

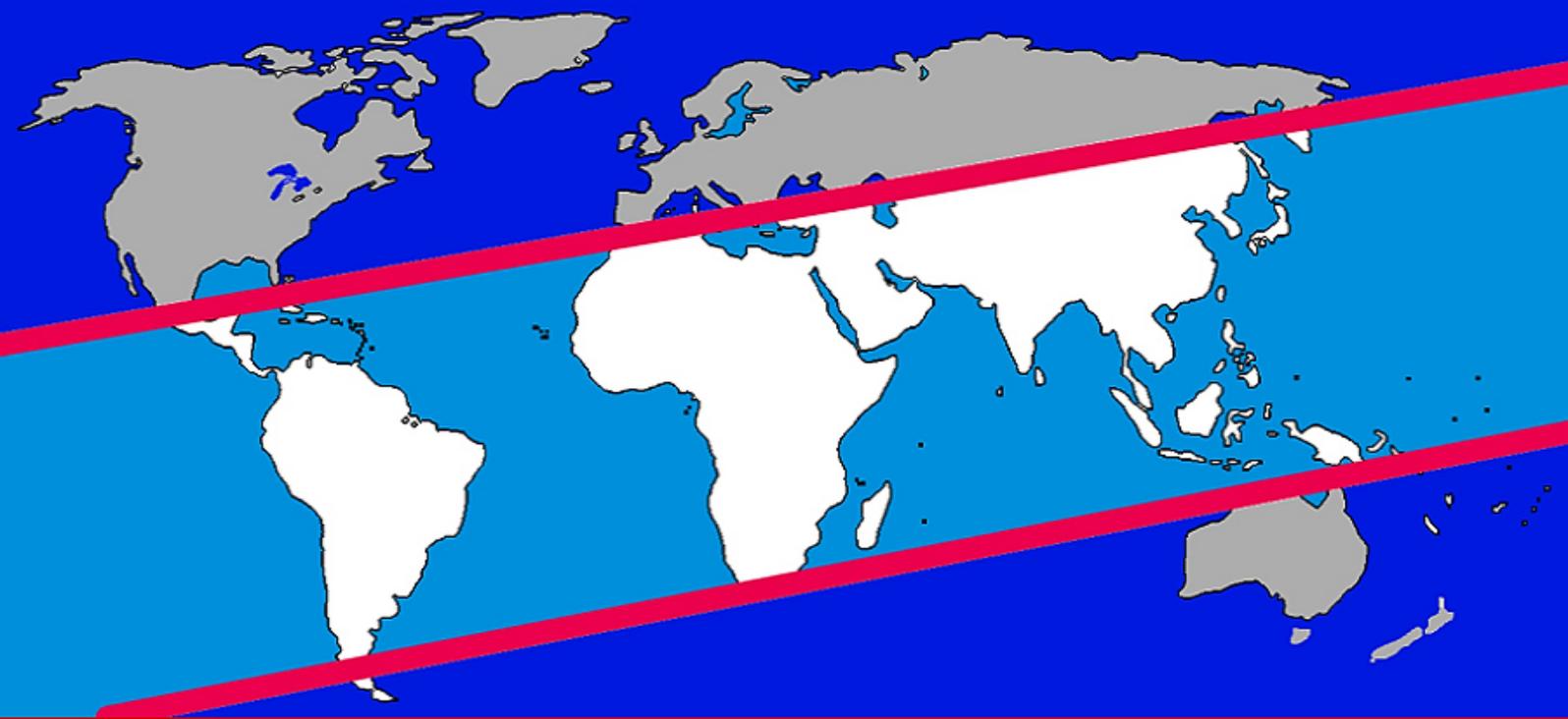


BANDUNG SPIRIT

# **RETHINKING EMERGING FORCES: Building Sovereignty, Preventing Hegemony**

**International and Multidisciplinary Conference  
Commemoration of the 60th Anniversary  
The 1955 Bandung Asian-African Conference  
Indonesia, October 27-31, 2015**

**CONFERENCE REPORT PREPARED BY DARWIS KHUDORI**



PDII-LIPI (Center for Scientific Documentation and Information, Indonesian Institute of Sciences), PKAA-UNPAD (Center for Asian-African Studies, Padjadjaran University), CISMBCS (Center for Industry, SME and Business Competition Studies, Trisakti University), ANRI (National Archives of Indonesia), MKAA (Museum of Bandung Asian-African Conference), CODESRIA (Council for the Development of Social Science Research in Africa), GRIC (Group of Research on Identities and Cultures, University of Le Havre)



**BANDUNG SPIRIT**

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CODESRIA  
CODESRIA

**RETHINKING EMERGING FORCES  
60 YEARS AFTER THE BANDUNG  
CONFERENCE:  
Building Sovereignty, Preventing Hegemony**

**International and Multidisciplinary Conference in the  
framework of a commemoration of the 60th anniversary of  
the 1955 Bandung Asian-African Conference  
Jakarta-Bandung-Jakarta  
October 27-31, 2015**

**CONFERENCE REPORT**

**Presented by Darwis Khudori**

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<b>FOREWORD</b>
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After more than one-year preparation, our project Bandung+60 academic conference was finally concretised on October 27-31, 2015, in Jakarta and Bandung, Indonesia. It is the closing of a series of manifestations organised along the year 2014-2015 in diverse countries in order to commemorate the 60<sup>th</sup> anniversary of the 1955 Bandung Asian-African Conference.

In Europe, two of the most prestigious universities in the world organised special seminars open to public for this purpose: The University of Paris 1 Pantheon-Sorbonne, *Bandung 60 ans après : quel bilan ?* (Bandung 60 Years on: What Assessment?), June 27, 2014, and Leiden-based academic institutions, *Bandung at 60: Towards a Genealogy of the Global Present*, June 18, 2015. In Africa, two events echoing the Bandung Conference are worth mentioning: The World Social Forum, Tunisia, March 25-28, 2015, and the conference *Africa-Asia: A New Axis of Knowledge*, University of Ghana, Accra, September 24-26, 2015. In Latin America, the Journal *America Latina en movimiento* published an issue titled *60 años después Vigencia del espíritu de Bandung*, May 2015. In USA, a panel on *Bandung+60: Legacies and Contradictions* was organised by the International Studies Association, New Orleans, February 18, 2015. In Asia, China Academy of Arts, Inter-Asia School, and Center for Asia-Pacific/Cultural Studies, Chiao Tung University, Hangzhou, organised a conference on *BANDUNG – Third World 60 Years*, April 18-19, 2015. On the same dates, a conference on *Vision of Bandung after 60 years: Facing New Challenges* was organised by AAPSO (Afro-Asian People's Solidarity Organisation) in Kathmandu, Nepal. In Indonesia, two conferences preceded ours: *BANDUNG CONFERENCE AND BEYOND: Rethinking International Order, Identity, Security, and Justice in a Post-Western World*, Gadjah Mada University, Yogyakarta, April 8-9, 2015, and *STRENGTHENING SOUTH-SOUTH COOPERATION TO PROMOTE WORLD PEACE AND PROSPERITY*, organised by the Indonesian government in Jakarta and Bandung on April 19-24, 2015.

Our conference is not a simple academic conference where scholars respond to a call for papers, come to the conference to present their paper and go home. Our conference is based on a community of engagement and oriented towards a final declaration. We prepared our conference slowly and carefully by building a community around a common value: the Bandung Spirit, the spirit of peaceful co-existence between the nations, of liberation of the world from hegemony of superpowers and other kind of domination of one country by another, of equality between races and nations, of solidarity towards the dominated, exploited, oppressed, poor, weak and being weakened by the world order, and of a people centred development.

The concept, planning and programme of our conference were prepared by A SCIENTIFIC BOARD AND A STEERING COMMITTEE consisting of well-known academics from Africa, Asia, Europe and other parts of the world. The structure of our conference was based on the five dimensions of Diversity of Life: Culture, Ecology, Economy, Politics, Religion. This corresponds to the four dimensions of Sustainable Development plus Religion as the complement of Culture. By the time, we discovered that there are two themes that cannot be covered by any of those five sectors due to their transversal nature, which are History and Gender. That is why, following the conception of our conference, and logically, the structure of our conference is based on two transversal themes (HISTORY and GENDER) and five sectoral themes (CULTURE, ECOLOGY, ECONOMY, POLITICS, RELIGION & SPIRITUALITY). Every theme was prepared by a coordinator in charge of forming a working group and writing the Terms of Reference for a Call for Papers. Everyone

who sent an abstract for a special theme was registered as a member of working groups related to the theme of her/his abstract. In this way, the number of working group members grew continuously until the eve of the conference. All the working group members were put in contact through an open mailing list allowing them to communicate each other within their respective working group or cross-working groups. Every working group coordinator played a role as community builder and leader. This is the way how the Bandung Spirit Academic Community was built and the sense of belonging to the upcoming conference as a common project developed.

Every working group was coordinated by a scholar academically respected for their work. They are:

**HISTORY:** Mr. Darwis Khudori, Indonesia/France (Assoc. Prof. Dr. History/Civilisation/Asian/Islamic Studies, the University of Le Havre);

**GENDER:** Ms Seema Mehra Parihar, India (Assoc. Prof. Dr., Geography, University of Delhi);

**CULTURE:** Mr. Adams Bodomo, Ghana/Austria (Prof. Dr., Linguistics/African Studies, University of Vienna).

**ECOLOGY:** Mr. Yukio Kamino, Japan (Dr., African Studies/Ecology, OISCA, Tokyo).

**ECONOMY:** Mr. Tulus Tambunan, Indonesia (Prof. Dr., Economics, Trisakti University).

**POLITICS:** Ms Lin Chun, China/UK (Dr., Political Sciences, London School of Economics) & Mr. Aziz Salmone Fall, Egypt/Senegal/Canada (Pr., Political Sciences, Centre Internationaliste Ryerson Fondation Aubin, Montreal)

**SPIRITUALITY & RELIGION:** Mr. Jean-Jacques Ngor Sène, Senegal/USA (Assoc. Professor. Dr., History, Chatham University).

In addition, a working group was dedicated to FINAL DECLARATION under the coordination of Mr. Lazare Ki-Zerbo, Burkina Faso/France (Dr., Philosophy, International Committee Joseph Ki-Zerbo for Africa and Diaspora).

Towards the eve of the conference, the number of our working group members reached more than 250 and the number of abstracts we received is more than 100.

Our conference was supported not only by the eight working groups but also by civil society organisations and academic institutions willing to join our conference as Associate Institutions whose role is to give moral and intellectual support to the conference. By the eve of the conference, more than 30 civil society organisations and academic institutions from all over the world joined the Associate Institutions.

Our conference was possible thanks to the engagement of very highly motivated participants coming with their own means from 25 countries (Brazil, Burkina Faso, Chile, China, Egypt, France, Gambia, Germany, Ghana, India, Indonesia, Japan, Malaysia, Morocco, Myanmar, Nepal, Netherlands, Nigeria, Palestine, Philippines, Russia, Senegal, Switzerland, Thailand, Zimbabwe), representing the Global South and the progressive elements of the Global North, and to the supports from the Indonesian government (Ministry of Foreign Affairs, National Archives, Indonesian Institute of Sciences) and African and Asian academic institutions (Trisakti University, Indonesia, and CODESRIA / Council for the Development of Social Sciences in Africa). This report is firstly dedicated to them.

*Darwis Khudori*

*Initiator and Global Coordinator*

## INTRODUCTION

The 1955 Bandung Asian-African Conference was a turning point in world history. For the first time representatives of the former colonised nations united forces and proposed alternatives to the world order dominated by the superpowers. It was the birthday of the so-called Third World, a term indicating the willingness to take up position outside the two blocks of superpowers. The conference triggered solidarity movements among the peoples, countries, states and nations of Africa and Asia. It made possible the representation of African and Asian countries in the UN, and the recognition of the voice of colonised peoples in the world order. It accelerated the complete re-conquest of independence of Africa and Asia. It led to the Non-Aligned Movement between the two blocks of superpowers. It allowed the newly independent countries to lead a development based on their national, popular and sovereign interests. It contributed enormously to the prevention of a possible third world war and to the evolution of humanity, towards a more just and peaceful world.

The Bandung Conference also gave birth to an idiom: 'Bandung Spirit', which can be summarised as a call 1) for a peaceful coexistence between nations, 2) for the liberation of the world from the hegemony of any superpower, from colonialism, from imperialism, from any kind of domination of one country by another, and 3) for the equality between the races and the nations, 4) for building solidarity towards the poor, the colonised, the exploited, the weak and those being weakened by the world order of the day, and 5) for their development.

However, the period of development generated by the Bandung Conference known as the 'Bandung Era' was ended tragically around 1970 by the overthrow of the leaders inspired by the Bandung Spirit, the abortion of their development projects and the entry of their country into the Western Block circle.

Now, 60 years after the Bandung Conference, colonisation has by and large disappeared, the Cold War has ended, and the Non-Aligned Movement has almost lost its *raison d'être*. Yet, similar systems of domination by the powerful in the world order persist, wars continue to threaten humanity, mass hunger, diseases and poverty still characterise many parts of the world, and injustice has appeared in more sophisticated forms and larger dimensions. Is a better world still possible? Is there any alternative to the present course of globalisation? The Bandung Spirit's call has transcended its original space and time to become a universal message.

For its leaders, the Bandung Conference was not the end but a part of the struggle for peace and justice at the global level. In the most tense period of the Cold War (early 60s), in the middle of the Bandung Era, Indonesian president Soekarno spoke about "Building the World Anew", the rise of NEFO (New Emerging Forces) based on TRISAKTI (political sovereignty, economic self-reliance, cultural self assertion), as the antithesis of OLDEFO (Old Established Forces),... He proposed concrete actions through CONEFO (Conference of the New Emerging Forces) and GANEFO (Games of the New Emerging Forces) as an alternative to the UN and the politicised Olympic games dominated by OLDEFO. A few years later, in 1965-1967, Soekarno was overthrown. All his proposals and actions were ended together with the banning of Marxism, Communism, Leninism, Maoism,... in Indonesia. Similar scenarios happened in some other Third World countries.

A quarter century after the end of the Cold War, the most serious economic crisis in world history hit the heart of the former Western Block of superpowers — the "First World" of the Bandung Era, the "North", the "Centre" of world capitalism and imperialism. Academics, analysts, activists, media, speak about the "rise of the South", the "Periphery", the "Emerging" economies, exemplified by Brazil, Russia,

India, China and South Africa, known as BRICS, but also Argentina, Indonesia, Mexico, Turkey... which have won their seat in the coveted circle of the G20: the club of the 20 largest economies in the world.

The word “emerging” is striking since it was put forward by Soekarno in the 60s in the historical context of Bandung Era. What does it mean in the globalisation era? Does it have any affinity with the Bandung Era? Is it a coincidence or a continuity of the Bandung movement? What lesson to be learned for a better world order? What are the old and new challenges of the present globalised world to the Bandung Spirit-based international movements in search of sovereignty at the level of People, Nation and State?

### **ACTIVITIES AND TARGETS**

The activities (conferences, cultural events, workshops, publications,...) were organised in order to set-up and develop co-operation among academic and civil society organisations in search of response to the Bandung Spirit message described above. More precisely, the activities were held for the following targets:

1. Sharing experiences, knowledge, reflection and concern related to the present world order and its impacts on all levels of societal life
2. Exploring possibilities of co-operation among academic and civil society organisations in response to the Bandung Spirit message
3. Producing a declaration, or a resolution, or a statement, or a charter as guidelines of actions based on Bandung Spirit message
4. Disseminating the result of the activities to the public through diverse forms of publication

### **BASIC QUESTIONS**

A consensual, collaborative declaration was elaborated before and during the commemorative conference. It was based on the following basic questions: what is a “SOVEREIGN PROJECT” for the peoples, the nations and the States of the South that allows:

1. An economic development for the benefit of the majority of the people?
2. A political evolution in line with the democratisation of society?
3. A reinforcement of the capacity of Nation-State in becoming an active actor of the construction of the world, not just a subject or a victim of globalisation imposed unilaterally by the centres of historical capitalism and imperialism?

### **SEMINARS**

The collective work was organised in plenary and parallel seminars under transversal themes HISTORY and GENDER, five sectorial themes following the five pillars of sustainable development: CULTURE, ECOLOGY, ECONOMY, POLITICS AND SPIRITUALITY & RELIGION, and two special sessions due to the urgency of the case: PALESTINE and ROHINGYA. The TOR of every seminar were prepared by the coordinator of the respective seminar.

<b>SCIENTIFIC BOARD AND STEERING COMMITTEE</b>
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The conference was prepared by a Scientific Board and a Steering Committee that consist of the following members.

### **SCIENTIFIC BOARD**

#### COORDINATOR

Mr. Darwis Khudori, Indonesia/France (Assoc. Prof. Dr., Architecture/Urbanism/History, Asian/Arabic/Islamic Studies, University of Le Havre)

#### MEMBERS

Mr. Adams Bodomo, Ghana/Austria (Prof. Dr., Linguistics/African Studies, University of Vienna)

Ms Ama Biney, Ghana/UK (Dr., History/African Studies, Independent Scholar)

Mr. Aziz Salmone Fall, Egypt/Senegal/Canada (Pr., Political Sciences, CIRFA / Centre Internationaliste Ryerson Fondation Aubin, GRILA / Groupe de recherche et d'initiative pour la libération de l'Afrique)

Mr. Bambang Purwanto, Indonesia (Prof. Dr., History, Gadjah Mada University)

Ms Bernadette Andreosso O'Callaghan, France/Ireland (Prof. Dr., Economics, University of Limerick)

Mr. Boutros Labaki, Lebanon (Emeritus Prof. Dr., Economics/History, Lebanese University)

Mr. Daya Thussu, India/UK (Prof. Dr., International Communication, University of Westminster)

Mr. Ebrima Sall, Gambia/Senegal (Dr., Sociology, CODESRIA / Council for the Development of Social Science Research in Africa, Dakar)

Ms Eun-Sook Chabal, Korea/France (Assoc. Prof. Dr., Korean Studies, University of Le Havre)

Ms Fatima Harrak, Morocco (Prof. Dr., History, Political Sciences, University of Mohamed V, Rabat)

Mr. Gourmo Lô, Mauritania/France (Assoc. Prof. Dr., Law, University of Le Havre)

Mr. Hartono, Indonesia (Prof. Dr. DEA, Geography, Gadjah Mada University)

Ms Hortense Flores, France (Assoc. Prof. Dr., Latino-american Studies, University of Paris 1 Pantheon-Sorbonne)

Ms Jayati Gosh, India (Prof. Dr., Economics, Jawaharlal Nehru University, New Delhi)

Mr. Jean-Jacques Ngor Sène, Senegal/USA (Assoc. Professor. Dr., History, Chatham University)

Mr. Kweku Ampiah, Ghana/UK (Assoc. Prof. Dr., Japanese Studies, University of Leeds)

- Mr. Lazare Ki-Zerbo, Burkina Faso/France (Dr., Philosophy, International Committee Joseph Ki-Zerbo for Africa and Diaspora)
- Ms Lau Kin-Chi, China (Assistant Professor. Dr., Cultural Studies, Lingnan University)
- Ms Lin Chun, China/UK (Dr., Political Sciences, London School of Economics)
- Mr. Manoranjan Mohanty, India (Emeritus Prof. Dr., Political Sciences/Chinese Studies)
- Mr. Maung Zarni, Burma/UK (Dr., Sociology, London School of Economics)
- Ms Miriam Coronel Ferrer, Philippines (Prof., Political Sciences, University of Philippines)
- Ms Musdah Mulia, Indonesia (Prof. Dr., Islamic Studies, Indonesian Institute of Scientific Research)
- Ms Naoko Shimazu, Japan/UK (Prof. Dr., History/Classics/Archaeology, Birkbeck, University of London)
- Ms Parichart Suwanbubha, Thailand (Assoc. Prof. Dr., Religious Studies, Mahidol University)
- Mr. Philippe Peycam, France/Netherlands (Prof. Dr., History, International Institute for Asian Studies, University of Leiden)
- Ms Polina Nediakova-Travert, Russia/France (Dr., Anthropology/Slavonic Studies, University of Le Havre)
- Mr. Purwo Santoso, Indonesia (Prof. Dr., Political/Social Sciences, Gadjah Mada University)
- Mr. P.M. Laksono, Indonesia (Prof. Dr., Anthropology, Gadjah Mada University)
- Mr. Rémy Herrera, France (Prof. Dr., Economics, University of Paris I Pantheon-Sorbonne)
- Mr. Rimawan Pradiptyo, Indonesia (Dr., Economics, Gadjah Mada University)
- Mr. Rohit Negi, India (Assistant Prof. Dr., Architecture/Planning/Geography/Human Ecology/African Studies, Ambedkar University, Delhi)
- Mr. Samir Amin, Egypt/France/Senegal (Emeritus Prof. Dr., Economics/Political Sciences/History)
- Ms Seema Mehra Parihar, India (Assoc. Prof. Dr., Geography, University of Delhi)
- Ms Sri Adiningsih, Indonesia (Prof. Dr., Economics, Gadjah Mada University)
- Mr. Thomas Ndaluka, Tanzania (Dr., Sociology, University of Dar es Salaam/Mwalimu Nyerere Memorial Academy)
- Mr. Tulus Tambunan, Indonesia (Prof. Dr., Economics, Trisakti University)
- Mr. Yang Baoyun, China (Prof. Dr., History/Political Sciences, Peking University)
- Mr. Yash Tandon, India/Uganda (Emeritus Prof. Dr., International Relations/Political Economy)
- Mr. Yukio Kamino, Japan (Dr., African Studies/Ecology, OISCA, Tokyo)

