



YALE

MODEL

UNITED

NATIONS

CONFERENCE

CHINA

2024

The Bandung Conference of 1955

#Background Guide

THE BANDUNG CONFERENCE OF 1955

Director: Christian Thomas

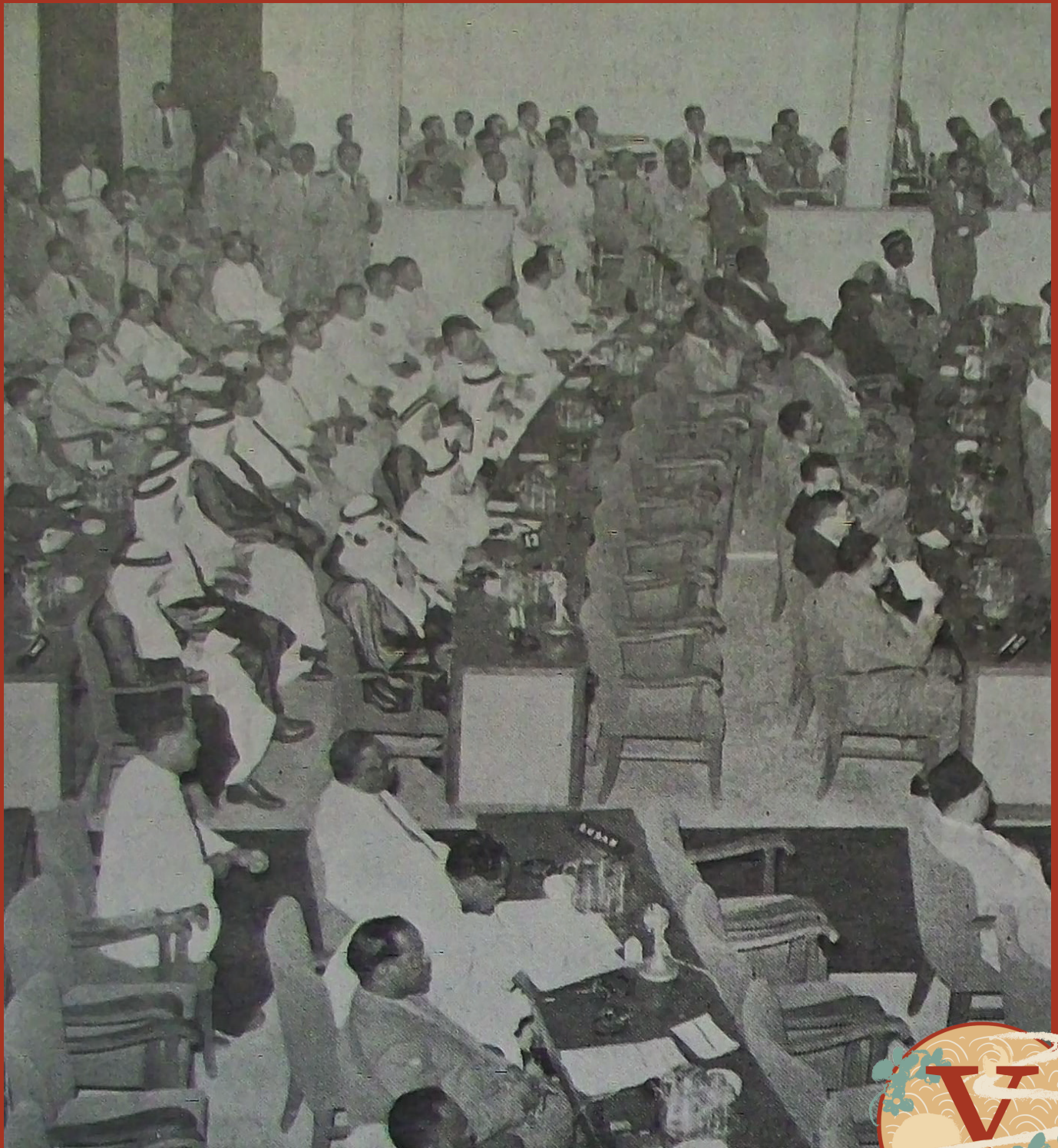


TABLE OF CONTENTS

Introduction

Welcome Letter
Committee History
Positions

Topic 1

Introduction
Glossary
Topic History
Current Situation
Questions to Consider
Additional Resources

Topic 2

Introduction
Glossary
Topic History
Current Situation
Questions to Consider
Additional Resources

Letter from the Dais

Dear Delegates,

Welcome to the Bandung Conference of 1955, a specialized historical committee! This committee is simulating the original conference in 1955 composed of 29 different governments of Asian and African nations. The governments of Burma, India, Indonesia, Pakistan, and Sri Lanka co-sponsored the Conference and brought together twenty-four nations from Asia, Africa, and the Middle East. This conference was held in Bandung, Indonesia to discuss peace, economic development, and decolonization in a pivotal moment in history as African and Asian nations were becoming independent. The core principles of the Bandung Conference were self-determination, mutual respect for sovereignty, non-aggression, non-interference in international affairs, and equality. We will focus on two topics: addressing ongoing colonialism and colonial legacies and promoting cooperation among post-colonial nations. With in-depth research and thorough debate, we are confident that you and the committee as a whole will be able to develop plans that can help improve the well-being of our nations.

Hi everyone! My name is Christian Thomas (he/him/his) and I will be your chair for this committee. I was born and raised in Baltimore, Maryland. Ask me anything about my home, I love it so much. I am a current sophomore at Yale studying Political Science with an intensive certificate in Education Studies and a certificate in Spanish Language. Outside of classes, I serve on the executive board for Yale College Democrats, write for the Yale Undergraduate Human Rights Journal, and teach a high school program at the Yale George Peabody Natural History Museum. In my free time, I like jamming out in the Yale Marimba Band, listening to vinyl in my suite, writing poetry, and hitting the gym. I have loved chairing in both Yale Model United Nations Europe and Yale's 50th Model UN Conference here in New Haven. Feel free to contact me at christian.thomas@yale.edu.

