



# The rise of Asian in global history and perspective: 65 years after Bandung, what rupture and what continuity in Global Order? A4, 140 pages, text and photos

Darwis Khudori

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# THE RISE OF ASIA

IN GLOBAL HISTORY AND PERSPECTIVE

## LA MONTEE DE L'ASIE

EN HISTOIRE ET PERSPECTIVE GLOBALES

**65 years after Bandung:  
what rupture and what  
continuity in Global  
Order?**

**65 ans après Bandung:  
quelle rupture et quelle  
continuité dans l'Ordre  
global?**

**INTERNATIONAL AND MULTIDISCIPLINARY CONFERENCE**  
**Paris, Université Paris 1 Panthéon-Sorbonne, February 12, 2020**  
**Le Havre, Université Le Havre Normandie, February 13-14, 2020**



**In collaboration with**  
**Master's Degree in Management and International Trade – Exchanges with Asia**  
**Bachelor's Degree in Applied Languages – English and Asian Languages**  
**Université Le Havre Normandie**

## CONFERENCE REPORT

**Compiled and presented by Darwis Khudori**

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**Embassy of  
INDIA**



**Kirori Mal College  
University of Delhi  
INDIA**



**Université Le Havre  
Normandie  
FRANCE**



**Université Paris 1  
Panthéon-Sorbonne  
FRANCE**



**Universitas Airlangga  
Surabaya  
INDONESIA**



**Embassy of  
INDONESIA**

# **CONFERENCE REPORT**

**Compiled and presented by Darwis Khudori**

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**INTERNATIONAL AND MULTIDISCIPLINARY CONFERENCE**  
**Paris, Université Paris 1 Panthéon-Sorbonne, February 12, 2020**  
**Le Havre, Université Le Havre Normandie, February 13-14, 2020**  
<http://www.bandungspirit.org/>

#### HOSTING AND ORGANISING INSTITUTIONS



**CHAC**  
**Centre d'Histoire de l'Asie Contemporaine**  
**Université Paris 1 Panthéon-Sorbonne**  
**Paris, France**



**GRIC**  
**Groupe de recherche identités et cultures**  
**Université Le Havre Normandie**  
**Le Havre, France**

#### CO-ORGANISING INSTITUTIONS



**Kirori Mal College**  
**University of Delhi, India**



**Universitas Airlangga, Surabaya**  
**Indonesia**

#### PARTNER INSTITUTIONS

PAIGEO Pallas Athene Innovation and Geopolitical Foundation, Budapest, Hungary  
 Department of Political Science, Jamia Millia Islamia University, New Delhi, India  
 Faculty of Cultural Studies, Universitas Tujuh Belas Agustus, Surabaya, Indonesia  
 EURISPES (Istituto di Studi Politici Economici e Sociali), Rome, Italy  
 RIDE (Italian Network for Euromediterranean Dialogue), Rome, Italy  
 Department of French, Faculty of Foreign Languages, Dokkyo University, Japan  
 Faculty of Foreign Studies, Tokoha University, Shizuoka, Japan  
 Department of Strategic Planning and Economic Policy, Lomonosov Moscow State University, Moscow, Russia

#### SUPPORTING INSTITUTION

DIRVED (Direction de la Recherche, de la Valorisation et des Etudes Doctorales),  
 Université Le Havre Normandie, France  
 FAI (Faculté des Affaires Internationales), Université Le Havre Normandie, France  
 GRIC (Groupe de recherche identités et cultures), Université Le Havre Normandie,  
 Le Havre, France  
 UNIVERSITAS AIRLANGGA, Surabaya, Indonesia  
 EMBASSY OF INDIA, France  
 EMBASSY OF INDONESIA, France



## INTRODUCTION

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

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

*It is a new departure in the history of the world that leaders of Asian and African peoples can meet together in their own countries to discuss and deliberate upon matters of common concern.*

*[...]*

*For many generations our peoples have been the voiceless ones in the world. We have been the unregarded, the peoples for whom decisions were made by others whose interests were paramount, the peoples who lived in poverty and humiliation. Then our nations demanded, may fought for independence, and achieved independence, and with that independence came responsibility. We have heavy responsibilities to ourselves, and to the world, and to the yet unborn generations.*

*[...]*

*I recall that, several years ago, I had occasion to make a public analysis of colonialism, and that I then drew attention to what I called the "Life-line of Imperialism". This line runs from the Straits of Gibraltar, through the Mediterranean, the Suez Canal, the Red Sea, the Indian Ocean, the South China Sea and the Sea of Japan. For most of that enormous distance, the territories on both sides of this lifeline were colonies, the peoples were unfree, their futures mortgaged to an alien system. Along that life-line, that main artery of imperialism, there was pumped the life-blood of colonialism.*