## **STEERING COMMITTEE**

COORDINATOR

Mr. Darwis Khudori, Indonesia/France (Assoc. Prof. Dr., Architecture/Urbanism/History, Asian/Arabic/Islamic Studies, University of Le Havre)

#### MEMBERS

Mr. Adams Bodomo, Ghana/Austria (Prof. Dr., Linguistics/African Studies, University of Vienna)

Mr. Bambang Purwanto, Indonesia (Prof. Dr., History, Gadjah Mada University)

Ms Bernadette Andreosso O'Callaghan, France/Ireland (Prof. Dr., Economics, University of Limerick)

Ms Fatima Harrak, Morocco (Prof. Dr., History, Political Sciences, University of Mohamed V, Rabat)

Mr. Lazare Ki-Zerbo, Burkina Faso/France (Dr., Philosophy, International Joseph Ki-Zerbo Committee for Africa and Diaspora)

Ms Lin Chun, China/UK (Dr., Political Sciences, London School of Economics)

Ms Seema Mehra Parihar, India (Assoc. Prof. Dr., Geography, Developing Countries Research Centre, University of Delhi)

Ms Sri Adiningsih, Indonesia (Prof. Dr., Economics, Gadjah Mada University)

Mr. Thomas Ndaluka, Tanzania (Dr., Sociology, University of Dar es Salaam)

Mr. Tulus Tambunan, Indonesia (Prof. Dr., Economics, Trisakti University)

Mr. Yukio Kamino, Japan (Dr., African Studies, Ecologist, OISCA, Tokyo)

### ITINERARY AND PROGRAMME OUTLINE

The themes and venues of the conference:

#### **BANDUNG CONFERENCE: MEMORY OF THE WORLD AND EMERGING FORCES**

LIPI (Indonesian Institute of Sciences)

Jl. Gatot Subroto 10, Jakarta 12710, Indonesia

#### **ENHANCING THE ROLE OF SCHOLARS IN PROMOTING PEOPLE-DRIVEN ASIAN-AFRICAN PARTNERSHIP**

MKAA (Museum of Asian-African Conference)

Jalan Asia Afrika No.65, Bandung 40111, Indonesia

#### **IN SEARCH OF SOVEREIGNTY: OLD AND NEW CHALLENGES FOR EMERGING FORCES 60 YEARS AFTER THE BANDUNG ASIAN-AFRICAN CONFERENCE 1955**

TRISAKTI UNIVERSITY

Jl. Kyai Tapa no.1, Grogol, Jakarta Barat (11440), Indonesia

<b>ITINERARY AND PROGRAMME OUTLINE</b>
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**JAKARTA**

<b>Date</b>	<b>Venue</b>	<b>Programme</b>
Sunday 25/10		Expected Arrival of Participants
Monday 26/10	LIPI	Press Conference followed by Jakarta-Bogor Tour
Tuesday 27/10	LIPI	Plenary Seminars (day) Dinner with the Jakarta Governor (evening) Moving to Bandung by bus (night)

**BANDUNG**

Wednesday 28/10	MKAA	Plenary Seminars on BANDUNG SPIRIT AND GLOBAL GOVERNANCE, BANDUNG SPIRIT AND GLOBAL SOUTH, POLITICS AND ECONOMY (day) Cultural Dialogue: ANGKLUNG UDJO (night)
Thursday 29/10	MKAA	Plenary Seminars on CULTURE AND RELIGION, ECOLOGY AND GENDER, PALESTINE, INTRODUCTION TO PARALLEL SEMINARS, INTRODUCTION TO FINAL DECLARATION (day) Moving to Jakarta (night)

**JAKARTA**

Friday 30/10	TRISAKTI University	Parallel Seminars on ECOLOGY, GENDER, HISTORY AND RELIGION, POLITICS, ECONOMY Plenary Session on ROHINGYA Workshops towards FINAL DECLARATION Cultural Dialogue: Films Screening on SUBALTERN'S VOICES (night)
Saturday 31/10	TRISAKTI University	DECLARATION and submission of DECLARATION to the Government of Indonesia (morning) Farewell Lunch (noon)

<b>SPEAKERS AND PARTICIPANTS</b>
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The main speakers and participants of the conference are academics and activists of social and solidarity movements from Africa and Asia as well as those from other parts of the world whose work deals with Africa-Asia in particular and in the Global

South in general. The event is also a place for dialogues between civil society movements and other actors of development. A certain number of participants from government and business sectors were invited to join.

## FINANCING

The event was supposed to be a common concern of African and Asian universities and civil society organisations as well as other institutions in favour of Afro-Asian development. Fundraising was therefore done by the two sides involved in the event. On one side, every participant was supposed to find maximum financial support possible. On the other side, the Organising Institutions were supposed to find financial support from diverse sources (including government, funding agencies and business sector) in order to cover the cost of the organisation of the conference and the participation of the keynote speakers and invited speakers.

## ORGANISATION

The conference was conceived as a collaboration of several groups of institutions:

1. Hosting Institutions (Indonesian academic institutions)
2. Co-organising Institutions (Academic institutions from Indonesia, Africa, Asia and other continents)
3. Associate Institutions (Academic and civil society organisations from all over the world)
4. Supporting Institutions (public or private sectors giving political or financial support)
5. Partner (public or private sectors collaborating with the organising committee based on mutual benefit)

### **HOSTING INSTITUTIONS**

LIPI (INDONESIAN INSTITUTE OF SCIENCES)

PDII (Center for Scientific Documentation and Information)

Gedung PDII (lt. 2)

LIPI

Jl. Gatot Subroto 10

Jakarta 12710, Indonesia

Tel / Fax: +62-21-5733465 / 5733467

<http://www.pdii.lipi.go.id/>

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PADJADJARAN UNIVERSITY

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[http://www.online.fe.trisakti.ac.id/pusatstudi\\_industri/index4.html](http://www.online.fe.trisakti.ac.id/pusatstudi_industri/index4.html)  
[sjahir@rad.net.id](mailto:sjahir@rad.net.id)

#### **CO-ORGANISING INSTITUTIONS**

ANRI (National Archives of the Republic of Indonesia)  
Arsip Nasional Republik Indonesia  
Jl. Ampera Raya No. 7 Jakarta 12560, Indonesia  
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[asianafrican.museum@kemlu.go.id](mailto:asianafrican.museum@kemlu.go.id)

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### **ASSOCIATE INSTITUTIONS**

ALGERIA

- Faculty of Economics and Management Sciences, University of Annaba

AUSTRIA

- Department of African Studies, University of Vienna

BRAZIL

- NIEAAS (Center for Interdisciplinary Studies of Africa, Asia and South-South Relations), Federal University of Rio de Janeiro

BURKINA FASO

- International Joseph Ki-Zerbo Committee for Africa and Diaspora, Ouagadougou

CANADA

- GRILA (Group for Research and Initiatives for the Liberation of Africa), Toronto

CHINA

- ARENA (Asian Regional Exchange for New Alternatives), Hong Kong

- Kwan Fong Cultural Research and Development Programme, Lingnan University, Hong Kong

ECUADOR

- ALAI (Agencia Latino Americana de l'Informacion / Latin American American Agency), Quito

FRANCE

- ALHEKMA (Association Littéraire : Histoire Education Culture Monde Arabe), Paris

- ILCO (Institute of Oriental Languages and Civilisations), University of Le Havre

#### INDIA

- COVA (Confederation of Voluntary Associations), Hyderabad
- JAIR (Jadavpur Association of International Relations), Kolkata
- SHE (School of Human Ecology), Ambedkar University, Delhi

#### INDONESIA

- AGUPENA (Asosiasi Guru Penulis Indonesia/Association of Indonesian Teachers-Writers), North Moluccan Branch
- CENAS (Center of Asian Studies), Jakarta
- Center for Studies in Linguistics, Bandar Lampung University, Lampung
- C-RISSE (Center for Research in Social Sciences and Humanities), Faculty of Social And Political Sciences, University of Jember
- English Education Study Programme, Teacher Training and Education Faculty, Bandar Lampung University
- Faculty of Teachers Training and Education, Universitas Khairun, Ternate, North Moluccas
- ICRP (Indonesian Conference on Religions for Peace), Jakarta
- IPI (Institut Pluralisme Indonesia), Jakarta
- Language Department and Arts Department, Faculty of Teachers Training and Education, Universitas Khairun, Ternate, North Moluccas
- LSAI (Lembaga Sejarah Arsitektur Indonesia/Institute for Indonesian History of Architecture), Bandung
- MLI (Masyarakat Linguistik Indonesia/The Linguistic Society of Indonesia), Khairun University Branch, North Moluccas
- MSM (Magister of Science in Management), Universitas Airlangga, Surabaya

#### JAPAN

- OISCA (Organization for Industrial, Spiritual and Cultural Advancement) International, Tokyo

#### KENYA

- Ack Bishop Hannington Institute of Theology and Development, Mombasa

#### KOREA

- Asia Center, Seoul National University, Seoul

#### MAURITIUS

- NASYO (Non-Aligned Students and Youth Organization), International NGO with UN/DESA-NGO Consultative Status.

MEXICO

- Network of Intellectuals in Defence of the Humanity, Mexico City

MONGOLIA

- Peace and Friendship Organization of Mongolia, Ulan Bator

PHILIPPINES

- AL QALAM INSTITUTE for Islamic Identities and Dialogue in Southeast Asia, Ateneo de Davao University, Davao City

SENEGAL

- TWF (Third World Forum), Dakar

SWITZERLAND

- MCI (Mouvement pour la Coopération Internationale), Geneva

TANZANIA

- The Mwalimu Nyerere Memorial Academy, Dar Es Salaam

THAILAND

- INEB (International Network of Engaged Buddhists), Bangkok
- SCHOOL FOR WELLBEING Studies and Research, Bangkok

**SUPPORTING INSTITUTIONS**

INDONESIA

- Ministry of Foreign Affairs of the Republic of Indonesia
- Embassy of Brazil in Jakarta, Indonesia

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INDONESIA

- PUSTAKA PELAJAR Publishing House, Yogyakarta



BANDUNG SPIRIT

BANDUNG+60

**RETHINKING EMERGING FORCES:****Bandung Conference: Memory of the World and Emerging Forces**

**International and Multidisciplinary Conference of commemoration of the 60th anniversary of the 1955 Bandung Asian-African Conference, Jakarta-Bandung-Jakarta, October 27-31, 2015**

**DAY ZERO: 26/10/2015****WELCOMING MEETING: LIPI****Jl. Gatot Subroto 10, Jakarta 12710, Indonesia****JAKARTA-BOGOR TOUR**

**Visiting the Botanical Garden and the Presidential Palace where the Pre-Bandung Conference took place in December 1954**

**DAY ONE: LIPI 27/10/2015****Jl. Gatot Subroto 10, Jakarta 12710, Indonesia****PLENARY SESSIONS PROGRAMME**

<b>TUESDAY, OCTOBER 27, 2015</b>	
08:30-09:00	REGISTRATION
09:00-09:30	OPENING SESSION 1. Welcoming speech: Mr. Salman Al Farisi, Ministry of Foreign Affairs 2. Opening speech: Mr. Iskandar Zulkarnain, Chairman of LIPI,
09:30-10.00	SOME WORDS FROM THE WORKING GROUP COORDINATORS: Mr. Darwis Khudori (Indonesia/France, HISTORY), Ms Seema Mehra Parihar (India, GENDER), Mr. Adams Bodomo (Ghana/Austria, CULTURE), Mr. Yukio Kamino (Japan, ECOLOGY), Mr. Tulus Tambunan (Indonesia, ECONOMY), Mr. Aziz Fall (Egypt/Senegal/Canada, POLITICS), Mr. Jean-Jacques Ngor-Sène (Senegal/USA, SPIRITUALITY & RELIGION), Mr. Lazare Ki-Zerbo (Burkina Faso/France, FINAL DECLARATION)
10:00-11:00	COFFEE BREAK, PRESS CONFERENCE, BOOK LAUNCHING: <b>“BANDUNG AT 60: NEW INSIGHTS AND EMERGING FORCES”</b>
11h00-12h30	BANDUNG CONFERENCE AS MEMORY OF THE WORLD Chair: Mr. Arief Rachman (Indonesia) Films screening: <i>The 1955 Bandung Asian-African Conference (ANRI) with Introduction by Darwis Khudori</i> (15-30 minutes) Mr. Bambang Subiyanto (Indonesia), <i>Indonesian Documentary Heritage as Memory of the World</i> Mr. Mustari Irawan (Indonesia), <i>The Significance of the Bandung Asian-African Conference Archives as Memory of the World</i> Comments: Mr. Wardiman Djojonegoro (Indonesia) Discussion: 30 minutes
12:30-13:30	LUNCH BREAK

13:30-15h00	<p><b>BANDUNG CONFERENCE: NEW INSIGHTS</b></p> <p>Chair: Ms Adriana Elisabeth (Indonesia)</p> <p>Mr. Darwis Khudori (Indonesia/France), <i>Bandung Conference: Fundamental Books</i></p> <p>Mr. Wildan Sena Utama (Indonesia), <i>Ali Sastroamidjojo and Afro-Asian Solidarity Project</i></p> <p>Ms Naoko Shimazu (Japan/UK), <i>Women Performing "Diplomacy" at the Bandung Conference of 1955</i></p> <p>Mr. Jürgen Dinkel (Germany), <i>The Asian-African Conference in Bandung 1955 and the (Re-)Discovery of the Third World by the Soviet Union and the GDR</i></p> <p>Discussion (30 minutes)</p>
15:00-15:15	<b>COFFEE BREAK</b>
15:15-16:45	<p><b>BANDUNG ERA AND BANDUNG CONSTELLATION</b></p> <p>Chair: Mr. Darwis Khudori (Indonesia/France)</p> <p>Mr. Manoranjan Mohanty (India), <i>Bandung, Panchsheel and Global Swaraj</i></p> <p>Mr. Suresh Paudyal (Nepal), <i>AAPSO and its widening objectives</i></p> <p>Mr. Lazare Ki-Zerbo (Burkina Faso/France), <i>The International South Group Network (ISGN): Lessons and Perspectives Post-2015</i></p> <p>Ms Beatriz Bissio (Brazil), <i>Bandung-Non alignment-BRICS: A Journey of the Bandung Spirit</i></p> <p>Discussion (30 minutes)</p>
16:45-17:45	<p><b>EMERGING FORCES</b></p> <p>Chair: Ms Beatriz Bissio (Brazil)</p> <p>Ms Sit Tsui, Mr. Erebus Wong, Mr. Wen Tiejun, Ms Lau Kin Chi (China):</p> <p><i>Comparative Study on Seven Emerging Developing Countries: Brazil, China, India, Indonesia, South Africa, Turkey, Venezuela</i></p> <p>Discussion: 20 minutes</p>
18:30-20:00	<b>DINNER WITH THE GOVERNOR OF JAKARTA</b>
20:00-24:00	<b>JAKARTA-BANDUNG TRIP</b>



**BANDUNG SPIRIT**

**BANDUNG+60**

**RETHINKING EMERGING FORCES:  
Enhancing the Role of Scholars in Promoting People-Driven Asian-African  
Partnership**

**International and Multidisciplinary Conference of commemoration of the 60th anniversary of  
the 1955 Bandung Asian-African Conference, Jakarta-Bandung-Jakarta, October 27-31, 2015**

**DAY TWO: BANDUNG 28/10/2015**

**MKAA (Museum of Asian-African Conference)**

**Jalan Asia Afrika No.65, Bandung 40111, Indonesia**

**PLENARY SESSIONS PROGRAMME**

<b>WEDNESDAY, OCTOBER 28, 2015</b>	
08:30-09:00	REGISTRATION
09:00-09:45	OPENING SPEECHES Welcoming Remarks by Ms Mudiwati Rahmatunnisa, Padjadjaran University Keynote Speech by Mr. Salman Al Farisi, Ministry of Foreign Affairs
09:45-10:00	COFFEE BREAK
10:00-12:00	BANDUNG SPIRIT AND GLOBAL GOVERNANCE Chair: Mr. Lazare Ki-Zerbo (Burkina Faso/France) Mr. Darwis Khudori (Indonesia/France), <i>Bandung Spirit as a Tool of Analysis of the Global Present</i> Ms Fatima Harrak (Morocco), <i>Global Governance and the Revival of the Bandung Spirit</i> Mr. Manoranjan Mohanty (India), <i>Bandung Spirit and the Contemporary Global Challenges</i> Mr. Teuku Rezasyah (Indonesia), <i>The role of Indonesia in revitalising the Bandung Spirit</i> Discussion (30 minutes)
12:00-13:30	LUNCH BREAK
13:30-15:00	BANDUNG SPIRIT AND GLOBAL SOUTH Chair: Mr. Ebrima Sall (Senegal) Mr. Aziz Salmone Fall (Egypt/Senegal/Canada), <i>The revival of Bandung Spirit for the 21<sup>st</sup> Century and Transinternationalism</i> Mr. Resh Bahadur Basnet (Nepal), <i>Strengthening Bandung Spirit in the Global Context</i> Ms Beatriz Bissio (Brazil), <i>The spirit of Bandung in the 21<sup>th</sup> century: towards a strategic agenda for Latin America</i> Discussion: 30 minutes
15:00-15:15	COFFEE BREAK

15:15-16:45	<p><b>POLITICS AND ECONOMY</b></p> <p>Chair: Mr. Aziz Salmone Fall (Egypt/Senegal/Canada)</p> <p>Mr. Desmond Satria Andrian (Indonesia), <i>The New Asian-African Strategic Partnership (NAASP), in Search of the Emancipative Instrument for the South</i></p> <p>Mr. Muhammad Fahmi Md Ramzan (Malaysia), <i>Analysis of Humanitarian Intervention: Rethinking its Implementation towards Sovereignty and Global Justice</i></p> <p>Mr. Tulus T.H. Tambunan (Indonesia), <i>Two Big Economic Crises: the Indonesian Experience and Lessons Learned for Other Asian-African Developing Countries</i></p> <p>Ms Takudzwa Samantha Mutezo (Zimbabwe), <i>Trade and investment relations between Zimbabwe and Asia</i></p> <p>Discussion: 30 minutes</p>
17:30-21:00	<p><b>CULTURAL DIALOGUE (including dinner): MANG UDJO ANGKLUNG</b></p>



## BANDUNG SPIRIT

BANDUNG+60

### RETHINKING EMERGING FORCES:

## Enhancing the Role of Scholars in Promoting People-Driven Asian-African Partnership

International and Multidisciplinary Conference of commemoration of the 60th anniversary of the 1955 Bandung Asian-African Conference, Jakarta-Bandung-Jakarta, October 27-31, 2015

**DAY THREE: BANDUNG 29/10/2015**

MKAA (Museum of Asian-African Conference)

Jalan Asia Afrika No.65, Bandung 40111, Indonesia

**PLENARY SESSIONS PROGRAMME**

THURSDAY, OCTOBER 29, 2015	
08:30-09:00	REGISTRATION
09:00-10:30	<p>CULTURE AND RELIGION</p> <p>Chair: Mr. Abubakar Eby Hara (Indonesia)</p> <p>Mr. Adams Bodomo (Ghana/Austria), <i>Africa-Asia Linguistic and Cultural Hybridities</i></p> <p>Mr. Jean-Jacques Ngor-Sène (Senegal/USA), <i>Theological Citizenship: Gods, Moral Values, and the Elusive Construction of Pluralistic Nationalism in The Global South</i></p> <p>Ms Heidi K. Gloria (Philippines), <i>Multiculturalism in Mindanao, Philippines: An Inquiry into the Role of Ethnicity in External and Internal Hegemony</i></p> <p>Mr. Yanuardi Syukur (Indonesia), <i>The Spread of ISIS influences in Indonesia</i></p> <p>Discussion (30 minutes)</p>
10:30-11:00	COFFEE BREAK
11:00-12:30	<p>ECOLOGY AND GENDER</p> <p>Chair: Ms Trikurnianti Kusumanto (Indonesia/Netherlands)</p> <p>Mr. Yukio Kamino (Japan), <i>Earth System in Transformation: Anthropogenic Planetary Change, Human Predicament, and Implication to the Bandung Spirit</i></p> <p>Ms Seema Mehra Parihar &amp; Peerzada Raouf Ahmad (India), <i>Women's agency and Spaces of Conflict: Re-Conceptualising Resistance</i></p> <p>Ms Swati Chandorkar &amp; Mr. Yogesh Rathore (India), <i>Women's Empowerment through Panchayati Raj: Perpetuation of Bandung Spirit in India</i></p> <p>Ms Lau Kin Chi (China), <i>Taking Subaltern and Ecological Perspectives on Sustainability in China</i></p> <p>Discussion (30 minutes)</p>
12:30-13:30	LUNCH BREAK

13:30-15:00	<p>PALESTINE: WHAT IS NEEDED FROM THE GLOBAL SOUTH?</p> <p>Chair: Ms Beatriz Bissio (Brazil)</p> <p>Mr. Fariz Mehdawi (Palestine/Indonesia), <i>Introduction</i></p> <p>Ms Noha Khalaf (Palestine/France), <i>The Relevance of History: Between Past and Present, A Century of Failed Hopes</i></p> <p>Mr. Makram Khoury Machool (Palestine/UK), <i>The Role of Media in Supporting the Cause of Palestine: The Presnet Intifada, A Critical Assessment</i></p> <p>Discussion (30 minutes)</p>
15:00-15:15	COFFEE BREAK
15:15-16:00	<p>INTRODUCTION TO THE PARALLEL SEMINARS BY THE SEMINAR COORDINATORS</p> <p>Chair: Mr. Sutrisno Murtiyoso (Indonesia)</p> <p>Mr. Darwis Khudori (Indonesia/France, HISTORY), Ms Seema Mehra Parihar (India, GENDER), Mr. Adams Bodomo (Ghana/Austria, CULTURE), Mr. Yukio Kamino (Japan, ECOLOGY), Mr. Tulus Tambunan (Indonesia, ECONOMY), Mr. Aziz Fall (Egypt/Senegal/Canada, POLITICS), Mr. Jean-Jacques Ngor-Sène (Senegal/USA, RELIGION) (everyone 5 minutes)</p> <p>Discussion: 10 minutes</p>
16:00-17:30	<p>PRESENTATION AND DISCUSSION OF THE DRAFT OF THE FINAL DECLARATION/CHARTER/MANIFESTO</p> <p>Chair: Mr. Shreedar Gautam (Nepal)</p> <p>Mr. Lazare Ki-Zerbo (Burkina Faso/France) and the Team (30 minutes)</p> <p>Discussion: 60 minutes</p>
17:30-18:00	BREAK / PREPARATION FOR JAKARTA TRIP
18:00-21:30	BANDUNG-JAKARTA TRIP