We hope that you will be able to learn about the topics that we have prepared for you while gaining a deeper understanding and appreciation for the Bandung Conference of 1955 and international diplomacy. We hope that through your interactions with other delegates, not only will you learn about the countries they represent, but you will also come to know them as individuals and potential lifelong friends. Throughout debate, remember to remain respectful of others and genuinely listen to any ideas they may present; only in this way can proper solutions be developed for the problems you will discuss in committee. Of course, also have fun and enjoy your time at the first iteration of YMUN China. If you have any questions or concerns at any point before, during, or after the conference, know that I am here to help. I look forward to seeing and hearing from everyone in our committee come May 2024!

Best,
Christian Thomas

Committee History

From April 18th to April 24th, 1955, delegates from twenty-nine countries in Asia and Africa convened in Bandung, Indonesia, to discuss the common challenges their nations faced in navigating a postcolonial world. This conference was a sensation around the world. Never before had leaders from so many non-Western countries gathered together to make common cause.

The Asian-African Conference was founded by Indonesian Prime Minister Ali Sastroamidjojo, who planned the proceedings in collaboration with the prime ministers of Burma (present-day Myanmar), Ceylon (present-day Sri Lanka), India, and Pakistan. These five men met in Bogor, Indonesia, in December 1954 to draft the conference's agenda and to issue invitations.

The five hosts sent invitations to twenty-five countries in total. From the continent of Africa, they invited four of the five independent countries of the time: Egypt (independent in 1953), Ethiopia (1941), Liberia (1847), and Libya (1951). They declined to invite the fifth, South Africa, criticizing its policy of apartheid. Invitations were also sent to the Gold Coast (modern-day Ghana), Sudan (then under joint British-Egyptian Control), and the Central African Federation (modern-day Malawi, Zambia, and Zimbabwe). The Central African Federation was the only country that did not agree to send a representative to Bandung. From the Middle East (and excluding those previously mentioned), the following countries participated in the conference: Iran, Iraq, Jordan, Lebanon, Saudi Arabia, Syria, Turkey, North Yemen, and Aden (South Yemen, then a British Protectorate). From Asia, the additional countries that attended were Afghanistan, Cambodia, China, India, Japan, Laos, Nepal, Pakistan, Philippines, Thailand, and North Vietnam.

The core principles of the conference, as stated above, were political self-determination, mutual respect for sovereignty, non-aggression, non-interference in internal affairs, and equality. These issues were of central importance to all participants of the conference, many of whom had recently emerged from colonial rule. Because the decolonization process was still ongoing in many nations, the delegates at the conference took it upon themselves to speak for other colonized people (especially in Africa) who had not yet established independent governments. The delegates built upon the Five Principles of Peaceful Coexistence, a framework for international relations between India and China established in 1954 and worked out negotiations between India and China in 1954 as they sought to build solidarity among recently independent nations.

At the close of the Bandung conference, attendees signed the "Final Communique", a resolution that included a range of concrete objectives. These goals included the promotion of economic and cultural cooperation, protection of human rights and the principle of self-determination, a call for an end to racial discrimination wherever it occurred, and a reiteration of the importance of peaceful coexistence. The leaders hoped to focus on the potential collaboration among nations of the developing world,

promoting efforts to reduce their reliance on Europe and North America. Bandung gave a voice to emerging nations and demonstrated that they could be a force in future world politics, inside or outside the Cold War framework. Below is more information about larger discussions/debates during the conference:

Self-Determination/Respect for Sovereignty: Many nations expressed their deep opposition to the domination and exploitation of their territories by Western powers. Various speeches and resolutions condemned colonialism and imperialism and called for the freedom of all subjugated peoples. The following excerpt of the Final Communique directly addresses the issue of colonialism and highlights the conclusion of this debate:

"We consider the elimination of colonialism, and all practices of segregation and discrimination associated therewith, as being fundamental to the promotion of understanding and cooperation among all races and peoples and the guarantee of betterment of relations between States."

This declaration unequivocally expresses the conference's stance against colonialism, affirming the commitment of participating nations to work towards its elimination.

Non-Alignment/Neutrality: The Conference played a crucial role in shaping the principles of non-alignment and neutrality in international relations. Many participating nations advocated for not aligning themselves with either the Western bloc (led by the United States) or the Eastern bloc (led by the Soviet Union) during the Cold War. Instead, they emphasized the importance of maintaining independence and pursuing their own paths to development. One notable speech from the Bandung Conference that emphasized this was delivered by Jawaharlal Nehru, the Prime Minister of India. Here is an excerpt from his speech:

"We, the people of Asia and Africa, have suffered long enough from the imposition of external influences and conflicts. We have seen how the great powers have used our lands and peoples as pawns in their geopolitical games. We refuse to be dragged into the Cold War between East and West. We reject the notion that we must choose sides between two rival blocs... We assert our right to chart our own course, free from the dictates of others. We will not be swayed by promises of aid or threats of punishment. Our allegiance is to the principles of peace, justice, and self-determination."

Non-alignment is not a sign of weakness but of strength. It is a declaration of our independence and sovereignty. We refuse to be subservient to any foreign power, whether it be capitalist or communist... Let us forge a new path for ourselves... This is our vision for the future, and we invite all nations of goodwill to join us in its realization."

Economic Development/Cooperation: Many discussions at the conference also focused on promoting economic development and cooperation among newly independent nations. Participants recognized

the importance of economic growth and industrialization to improve living standards and reduce poverty in their countries. Strategies for economic cooperation included trade agreements, technology transfers, and development assistance. A tangible outcome of this work was the proposal and later establishment of the Asian-African Legal Consultative Committee (AALCC) a year after the conference. Among other things, delegates discussed trade barriers, promoting intra-regional trade, investment incentives, infrastructure development, and agricultural development.

