

RESCHEDULING

From October 25-30, 2021 to October 24-29, 2022



CALL FOR PAPERS FOR PARTICIPATION FOR PUBLICATION

International and Multidisciplinary Conference
66th Anniversary of the Bandung Asian-African Conference
60th Anniversary of the Belgrade Non-Alignment Conference
55th Anniversary of the Havana Tricontinental Conference

BANDUNG-BELGRADE-HAVANA IN GLOBAL HISTORY AND PERSPECTIVE

**WHAT DREAM, WHAT REALITY, WHAT PROJECT
FOR A GLOBAL FUTURE?**



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BANDUNG-BELGRADE-HAVANA

IN GLOBAL HISTORY AND PERSPECTIVE

What dream, what reality, what project for a global future?

INTERNATIONAL AND MULTIDISCIPLINARY CONFERENCE

66th Anniversary of the Bandung Asian-African Conference

60th Anniversary of the Belgrade Non-Alignment Conference

55th Anniversary of the Havana Tricontinental Conference

Indonesia, October 24-29, 2022

Surabaya, Universitas Airlangga, October 24-25, 2022

Bandung, Museum of Asian-African Conference and Padjadjaran University,

October 26-27, 2022

Jakarta, Indonesian Institute of Sciences, October 28-29, 2022

General information: <https://bandungspirit.org/>

Inquiry: secretariat-bandung66@e-group.bandungspirit.org

Address for abstract submission: abstract-bandung66@e-group.bandungspirit.org

CALL FOR PAPERS, FOR PARTICIPATION, FOR PUBLICATION

The conference is open to individual and group paper presentations. Those willing to present their papers are invited to submit their abstracts before March 31, 2022. The selected abstracts will be communicated to their authors progressively from April to May 2022. Please, follow the instruction below.

In case of cancellation of the conference, due to coronavirus and/or other reasons, the selected abstracts will be taken into account in the publication projects related to the conference.

INTRODUCTION

BE GUIDED BY HOPES AND DETERMINATION, BE GUIDED BY IDEALS, AND, YES, BE GUIDED BY DREAMS!

(The president of the Republic of Indonesia Soekarno, *Opening Speech*, The Asian-African Conference, Bandung, Indonesia, April 18, 1955)

I HAVE A DREAM!

(Martin Luther King, *Public Speech*, the March on Washington for Jobs and Freedom, August 28, 1963)

The world that we inherited today is still fraught with global injustice, inequality and violence.

Our common dream of a new world civilization based on social justice, equality, harmony, and prosperity, has yet to become a reality.

Global injustice and inequality are clearly on display before us.

When the rich nations, which comprise a mere 20 percent of the world's population, consume 70 percent of the world resources, then global injustice becomes real.

When hundreds of people in the northern hemisphere enjoy the lives of super rich, while more than 1.2 billion people in the southern hemisphere struggle with less than 2 dollars per day, then global injustice becomes more visible before eyes.

When a group of rich countries think that they could change the world by the use of force, the global inequality clearly brings about misery, of which the United Nations looks helpless.

The use of unilateral force without a clear UN mandate, as we have witnessed, has undermined the existence of our common world body. Therefore, we, the nations of Asia and Africa, demands the UN reform, so that it could function better, as a world body that puts justice for all of us before anything else.

[...]

We also feel the global injustice when a group of established nations are reluctant to recognize that the world has changed. The view that the world economic problems can only be solved by the World Bank, the International Monetary Fund, and the Asian Development Bank, is an outdated view.

I am of the view that the management of the global economy cannot be left only to the three international financial institutions. We must build a new global economic order, that is open to new emerging economic powers.

We push for a reform of the global financial architecture, to eliminate the domination of one group of countries over other countries.

The world needs a collective global leadership which is exercised in a just and responsible manner.

[...]

We can do all that by bringing the Bandung Spirit down to earth, by contextualizing the three core objectives that our predecessors had fought for sixty years ago.

First, prosperity. We must cooperate closely to eradicate poverty, improve education and health services, promote science and technology, and provide jobs for our people.

