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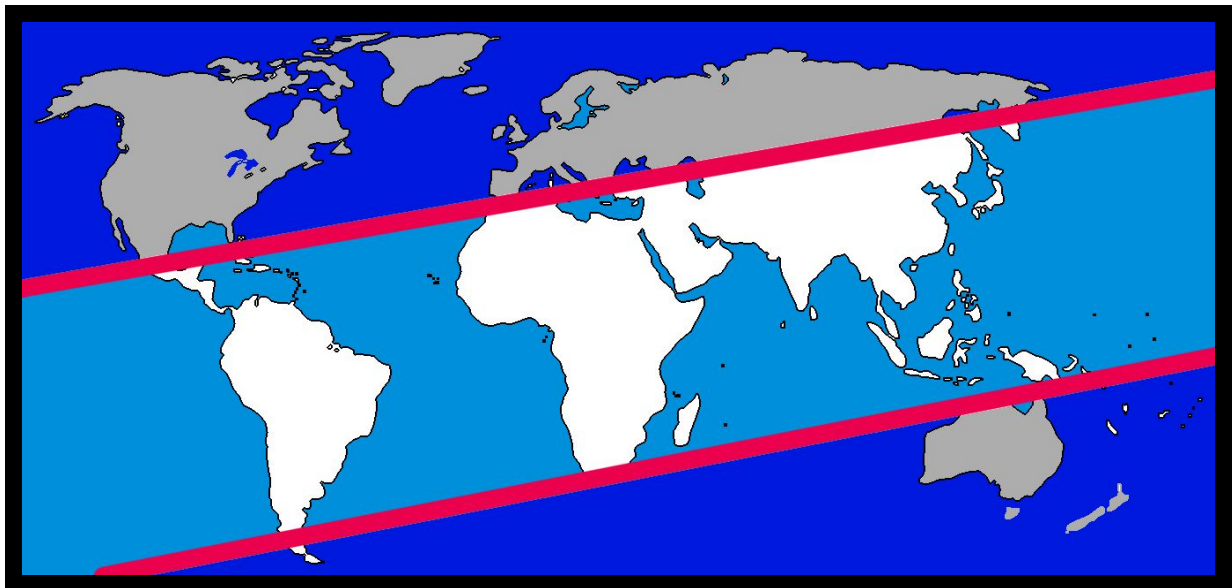
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BANDUNG SPIRIT

BANDUNG+60
Rethinking Emerging Forces:
BUILDING SOVEREIGNTY, PREVENTING HEGEMONY
Challenges for Emerging Forces in the Globalised World

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



BANDUNG+60
DECLARATION

Compiled and presented by Darwis Khudori



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Rethinking Emerging Forces:
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Challenges for Emerging Forces in the Globalised World

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

BANDUNG+60 DECLARATION

Compiled and presented by Darwis Khudori

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I. GENERAL STATEMENT

Coming from twenty-six countries (Brazil, Burkina Faso, Chile, China, Egypt, France, Gambia, Germany, Ghana, India, Indonesia, Japan, Malaysia, Morocco, Myanmar, Nepal, Netherlands, Nigeria, Palestine, Philippines, Russia, Senegal, Sudan, Switzerland, Thailand, Zimbabwe), representing the Global South and progressive elements of the Global North, we, scholars, intellectuals and activists assembled in the conference to commemorate the 60th Anniversary of the 1955 Bandung Asian-African Conference have issued this declaration with consensus.

The conference took place on October 27, 2015, at the LIPI (Indonesian Institute of Sciences) in Jakarta, on October 28 and 29, 2015, at the Gedung Merdeka (Independence Building) in Bandung, — the same venue where sixty years ago delegates from twenty-nine newly independent countries or nations which were

about to gain their independence had assembled for the historic Asian-African Conference, — and on October 30 and 31, 2015, at Trisakti University, in Jakarta.

The 1955 Bandung Asian-African Conference gave birth to an idiom ‘Bandung Spirit’, which we 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 and from any kind of domination of one country by another; 3) for the equality of races and nations; 4) for the solidarity with the poor, the colonised, the exploited, and the weak and those being weakened by the world order of the day; and 5) for a people-centred development.

Now, sixty years after the Bandung Conference, the colonial occupation has by and large disappeared, the “Cold War” has ended, and the Non-Aligned Movement has been marginalised. Yet, similar systems of domination by the imperialist powers in the world order persist, especially through the monopoly control at global level over the access to natural resources, the sciences and technology, the financial system, the weapons of mass destruction, and the media.

We have debated on other threats that continue to destroy our peoples in the Global South. They are: wars often orchestrated by the same imperialist powers who sell arms or through military interventions (such as in Afghanistan, Iraq, Libya, Syria, Yemen); social injustice; the plunder of the natural resources, particularly the mineral and land; propaganda and disinformation in the international media; impediments artificially created to limit the freedom of movement for human beings; neocolonial economic agreements; and the oppression of women. These unlawful activities still affect the majority of our peoples and communities. Likewise, injustice has surfaced in more sophisticated forms and larger dimensions.

We, therefore, salute all the initiatives aimed at reinvigorating the Bandung Spirit, including the Bandung+60 conferences, especially the Asian-African Conference of heads of state and of government held in Jakarta and Bandung in April 2015.

We must struggle against the ongoing domination of former imperialist and colonialist powers in the Global South. We must rely on our people everywhere for concepts like *kedaulatan rakyat* (popular sovereignty) and *TRISAKTI* (political sovereignty, economic self reliance, cultural self assertion) in Indonesia, or *N’an lara an sara* (we must not stay lying; we must stand up) in Burkina Faso.

We want the United Nations programmes, in its 70th anniversary, to contribute effectively to the genuine world-wide development based on the values of global *Swaraj*, Pan-Africanism and *Ubuntu*, the values of solidarity and mutual respect between humans in harmony with the nature.

We, intellectuals, activists, researchers have focused our discussion and deliberation on the following themes:

- 1) *BANDUNG CONFERENCE: MEMORY OF THE WORLD AND EMERGING FORCES* (LIPI, Jakarta, October 27)
- 2) *ENHANCING THE ROLE OF SCHOLARS IN PROMOTING PEOPLE-DRIVEN ASIAN-AFRICAN PARTNERSHIP* (Gedung Merdeka, Bandung, October 28-29);
- 3) *IN SEARCH OF SOVEREIGNTY: OLD AND NEW CHALLENGES FOR EMERGING FORCES 60 YEARS AFTER THE BANDUNG ASIAN-AFRICAN CONFERENCE 1955* (Trisakti University, Jakarta, October 30).