Racial Equality/Human Rights: The condemnation of human rights violations was a significant part of the discussions, particularly concerning the experiences of colonialism and racial discrimination. Delegates from Asian and African nations expressed strong condemnation for various human rights abuses perpetrated under colonial rule, including arbitrary detention, torture, forced labor, and denial of basic freedoms. They highlighted the importance of holding accountable those responsible for such violations and emphasized the need for justice and restitution for affected individuals and communities. By condemning human rights violations, participants sought to underscore the urgency of addressing historical injustices and reaffirm their commitment to principles of equality, dignity, and justice for all peoples. Before the conference even began, human rights were highlighted as a central issue for discussion as Egyptian Senator Mahmoud Aboul Fath said:

“How can you ask colonialist and imperialist countries to put an end to the ruthless methods they employ in Africa and Asia, to restore freedoms and human rights to peoples under their influence when some of you treat their [your] own peoples in a worse way? Such a call will sound weak and lack some sincerity unless your courage will know no bounds or limits when conditions in countries represented in your own congress are concerned. . . .

The violation of human rights is certainly bad and intolerable when committed by imperialists against peoples on whom they force their authority but it is also worse and more obnoxious [when] committed by a few nationals against their own people”

Cultural Exchange and Solidarity: Delegates recognized the importance of celebrating and preserving their diverse cultural heritages while fostering greater understanding and cooperation among their peoples. They emphasized the need to transcend national boundaries and forge bonds of solidarity based on shared experiences of colonialism, oppression, and aspirations for self-determination. Cultural exchange was seen as a means of promoting mutual respect, tolerance, and dialogue, thereby laying the groundwork for stronger diplomatic ties and collaborative efforts in various fields. By embracing cultural exchange and solidarity, participants sought to build a foundation for a more inclusive and harmonious world order, where differences are celebrated and unity is forged through common goals and aspirations.

Positions

Jawaharlal Nehru – served as the Prime Minister of India and was a key figure in the Indian independence movement. He advocated for secularism, socialism, and non-alignment, shaping India's foreign policy and promoting principles of democracy and social justice domestically

U Nu – served as the Prime Minister of Burma (now Myanmar) and a prominent Buddhist leader. He led Burma's struggle for independence from British colonial rule and advocated for democracy and Buddhist principles in governance, throughout his tenure as prime minister

Abdel Nasser – charismatic President of Egypt and a leading figure in the Arab world. He spearheaded the Egyptian Revolution of 1952, nationalized the Suez Canal, and promoted pan-Arabism and socialism. Nasser's leadership reshaped Egypt's political landscape and exerted influence across the Middle East and Africa

Zhou Enlai – a pivotal figure in Chinese politics, serving as both Premier and Foreign Minister of the People's Republic of China under Mao Zedong. He played a crucial role in China's diplomatic relations, particularly during the Cold War era, and was known for his diplomatic skills and commitment to peaceful coexistence

Sukarno – was the first President of Indonesia and a prominent leader in the struggle for Indonesian independence. He championed the concept of "Pancasila," which emphasized unity, democracy, social justice, and religious tolerance. Sukarno's leadership was marked by a blend of nationalism, socialism, and anti-imperialism

Ngo Dinh Thuan – was the Deputy Minister of Foreign Affairs of the Democratic Republic of Vietnam. He represented (north) Vietnam's interests at international forums, including the Bandung Conference, advocating for independence, unity, and solidarity among newly independent nations

Mohammad Ali Bogra – served as the Prime Minister of Pakistan and played a significant role in shaping Pakistan's early foreign policy. He advocated for closer ties with Western powers and played a key role in the establishment of the Baghdad Pact. However, his tenure faced challenges from domestic political opposition and military interventions

Haile Selassie I – was the Emperor of Ethiopia, revered by Rastafarians as a messianic figure. He modernized Ethiopia, but faced challenges, including Italian invasion and internal dissent, eventually being overthrown in 1974

Sultan Mohammed V – Sultan who led Morocco through its struggle for independence from French and

Spanish colonial rule, becoming its first monarch in 1957. He symbolized Moroccan nationalism and unity during a pivotal period in the nation's history

Josip Broz Tito – served as the President of Yugoslavia, skillfully navigating its complex ethnic and political landscape. He maintained independence from both Soviet and Western influence, fostering a unique form of socialism and non-alignment

Kwame Nkrumah – Prime Minister of the Gold Coast (now Ghana) and a key figure in Africa's struggle for independence. He advocated for pan-Africanism and led Ghana to become the first sub-Saharan African country to gain independence from colonial rule in 1957

Mohammed Daoud Khan – Prime Minister of Afghanistan, known for modernization efforts and his nationalist agenda. He led a coup in 1973, establishing a republic and becoming the country's first President, but was later assassinated in another coup in 1978

Prince Norodom Sihanouk – charismatic and enigmatic Prince of Cambodia, who navigated the country's politics amidst regional conflicts. He sought neutrality during the Vietnam War and faced challenges from various factions, ultimately playing a complex role in Cambodia's turbulent history

Sir John Kotelawala – Prime Minister of Ceylon (now Sri Lanka), focusing on economic development and strengthening ties with the West. His tenure was marked by efforts to modernize the country and maintain its democratic institutions

Mohammad Mossadegh – Prime Minister of Iran, known for his nationalization of the country's oil industry, which led to tensions with Britain and the United States. He was overthrown in a coup orchestrated by Western powers in 1953, leading to the reinstatement of the Shah and shaping Iran's political trajectory for decades

Nuri al-Said – prominent Prime Minister of Iraq known for his multiple tenures and close ties with the British government. He played a significant role in Iraqi politics during a tumultuous period marked by coups and regional instability, ultimately being assassinated during one such coup in 1958

