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Bandung 60 years on: what assessment ?

Darwis Khudori

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The hosts of Bandung : Sukarno, Hatta, U-Nu, Nehru, Ali Bogra, Kotelawala, Sastroamidjojo

One-day seminar

BANDUNG 60 YEARS ON: WHAT ASSESSMENT?

University Paris 1 Panthéon-Sorbonne

June 27, 2014

Seminar Report

Presented by Darwis Khudori

Some of the presenters and participants of the seminar

CHAC
(Centre d'Histoire de l'Asie Contemporaine)
Université Paris 1 Panthéon-Sorbonne

GRIC
(Groupe de Recherches Identités et Cultures)
Université du Havre

One-day Seminar

BANDUNG 60 YEARS ON: WHAT ASSESSMENT?

Paris 1 Panthéon-Sorbonne, June 27, 2014
09:00-12:45 and 14:00-17:00
Room 216

Seminar Report

Presented by Darwis Khudori

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SOME PHOTOS OF THE DAY — pp. 12-15

PROGRAMME

09:00-09:30	RECEPTION
09:30-12:30	MORNING SESSION Chair: Hugues TERTRAIS
09:30-10:00	OPENING SESSION *- Université Paris 1 Panthéon-Sorbonne / CHAC (Hugues Tertrais)* *- Seminar Coordinator / GRIC (Darwis Khudori)*
10:00-10:30	FILM SCREENING *Documentary films around the Bandung Conference from ANRI (National Archives of the Republic of Indonesia), the Indonesian Ministry of Foreign Affairs and other sources*
10:30-11:00	DISCUSSION
11:00-11:15	KHUDORI Darwis *Written works related to the Bandung Conference 1955-2013: state of knowledge*
11:15-11:30	AMIN Samir *Deployment and erosion of the Bandung project*
11:30-11:45	LABAKI Boutros *Context and impact of Bandung on Arab East*
11:45-12:00	BOUKARI-YABARA Amzat *From Richard Wright to Malcolm X: vision and influence of Bandung on the Afro-American struggle*
12:00-12:15	BODOMO Adams *Africa-Asia relations: How Bandung redefined area and international studies*
12:15-12:45	DISCUSSION
14:00-17:00	AFTERNOON SESSION Chair: Darwis KHUDORI
14:00-14:15	KI-ZERBO Lazare *Experience of the International South Group Network under the light of Bandung*
14:15-14:30	BENABDALLAH Youcef *Experience of development in Africa and Asia: the logics of development through the case of Algeria, Korea and China*
14:30-14:45	CHETTAB Nadia *Africa and the economic locomotives of the South: reality and perspectives*
14:45-15:15	DISCUSSION
15:15-15:30	PARVEX Ricardo *These last seventy years in Latino-American continent: between the Non-Alignment and the Cold War*
15:30-15:45	BENDERRA Omar *From Bandung to BRICS: a Fanonian outlook on the multipolarity*
15:45-16:00	NGUYEN Dac Nhu-Mai *New Bandung Spirit: an opportunity for the renaissance of a multipolar world*
16:00-16:30	DISCUSSION
16:30-17:00	FILM SCREENING AND DISCUSSION *Film « African Kungfu Prince » by Dominique Martin SAATENANG, Cameroonian/French, ambassador of the Shaolin Temple*

WELCOMING WORDS

Hugues TERTRAIS
Directeur, CHAC (Centre d'histoire de l'Asie Contemporaine), Université Paris 1 Panthéon-Sorbonne

L'Université Paris 1 Panthéon-Sorbonne, à travers le Centre d'Histoire de l'Asie contemporaine (CHAC), est très heureuse d'accueillir aujourd'hui cette journée d'études consacrée à la conférence de Bandung et aux analyses que suggèrent les soixante ans qui nous en séparent.