After five days of vigorous and fruitful debates and deliberations, we uphold the following commitments:

1. We express our gratitude to the people and Government of Indonesia for their warm hospitality that was helpful to rekindle in our hearts and deeds the immortal spirit of Bandung. We would particularly like to thank the following institutions for their support to our conference: the Advisory Council of the President of the Republic of Indonesia; the Indonesian Ministry of Foreign Affairs; the Governor of Jakarta; the LIPI (Indonesian Institute of Sciences); the ANRI (National Archives of the Republic of Indonesia); Universitas Trisakti Jakarta; the MKAA (Museum Konferensi Asia Afrika) Bandung; the PKAA (the Centre for Asian-African Studies) Universitas Padjadjaran Bandung; and the CODESRIA (Council for the Development of Social Science Research in Africa). We extend our gratitude to the Prime Minister of Nepal for his message of support and to the Embassies of Brazil, China, Ecuador and Palestine for their presence in our conference.
2. We proclaim our commitment to convey through our writings and actions the spirit of Bandung, which is the same spirit that lives in the struggles for sovereignty and justice across the Global South as well as in other fora, such as the Tricontinental Conference, the World Social Forum, and conferences such as New Dehli (1947, 1954), Cairo (1957, 1958), Tashkent (1958), Conakry (1960), Belgrade (1961), Moshi (1963), Cairo (1964), Havana (1966), Lusaka (1970), Algiers (1973), Colombo (1976), Havana (1979), Jakarta and Bandung (2005, 2015). We will strive to build on the historic struggles that have been fought, and work more boldly to uphold the aspirations of our people. For this, we must go beyond the nostalgia and engage more deeply and show even greater determination in consolidating the sovereignty of our respective countries and peoples, by working towards the protection of the commons.
3. We assert our determination to contribute practically to the revival of the Bandung Spirit through the implementation of the *Declaration on Reinvigorating the New Asian-African Strategic Partnership* adopted by leaders of Asian-African countries in April 2015 for building an alternative intellectual agenda by providing tools for the progressive political initiatives based on the spirit of Bandung. We will strive to work with our brothers and sisters from Latin America whose leaders and peoples have successfully challenged the empire.
4. We affirm our willingness to contribute in our respective countries to the creation of a genuine Bandung Academic Agenda, based on the Tricontinental (Asia-Africa-Latin America-ASAFLA) academic cooperation as a means of resistance against the hegemony of superpowers and the violation of the rights of our states and peoples. We need to achieve our intellectual sovereignty, and challenge the dominant paradigms that provide the intellectual foundation for the existing global order. These are the very paradigms the peoples of the world are seeking to transform.
5. We condemn the repressive and unjust policies and practices of the Israeli occupation in Palestine. We salute the resistance and steadfastness of the Palestinian people against the Israeli occupation and its impunity, and for achieving their national sovereignty and genuine democracy. We express our solidarity with their struggle for their liberation, right of return, and independence. We urge the academic institutions in Africa, Asia and Latin America to empower the Palestinian academic institutions, to collaborate with progressive Israeli scholars and to boycott the Israeli academic institutions.
6. We pay our tribute to the martyrs fallen during the heroic struggle of the people of the Global South for democracy and social justice. In the African Continent, as in Burkina Faso, the African youth must aim at reinvigorating the effective decolonisation and reassertion of sovereignty of the continent and at rekindling the spirit of Pan-Africanism.
7. We appeal for the protection of peoples and communities, such as the Rohingyas in Myanmar, who face the risk of genocide.

II. OUTCOME OF THE CONFERENCE

The following principles and decisions were debated in seven working groups based on academic disciplines: two general thematic groups (HISTORY and GENDER EQUALITY AND WOMEN EMPOWERMENT) and five specialised thematic groups (CULTURE, ECOLOGY, ECONOMY, POLITICS, SPIRITUALITY & RELIGION). In addition, two special sessions were dedicated respectively to the questions of PALESTINE and of ROHINGYA. Other important topics like youth, civil society's role, diaspora will be included in the next meetings.

HISTORY

1. We congratulate the ANRI (National Archives of the Republic of Indonesia) and the LIPI (Indonesian Institute of Sciences) for the adoption of the archives of the 1955 Bandung Asian-African Conference as a part of the UNESCO's Memory of the World. It can be considered as a progress of Africa and Asia in the writing of their own history as well as of world history.
2. For long, the history of the world was written within the framework of colonialist interest. Colonialism entailed accumulation of knowledge on all aspects of life of the colonised by the colonisers, and this knowledge has been stocked in the colonialist countries. Africa, Asia, Latin America and the Caribbean should stop this process of dispossession of knowledge and write their own history.

We call for the writing of a BANDUNG HISTORIOGRAPHY starting with the following themes:

a) The Bandung Conference in Local and National History

The history of the Bandung Conference has been written in many ways. However, none has yet revealed how the Bandung Conference was perceived by the people (communities, associations, organisations) and the government at local and national levels in the countries of Africa, Asia and Latin America. It is high time now to look at national archives, especially of the countries that participated in the conference, and also at the archives of the national liberation movements, the media and the oral sources, particularly the testimonies of the remaining living witnesses in any country of the Global South. In this context, we support the initiative for a series of conferences on the archives of Pan-African Movements to be organised in Africa and in other countries with the people of African descent.

b) The Bandung Era as a Historical Period in the World History

The Bandung Era, between 1955 and 1990, has been a turning point in Global History. It marks the rise of the peoples of the South against the domination of the North. During the Bandung Era, the North was forced to adjust itself to the demands and aspirations of the South. After this era, the North took back its control of the world through the neoliberal globalisation. We need to write in detail what exactly happened in every Asian and African country about the development experiences during the Bandung Era to draw lessons for the future.

c) The Bandung Constellation: Origin, Development and Impacts

Like a big bang generating a constellation of stars, planets, comets, meteors, the Bandung Conference generated a Bandung Constellation of conferences, cultural festivals, social and solidarity movements, associations/organisations/institutions, business fora, research institutes,

study centres, academic periodicals, news magazines and many other efforts. The contours and the content of the Bandung Constellation have not yet been known completely. It is the right time now to define them by tracing back their origin, development and impacts. We should write the history of every event from the perspective of every participating country. Compiled in a document, it will form at the same time a history and a directory of the Bandung Constellation. We, therefore, appeal to Asian, African, and Latin American historians to establish an Association of Asian African and Latin American Historians.