Khalid al-Azm – served as both Foreign Minister and Prime Minister of Syria, advocating for Arab nationalism and reforms. He played a key role in Syria's politics during the mid-20th century, including efforts towards unity with Egypt in the United Arab Republic

Charles Malik – served as both Foreign Minister and Prime Minister of Syria, advocating for Arab nationalism and reforms. He played a key role in Syria's politics during the mid-20th century, including efforts towards unity with Egypt in the United Arab Republic

Edwin James Barclay Jr – Secretary of State for Foreign Affairs of Liberia, contributing to the country's diplomatic efforts and international relations. He represented Liberia's interests during a time of transition and increasing global interconnectedness

Mustafa Ben Halim – Prime Minister of Libya during the 1950s, contributing to the country's early post-independence development. He played a role in shaping Libya's political landscape before the rise of Muammar Gaddafi

Carlos P. Romulo – Secretary of Foreign Affairs of the Philippines, known for his eloquence and advocacy for Philippine interests on the world stage. He was a key figure in Philippine diplomacy during the mid-20th century, including his role in the founding of the United Nations

Ismail al-Azhari – Prime Minister of Sudan during the country's transition to independence from British-Egyptian rule. He played a crucial role in Sudanese politics, advocating for self-determination and leading the country during its early years as an independent nation

Plaek Phibunsongkrham – was a dominant political figure in Thailand, serving as Prime Minister during the mid-20th century. He pursued modernization policies and promoted Thai nationalism, but his authoritarian rule was marked by controversy and collaboration with Japan during World War II

Adnan Menderes – Prime Minister of Turkey, known for his economic and social reforms during the 1950s. His tenure saw Turkey's transition to a multi-party democracy, but his government faced criticism for authoritarian tendencies and was ultimately overthrown in a military coup in 1960

Abdullah al-Wazir – Prime Minister of Yemen, playing a role in the country's politics during a period of instability and conflict. He faced challenges in navigating Yemen's internal divisions and external pressures, contributing to the complexities of Yemeni politics in the mid-20th century

1

Addressing Ongoing Colonialism & Colonial Legacies



Addressing Ongoing Colonialism & Colonialist Legacies

Introduction

In the Bandung Conference of 1955, delegates from Asia and Africa shared their experiences of colonial subjugation and the struggles for liberation. Many nations had endured decades, if not centuries, of foreign rule. The Bandung Conference was an opportunity for newly independent nations and nations directly engaged in anti-colonial struggles to highlight the commonality of their struggles toward independence. In this committee, delegates from respective nations will discuss the persistence of colonial legacies in different regions, including issues related to economic exploitation, cultural imperialism, and human rights violations. Strategies for addressing and rectifying these legacies will be explored.

Glossary

Agitation: The act of stirring up or provoking public sentiment, often as part of a political or social movement seeking change.

Anti-colonialism: A political stance or movement opposing colonialism, seeking to resist, challenge, or overturn colonial rule and its associated injustices.

Autonomous: Having the freedom and authority to govern independently, without external control.

Colonialism: The practice of acquiring and maintaining control over territories and peoples outside one's own borders, often involving economic exploitation and cultural dominance.

Colonial Legacy: Refers to the lasting impact of colonial rule on the social, economic, and cultural structures of formerly colonized regions. These effects persist beyond the end of colonialism, shaping the trajectory and challenges of post-colonial societies.

Decolonization: The process of undoing or ending colonial rule, allowing formerly colonized nations to gain independence and establish self-governance.

Exploitation: The act of unfairly or unjustly taking advantage of others, often for economic gain or resource extraction.

Independence: The state of being free from external control or rule, typically achieved through political sovereignty and self-governance.

Indigenization: The process of incorporating indigenous cultural elements, values, or practices into a society, institution, or system.

Indigenous: Native to a particular region or environment, often referring to the original inhabitants of a land.

Infrastructural: Relating to the fundamental facilities and systems necessary for the functioning of a society, such as transportation, communication, and utilities.

Interplay: The dynamic interaction or relationship between different elements, often involving a complex and reciprocal exchange.

Momentum: The force or speed of movement gained by a developing process or course of events, often in the context of political or social change.

Nationalist: A person who advocates or supports strong devotion and loyalty to one's nation, often involving the promotion of national interests and identity.

Nominal: Existing in name only, without significant or real authority or power.

Post-colonial: Pertaining to the period following the end of colonial rule, addressing the impacts and legacies of colonialism on cultures, societies, and nations.

Precipice: The edge of a steep or sheer cliff, often used metaphorically to describe a critical or dangerous situation.

Sovereignty: The authority and power of a state to govern itself without interference from external sources, affirming control over its own affairs.

Territory: A defined geographical area under the jurisdiction of a sovereign state or governing authority

Topic History

The Bandung Conference was held on the precipice of a wide anti-colonialism movement in Africa and Asia. Leading up to the year 1955, dozens of Asian and African countries had recently gained independence from colonial rule. The period began with the Indian independence movement gaining momentum against British colonial rule. In 1930, Mahatma Gandhi led the Salt March, a symbolic act of civil disobedience, sparking nationwide protests and eventually contributing to India's independence in 1947. Meanwhile, in Africa, Egypt gained nominal independence from British rule in 1922 but continued to struggle for full sovereignty. It wasn't until 1952 that Egypt's King Farouk was overthrown, leading to the establishment of the Republic of Egypt in 1953 under Gamal Abdel Nasser's leadership.

In the following years, numerous Asian and African countries sought liberation from colonial powers. Indonesia declared independence from Dutch colonial rule in 1945, marking the beginning of a bloody struggle that culminated in full sovereignty in 1949. The 1950s saw a wave of decolonization across Africa, with Ghana becoming the first sub-Saharan African country to gain independence from British rule in 1957, under the leadership of Kwame Nkrumah. Similarly, in 1958, Guinea became the first French West African colony to gain independence from France under the leadership of Ahmed Sékou Touré. This event inspired nationalist movements across the continent, leading to a domino effect of independence declarations.