Bandung s'inscrit d'abord dans l'histoire de l'Asie. Le contexte d'avril 1955 est celui du tournant du XXe siècle, dix ans après la fin de la seconde guerre mondiale et alors que s'achève, avec la conférence de Genève sur la Corée et l'Indochine, la première phase de la décolonisation. A l'invitation de cinq pays asiatiques, 29 pays d'Asie et d'Afrique, pour la plupart nouvellement indépendants, se réunissent indépendamment des « puissances », nouvelles ou anciennes, qui dirigent le monde. Les Grands de la nouvelle Asie participent à cette « première », bien sûr, en particulier Jawaharlal Nehru et Zhou Enlai, avec quelques leaders venus d'Afrique et du Moyen-Orient, à l'instar de Gamal Abdel Nasser.

Bandung s'inscrit ensuite dans une histoire plus universelle. La portée des décisions de la conférence, telles qu'elles figurent dans le communiqué final, le souligne. Sur la base de l'anticolonialisme, du droit des peuples à disposer d'eux-mêmes et de la volonté de coopération internationale, un nouvel espace mondial prend corps au fur et à mesure que se défont les empires. Le temps est venu de l'afro-asiatisme et, bientôt, du non-alignement, formellement constitué à la conférence de Belgrade de 1961 ; le concept de Tiers-monde, crée en France dans les années 1950 par référence à sa propre histoire, s'élargit aussi à l'Amérique latine.

Les évolutions actuelles, apparemment loin de cet héritage, défient parfois l'intelligibilité : la période qui nous sépare de l'événement est en effet riche d'épisodes pour certains heureux mais trop souvent tragiques, qui n'avaient en tout cas pas alors été anticipées. Bandung n'est pas pour autant passé aux « oubliettes » de l'histoire. Fin mai 2014 à Alger, il y a seulement quelques semaines, la 17e conférence ministérielle des Non-alignés appelait à une « solidarité renforcée pour la paix et la prospérité » avant le prochain sommet du mouvement à Caracas en 2015.

Soixante ans après, l'Esprit de Bandung garde-t-il sa pertinence ? Cette journée d'études n'a pas pour objet d'inventorier les traces de la conférence de 1955, ni de réécrire l'histoire de ces soixante dernières années. Le retour sur l'événement devrait par contre permettre de mieux évaluer comment les questions alors posées, et les réponses imaginées, ont vraiment traversé le temps.

INTRODUCTION

Darwis K:UDORI
Enseignant-c:erc:eur, GRIC (Groupe de Rec:erc:es Identités et Cultures), Université du :avre

Bonjour,

J'ai hésité beaucoup si je dois parler en anglais ou en français pour cette introduction. Après plusieurs réflexions, j'ai conclu qu'il vaut mieux parler anglais pour trois raisons. D'abord, pour honorer la minorité anglophone dans cette salle,

je pense notamment à Adams Bodomo qui accepte de venir de l'Autriche pour présenter une communication en anglais. Ensuite, je crois que tout le monde comprend l'anglais. Enfin, je présenterai ma communication tout à l'heure en français. Je pourrais donc pratiquer une discrimination positive pour la survie de l'anglais, au moins dans cette salle.

Good morning,

I am very honoured to be here, to give an introduction to this one-day seminar. Before going into the subject, I would like to express my gratitude to Hugues Tertrais, the director of CHAC (Centre d'Histoire de l'Asie Contemporaine) of the University of Paris 1 Panthéon-Sorbonne, who has allowed our meeting to take place in this prestigious institution that is the University Paris 1 Panthéon-Sorbonne. My gratitude goes also to colleagues and friends who have accepted to share their knowledge and thought on the Bandung Conference in this meeting. I think especially of those who came from far away, like Boutros Labaki from Lebanon, Nadia Chettab and Youcef Benabdallah from Algeria and Adams Bodomo from Austria. I am also very grateful to all of you for taking part in this meeting despite the beautiful day outside.

