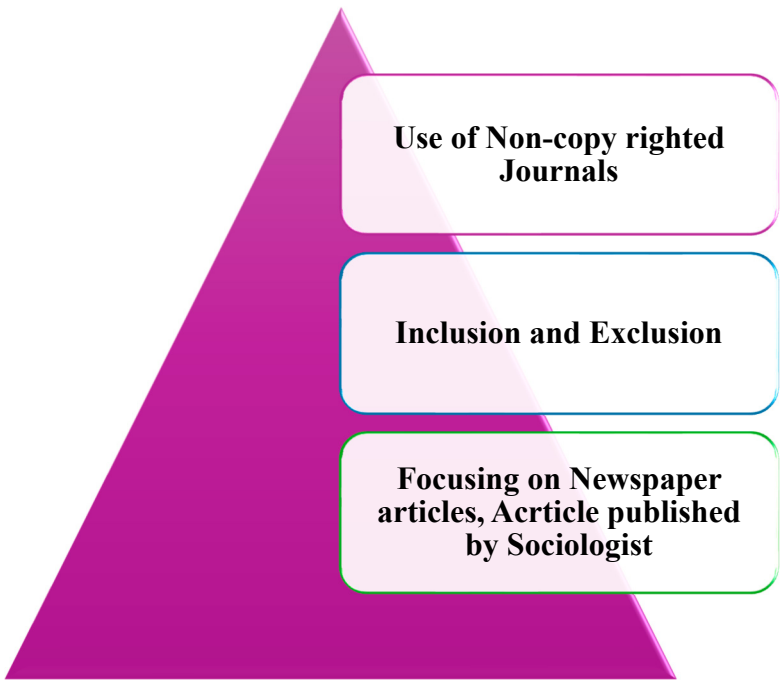


Figure 8. Methodology followed in this article. (Source: Self-developed).

Freedom movement Information regarding the scenario of Bangladesh in the context of peace is gathered from newspaper websites, article of sociology. Besides that, the involvement of Sheikh Mujibur Rahman in the Bangladesh Freedom Movement and global peace has been collected from research articles of sociology scientists. At the time of searching "peaceful coexistence" in Google scholar, several articles have been observed such as "Sustainability and peaceful coexistence for the Anthropocene", "The peaceful coexistence of ethics and quantitative research" and "Critical reflection on the role of education as a catalyst of peace-building and peaceful coexistence". However, these articles are excluded as topics regarding peaceful coexistence in the context of Bangladesh and the involvement of Bangabandhu is not related to these articles.

Due to this reason, the article of Boutros--Ghali (2004) has been recognised in terms of evaluating the conception of peace that is much relevant. This article is incorporated with principles of "peaceful coexistence" such as mutual interference within each country's internal affairs along with mutual benefit and equality. This principle coincides with the foreign policy of Mujibur Rahman in terms of developing Bangladesh as "*Switzerland of South Asia*" and the "*Rohingya Refugee Shelter*" program of Hasina has been credited with this principle for maintaining global peace. Besides that, at the time of incorporating with information regarding the "Non Aligned movement", Google Scholar journals are beneficial as journals of Margarit (2019) and Bonfiglioli (2021) have been included.

Artistic exchanges and cultural diplomacy based articles of Margarit (2019) has been selected due to the intention of Bangabandhu towards providing the same priority to Hindus and Muslim in regards to maintain peace and coexistence. On a similar note, the journal of Bonfiglioli (2021) regarding "Women's Internationalism and Yugoslav-Indian Connections" is much relevant for this research due to intend of Bangabandhu towards internationalism and eliminating racism and discrimination. During the evaluation of the literature review of this research, an article by Jahan (2021) named "OP-ED: A champion of peace, freedom, and humanity" has been selected due to incorporation with the vision of Bangabandhu by a political scientist.