*[...]*

*Yes, we are living in a world of fear. The life of man today is corroded and made bitter by fear. Fear of the future, fear of the hydrogen bomb, fear of ideologies. Perhaps this fear is a greater danger than the danger itself, because it is fear which drives men to act foolishly, to act thoughtlessly, to act dangerously. In your deliberations, Sisters and Brothers, I beg of you, do not be guided by these fears, because fear is an acid which etches man's actions into curious patterns. Be guided by hopes and determination, be guided by ideals, and, yes, be guided by dreams!*

*[...]*

*We are often told "Colonialism is dead". Let us not be deceived or even soothed by that. [...] Colonialism has also its modern dress, in the form of economic control, intellectual control, actual physical control by a small but alien community within a nation. It is a skilful and determined enemy, and it appears in many guises. It does not give up its loot easily. Wherever, whenever and however it appears, colonialism is an evil thing, and one which must be eradicated from the earth.*

*[...]*

*Not so long ago it was possible to take some little comfort from the idea that the clash, if it came, could perhaps be settled by what were called "conventional weapons" - bombs, tanks, cannon and men. Today that little grain of comfort is denied us for it has been made clear that the weapons of ultimate horror will certainly be used, and the military planning of nations is on that basis. The unconventional has become the conventional, and who knows what other examples of misguided and diabolical scientific skill have been discovered as a plague on humanity.*

*And do not think that the oceans and the seas will protect us. The food that we eat, the water that we drink, yes, even the very air that we breathe can be contaminated by poisons originating from thousands of miles away. And it could be that, even if we ourselves escaped lightly, the unborn generations of our children would bear on their distorted bodies the marks of our failure to control the forces which have been released on the world.*

*No task is more urgent than that of preserving peace. Without peace our independence means little. The rehabilitation and upbuilding of our countries will have little meaning. Our revolutions will not be allowed to run their course.* (Soekarno, Opening Speech, The Asian-African Conference, Bandung, Indonesia, April 18, 1955)

The quotation above raises many questions: is there any change in global order in all its dimensions (cultural, ecological, economical, political and spiritual dimensions) sixty-five years after the 1955 Bandung Asian-African Conference? In what sense Bandung constitutes a rupture and a continuity of historical global order? Is colonialism dead and decolonisation completed? Is the position of centre and peripheries of capitalism stable or moving? Does development means following the centre? Did multipolarism replace bipolarism? Does Bandung constitute a bifurcation in the trajectory of historical world system? Is the notion of division East-West and North-South still relevant? Is the notion of class struggle still useful? Does the end of Cold War mean the end of potential World War? Did new hegemons replace the old ones? Why does the armament technology continue to develop? Who do take benefit of the armament industries and trade? What is the place of individual living being, human as well as animal and vegetation, in this changing world? Is there any chance for the poor, the weak, the disadvantaged, to improve their state of being in peaceful way? Is there any role of humanities, art, culture, architecture, literature, religion, spirituality in directing the global change?

It is to commemorate the 65<sup>th</sup> anniversary of the Bandung Conference that questions related to global order in all its dimensions are chosen to be the main subject of presentation and discussion of the fourth edition of The Rise of Asia Conference Series. It encourages the participation of scholars from a wide range of scientific disciplines (area studies, cultural studies, ecology, economics, geography, history, humanities, languages, management, political and social sciences...) and practitioners from diverse professional fields (business, civil society, education, enterprise, government, management, parliament, public policy, social and solidarity movements...), based in diverse geographical areas (Africa, North and South America, Australia, Asia, Europe, Pacific...).

## **OBJECTIVES**

The objectives of the conference are defined by its two dimensions: education and research. In term of education, it is aimed at raising awareness among our students on the present problems in the field of international exchanges and relevant to the future of the world and of their professional life. On the side of research, it is to study the Asian expansion in Africa, America and Europe seen from economical, but also cultural points of view because international exchanges entail cultural encounters (the Asian waves of Halyu, K-Pop, Kungfu, Manga, Bollywood, Buddhism,... that wash over the entire world provoking the phenomena of adherence, hybridisation, imitation, intermix, syncretism, eclecticism, reject, xenophobia...). In this way, the conference will contribute to the production of new knowledge in the fields of humanities and social sciences, especially in economics, management, international exchanges, international relations, ecology...

## **EXPECTED RESULTS**

- 1) New knowledge needed for more important projects of scientific meetings.
- 2) Building of an international and multidisciplinary network around the theme of the conference.

- 3) Increasing awareness of students on the impacts of the rise of Asia in all over the world, including in their future professional life.
- 4) Reinforcement of the links University-Enterprise that will be useful to the future partnership and internship of our students.

### **SCIENTIFIC BOARD**

The conference is prepared by a Scientific Board consisting of 50 scholars with equitable number of 25 females and 25 males from Austria (1), Brazil (2), China (3), France (13), Hungary (2), India (7), Indonesia (5), Italy (2), Japan (3), Korea (1), Morocco (1), Nepal (1), the Netherlands (1), Poland (1), Russia (2), Senegal (1), South Africa (1), Tanzania (1), Thailand (1), USA (1).