As you might have known, the 1955 Bandung Asian-African Conference is a turning point of world history. It is for the first time in world history that representatives of the former colonised nations united their forces and proposed alternatives to the world order dominated by the superpowers. It is the birthday of the so-called Third World countries, term that indicates the willingness of those nations to take position outside the two blocks of superpowers. The conference has triggered solidarity movements among peoples, countries, states and nations of Africa and Asia. It has 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 has accelerated the complete reconquest of independence of Africa and Asia — I use deliberately the word "reconquest" instead of "decolonisation", which evokes a sense of struggle. It has led to the Non-Aligned Movement between the two blocks of superpowers. It has allowed the newly independent countries to lead a development based on their national, popular and sovereign interests. It has contributed enormously to the prevention of the possible third World War and to the evolution of humanity towards a more just and peaceful world. It has given birth to an idiom: "Bandung Spirit", which can be summarised as a call 1) for a peaceful coexistence among the nations, 2) for 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 building solidarity towards the poor, the colonised, the exploited, the weak and those being weakened by the world order of the day and for their emancipation. However, the period of development generated by the Bandung Conference has ended tragically around 1970 by the overthrow of the leaders inspired by the Bandung Spirit, the abortion of their development projects, the entry of their country into the circle of Western Block. This period is called later the Bandung Era.

Now, almost 60 years after the Bandung Conference, colonisation has officially 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 persists, 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. On the other hand, some countries have been considered to be EMERGING, such as Brazil, Russia, India, China and South Africa, known as BRICS, but also Argentina, Indonesia, Mexico,

Turkey… which have been included in the G20, the 20 largest economies in the world.

So, what assessment could be made on the The Bandung Conference?

In order to answer this question, I wrote to colleagues and friends concerned by the Bandung Conference who live in Europe or in its surrounding whether they are willing to come to Paris by their own means for sharing their knowledge and thought on the question. The answer is our meeting today. Twelve persons were committed to present their contribution. In addition to that, the Indonesian National Archives has kindly provided me with some documentary films related to the Bandung Conference to be shown in our meeting. In this way, I would like to propose a programme of our meeting as a journey from the past to the present, from inside to outside, from Bandung to the world. For that respect, we will start by looking at some documentary films on Bandung Conference, followed by comments and discussion. After that, the meeting will take place in three successive panel discussions. The first one will deal with the Bandung Conference and its impacts. There will be five speakers in this panel, successively myself, Samir Amin, Boutros Labaki, Amzat Boukari-Yabara and Adams Bodomo, followed by a discussion with the floor. This morning session is expected to end at 12:45 and the afternoon session starts at 02:00 PM. So, we will have one and quarter hours for lunch.

In the afternoon, we will have the second and the third panel discussions. The second panel discussion will be dedicated to the follow-up of the Bandung Conference in Africa and Asia. Three speakers will present their contributions: Lazare Ki-Zerbo, Youcef Benabdallah and Nadia Chettab. The discussion is expected to end at 03:15 PM. We will not have time unfortunately for a coffee break. The discussion will be followed immediately by the third panel discussion dedicated to the further development in Africa, Asia and Latin America in connection with the Bandung Conference. There are three speakers for this session: Ricardo Parvex, Omar Benderra and Nguyen Dac Nhu-Mai. We plan to end this panel discussion at 04:30 PM.

After all, at the end of the day, we will enjoy a “fruit” of the Bandung Conference, a film on the relationship between China and Africa that has allowed an African to be a master of martial art and ambassador of Shaolin Temple. The hero of the film himself Dominique Martin Saatenang will present the film. I am afraid that we will not have time for a discussion if we stop our meeting at 05:00 PM. If the majority agrees, and if the room is still available, we may extend our meeting to 05:30 PM.

In order to insure that the journey goes in a good way, every panel discussion will be managed by a chairperson. Hugues Tertrais will chair the morning session, and I will do in the afternoon.

Finally, I would like to add that this one-day seminar is a beginning of a series of activities of commemoration of the 60th anniversary of the Bandung Conference. Other activities will be organised in different places along the year 2014-2015. A seminar on historical aspects of the Bandung Conference will take place in Indonesia in October/November 2014. In Accra, Ghana, a conference on Asian Studies in Africa will be held on January 15-17, 2015. A seminar of ecological questions in Africa and Asia will be carried out in Davao, the Philippines, in April/May 2015. All those activities lead towards a final gathering that will take place in Indonesia in October/November 2015. So, let us prepare ourselves for those events.