GENDER EQUALITY AND WOMEN EMPOWERMENT

The constantly reinvigorated women's movement since the last century has been engaged with the liberation of women from centuries of oppression in different places across the regions everywhere in the world. Multiple theoretical and analytical studies have highlighted the newer oppressions of women even while there were expanding demands for gender justice. Women's rights and gender equality have been seriously undermined by the economic, trade and fiscal policies that have increased militarisation, violence, poverty, and inequality, especially under the regime of neoliberalism. It is necessary, therefore, to historicize the women's movement and to explore the complex trends in the relationship between the sexes.

We call for the following actions to be taken:

- a) To support gender equality and women empowerment as an integral pillar of the Bandung Spirit Community.
- b) To advocate for the expansion of the gender spectrum.
- c) To transform the existing patriarchal structure, heteronormative practices, social and cultural norms into a gender sensitive society.
- d) To revise the way women are presented in publicity and in mainstream mass media coverage.
- e) To implement in letter and spirit the elimination of all forms of violence against women in personal, public, and cyber spheres.
- f) To create multiple gender narrative models relevant to the South.
- g) To empower women to combat discriminations, inequality and injustice generated by globalisation.
- h) To work towards gender mainstreaming through universal gender budgeting, gender policies and programme, and gender sensitive monitoring and evaluation as a way to advance gender equality within the Bandung Spirit Community and beyond.
- i) To create inter- and intra-gender networks and gender support spaces, and to exchange knowledge, experiences and ideas about gender issues, about violence and crimes against women, and about the maternal health that cut across differences within the Bandung Spirit Community.
- k) To disseminate knowledge about gender equality, to raise gender awareness through manuals and books, training programmes, seminars and conferences.
- l) To urge governments to agree politically to promote 'Gender Justice' and address essential structural dimensions of gender inequality by taking the following measures: (i) to transform and deepen the normative framework for women's human rights and achieve them through effective implementation of laws and policies along the key dimensions; (ii) to ensure that the resources for and attention to access, affordability and availability

of basic services are not curtailed, and that the women's entitlements, rights and health, and gender equality are protected and promoted; (iii) to expand women's capabilities, particularly through education, so that their ability to challenge gender inequality individually and collectively is strengthened; (iv) to increase women's participation in the political and other decision-making processes from the household to national and international levels so as to increase their voice and agency.

CULTURE

1. We interpret culture as a core of knowledge based on the collective experiences of a people over time — including their ideas, belief systems, history, language, music, literature, and customs — in regards to their vision of their socio-political and socio-economic environment and how they behave with respect to it.
2. History shows that hegemony is often based not only on coercion but also on domination of hearts and minds through culture. It is, therefore, logical that if any group of people looks forward to “Building Sovereignty, Preventing Hegemony” — the main theme of our conference — culture has to be an important tool, a defence mechanism. We underline one of the points of the Final Communiqué of the 1955 Bandung Conference that Asia and Africa have been the cradle of great religions and civilisations, which have enriched other cultures and civilisations while themselves being enriched in the process. Unfortunately, contacts among Asian and African countries were interrupted during the past centuries. The peoples of Asia and Africa are now animated by a keen and sincere desire to renew their old cultural contacts and develop new ones in the context of the modern world.
3. We have put emphasis on the theme of “Comparative African and Asian perspectives of culture as a resource for building sovereignty and preventing hegemony”. We think we should not only adopt a celebratory approach to culture as a tool at the disposal of African and Asian societies to tackle external hegemony; we also need to take stock of ways in which certain aspects of culture might indeed be inimical to building sovereignty and preventing hegemony.

We call for the following actions to be taken:

- a) Countries of Asia and Africa, which are able to do so, should give more facilities for the admission of students and trainees from sister Asian and African countries to their institutions. These exchanges are a way to deepen intercultural dialogue between students, researchers, and communities.
- b) Countries of Africa and Asia should also encourage the organisation of periodical Bandung Spirit intercontinental cultural events involving local communities as main actors.

ECOLOGY

1. Humanity has prospered for millennia under the favourable conditions of the Earth System — a planetary entity encompassing Air (atmosphere), Water (hydrosphere), Land (geosphere), and Life (biosphere). However, this habitable environment has been destroyed over the years by the productivism that commodifies natural resources. This drive reflects the Western anthropocentric visions (subsequently reproduced everywhere), that seek human hegemony over the nature. It conceptualises Earth as ‘resources’ to be exploited for profits, causing an adverse change in the interactive patterns of the various spheres on and above the Earth.
2. Global Warming and associated Climate Change, resulting from the intensification of carbon dioxide and other greenhouse gases in the atmosphere,

are the most visible and threatening aspect of change today. The massive burning of the fossil fuels, deforestation, and other human activities are causing the harmful impacts in the form of unprecedented heat-waves, droughts, storms, floods, and the rise of the sea levels.

We call for the following actions to be taken:

- a) Politically, governments must urgently agree on moral-legal questions of 'Inter-National/Human Justice' like who is responsible for the transformation of Earth, and on what grounds. Earth System transformation is also an issue of 'Inter-Generational Justice', requiring urgent deliberations and action because each succeeding generation faces more adverse environment than the previous ones.
- b) Economically, we must transcend the capitalist regime as it commodifies and mutilates the Earth System. The neoliberal mode of production cannot confront the metabolic system of Nature, evidently exemplified by the capitalism's failure. Regarding the degradation of tropical forests, the Global South should establish a specific mechanism to secure them. Moreover, as mine exploitation also destroys ecosystems, we must minimise such practice to sustain ecosystem for the coming generations.
- c) Studies have convincingly shown that today's eco-catastrophes are principally traceable to the paradigms embraced by the modern West. We must, therefore, transcend: 1) the image of human domination over nature; and 2) the segmentation of the "Search for Truth" and thereby a dangerous division of knowledge into the physical, chemical, and biological sciences on the one hand, and the social sciences and humanities on the other. To secure human well-being, social scientists can no longer exclude climate and other Earth System transformations from their paradigms, just as bio-geo-chemical-physical scientists on the Earth can no longer exclude humanity from their subjects.
- d) We observe how the "haves" have promoted today's eco-catastrophe from which the "have-nots" are suffering disproportionately. Thus, scholars are urged to engage the communities affected by the ecological crises as agents for human progress and survival. Ecological justice cannot be dissociated from economic and social justice. A universal declaration of the Ecological Commons should, therefore, be advocated.
- e) We realise that Food Security requires healthy ecosystems. Since food insecurity occurs with ecological (as well as social) degradation, the world can be fed only by upholding the ecological principles. We observe that food insecurity emerges not so much from the tension between population growth and food production, but from the tension between the latter and its commercialisation along with ecological destruction that has accompanied it.
- f) Governments should promote Food Sovereignty because it secures local control and ecological sustainability. To maintain the essential ecosystem services, governments should conceptualise agriculture as part of the ecosystem, and empower small farmers, agricultural workers and the landless.
- g) Research should explore strategies to attain food systems that are ecologically sustainable and socially equitable. Academia should support the development of knowledge of policymakers and societies related to the complex interconnections between the diverse elements of the food system.