#### **COORDINATOR**

Mr Darwis KHUDORI (Associate Professor, Architecture, History, Oriental/Asian/Islamic Studies, GRIC Research Group on Identities and Cultures, Université Le Havre Normandie, France)

#### **MEMBERS**

- Ms Diah Ariani ARIMBI (Associate Professor, Cultural Studies, Women's and Gender Studies, Universitas Airlangga, Surabaya, Indonesia)
- Ms Myrtati Diah ARTARIA (Professor, Biological Anthropology, Faculty of Social and Political Sciences, Universitas Airlangga, Surabaya, Indonesia)
- Ms Annamaria ARTNER (Professor, Economics, Centre for Economic and Regional Studies, Institute of World Economics, Budapest, Hungary)
- Ms Alka BHARAT (Professor, Physical planning, Architecture, Environment and Human Rights, Maulana Azad National Institute of Technology, Bhopal, India)
- Ms Beatriz BISSIO (Associate Professor, History, Political Sciences, Federal University of Rio de Janeiro, Brazil)
- Mr Adams BODOMO (Professor, Linguistics, African Studies, University of Vienna, Austria)
- Mr Athanase BOPDA (Professor, Geography, African Studies, Faculty of Letters and Humanities, Université Le Havre Normandie, France)
- Ms Monica BRUCKMANN (Associate Professor, Political Sciences, Sociology, Latin American Council of Social Sciences, Federal University of Rio de Janeiro, Brazil)
- Ms Véronique BUI (Associate Professor, Cultural Studies, French Literary Studies, GRIC Research Group on Identities and Cultures, Université Le Havre Normandie, France)
- Ms Eun-Sook CHABAL (Associate Professor, Cultural Studies, French-Korean Literary Studies, GRIC Research Group on Identities and Cultures, Université Le Havre Normandie, France)
- Ms Grace CHENG (Associate Professor, Political Science and Interdisciplinary Human Rights Initiative, San Diego State University, USA)
- Mr Gracjan CIMEK (Lecturer-researcher, Doctor, Political Science, International Relations, Polish Naval Academy, Poland)
- Mr Bruno DRWESKI (Associate Professor, History, Political Sciences, Eastern European Studies, INALCO National Institute of Languages and Civilisations, France)
- Mr Akhil Ranjan DUTTA (Professor, Political Science, Department of Political Science, Gauhati University, Assam, India)
- Mr Viktor ESZTERHAI (Senior Researcher, Political Sciences, Chinese Studies, PAIGEO Pallas Athene Innovation and Geopolitical Foundation, Budapest, Hungary)
- Mr Shreedhar GAUTAM (Professor, English Literature, Political Sciences, Tribhuvan University, Kathmandu, Nepal)