The year 1960 was dubbed the "Year of Africa" due to the large number of African countries that gained independence that year. Nations like Nigeria, Cameroon, Senegal, Madagascar, and the Democratic Republic of the Congo (formerly known as Belgian Congo) all declared independence from their colonial rulers in 1960, reflecting the widespread desire for self-determination across the continent.

In Asia, another notable example is Burma (now Myanmar), which gained independence from British rule in 1948 after years of nationalist agitation and post-World War II political negotiations. The Philippines, after decades of struggle against Spanish and then American colonial rule, finally achieved full independence in 1946.

A significant number of Asian and African countries had attained independence in the period leading up to the Bandung Conference of 1955, leading to the problems at hand.

Current Situation

Although the period leading up to 1955 was marked by an incredible shift towards independence for nations, dozens of Asian and African nations were still under the pressure of colonial rule or faced colonial legacies. Decolonization was a process, and while momentum was strong in this era, many nations were unrepresented at the Bandung Conference. Likewise, many nations were still directly engaged in a battle towards independence. Others had only attained partial independence.

In Asia, some of these included countries in Southeast Asia, such as Vietnam, Laos, and Cambodia, which were only very recently under French colonial control.

Vietnam:

For instance, Vietnam officially gained independence on September 2, 1945. However, despite the declaration of independence, Vietnam faced challenges to its sovereignty. The French, who had colonized Vietnam before the war, sought to re-establish control over their former colony. This led to the First Indochina War (1946-1954) between the French and the Viet Minh. The conflict concluded with the 1954 Geneva Accords, which temporarily divided Vietnam along the 17th parallel, with the North controlled by the communists and the South by a non-communist government. In this post-colonial Vietnam state, the division was intended to be temporary, with nationwide elections scheduled for 1956 to reunify the country. However, these elections never took place, and the division persisted, eventually leading to the Vietnam War. Vietnam enters this conference as a severed state trying to form national unity after the end of colonialism. Some colonial legacies facing Vietnam include economic challenges from French exploitation, significant land inequalities due to land policies that favored French settlers, and the division of Vietnam/political instability outlined above.

Laos:

Laos is another example, nominally, the country gained full independence from French control in 1954, following the Geneva Accords that ended the First Indochina War. The process of gaining independence was gradual, and Laos initially became an autonomous state within the French Union in 1949. However, it wasn't until the Geneva Accords of 1954 that Laos was formally recognized as an independent and sovereign nation. While the Geneva Accords initially provided a framework for Laotian independence, the subsequent years saw challenges as the nation navigated political complexities and external influences, particularly during broader conflicts. For instance, Laos faced internal power struggles between the Royal Lao Government, led by Prince Boun Oum, and the Pathet Lao, a communist movement led by Prince Souphanouvong. The Pathet Lao sought a more prominent role in the government and aimed to address socio-economic inequalities in the country. Like Vietnam, colonial legacies persisted through land policies, economic challenges due to French exploitation, and a complex interplay between Laotian culture and Western influences in education systems.

India:

Although India gained independence from British colonial rule in 1947, it still bore several legacies of its colonial past. The administrative machinery, legal system, and bureaucratic structures established by the British persisted largely unchanged. Educational institutions continued to operate with English as a significant language of instruction, reflecting the colonial-era curriculum. The extensive railway network, crucial for transportation and communication, had its roots in the colonial period, initially serving the economic interests of the British. The legal framework, including the judiciary and legal codes, retained its colonial character, grounded in English common law principles. The land revenue system, despite post-independence land reforms, bore the imprint of the colonial era, impacting agrarian relations. Political institutions, such as the parliamentary system of government and constitutional monarchy, closely resembled the British model. Economic structures, trade patterns, and economic policies were also influenced by colonial legacies. India, in 1955, sought to navigate these legacies while striving to forge a new identity and address challenges posed by its colonial history.

In Africa, countries like Algeria were under French colonial rule, while Angola, Mozambique, and Guinea-Bissau were under Portuguese control. In 1955, the countries of Morocco and Tunisia were engaging in diplomatic relations with colonial powers to gain independence.

Mozambique:

Mozambique had been under Portuguese colonial rule since the late 19th century and at the time of this conference, remained under colonial rule without significant momentum towards decolonization. The Portuguese exploited Mozambique for its resources, particularly in agriculture and mining, but invested little in developing the local infrastructure or providing opportunities for self-governance. The very beginning of a post-colonial movement can be marked by the creation of the Mozambican African National Union (MANU) in the early 1960s. This is after the Bandung Conference, thus, at the time of the conference except small and local efforts to resist colonialism, Mozambique had not begun its independence movement.

Algeria:

By the time of the conference, Algeria had just entered the Algerian War of Independence which began in 1954. The year 1955 was a crucial year in the early stages of the Algerian decolonization movement. The conflict started on November 1, 1954, when the National Liberation Front (FLN), a nationalist and socialist political party, initiated a series of coordinated attacks against French military installations, police, and civilians. The FLN sought the end of French colonial rule and the establishment of an independent Algerian state. In response to the FLN's actions, the French authorities declared a state of emergency and sent additional troops to Algeria. The conflict escalated into a protracted and brutal war, with both sides engaging in guerrilla warfare, terrorism, and counterinsurgency operations. While

Algeria is not represented at the Bandung Conference, its status of war for decolonization is a representation of the context surrounding Bandung.