Thank you.

SUMMARY REPORT

The seminar was rich and fascinating. Around 30 participants including 12 presenters were involved the whole day from 8:30 to 18:00 local time. The following summary report is aimed at giving a general idea on the content and the actors of the day. A more complete report in French is available at http://www.bandungspirit.org/ and the complete proceedings of the seminar will be published in 2015.

Why the seminar in Paris?

The seminar was organised for several reasons. The first reason is the importance of the Bandung Conference to world history. The second is that the Bandung Conference will have its 60th anniversary in 2015. It is an opportunity to be taken for rethinking the world in relation to that essential event. The Bandung Spirit Network (of scholars and activists of social and solidarity movements) is organising a series of events along 2014-2015 in the framework of commemoration of the 60th anniversary of the Bandung Conference, in every possible place. The final event (conferences, gatherings, festivals…) will take place in Indonesia in October/November 2015. The third reason is that the ANRI (National Archives of the Republic of Indonesia) have submitted a proposal for the adoption of the Indonesian archives of Bandung Conference as a part of the UNESCO's Memory of the World in 2015. The outcome of the seminar may be useful for the UNESCO's deliberations. The fourth reason is that many scholars and intellectuals interested and concerned by the Bandung Conference live in Paris, in France and in its neighbouring countries. They were willing to participate in the seminar at their own expense. It was logical that the seminar was to be organised in Paris. The fifth reason is that the CHAC (*Centre d'Histoire de l'Asie Contemporaine*) of the University Paris 1 Panthéon-Sorbonne was willing to host the seminar.

What is the main question?

The 1955 Bandung Asian-African Conference was a turning point in world history. For the first time in world history representatives of the former colonised nations united their forces and proposed alternatives to the world order dominated by the superpowers. It is the birthday of the so-called Third World countries, a term that indicates the willingness of those nations to take position outside the two blocks of superpowers. The conference has triggered solidarity movements among peoples, countries, states and nations of Africa and Asia. It has 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 has accelerated the complete reconquest of independence of Africa and Asia. It has led to the Non-Aligned Movement between the two blocks of superpowers. It has allowed the newly independent countries to lead a development based on their national, popular and sovereign interests. It has contributed enormously to the prevention of a possible third World War and to the evolution of humanity towards a more just and peaceful world. It has given birth to an idiom: "Bandung Spirit", which can be summarised as a call 1) for a peaceful coexistence among the nations, 2) for 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 building solidarity towards the poor, the colonised, the exploited, the weak and those being weakened by the world order of the day and for their emancipation. However, the period of development generated by the Bandung Conference was ended tragically around 1970 by the overthrow of the leaders inspired by the Bandung Spirit, the abortion of their development projects, the entry of their country into the Western Block circle. This period was called later the Bandung Era.

Now, almost 60 years after the Bandung Conference, colonisation has officially 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 persists, 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. On the other hand, some countries have been considered to be "emerging", such as Brazil, Russia, India, China and South Africa, known as BRICS, but also Argentina, Indonesia, Mexico, Turkey… which have been included in the G20: the 20 largest economies in the world.

So, what assessment could be made of the Bandung Conference?

Who are the speakers?