ECONOMY

1. We have noted that since centuries many Asian countries had significant trade links with some parts of the African continent, especially East Africa. However, in the recent decades, trade between the majority of Asian developing economies and African countries have not been so significant compared to their trade with other regions.
2. We recognise that governments in Africa and Asia have been giving their efforts to reinvigorate the Bandung Spirit and enhance cooperation between African and Asian nations. This was started with the first Asian-African Sub-Regional Organisations Conference (AASROC) in 2003 in Bandung (Indonesia) and followed by the second conference hosted by Durban, South Africa in 2004. These conferences were important as they outlined the concept of New Asian-African Strategic Partnership (NAASP). In 2005, Jakarta and Bandung co-hosted the commemorative golden jubilee Africa-Asia summit, resulting in the adoption of NAASP. It marked the beginning of new cooperative agreements focused on attaining mutual prosperity and development by countering the threats of globalisation. And, most recently, in 2015 Indonesia again hosted the 60th Anniversary of the Asia-Africa Conference, and they again discussed strategies to strengthen cooperation between them. However, the majority of private economic players in many countries in both Asia and Africa never took note of all these agreements or efforts.
3. In our view, there is too much focus on the neoliberal framework in the economic fora and other gatherings in Asia, Africa and Latin America. There is a conspicuous lack of contribution of scholars and intellectuals to include issues related to the grassroots communities in the policy deliberations in the regional meetings in the South.
4. We notice that the North-South free trade agreements are detrimental to the South due to the asymmetric economic powers between the two sides. There is a need to strengthen South-South cooperation for the benefit of our peoples. We note the recent establishment of the TPP (Trans-Pacific Cooperation) and hope that it will not be used to further accentuate North-South disparity in world trade. We also hope that the trade and investment policies of India and China and their financial assistance to other Asian and African countries in support of their economic development will not undermine the sovereignty of these countries. In this context, we denounce the lack of will of certain African governments to implement the sovereign currency policies vis-à-vis the North.
5. We have found considerable evidence to suggest that SME (Small and Medium Enterprises) are vital to increase the people's prosperity in Africa and Asia. Good examples for this are numerous as are noticed in the work of the ATC (Asia-Africa Trade Center) in Jakarta, — which is the initiative of Asian and African SME in trade between the two continents, — the annual Trade Expo Indonesia and the biennale *Salon International de l'Artisanat de Ouagadougou* (International Arts and Handicrafts Trade Show of Ouagadougou) in Burkina Faso, both of which provide opportunity to SME of the respective countries to expose their products.

We call for the following actions to be taken:

- a) To recommend Asian and African governments to encourage trade and investment links among domestic private sectors in the two continents. Either the governments in the two continents can initiate such links with state-own companies as the leading players, or facilitate trade and investment links by private sector with measures such as tax incentives, export financing and subsidised credit schemes. Asian embassies in Africa and vice versa should be the front runners in this effort by providing up-to-

date information on trade and investment potentials/opportunities and macroeconomic as well as social and political conditions in the host countries.

- b) To call governments of Asian and African countries for an active information campaign and publicisation about all the agreements they have adopted to promote trade and investment links between the two continents. In establishing regional economic blocks or in creating free trade areas, African and Asian countries should harmonise, standardise and simplify trade procedures, customs, official documentation, health and safety procedures, regulatory bodies, trade financing schemes, and other measures required to do international trade.
- c) To urge the governments of the Global South not to conclude the Doha Development Round without a meaningful development package and no other round should be launched without addressing the core development issues that the Doha Development round was mandated to address at the 10th WTO Ministerial Conference held in Nairobi in December 2015, or at other relevant fora.
- d) To support the project introduced by Ecuador at the UN Council of Human Rights for a legally binding international instrument regarding Transnational Corporations (TNCs) and other business corporations.
- e) To encourage the initiatives of African and Asian SME in their exchanges between the two continents and to appeal to African and Asian scholars to contribute to their development through their research and publications in diverse scientific disciplines such as economics, management, history, anthropology, linguistics, political science and sociology.
- f) To suggest to the governments of African and Asian countries to organise periodic exhibitions of African-Asian Arts and Handicrafts involving African and Asian SME.

POLITICS

1. As formulated in our own languages and visions, *kedaulatan rakyat* (popular sovereignty), *permusyawaratan* (collective deliberation), *N'an lara an sara* (we must not stay lying; we must stand up) must be the principles and values as the corner-stones of true democracy in our countries.
2. Bearing this in mind, the conference considers that the conflicts in Syria, Libya, Iraq and Afghanistan, and the destabilisation of Nigeria, Mali, Niger, Cameroon and other countries in the Global South by armed groups, and the so called crisis added by the migrants are mainly the consequences of the deeds of the imperialist forces. Only through state and popular sovereign agency can the root causes of these wars and destruction be eradicated.
3. We express our total solidarity with the legitimate struggle of the people of Palestine and will stand together with the Palestinian scholars and activists for this cause.
4. We advocate for peace and peaceful coexistence. Countries should settle disputes based on the 'Bandung Spirit' and avoid the direct or indirect interference in sovereignty space.
5. We salute the affirmation of popular and national sovereignty and integration processes in Central and South America, and express our solidarity with their popular democratic resistance.
6. We believe that foreign military bases in the Global South must be dismantled in order to create conditions for the exercise of popular sovereignty.

We call for the following actions to be taken:

- a) To increase the public funding for research in humanities, sciences and technology and to encourage more South-South cooperation.
- b) To promote an alternative framework in place of the current regime of intellectual property rights for the sake of common good and build an open source in the sphere of information and communication technology.
- c) To support and strengthen the tricontinental front of the Global South, through organisations such as the G-77, as well as networks of civil societies and social movements of the Global South with special attention to enhancing academic cooperation.