Egypt:

Egypt gained formal limited independence in 1922 after nonviolent boycotts, petitions, pamphleteering, demonstrations, and a sustained general strike by the people. However, British troops remained in the country following Egypt's independence in order to protect British interests. In 1952 after the Egyptian Revolution, led by the Free Officers Movement, the nation was declared the Republic of Egypt and historians mark it as a shift to complete independence from British influence and the end of monarchy. British was not fully removed from Egypt by Britain until 1956 when the occupation of the Suez Canal by European forces finally ended. Egypt faced many colonial legacies which shaped the nation's political, economic, and social landscape. Egypt's economy still bore the imprint of its colonial history. It had been heavily dependent on cash crops during the colonial era, and the economic structure reflected the legacy of British influence. The transition to a more diversified and self-sufficient economy was an ongoing challenge. Additionally, the process of indigenization and cultural reclamation of Egyptian institutions, legal systems, and administrative studies was underway, but the echoes of colonialism persisted.

As for the Middle East, Persia (Iran) had never been fully colonized but faced foreign influence and interventions. Iraq gained independence from the British mandate in 1932 and became a sovereign state. Lebanon gained independence in 1943 after the end of the French mandate and Jordan gained independence from the British mandate in 1946.

As you can tell, nations throughout Asia, the Middle East, and Africa have been at varying points on the path toward independence. While some nations find themselves amid conflict in the quest for independence, some have already achieved such and others are just on the precipice of a moment to denounce colonial power and fight for independent sovereignty.

Colonial legacies exist in the forms of border issues, economic exploitative practices, unequal distribution of resources, cultural erasure, racism/discrimination, political instability, dependence on cash crops, extractive institutions, and health/educational/infrastructural disparities. The Bandung Conference presents an opportunity to address these in Asian and African nations.

Questions to Consider

1. How do we move forward in these nations crafting a national identity and removing colonial legacies? What are strategies and policies that can be devised to craft nationalist movements in nations previously under colonial control?
2. In what ways did the borders established by colonial powers impact the political stability and interethnic relations in newly independent nations in Asia and Africa during the mid-20th century?
3. Are there some colonial traditions that should be preserved? Or, should they all be removed? Which should be preserved?
4. What can attending states do to support decolonization movements in countries not represented at the Bandung Conference? Should the attending countries interfere?
5. How have the diverse colonial experiences across Asia and Africa shaped the trajectories of these regions in terms of political governance, economic development, and social structures?
6. How did the extraction of natural resources during colonial rule influence the economic disparities and global positioning of post-colonial nations in Asia and Africa by 1955?
7. To what extent did the introduction of Western educational systems during colonialism contribute to the intellectual and cultural landscapes of post-colonial societies in 1955?
8. How can education systems and organizations be mobilized and changed to rebuke colonial legacies and highlight cultural identities and craft a new national identity?
9. Think about the different legacies of colonialism in particular (land structures, government structures, economies, etc.). Which of these is the most important to address in this international setting?

Additional Resources

[The Asian-African \(Bandung\) Conference: Fact and Fiction •](#)

["The Compelling Dialogue of Freedom": Human Rights at the Bandung Conference](#)

[Milestones: 1953–1960, Bandung Conference \(Asian-African Conference\), 1955](#)

[Bandung Conference | Afro-Asian Solidarity & Impact on Cold War | Britannica](#)

[Bandung Conference, 1955 | Wilson Center Digital Archive](#)

[Opening address given by Sukarno \(Bandung, 18 April 1955\)](#)

[Main Speech by Premier Zhou Enlai, Head of the Delegation of the People's Republic of China,](#)

[Distributed at the Plenary Session of the Asian-African Conference | Wilson Center Digital Archive](#)

[Diplomacy As Theatre: Staging the Bandung Conference of 1955* | Modern Asian Studies | Cambridge](#)

[Core](#)

[Decolonization of Asia and Africa, 1945–1960](#)

[13. French Indochina/Laos \(1945-1954\)](#)

[11. French Indochina/Vietnam \(1941-1954\)](#)

[India's Independence](#)

[21. Portuguese Mozambique \(1951-1975\)](#)

[Britain in Egypt | Whipple Library.](#)

[15. Egypt](#)

[Was the Gold Coast 'decolonised' or did Ghana win its independence?](#)

[Nigerian Independence Day | Boston.gov.](#)

[Cameroon - Independence, French-British Rule | Britannica](#)

[32. Senegal \(1960-present\).](#)

[6. French Madagascar \(1946-1960\)](#)

[Congolese win independence from the Belgian Empire, 1959-60 | Global Nonviolent Action Database](#)

2

**Promoting
Cooperation
Among
Post-Colonial
Nations**



Promoting Cooperation Among Post-Colonial Nations

Introduction

On the precipice of new economic opportunities and cultural exchange, newly independent nations in Asia and Africa have the opportunity to determine how they will collaborate and advance their collective interests at the Bandung Conference. Delegates will explore avenues for enhancing cooperation among post-colonial (and currently progressing toward independence) nations. This includes cooperating within nations of the same continent and intercontinental trade between Asian, Middle Eastern, and African nations. Ranging from economic collaboration to cultural exchange, and diplomatic initiatives to strengthen ties among countries, organized cooperation provides an opportunity to shape the new cultural, social, and economic identities of these nations.

Glossary

Agrarian: Relating to agriculture or rural pursuits, often describing societies or economies primarily based on farming.

Arbitrary: Based on random choice or personal whim rather than any reason or system, often implying lack of justification or fairness.

Bilateral: Involving or relating to two parties or groups; often used in the context of agreements, treaties, or interactions between two nations.

Collaboration: The action of working together with others toward a common goal, often involving shared efforts, resources, and knowledge for mutual benefit.

Cooperating: Engaging in joint efforts or actions with others, demonstrating a willingness to work together in a coordinated manner to achieve common objectives or goals.

Delineation: The act of clearly defining or marking the boundaries or limits of something, such as territories, regions, or categories.