- Mr Georges-Claude GUILBERT (Professor, Cultural Studies, Gender Studies, GRIC Research Group on Identities and Cultures, Université Le Havre Normandie, France)
- Ms Fatima HARRAK (Emeritus Professor, History, Political Sciences, Centre of African Studies, University Mohammed V, Rabat, Morocco)
- Mr Maxim KHOMYAKOV (Professor, Philosophy, Political Sciences, Saint-Petersburg School of Social Sciences and Area Studies, Russia)
- Mr Tsuyoshi KIDA (Professor, Architecture, Linguistics, Faculty of Foreign Languages, Department of French, Dokkyo University, Japan)
- Ms Soyoung KIM (Professor, Cinema Studies, Korea National University of Arts, Seoul, South Korea)
- Ms Rie KOIKE (Professor, Asian-American Literature, Faculty of Foreign Studies, Tokoha University, Shizuoka, Japan)
- Mr LI Bin (Professor, Political Science, School of Politics and International Relations, Tongji University, Shanghai, China)
- Ms LYU Xinyu (Professor, Media, Culture, Society, East China Normal University, Shanghai, China)
- Mr Nani Gopal MAHANTA (Professor, Political Science, Centre for South East Asian Studies, Gauhati University, Assam, India)
- Ms Bidyut MOHANTY (Senior Researcher, Women Studies, Institute of Social Sciences, New Delhi, India)
- Mr Manoranjan MOHANTY (Emeritus Professor, Political Sciences, Chinese Studies, Council for Social Development, New Delhi, India)
- Mr Paolo MOTTA (Researcher, Architecture, Urbanism, BRICS Laboratory Member - EURISPES Institute of Political, Economic and Social Studies, Rome, Italy)
- Mr Thomas NDALUKA (Associate Professor, Sociology, Religious Studies, University of Dar es Salaam, Tanzania)
- Ms Amy NIANG (Associate Professor, International Relations, University of the Witwatersrand, Johannesburg, South Africa)
- Ms Henny Saptatja Drajati NUGRAHANI (Associate Professor, Political Sciences, European Studies, Central & Eastern European Studies, Strategic and Global Studies, Universitas Indonesia, Jakarta, Indonesia)
- Mr Yves OUALLET (Associate Professor, Cultural Studies, GRIC Research Group on Identities and Cultures, Université Le Havre Normandie, France)
- Ms OUYANG Xiangying (Senior Research Fellow, IWEP Institute of World Economics and Politics, CASS Chinese Academy of Social Sciences, Beijing, China)
- Ms Seema Mehra PARIHAR (Associate Professor, Geography, Kirori Mal College, University of Delhi, New Delhi, India)
- Mr Christian PEDELAHORE de LODIS (Professor, Architecture, Urbanism, Tricontental Studies, La Villette National Higher School of Architecture, Ahttep, ED.GP Sorbonne, France)
- Ms Tri PRAMESTI (Lecturer-Researcher, Literary Studies, Universitas Tujuh Belas Agustus, Surabaya, Indonesia)
- Ms Hélène RABAEY (Associate Professor, Spanish Studies, GRIC Research Group on Identities and Cultures, Université Le Havre Normandie, France)
- Mr Marco RICCERI (Emeritus Professor, Political Sciences, EURISPES Institute of Political, Economic and Social Studies, Rome, Italy)
- Ms Rofikoh ROKHIM (Associate Professor, Economics, Faculty of Economics and Management, Universitas Indonesia, Jakarta, Indonesia)
- Mr Pierre-Bruno RUFFINI (Emeritus Professor, Economics, Le Havre Normandie Economic Research Group, Université Le Havre Normandie, France)
- Ms Makiko SAKAI (Associate Professor, African Studies, Tokyo University of Foreign Studies, Tokyo, Japan)
- Mr Pierre SINGARAVELOU (Professor, History, CHAC Centre of Contemporary Asian History, Université Paris 1 Panthéon-Sorbonne, Paris, France)

- Mr Chérif Salif SY (Lecturer-Researcher, Doctor, Economics, Secretary General of the Association of Senegalese Researchers, Director of Third World Forum, Dakar, Senegal)
- Mr Hugues TERTRAIS (Emeritus Professor, History, CHAC Centre of Contemporary Asian History, Université Paris 1 Panthéon-Sorbonne, Paris, France)
- Mr Nisar UL HAQ (Professor, Political Science, Jamia Millia Islamia University, New Delhi, India)
- Ms Elena VEDUTA (Professor, Economics, Lomonosov Moscow State University, Moscow, Russia)
- Mr Frans WIJSEN (Professor, Empirical and Practical Religious Studies, Radboud University, Nijmegen, the Netherlands)
- Ms Christina WU (Associate Professor, History, CHAC Centre of Contemporary Asian History, Université Paris 1 Panthéon-Sorbonne, Paris, France)
- Ms Chantana WUNGAE (Professor, Peace and Conflict Studies Center, Chulalongkorn University, Bangkok, Thailand)

### **PROGRAMME OUTLINE**

#### **PARIS PROGRAMME**

Wednesday February 12, 2020, Paris, Université Paris 1 Panthéon-Sorbonne.

09:00-10:00: Opening session

10:00-12:00: Round table *"The World 65 years after Bandung seen from Asia"* with speakers from China, India, Indonesia and Japan

14:00-16:00: Round table *"The World 65 years after Bandung seen from outside Asia"* with speakers from Africa, Latin America, North America, Europe and Russia

#### **LE HAVRE PROGRAMME**

Thursday-Friday, February 13-14, 2020, Le Havre, Université Le Havre Normandie.

Presentation of papers in 25 panels/roundtables/workshops in 13 following clusters:

AFRICA (1 session)

ART & LITERATURE (1 session)

ASIA (5 sessions)

BANDUNG-RELATED ISSUES (1 session)

CENTRAL-EASTERN EUROPE AND RUSSIA (1 session)

CHINA-RELATED ISSUES (1 session)

DIGITAL DEVELOPMENT (2 sessions)

ECOBRIK WORKSHOP (2 sessions)

ECOLOGY & URBAN ISSUES (2 sessions)

FRENCH SESSION (3 sessions)

GENDER & WOMEN ISSUES (3 sessions)

INTER-UNIVERSITY NETWORKING (1 session)

RELIGIOUS ISSUES (2 sessions)

### **SPEAKERS**

The conference involves two categories of speakers:

#### **Invited speakers**

Chosen by the Steering Committee, those are speakers who accept to come until Paris with their own means to present a talk around a general theme defined by the Steering Committee, in this case *"The World and Bandung 65 Years on: What assessment?"*

**Spontaneous speakers**

Those are speakers selected by the Scientific Board among scholars who sent their abstracts in response to the call for papers.