SPIRITUALITY & RELIGION

1. We found that human rights, religious diversity and peaceful co-existence among religions are threatened by four historical and systemic types of religious domination: (i) Abrahamic monotheism over other belief systems; (ii) Majority over Minority and in many cases Minority over Majority; (iii) Communitarianism over individuality; and (iv) Men over Women.
2. We have learnt from the iconic leaders of the Bandung Era, which included Mao Zedong, the Atheist and Soekarno, the Muslim that the concepts of good and evil, morality and integrity are primarily intimate and personal undertakings of every citizen. From that standpoint they are constructively reflected in the civic codes of a community or social policies. This legacy of the Bandung Era should be reiterated today.
3. We recall that the rise of the Liberation Theology in Latin America during the Bandung Era duly challenged the governments to acknowledge the intangible ideals of the poor endangered by unrestrained market-driven policies.
4. We observed the trend of escalation of violence at global level, including wars, terrorism in the name of religion and counter-terrorism. We noted that international terrorism is a complex reality, concerning not only religious issues but also a challenge to the present international order. We realised that mass unemployment among the youth and brutal political repression increase the risk of religious fanaticism and the use of terrorism for political aims.
5. We decry the persistent loss of lives, in some cases the number being tens of thousands, motivated by ethno-religious rivalry and/repression in Africa and Asia (e.g. Central African Republic, China, India, Indonesia, Iraq, Mali, Burkina Faso, Myanmar, Nigeria, Palestine, the Philippines, Thailand, just to quote a few glaring examples).
6. We underline that not all political and social movements based on religion are “communitarian” in the sense of acting for the interest of their own community. Some of them are “pluralist” (acting for the interest of religious diversity and of common well-beings). We witnessed the rise of inter-faith and inter-religious movements for the common concerns: peace, human-rights, democracy, ecology and social justice.

We call for the following actions to be taken:

- a) We call for a conscientisation among our communities about the danger of the aforementioned four historical and systemic types of religious domination, and for the empowerment of the dominated religious communities, as a means to preserve religious diversity and peaceful co-existence among religions.
- b) We condemn all forms of terrorism, including state terrorism, mourn the dead and sympathise with those in pain. While being in solidarity with the

victims of terrorism, we call for the eradication of its causes at local, national as well as global level.

- c) We encourage actions that promote “pluralist” social policies in spiritual and religious domain and prevent the development of “exclusivist” religious movements.
- d) We call for an inter- and intra-religious dialogue in our countries, schools, community organisations, national and international organisations.
- e) We support the civil authorities in creating an appropriate public sphere for all citizens to practice freely the spiritual or religious traditions of their choice. We warn that proselytism by any religious group may generate conflict.
- f) We appreciate actions such as *“The African Initiative on Education for Peace and Development through Inter-religious and Inter-cultural Dialogue”* held in Benin (West Africa) in May 2015, as it offers pertinent ideas to advance responsible citizenship, and we call for the emulation of such initiatives in other parts of the world.

III. ROADMAP

We need to take the following measures:

1. INSTITUTIONAL STRENGTHENING

- a) Formalisation of the BANDUNG SPIRIT NETWORK as a legal-formal organisation registered in one or more countries. The international coordinator and the eight working groups coordinators (History, Gender, Culture, Ecology, Economy, Politics, Spirituality & Religion, Final Declaration) are in charge of the implementation of this plan in consultation with the Bandung+60 conference participants and working group members.
- b) Setting-up of an ASAFLA (Asia-Africa-Latin America) Secretariat.
- c) Collaboration of the BANDUNG SPIRIT NETWORK with the PKAA (Pusat Studi Asia-Afrika / Centre for Asian-African Studies) at the Padjadjaran University, Bandung.

2. ACADEMIC COOPERATION

As a step towards implementation of the Declaration, a draft proposal for academic cooperation is presented as an appendix of this document.

In addition, a special programme will be dedicated to building up academic cooperation with Palestinian scientific institutions and Israeli scholars who oppose Israeli violation of human rights and international law.

3. OPPORTUNITIES

2016 will be the year of the 55th anniversary of the Belgrade Conference of Non-Alignment, the 50th anniversary of the Havana Conference of Tricontinental Movement, and the 20th anniversary of the UN Declaration on the Right to Development.

It will be an opportunity to organise a series of Bandung Spirit-based events in African, Asian and Latin American countries. They may be organised in conjunction with the International Decade of People of African Descent (2015-2024). It is the right time for the Bandung Spirit Network to join hands with the Asian, African and Latin American Diaspora networks to move towards the concretisation of the Bandung Spirit message.

APPENDIX 1:

DRAFT PROPOSAL FOR A PROGRAMME OF ASIAN-AFRICAN ACADEMIC COOPERATION

As the first phase (2015-2020) of a long term project, including Latin America

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- III. INSTITUTIONAL SUPPORT – p. 17

I. REFERENCES

1. *FINAL COMMUNIQUÉ OF THE ASIAN-AFRICAN CONFERENCE (Bandung April 24, 1955)*

B. CULTURAL COOPERATION

- 4. Many countries in Asia and Africa have not yet been able to develop their **educational, scientific and technical institutions**. The Conference recommended that more fortunately placed countries in Asia and Africa in this respect should give facilities for **the admission of students and trainees from those countries to their institutions**. Such facilities should also be made available to the Asian and African people in Africa to whom opportunities for **acquiring higher education** are at present denied.
- 5. The Asian-African Conference felt that the promotion of cultural cooperation among the countries of Asia and Africa should be directed towards: **a. The acquisition of knowledge of each other's country; b. Mutual cultural exchange, and c. Exchange of information.**

2. *DECLARATION ON REINVIGORATING THE NEW ASIAN-AFRICAN STRATEGIC PARTNERSHIP (Jakarta and Bandung 22-24 April 2015)*

- 6. We continue to encourage a closer people-to-people connectivity by strengthening contacts and networks among businesses, **academics**, and particularly women and youth, so as to bring about equitable prosperity, harmony, and lasting peace among the Asian-African countries.
- 11. We are committed to carrying forward the NAASP by implementing the ambitious goals and practical initiatives for enabling Asia and Africa to play a more active, coordinated and leading role on various issues of common concern. We, therefore, call on our ministers and officials to galvanize necessary actions to arrive at a successful conclusion on the eight Focus Areas of Cooperation as recommended by the NAASP Senior Official Meeting

in Jakarta, October, 2009. They include: Counter Terrorism, Combating Transnational Organised Crimes, Food Security, Energy Security, Small and Medium Enterprises, Tourism, **Asian-African Development University Network**, Gender Equality, and Women Empowerment. We urge our officials to conduct a future review and evaluation of the NAASP's activities periodically.