Diversification: The process of expanding or varying economic activities, resources, or products to reduce risk and increase stability.

Exploitative: Involving the unfair or unethical use of resources, often for personal gain, without regard for the well-being of the exploited entities or communities.

Facilitated: Made easier or more accessible; the act of enabling or smoothing the progress or accomplishment of a task or process.

Industrialization: The development and growth of industries, typically characterized by the transition from agrarian or manual labor to mechanized production.

Insular: Isolated or detached from surrounding areas, or having a narrow, limited perspective.

Intermediaries: Entities or individuals that act as go-betweens, facilitating communication or transactions between different parties.

Maritime: Relating to the sea or navigation on the sea, encompassing activities, trade, or exploration conducted across oceans or seas.

Monoculture: An agricultural or economic system focused on cultivating or producing a single type of crop, product, or resource, often at the expense of diversity.

Non-aligned: Refers to nations or entities that choose not to align with major power blocs, maintaining independence and pursuing a neutral stance in international relations.

Robust: Strong, resilient, or capable of withstanding challenging conditions; often used to describe systems, economies, or trade connections.

Solidarity: Unity or cooperation among individuals or groups, especially in the pursuit of common goals or in the face of shared challenges.

Symbiotic: A mutually beneficial relationship between different entities, where each party benefits from and depends on the presence of the other.

Extractive: Involving the removal or exploitation of natural resources, often with a focus on economic gain without sustainable management.

Infrastructure: The basic physical and organizational structures and facilities needed for the operation of a society, including transportation, communication, and energy systems.

Topic History

Both continents, Asia and Africa, have histories of peoples engaging in collaborating and cooperating for centuries. From Maritime Trade in Southeast Asia, the Silk Road, and prehistoric civilizations establishing extensive trade networks in Asia, to Trans-Saharan Trade Routes and the Swahili Coastal Trade in Africa, long before colonialism and the arbitrary delineation of national borders, countries in both continents have histories of trade in an insular and external capacity. Long before Europeans came to these regions, they already established extensive and profitable trade networks.

Swahili Coastal Trade:

From the 8th century onwards, the Swahili city-states of Kilwa, Mogadishu, Mombasa, and Zanzibar located in Eastern Africa engaged in extensive trade with the Middle East, India, and China through trade routes in the Indian Ocean. Arab merchants established trading settlements along the coast and facilitated the exchange of goods, resulting in a large amount of Arabic influence in the Swahili language. For instance, the word Swahili means “people of the coast” in Arabic. Trade allowed for rich cultural exchange, as is evidenced in the food, dress, architecture, language, and religion of Swahili states. Trade connections between the Swahili Coast and the Indian subcontinent were robust. Indian merchants were involved in the exchange of goods such as spices, textiles, and gemstones. The Swahili city-states served as intermediaries in the trade between India and the African interior. Chinese and Persian influence also played a role in the Swahili Coastal trade.

Silk Road/Trans-Saharan Trade Routes:

Both the Silk Road and trans-Saharan trade routes marked significant trade between African, Middle Eastern, and Asian nations. Dating back to 130 BCE, on the Silk Road Asian goods such as silk, spices, tea, porcelain, and precious metals were traded west to Middle Eastern merchants. In return, Middle Eastern goods such as textiles, glassware, and various luxury items (like precious metals and gemstones from Central Asia) were traded. Dating back to prehistoric times, too, from the Mediterranean to West Africa goods such as salt, horses, textiles, and metalware were traded for West African things like gold, ivory, and enslaved people. From West Africa to the Mediterranean, West African Gold was a major commodity, along with ivory spices, and various raw materials. A combination of both of these thousands of miles of trade routes linked and encouraged culture exchange between communities and peoples of all regions.

Colonial Powers:

During the colonial period before 1955, trade between Africa and Asia underwent significant changes as a result of European colonial powers' control over various regions. The nature of this trade was largely influenced by the economic interests and policies of colonial powers. Rather than a symbiotic relationship between nations of each region, both underwent a change into an exploitative role with European colonial powers of British, French, Portuguese, and Dutch suppressing regions and taking

control of their prehistoric and long-lasting networks for trade and cultural exchange. The focus shifted from a trade of knowledge, resources, cultures, and values to labor and resource exploitation.

Once European colonial powers established naval supremacy, allowing them to control crucial maritime routes. The Cape of Good Hope and the Suez Canal were strategic points controlled by the British, enabling them to dominate sea routes to and from Asia. Colonial powers built the Suez Canal in 1869 which enabled faster maritime trade and encouraged European nations to control crucial parts of their colonial holdings. Europeans also established and/or took control of pre-existing key ports and harbors along the coasts of Africa and Asia. The colonists also established infrastructure for railways and other transportation methods to facilitate the movement of goods from interior colonies to the coast.

All of this was for the purpose of extracting, extracting, extracting: the exploitation of colonies. From large-scale mining to forcing individuals into slavery and indentured servitude, establishing large-scale plantations for cash crops, and establishing highly unequal trade agreements, European powers dominated the economy leading up to the Bandung Conference of 1955.

Current Situation

In response to these exploitative and extractive monoculture economies, the forced labor by colonial powers, cultural suppression of colonists, and the emergence of national consciousnesses, nations sought to become independent of their colonial powers and establish their nations – hence all that is discussed above and the Bandung Conference itself.

With so many new nations developed and the removal of European power structures from these nations, countries must determine how they will continue to engage in collaborative efforts regarding trade, culture, and their respective national identities. The future of collaboration and international community-building for post-colonial Asian, Middle Eastern, and African nations could consider the following:

Diversification of Economies:

While European nations and colonial powers had diverse economies focused on technological innovation and coming out of the industrial revolution, exploitative colonial powers reduced many Asian and African nations to agrarian economies relying heavily on agriculture for both sustenance and export. This sole dependence was largely in the form of monoculture economies in which one product came from one region or area and that was the sole form of income. In a post-colonial or emerging-to-be postcolonial world, newly independent nations are seeking ways to diversify their economies and not rely solely on agriculture.