BANDUNG SPIRIT

BANDUNG+60

**RETHINKING EMERGING FORCES:  
In Search of Sovereignty: Old and New Challenges for Emerging Forces 60  
Years after the Bandung Asian-African Conference 1955**

**International and Multidisciplinary Conference of commemoration of the 60th anniversary of  
the 1955 Bandung Asian-African Conference, Jakarta-Bandung-Jakarta, October 27-31, 2015**

**DAY FOUR: JAKARTA 30/10/2015**

**TRISAKTI UNIVERSITY**

**Jl. Kyai Tapa no.1, Grogol, Jakarta Barat (11440), Indonesia**

**PLENARY AND PARALLEL SESSIONS**

<b>FRIDAY, OCTOBER 30, 2015</b>	
08:30-09:00	REGISTRATION
09:00-10:00	OPENING SESSION (Speeches and Dances)
10:00-11:30	<p><b>ECOLOGY (Part 1: Panel)</b></p> <p>Chair: Mr. Yukio Kamino (Japan)</p> <p>Mr. Eka Swadiansa (Indonesia), <i>Delirious New World: Static City and the Engineering of Collective Spaces of Otherness</i></p> <p>Mr. Patta Hindi Asis (Indonesia), <i>Create social capital in community: Experience from Independent Community Energy Landfill to Convert of Waste into Energy Alternatives in Kendari South East Sulawesi</i></p> <p>Mr. Reo Audi (Indonesia/Australia), <i>Marine Litter Prevention: from Asia and Africa to the globalized world</i></p> <p>Mr. Tulus Setyo Budhi and Mr. Priyo Pratikno (Indonesia), <i>From Flood to Money: Mapping Significant Forces within the Ecological Changes in Chode Riverbank Settlements in Yogyakarta, Indonesia</i></p> <p>Ms Titiek Setyawati and Ms Yani Septiani (Indonesia), <i>Assessment on the Roles of Trees and Forests in Building Community Resilience against Droughts in Indonesia</i></p>
10:00-11:30	<p><b>GENDER (Panel)</b></p> <p><i>Gender Mainstreaming &amp; Gendered Spaces</i></p> <p>Chair: Ms Seema Mehra Parihar (India)</p> <p>Ms Bidyut Mohanty (India), <i>How do Grassroots Women Leaders Combat Violence? Challenges to fulfill the Bandung Spirit</i></p> <p>Ms Trikurnianti Kusumanto (Indonesia), Bhawana Upadhyay (Nepal/Thailand), and Ratchada Arpornsilp (Thailand), <i>Gender Mainstreaming in Forest Governance: Lessons from Asia</i></p> <p>Ms Madhur Ajmani Sethi, Geethanjali Kher, Seema Mehra Parihar (India), <i>Bandung+60: Redifining Policy Structures for Combating Violence Against Women since 1955</i></p> <p>Ms Shintia Dian Arwida (Indonesia), <i>Developing indicators for mainstreaming gender into REDD+: lessons learnt for Indonesia</i></p>

10:00-11:30	<p><b>HISTORY and RELIGION (Panel)</b></p> <p>Chair: Mr. Jean-Jacques Ngor-Sène (Senegal/USA)</p> <p>Mr. Gonzalo Andrés Muñoz Chesta (Chile/Indonesia), <i>Spiritual life and the re-discovering of the experience</i></p> <p>Mr. Nwankwo T. Nwaezeigwe (Nigeria), <i>Identity, Nationalism and Religious Conflicts in Nigeria: A Case of internal Political Dynamics or Interventionist Arabism?</i></p> <p>Mr. Bambang Suswanto, Mr. Ahmad Sabiq (Indonesia), <i>Community Development Model in the Village Traumatized By Terrorism Case</i></p> <p>Ms Putri Rediane (Indonesia), <i>The contemporary World Seen by the Bandung Conference Perspective</i></p> <p>Mr. Shreedar Gautam (Nepal), <i>Humanitarian Diplomacy NAM and Nepal</i></p>
10:00-11:30	<p><b>POLITICS (Panel)</b></p> <p>Chair: Mr. Aziz Salmone Fall (Egypt/Senegal/Canada)</p> <p>Mr. Hamah Sagrim (Indonesia), <i>The Double Nationalism of the Papuan People</i></p> <p>Ms Roswita M. Aboe (Indonesia), <i>Cross border migration and migrant workers</i></p> <p>Mr. Lazare Ki Zerbo (Burkina Faso/France), <i>Popular sovereignty or constituent power? The case of Burkina Faso</i></p> <p>Ms Kantiébo Edjou (Burkina Faso/France), <i>Are the African Countries Really Independent as Preconised The 1955 Bandung Conference?</i></p> <p>Mr. Abubakar Eby Hara, Mr. Himawan Bayu Patriadi and Mr. Agus Trihartono (Indonesia), <i>The Region of Its Own Making: the Bandung Spirit and Indonesia's Regional Visions</i></p> <p>Mr. Nisar-ul-Haq (India), <i>Regional Cooperation in South Asia: Challenges in the Globalised World</i></p>
11:30-13:30	FRIDAY PRAYER AND LUNCH BREAK

13:30-15:00	<p><b>ECOLOGY (Part 2: Roundtable)</b>  <i>Exploring Resilient and Equitable Food Systems towards Food Security in the Global South</i>  Chair: Ms Trikurnianti Kusumanto (Indonesia/Netherlands)  Members: Ms Beria Leimona (Indonesia), Ms Bimbika Sijapati Basnett (Nepal/Indonesia), Ms Marijn van der Laan (Netherlands/Indonesia), Mr. Said Abdullah (Indonesia), Ms Seema Mehra Parihar (India), Mr. Suryo Wibowo (Indonesia), Mr. Tristam Moeliono (Indonesia)</p>
13:30-15:00	<p><b>ECONOMY (Panel)</b>  Chair: Mr. Tulus Tambunan (Indonesia)  Mr. Eka Swadiansa (Indonesia), <i>Delirious New World: Creative Industry and its Global Post Capital Market</i>  Mr. Fachru Nofrian (Indonesia), <i>Key Sectors Analysis in Indonesia 1971 – 2005</i>  Ms Wahyuningsih Santosa (Indonesia), <i>Sustainable Supply Chain Management and the Impact on Sustainable Performance</i>  Ms Yolanda Masnita and Hermien Triyowati (Indonesia), <i>Factors Commitment Against Supply Chain Business Process Integration: A Study of Confucian Dynamism</i>  Mr. Sobarsa Kosasih (Indonesia), <i>The Effects of Attitude, Subjective Norm, and Perceived Behavioral Control on Student Entrepreneurial Intentions at Trisakti University</i>  Ms Astrid Maria Esther (Indonesia), <i>Causality Relationship between Foreign Debt and Economy Growth in Indonesia 1986 – 2013</i></p>
15:00-15:15	COFFEE BREAK
15:15-16:15	<p><b>PLENARY SESSION</b>  MYANMAR’S SLOW BURNING GENOCIDE OF THE ROHINGYA  Chair: Mr. Darwis Khudori (Indonesia/France)  Mr. Maung Zarni (Myanmar/UK), Mr. Adnin Armas (Indonesia)</p>
16:15-18:00	PLENARY / PARALLEL WORKSHOPS FOR BANDUNG+60 DECLARATION/CHARTER/MANIFESTO
19:00-22:00	<p>CULTURAL DIALOGUE (including dinner)</p> <ol style="list-style-type: none"> <li>1. Film screening</li> <li>2. Performing art by participants</li> </ol>



**BANDUNG SPIRIT**

**BANDUNG+60**

**RETHINKING EMERGING FORCES:  
In Search of Sovereignty: Old and New Challenges for Emerging Forces 60  
Years after the Bandung Asian-African Conference 1955**

**International and Multidisciplinary Conference of commemoration of the 60th anniversary of  
the 1955 Bandung Asian-African Conference, Jakarta-Bandung-Jakarta, October 27-31, 2015**

**DAY FIVE: JAKARTA 31/10/2015  
TRISAKTI UNIVERSITY  
Jl. Kyai Tapa no.1, Grogol, Jakarta Barat 11440  
PLENARY SESSIONS**

<b>SATURDAY, OCTOBER 31, 2015</b>	
09:00-10:15	FINALISING FINAL DECLARATION
10:15-10:30	COFFEE BREAK
10:30-11:30	KEYNOTE SPEECH Prof. Dr. Sri Adiningsih (Indonesia), <i>Indonesia: Recent Economic Development</i> Discussion
11:30-12:00	READING: BANDUNG+60 FINAL DECLARATION
12:00-12:30	CEREMONY OF SUBMISSION OF THE BANDUNG+60 DECLARATION TO THE INDONESIAN GOVERNMENT Representative of the Indonesian Government: Prof. Dr. Sri Adiningsih (Chairperson, Advisory Council of the President of the Republic of Indonesia) 1. Submission 2. Exchange of speeches
12:30-14:00	FAREWELL LUNCH

<b>OPENING SPEECHES</b>
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<b>DAY ONE, LIPI, JAKARTA, OCTOBER 27, 2015</b>
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RETHINKING EMERGING FORCES:  
 BUILDING SOVEREIGNTY, PREVENTING HEGEMONY  
 Bandung Conference: Memory of the World and Emerging Forces

**WELCOMING SPEECH**

H.E. Salman Al Farisi  
 Head of the Policy Analysis and Development Agency  
 Ministry of Foreign Affairs

*Bismillahirrahmanirrahim,*  
 Head of the Indonesian Science Institution,  
 Head of the Indonesian National Archive,  
 Distinguished guests, participants,  
 Ladies and Gentlemen,

*Assalamu'alaikumwarahmatullahiwabarakatuh,*  
*Om Swastyastu*  
 May peace be upon us all

At the outset, allow me to extend my warmest welcome to you all to Indonesia.

It is indeed a pleasure for me to be here, in this particularly important and timely event.

I would also like to extend my profound appreciation to all the organizing committees concerned, particularly to the Indonesian Institute of Sciences and the Indonesian National Archive Office, for the excellent arrangement and hospitality rendered to us all.

It gives me a pleasure to convey that the Policy Analysis and Development Agency of the Ministry of Foreign Affairs is also playing a pivotal part in this wonderful team to make this conference possible.

Ladies and Gentlemen,

Six months ago, the Asian and African nations once again celebrated to what we call today a spirit of solidarity.

The solidarity brought us together sixty years ago in Bandung, and that same spirit takes us to grow to what we are today.

Asia and Africa have become the global engine of growth, just when Europe and North America are struggling to maintain the pace of the economy.

Take a look at Indonesia, for example. We have grown to be the third largest democracy and promising economic power.

In the midst of the global slowdown, Indonesia enjoying a rather compelling growth of 5.9% for the last five years.

I am sure that Indonesia is not alone; there are several other Asian and African countries who share this with Indonesia.

And I believe the Bandung Spirit has somewhat played a significant role to raise our level of resilience, for at least these two reasons.

First, the spirit encompasses cooperation among nations which would help to create a conducive and preferable climate of development.

When conflicts and tensions are resolved, governments will have more opportunities to allocate resources and energy for development efforts.

Second, the spirit also embraces the value of independence. This entails countries to have more responsible and accountable to manage and develop its own nation-building.

Countries are encouraged to equip themselves with all necessary skills and knowledge to take care of its own matters.

This, of which I am sure, contribute to the effort of building up our resilience as a nation.

These are the two reasons that make it is imperative that the Bandung Spirit is the core value that need to be preserved and consistently implemented.

Ladies and Gentlemen,

For Indonesia, the Asian-African partnership is one of the major avenue for cooperation that has not grown old with age.

Just as in 1955, we shared similar struggles for independence from colonialism, now we share similar struggles for peace and prosperity.

The 2015 Asian African Summit is considered a success, as reflected in the outcome documents that the governments have agreed upon on a broad range of cooperation on various issues.

The 2015 Asian African Summit left us with the obligation to walk the talk.

Cooperation in counter-terrorism for example, requires us to explore ways to exchange information and intelligence data, cooperate in training programs to prevent and combat terrorism.

We are also obliged to promote cooperation on enhancing the connectivity among the two regions, striving for infrastructure development and creating a more business-friendly environment to gear up the economic relations.

It is our duty also, to strengthen the efforts of people-to-people interactions, to develop a network of communities, such as business and private sectors, youth, media, or academia, as well as to enhance the capacity to manage and implement the development efforts.

On the other hand, the Summit also left us with the question of the role of developing countries, or emerging economies in global governance.

As there is an increasing demand for emerging economies to have greater voice and involvement in decision making process, there is also increasing pressure to forward an agenda of reform, particularly for the global financial order.

In line with the grand theme of this conference, I would welcome this effort to enhance the close collaboration between scholars and government officials.

Ladies and Gentlemen,

These issues, how we follow-up the Summit, in what role the emerging economies should play in addressing global challenges, and how this forum contributes to the effort in keeping alive the Bandung Spirit, are the reasons of our gathering today in the Institute of Sciences of Indonesia.

This is where the spirit of science and research is conducted and encouraged to produce sound policy recommendations and to promote a more research-based policy.

I personally believe that through the spectrum of scholars, we would be able to foresee the policies of countries that have been implemented and the measures should be taken to ensure that we would be able to achieve the goals of the Bandung Spirit, that is equal, just and prosper world.

The discussion that we will have today, and for the entire week ahead, will cover the topics on how best we can develop a set of policy recommendation and strengthen cooperation among the scholars to better understand the circumstances and decide the appropriate responses.

The partnership between scholars and government officials indeed are imperative, and we should strive to forge a better relationship between the two communities, and a possibility of expanding the partnership to outreach other groups.

Ladies and Gentlemen,

While I wish you to enjoy your stay in Indonesia, it is my fervent hope that you will have a fruitful discussion and let us show the world of what we can do, what we should do, and what we are going to do.

Thank you.

**OPENING REMARK**

Prof. Dr. Iskandar Zulkarnain  
 Chairman  
 Indonesian Institute of Sciences

His Excellency, Ambassadors of Algeria, China, Malaysia, India, Serbia, and Ecuador

Prof. Dr. Ing. Wardiman Djojonegoro,

Prof. Dr. Taufik Abdullah,

Prof. Dr. Arief Rachman,

Prof. Dr. Edi Sedyawati,

Dr. Mukhlis PaEni,

Dr. Mustari Irawan, Head, National Archive of Republic Indonesia,

Dra. Sri Sularsih, Head, National Library of Republic Indonesia,

Prof. Dr. Fatima Harrak, President of CODESRIA

H.E. Salman Al Farisi, Head, Policy Analysis and Development Agency

Prof. Dr. Darwis Khudori, the University of Le Havre, International Coordinator of the Scientific Board and Co-organizing Institutions

Distinguished Speakers and Participants,

Ladies and Gentlemen,

Assalamu 'alaikum wr. wb.

Good morning.

First of all, let us together express our praise and thankfulness to the Almighty God, for His bestowing us, blessings and mercy so that we can gather to attend the International Seminar "BANDUNG CONFERENCE: MEMORY OF THE WORLD AND EMERGING FORCES".

I am very pleased to welcome all of you to Indonesia and to LIPI headquarters. I know that some of you have to travel a long way to be here. I am grateful of your being here and wish your time attending this international conference and seminar will be worth remembering.

Distinguished Guests, Ladies and Gentlemen,

Memory of the World program was established by UNESCO to preserve the records that defines roots, past and existence of a nation. The program was designed to provide access to the world documentary heritages and to raise the awareness of public of the importance of these documentary heritages. It is important for us to preserve the documentary heritages so that our children and grandchildren will be

able to know and learn about their cultural values and identity. This is the role of MOW.

In Indonesia, MOW activity has been started since 2006. Indonesian MOW National Committee was established on June 1, 2007. Until now, there are three manuscripts that have been recognized as a MOW. They are Negarakertagama (in 2008 in Indonesia and in 2014 internationally), I La Galigo (in 2012), and Babad Diponegoro manuscripts (in 2014).

In 2014, the Indonesian Memory of the World National Committee nominated Asian-African Conference archives to be registered as the memory of the world. The Asian-African Conference showed a very significant event in the world which contributed to the promotion of at least five important universal values: world peace, independence, freedom, welfare of humankind, and internationalism.

Distinguished Guests, Ladies and Gentlemen,

I am very pleased to inform you that Asian African Conference archives have been registered as Memory of the World by UNESCO. It is a great achievement for all of us considering that Asian African Conference has an important role in the history of Asian and African nations.

The Asian African Conference reached consensus on the mutual interests and some issues of major concern to the Asian African countries. The spirit of unity of the Asian and African people, opposing imperialism and colonialism, struggle for the defense of national independence and world peace and the promotion of friendship among the peoples as demonstrated at the Conference is known as the Bandung Spirit. The Conference enhanced the unity and cooperation among the Asian and African countries, inspired the people in the colonies to struggle for national liberation and played a significant role in promoting the anti-imperialist and anti-colonialist struggle of the Asian and African people and in consolidating their unity.

Distinguished guests, ladies and gentlemen,

The theme of this seminar is Bandung Conference: Memory of the World and Emerging Forces. This seminar is a series of international conferences which will take place in Jakarta, Bandung, and Jakarta. The opening of the conference series will be held at the Indonesian Institute of Sciences in Jakarta on October 27, 2015. On October 28, 2015, the conference will be held in Bandung at Merdeka Building, and the last series of the conference will be held at Trisakti University in Jakarta on October 30-31, 2015.

This seminar has two objectives.

First, to build awareness among the public of the importance of the Asian-African archives as documentary heritages to be deserved as Memory of the World. Second, to implement the mandate of the 2015 Asian-African Conference, especially clauses 6 and 29 of the Declaration of Reinvigorating New Asian-African Strategic Partnership on the establishment of Asian-African Academic Forum and a network of Asian-African think tanks.

Our seminar will consist of four sessions.

The first session will present Bandung Conference as Memory of the World. The chair of the discussion is Dr. Arief Rachman and the comment will be given by Dr. Wardiman Djojonegoro. The second session will present Bandung Conference: New

Insight. The third session will discuss Bandung Era and Bandung Constellation. The fourth session will talk about the Emerging Forces.

Distinguished guests, ladies and gentlemen,

I hope that you all enjoy and obtain benefit from this conference series. Last but not least, I would also like to extend my gratitude to Foreign Ministry of Indonesia, Trisakti University, Padjadjaran University, and the Indonesian National Committee of Memory of the World, who have assisted us to make this seminar possible. Your cooperation and participation are greatly appreciated.

With Bismillahirokhmanirrohim, I now officially open this seminar. Thank you, and have pleasant and successful seminar and discussion.

Wassalamu'alaikumWr. Wb.

Jakarta, October 27<sup>th</sup> 2015

Prof. Dr. Iskandar Zulkarnain

Chairman of LIPI

<b>DAY TWO, GEDUNG MERDEKA, BANDUNG, OCTOBER 28, 2015</b>
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RETHINKING EMERGING FORCES:  
BUILDING SOVEREIGNTY, PREVENTING HEGEMONY  
Enhancing the Role of Scholars in Promoting People-Driven Asian-African  
Partnership

**KEYNOTE SPEECH**

H.E. Salman Al Farisi

Head of the Policy Analysis and Development Agency  
Ministry of Foreign Affairs

*Bismillahirrahmanirrahim,  
Assalamu'alaikumwarahmatullahiwabarakatuh,  
Om Swastyastu*  
May peace be upon us all

Distinguished Speakers and Participants

Ladies and Gentlemen,

First of all, I am pleased to welcome all of you to this historic city of Bandung.

On behalf of the Government of the Republic of Indonesia, it is also an honor for us to host such important conference here in Bandung.

This city will always be a special place when we talk about Asia Africa.

This is the place where the leaders of Asia and Africa stood up, calling for more just, equal and prosper world.

The Ten Principle of Bandung, was adopted by twenty-nine newly independent nations of Asia and Africa, who gathered with the spirit to abolish any forms of colonialism, imperialism, injustice, and to get their rights as an independent nation.

That is the spirit which we know as 'the Bandung Spirit'. The spirit that was born in this very place.

Distinguished Speakers and Participants,

Ladies and Gentlemen,

Today, we carry on the spirit that our founding fathers inherit.

Indonesia too, is incumbent to organize a series of events to commemorate the 60<sup>th</sup> anniversary of Asian-African Conference six months ago.

Taking the theme of “*Strengthening South-South Cooperation to Promote world Peace and Prosperity*”, the event was attended by 21 heads of state/government, 92

delegates, 15 observer countries, 10 International Organizations as well as 650 representatives of the business community of Asian and African countries.