Second, solidarity. We must grow together, by increasing and expanding trade and investment between us. We must develop inter-regional economic cooperation between Asia and Africa, by helping each other in strengthening connectivity among us, by building infrastructures that connect our ports, our airports, and our roads. [...]

Third, internal and external stability, and respect for human rights. We have to ask ourselves, what is wrong with us that many of our countries are plagued by internal and external conflicts that derail our economy.

We must work together to withstand the challenges of violence, conflicts, and radicalism in our society, and respect and protect our people's rights. We must declare war against illegal drugs that destroys the future of our children.

We must work hard to establish external stability and security which are prerequisites to development in each country. We must cooperate to ensure that our oceans, or seas, are safe for international trade. We hope that no inter-state conflict and dispute is resolved through the use of force.

(The President of the Republic of Indonesia Joko Widodo, Opening Statement, The Asian-African Summit 2015, Jakarta, 22 April 2015)

Six years after that statement, sixty-six years after the Bandung Conference, what dream is still dream, what reality has taken place, what project is to be proposed in order to make the dream for a global future a reality?

The conference will be organised in plenary and parallel sessions around the “legacy” and “beyond the legacy” of the Bandung Conference. It is in this spirit that the conference is also dedicated to the commemoration of the 60th anniversary of the Belgrade Non-alignment Conference and the 55th anniversary of the Havana Tricontinental Conference, which were the most outstanding follow-ups of Bandung. Moreover, it could be an honour for Indonesia as the host of commemoration since the three conferences bear testimony to the key role of Soekarno, besides other Bandung leaders, in the history of international struggle for global peace, justice and prosperity.

LEGACY: BANDUNG PRINCIPLES

The 1955 Bandung Conference produced a Final Communiqué including the well-known Dasa Sila Bandung or the Ten Principles of Peaceful Co-existence:

1. Respect for fundamental human rights and for the purposes and principles of the Charter of the United Nations.
2. Respect for the sovereignty and territorial integrity of all nations.
3. Recognition of the equality of all races and of the equality of all nations large and small.
4. Abstention from intervention or interference in the internal affairs of another country.
5. Respect for the right of each nation to defend itself singly or collectively, in conformity with the Charter of the United Nations.
6. (a) Abstention from the use of arrangements of collective defence to serve the particular interests of any of the big powers.
(b) Abstention by any country from exerting pressures on other countries.
7. Refraining from acts or threats of aggression or the use of force against the territorial integrity or political independence of any country.
8. Settlement of all international disputes by peaceful means, such as negotiation, conciliation, arbitration or judicial settlement as well as other peaceful means of the parties' own choice, in conformity with the Charter of the United Nations.
9. Promotion of mutual interests and co-operation.
10. Respect for justice and international obligations.

Applied to contemporary cases at different parts of the world, this legacy raises questions such as in what way are they relevant or irrelevant today?

BEYOND THE LEGACY: BANDUNG SPIRIT CORE VALUES AND CONSTELLATION

In the geopolitical context of decolonisation, bipolarism and Cold War, those principles were proposed as a rule in international relations among countries, states and nations. In the context of post-colonialism, post-bipolarism and post-cold-war, it may be necessary to transcend the Bandung Legacy into Bandung Spirit Core Values that may serve as the basic rule of not only "international relations" among countries, states and nations, but also "human relations among themselves and with the environment" at local, national and global levels. The "environment" is essential because it was not taken into account in the Bandung Conference preoccupied mostly by geopolitics. The following "core values" are proposed to include environment but also other contemporary issues such as gender and religions:

- 1) Peaceful co-existence (among diverse political and economic systems, cultures, ecologies, religions)
- 2) Liberation (from any kind of domination among nation-states and peoples)
- 3) Equality (among races, nations, ethnic groups, gender)
- 4) Solidarity (towards the colonised, oppressed, dominated, poor, weak, handicapped)
- 5) Emancipation (based on people's interests and sustainable perspective)