**STATISTIC**

Number of clusters: 13

Number of parallel sessions: 25

Number of presenters: 70

Number of papers: 76

Number of represented countries: 25

Algeria (1), Bulgaria (1), Canada (2), Chile (1), China & Taiwan (2), Congo (Republic)(1), Ethiopia (1), France (9), Germany (1), Hungary (3), India 6), Indonesia (28), Italy (3), Ivory Coast (2), Japan (4), Nigeria (1), Poland (2), Romania (2), Russia (3), Slovakia (1), South Korea (1), Sweden (1), The Netherlands (2), United Kingdom (2), United States of America (1)

**PARIS PROGRAMME****THE WORLD AND BANDUNG 65 YEARS ON:  
WHAT ASSESSMENT?**

**Université Paris 1 Panthéon-Sorbonne, February 12, 2020**  
**Room 6, Centre Panthéon (second floor, escalier/stair M, access by**  
**Aile/Gallery Soufflot)**  
**Entry: 12 Place du Panthéon 75005 Paris**

**09:00-09:30 RECEPTION OF PARTICIPANTS AND SPEAKERS**

**09:30-10:00 OPENING SESSION**

**Welcoming Words**

Darwis Khudori (Conference Initiator and Coordinator, GRIC,  
Université Le Havre Normandie)

Hugues Tertrais (Hosting Institution, CHAC, Université Paris 1  
Panthéon-Sorbonne)

Seema Mehra Parihar (Co-organising Institution, Kirori Mal College,  
University of Delhi, India)

Diah Ariani Arimbi (Co-organising Institution, Faculty of  
Humanities, Universitas Airlangga, Surabaya, Indonesia)

Ann Mary George (Supporting Institution, Embassy of India)

Warsito (Supporting Institution, Embassy of Indonesia)

**10:00-12:00 ASIA 65 YEARS AFTER BANDUNG**

**Chair**

Darwis Khudori (GRIC, Université Le Havre Normandie, France)

**Roundtable with representatives from China, India, Indonesia  
and Japan**

Xiangying OUYANG (Senior Research Fellow, IWEPI Institute of  
World Economics and Politics, CASS Chinese Academy of  
Social Sciences, Beijing, China) – she is physically absent due  
to coronavirus, her digital presentation is presented by the  
chair

Seema Mehra PARIHAR (Associate Professor, Geography, Kirori Mal  
College, University of Delhi, New Delhi, India)

Diah Ariani ARIMBI (Associate Professor, Cultural Studies,  
Women's and Gender Studies, Universitas Airlangga,  
Surabaya, Indonesia)

Tsuyoshi KIDA (Professor, Architecture, Linguistics, Faculty of  
Foreign Languages, Department of French, Dokkyo University,  
Japan)

Soyoung KIM (Professor, Cinema Studies, Korea National University  
of Arts, Seoul, South Korea) (absent)



**PARIS PROGRAMME****THE WORLD AND BANDUNG 65 YEARS ON:  
WHAT ASSESSMENT?**

**Université Paris 1 Panthéon-Sorbonne, February 12, 2020  
Room 6, Centre Panthéon (second floor, escalier/stair M, access by  
Aile/Gallery Soufflot)  
Entry: 12 Place du Panthéon 75005 Paris**

**14:00-16:00    OUTSIDE ASIA 65 YEARS AFTER BANDUNG****Chair**

Christina Wu (CHAC, Université Paris 1 Panthéon-Sorbonne)

**Roundtable with representatives from Africa, Central & South  
America and the Caribbean, Europe, North America, Russia**

Noël Magloira NDOBA (Economist, Researcher and Consultant,  
Former Dean of the Faculty of Economics, University of  
Brazzaville, Republic of Congo)

Isabel Cabaña ROJAS (Researcher, ALADAA Asociación  
Latinoamericana de Estudios de Asia y África, Chile)

Bruno DRWESKI (Associate Professor, History, Political Sciences,  
Eastern European Studies, INALCO National Institute of  
Languages and Civilisations, France)

Isaac BAZIÉ (Professor, Department of Literary Studies, Université  
du Québec à Montréal, Canada)

Elena VEDUTA (Professor, Economics, Lomonosov Moscow State  
University, Moscow, Russia)