In order to make the Event more meaningful, two other events were held in conjunction with the main commemorating conference, that are:

(1) Asia-Africa Business Summit (AABS), attended by 650 businessmen Asia–Africa, the event produced Jakarta joint Declaration on the Realization of the Asian-African Partnership for Progress and Prosperity, and agree on the formation of the Asian-African Business Council (AABC); and

(2) Asian-African Parliamentary Conference (AAPC), the event reaffirmed the commitment of the Asian-African Parliamentary Group to accelerate interaction and cooperation between Asian and African Parliaments.

Distinguished Speakers and Participants,

Ladies and Gentlemen,

Indeed, the Summit has enabled countries in the regions to strengthen the partnerships among themselves, share experiences and set priorities in pursuing economic development of the two continents.

The Summit also provided an opportunity to find practical solutions to address common challenges through collaborative efforts.

The success of the Summit sent out a message to the world that there remain global imbalances in the world today.

Far from equal, far from fair and far from justice.

This global imbalance is reflected by the rich countries, which is only about 20 percent of the world's population, consume 70 percent of our planet's resources.

It is also manifested by thousands of people living in the northern hemisphere who enjoys super-rich life, while 1.2 billion people living in the southern hemisphere are still struggling with poverty.

The Summit attempted to address this through adopting three important documents, namely: the Bandung Message, the Reinvigorating the Asian African New Strategic Partnership; and the Declaration on Palestine.

The outcome documents of the Summit echoes the voice of the Asian and African nations to the world.

It elaborates the three pillars of cooperation and reaffirms Asian and African countries' commitment to work together towards political solidarity, economic development and stronger socio-cultural relations.

Our call towards a new global economic order would ensure that the voice of developing countries too, be heard, and that emerging economies will have greater involvement in the effort of minimizing the vulnerability of countries being dragged down into a new form of economic and political domination.

This is also reflected in the common agenda of global governance reform, particularly the United Nations and the global financial architecture.

The Spirit of Bandung, thus, remains relevant in today's context, as it encompasses code and principles of how we conduct relations with each other.

You all have discussed a broad range of issues yesterday, which covers how the Spirit serves as a beacon of the continuing efforts of the people for peace and prosperity.

I believe that, it is through collaborative and concerted efforts of all countries, we have better chance of resolving those complex and multi-layered challenges that we are facing today.

Without a proper plan of action and implementation, mere commitments certainly would not enough to address today's challenges.

Hence, Indonesia together with all countries from Asia and Africa, has a responsibility to implement the commitments that have been made.

Distinguished Speakers and Participants,

Ladies and Gentlemen,

Moving on to the next point that I want to make, is that how the Bandung Spirit should be best manifested into the conduct of countries, that is to answer the major question earlier.

I believe a strong and well-structured South-South Cooperation will be an effective vehicle to implement the political vision of the Asian African Partnership.

It is because South-South Cooperation is an expression of genuine solidarity among Asian and African countries as we reinforce ourselves from within.

South-South cooperation can also be complemented with strong cooperation with our development partners through triangular cooperation.

In this regard, the success of the recent Asian-African Summit has also be indicated by its ability to attract enthusiasm and commitment from many development partners to cooperate with Indonesia in providing technical cooperation and capacity building programs.

To mention a few, there is a triangular cooperation between Indonesia and Turkey for Palestine, a triangular cooperation between Indonesia and Norway for Afghanistan, and a triangular cooperation between Indonesia and Japan for African countries.

Such cooperation reflects Indonesia's commitment to continuously enhance the South-South Cooperation.

Distinguished Speakers and Participants,

Ladies and Gentlemen,

For Indonesia, another upsetting fact is when the promise of the Bandung Spirit for independence for each nation in Asia and Africa leaves 60 years of debt to the people of Palestine.

Regarding the Palestine, Indonesia will continue to support the Palestinian struggle to establish an independent and sovereign state, and remain active to urge other countries to recognize Palestinian independence.

In addition, in order to build a stronger bilateral relation to Palestine, Indonesia is planning to establish an Honorary Consulate office in Ramallah in near future to complement its already-existing Indonesian embassy accredited to Palestine based in Amman, Jordan.

Hence, Indonesia's assistance to Palestine in the field of capacity building will be further enhanced.

In this context, equally important as gaining its independence, Indonesia would also like to ensure that the Palestinian people have adequate capacity to govern itself as an independent state.

For this reason, Indonesia has continuously been providing technical assistances and capacity building programs for Palestinians, such as Diplomatic Training Program for Palestinian Diplomat that has been around since 2008.

Once again, I call for you, the distinguish scholars from Asian and African countries, to unite in rendering your support to Palestine as well as developing cooperation on capacity building programs.

I have a profound belief that through continuous, political support, technical assistance and capacity building programs, Palestine will be able to be a strong and independent state in near future.

Distinguished Speakers and Participants,

Ladies and Gentlemen,

Many countries expect Indonesia to pave the way to forge the partnership.

Indonesia has been regarded by many as the main engine to gear up the cooperation of Asian and African countries.

As this has been stated by many leaders, Indonesia take this as both privilege as well as a responsibility to carry on the task to make the partnership possible.

To this end, Indonesia encourages a more concerted efforts in other priority areas such as maritime, food, infrastructure, tourism and energy resources that are easily accessible and managed in a sustainable manner.

Through the scheme of the South-South and Triangular Cooperation, Indonesia believes that this is one particular way of demonstrating the strength of the solidarity of our peoples.

The capacity building programs that entail in this cooperation is one of the strong point to materialize the Bandung Spirit.

Distinguished Speakers and Participants,

Ladies and Gentlemen,

Another initiative that Indonesia put forward is the establishment of the Asia Africa Center.

The Center will be used as an information center in order to prepare the South-South Cooperation programs for the sake of capacity building of the Asian and African countries.

To our view, this is a sort of embrionic body of a secretariat-type to facilitate the programs implementation under the framework of Asia-Africa Strategic Partnership.

The Center will also be complemented with the establishment of the Asian-African network of Think-tank division.

This division serves as an important component in bringing the two regions closer and forming the web of intertwined knowledge.

The involvement of academician is quite important in the development of the region.

The results of studies by academician can be used as basis or reference in policy and decision making process.

The Center will need to be developed further and, thus, would be benefited by some valuable input from all of you.

Distinguished Speakers and Participants,  
Ladies and Gentlemen,

I believe these are the two points that I would like to highlight in this opportunity.

I have a strong belief that only through closer cooperation, Asian and African nations will be able to address common challenges.

The message that our founding fathers once inspire us is to let the Asian and African countries to grow and develop together through the Asian-African Partnership.

We already have the political boost to forge this partnership, and right now, it is up to us as part of the many communities, to implement it.

At last, I would like to challenge you all, scholars and academics, to come up with fresh and implementable recommendations to make all our abovementioned concerns and objectives be fully addressed and achieved. Your supports and commitments is awaited.

Have a productive deliberation.

I Thank You

<b>ABSTRACTS</b>
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The conference has received more than 100 abstracts from all over the world. Not all the abstract authors, however, unfortunately, are able to attend the conference. The following abstracts are limited to those presented by the authors during the conference.

**List of Abstracts presented during the conference.**

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Fatima Harrak (Morocco), *Global Governance and the Revival of the Bandung Spirit*

Manoranjan Mohanty (India), *Bandung Spirit and the Contemporary Global Challenges*

Teuku Rezasyah (Indonesia), *The role of Indonesia in revitalising the Bandung Spirit*

**CULTURE**

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Heidi K. Gloria (Philippines), *Multiculturalism in Mindanao, Philippines: An Inquiry into the Role of Ethnicity in External and Internal Hegemony*

**ECOLOGY**

Eka Swadiansa (Indonesia), *Delirious New World: Static City and the Engineering of Collective Spaces of Otherness*

Lau Kin Chi (China), *Taking Subaltern and Ecological Perspectives on Sustainability in China*

Patta Hindi Asis (Indonesia), *Create social capital in community: Experience from Independent Community Energy Landfill to Convert of Waste into Energy Alternatives in Kendari South East Sulawesi*

Reo Audi (Indonesia/Australia), *Marine Litter Prevention: from Asia and Africa to the globalised world*

Titiek Setyawati and Ms Yani Septiani (Indonesia), *Assessment on the Roles of Trees and Forests in Building Community Resilience against Droughts in Indonesia*

Tulus Setyo Budhi and Priyo Pratikno (Indonesia), *From Flood to Money: Mapping Significant Forces within the Ecological Changes in Chode Riverbank Settlements in Yogyakarta, Indonesia*

Yukio Kamino (Japan), *Earth System in Transformation: Anthropogenic Planetary Change, Human Predicament, and Implication to the Bandung Spirit*

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Astrid Maria Esther (Indonesia), *Causality Relationship between Foreign Debt and Economy Growth in Indonesia 1986 – 2013*

Eka Swadiansa (Indonesia), *Delirious New World: Creative Industry and its Global Post Capital Market*

Fachru Nofrian (Indonesia), *Key Sectors Analysis in Indonesia 1971 – 2005*

Sobarsa Kosasih (Indonesia), *The Effects of Attitude, Subjective Norm, and Perceived Behavioral Control on Student Entrepreneurial Intentions at Trisakti University*

Takudzwa Samantha Mutezo (Zimbabwe), *Trade and investment relations between Zimbabwe and Asia*

Tulus T.H. Tambunan (Indonesia), *Two Big Economic Crises: the Indonesian Experience and Lessons Learned for Other Asian-African Developing Countries*

Wahyuningsih Santosa (Indonesia), *Sustainable Supply Chain Management and the Impact on Sustainable Performance*

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Bidyut Mohanty (India), *How do Grassroots Women leaders combat violence? Challenges to fulfill the Bandung Spirit*

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Seema Mehra Parihar, Peerzada Raouf Ahmad (India), *Women's agency and Spaces of Conflict: Re-Conceptualising Resistance*

Shintia Dian Arwida (Indonesia), *Developing indicators for mainstreaming gender into REDD+: lessons learnt for Indonesia*

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Jürgen Dinkel (Germany), *The Asian-African Conference in Bandung 1955 and the (Re-)Discovery of the Third World by the Soviet Union and the GDR*

Naoko Shimazu (Japan), *Women Performing "Diplomacy" at the Bandung Conference of 1955*

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Aziz Salmone Fall (Egypt/Senegal.Canada), *The revival of Bandung spirit for the 21st century and transinternationalism*

Hamah Sagrim (Indonesia), *The Double Nationalism of the Papuan People*

Kantiébo Edjou (Burkina Faso/France), *Are the African Countries Really Independent as Preconised The 1955 Bandung Conference?*

Lazare Ki Zerbo (Burkina Faso/France), *Popular sovereignty or constituent power? The case of Burkina Faso*

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Roswita M. Aboe (Indonesia), *Cross border migration and migrant workers*

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Gonzalo Andrés Muñoz Chesta (Chile/Indonesia), *Spiritual life and the re-discovering of the experience*

Jean-Jacques Ngor-Sène (Senegal/USA), *Theological Citizenship: Gods, Moral Values, and the Elusive Construction of Pluralistic Nationalism in The Global South*

Nwankwo T. Nwaezeigwe (Nigeria), *Identity, Nationalism and Religious Conflicts in Nigeria: A Case of internal Political Dynamics or Interventionist Arabism?*

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CULTURAL DIALOGUE (film screening and discussion)

Nathalie Muchamad, *Subaltern's voices*

#### **Abstracts**

#### BANDUNG SPIRIT AND GLOBAL GOVERNANCE

#### **Darwis Khudori (Indonesia/France), *Bandung Spirit as a Tool of Analysis of the Global Present***

In what way could we identify the state of the world today? What is the appropriate framework to structure our narrative? Is there any theory inclusive enough to contain all the societal phenomena happening in the world seventy years after the WW II and twenty-five years after the Cold War?

Without pretending to propose a theory, we may take the 1955 Bandung Asian-African Conference as a marker of changes in societal life worldwide. The Bandung Conference gave birth to an idiom: 'Bandung Spirit', which can be summarised as a call 1) for a peaceful coexistence between nations, 2) for the liberation of the world from the hegemony of any superpower, from colonialism, from imperialism, from any kind of domination of one country by another, 3) for the equality of races and nations, 4) for building solidarity towards the poor, the colonised, the exploited, the weak and those being weakened by the world order of the day, and 5) for their emancipation.

In other words, Bandung Spirit raises five issues:

##### 1) Coexistence

In the Bandung Conference days, it was coexistence between countries of different politico-economical systems, namely capitalism (West Bloc), socialism

(East Bloc) and “neutralism” (Non Alignment). Now, after the fall of the East Bloc, who are supposed to coexist in the world? Is there any nation, any societal unity in the world, which does not fall into the control of global capitalism? Have the nations, the states, the societies, or the communities, who have to share the only one planet, come to coexist peacefully?

2) Domination

It was the domination in world order by the hegemonic blocs of superpowers. Sixty years later, has the system of domination by the powerful in world order disappeared? Is not there any system of domination in term of science and technology, finance, media and communication, access to natural resources, military and arms of mass destruction? Is not there any domination at other levels of societal life: religious, ethnic, linguistic communities?

3) Equality between races and nations

It was in the context of colonialism in which one of the colonial policy was racial discrimination, apartheid. Does racial discrimination and apartheid disappear?

4) Solidarity

It was the solidarity towards nations in struggle for their national independence. Now, colonisation has officially disappeared. Have the separatist movements disappeared? Have the solidarity movements come to relieve mass poverty, hunger and diseases worldwide?

5) Development

It was the emancipation of the peoples, nations and States, from the state of being colonised, discriminated, exploited, oppressed, towards independence, sovereignty, freedom, equality, democracy, education, development. Have the colonisation, discrimination, exploitation and oppression disappeared from the world at the levels of people, nation and State? Have all the peoples gained their sovereignty, freedom, human rights in the framework nation-State?

Academic contributions from diverse countries and fields of studies to the meeting may help us to construct a narrative on the state of the world 60 years after the 1955 Bandung Asian-African Conference.

**Fatima Harrak (Morocco), *Global Governance and the Revival of the Bandung Spirit***

Sixty years ago the “wretched of the earth” met in Bandung in order to promote the aspirations of the peoples of Asia and Africa for economic and cultural cooperation, for human rights and national self-determination, and for the promotion of international peace. The participants framed their most pressing issue as one of state-building, particularly economic development. But the Conference represented also a landmark in the emergence of the Third World non-aligned movement, a movement that aimed at promoting the political and diplomatic autonomy of the developing countries in the face of international Cold War politics.

The Bandung declarations did not alter the Cold War definition of international affairs and Cold War militarisation and tensions continued. But, in the political economic realm, the spirit of Bandung resulted in the developing countries’ call for the building of a New International Economic Order (NIEO). The Bandung vision that economic development of newly independent states should become the basis of a more just and stable international order was not engaged with immediately. The idea did, however, retain its influence in the UN and other international organisations and, following the dramatic transformation of many economies in the Third World and the exponential growth of South-South cooperation, is now impacting contemporary rethinking of the global economic and political order.

These new developments have turned the emerging economies, and the developing world in general, into a “game changer” in 21<sup>st</sup> century international relations. Whence the necessity for third world intellectuals to re-visit the Bandung Conference, re-appraise the Bandung spirit and re-assess the sustainability of the Bandung and Non-Aligned Movement’s coalitions as they face the challenge of reforming the global governance system. This paper is an attempt to speak to these concerns.

**Manoranjan Mohanty (India), *Bandung Spirit and the Contemporary Global Challenges***

There are three major challenges faced by the contemporary world and Bandung Spirit provides us leads to respond to them with hope and confidence. They are:

- Increasing violence or threat of violence and use of force at every level
- Expanding inequalities, some old and some new kinds
- Climate change reflecting resource depletion and environmental degradation

Bandung Spirit arising out of the 1955 Declaration, 2005 NAASP (New Asian African Strategic Partnership) and the 2015 Bandung Message and the struggles of peoples and nations during the past sixty years provided three affirmations as pointers to meet these challenges:

- Affirm sovereignty and right to self-governance of all nations, regions and peoples
- Affirm equality of status to all cultures, religions and regions
- Affirm local people’s right to protect resources and plan their sustainable future

The three challenges and three affirmations entail three struggles of resistance against hegemony which have gone on for over a century, but have recently acquired greater momentum and need urgent attention. They are:

- Resist military domination by militarily strong powers directly or indirectly
- Resist techno-economic domination by forces of global capitalism and their local collaborators
- Resist cultural domination by militarily or economically strong powers

These counter-hegemonic struggles will rekindle the values of the liberation struggles against colonialism, racism and all forms of domination that the Bandung Spirit embodies. This will redefine development as a liberation process that gave dignified living conditions to all individuals, groups, regions and nations which were socially just in terms of class, gender, race, caste, religion and ethnicity and which was environmentally sustainable promoting climate justice for everyone and which gave political power to the local people to participate in making of their transformation agenda.

**Teuku Rezasyah (Indonesia), *The role of Indonesia in revitalising the Bandung Spirit***

Abstract unavailable

CULTURE

**Adams Bodo (Ghana/Austria), *Africa – Asia Linguistic and Cultural Hybridities***

In this presentation, we first construct and analyse broad demographic profiles of diaspora African communities in China and other parts of Asia (Bodomo 2010, Bodomo and Silva (2012)). We then focus on the concept of linguistic repertoire with

regards to Africans in China, especially that of African traders. The term linguistic repertoire, for us, refers to the gamut of languages that a community speaks, reads, and writes and the choices members of this community make in the use of these languages in various communication situations. The term has been defined more broadly as "...a fluid set of linguistic resources that members of an ethnic group may use variably as they index their ethnic identities." (Benor 2011: 142). As we do more and more linguistic analysis of Diaspora communities in what may be termed "Diaspora Linguistics", important but neglected theoretical notions such as linguistic repertoire will become more and more salient, and indeed feature prominently in sociolinguistic interactional studies (e.g. Gumperz 1962, Hillery 1955, Hymes 1972, and Labov 1972). Applying this term on empirical data derived from interviews and questionnaire surveys of more than 700 Africans in China, we construct various sociolinguistic and sociocultural profiles that explicate a diverse set of multilingual practices in the markets of Guangzhou and other Chinese cities. These markets are veritable sociolinguistic and sociocultural loci where African and Chinese traders grapple with commercial transactions in the absence of a common effective lingua franca. We analyse these linguistic repertoires as part of a growing body of evidence for the emergence of Africa – Asia linguistic and cultural hybridities in which we are seeing an increasing mix of languages, musics, food cultures, literary genres, and even families involving people of the Global South.

**Heidi K. Gloria (Philippines), *Multiculturalism in Mindanao, Philippines: An Inquiry into the Role of Ethnicity in External and Internal Hegemony***

This inquiry on the relationship between culture and history proceeds from an understanding of history as a phenomenon of change. It seeks answers to the question, "How does culture change vis-a-vis historical events?", "How can multiculturalism respond to the challenge of internal or external hegemony?"

Most Southeast Asian countries have multicultural societies and populations that have remained traditional and seemingly inured to change. From the perspective of the 21<sup>st</sup> century to see these indigenous societies or communities in Asia is like looking at lands and people that time forgot. However, we do know from historical accounts that they have been around for as long as modern societies have existed and even before the latter came into being. The great puzzle in cultural history is how these traditional societies and their cultures managed to survive and persist through modern times when their cultures are thought to have become dysfunctional. Under conditions of homeostasis cultures are supposed to be headed for eventual extinction.

Today, these indigenous societies and their cultures have become the focus of worldwide attention in the face of modern problems particularly the problem of surviving conditions of intense rivalry between and among powerful countries. The survival of small countries such as the Philippines depends upon the strength of its people and their resources. How can a multicultural society like the Philippines achieve a modicum of unity to strengthen its sovereignty and respond to the challenge of internal-external hegemony? Postcolonial societies in Southeast Asia exhibit varying degrees of responses in regard to the modern concepts of sovereignty and hegemony the applications of which are made on the basis of ethnic identity rather than the national polity. Is there a way to consolidate sociocultural and political positions to overcome this?

This paper focuses on the Mindanao-Philippine experience in the evolving paradigm of multiculturalism through a historical timeframe of more than five hundred years. It inquires into the roles played by the Magindanao, Tausug, Higaunon, Bagobo, Manobo, Ilonggo, Cebuano, Tagalog, etc. in Mindanao history so as to gain insights into their strengths and weaknesses and be able to prognosticate how these cultural traits react upon impact from historical events and vice-versa; how cultural traits influence the course of history.

## ECOLOGY

### **Eka Swadiansa (Indonesia), *Delirious New World: Static City and the Engineering of Collective Spaces of Otherness***

Today the urban culture is not about geographical size. As a kind of consumption gauge, urbanism means the whole active chain-process of collective libidinal needs as well as multilateral wants-satisficing achievement. The human cities might occupy only a small portion of the Earth. However as most means of production are distributed to be consumed in these cities, hence it is through this such small geographical scale where the fate of the rest of the planet is determined.

In the past decades human knowledge over cities had expanded throughout 2 distinctive states of the art – none of which applicable for Global South cities. In one hand sophisticated fields of engineering had invented the likes of stronger yet lighter materials, effective energy producing techniques, faster ways of data processing/transmitting, energy efficient transportation modes – to forge the creation of Smart City. But how does these high-end technologies performed economically? Are they affordable enough to be implemented at large on the cities of the emerging economy where almost 4 billion of world's urban population resides? In the other hand the incoming postindustrial reality experienced by cities of the developed countries had also brought serious attention over recycle urbanism to deal with shrinking agglomeration. A condition that are also far from the reality experienced by the common majority living in the ever growing emerging cities.

In contrast to the trends above; this paper will introduce Static City's applicable hypothesis specially developed for Global South's over-populated megacities. Where instead of searching for new technology or method in fulfilling human being's never-ending energy and resource hunger, it aims to project some sort of control mechanism that would limit consumption demand and ultimately create new culture of more equally distributed urban way of life.