Different activities towards spreading peace and Bangladesh have been analysed in the literature review portion that holds information collected from articles of Joshi (2012) and Mahmud (2020). The article of Mahmud (2020) is included in this research due to the speech of Bangabandhu in 1971 that is recognised as "World's documentary heritage" by UNESCO. A recently published version of Bangabandhu's book named "*Amar Dekha Noya Chin*" has been included in this research published by Hossain in year 2020. Evaluation of this book has been done for taking ideas regarding the vision

of Sheikh Mujibur Rahman for exchanging leadership ideas and peace movement activities with China.

4. Results and Discussion

Bangladesh's father of the nation, Bangabandhu objective has been in developing a peaceful and friendly relationship with India during Pakistan's attacks on Bangladesh. India provided Bangladeshi refugees to take shelter and has perpetually supported Bangladesh with human capital and financial support. As opined by Bhattacharjee (2020) the Indo-Soviet Treaty of peace and friendship between Bangladesh and India has also benefited India from safeguarding itself from conflicts aroused from China.

Both these specified nations have agreed on the common terms of showing respect towards their common national interests and staying together during times of war and other emergencies. As evaluated by Das and Kumar (2019) the treaty of peace and friendship however has failed to provide with scopes of intervening in the internal affairs of both nations. It can be stated that the major aim of Bangabandhu has been in possessing the title of "Sonar Bangla " or Golden Bengal to Bangladesh. The agreement of this peace treaty has been beneficial for both countries in the promotion of peace, stability, and security.

As highlighted by Biswas (2018) cordial relationship between these two specified countries has been beneficial in both the nations' development and establishment of regional peace. It has been observed that the effect of the Indo-Soviet Treaty of peace and friendship has been to also make both the countries agree to share of "River Ganges" mutually. Jain (2020) rejected the above fact and stated that the positive impact of this specified treaty has remained effective for 25 years and disagreement and suspicion took place with the death of Bangabandhu. Both India and Bangladesh have experienced tension between sharing of "River Teesta" and Bangladeshi nationals have been killed in these aspects.

The introduction of the "Non-Aligned Movement" has been initiated by leaders including Josip Broz Tito, Jawaharlal Nehru, and Gamal Abdel Nasser for promotion of the cordial relationship between countries for addressing the challenges of terrorism, national integrities, climate changes, and national liberalisation. As highlighted by Momen (2020) Bangabandhu has been associated with this movement to ensure national development across the globe and impart a cooperative relationship with other developing nations. From this context, it can be highlighted that promotion of peace and liberalisation has assisted Bangladesh in gaining support from different nations.

5. Conclusions

Based on the above discussion, it can be highlighted that the major aim of the introduction of "NAM" by global leaders including Jawaharlal Nehru, Josip Broz Tito, and Gamal Nasser has been for deciphering national liberty and ensuring a peaceful, coexistence by safeguarding nations against terrorist attacks and climate changes. Bangabandhu has been associated with this movement for ensuring Bangladesh acquires the title of "newly-liberalised" nation and possesses a peaceful bonding with developing countries of Asia and North America. "Non-Atlantic Treaty" and "Warsaw Pact" are the major factors for the introduction of NAM. Bangabandhu's primary love for the Bengali people has made him promote love and peace among people.

It can further be summarized those Global leaders agreed that the implication of "NAM" can primarily be utilised when the associated countries can restrict the provision of military alliances from that of the Cold War. At present, NAM has been used as a medium for over 100 developing countries in addressing global issues for developing friendly relations with that of other nations. It has been observed that India has been a pillar of strength to Bangladesh during the division of East Pakistan. Bangabandhu's major objective has been promoting peace and harmony with that of other nations for making his motherland achieve the title of "Golden Bengal". The death of Bangabandhu however has resulted in a lack of friendship with that of India and tension has arisen on mutual agreement in sharing River Teesta.

Secondary data collection technique has been used for the acquisition of relevant data on Bangabandhu's contribution to the promotion of "peaceful coexistence". The journals and articles based on "peaceful coexistence" from "Google Scholar" have been included in this study for obtaining authentic information.

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