# LE HAVRE PROGRAMME

## SPACE-TIME DIAGRAMME

THURSDAY FEBRUARY 13, 2020					
HOURS/ROOM	ROOM RAYMOND QUENEAU THEATRE HALL				
09:00-09:30	RECEPTION				
09:30-10:00	OPENING SESSION				
10:00-10:45	TRANSITION / ADJUSTMENT / NETWORKING				
	A206	A210	A208	A214	Olympe de Gouges
10:45-12:15	ASIA 1	BANDUNG RELATED ISSUES	CHINA- RELATED ISSUES	INTER- UNIVERSITY NETWORKING	GENDER & WOMEN ISSUES 1
12:30-14:00	LUNCH BREAK UNIVERSITY RESTAURANT				
	A206	A210	A208	A214	Olympe de Gouges
14:00-15:30	ASIA 2	ART & LITERATURE	AFRICA	ECOLOGY & URBAN ISSUES 1	GENDER & WOMEN ISSUES 2
15:30-15:45	COFFEE BREAK HALL A				
	A206	A210	A208	A214	Olympe de Gouges
15:45-17:15	ASIA 3	FRENCH SESSION 1	CE EUROPE & RUSSIA	ECOLOGY & URBAN ISSUES 2	GENDER & WOMEN ISSUES 3
17:15-17:30	COFFEE BREAK HALL A				
	Amphitheatre Jules Durand				
17:30-19:00	Film screening “GOOD BYE MY LOVE, NORTH KOREA” (79 minutes) With the presence of its film director KIM Soyoung				
19:00-21:00	DINNER				
FRIDAY FEBRUARY 14, 2020					
HOURS/ROOM	A206	A210	A212	A214 / HALL A	Olympe de Gouges
09:00-10:30	ASIA 4	FRENCH SESSION 2	DIGITAL DEVELOPMENT 1	ECOBRIK WORKSHOP 1	RELIGIOUS ISSUES 1
10:30-10:45	COFFEE BREAK HALL A				
	A206	A210	A212	A214 / HALL A	Olympe de Gouges
10:45-12:15	ASIA 5	FRENCH SESSION 3	DIGITAL DEVELOPMENT 2	ECOBRIK WORKSHOP 2	RELIGIOUS ISSUES 2
12:30-14:00	LUNCH BREAK UNIVERSITY RESTAURANT				
14:00-14:30	CLUSTER CHAIRPERSONS' REPORT WRITING				
	AMPHITHEATRE JULES DURAND				
14:30-16:45	PLENARY REPORT FROM EVERY CLUSTER				
16:45-17:00	COFFEE BREAK HALL A				
17:00-18:30	PLENARY CLOSING REMARKS				
18:30-19:00	BREAK AND MOVING TO GYMNASSE (SPORT CENTRE)				
19:00-22:00	SOCIO-CULTURAL EVENING WITH DINNER OF ASIAN CUISINES, DANCES, DEMONSTRATION OF ASIAN MARTIAL ARTS, DÉFILÉ OF ASIAN DRESSES, ETC.				
10:00-12:00	SATURDAY, FEBRUARY 15, 2020				
	LE HAVRE CITY VISIT				
13:00 ON	BACK TO PARIS OR TO CHARLES DE GAULLE AIRPORT				

<b>AFRICA (4 presenters 4 papers)</b>			
Thursday	February 13	14:00-15:30	A208
<p><b>Chairs:</b> Viktor ESZTERHAI and/or Marco RICCERI</p> <p><b>Presenters:</b>  Alem ABBAY, <i>Quo Vadis Ethiopia</i>  Diana Sfetlana STOICA, <i>Asia, unpacked endings, Africa moving: does the rise of Asia change the African perspectives on mobility?</i>  Helena Shuresh MORADI, <i>Hegemony and Chinese Non-Interference Policy in Africa</i> (absent)  Edita Muhammad NMA, <i>China's Post Cold War Foreign Policy Towards Africa: A Diplomatic Clash</i></p>			

<b>ART &amp; LITERATURE (3 presenters 3 papers)</b>			
Thursday	February 13	14:00-15:30	A210
<p><b>Chairs:</b> Rie KOIKE and/or Tri PRAMESTI</p> <p><b>Presenters:</b>  Diah Ariani ARIMBI, <i>Politics and Social Representations in Indonesian Literature: From Literary Imagination to Activism in the Works of Ratna Indraswari Ibrahim</i>  Tri PRAMESTI, <i>From Othering To Belonging: A Post Colonial Reading in Budi Darma's "Orang Orang Bloomington", Umar Kayam's "Seribu Kunang Kunang di Manhattan" and Ida Ahdiah's "Teman Empat Musim"</i>  Rie KOIKE, <i>'America' in Mishima and Medoruma</i></p>			

<b>ASIA 1: Regional Issues (4 presenters 4 papers)</b>			
Thursday	February 13	10:45-12:15	A206
<p><b>Chairs:</b> Myrtati ARTARIA and/or Nisar UL HAQ</p> <p><b>Presenters:</b>  Soyoung KIM, <i>Inter-Korea/ Inter-Asia: Trajectories and Future</i> (absent)  *)Laura-Anca PAREPA, <i>Examining the use of asymmetric economic interdependence as political leverage in Asia</i>  Isabel Cabaña ROJAS, <i>Japanese soft power in Chile in the case of Japanese language programs</i>  Nurul BARIZAH, <i>The Right to Peace in the ASEAN Declaration of Human Right; Its Implementation in the ASEAN Member Countries</i></p>			