### **Lau Kin Chi (China), *Taking Subaltern and Ecological Perspectives on Sustainability in China***

This paper examines the sustainability of China's economic development since the 1979 Reform by interrogating questions of socio-economic justice and ecological justice. It attempts to understand how the craze for Modernisation entraps China in socio-economic injustices and aggravating environmental crises. It argues for taking subaltern and ecological perspectives in challenging statist, elitist and anthropocentric discourses and practices in relation to the question of sustainability in China.

### **Patta Hindi Asis (Indonesia), *Creating social capital in community: Experience from Independent Community Energy Landfill to Convert of Waste into Energy Alternatives in Kendari South East Sulawesi***

The conversion of waste into energy alternatives that integrate environmental capital with social capital has been accomplished by the Independent Community Energy Landfill (Tempat Pembuangan Akhir Sampah) in Puwatu District of Kendari in South East Sulawesi. The paper shows how waste is managed well in this community because of cooperation between local Government and community, and mutual trust among community members.

Qualitative methods are used in this case study approach using in-depth interviews and focus group discussions (FGD) with two staff of program and community whose live in TPA as partners in waste management activities into energy alternative.

Results show that conversion of waste into alternative energy sources has occurred through collaboration between the government and the TPA communities in a pilot program to produce methane gas. Social capital in the form of personal interactions, powerful networking and mutual trust has developed through effective interaction between government as facilitators and community in TPAs.

Key recommendations relate to the sustainability of this program by maintaining the community's social capital. Programs such as life skills training, increasing the capacity of the management leadership, finance skills training and networking with external communities are essential to further develop and effectively maintain this social capital program. Communities need to be able to run programs independently so they continue despite changes in government leadership or policy. Full community involvement in programs can clear the way to empowerment.

### **Reo Audi (Indonesia/Australia), *Marine Litter Prevention: from Asia and Africa to the globalised world***

The marine litter problem is global in scale and intergenerational in impact. Marine debris, or marine litter, is defined to include any anthropogenic, manufactured, or processed solid material discarded, disposed of, or abandoned that ends up in the marine environment. In some instances, marine debris may also be a vessel for dangerous pollutants that are eventually released into the marine environment. It includes, but is not limited to, metals, glass, concrete, paper, rubber, and also plastic, as the major source of marine debris. In marine and coastal environment, plastic waste can easily harm aquatic life. An estimated 8 million tonnes of plastic reached the marine environment in 2010, turning them into the world's biggest plastic dump. With continuous growth for more than 50 years, global plastic production in 2013 increased from previous year by 3.9% to 299 million tonnes. The massive plastic debris pollution of world oceans is growing as a global challenge that needs a global response. Majority of marine litter, 80% from total of marine litter globally, is resulted from land activities. Marine litter is a complex cultural and multisectoral problem that exacts tremendous ecological, economic, and social costs around the globe. This research provides best environmental practices related to marine litter prevention and reduction activities on-going in both Asia and Africa which could become worthwhile examples for the whole globalised world to follow. The attempt to solve environmental problem could begin from grassroots level through eco-innovation and reframing marine litter. Case studies mentioned in this research gathered from the two continents. In Asia, there are best practices of recycling discarded fishing nets into carpet tile in the Philippines and educating children using marine litter activity book in South Korea. In Africa, there are inspiring examples of turning washed-up sandals into art in Kenya and establishing recycle collection service using cargo bikes in Nigeria. The case studies presented in this research hopefully will inspire others to do some action on marine litter prevention and reduction. Marine litter is global problem with diverse and complicated challenges. It requires global action around the world and global partnership to escalate the positive impact throughout the world.

### **Titiek Setyawati and Yani Septiani (Indonesia), *Assessment on the Roles of Trees and Forests in Building Community Resilience against Droughts in Indonesia***

Indonesia comprises of more than 13,466 island located in between two continents, Asia and Australia and two oceans of Pacific and Hindia. Some areas in this country have wet humid climate while some has a very dry climate such as those in the eastern part. Drought is mostly influenced by variety of causes such as climate inducing long dry season and shaping soil texture including topography. According

to data from the National Disaster Mitigation Agency (BNPB), in 2014 as many as 86 districts/municipalities in 20 provinces in Indonesia have experienced drought, and the most severe drought was in Java and East Nusa Tenggara/West Nusa Tenggara. While in Kalimantan, generally prolonged dry season lead to drought that potentially trigger wild/forest fire catastrophic. West Kalimantan province is one of the areas that are prone to land and forest fires during dry season. Based on this information, this study selected four districts which can represent all three provinces/region mentioned above, two Districts (Gunung Kidul and Situbondo) represent Java, Kupang District in Nusa Tenggara represents the island of Nusa Tenggara, Kapuas Hulu represents the island of Kalimantan.

The method used in this study is a direct observation by collecting primary and secondary data, and data analysis. Field observation is done to obtain more accurate data and more in-depth ground information from the respondent. To address the key issues on key intersections between people/community/society and trees/forest and drought, means to manage the intersection and how to better manage them, a number of questions were constructed. Analysis was mainly generated from primary data as well as secondary data obtained from recent literatures and other reliable source of materials.

The study found that drought in the country is triggered by various factors such as climate leading to long dry season and this also affected by soil texture and topographical condition. In addition, human activities also strongly contribute to the drought. In fact, high rainfall should be a valuable modality to develop water resistance during severe drought in Indonesia. However, only 34% of total rain water can be stored in the groundwater (Data Agriculture, Agricultural Statistics, 2001), while the remaining running off in the surface causing disastrous floods that occurs every rainy season. During dry season, all water on the surface has evaporated and water reserves including underground sources have depleted, and this is the time where people face with drought disaster. For example, Gunung Kidul is the only region in the province of Yogyakarta that mostly composed of karst ecosystem. Drought in this area is influenced by hydrological disturbance where most of catchment are in the upper stream was degraded, loss of vegetation cover causing to disruption of groundwater infiltration system and this lead to water carrying capacity that dropped sharply during dry season. Other example from Kapuas Hulu, in West Kalimantan, indicated that degraded forest area due to shifting cultivation practices can induces wild fires. Past experience showed that long drought in West Kalimantan in combination with El Nino season may cause to severe fire events causing to loss of thousand hectares of forest and affect to human health.

Actual findings and lesson learned in this study revealed that: 1) Skill, culture and knowledge of local communities to create alternative livelihood activities during hard time made local community able to survive during severe drought; 2) Local wisdom that was built from the past experience motivates local communities to carry out some innovative ways to anticipate drought.; 3) Communication is the most important mechanism that need to be built across all level of communities from household, group of communities, local and central government to disseminate information regarding climate forecasts, past and on-going water conservation and agriculture practices to mitigate drought (long term “water caption management”), and alternative source of livelihood to survive during drought period; and 4) Local institution/forum need to be strengthened in building community resilience where all household/communities could share their experiences in coping with impact of prolonged drought.

Things to be done to promote a better future among others are: 1) Strengthening communication in building resilience towards drought to all level of communities from household, group of community, private company, NGOs, local and central government; 2) Developing regulatory approach at the government, national and provincial level in improving greater resilience of community against

drought based on their traditional culture/local wisdom ; 3) Providing intensive assistance through extension officers available from various sectors, especially skill and knowledge concerning planting pattern and land use practices that able to conserve water to cope with long dry season; 4) Maintaining all water resources throughout the region through the development of integrated watershed management and water conservation system and provide continuous assistantship to local community concerning to environmentally friendly and sustainable land utilisation system that able to conserve soil and water. And in long-term run, government need to built strong coordination mechanism among stakeholders and relevant ministries/institutions to implement community based-watershed management programme for soil and water protection, water infrastructure development such as public road access/network, rehabilitations of reservoir, small dam, lake and water storage facilities.

The study concluded that :

- a) Strong community resilience against drought is built through long experience, culture and local wisdom to adapt with critical situation especially willingness to work together to develop high adaptability under stress condition such as water scarcity, crops failures and wildfires, and also having capability to be self reliant under restricted resources, and improve their adaptability towards physical, social and economic changes. Thus the key intersection among these three elements is not only embedded on the community itself but it also relates to how community responded to various environmental changes and vice versa.
- b) Community will react based on the level of connectedness among its member, which basically has different capacity in term of skill, culture, knowledge and socio-economic background. Therefore, managing intersection between community, tree/forest and drought should consider various aspects contributing to the magnitude of impacts of droughts such as public policy on drought disaster mitigation, institutional system, public infrastructure, access to environmental services, human health, source of incomes, communication strategy, and socio-economis and cultural changes.
- c) The most viable means of reducing and mitigating impacts of drought on forest and community requires site-specific approach such as through better communication among stakeholders at all level, improved forest management strategy, intensive assistantship either from government or non-government organisation interested in building community resilience against drought.

**Tulus Setyo Budhi and Priyo Pratikno (Indonesia), *From Flood to Money: Mapping Significant Forces within the Ecological Changes in Chode Riverbank Settlements in Yogyakarta, Indonesia***

This paper focused on mapping significant forces within the ecological changes in Chode Riverbank Settlements which right across the city center of Yogyakarta. By significant forces we means the natural forces — in this case flood disaster — and socio-economy and political forces such as domestic activities of the residents, penetration of the capital, government policy and NGO's advocates in development of the settlements. These forces have changed fundamentally the physical conditions of Chode riverbank settlements.

Meanwhile the ecological changes that will be traced are physical conditions which related with basic needs of the low-income residents such as access to housing, access to clean water, access to community open spaces and efforts to cope with environmental pressure.

The setting of this study is Chode Riverbanks Settlements, more specifically from Kampung Chode Gondolayu to Kampung Ratmakan. The study based on archives data and previous studies (Guinness, 1986; Haryadi, 1989; Khudori, 2002; Raharjo, 2010 and Setiawan et.al., 1987). Some spots of the riverbanks will be checked on site by field observation to know the present condition.

Through description of the actual problems which had been raising in the Chode riverbank settlement, and then mapping the actors who play in that areas and analysing their discourses (we mean their paradigm and strategy to cope with the problems), we hope to see in more details the changing of ecological features in the settlement. Based on critical understanding of ecological problems, we can search some alternatives for its solution.

**Yukio Kamino (Japan), *Earth System in Transformation: Anthropogenic Planetary Change, Human Predicament, and Implication to the Bandung Spirit***

Participants and observers of the Bandung movement are generally knowledgeable about major shifts in the international landscape or Human System since 1955. Yet, many of us seem to be not fully aware or reflective of the facts that 1) over the past 60 years, greater changes have taken place at the level of Earth System, the ecological whole in which Human System exists as a dependent part, and 2) Earth's bio-geophysical changes are projected to skyrocket in the coming decades, resulting in much human suffering especially in the South. This work tersely illuminates the historical causes, current manifestations, and future projections of Earth System transformation produced by Human System, which has represented neo-liberalism and other destructive worldviews. It seeks to assist those associated with the Bandung Spirit to explore remedies that can best secure the well-being of Asian, African, and other peoples who reside in our common 'Spaceship Earth' now and in the future.

**ECONOMY**

**Astrid Maria Esther (Indonesia), *Causality Relationship between Foreign Debt and Economic Growth in Indonesia 1986 – 2013***

Economic growth has been known as the main goal for every country in the world. There are many factors that can affect the economic growth. One important factor is the capital inflow, can be from investment or debt, from domestic and also foreign countries.

This research aims to investigate the relationship between foreign debt and economic growth in Indonesia and also to know their relationship in the long term. Indonesia is one example of a country that has bad foreign debt record, due to its high number since long time ago. Many researches found that economic growth affect the foreign debt, while others found that foreign debt affect the economic growth. Thus, this research is also done to ensure which condition is happening in Indonesia, so it is expected to know about these variables more deeply so that the Government can formulate the appropriate policy according to the condition.

The methodology used in this research consists of Granger Causality Test, Cointegration Test, Stationarity Test, Linear Regression, and Classical Assumption Test. The result shows that foreign debt affects economic growth in Indonesia and there is a cointegration between foreign debt and economic growth in the long term and also short term.

**Eka Swadiansa (Indonesia), *Delirious New World: Creative Industry and its Global Post Capital Market***

The Bottom/Base of the Pyramid (BoP) Economy had once shed new hope toward the creation of more equal world. Heavy population became the new advantage where through its multiplying power small margin might generate giant profit in scale so great even to compete against the established developed market. Goldman Sachs studies had echoed this findings and gave solid evidences to prophesise the

rise of the heavily populated Brazil-Russia-India-China (BRIC) as the supposed to be new born super powers, follows by the emerging country's euphoria in – Next 11 and the missing 'K' in the BRICK. However recent global economic crisis had taught how perhaps even the economic awe performed by these new giants were more of a product of instant artificial engineering rather than slow-steady natural occurrence. And as currency as strong as Yuan starts to crumble, one begins to wander. Does the creation of equal world is even possible? Perhaps BRIC and Next 11 is just a myth for yet another Nefo-Oldefo world.

All is lost? As part of the great process of natural selection, nature always find its way. Fueled by the internet as — the great equaliser — Low Cost Carrier (LCC) and currency deviation; this paper will discuss how through recently established creative industry's truly globalised market, macro economy inferiority of the Global South can actually be bless in disguise. More than theoretical rhetoric, this paper will discuss the potency of post-capital micro business model specifically practiced on the fields of music, art, and architecture. A model that takes up BoP on a whole new level of understanding.

### **Fachru Nofrian (Indonesia), *Key Sectors Analysis in Indonesia 1971 – 2005***

The aim of this paper is to explain the success and failure of the industrialisation process in Indonesia. Indeed, although the country has adopted the international development strategy like those import substitution and export promotion, the outcomes are starkly unsuccessful. First, structural changes were not achieved in Indonesia. Second, a direct link between primary, secondary and tertiary industry is not in Indonesia. Third, it must be noted that while various development and industrialisation policy have been taken, Indonesia is still dominated by traditional sectors in the primary industry. By using input-output data, this study discusses the country's sectoral production forms and their key sectors formation as the outcome of industrialisation policies and strategies adopted. This study provides an analysis identifying these sectors that appear more important in fuelling industrialisation process.

### **Sobarsa Kosasih (Indonesia), *The Effects of Attitude, Subjective Norm, and Perceived Behavioural Control on Student Entrepreneurial Intentions at Trisakti University***

The purpose of this paper is to report the result of a study aimed at the entrepreneurial intentions of Indonesian students. As an engine of economy (Audretsch, 2001) that creates a new job, spur innovation, and grow local economy (Frederick et al., 2006, Minitti M. 2008), entrepreneurs are expected to overcome the problem regarding 8.7 million of unemployment in Indonesia (BPS, 2013). Since Indonesia has many natural resources, Indonesia requires a lot of entrepreneurs expected to process raw material becoming a new product which then finally absorb employment. These entrepreneurs are expected to come from the university as they have been given knowledge in terms of business problem.

Data were collected from 500 students of Trisakti University. It is the leading private university in which the students are come from throughout Indonesia even from foreign countries. The data is supposed to be the representative of the whole Indonesian adult in term of their thought about entrepreneur. Multiple regression is used to analyse the effects of attitude, subjective Norm, and perceived behavioural Control on the entrepreneur intentions, as is defined by Ajzen.

The result of the study indicates that the three variables taken into consideration are significant as determinants of entrepreneurial intentions but in moderate condition. Multiple regression of those variables showed that coefficient determinant  $R^2 = 24.8$  which reflects that just 24.8% of total variation can be explained by regression model. This value is relatively small and unexpected.

The study based on the data collected within one university might be less representative to reflect the young intention throughout Indonesia. Although the data collected within nine faculties but it might be small in number to make a general conclusion.

This study has contributed to develop entrepreneurial education within universities throughout Indonesia.

**Takudzwa Samantha Mutezo (Zimbabwe), *Trade and investment relations between Zimbabwe and Asia***

There is no denying the link between State development and economics. This stands as the basis upon which emerging economies can maintain their independence and develop themselves whilst cooperating with each other, in a manner that allows them to remain free from modern imperialism. These were the precepts upon which the Bandung Spirit was created.

The link between economics and the aspirations of developing States has always been peculiar and of grave concern to me. This is mainly based on my background and experience as an African female born and raised in Zimbabwe.

Zimbabwe went from being considered the “bread basket of Africa” with a stable and strong economy, to experiencing a record breaking level of hyper-inflation. The effect of this demise in economics is undeniable and has led to a negative effect, impacting the people of Zimbabwe from all fronts. This includes corruption, income inequality between citizens, and the once renounced of the health care system amongst many aspects.

Although, this case is also one that is gravely interlinked with the political situation; which has led to barriers of trade and investment relations with the West, it resulted in an increase in trade and investment between Zimbabwe and Asia.

Discussions on whether the existing trade relations have improved, as well as whether they are based on the premise of equality and beneficial for all parties involved, are amongst the centrifugal elements that need to be assessed in order to think of a way forward in order to continue the Bandung Spirit and ensure that its goals are reached by all States in the coming future.

Based on the points mentioned in the abstract above, this would be an interesting Working Group to participate in and discuss topics in the area of economics, in light of the Bandung Spirit.

**Tulus T.H. Tambunan (Indonesia), *Two Big Economic Crises: the Indonesian Experience and Lessons Learned for Other Asian-African Developing Countries***

This paper aims to examine the Indonesian experience with two big economic crises in the past 12 years, namely the 1997/98 Asian financial crisis and the 2008/09 global economic crisis. The paper is based on secondary data analysis and a review of key literature. It has two main parts. The first part gives a theoretical explanation of the main transmission channels through which the two crises have affected the Indonesian economy. The second part is the empirical part of the paper about the impacts of the crises on such as economic growth, employment, remittances and poverty in Indonesia. One important finding from this study is that the Indonesian economy was much more resilient to the last crisis as compared to the 1997/98 crisis. During this first crisis, Indonesian economic growth was – 13 percent and poverty increased significantly; whereas during the second one, Indonesia managed to keep a positive economic growth rate (though declined), and poverty kept declining.

**Wahyuningsih Santosa (Indonesia), *Sustainable Supply Chain Management and the Impact on Sustainable Performance***

The issue of sustainability has become a strategic issue for any company in today's times. Business function has also been getting tremendous pressure from the environment, both at local, regional and global, to integrate the issue of sustainability, which includes economic, social and environmental concerns, into every decision that is made to continue to improve its competitive advantages.

Supply chain management as one of the most important keys in the company's operations department is now also required to be managed in a sustainable manner. Competition at the level of the supply chain must be addressed now more stringent by adopting a sustainable supply chain management practices that can result in a competitive advantage, which in turn would increase the company's performance and also contribute to sustainable performance.

This paper conducted a review on the important role of sustainable supply chain management practices for the sustainable performance based on literatures and the results of empirical studies that have been conducted in many countries. In general, researchers agree that a sustainable supply chain management have an impact on sustainable performance, both directly and indirectly.

**Yolanda Masnita and Hermien Triyowati (Indonesia), *Factors Commitment Against Supply Chain Business Process Integration: A Study of Confucian Dynamism***

Many previous studies have been conducted in the use of information technology to improve the effectiveness of supply chain management, while only few studies have concentrated on behavioural perspective to identify the impact of behavioural aspects of SCM on the commitment and business process integration. Research reveals that different management, marketing and behavioural factors affect the commitment to SCM, and SCM integration business

This research aims to explain the behaviour of Supply Chain Management in the perspective of Asian context. Most previous studies have focused on technology, marketing, and/or financial performance, but very little research has been dedicated to understanding the behavioural aspects of SCM.

The approach takes the form of hypothesis testing research, using survey data and testing relationships with Structural Equation Modelling.

This research testing factors Supply Chain Commitment toward Business Process Integration, which is reviewed by a study of Confucian Dynamism. A total of seven hypotheses were developed on the relationship between Marketing Determination, Behavioural Determinants, Trust, SCM Commitment and SCM Business Process Integration. Hypotheses were tested through analysis of multiple regressions using data from a sample of 62 respondents. The sampling technique used was purposive sampling. The results find that Marketing Determinants of SCM had no direct impact on the SCM business process integration and SCM of trust does not have a direct impact on the SCM process business integration

SCM Business Process Integration measurement only was measured qualitatively so that data about the business integration has not been measured properly. Then the data for the study were drawn from one single industry, so the findings are indicative but not representative of all supply chains. Also, the results cannot be generalised to other industries. However, this study acts as a starting-point to understand how behavioural and marketing determinants may impact supply chain commitment and business process integration. A series of future studies may follow this study to develop a comprehensive understanding of the nature, structures and strategies of supply chain commitment in Confucian culture.

This study will enable supply chain managers to understand the role of behavioural and marketing factors in managing supply chains. The root of Confucian culture lies in Asia, and Asia is an integral part of global supply chains.

An understanding of Confucian dynamics will enable practitioners to manage these supply chains efficiently.

## GENDER

### **Bidyut Mohanty (India), *How do Grassroots Women leaders combat violence? Challenges to fulfil the Bandung Spirit***

The persistence of structural violence has been culturally ingrained against women in all stages of their life cycle and in everyday life both in the family as well as in the society at large. It is mostly due to the value system of patriarchal belief in the unequal division of labour sanctioned by the epics. Recently due to rising consciousness regarding gender equity several international and national laws to fight against domestic violence have been implemented to increase the prospects of women's education, dignified labour, income and safety. In addition, two major policies since the 1990s have been political representation and loan credit programs. In India, rural women have been given political representations in the local government system since 1993 to raise their status in the village society. Easy loans are given to women self help groups to earn a little additional income. Both these programs were also initiated with an aim to reduce all forms of violence against women. The Policies had twin objectives namely, by giving space in the political field, so far alluded to rural women, it was thought their images in the public would change from that of objectification to decision makers. Secondly it was visualised that as leaders they could take active part in conflict resolution.