Industrialization is a central element of these ideas. The development of manufacturing industries to produce goods for domestic consumption and exports, involving the creation of factories and promoting the growth of small and medium businesses is at the forefront of this. Developing a services sector including trade, finance, and tourism is another key focus. Nations must consider this at the domestic and international level.

Trade Agreements and Partnerships:

As newly independent nations no longer under the economic restrictions of colonial powers, international trade and agreements are an important consideration for economic development. Prominent conversations include the concept of South-South cooperation, emphasizing collaboration between developing nations in the Southern Hemisphere, gained prominence. This included economic partnerships between Asian and African countries. This also includes regional economic initiatives, and bilateral agreements to have mutually beneficial economic relations between nations, rather than extractive ones which persisted in the colonial era. This conference serves as an opportunity for nations to establish formal diplomatic and economic ties.

Infrastructure Investment:

The conference has an open floor for discussions on technical assistance and infrastructure building, especially about sharing knowledge in areas such as agriculture, industry, and technology. Whether this be collaborative measures to establish new roads and highways and invest in the physical connectivity within and between countries through or upgrading and expanding ports and harbors to facilitate international trade. These include highly important pre-colonial points of travel and colonial areas, such as the following:

Suez Canal – a crucial maritime route connecting the Mediterranean Sea to the Red Sea. It facilitated trade between Europe and Asia, and its control was a matter of geopolitical importance

Mombasa – with its strategic location on the East African coast, served as a key port for trade between Asia and Africa. It played a historical role in the maritime routes connecting the two continents.

Zanzibar – an island off the coast of East Africa, was historically significant as a trading post. It continued to be an important hub for trade and cultural exchange between Asia and Africa

Aden (Yemen) – the port city located on the southern tip of the Arabian Peninsula, was a vital point for maritime trade. It connected shipping routes between Asia and Africa.

Djibouti – strategically located at the entrance to the Red Sea, served as a transit point for trade between Asia and Africa. It was particularly important for maritime traffic to and from the Suez Canal.

Colombo – the capital of Sri Lanka, was a port city that played a role in facilitating trade between Asia and Africa. Sri Lanka's geographic position made it a significant point in maritime routes.

Karachi (Pakistan) – Port City, located on the Arabian Sea, was an important trading hub in South Asia. It facilitated trade between Asia, the Middle East, and East Africa.

Singapore – a major maritime hub in Southeast Asia, was a point of connection for trade routes between Asia and Africa. Its strategic location made it a key port for global trade.

Hong Kong (China) – a major trading port, played a role in facilitating trade between Asia and various regions, including Africa. It was a significant economic center in East Asia.

Bombay – Bombay, one of India's major ports on the Arabian Sea, played a role in facilitating maritime trade with African nations during this period.

Infrastructure is also important in terms of vitalizing housing and urban development, water and sanitation, airport development and control, and generating productive energy infrastructure.

International Assistance and Aid:

As newly independent nations, many of whom have intense contentious relations with their colonial precursors, the importance of international assistance and aid between these nations is very high. To maintain independence and successfully set a foundation of strong post-colonial organizations and economies, these nations need to assist one another in their times of need. The solidarity and unity among newly independent nations with a common history of colonial oppression is the same solidarity that will assist more nations in their pursuit of independence. Financial aid, technological, and developmental support from region to region all contribute to helping these new nations build the foundations of their economies.

Questions to Consider

1. How can collaboration between Asian and African nations strengthen our political independence and sovereignty in the post-colonial era?
2. In what ways can the collaboration between nations contribute to the collective security of Asian and African countries against external threats or interference?
3. How can economic collaboration between Asian and African nations foster development and reduce dependency on former colonial powers?
4. To what extent can cultural exchanges and mutual understanding strengthen the bonds of solidarity among diverse Asian and African nations?
5. In the pursuit of non-alignment, how can collaboration between nations contribute to maintaining independence and avoiding alignment with major power blocs?
6. How can collaborative efforts address humanitarian challenges, including poverty, healthcare, and education, for the betterment of our societies?
7. What strategies can be adopted to promote intra-regional trade and economic autonomy, reducing reliance on external markets and fostering self-sufficiency?
8. How can collaboration between Asian and African nations contribute to regional and global peace, and what role can our collective efforts play in conflict resolution?
9. How can collective initiatives in education and science advance our nations, fostering innovation and contributing to the overall progress of society?
10. How can cooperative diplomatic efforts reshape global perceptions of post-colonial nations and assert our roles in international affairs?

Additional Resources

[The Swahili Coast and Indian Ocean Trade | African Studies Center](#)

[The People of the Swahili Coast](#)

[The Silk Road](#)

[The Trans-Saharan Gold Trade \(7th–14th Century\) | Essay | The Metropolitan Museum of Art | Heilbrunn Timeline of Art History](#)

[8: Colonial Rule in West Africa – History Textbook.](#)

[West African Colonialism and the History of Imperialism | SpringerLink](#)

[THE CHALLENGES OF COLONIAL RULE IN WEST AFRICAN SAHEL – THE CASE OF FRENCH WEST AFRICA](#)

[Colonialism in Southeast Asia: Resistance, Negotiation and Legacies – University of Hawaii Manoa Library Website](#)

[International Treaties: The Foundations of Colonial Rule in Southeast Asia | IIAS](#)

[Chapter 2: The Development Experience, 1950-75](#)

[China and Africa: A Century of Engagement on JSTOR](#)

[Ports as Tools of European Expansion | EHNE](#)

Yale Model United Nations China 2024

May 17-19, 2024
Shenzhen, China

ymunchina.org
[@ymunchina](https://twitter.com/ymunchina)