\*)Presenter with two papers or more

<b>ASIA 2: Regional Issues (4 presenters 4 papers)</b>			
Thursday	February 13	14:00-15:30	A206
<p><b>Chairs:</b> Myrtati ARTARIA and/or Nisar UL HAQ</p> <p><b>Presenters:</b></p> <p>*)Amit GUPTA, <i>The Coming Tripolarity: The United States, China, and India</i> (absent)</p> <p>Devender KUMAR, <i>South Asia and West Asia Relations: An Historical Overview</i></p> <p>Sagarika NAIK, <i>Indian Ocean: Coerced and Free Migration in the Age of Global Empire</i></p> <p>Nisar UL HAQ, <i>Regional Cooperation in South Asia: Challenges in the Contemporary World</i></p>			

\*)Presenter with two papers or more

<b>ASIA 3: Socio-cultural-political issues (3 presenters 4 papers)</b>			
Thursday	February 13	15:45-17:15	A206
<p><b>Chairs:</b> Myrtati ARTARIA and/or Nisar UL HAQ</p> <p><b>Presenters:</b></p> <p>Falih SUAEDI, <i>The Role of Local Government and Women Empowerment at the Home Industry of Culture-based Crafts</i></p> <p>Santi MARTINI, <i>Indonesian Health in Crisis: Association between Cognitive Function and Depression based on Indonesian Family Life Survey</i></p> <p>*)Ira NURMALA, 1) <i>Improving Mental Health for Adolescent as a Vulnerable Population through HEY (Health Educator for Youth) Program in Indonesia</i>; 2) <i>Is Indonesian's Demographic Bonus a Threat or an Opportunity? Stakeholder Support for the HEY (Health Educator For Youth) Program as Efforts to Improve Adolescent Health</i></p>			

\*)Presenter with two papers or more

<b>ASIA 4: Socio-cultural-political issues (4 presenters 4 papers)</b>			
Friday	February 14	09:00-10:30	A206
<p><b>Chairs:</b> Myrtati ARTARIA and/or Nisar UL HAQ</p> <p><b>Presenters:</b></p> <p>Adrien SCHIFANO NAKAMURA, <i>Place and Role of Civil Society in Asian Regional Governance</i></p> <p>YiYee GOH, <i>New Cold War Challenge: Malaysia</i> (absent)</p> <p>Sartika SOESILOWATI, <i>Indonesia's participation in Sustaining International Peace and Security through Multilateral Institution: Contribution and Interest</i></p> <p>*)Tsuyoshi KIDA and Laura-Anca PAREPA, <i>Issues and challenges around higher education in Japan</i></p>			

\*)Presenter with two papers or more

<b>ASIA 5: Socio-cultural-political issues (3 presenters 3 papers)</b>			
Friday	February 14	10:45-12:15	A206
<p><b>Chairs:</b> Myrtati ARTARIA and/or Nisar UL HAQ</p> <p><b>Presenters:</b>  Mukti ASIKIN, <i>Efforts to Break Structural Poverty</i>  Sri Juni Woro ASTUTI, <i>The Rights of Nursing Mothers at the Workplace in the perspective of Indonesian public service and its effect on Job performance</i>  Atik Choirul HIDAJAH, <i>Managing Earthquake in Indonesia: Economic Resilience Index of Community to Earthquake at West Halmahera District, North Maluku Province, Indonesia</i></p>			

<b>BANDUNG-RELATED ISSUES (3 presenters 3 papers)</b>			
Thursday	February 13	10:45-12:15	A210
<p><b>Chairs:</b> Rie KOIKE and/or Tri PRAMESTI</p> <p><b>Presenters:</b>  Darwis KHUDORI, <i>France and Bandung: Diplomatic battles between France, Indochina and North Africa in Indonesia 1950-1955</i>  Marzia CASOLARI, <i>Bandung vs Baghdad Afro-Asian networks/ Anglo-American Alliances</i>  Kelsey Ann McFAUL, « Ghost Sailors »: <i>Zheng He as a model for Kenya-China relations in the Bandung period and the present</i></p>			

<b>CENTRAL-EASTERN EUROPE AND RUSSIA (4 presenters 4 papers)</b>			
Thursday	February 13	15:45-17:15	A208
<p><b>Chairs:</b> Viktor ESZTERHAI and/or Marco RICCERI</p> <p><b>Presenters:</b>  Viktor ESZTERHAI, <i>The Rise of Asia in the reflection of the New Geopolitical Discourses in Central Eastern Europe</i>  Péter KLEMENSITS, <i>The 21<sup>st</sup> Century New Maritime Silk Road and the Possible Geopolitical Consequences for Eurasia</i>  Marco RICCERI, <i>Russia and the annual presidency of the BRICS 2020: Opportunities for new strategies of global cooperation and development</i>  Gracjan CIMEK, <i>Interpretation of the international order in Russian narrative</i></p>			