A survey conducted by the author in 2015 of 260 elected women grassroots leaders from the rural areas of India, all literate and generally in the age group of 31-50, comprising a large number of tribal and lower caste women from 11 major states showed vastly increased awareness among women. It revealed that they realised committing any form of atrocities by husbands was a crime and under no circumstances the men were justified to inflict violence against them. Most of them were also aware of the fact that the legal system would protect them. In public space women felt that the villagers respected their views and they were the decision makers. They wanted to resolve the domestic/village conflicts through reconciliations.

On the other hand, the statistics show that incidence of violence against women were on an increase in spite of the presence of more than one million women leaders in the local government system in India. Further women were being subjected to domestic violence in spite of their leadership position and villagers never considered them as real leaders. In other words, women were still subjected to direct and indirect forms of violence both as women as well as grassroots leaders. Still they were operating under the traditional system family and societal structures. By doing that they were perhaps trying to protect the family and village honour.

Still one redeeming feature of the twenty-first century has been that women leaders themselves have realised their self-respect and would not tolerate husbands' repressions and they sincerely desired to be considered to be the real leaders of the village but for the social and economic dependence on the male family members. In order to rectify that situation the proactive gender policies should be given more teeth in terms of conferring real power through local government, secure income, and recognition of the value of the domestic work. Along with gender friendly policies, the government, and civil society should aim at changing the cultural attitude of society. Only then women would realise the dignity and equality to fulfill the Bandung spirit.

**Madhur Ajmani Sethi, Geethanjali Kher, Seema Mehra Parihar (India),  
Bandung+60: Redefining Policy Structures for Combating Violence  
Against Women since 1955**

The paper aims to redefine policies for tackling the issue of violence faced by women in NAM member countries. Understanding the “Violence” experienced by women in Asia, Africa and Latin American countries vis à vis the North is the heart of this paper. In this course the massive transition in the “form of violence” exercised on women over 60 years is unearthed. What is shocking is that, on the one hand, economic development has led to an increase in women participation in the work force and empowerment of women; on the other hand, the ‘scope of violence’ exercised against women has become wider and more intense. Unveiling of this fact implies two things: failure of the existent policies to tackle ‘violence against women’ and call for tooling the policies to raise threshold, safeguard against the new forms of violence.

Exploring the definition of ‘violence’ since 1955, it is established that household level violence has been predominant source of power exercised on women. This was “hidden” at the domestic level. Male members of the own family were the ones who practiced this. The women were not vocal and a mention of these issues in the society was/is considered to be a ‘taboo’. Moreover, the customs and traditions existent in these countries ensured that women continue to bear this violence inside the four walls of their house. The practice of bearing this violence silently was a norm cultivated in the women in that period and is prevalent even today. Numerous Studies in Vietnam, Qatar, India and South Asia demonstrate this. The intensity and form of domestic violence practiced on women in Middle East and Gulf Countries is a grave subject altogether. Overall, the nature and incidence of domestic violence was more severe in the Middle East, Asian and African countries in comparison to the North.

By the time United Nations announced 1978-85 as decade of women, countries in South Asia had achieved significant economic growth. There was a substantive transition in the role and responsibilities of women.

Women moved from the domestic four walls of the household and became an ‘Earning’ member of the family household. Educated Occupational Females became a new societal trend. With the stepping of women into the economic sphere of the society, the ‘violence’ also entered the ‘work environment’. Nature of violence changed from ‘hidden domestic household’ phenomenon. It took two forms at one level women had to face sexual harassment both while traveling to work as well as at the work place. At another level, women faced gender discrimination as many male members saw women as a ‘strong threat’ to their dominant territory of money making. The violence at the domestic front continued simultaneously.

The next two decades were the era of technological advancement. With the advent of technology, the nature of violence faced by women took a new form. Women were no longer limited to domestic and work spaces but also started to live and ‘enjoy’ their lives. However, this led to the notion of ‘loose’ women. In the phase of cellphones, internet and social networking, obscene images and videos of women being uploaded on the web, were a completely novel ‘form of violence’ which women had to deal with.

It is evident from the descriptive empirical analysis of ‘women violence’ in South Asia, Middle East and African countries versus the North that there an utmost need to seek insight into the existing polices, assess the reasons for their ineffectiveness and; restructure the policy framework for tackling violence against women. Apart from the role played by Gender Forums, NGO’s and Women activists, the suitability of technology based solutions must be explored for combating the issue.

**Seema Mehra Parihar, Peerzada Raouf Ahmad (India), *Women's agency and Spaces of Conflict: Re-Conceptualising Resistance***

We are living through a genuine human tragedy that, as a silent genocide, is being carried out under everyone's eyes (The Catholic Bishops Conference, Republic of Congo, 14 Nov. 2008).

Over the last decades, two concepts of central significance in the social sciences have come up for discussion viz 'space' and 'gender'. Today they are seen as relational, as a production process based on relation and demarcation. Gender and space alike are a provisional result of an invariably temporal process of attribution and arrangement that both forms and reproduces structures. In other words, gender may be seen as inscribed, via body practices, in the production of spaces. Exclusion of the heterogeneous from everyday practice and thought is reflected in the construction of the modern nation-state which has been brutal in order to construct further the ideas of masculinity and patriarchy. This explains why states control the occupied territories across the world through masculine force which includes rape. This exclusion is also firmly anchored in our thinking on space, dominated by the notion of a homogeneous space, which serves to legitimise domination of one space.

This paper will look into the understanding of spatial distribution and areal differentiation of gendered violence in a "radical space". Jammu and Kashmir, other than North East and some central Indian regions, has been witnessing gendered violence. One reason of course would be because it is a patriarchal society like any other, but the other aspect is that of the ongoing conflict in the region. It is no secret that women in Kashmir have been subjected to violence for the past two decades. This paper will look into the aspect of gendered violence and armed conflict in the state of Jammu and Kashmir.

The conflict has fundamentally altered the existing social relations and crippled the economic activities in which women were traditionally involved. This in turn has changed their social life by taking away their economic independence and social freedom compared to what they enjoyed prior to the conflict. This paper also seeks to highlight the significant social-ideological/religious transformations being witnessed in the region. Through following these various lines of interrogation, the history of conflict is sought to be understood as an intersection of heterogeneous spaces that form the lived experience for the Kashmiri women. The narratives of violence against women are numerous. Sexual violence has been globally and historically acknowledged as a weapon of war. Against the backdrop of violence and oppression, we have also witnessed a rise in the number of women offering resistance and striving to change the equations in the conflict. The women in militant outfits and their active role in the mass incidents of stone pelting common in Kashmir are significantly disrupting the one sided narratives of victimhood and silent submission from the region. Women's activism is visible across various sites of struggle. Some recent incidents, for instance, the fatwa being issued against an all women rock band and its subsequent dissolution, represent a pertinent example of how questions of desire, freedom, violence and agency are being re-oriented in a rapidly transforming social space. Women's resistance therefore becomes a contingent process over determined by differing and conflictual processes involving larger questions of nationalism and religious sanction.

**Shintia Dian Arwida (Indonesia), *Developing indicators for mainstreaming gender into REDD+: lessons learnt for Indonesia***

Indonesia is among several countries leading the way for REDD+ (Reducing Emission from Deforestation and Forest Degradation) design and implementation globally. The country is currently in second phase of REDD+ and transitioning towards the third phase. During the upcoming phase, REDD+ activities will be fully

implemented, carbon sequestration volume will be monitored and verified, and payments will be distributed based on performance. There is a growing concern globally that REDD+ may marginalise forest-dependent women, by restricting their access to and use of forests, limiting their participation in decision-making processes, intensifying inter-and-intra-household conflicts, and burdening women with additional REDD+ activities but limited their entitlement to REDD+ financial benefits. Indonesia, like other REDD+ countries, is also prone to these gendered risks given the historically entrenched male-dominated nature of the forestry sector coupled with social norms, cultural attitudes, and religious interpretations that leads to the systematic marginalisation of women across forest-dependent communities. Therefore, there are growing calls for “mainstreaming gender in REDD+” in Indonesia so that REDD+ “do no harm” to women and benefits both women and men equally. Despite these calls, there have been limited efforts to systematically identify gendered risks throughout stages of REDD+ policy processes and highlight issues to consider when designing and implementing REDD+ policies such as safeguards and benefit-sharing mechanisms at national and subnational levels. This paper will seek to inform efforts and processes that mainstream gender in REDD+ by drawing upon CIFOR’s extensive research on REDD+ in Indonesia and globally, reviewing stages of REDD+ policy processes through a gender perspective, and studying the interface between gender and forestry in Indonesia.

**Swati Chandorkar & Yogesh Rathore (India), *Women’s Empowerment through Panchayati Raj in Madhya Pradesh***

Suppression of Women's political rights is only another manifestation of the patriarchal mind set. 73<sup>rd</sup> Amendment Act, 1992, mandating reservations in atleast 1/3<sup>rd</sup> of the seats of all Panchayat Councils and 1/3<sup>rd</sup> of the pradhan positions for women was a landmark for women's political empowerment. 74<sup>th</sup> Amendment Act, 1992, further established similar reservation in Nagar palikas and Municipalities. With this Bihar became the first State to reserve 50% of the seats for women with M.P., Rajasthan, and H.P. to follow.

Madhya Pradesh was the first state in the country where elections were held for Panchayati Raj under the 73<sup>rd</sup> Constitutional amendment. This was done in such a manner that women from scheduled tribes, scheduled class, and other backward class were given place in all the three tiers namely-Gram Panchayat, Janpad Panchayat and Zilla Panchayat. This is indeed a revolutionary step in the direction of increasing women's participation and collective action in the field of social and developmental field. The recent statistics reflect that presently in the State of Madhya Pradesh there are about 1.30 lakhs women who have come forward as elected representative from among 50 dist. panchyats, 313 block panchyats & 23006 gram panchyats. It has thus become a watershed effort in empowering women and deepening democracy.

The present paper presents some of our findings out of our recent study. The study captures their experience and its impact in development process of the society and within their own self as an individual. We must note that participation or representation is clearly different from Empowerment.

While PRI is an excellent initiative, in theory many as 40 % PRI being criticised for poor representation, failure in taking decisions, followed by their male counter parts as Sarpanch Pati 's.

Thus the major part of the paper is an outcome of the detailed study, discussing about the problems they faced, the hard ground realities which hampered their empowerment. It also discusses their impact as PRI on the development of the Village they belong to. It also studied the change in their confidence level, their ability to take decisions in their personal or social life. It also throws a light on how many are willing to contest second time and even how many who did not contest second time still continue to be a part of social change.

**Trikurnianti Kusumanto (Indonesia/Netherlands), Bhawana Upadhyay (Nepal/Thailand), and Ratchada Arpornsilp (Thailand), *Gender Mainstreaming in Forest Governance: Lessons from Asia***

Even until today, two decades after the official recognition by UN member states at the Beijing Fourth World Conference on Women in 1995 to mainstream gender in the policy process, there is little consensus about the efficacy of gender mainstreaming as strategy towards gender equality and women's empowerment. This arbitrariness is peculiar, as from conception on, gender mainstreaming has held the radical promise to place gender at the core of all stages of the policy process (from conception, development, legislation, implementation, to evaluation), at all levels (including local, national, and international levels), and across all sectors and issue-areas. This writing aims to contribute to this debate by discussing the results of a study that looked into the extent to which forest policies are gender mainstreamed. While the paper covers Indonesia, Nepal, and Thailand, the study makes part of a larger study commissioned by the FAO and conducted by RECOFTC (The Center for People and Forests) in Asia and the Pacific region during 2013. For this paper, the three countries are chosen to represent distinct country contexts and 'progress levels' of gender mainstreaming as resulted from our study.

We reviewed forest-related laws and policies (e.g. national forest law; social forestry policy) and gender mainstreaming policies pertaining to forests (e.g. quota for women with decisionmaking authority; gender equity and social inclusion strategy). Furthermore, we examined the institutional and operational conditions in which gender mainstreaming was adopted, organisational structures were put in place, and policy implementation was carried out.

Where gender mainstreaming had less progressed, we found that in spite of government endorsement of gender mainstreaming, forest policies per se did not necessarily incorporated a gender perspective. We connected this flaw to conceptual confusion among government officials, a serious lack of sex-disaggregated data, and the absence of systematic gender analysis in forestry planning and programming. These factors compromise policymakers' understanding of the different yet interconnected ways in which women and men relate to forests, and how these might imply for forestry planning and programmes. Based on our findings, we argue that the gender mainstreaming policy process prior to implementation tended to consume most rhetoric and attention, besides substantial resources, at the expense of the deliverance of tangible solutions for real problems through implementation. We think therefore that gender mainstreaming should put proportionate efforts and resources into policy development as well as implementation with vigorous monitoring and evaluation mechanisms to measure impact and outcomes in terms of gender equality and women's empowerment.

Forests play vital roles in the planet's social and environmental resilience. In the Global South, the number of people depending on forests for their livelihoods and in some way utilising and managing forests, comes close to 1.25 billion (FAO, 2014). About half of them are women and girls. In the coming Bandung+60 Asian-African Conference, where inequalities and inequities among peoples will be a major focus, this paper could offer an enriching learning how to deal equally and fairly with all.

## HISTORY

**Beatriz Bissio (Brazil), *Bandung-Non alignment-BRICS: A Journey of the Bandung Spirit***

The sixtieth anniversary of the Bandung Conference (April 18 to 24, 1955), the event that created the basis for the foundation of the Non-Aligned Movement, was

celebrated this year. By consecrating the concept of the Third World, the Bandung meeting represented, symbolically, the moment in which a significant sector of Humanity assumed consciousness of their role and made their voice heard. In the 1970s, when their level of intervention was rising, the Non Aligned countries adopted two new areas of struggle: the implementation of New International Economic Order (NIEO) and New World Information and Communications Order (NWICO). They failed in fulfilling most of their goals and sixty years later many of the problems that were analysed and debated in that pioneer conference continued to challenge a huge part of humanity. Therefore, the occasion inspired this paper's reflection on the legacy of this conglomerate of countries which reached its peak in the last decades of the 20<sup>th</sup> century. It also challenged us to seek points of convergence with the diplomacy currently developed by countries, that were used to be part of the Third World and today are identified as the leaders in their respective regions. Global players with prominent positions, called "emerging countries", they are outlining common goals and creating a formal political institutionality, giving rise to BRICS.

**Darwis Khudori (Indonesia), *Bandung Conference and its Constellation: The Fundamental Books***

The 1955 Bandung Asian-African Conference took place around sixty years ago. Yet, people, states, civil society movements and academic world still speak about it and commemorate regularly its anniversary. Articles on or around the Bandung Conference are still written, sometimes marked by false information derived from quotations of quotations without verification of their original sources. The current mistakes such as the presence of Ho Chi Minh and Nkrumah in the conference continues to take place. This article is aimed at remedying this kind of ignorance by presenting the "fundamental" books on the Bandung Conference, "fundamental" in the sense that they present the "fundamental" knowledge on the conference based on primary sources of knowledge on the conference (official documents published by the organising committee during or following the conference, archives, interviews with people concerned directly by the conference, observations during the conference) and deserve therefore to be considered as a "must" to read for those interested in the Bandung Conference. They are nine books in this category, written between 1955 and 2007. This paper presents the nine books in three parts: 1) Annotated bibliography of the fundamental books, 2) Presentation of selected books and 3) Concluding remark.

**Desmond Satria Andrian (Indonesia), *The New Asian-African Strategic Partnership (NAASP), in Search of the Emancipative Instrument for the South***

Discussing the Souths and the Asian-African issues, the Neorealism concept is wisely encouraged to be one of the alternative perspectives. As an alternative perspective, it serves as an analytic tool to observe the phenomena of international interaction in Asia, Africa, and Latin America continents as well as its relation to the North thoroughly. The Neorealism reveals four different international system (IS) interaction in the South-North relation. Each of interaction took place in different period and influenced variously to both South-North side. The four IS are as follows; Silk Road IS, Mercantile IS, Bipolar IS, and Omnipolar IS. Each of IS is unique. Therefore, IS constitutes a common and singular pattern. The pattern leads to a path of identifying the character of IS and its impact to interaction between the South-North.

The Silk Road IS was characterised by the culture border. The distance of influence mattered better than the definitive border. The livelihood of the Asian-African civilisation was relied on the principle of the family of nations and

collectiveness. It was the stage where Asia and Africa once grew towards a home of world civilisation. The Silk Road IS lasted for centuries and was finally interrupted by the New World Expedition of the North. The Mercantile IS gradually replaced the Silk Road IS. Characterised by the Westphalia view — the State-Nation concept, the North's materialism dialectic structured strongly its main thought. The distance of influence mattered nothing but the definitive border. The South with its distance of influence was weakened and finally was expanded on behalf of the White Burden. Despite the World War II, the Mercantile IS conjoined to the Bipolar IS. The legacy of Mercantile IS was transformed to a fear deterrence caused by the Cold War. Noted that the independence of the Asian and African countries post-Bandung Conference was strategically an antithesis of the Souths against the State-Nation concept of the North. The impact of the State-Nation concept in some cases left a question of territory border in the South. The balance of the South-North arrived timely at its point post-Cold War. The world see a new era of international interaction in Omnipolar IS. The revolution of information technology brought the idea of a global village. In Omnipolar IS, an interesting phenomenon is arising. The Great Power Politics is being balanced by the South. A new balance is coming up. It is suggested to reflect thoroughly the Silk Road IS and the Omnipolar IS where the definitive border of a country is increasingly blurring. The South has come to its origin, the actor of globalisation.

In balancing the North hegemony, the analyses of Neorealism helps us to decide a new mechanism of inter-regional cooperation as “the Silk Road of the Omnipolar”. The product of the Asian-African Summit 2005 — New Asian-African Strategic Partnership (NAASP) — is ideally a start up. The NAASP in the perspective Neoliberal Institutionalism deserves an opportunity to appear as the emancipative instrument for both Asian and African countries.

Institutionalising the NAASP will contribute a positive feedback towards the effort of strengthening the intra-regional cooperation of Asia and Africa. That should not only at the state-actors level but the non state-actors level as well. The formulation of NAASP as the emancipative instrument will remain the bargaining power of the South against the North hegemony.

**Jürgen Dinkel (Germany), *The Asian-African Conference in Bandung 1955 and the (Re)Discovery of the Third World by the Soviet Union and the GDR***

In April 1955 representatives of 29 Asian and African countries gathered in Bandung, Indonesia to the “first intercontinental conference of coloured people in history” (Sukarno). However, it was neither its emphasis on colour nor its “intercontinental” nature that made the Bandung conference unique and distinguished Bandung from earlier gatherings such as the Pan-African congresses or the meetings of the League against imperialism. Bandung gained importance because the conference transformed anticolonial movements and “freedom fighters” into nationally minded statesmen and representatives of newly independent nation-states. The meeting enabled all participants to become visible and hearable as legitimate statesmen at home and in international politics. Shortly after Bandung, for example, the Kremlin changed his foreign policy towards the postcolonial countries and developed several strategies to win the support of the new Third World countries.

Since then numerous scholars have pointed to the political importance of the conference to decolonisation, the course of the Cold War and the establishment of the Non-Aligned Movement. While there is no dispute about the significance of the conference, questions remain as to why a conference of postcolonial states and anticolonial movements was perceived as so important in international politics by its contemporaries. Furthermore I am in particular interested how the conference

was perceived by the Soviet Union and the GDR and how both countries reacted to the conference.

To answer these questions I will draw on approaches from various academic fields, among them Performative Studies, Visual History, “Thick Description” and Global History which enable us to re-interpret the Bandung Conference acts as well as the reaction of the Soviet Union to the conference.

For this project, empirical research has been done in the United Nations Archives and the National Archives of the United States, the Soviet Union/Russia, Great Britain, Yugoslavia/Serbia and Germany.

**Naoko Shimazu (Japan), *Women Performing “Diplomacy” at the Bandung Conference of 1955***

How did women perform in diplomacy at the Bandung Conference? Diplomacy is a notoriously male-dominated sphere. Arguably, the Bandung Conference was no different than most other international diplomatic events in that women’s roles as diplomatic performers appeared marginal and limited in scope. This paper argues that we need to expand generally the scope of intellectual enquiry pertaining to the study of diplomacy, if we are serious about wanting to understand more fully how women were integrated into the iconographies of diplomacy at Bandung. To this end, diplomacy can be examined in general terms of two complementary dimensions: formal diplomacy, and informal diplomacy. Under formal diplomacy, we question why women remained, on the whole, ‘invisible’ in formal ‘enactments’ of diplomacy, most notably in, what I have previously termed, ‘the Freedom Walk’. This was the iconic walk made by all delegations along Jalan Asia Afrika, mostly from Hotel Savoy Homann or Hotel Preanger, to attend the opening plenary session on 18 April in Gedung Merdeka or the Freedom Building. In informal diplomacy, however, we observe the diametrically opposite phenomenon, which is the constant ‘visibility’ of women, particularly when we privilege visual over textual sources, in studying diplomacy. If we include the people of Bandung as local audience, with a performative function in the theatre of diplomacy, women again become prominent. Why was this the case? In all, this paper argues for widening the scope of scholarly enquiry in the study of diplomacy, including attempts to situate international diplomacy in the realm of the everyday. This work constitutes one part of my current monograph project on *Diplomacy as Theatre: The Bandung Conference and the Making of the Third World*.