The endorsement to the Bandung Spirit Core Values entails the formation of a Bandung Constellation. Historically, the Bandung "Constellation" emerged at the "periphery" of a "galaxy", as a reaction to the Western "Galaxy" of capitalism, colonialism and imperialism, and geographically spread from Asia and Africa. In 1961, the Belgrade Conference of Non-Aligned Countries transcended for the first time the geographical basis (Asia and Africa) of Bandung Spirit to a set of principles devoid of geographical limits. At its last summit in 2019, the NAM is a home to 120 out of 193 UN state members including countries situated in Africa, Asia Pacific and Oceania, America (North, Central, South) and the Caribbean, and Europe (Eastern). Outside institutionalised movements, attempts have been made to transcend Bandung Spirit into "alternative" movements, at the level of nation-states as well as civil societies, beyond its geographical cradle. In the first half of the sixties, for example, Soekarno created NEFO (New Emerging Forces) as alternative to OLDEFO (Old Established

Forces, i.e. old established capitalist, colonialist, imperialist countries incarnated by Western Europe and North America). The NEFO was supposed to be the united forces of nation-states of Asia, Africa and Latin America in addition to the progressive forces of OLDEFO. The NEFO's mobilisations were carried out through diverse events: alternative Olympic games (GANEF0 or Games of the New Emerging Forces) and a projected CONEF0 (Conference of the New Emerging Forces) as alternative to the UN dominated by OLDEFO. The call of Soekarno found its echo in Havana, Cuba, where the first conference involving revolutionary movements from Africa, Asia and Latin America was organised in 1966 and known as the Tricontinental Conference. At the level of civil societies, Samir Amin and his comrades initiated and developed since the end of the 20th century WSF (World Social Forum) and WFA (World Forum for Alternatives) as alternative to Neo-liberal Globalisation (generalised, globalised, financialised monopoly capitalism commanded by the North). The WFA are supposed to be the united forces of social movements of the South (Africa, Asia, Latin America, The Caribbean...) and progressive elements of the North. Other movements inspired by Bandung Spirit, at different scales, emerged, disappeared or developed. Thus, Bandung Spirit Constellation continues to evolve and its contours move.

This raises questions such as in what way Bandung Spirit has been developed into theories and practices of social movements in different parts of the world?

DREAM-REALITY-PROJECT

The "trilogy" Dream-Reality-Project is supposed to be the basic elements of planning at all levels of living-beings, individual as well as community and nation. In relation with Bandung, the conference is supposed to discuss cases of "dream-reality-project", analysed entirely or separately, at the level of community (e.g. ethnic, religious, gender group) or nation-state (e.g. country, state, region).

This raises questions such as how different countries or societal entities among the state members of Non-Aligned Movement have been developing so far?

PARTICIPANTS

The conference encourages the participation of scholars from a wide range of scientific disciplines (area studies, cultural studies, ecology, economics, geography, history, humanities, languages, management, political and social sciences...) and practitioners from diverse professional fields (business, civil society, education, enterprise, government, management, parliament, public policy, social and solidarity movements...) as well as artists, writers, journalists and activists of social and solidarity movements, based in diverse geographical areas (North, South, East, West, Central AFRICA; North, Central, South AMERICA; the CARIBBEAN; AUSTRALIA; North, East, West, Central, South and Southeast ASIA; Central, Eastern, Southern, Northern, Western EUROPE; RUSSIA, PACIFIC, OCEANIA...).

CONFERENCE ITINERARY

The conference is to take place in three cities representing symbolically and historically the axis of Indonesian revolutionary movements, which may reflect a common characteristic of liberation movements from colonialism and imperialism in many countries especially of Africa and Asia: Surabaya, Bandung and Jakarta.

Surabaya is the second biggest city of Indonesia, settled in the 10th century, a major political and military power as well as a port in eastern Java until the 16th century linking the trade route between Malacca and the Spice Islands of Moluccas via the Java Sea, a major economic

centre of the Dutch East India before the WW II, the cradle of Indonesian movements for national liberation from colonialism and imperialism, the main battlefield of Indonesian struggle for independence. There Soekarno was born (1901) and brought up. There he got to know at his teenage years with revolutionary literature and global movements (he discovered Marx and Marxism at the age of 16 years, which happened to be the same year of Russian October Revolution, got familiarised with literature of revolutions and revolutionary movements in France, Russia, China, India, Egypt, Turkey, Latin America...). There he met his political mentor (Tjokroaminoto, founder and leader of the biggest political party in Southeast Asia before the first world war) and comrades who became later the most important national radical political leaders of independent Indonesia (Communist at one side and Islamist at the other side). Following the defeat of Japan in the WW II and the proclamation of Indonesian independence, the Dutch came back with the help of the British to retake the control over Indonesia in 1945, Surabaya was bombed, and that was the beginning of the war of independence, starting from Surabaya, until the international recognition of Indonesian sovereignty in 1949. This is why Surabaya was known as "City of Hero" and Soekarno called it "the kitchen of Indonesian revolution".