Mr. Samir AMIN — Egypt/Senegal/France (emeritus professor of economics, founder and activist of Third World Forum and World Forum for Alternatives)

Mr. Youcef BENABDALLAH — Algeria (professor of economics at *Ecole Nationale Supérieure de la Statistique et d'Economie Appliquée*)

Mr. Omar BENDERRA — Algeria/France (economist, former president of public bank in Algeria, activist of Frantz Fanon Foundation)

Mr. Adams BODOMO — Ghana/Austria (professor of African Studies at the University of Vienna)

Mr. Amzat BOUKARI-YABARA — Benin/Martinique/France (historian, specialist in African and Latin American Studies)

Ms Nadia CHETTAB — Algeria (professor of economics, University of Annaba)

Mr. Darwis KHUDORI — Indonesia/France (architect and historian, associate professor of Oriental Studies, University of Le Havre)

Mr. Lazare KI-ZERBO — Burkina Faso/France (philosopher, executive secretary of the *Comité International Joseph Ki-Zerbo*)

Mr. Boutros LABAKI — Lebanon (professor of economics and history, Libanese University)

Ms NGUYEN Dac Nhu-Mai — Vietnam/France (historian of International Relations, former associate researcher at CNRS)

Mr. Ricardo PARVEX — Chile/France (biologist, former staff of Salvador Allende's government, journalist, lecturer at the University Paris 5)

Mr. Dominique Martin SAATENANG — Cameroon/France (known as Black Chinese, expert of martial arts, ambassador of Shaolin Temple)

Mr. Hugues TERTRAIS — France (professor of history, director of the *Centre d'Histoire de l'Asie Contemporaine,* Université Paris 1 Panthéon-Sorbonne)

How was the day organised?

The seminar was organised as a journey from the past to the present, from inside to outside, from Bandung to the world. After a welcoming word by the host (Hugues Tertrais, director of CHAC) and an introduction by the seminar initiator and coordinator (Darwis Khudori, lecturer and researcher at GRIC), the day was started by a projection of four short documentary films on the Bandung Conference, followed by comments and discussion.

The following part of the seminar took place in three successive panel discussions. The first one dealt with the Bandung Conference and its impacts. There were five speakers in this panel, successively Darwis Khudori (*Written works related to the Bandung Conference: state of knowledge*), Samir Amin (*Deployment and erosion of the Bandung project*), Boutros Labaki (*Context and impact of Bandung on Arab East*), Amzat Boukari-Yabara (*From Richard Wright to Malcolm X: vision and influence of Bandung on the Afro-American struggle*) and Adams Bodomo (*Africa-Asia relations: how Bandung redefined area and international studies*), followed by a plenary discussion. This morning session ended at 12:45.

Started at 14:30, the afternoon session was dedicated to the second and third panel discussions. The second panel discussion dealt with the follow-up of the Bandung Conference in Africa and Asia. Three speakers presented their contributions: Lazare Ki-Zerbo (*Experience of the International South Group Network under the light of Bandung*), Youcef Benabdallah (*Experience of development in Africa and Asia: the logics of development through the case of Algeria, Korea and China*) and Nadia Chettab (*Africa and the economic locomotives of the South: reality and perspectives*). After a plenary discussion, the second was followed immediately by the third panel discussion dedicated to the development in Africa, Asia and Latin America in connection with the Bandung Conference. There were three speakers for this session: Ricardo Parvex (*These last seventy years in Latino-American continent: between the Non-Alignment and the Cold War*), Omar Benderra (*From Bandung to BRICS: a Fanonian outlook on the multipolarity*) and Nguyen Dac Nhu-Mai (*New Bandung Spirit: an opportunity for the renaissance of a multipolar world*), followed by a plenary discussion.

After all, at the end of the day, the participants could enjoy a "fruit" of the Bandung Conference, a film on the relationship between China and Africa that has allowed an African to be a master of martial art and ambassador of Shaolin Temple. The hero of the film himself, Dominique Martin Saatenang, presented the film. The discussion following the film ended towards 18:00.

What are the main issues of the discussions?

In addition to the paper presentations, the discussions following every session allowed the deepening and the extension of the theme of the day. Among the issues discussed or evoked in the discussions, here are the essential ones:

1. The assessment of Bandung 60 years on

Statements such as "Bandung has failed" or "Bandung did not keep its promises" or "Bandung did not give any alternative to the hegemony of superpowers it denounced" are not relevant. Bandung (in the sense of the Bandung Conference and the dynamic of development that followed it and that took place in the Third World, the Non-Aligned Countries, the South, the Periphery of the world capitalism, between 1955 and 1970, or even 1990, period known as Bandung Era) has demonstrated immense achievements. The proofs are numerous. However, Bandung has its limits that explain its erosion. It is these limits that should be studied.