**Putri Rediane (Indonesia), *The contemporary World Seen by the Bandung Conference Perspective***

After hundreds of years of domination and colonisation of foreign power, numbers of newly-decolonised and soon-to-be-independent nations sought to establish different stances in politics, economy and ideological identity compared to the Western and Communist-Bloc. In 1955, the desire of having a different stance was realised by the Asian African Conference which was held in Bandung. The members of the Bandung Conference wanted to live free from domination and control or intervention of any of superpower. The idea of not belonging to any of the Blocs brought five nations together to co-sponsor the Asian African Conference in 1955. This conference was meant to offer an alternative for Bandung nations to choose their own destiny instead of taking sides. The Conference was wrapped up with the agreement which is known as Dasasila Bandung, a set of principles formulated by the founding fathers of the Conference as a foundation for the future of Asia and Africa.

This paper scopes the contemporary world through perspective of the Bandung Conference. Although the conference set Dasasila Bandung as its foundation, the goals seems to be even harder to achieve in modern times. There

are a number of problems in the contemporary world which prevents Dasasila Bandung to be achieved as a common goal. The original sponsors of the Conference are not free from these problems either, a few examples are Human rights violations and racial discriminations. Peaceful coexistence is another goal of the Conference which seems to be difficult to achieve, this is due to a number of conflicts in the contemporary world. This paper will then proceed to discuss the problems of human rights violations and racial discriminations in member countries such as Indonesia and Myanmar. These problems have clearly prevented Dasasila Bandung to be achieved as a common goal of the Bandung conference.

### **Suresh Paudyal (Nepal), *AAPSO and its widening objectives***

This paper is an attempt to trace the history and growth of AAPSO emphasising its contribution in exchanging the socio-cultural aspects of the regions along with the international understanding and sharing the same setting of social and cultural life of people of its member countries over the last sixty years of its glorious history. This paper is organised in three sections. The first section begins with a clear note that AAPSO was established as a result of solidarity among the people of Asia and Africa with the objectives of fighting jointly against the enemies like poverty, social backwardness, autocracy and most importantly against imperialism of the so-called powerful countries on the Afro-Asian countries.

The second part of the paper highlights the historical development and the contribution of AAPSO on achieving these aforementioned objectives assessing whether it has become able or not. Finally the paper assesses the future of AAPSO proposing it to be the medium of cultural exchange among the members' countries since large numbers of its members share the common features of having multilingual, multicultural, multi-ethnics, and also most of them are of secular states.

The crux of this paper is the comparative study of the socio-cultural life of the member countries of AAPSO.

The paper critically analyses the contributions of AAPSO by examining its different resolutions over the last sixty years suggesting it to widen its objectives since the context of the present world has changed vastly. Only fighting against above-mentioned enemies may not be sufficient and the present world is facing different problems like struggle for cultural identity right of indigenous, fighting against global warming and climate change, advocacy of Global citizens, international terrorisms and such many more issues.

### **Wildan Sena Utama (Indonesia), *Ali Sastroamidjojo and Afro-Asian Solidarity Project***

This paper examines the role of Ali Sastroamidjojo, the Prime Minister of Indonesia in the mid 1950s, in building the Asian-African solidarity movement during 1947-1957. Ali Sastroamidjojo was an important person behind the success story of the Bandung Conference in 1955, but his significant role disappeared in the shadow of great names of Third World leaders such as Sukarno, Jawaharlal Nehru and Gamal Abdul Nasser. The original idea of the Bandung Conference came up in his mind before he attended the Colombo Conference in 1954. His notion about the importance of solidarity among Asian and African countries to take action against the ongoing and possible Cold War in Asia and Africa as well as to establish economic and cultural cooperation among Asian and African countries had been shaped by his political experience in the global anti-colonial movement and diplomatic experience in dealing with issues related to the international politics. The first experience that gave him a cosmopolitan view and made him aware that the alliance between Asian and African anti-colonial movements was important to overthrow European colonialism was apparently occurred when he was a student in

the Netherlands in 1920s. At that moment he joined the Indonesian student organisation called Perhimpunan Indonesia (Indonesian Union). This organisation actively developed contacts with other anti-colonial leaders of Asia and Africa by participating in several important global anti-colonial conferences.

After Indonesian independence, Ali Sastroamidjojo always assigned to the position with regard to international diplomacy. In 1947 he became one of Indonesian representatives to attend the Asian Relation Conference in New Delhi. The Asian Relations Conference was the first occasion for Asian political leaders to express the primary political dilemmas facing new Asian states. The conference was fairly successful in translating the concerns of prewar anti-imperialism to postwar decolonisation and helped thinking about Asia's place in the emerging international constellation. Moreover, the conference also accelerated the process of inter-Asian cooperation that was to give birth to Afro-Asianism. In his memoir, Ali Sastroamidjojo writes that the Asian Relations Conference gave him awareness that "Indonesia is not standing alone and cannot stand alone".

In 1950 to 1953, Ali Sastroamidjojo was appointed to be the first Indonesian ambassador to the United States. Through this new position, he developed his diplomatic skill and expanded his personal relation to the Asian and African ambassadors in the United States. In August 1953, Ali Sastroamidjojo returned to Indonesia and became the new Prime Minister of Indonesia. In his speech in parliament, on 23 August 1953, one of the points that Ali underlined was the need to establish close cooperation with Asian and African countries, especially the newly independent ones. In his memoir, he admitted that his experience as an ambassador influenced this belief. When the Cold War reached its peak in 1954, he immediately had an idea to hold an Asian-African Conference to discuss the current crisis and the possibility to overcome the crisis. He conveyed his idea of holding an Asian-African Conference at the Colombo Conference. After his idea was accepted, he constructed 'the infrastructure' to support the Bandung Conference by traveling around Asian and African countries inviting the Asian-African leaders to attend the Bandung Conference. This paper argues that to understand the complicated process of the formation of Afro-Asian group it is important to underline the significant role played by Ali Sastroamidjojo who helped launching the idea and infrastructure of the Afro-Asian movement.

## POLITICS

### **Abubakar Eby Hara, Himawan Bayu Patriadi and Agus Trihartono (Indonesia), *The Region of Its Own Making: the Bandung Spirit and Indonesia's Regional Visions***

Immediately after proclaiming its independence on 17 August 1945, Indonesia declared that it would not follow and be trapped in any bloc in the Cold War rivalry between the East and the West. This policy which later becomes the main doctrine of Indonesian foreign policy had been developed, tested and strengthened during the revolution of independence (1945-1949) and parliamentary democracy (1950-1959). It also got its formal name 'politik luar negeri bebas aktif' (independent and active foreign policy) during these periods. The Asian-African Conference in Bandung in 1955 was one of the main pillars in the development of the Indonesia's independent and active foreign policy. Despite the fact that Indonesia faced many internal political problems and economic backwardness during the 1950s, in a quite short time Indonesia's world vision was clearly stated and its place in the world was well recognised. Reflecting on this success, this paper attempts to see to what extent Indonesia was able to materialise the Bandung spirit and its regional visions in Southeast Asian regional context. Indonesia's independent and active foreign policy can be seen as original and indigenous efforts to conduct foreign policy amidst a turbulence world. For some analysts, particularly the realists,

Indonesian visions and positions were awkward and deemed a failure. It might be true that some Indonesian ideas were not really adopted and reflected in this region. However, this paper argues that Indonesia has its own pictures about what the region should be and attempted to realise it in its unique ways with significant achievements.

**Aziz Salmone Fall (Egypte/Senegal/Canada), *The revival of Bandung spirit for the 21st century and transinternationalism***

It is important to revive the response and re-engage the Southern front by putting the historic pendulum in the radical sense towards the demands of the Tricontinental. This new horizon involves a convergence of the diversity of efforts that are now underway to save the common good of humanity which can serve as our ground for unity. Building an anticomprador coalition. Bandung for the 21<sup>st</sup> Century, the wave of the transinternationalist aligned movement, will be a second decisive step towards affirming democratic and popular sovereignty. Here, it will be important to firmly complete the gains of the preceding era and affirm an alignment with Nation-States, popular movements, social groups, associations, individuals, on the basis of internationalism in this specific condition that marks this transnational era. Beyond Bandung will provide a roadmap for a societal project in a polycentric world where popular forces of the South fed up with the North-South monologue are proposing to reorient globalisation towards a development that is truly about balance, social justice, protecting Mother Earth, well-being, proper conduct and attitude.

**Hamah Sagrim (Indonesia), *The Double Nationalism of the Papuan People***

Seventy years after the World War II, sixty years after Bandung Asian-African Conference 1955 and twenty five years after the Cold War, wars and violent conflicts still take place in Africa and Asia. The victims are the people themselves who lose their freedom or who have to live under the domination of other colony. In other words, the freedom is threatened in the two continents. So, the question is in what way freedom diversity is threatened? In what way their agents of development (States, governments, civil society organisations) deal with the problem?

The Conference of Asia and Africa aimed at giving full sovereignty between the two continents to unite to realise the existence of the nation. Noble goals of the idea of the unity of Asia and Africa is to articulate the basic rights of the two continents to the world that there is a great power possessed by the two continents. In addition to openly come out to the world, internally ensued turbulence that need to be addressed, such as granting independence to the peoples in the continent or nation-state.

West Papua is part of the Asian continent that is currently in the unity of the Republic of Indonesia. West Papua is a region most eastern tip of Indonesia with its own characteristic culture, human black, curly hair that makes them different, and they distinguish themselves with other tribes in the area of Indonesia. Differences that resulted in the birth of Nationalism of the Papuans.

This paper discusses the Dual Nationalism of Papua where the content reviews the emergence of two nationalisms that develop in Papua, the Papuan nationalism and the Indonesian nationalism, the situation is a dilemma in understanding the history of Papua as part of the Unitary Republic of Indonesia.

Therefore, this paper seeks to answer the general question: "Are generalisations about the nation and nationalism which has led to the writing of the history of Indonesian nationalism in Indonesia is not contrary to the historical facts in Papua?", because the Papuans themselves say that they are different from Indonesia.

Papua issue is yet to be resolved till now. Lately, various shooting incidences against citizens often occur. Security and stability in Papua is yet to be created. Military approach taken by the Indonesian government seems even increase the militancy and resistance of the so-called Free Papua Movement (OPM).

At the time of writing this paper, “the land of the cassowary” was again hit by a flood of blood and tears. Simultaneously in various cities of western Papua, there occurred conflicts, which cost casualties and triggered the government’s attention on one side and negligence on the other. Besides that, in various cities, the people of Papua who were trying to fly the Morning Star were shot or arrested by the Indonesian authorities, while the frustrated ones finally retaliated by attacking and killing, not just the police and the Indonesian army, but also the merchants and other Indonesian civil immigrants.

The emergence of Papuan nationalism is influenced by two things which will be discussed in this paper, namely, (1) Papuan Identity that was awakened through church missionaries in 1855 and (2) the history of the nation of Papua formed by the Dutch East Indies in 1962 .

The war between the Indonesian authorities and the West Papuan Independence movement revolves around one thing which is written in this paper, namely, Double Nationalism of the Papuan people.

### **Kantiébo Edjou (Burkina Faso/France), *Are the African Countries Really Independent as Preconised The 1955 Bandung Conference?***

It could be easy to realise an overview of the imperialists and colonialists’ actions that are still applied, particularly among francophone Africa.

France, since her colonialist settlement in Africa and anywhere else keep maintaining a partnership relation with African states, her former colonies so called independent since the 60’s and this partnership is done from an imperialist way.

Major points of this French neocolonialist policies are seen in:

- Up keeping of military bases
- Colonial treaties of countries’ basement exploitation are still implemented
- Diplomatic relations with other countries are distorted because of the predominant interference of France in the same countries’ internal affairs.

What can we do to stop this generalised asphyxia of which suffer the former colonies?

Destabilisation of the national politics is frequently due to the former coloniser interference inside ex-colonies countries politics: Burkina Faso, Ivory Coast, Mali etc. ... are some examples.

We are going to show you these different items all along our presentation’s development.

### **Lazare Ki Zerbo (Burkina Faso/France), *Popular sovereignty or constituent power? The case of Burkina Faso***

This article is an introduction to an appraisal of the democratic transition going on in Burkina Faso (West Africa) since the 31st of October 2014. In two occasions (October 2014 and September 2015) the popular resistance that has been observed in this country illustrates a national character marked by a popular culture based on the role of urban actors such as trade unions, political parties, intellectuals. The current generation involved in the mobilisation against the violation of democratic rule is also influenced by musicians or music makers.

To understand these patterns, the article will invoke the historical depth of such mobilisations, since the insurrection against French colonialism in 1915/16. The meaning of this exceptional year has something to say about the reconquest of popular sovereignty in Africa. It can also give intellectual space for comparison with the events in Taiwan, Hong Kong or Thailand.

Popular sovereignty's conceptualisation can tap on the concept of constituent power (*pouvoir constituant*) when the formulation of a new Constitution is engaged. Often a sudden insurrection, and more often a civil insurrection, constituent power is that "imperative act of the nation [that] comes out of nothingness and which organises the hierarchy of power" according to E. Boutmy.

In the case of Burkina Faso this has not been the case but the impact in the country and in the continent will certainly lead to a new political culture.

**Muhammad Fahmi Md Ramzan (Malaysia), *Analysis of Humanitarian Intervention: Rethinking its Implementation towards Sovereignty and Global Justice***

Humanitarian intervention is one of the most popular concepts in global politics, and as such it is directly the opposite of the rule of non-intervention which has been dominant in international politics. The crisis that happening in the world today should lead to humanitarian intervention conducted by fair and effective. However, throughout the history of the cases, the interventions that occurred often lead to controversy. This is because it's monopolised by the superpower and it has a particular interest to intervene. It also seem biased because humanitarian intervention by international organisation and any superpower is done selectively that will result in the application of double standards and inconsistency. For examples, Israel-Palestine crisis, there is no effective intervention by international organisation or superpower to solve the crisis. A conflict that has claimed thousands of lives continues to persist until today. Many children also become victims. Similarly, the Rohingya refugee crisis, international organisations and superpowers only act as observers and let the crisis dragged on until today. From this matter, humanitarian intervention concept should be discussed and rethink to find out how it can be properly implemented to solve the conflict without biased and any political interest. It's to ensure the sovereignty of a country and global justice to any party. Besides, this article also discussed how the third world countries, especially from Asia and Africa can unite to jointly resolve the crisis by this method.

**Nisar-ul-Haq (India), *Regional Cooperation in South Asia: Challenges in the Globalised World***

South Asia presents an intriguing paradox, for it is a region of great radical diversity with innumerable cultures, languages and religions. Yet as a region, it has a distinctive and unmistakable identity. Historically, the countries of the region have experienced similar, if not identical, processes of historical evolution. The South Asian nations not only share a common history, they also belong to a common civilisation pattern. Thus, South Asia is a distinct civilisational entity, bound together by shared languages, religions, culture, ethnicity, historical memories and development predicament. The purpose of this paper is to investigate the regional organisation. South Asian regional cooperation faces several obstacles; it is covering the areas such as security, political economy, trade and industry operating at the level of both foreign policy and domestic politics of identities, images, norms etc. Indian position in South Asia both geographically central and share a common boards with overwhelming dominant in the area, population, economy and strong military are leading to the asymmetric power relations in South Asian regional context. South Asia is also a least integrated region compare to other regional organisations. The most important thing is to promote cooperation in a way that create incentives without fear of being dominated or losing one's autonomy for smaller state. So, Indian policy or approach towards the region based on this principle can help to create more cooperative atmosphere in the region. In order to overtake political disputes and tensions among the countries need a strategic role of India as a regional power. Robert Keohan and Joseph Nye argue that, stable

economic regimes require the leadership (Keohane, Nye 1977) that can modify to apply in regional economic cooperation in South Asian regional context. This paper is divided into four parts; firstly, it will try to conceptualise the unique features of South Asian regionalism compared to other regional organisations. Secondly, it will analyse to how the Indian role and position impact on South Asian regional cooperation? Thirdly, it will address the question, what are the possibilities and necessity of greater cooperation in South Asian region? Finally it will try to answer the question, why the cohesive strategy necessary for the effective South Asian regional cooperation?

### **Resh Bahadur Basnet (Nepal), *Strengthening Bandung Spirit in the Global Context***

AAPSO Nepal has, indeed, in the past raising voices in favor of peace, sovereignty security, development, human rights, democracy, disarmament, justice, national independence and is making people aware against colonialism, imperialism, racial/social discrimination like caste and creed, apartheid and so on. It has organising annual programs like Human Rights day, Hiroshima Day and national and international conferences. Regarding the theme of this Conference “Rethinking Emerging Forces 60 Years After The Bandung Conference”, in the last sixty years, several organisations of the world have been raising voices to implement the goal of Bandung summit and unite for building sovereignty of the nations and keep them free from hegemony. In reality this was one of the aims and spirits of that conference.

The declarations signed by the participating nations were five principles (Panchsheel) put forward by the then Prime Minister of India, Jawaharlal Nehru and to oppose colonialism or neocolonialism by any nation or/and Liberation from the hegemony of the Super Powers. These are very important subjects which need to be followed strictly.

The growing trend of Terrorism, Separatism, Aggression, Change in Environment, and Production of Weapons of Mass Destruction have become greater challenges to achieve peace and security in our nations. Our belief on the peaceful settlement of all kinds of disputes has been lagging behind.

Similarly, Separatist movements have become another option for killing people in the present world. Aggression and domination in the internal affairs by the so called developed and stronger nations still remain to continue. It has become a common phenomenon to incite the people in the internal matters of Sovereign states by the stronger ones. Nations like Libya, Egypt, Iraq, Afghanistan, Syria, Israel-Arab, Afghanistan, Ukraine and Crimea are some instances of having become the victims of interference in the internal affairs. India has done the same thing in Nepal after the Promulgation of the New Constitution written by its own people, on the 20<sup>th</sup> of September 2015, it has instigated the people of southern Nepal nearby its border area. It has unofficially blocked the borders, thereby stopping the inflow of necessary goods into Nepal, violating the International Rights of Transit for landlocked countries. Now, where are the five principles of co-existence propounded by Nehru? And where does the Bandung spirit exist?

Environment change due to Global warming is posing great threat to the whole world. Weapons of mass destruction (WMD) may destroy World Peace at any moment. Increase in hunger, poverty, diseases, wars, refugee problems; injustices in several nations are destabilising the world. In such circumstances organisations from all over the world must unite to strengthen the Bandung vision of 1955 and its following conferences.

For a better world to live in the context of globalisation and for strengthening Bandung vision, Afro-Asian People’s Solidarity Organisation Nepal urges people to reaffirm the “Panchsheel” as the five principles of peaceful coexistence, which

reflects the vision of Bandung spirit, the foundation of AAPSO and NAM and follow all declarations made afterwards, broadly relating to Human Rights.

**Roswita M. Aboe (Indonesia), *Cross border migration and migrant workers***

The idea of immigration in the case of whether the state should open the borders or restrict the movement of the people has been challenged by several scholars. Liberal egalitarian group for example, perceive that freedom of movement should not be restricted. While opposing views claim that states are morally entitled to admit or exclude whomever they want. In this case they advocate for close borders. The former viewed that cross border movement is human rights that bring positive impacts in terms of social and economic development, whereas the latter considered that it has drawbacks in conditions of abundant entry of the migrant. This opponent group believed that for certain extent migration hinders particular societies in their effort to conserve their culture and way of life. This paper elaborates the circumstances of the states' role in controlling the cross border movement, especially the ASEAN countries. It also questions states obligation to protect migrant workers in the situation that the rights of non professional workers have been given less attention.

**Shreedar Gautam (Nepal), *Humanitarian Diplomacy NAM and Nepal***

Humanitarian diplomacy is a strategy for influencing the parties to armed conflicts and others, states, non-state actors and members of civil society. Its purpose is purely humanitarian and it is carried out through a network of sustained relationships – bilateral and multilateral, official and informal. Humanitarian diplomacy has become an urgency today considering the inadequacy of interstate realpolitik. A case study of some countries in South Asia, Middle-East and Africa will amply justify the need of opening up new approach to solve the problems like foreign occupation, civil war, ethnic conflict, mass exodus of people in search of job to better places. Recently, hundreds of people from Africa met a tragic end close to an Italian island in a bid to cross to Europe either for asylum or better opportunity for job. Similarly, hundreds of people from Syria are crossing into Turkey, Lebanon, and Iraq creating a huge refugee problem in the region. Afghanistan is in perpetual turmoil in the absence of humanitarian approach to understand the pains and traumas of people whose land has become a ground for experimenting modern high-tech war from the very beginning of 1980s. The main crux of the paper will be to explore how humanitarian approach should be given a chance in theory and practice to save the world from further disaster and catastrophe as experienced during the Second World War. Likewise this paper will make a reference to the recently imposed embargo by India on Nepal in the aftermath of the newly emerged political situation in Nepal. This paper argues that NAM has to play its role in all such situations with a humanitarian approach to prevent avoidable tragedies and miseries in the underdeveloped countries, particularly.

SPIRITUALITY & RELIGION

**Bambang Suswanto, Waluyo Handoko, Ahmad Sabiq, Masrukin, Adhi Iman Sulaiman (Indonesia), *Community Development Model in the Village Traumatized By Terrorism Case***

Based on preliminary study in 2011, villagers of Pasuruhan Cilacap felt traumatic of terrorism cases operating in their villages that invited public attention nationally and internationally as well as the disharmony because of terrorist stigma still attached to the community. The research method used was participatory rural appraisal (PRA) as a research approach that involves full role and potential of the

community itself to identify and find solutions to problems encountered and determine the needs of the community itself that must be realised. Data were collected through interviews, questionnaires, documentation, observation and focus group discussions and use an interactive model as analysis technique. The results of first phase research in 2013 revealed that community requires mediation of trauma and disharmony through community-based economic activities of village resources potential, namely farming and livestock groups, business groups and the formation of cooperatives craftsmen as the parent community's economy. The results of second phase study in 2014 produced a model of sustainable community development to strengthen the institutional and economic empowerment which fit the problems and potential of rural communities. The third research phase in 2015 resulted in some of the following: (1) Community Development Model in Pasuruhan Village become media harmonisation of trauma and reduction of negative stigma after the case of terrorism which gathered in three groups: Sharia Cooperative Abdimas Sejahtera as the economics parent, a group of farmers and ranchers as well as a group of small business craftsmen. (2) The model of community development should be strengthened and developed to perform a comprehensive community development program ranging from the identification of the problem, the potential of human resources, natural resources and the economy of rural communities up to the analysis solution in the form of educational programs, assistance and partnerships. (3) the growth of consciousness, spirit and togetherness of the community to gain increased knowledge, insight and abilities through education and training to improve organisational management, finance, marketing strategies, promotions and partnerships. (4) The model of community development and empowerment needs support, cooperation and synergy between village government, local governments, universities and the private sector as well as banks.