Around 750 km west of Surabaya, Bandung is situated at a mountainous area of West Java (768 meters above sea level), surrounded by tea plantations, a resort city of plantation owners during the Dutch colonial period, marked by luxurious hotels, restaurants, cafés, and European boutiques, leading to its nickname *Parijs van Java* (Dutch: "The Paris of Java"). There the Dutch founded the first *Technische Hoogeschool* (Higher School of Engineering) in 1920 (now ITB, Bandung Institute of Technology) where Soekarno was among the first and rare "indigenous" students until his graduation as architectural and civil engineer in 1926. There he developed his intellectual orientation and capacity initiated in Surabaya, his talent as writer and orator, his discourses and actions in forming Indonesia as a nation, his struggle against colonialism and imperialism, his leadership in national movements for Indonesian independence. There, at the age of 25 years, he wrote his synthesis of "*Islam, Marxism and Nationalism*", which became his personal and political conviction until the end of his life in 1970. There he got to know with colonial prisons and exiles until the end of the Dutch colonial occupation of Indonesia in 1942. There he was put in jail by the Dutch colonial government for his movement, during which he wrote his "*Indonesia Menggugat*" (Indonesia Accuses) and pronounced it as his defence at the Dutch colonial trial in 1930, a text that became the "manifesto" of independent Indonesia.

Around 150 km north-west of Bandung, Jakarta was an old settlement dated back at the 4th century, under the control of different kingdoms, until it was named Jayakarta at the 16th century. The Dutch East India Company conquered the area and founded a fort Batavia at the 17th century and developed it progressively as the economic, political and administrative centre of the Dutch East India until the Japanese arrival in 1942. Liberated from the Dutch colonial detention, aware of the nature of Japanese temporary military occupation, Soekarno moved to Batavia then called Jakarta, took advantage of the Japanese discourse of Pan-Asianism for advancing the national movement of Indonesian independence, in a hidden collaboration with his comrades who resisted clandestinely the Japanese occupation. There he led the preparation of Indonesian independence, the philosophical foundation and the constitution of the state to be born. Following the bombing of Hiroshima and Nagasaki, Soekarno and Hatta proclaimed the independence of Indonesia on August 17, 1945.

Ten years later, on April 18, 1955, Soekarno came back to Bandung to inaugurate the Asian-African Conference that took place until April 24, 1955.

Some of the historical sites of Indonesian revolutionary movements, in Surabaya, Bandung and Jakarta, are well preserved and worth visiting. The conference is organised in such a way to allow participants to enjoy a historical trip of contemporary Indonesia.

SURABAYA

Hosting Institution: Universitas Airlangga

22/10: Informal program. East-Java Tour

23/10: Informal program. Surabaya Tour

24/10: Conference Day-One, Plenary and Parallel Sessions, Socio-cultural Evening

25/10: Conference Day-Two, Parallel and Plenary Sessions (until 12:00). Moving together to Bandung. One night in Bandung

BANDUNG

Hosting Institutions: Museum of Asian-African Conference and Universitas Padjadjaran

26/10: Museum Visit and Opening Session. Parallel Sessions. Socio-cultural Evening

27/10: Plenary session and workshop for Declaration (until 17:00). Moving to Jakarta.

JAKARTA

Hosting Institution: LIPI (Indonesian Institute of Sciences)

28/10: Workshop for Declaration

29/10: Visit to Bogor Botanical Garden and Presidential Palace. Submission of Declaration to the President of the Republic of Indonesia.