2. The essence of Bandung Spirit

The essence of Bandung Spirit is non-alignment: non-alignment to the hegemony of the superpowers who unilaterally and for their own benefits imposed their rules on the whole world. Initiated in Bandung in 1955 and formalised in Belgrade in 1961, it was the non-alignment to the two blocks of hegemonic superpowers of that day: West and East. Today, one hegemonic block remains: the Triad (USA, EU, Japan) that imposed unilaterally on the whole world "neo-liberal globalisation". The Bandung Spirit is to be interpreted today as non-alignment to neo-liberal globalisation.

3. France and Bandung

The hostility of the Western Block (USA, UK, France…) regarding the initiative of the Bandung Conference has been revealed in divers books. A study on the archives of USA, UK and Japan on the Bandung Conference has been published. As for the French position, a study on the French diplomatic archives shows that France shared that hostility. As a colonial power, France was very concerned by the Bandung Conference: the Vietnam affair was not totally settled; North Africa claimed their independence; Algerian war had just started; Sub-Saharan Africa started to move… The French archives reveal that France followed closely the

Bandung Conference and its constellation: Bogor, Bandung, Cairo, Conakry, Belgrade, Moshi, Algiers… since its preparation in 1954 to its end in 1965.

4. The world without Bandung

What would be the world if Bandung did not take place?

Bandung, or Bandung Era, between 1945 and 1990, is the first wave of the rise of the peoples of the South dominated by the North. Bandung has fulfilled great things. With Bandung, the North was forced to adjust itself to the request of the South. Before Bandung, the world was dominated completely by the capitalist-colonialist-imperialist North. After Bandung, the North has taken back its control over the world through neo-liberal globalisation. Today, there is a sign of affirmation of the rights of the peoples, the nations and the states of Africa, Asia and Latin America, which can be considered as the second wave of the rise of the South. At academic level, without Bandung, there will be no area studies linking Africa-Asia, and Africa-Asia-Latin America.

5. The enlargement of Bandung

The alignment of Latin America to the Bandung movements started in the 1960s with the foundation of Non-Aligned Movement (Belgrade 1961) and the Tricontinentale Conference (Havana 1966). However, the rise of the Non-Aligned Movement in Latin America really only started from 2000 (Brazil, Venezuela, Bolivia, Ecuador, Uruguay…). The time seems to have arrived for a larger alliance of peoples, nations and states of Africa, Asia and Latin America. In this perspective, the position of the peoples of the North is crucial: do they remain silent by supporting de facto the imperialist politic of their leaders; or are they willing to integrate themselves into the enlarged alliance of Bandung comprising the peoples of Tricontinentale and a number of citizens of the North?

Bandung is a world political success because it was led by the states. In order to make the second Bandung or the second wave of the rise of the South a success, it is necessary that the alliance of the peoples of the South and the North grow to be an alliance of the states.

6. The "emerging" countries

The term BRICS to represent a group of "emerging" countries does not correspond to reality because it covers two contradictory phenomena: "lumpen development' and "emergence". The first is a development characterised by economic growth and at the same time pauperisation of the population. While emergence is characterised by a sovereign construction of a coherent, integrated and efficient national productive system capable of competition and exportation, accompanied by a rural development allowing an equal access to land for the rural population and a guarantee of national food sovereignty. According to these criteria, the only country really emerging is China. Some other countries have only certain elements of emergence like Brazil and India. While many countries do not have any element of emergence at all: they are more precisely "submerging" and suffering from lumpen development, a development based on mainly natural resources and characterised by the growing middle class and the impoverishment of the popular class or the enlargement of the gap between the rich and the poor.