24. We welcome China's initiatives to provide 100,000 training quotas to the Asian-African developing countries for five years, to hold get-together events in China annually for the youth from Asia and Africa, to establish an Asian-African cooperation center in China; to launch a programme in exchange and study of international law between Asian-African legal consultative organization and China, and to hold an international symposium on the theme of carrying forward the spirit of Bandung this year. We welcome also the announcement of Japan on human resource development in Asia and Africa, totalling 350,000 persons over the next five years. We further welcome India's continued engagement with Africa and Asia towards their economic development, infrastructure up-gradation, capacity building and maritime security. Every year around 15,000 training programmes for Africa and Asia, annual grant in aid-funded projects for the Pacific Islands states, and cooperative projects for ASEAN countries are implemented. The Pan-Africa e-network is providing tele-education and tele-medicine services to 48 African countries, and it will expand to include the Pacific Islands states.
29. We will revitalize the NAASP with an improvement in its operational framework by:
- Organizing a Commemorative Asian-African Summit every ten years;
 - Consolidating the institutionalised process of the NAASP by rotating the chairmanship of NAASP every four years as stipulated in the NAASP Declaration 2005;
 - Organizing biennial ministerial consultations at the sidelines of the UN General Assembly in New York to provide strategic direction for the Asian-African partnership;
 - Organizing annual meetings between Co-chairs;
 - Strengthening people-to-people interactions, particularly in business, **academia**, media, youth and sports as well as civil society. In this regard, we encourage **interregional University to University (U to U) cooperation**, including **the establishment of an Asian-African Academic Forum** to strengthen a **closer collaboration among higher education institutions and academicians** in the two regions. We see also the benefits of **establishing a network of Asian-African think-tanks to enhance research and assist policy development.**

3. BANDUNG MESSAGE 2015: STRENGTHENING SOUTH-SOUTH COOPERATION TO PROMOTE WORLD PEACE AND PROSPERITY (Jakarta and Bandung, 22-24 April 2015)

7. We reaffirm the importance of **South-South Cooperation** as a manifestation of the solidarity among the Asian and African countries and a complement, rather than a substitute, to the North-South cooperation. We further recognize that strengthening the South-South Cooperation is mutually beneficial for both the regions, and it will serve their strategic

interests and reflect a new type of international relations featuring a win-win cooperation.

35. We stress the importance of strengthening the people to people contacts by facilitating and encouraging interaction and exchange among the youth, women, business, **intellectuals, scholars, experts**, athletes, artists, and the media of the two regions.

39. We welcome the decision made by the Government of the Republic of Indonesia to establish an **Asian-African Center in Indonesia** that serves as an institutional support base of the NAASP. Participation of other Asian and African countries is encouraged in this regard.

II. FIELDS OF COOPERATION

1. EDUCATION

Establishment of African Studies in Asia and Asian Studies in Africa.

2. RESEARCH

Establishment of African Research Centres in Asia and Asian Research Centres in Africa.

3. CONFERENCE

Organisation of regular academic conferences on Africa-Asia. Development of BSCS (Bandung Spirit Conference Series) that has been already established.

- Big Conference every five years
- Small Conferences every year

4. PUBLICATION

Publication of books on Africa-Asia. Development of BSBS (Bandung Spirit Book Series) that has been already established. The publication is to be carried out in cooperative way.

Bandung Spirit Book Series are produced in a co-publication system organised by an institution willing to be the publisher and several institutions willing to join in the initiative as co-publishers. The publisher is in charge of production of the book, including its financing, design and printing. The co-publishers participate in the financing of the production by buying in advance at least 100 copies of the book based on the production cost. In return, the logo of the publisher and co-publishers will be printed on the book cover and every co-publisher will receive the copies they order. Afterward, the publisher and co-publishers are free to distribute the books in their possession and to fix the selling price according to their own context for their own sale.

The co-publication system is chosen for the following reasons: 1) To reinforce publication as a tool of a collective movement; 2) To share the cost of production; 3) To create a mutual symbiosis between institutions involved in the co-publication; 4) To make the book price affordable to readers in the developing world; 5) To ensure the distribution of the books; 6) To be self-reliant.

This system is expected also to participate in cutting the chain of domination by the powerful in the field of sciences and technology.

5. PILOT PROJECT

Before cooperation projects are to be implemented in a large scale, it is necessary to verify the feasibility of the projects in small scale in the form of pilot projects that include activities of education, research, conference and publication.

The following project may be developed as a pilot project.

Title:

MASTER'S DEGREE IN AFRICAN-ASIAN EXCHANGES

Objective:

To prepare African and Asian professionals specialised in the exchanges between the two continents.

Philosophy:

1. Whatever the ideology, trade between countries is unavoidable;
2. Trade does not deal only with profit making but also with human dignity and environment;
3. Trade involves Technical Know-how, Ethical Principles and Cultural Promotion;
4. "Win-win" principle: Trade has to be beneficial for both sides of the business parties.

Challenges:

1. The increasing trade between Africa and Asia;
2. The "invasion" of Asia to Africa that raises the risk of a new form of domination.

Scientific Disciplines Involved:

1. Languages, humanities and social sciences;
2. Economics and management;
3. Law;
4. Technology of information and communication.

Programme:

There will be two years of study, namely, Master 1 and Master 2, which correspond to the fourth and the fifth year of university study. Every level consists of two parts: theoretical and practical. The theoretical part takes place in a university in a form of classical courses during six months, consisting of technical and cultural studies. The practical part takes place in Asia (for African students) and in Africa (for Asian students) in the form of internship in a company during three to six months.

Scholar Exchanges:

The study programme may involve scholar exchanges. The African scholars are required to give lectures in Asian universities and vice versa. At the same time, they may conduct a field research in the hosting country.

Implementation:

To concretise the pilot project, two universities situated respectively in Africa and in Asia are needed. The Asian students are to be trained in Asia before going to Africa for internship and vice versa.

Seminars:

A seminar of evaluation and recommendation will be required after two years following the implementation of the pilot project.

Publication:

The seminar proceedings as well as the reflections of experiences of the students and lecturers participating in the pilot project may deserve a publication.

Stake-holders:

Government, Private Sectors and Civil Society (Academic World and NGOs).

III. INSTITUTIONAL SUPPORT

1. CONSORTIUM

The cooperation projects may be conducted by a consortium of African and Asian universities. The pilot project may be implemented by a consortium of at least two universities situated respectively in Africa and Asia.

2. FINANCING

It is in the interest of the State and the Private Sectors to support the pilot project.

On one hand, it is the duty of the state to educate its people and to prepare its young generation to take up the challenges of globalisation.

On the other hand, the Private Sectors need competent professionals for developing their companies.