30/10: Informal program. Jakarta Tour

GUIDELINES FOR PRESENTER CANDIDATES

The selection of presenters is based on the abstract and the basic personal data of the presenter candidates in respect to the following dates:

1. Deadline of abstract submission: March 31, 2022
2. Announce of the selected presenters: April-May 2022
3. Deadline of full paper submission: July 31, 2022

The abstract is limited to approximately 300 words (figures, tables, and references should not be included in the abstract) accompanied by basic personal data of the author(s) including:

- Full name and surname
- Gender (male/female/other)
- University title (if any)
- Specialism (if any)
- Professional category (lecturer/researcher or activist/practitioner or both)
- Institution/organisation/company
- Function in institution/organisation/company
- Full address (physical/postal address, phone and fax numbers, email)

The basic personal data are to be presented below the abstract (in the same file of the abstract, not in a separate file)

PUBLICATION PROJECT

Selected full papers will be published as book chapters. The full paper is to be presented according to the following basic rule:

- Paper size: A4 (quarto)

- Margins: 2.5 cm from all the borders (top, bottom, left, right)
- Interline: double space
- Typography: Times New Roman, 12 points
- Article size: around 4000 words
- Language: English, British style, article to be checked by a competent person in language editing before submission

The abstract with basic personal data and the full paper are to be sent by e-mail to the following e-mail address: abstract-bandung66@e-group.bandungspirit.org

FINANCING

The organising committee does not provide travel grant to any participant. The presenters as well as simple participants of the conference are supposed to find the necessary fund for their own participation (visa, international and national transport, accommodation).

VISA

Indonesia has become the most open country for travelling in the world since 2015. Citizens of 169 countries may visit Indonesia without visa for 30 days (including small countries of Africa such as Burkina Faso, Gabon, Togo...). Citizens of other countries may visit Indonesia with visa on arrival for 30 days. Citizens of a few countries need to apply for visa for visiting Indonesia at an Indonesian diplomatic representative in the respective countries. Updated information about visa may be checked at the website of Indonesian Immigration Office at https://www.imigrasi.go.id/visa_exe/index/

DOMESTIC TRANSPORT AND ACCOMMODATION

International participants travelling by airplane may land either at Jakarta or Surabaya International Airport. In any case, a domestic travel between Jakarta and Surabaya (around 850 km) will be necessary, either by airplane (around 90 minutes, 30-100 USD), by train (around 10 hours, 30-60 USD) or by bus (around 15 hours, 20-30 USD). Diverse modes of transport are available on the Internet and their fare may be purchased online.

Once they arrive in Surabaya, the NOC (National Organising Committee) will organise their trip to Bandung and Jakarta by bus. Participants will be invited to pay a "symbolic" registration fee of 10 USD for the travel.

As for accommodation, the NOC will provide information about hotels and their tariffs in Surabaya, Bandung and Jakarta.

CONFIRMATION FOR PAPER PRESENTERS

The selected abstract authors will receive a notification and be requested to confirm their participation. Those who confirm will be automatically registered by the organising committee and exempted from registration fee. Before the conference, they will receive an official invitation to present their papers in the conference. And during the conference, if they are present, they will receive the following items for free:

- 1) A personalised badge

- 2) A copy of conference booklet
- 3) A certificate of participation
- 4) Drinks and snacks during all the coffee sessions of the conference
- 5) Lunches and dinners during the conference

REGISTRATION FOR SIMPLE PARTICIPANTS

The conference is open to public with or without registration. However, those who are registered will receive an official invitation to attend the conference. And during the conference, if they are present, they will receive:

- 1) A personalised badge
- 2) A copy of conference booklet
- 3) A certificate of participation
- 4) Drinks and snacks during all the coffee sessions of the conference
- 5) Lunches and dinners during the conference

Registration fee: 100 USD.

The registration payment is to be done online between August 15, 2022 and September 15, 2022 through a bank transfer procedure indicated some time before the opening date.

PRACTICAL MATTERS

The organising committee will:

- 1) Provide practical information related to local hotels and transport in Surabaya, Bandung and Jakarta.
- 2) Organise the trip Surabaya-Bandung-Jakarta.

Other practical information will be published progressively at <https://bandungspirit.org/>