7. The China-Africa relationship

In response to the call of the Bandung Final Communiqué, China is the only country participant of Bandung that has been developing economic and cultural cooperation with Africa in a methodical, systematic, consistent and continuous way since the end of the 1950s up to the present. Its approach is completely different from that of G7 (EU, USA, Japan). The latter takes a position of "donor" imposing severe conditions (especially liberalisation and privatisation), which put the national sovereignty of African countries into danger for African countries wishing to receive

their “aid”. On the other side, the “win-win” pattern of Chinese approach does not impose any condition on Africa in its exchanges with China. Meanwhile, regarding Chinese actions in Africa, many criticisms have been written, especially by representatives of the North, since China became the first trading partner of Africa in 2008, overtaking USA and EU. This issue should be watched carefully by using scientific approaches rigorously.

8. Other issues

Some other issues have been evoked, without involving discussion, but may be developed in future meetings:

a) The African problem. The relationship between Africa and the world (Europe, America, Asia) reveals the weakness of Africa: there is a risk that the destiny of Africa continues to be decided by others. Why? It is a vast theme of discussion to be treated in a meeting.

b) China: sovereign or imperialist? China is sovereign, fine. But is not it also imperialist? Especially regarding its close neighbours: Myanmar, Cambodia, Laos, the Philippines, Vietnam… For example, the sovereignty claimed by China over almost all of the Eastern Sea (or the South China Sea) is “problematic”; it is the source of recurrent high tensions in these regions.

c) The reunification of Korea

d) The women question

e) The question of religious diversity tearing up Africa and Asia

f) The question of arms control

g) The question of Palestine

QUELQUES PHOTOS DE LA JOURNEE

Les photos sur les pages suivantes sont extraites des photos plus larges prises lors de la journée par Darwis Khudori, Wilma Margono, Nguyen Dac Nhu-Mai et Louis Reymondon. Les premières treize photos sur cette page représentent les intervenants prévus de la journée, les trois dernières photos les intervenants spontanés. Jim Adhilimas a témoigné de sa participation à la Conférence de Bandung en tant que jeune bénévole de l'organisation de l'événement. Tandis que Wilma Margono a parlé de la participation de son père à la conférence. Quant à Rémy Herrera (économiste, CNRS, Paris I), il a évoqué la similarité de ce qui se passe actuellement en Amérique Latine avec Bandung.

Samir AMIN

Youcef BENABDALLAH

Omar BENDERRA

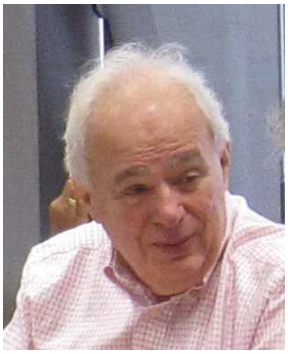
Adams BODOMO

Amzat BOUKARI-YABARA

Nadia CHETTAB

Darwis KHUDORI

Lazare KI-ZERBO

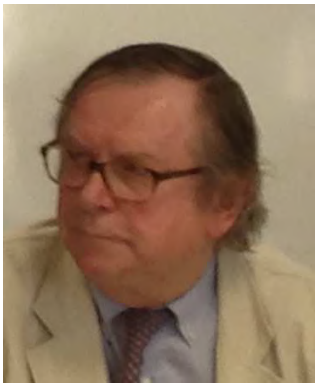


Boutros LABAKI

NGUYEN Dac Nhu-Mai

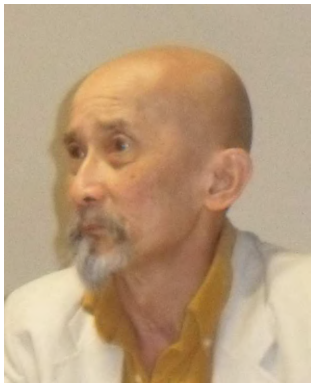
Ricardo PARVEX

Dominique Martin SAATENANG



Hugues TERTRAIS

Wilma MARGONO



Jim ADHILIMAS

Rémy HERRERA

Au premier rang, de gauche à droite : Boutros Labaki, Rezlan Ishar Jenie (Ambassadeur d'Indonésie en France), Samir Amin et Teuku Zulkaryadi (Secrétaire de l'Ambassade d'Indonésie). On y voit en arrière les autres intervenants : Youcef Benabdallah, Nadia Chettab et Nguyen Dac Nhu-Mai.