3. SECRETARIAT

A secretariat is needed to develop cooperation projects. At the initial phase, it may be attached to a university conducting the pilot project. Later on, when cooperation projects take an important dimension, an autonomous secretariat may be required to set up.

APPENDIX 2:

**BANDUNG+60 CONFERENCE: METHOD,
TEAMWORK, SPEAKERS, CHAIRS AND
COUNTRIES OF PARTICIPANTS,
ORGANISATION OF THE CONFERENCE**

CONTENTS:

- I. METHOD – p. 18
II. TEAMWORK – pp. 19-21
III. SPEAKERS, CHAIRS AND COUNTRIES OF PARTICIPANTS – pp. 22-23
IV. ORGANISATION OF THE CONFERENCE – pp. 23-26

I. METHOD

Our Bandung+60 Conference was not a simple academic conference where scholars responded to a call for papers, came to the conference to present their paper and went home. Our conference was 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 the hegemony of the superpowers, from all kinds 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 programmes 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; Spirituality & Religion. In addition, we proposed two themes that could not be covered by any of those five sectors due to their transversal nature, namely, History and Gender. Therefore, following the conception of our conference, and logically too, the structure of our conference was based on two general themes (HISTORY and GENDER EQUALITY AND WOMEN EMPOWERMENT) and five specialised themes (CULTURE, ECOLOGY, ECONOMY, POLITICS, SPIRITUALITY & RELIGION). 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. Hence, 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 a community builder and leader. This is how the Bandung Spirit Academic Community was built, and the sense of belonging to the upcoming conference as a common project was developed. Towards the eve of the conference, the number of

our working group members reached more than 250, and the abstracts we received were more than 100.

II. TEAMWORK

Our Bandung+60 Conference was initiated and coordinated at global level by Mr. Darwis Khudori, Indonesia/France (Assoc. Prof. Dr. History/Civilisation/Asian/ Islamic Studies, the University of Le Havre);

Our seven working groups were coordinated by the following scholars:

HISTORY: Mr. Darwis Khudori (see his profile above);

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-Sene, Senegal/USA (Assoc. Prof. Dr., History/African Studies, Chatham University, Pittsburgh).

In addition, a special working group was dedicated to prepare a FINAL DECLARATION under the coordination of Mr. Lazare Ki-Zerbo, Burkina Faso/France (Dr., Philosophy, International Joseph Ki-Zerbo Committee for Africa and Diaspora) and Mr. Darwis Khudori (see his profile above), with the active participation of Adams Bodomo (Ghana/Austria), Aziz Salmone Fall (Egypt/Senegal/Canada), Beatriz Bissio (Brazil), Ebrima Sall (Gambia/Senegal), Fatima Harrak (Morocco), Gonzalo Muñoz Chesta (Chile/Indonesia), Jean-Jacques Ngor-Sene (Senegal/USA), Lau Kin Chi (China), Lin Chun (China/UK), Makram Khoury-Machool (Palestine/UK), Manoranjan Mohanty (India), Noha Khalaf (Palestine/France), Seema Mehra Parihar (India), Shreedhar Gautam (Nepal), Sit Tsui (China), Trikurnianti Kusumanto (Indonesia/Netherlands), Tulus Tambunan (Indonesia), and Yukio Kamino (Japan), and with the endorsement of participants.

In preparing the concept, the plan and the programme of the conference, the coordinators were supported by a Scientific Board and a Steering Committee that consist of the following members:

SCIENTIFIC BOARD

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

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

Mr. Aziz Salmone Fall, Egypt/Senegal/Canada (Pr., Political Sciences, Centre Internationaliste Ryerson Fondation Aubin, Montreal)

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

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

- Mr. Boutros Labaki, Lebanon (Emeritus Prof. Dr., Economics/History, Lebanese University, Beirut)
- Mr. Darwis Khudori, Indonesia/France (Assoc. Prof. Dr. History/Civilisation/Asian/ Islamic Studies, the University of Le Havre)
- 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, Yogyakarta)
- 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-Sene, Senegal/USA (Assoc. Prof. Dr., History/African Studies, Chatham University, Pittsburgh)
- Mr. Kweku Ampiah, Ghana/UK (Assoc. Prof. Dr., Japanese Studies, University of Leeds)
- Mr. Lazare Ki-Zerbo, Burkina Faso/France (Dr., Philosophy, International Joseph Ki-Zerbo Committee for Africa and Diaspora, Ouagadougou/Paris)
- Ms Lau Kin-Chi, China (Assistant Professor. Dr., Cultural Studies, Lingnan University, Hong Kong)
- Ms Lin Chun, China/UK (Dr., Political Sciences, London School of Economics)
- Mr. Manoranjan Mohanty, India (Emeritus Prof. Dr., Political Sciences/Chinese Studies, New Delhi)
- Mr. Maung Zarni, Burma/UK (Dr., Sociology, London School of Economics)
- Ms Miriam Coronel Ferrer, the Philippines (Prof., Political Sciences, University of the Philippines, Manila)
- Ms Musdah Mulia, Indonesia (Prof. Dr., Islamic Studies, Indonesian Institute of Sciences, Jakarta)
- Ms Naoko Shimazu, Japan/UK (Prof. Dr., History/Classics/Archaeology, Birkbeck, University of London)
- Ms Parichart Suwanbubbha, Thailand (Assoc. Prof. Dr., Religious Studies, Mahidol University, Nakhon Pathom)
- Mr. Philippe Peycam, France/Netherlands (Dr., History, International Institute for Asian Studies, 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, Yogyakarta)
- Mr. P.M. Laksono, Indonesia (Prof. Dr., Anthropology, Gadjah Mada University, Yogyakarta)
- Mr. Rémy Herrera, France (Prof. Dr., Economics, University of Paris I Pantheon-Sorbonne)
- Mr. Rimawan Pradipto, Indonesia (Dr., Economics, Gadjah Mada University, Yogyakarta)
- 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, Yogyakarta)
- Mr. Thomas Ndaluka, Tanzania (Dr., Sociology, University of Dar es Salaam and Mwalimu Nyerere Memorial Academy)
- Mr. Tulus Tambunan, Indonesia (Prof. Dr., Economics, Trisakti University, Jakarta)
- Mr. Yang Baoyun, China (Prof. Dr., History/Political Sciences, Peking University)
- Mr. Yash Tandon, India/Uganda (Emertitus Prof. Dr., International Relations/Political Economy)
- Mr. Yukio Kamino, Japan (Dr., African Studies/Ecology, OISCA, Tokyo)