**Gonzalo Andrés Muñoz Chesta (Chile/Indonesia), *Spiritual life and the re-discovering of the experience***

Some scholars are talking — from long time ago — about a crisis of western civilisation. It doesn't seem to be a wrong idea since the confidence that the modern thought had in human reason decreased with the falling down of the utopias and great discourses. A consequence of this is the current feeling of uncertainty in many western countries which find a weak consolation in an operational understanding of the nations and the peoples in society. The latter, each time more fragmented and dispersed, seems unable to generate consensus from the great political and moral ideals that in other ages led to hundreds of peoples to offer their own life or simply understand the public issues as a field of communitary sense. Additionally the massive irruption of the globalisation process produced the weakening of the different cultures' reference points and diversifies local stability points suddenly appeared as relative and questionable, generating a phenomenon of loss of thinking from a certain place, the loss of an ontologic home.

The uncertainty we are talking about may be understood as nihilism, in the strict way of understanding it, as Nietzsche used it, a loss of values. This loss may explain the problems many countries are facing today: intolerance, fear, fundamentalism. This paper proposes the reinforcement of spiritual life as one of the most important ways of recovering the sense of the living experience and through that identify the values from the local spaces that allow a friendly and peaceful global coexistence.

**Jean-Jacques Ngor-Sène (Senegal/USA), *Theological Citizenship: Gods, Moral Values, and the Elusive Construction of Pluralistic Nationalism in The Global South***

Spirituality and religion, in many geographical spheres of the former Third World, are perceived by restless ethno-cultural communities as the very last suitable reservoirs of political tools of resistance against the hegemony of Liberalism, the aggressive traditions of secularism, and the devastations of what ex-Pope Benedict XVI-Joseph Ratzinger used to call the “dictatorship of relativism.”

This paper reviews some of the lines of friction between the aspirations of religion-based political movements and the policies of cultural and economic liberalisation prevailing in the “darker nations” since the end of the Cold War. We point to the limitations of the brands of theological citizenship incarnated by influential political mystics of the Bandung Era such as Bung Karno in Indonesia, Mao Zedong in China, or Julius Nyerere in Tanzania, notwithstanding the persistent reverberations of their prophecies in our early twenty-first century nationalist discourse. Specifically, we suggest that, although the aims and strategies of politico-religious movements belonging to traditions and contexts as radically different as the Theology of Liberation in Latin America, radical political Islam in North Africa and the broader Middle East, revolutionary Christianity in the Philippines, Black Liberation Theology in Southern Africa, Millennialism in West Africa, or Pentecostalism in Central Africa are barely reconcilable under stable interpretative references; they do however present a distinctly common feature in that they consistently strive to offer effective alternatives to socio-economic exclusion, provide structures of self-actualisation, and contribute tools of mobilisation bent at (re)constructing the life and ambitions of the authentic community trampled on by the forces of exploitation and inertia associated with the failed promises of the self-proclaimed sovereign central State.

**Nwankwo T. Nwaezeigwe (Nigeria), *Identity, Nationalism and Religious Conflicts in Nigeria: A Case of internal Political Dynamics or Interventionist Arabism?***

At the material base of the society, Nigeria is fundamentally a traditionalist African society. However, superimposed on this material base are two contesting rival cultures of foreign extraction woven in religious ideologies — Christianity and Islam. Islam is said to have entered the northern part around the 14<sup>th</sup> century AD through the agency of the Trans-Saharan Trade route. Christianity entered through the Atlantic Ocean almost at the same period through the agency of the Portuguese explorers. However, while Islam maintained a continuous and assertive presence from that period to this day, Christianity only stayed briefly subsequently demised with the demise of Portuguese influence, only to re-emerge in a much stronger status with the emergence of European colonialism in the 19<sup>th</sup> occupying an influence that covers the south and much of the lower north.

The coming together of these two rival religions with their exclusive accompanying cultures under one sovereign state not only elicited a clash of ideologies but became the basis of resolving the two major questions of nationalism and identity. These two questions invariably arise as a result of the nature of Islam as a religion with an inclusive political ideology and framework. The present paper thus tries to look at how this exclusive Islamic political identity has affected the course and nature of nationalism through the agency of recurring religious conflicts. Furthermore, the paper will equally explore the Arab position in these two questions of identity and nationalism.

**Yanuardi Syukur (Indonesia), *The Spread of ISIS influences in Indonesia***

Some people say that as a largest Islamic Community in the world, Indonesia was a target to get supporters for the Islamic State of Iraq and Syria (ISIS) movement in the Middle East not only to be the ISIS fighters but also as supporters in order to spread the radical issues about Islamic state and caliphate around the world with

Abu Bakar Al Baghdadi as a caliph. Although the United Nations, the European Union, United Kingdom, and 60 countries including Indonesia have stated that the ISIS group are terrorist, in fact, according to the newspapers, it is about five hundred Indonesian people joint as supporters of this radical group as fighters in the war area in the Middle East as well as supporters through websites, social media, demonstration such as in Jakarta, and the personal influences in Islamic family to be the part of ISIS.

This paper seeks to describe about the influences of ISIS group into Indonesian society in three main perspectives. Firstly, this work want to describe about the method of ISIS spread in order to get the supporters for their movements in the Middle East, such is in the invitation to join the ISIS group in Youtube, and some information about this activities in the websites. Next, this paper also want to know about why some Islamic militant groups in Indonesia such as Mujahidin of Eastern Indonesia (Mujahidin Indonesia Timur) based in Poso, Central Sulawesi, Abu Bakar Ba'asyir's Jamaah Anshorut Tauhid (JAT) and Aman Abdurrahman (real name: Oman Rochman), according to Sidney Jones' article 'ISIS's Next Front is Indonesia' (July 17, 2015) being the ISIS supporters when the muslim leaders around the world have condemned the ISIS ideology and actions arguing that the group has strayed from the path of true Islam and the actions also do not reflect the Islamic true teachings or virtues. Finally, describing about the response regarding the ISIS group from some Islamic Muslim Community such as Muhammadiyah, Nahdlatul Ulama, and how they protect their members from the infiltration of the ISIS group.

#### PANELS/ROUNDTABLES

**ECOLOGY: Trikurnianti Kusumanto (Indonesia/Netherlands), Beria Leimona (Indonesia), Bimbika Sijapati Basnett (Nepal/Indonesia), Marijn van der Laan (Netherlands/Indonesia), Said Abdullah (Indonesia), Seema Mehra Parihar (India), Suryo Wibowo (Indonesia), Tristam Moeliono (Indonesia), Roundtable Discussion: Exploring Resilient and Equitable Food Systems towards Food Security in the Global South**

Meeting global food and nutrition needs is a major challenge. At present, around one billion people do not have enough to eat and another 795 million are undernourished. The FAO stated recently that with a global population estimated for 2050 to reach over 9 billion, global food production must increase by 70%, while food production in the Global South will need to double. However, food security is more than a matter of producing enough for meeting food demands. For vulnerable groups whose income is too low to cope with increasing food prices, food needs cannot be met simply by meeting food demands as determined by markets. Current food production can feed all, yet food distribution according to wealth as governed by markets, undermines a socially and economically equal access to food.

Discussing and analysing this mismatch and exploring possible solutions are mostly relevant for Bandung Spirit led efforts. From the outset, its call has included building solidarity towards the poor and marginalised and those weakened by world orders. A further relevance relates to the emergence of BRICS, a recent issue the Bandung Conference has given attention to. Emerging countries are often attributed the capacity to feed its people in a sovereign way. This proposal views food sovereignty as the social-political way to attain food security.

Evidence is growing that current food production strategies fall short in responding adequately.

There is scope for production increases, yet efforts are complicated by global environmental changes (e.g. change in climate, biodiversity, and water availability). Dilemmatic is that these environmental changes are caused partly by food

production practices themselves (e.g. excessive use of agrochemicals, deforestation leading to biodiversity loss).

While global environmental changes compromise food and nutrition security for every country on the planet, securing populations of food and nutrition in the Global South is complicated by socioeconomic policy and institutional complexities typical for Southern regions. Global environmental changes, likely to increase food price volatility, will hit the poor, marginalised, and women the most. Climate change will affect also those whose livelihoods are closely connected to food production.

Much of the food consumed in the South comes from small-scale, low-external inputs farms.

Albeit this role, small producers receive little policy and institutional support, while most face declining yields and tied market competition due to global trade, modern agribusiness, and demands for fibres and energy derived from the land.

Securing food and nutrition in the South is connected to the provision of food by a composite of interconnected and overlapping elements associated with farming land, forests, tree-based systems, aquaculture, and fisheries. In many countries, however, the management, governance of these elements are fragmented across different government departments and jurisdictions.

The roundtable explores what make food systems in Southern regions resilient and equitable and discusses ways in which a food system approach could respond to the food security challenge. Discussion themes include: food system approach; alternatives to environmentally detrimental agriculture; food and nutrition security as ‘integrated landscape’; making visible biodiversity and ecosystem services; and governance for resilient and equitable food systems.

**POLITICS: Sit Tsui, Erebus Wong, Wen Tiejun, Lau Kin Chi (China),  
*Comparative Study on Seven Emerging Developing Countries: Brazil,  
China, India, Indonesia, South Africa, Turkey, Venezuela***

Within the historical framework of the progress of global capitalism, we examine and compare the development experiences of developing countries over the past century, particularly that of seven representative emerging countries. Each E7 country research team has provided a report of historical review on their development experiences. Based on their studies the E7 academic team completes an overall cross-country analysis. Together they comprise the present report entitled “E7: Comparative Study on the Objective Experiences of Seven Emerging Developing Countries”. This paper outlines the categories, methodology and perspectives adopted by the report.

## SPECIAL SESSIONS

**PALESTINE: WHAT IS NEEDED FROM THE GLOBAL SOUTH?  
Fariz Mehdawi, Noha Khalaf, Makram Khoury Machool**

THE RELEVANCE OF HISTORY: BETWEEN PAST AND PRESENT

A Century of Failed Hopes

Presented by Dr. Noha Khalaf

According to the late Palestinian thinker Edward Said “One of the most current strategies to interpret the present is by invoking the past, not only because we are in disagreement with what happened then, with what was the past, but because we ask ourselves whether the past was really past, dead and buried, or whether it is continuing, under a different form perhaps, that is of the resort of multiple debates — about the influences, the judgements, and the blames, the present realities and the future”.

Following the advice of various historians on the importance of history, this paper shall present a detailed analysis of various documents which played a prominent part in the evolution of the Palestinian Problem starting by the the writings of Zionist ideologues, especially Theodor Herzl who, since 1896, declared in his book *The Jewish State* (1896) that Jews in Palestine should “form a portion of a rampart of Europe against Asia, an outpost of civilisation as opposed to barbarism.” His aim then was to convince the European powers to support Zionism in the face of the emerging national movements in the Asian continent. This is why we should still speak today of ‘interconnected’ histories between Palestine and the Asian Continent of which it is an essential part.

The Paper shall concentrate on an original and detailed analysis of the Balfour Declaration and its ongoing relevance today.

## THE ROLE OF MEDIA IN SUPPORTING THE CAUSE OF PALESTINE: THE PRESNET INTIFADA

A CRITICAL ASSESSMENT(15-20 minutes)

Dr. Makram Khoury Machool

## **ROHINGYA: MYANMAR’S SLOW BURNING GENOCIDE OF THE ROHINGYA Maung Zarni (Myanmar/UK), Adnin Armas (Indonesia)**

In the early spring of 2015, the world watched with horror and outrage TV images of thousands of Rohingya including babies and elderly people, being adrift at high sea in Southeast Asia. These Rohingyas are not economic migrants in search of greener pasture: they are running away from the unbearable sub-human conditions in their ancestral home in Myanmar. As a matter of policy, and with popular domestic support, Myanmar is attempting to wipe of the entire ethnic minority of Islamic faith — numbering over 1 million. Successive governments have stripped the Rohingya of their citizenship and nationality, revoked their once official ethnic identity, imposed severe restrictions on their physical movements, marriage, family size, access to food, basic medicine and emergency care, livelihood opportunities, schooling and participation in the national or local life of the country. While attempting to periodically blocked any international humanitarian assistance to the Rohingya, the Burmese regimes have also offered blanket impunity to anyone or network that participates in any state-backed or sponsored mass violence against the Rohingya.

A growing number of credible international figures including former UN Special Rapporteur on Human Rights in Myanmar Tomas Ojea Quintana, Professor Amartya Sen, financier and political philanthropist George Soros, Desmond Tutu and 7 other Nobel Peace laureates have openly articulated their concern and named the root cause of the ‘boat people’ crisis: a genocide. George Soros who escaped the Nazi-occupied Hungary in 1944 visited Rohingya neighborhoods and drew an alarming parallel between Nazi Genocide and Myanmar's Rohingya persecution. Since Myanmar’s official persecution of the Rohingya began nearly 40 years ago, half of the population of the Rohingya have fled the country. To date, over 140,000 are kept in refugee camps in their own home town from which they could not move about. According to the UN HCR, nearly 100,000 Rohingya have fled the country by boat across the Andaman Sea since the last bout of mass violence against them was launched in October 2012.

This special session on Myanmar’s persecution of the Rohingya Muslims brings together a diverse group of eminent speakers — made up of a high level diplomat, a grass roots humanitarian, a Rohingya representative and scholars specialising in state crimes — who will explore in-depth the root causes of the refugee crisis, that is, Southeast Asia’s newest ‘boat people’ making “irregular movements at sea”. Based on their first-hand knowledge and/or grounded research, the panelists will look beyond the humanitarian dimensions of the refugee crisis

and bring the focus to how and why Myanmar's successive military and quasi-civilian governments have singled out the Rohingya for extermination over the last nearly 4 decades. The panel will also discuss what the international community — not just ASEAN — including the Security Council can and should do in order to stop Myanmar's state-sponsored crimes against the Rohingya, including genocide and ethnic cleansing.

### **CULTURAL DIALOGUE (film screening and discussion)**

#### SUBALTERN'S VOICES:

Proposed by Nathalie Muchammad

*“if one reads Gramsci's many notes on the subaltern raw, one finds this difference indicated between method and methodology, wich the reader must elaborate (work at) [...] and that difference pretty much defines the status of historiography itself, as the ontico-ontological difference defines the status of fundamental ontology”* (G. C. Spivak) (Baidik Bhattacharya, “Interview with Gayatri C. Spivak” in N. Srivastava & B. Bhattacharya, *The Postcolonial Gramsci*, London, Routledge, 2012, p. 223).

Gayatri C. Spivak, author of “Can The Subaltern speak”, highlights the fact that the story allows re-reading a posteriori, phenomena, that may be considered in the margins and subaltern. For example: Punk, is now accepted as a completely revealing movement and structured by the same system who rejected it. Punk was composed of the same “atoms” that the system he criticised.

Gramsci wrote in Book 25 of the “Prison Notebooks”: *“The history of subordinate groups is necessarily fragmented and episodic. It is beyond doubt that in the historical activity of these groups, there is a trend towards unification, this was to provisional levels, but this trend is continually broken by the initiative of dominant groups and therefore can not be shown until after the completion of the historical cycle, if it is successfully concluded”*.

When Angela Davis, analysing the texts of blues singers, in “Blues Legacy and Black feminism”, she highlights unfamiliar territory which is that the voices of women who described their condition of black women in a post-slavery America. Because of their social status, these women did not have a legitimate access: women and black; then through the texts they wrote they could find a voice and legitimacy by Blues music, at that time, a music without official existence.

It is, in this light of the concept of subaltern, that was made the proposal for Cultural Dialogue.

#### Film/video Screening:

1. Matthieu Canaguier, *EAST OF HELL*, the metal music bands in Surabaya, Indonesia, 45mn, Indonesian, English subtitles.
2. Aziz Salmone Fall, some extracts of *AFRICOM GO HOME*, 1h45mn, English.
3. Lau Kin Chi, *MY TOMATOS ARE GREEN*, 3mn, Chinese, English subtitles.
4. Jean-François Bocle, *THE TRIP TO BANDUNG*, 4mn, English-French.
5. Bidyut Mohanty, *WOMAN IN GRASSROOT DEMOCRACY*, 12mn, Hindi, English subtitles.
6. Nathalie Muchamad, *BUTTERFLY*, Essay movie, 7mn, French, English subtitles.
7. Dominique Saatenang, *AFRICAN KUNG-FU PRINCE*, 18mn, English.

<b>LIST OF SPEAKERS, CHAIRS AND COUNTRIES OF PARTICIPANTS</b>
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TOTAL NUMBER OF SPEAKERS AND CHAIRS: 79

TOTAL NUMBER OF COUNTRIES OF PARTICIPANTS (SPEAKERS AND NON SPEAKERS): 25 (Brazil, Burkina Faso, Chile, China, Egypt, France, Gambia, Germany, Ghana, India, Indonesia, Japan, Malaysia, Morocco, Myanmar, Nepal, Netherlands, Nigeria, Palestine, Philippines, Russia, Senegal, Switzerland, Thailand, Zimbabwe)

**SPEAKERS AND CHAIRS**

Abubakar Eby Hara (Indonesia)  
 Adams Bodomo (Ghana/Asutria)  
 Adnin Armas (Indonesia)  
 Adriana Elisabeth (Indonesia)  
 Ahmad Sabiq (Indonesia)  
 Arief Rachman (Indonesia)  
 Astrid Maria Esther (Indonesia)  
 Aziz Salmone Fall (Egypt/Senegal/Canada)  
 Bambang Subiyanto (Indonesia)  
 Beatriz Bissio (Brazil)  
 Beria Leimona (Indonesia)  
 Bhawana Upadhyay (Nepal/Thailand)  
 Bidyut Mohanty (India)  
 Bimbika Sijapati Basnett (Nepal/Indonesia)  
 Darwis Khudori (Indonesia/France)  
 Desmond Satria Andrian (Indonesia)  
 Ebrima Sall (Gambia/Senegal)  
 Eka Swadiansa (Indonesia)  
 Erebus Wong (China)  
 Fachru Nofrian (Indonesia)  
 Fariz Mehdawi (Palestine/Indonesia)  
 Gonzalo Muñoz Chesta (Chile/Indonesia)  
 Hamah Sagrim (Indonesia)  
 Heidi Gloria (Philippines)  
 Hermien Triyowati (Indonesia)  
 Ida Busnetty (Indonesia)  
 Imam Gunarto (Indonesia)  
 Iskandar Zulkarnain (Indonesia)  
 Jean-Jacques Ngor-Sene (Senegal/USA)  
 Jürgen Dinkel (Germany)  
 Kantiébo Edjou (Burkina Faso)  
 Lau Kin Chi (China)  
 Lazare Ki-Zerbo (Burkina Faso/France)  
 Madhur Ajmani Sethi (India)  
 Makram Khoury Machool (Palestine/UK)  
 Manoranjan Mohanty (India)  
 Marijn van der Laan (Netherlands)  
 Maung Zarni (Myanmar/UK)  
 Mudiyati Rahmatunnisa (Indonesia)  
 Muhammad Fahmi Md Ramzan (Malaysia)  
 Nani Saptariani (Indonesia)  
 Naoko Shimazu (Japan/UK)  
 Nisar Ul Haq (India)  
 Noha Khalaf (Palestine/France)  
 Nwankwo Tony Nwaezeigwe (Nigeria)  
 Patta Hindi (Indonesia)

Putri Rediane (Indonesia)  
Ratchada Arpornsilp (Thailand)  
Reo Audi (Indonesia/Australia)  
Resh Bahadur Basnet (Nepal)  
Roswita Aboe (Indonesia)  
Said Abdullah (Indonesia)  
Salman Al Farisi (Indonesia)  
Seema Parihar (India)  
Shintia Dian Arwida (Indonesia)  
Shreedhar Gautam (Nepal)  
Sit Tsui (China)  
Sobarsa Kosasih (Indonesia)  
Sri Adiningsih (Indonesia)  
Suresh Paudyal (Nepal)  
Suryo Wibowo (Indonesia)  
Sutrisno Murtiyoso (Indonesia)  
Swati Chandorkar (India)  
Takudzwa Samantha Mutezo (Zimbabwe/Netherlands/Indonesia)  
Teuku Rezasyah (Indonesia)  
Titiek Setyawati (Indonesia)  
Trikurnianti Kusumanto (Indonesia/Netherlands)  
Tristam Moeliono (Indonesia)  
Tulus Setyo Budhi (Indonesia)  
Tulus Tambunan (Indonesia)  
Wahyuningsih Santosa (Indonesia)  
Wardiman Djojonegoro (Indonesia)  
Wen Tiejun (China)  
Wildan Sena Utama (Indonesia)  
Yani Septiani (Indonesia)  
Yanuardi Syukur (Indonesia)  
Yogesh Rathore (India)  
Yolanda Masnita (Indonesia)  
Yukio Kamino (Japan)