Au premier rang, de gauche à droite : Darwis Khudori, Boutros Labaki, Samir Amin, Rémy Herrera. On y voit aussi les autres intervenants : Ricardo Parvex, Lazare Ki-Zerbo et Nguyen Dac Nhu-Mai.

Au centre : Adams Bodomo. On y voit aussi les autres intervenants spontanés : Rémy Herrera, Wilma Margono et Jim Adhilimas.

Au centre : Adams Bodomo. On y voit aussi les autres intervenants : Hugues Tertrais, Darwis Khudori, Ricardo Parvex, Lazare Ki-Zerbo et Boutros Labaki.

On y voit parmi les intervenants : Samir Amin, Youcef Benabdallah, Nadia Chettab, Nguyen Dac Nhu-Mai et Dominique Martin Saatenang.

Au centre : Samir Amin. On y voit Boutros Labaki derrière Samir Amin.

Dominique Martin Saatenang et Boutros Labaki.

Au centre : Samir Amin. On y voit aussi parmi les intervenants : Boutros Labaki, Nadia Chettab, Nguyen Dac Nhu-Mai, Dominique Martin Saatenang, Wilma Margono.

Photo de famille. On y voit aussi des participants non intervenants.

One-day seminar

BANDUNG 60 YEARS ON: WHAT ASSESSMENT?

University Paris 1 Panthéon-Sorbonne

June 27, 2014

Seminar Report

Presented by Darwis Khudori

In the framework of a commemoration of the 60th anniversary of the Bandung Conference, a one-day seminar was organised by CHAC (Centre d'Histoire de l'Asie Contemporaine, Université Paris 1 Panthéon-Sorbonne) and GRIC (Groupe de Recherches Identités et Cultures, Université du Havre) at the University Paris 1 Panthéon-Sorbonne on June 27, 2014. Around 30 participants including 12 presenters were involved in the seminar the whole day from 8:30 to 18:00 local time. This summary report is aimed at giving a general idea on the content and the actors of the day.

Speakers

Mr. Samir AMIN — Egypt/Senegal/France (emeritus professor of economics, founder and activist of Third World Forum and World Forum for Alternatives)
Mr. Youcef BENABDALLAH — Algeria (professor of economics at Ecole Nationale Supérieure de la Statistique et d'Economie Appliquée)
Mr. Omar BENDERRA — Algeria/France (economist, former president of public bank in Algeria, activist of Frantz Fanon Foundation)
Mr. Adams BODOMO — Ghana/Austria (professor of African Studies at the University of Vienna)
Mr. Amzat BOUKARI-YABARA — Benin/Martinique/France (historian, specialist in African and Latin American Studies)
Ms Nadia CHETTAB — Algeria (professor of economics, University of Annaba)
Mr. Darwis KHUDORI — Indonesia/France (architect and historian, associate professor of Oriental Studies, University of Le Havre)
Mr. Lazare KI-ZERBO — Burkina Faso/France (philosopher, executive secretary of the Comité international Joseph Ki-Zerbo)
Mr. Boutros LABAKI — Lebanon (professor of economics and history, Libanese University)
Ms NGUYEN Dac Nhu-Mai — Vietnam/France (historian of International Relations, former associate researcher at CNRS)
Mr. Ricardo PARVEX — Chile/France (biologist, former staff of Salvador Allende's government, journalist, lecturer at the University of Paris 5)
Mr. Dominique Martin SAATENANG — Cameroon/France (known as Black China, expert of martial arts, ambassador of Shaolin Temple)
Mr. Hugues TERTRAIS — France (professor of history, director of the Centre d'histoire de l'Asie contemporaine, Université Paris 1 Panthéon-Sorbonne)

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