STEERING COMMITTEE

- Mr. Adams Bodomu, Ghana/Austria (Prof. Dr., Linguistics/African Studies, University of Vienna)
- Mr. Bambang Purwanto, Indonesia (Prof. Dr., History, Gadjah Mada University, Yogyakarta)
- Ms Bernadette Andreosso O'Callaghan, France/Ireland (Prof. Dr., Economics, University of Limerick)
- Mr. Darwis Khudori, Indonesia/France (Assoc. Prof. Dr., Architecture/Urbanism/History, Asian/Arabic/Islamic Studies, University of Le Havre)
- 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, Ouagadougou/Paris)
- Ms Lin Chun, China/UK (Dr., Political Sciences, London School of Economics)
- Ms Seema Mehra Parihar, India (Assoc. Prof. Dr., Geography, University of Delhi)
- Ms Sri Adiningsih, Indonesia (Prof. Dr., Economics, Gadjah Mada University, Yogyakarta)
- Mr. Thomas Ndaluka, Tanzania (Dr., Sociology, University of Dar es Salaam and Mwalimu Nyerere Memorial Academy)
- Mr. Tulus Tambunan, Indonesia (Prof. Dr., Economics, Trisakti University, Jakarta)
- Mr. Yukio Kamino, Japan (Dr., African Studies, Ecologist, OISCA, Tokyo)

Our working language was English, which is a foreign language for all of our teamwork members. However, we were self-reliant, thanks to two teams of English university lecturers who participated in our conference as volunteers in editing our conference documents. They are from the Department of English, Faculty of Letters, Sanata Dharma University, Yogyakarta, Indonesia (Dewi Widyastuti, Elisa Dwi Wardani, Gabriel Fajar Sasmita Aji, Hirmawan Wijanarka, Maria Ananta Tri Suryandari, Paulus Sarwoto, Ria Lestari, Scolastica Wedhowerti, Sri Mulyani,) and the Department of English, Faculty of Letters, Tribhuvan University, Nepal (Shreedhar Gautam).

Besides the written documents, documentary films of our conference were also produced by Nathalie Muchammad, Indonesia/France (artist, film-maker) and a team of the Global University for Sustainability (Auyeung Lai Seung, Lau Kin Chi, Lee Kiu Chi, Sit Tsui).

III. SPEAKERS, CHAIRS AND COUNTRIES OF PARTICIPANTS

TOTAL NUMBER OF SPEAKERS AND CHAIRS: 83

TOTAL NUMBER OF COUNTRIES OF PARTICIPANTS (SPEAKERS AND NON SPEAKERS): 26 (Brazil, Burkina Faso, Chile, China, Egypt, France, Gambia, Germany, Ghana, India, Indonesia, Japan, Malaysia, Morocco, Myanmar, Nepal, Netherlands, Nigeria, Palestine, Philippines, Russia, Senegal, Sudan, Switzerland, Thailand, Zimbabwe)

SPEAKERS AND CHAIRS

Abubakar Eby Hara (Indonesia)
Adams Bodomo (Ghana/Austria)
Adnin Armas (Indonesia)
Adriana Elisabeth (Indonesia)
Ahmad Sabiq (Indonesia)
Arief Rachman (Indonesia)
Astrid Maria Esther (Indonesia)
Auyeung Lai Seung (China)
Aziz Salmone Fall (Egypt/Senegal/Canada)
Bambang Subiyanto (Indonesia)
Bambang Suswanto (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)
Fachru Nofrian (Indonesia)
Fariz Mehdawi (Palestine/Indonesia)
Fatima Harrak (Morocco)
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)
Lee Kiu Chi (China)
Madhur Ajmani Sethi (India)
Makram Houry Machool (Palestine/UK)
Manoranjan Mohanty (India)
Marijn van der Laan (Netherlands/Indonesia)
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 Mehra Parihar (India)
Shintia Dian Arwida (Indonesia)
Shreedhar Gautam (Nepal)
Sit Tsui (China)
Sobarsa Kosasih (Indonesia)
Sri Adiningsih (Indonesia)
Suresh Paudyal (Nepal)
Suryo Wiyono (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)
Wildan Sena Utama (Indonesia)
Yani Septiani (Indonesia)
Yanuardi Syukur (Indonesia)
Yogesh Rathore (India)
Yolanda Masnita (Indonesia)
Yukio Kamino (Japan)

IV. ORGANISATION OF THE CONFERENCE

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 giving intellectual and moral support);
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)

Jl. Gatot Subroto 10
Jakarta 12710, Indonesia
Tel / Fax: +62-21-5733465 / 5733467
<http://www.pdii.lipi.go.id/>

PADJADJARAN UNIVERSITY

Pusat Kajian Asia-Afrika (Center for Asian-African Studies)
Kampus FISIP (Fakultas Ilmu Sosial dan Ilmu Politik)
Universitas Padjadjaran
Jl. Raya Bandung-Sumedang Km. 21
Bandung, Indonesia
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<http://fisip.unpad.ac.id/>

TRISAKTI UNIVERSITY

Center for Industry, SME and Competition Studies
Building S, 5th Floor, No.22, Campus A
Jl. Kyai Tapa no.1, Grogol, Jakarta Barat (11440), Indonesia
Tel. +62-21-5863232 / 7375365
http://www.online.fe.trisakti.ac.id/pusatstudi_industri/index4.html

CO-ORGANISING INSTITUTIONS

ANRI (Arsip Nasional Republik Indonesia/National Archives of the Republic of Indonesia)

Jl. Ampera Raya No. 7 Jakarta 12560, Indonesia
Tel. +62-21-7805851, Fax +62-21-7810280 / 7805812
www.anri.go.id

CODESRIA (Council for the Development of Social Science Research in Africa)

Avenue Cheikh Anta Diop, Dakar, Senegal
Tel : +221338240374
www.codesria.org

MKAA (Museum of Asian-African Conference)

Jalan Asia Afrika No.65
Bandung 40111, Indonesia
Tel. +62-22-4233564, Fax. +62-22-4238031
<http://asianafrikanmuseum.org/>

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

- CIJKAD (*Comité International Joseph Ki-Zerbo pour l'Afrique et la Diaspora* / 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 Agency for Information), Quito

FRANCE

- ALHEKMA (*Association Littéraire : Histoire Education Culture Monde Arabe* / Literary Association: History Education Culture Arab World), Paris

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* / Indonesian Pluralism Institute), 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

SWITZERLAND

- MCI (*Mouvement pour la Coopération Internationale* / Movement for International Cooperation), 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

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NEPAL

- English Department, Faculty of Letters, Tribhuvan University, Kathmandu