<b>CHINA-RELATED ISSUES (2 presenters 3 papers)</b>			
Thursday	February 13	10:45-12:15	A208
<p><b>Chairs:</b> Viktor ESZTERHAI and/or Marco RICCERI</p> <p><b>Presenters:</b>  Xiangying OUYANG, <i>The Enlightenment and Reflections on China's Road in 70 Years</i>  (she is physically absent due to coronavirus, her digital presentation is presented by the chair)  Fanni MARACZI, <i>Cross-strait tensions rising – Taiwan as it appears in speeches given by China's leaders</i>  *)Amit GUPTA, <i>The BRI and China's Rising Soft Power?</i> (absent)</p>			

\*)Presenter with two papers or more

<b>DIGITAL DEVELOPMENT 1 (3 presenters 3 papers)</b>			
Friday	February 14	09:00-10:30	A212
<p><b>Chairs:</b> Elena VEDUTA and/or Pierre-Bruno RUFFINI</p> <p><b>Presenters:</b>  Anastasia NEBYTOVA, <i>Disruption of the Global Order in the Digital Economy Era</i>  (absent)  Elena VEDUTA and Robert LESLIE, <i>Transformation of global management to digital economy: an alternative</i>  Tsvetelin ANASTASOV, <i>Data-Driven Business Models: Why the Asia-Pacific region serves as an example for the Western world?</i></p>			

<b>DIGITAL DEVELOPMENT 2 (2 presenters 2 papers)</b>			
Friday	February 14	10:45-12:15	A212
<p><b>Chairs:</b> Elena VEDUTA and/or Pierre-Bruno RUFFINI</p> <p><b>Presenters:</b>  Ria SETYAWATI, <i>Law and Predatory Pricing in Digitalized Indonesia</i> (absent)  Premendra Kumar PARIHAR, <i>Digital technologies in Water, Peace, and Development: Some insights of two new Union Territories of India- Jammu &amp; Kashmir and Ladakh</i></p>			

<b>ECOBRIK WORKSHOP 1</b>			
Friday	February 14	09:00-10:30	A214 / HALL A
<b>Workshop leaders:</b> Ani HIMAWATI and Russell MAIER			

<b>ECOBRIK WORKSHOP 2</b>			
Friday	February 14	10:45-12:15	A214 / HALL A
<b>Workshop leaders:</b> Ani HIMAWATI and Russell MAIER			

<b>ECOLOGY &amp; URBAN ISSUES 1 (3 presenters 3 papers)</b>			
Thursday	February 13	14:00-15:30	A214
<p><b>Chairs:</b> Paolo MOTTA and/or Tsuyoshi KIDA</p> <p><b>Presenters:</b>  David MARKO, <i>Deforestation, palm oil and geopolitics of Indonesia</i>  Artur AVRIL, <i>The problem of plastic waste management in Indonesia: analysis and solutions</i>  Russell MAIER and Ani HIMAWATI, <i>The Asian Rise of The Regenerative Ecobrick Movement</i></p>			

<b>ECOLOGY &amp; URBAN ISSUES 2 (3 presenters 3 papers)</b>			
Thursday	February 13	15:45-17:15	A214
<p><b>Chairs:</b> Paolo MOTTA and/or Tsuyoshi KIDA</p> <p><b>Presenters:</b>  Abdul Rohim TUALEKA, <i>Mercury-contaminated shellfish in the area of Unlicensed Gold Mining in Mollucas, Indonesia: facts and impacts on ecology and public health</i>  *)Tsuyoshi KIDA, <i>Historical return to socio-economic nexus of infrastructure-development in Africa: lessons for a rising Asia</i>  Paolo MOTTA, <i>The New Infrastructural Corridors and Settlements Integration, a Challenge to Reduce Rural and Urban Areas Inequalities</i></p>			

\*)Presenter with two papers or more

<b>FRENCH SESSION 1 (3 presenters 3 papers)</b>			
Thursday	February 13	15:45-17:15	A210
<p><b>Chairs:</b> Véronique BUI and/or Bruno DRWESKI</p> <p><b>Presenters:</b>  Déva KOUMARANE-VILLEROY, <i>La Conférence de Bandung sous le regard de la Presse Française</i>  Bruno DRWESKI, <i>Qu'est-ce que l'Asie propose au monde sur le terrain des nouveaux paradigmes de civilisation et de l'hégémonie culturelle ?</i> (absent)  Noël Magloire NDOBA, <i>Quatrième révolution industrielle, intelligence artificielle et développement inégal : Quelques outils pour l'industrialisation et de nouvelles stratégies dans les relations économiques internationales</i> (absent)</p>			

<b>FRENCH SESSION 2 (3 presenters 3 papers)</b>			
Friday	February 14	09:00-10:30	A210
<p><b>Chairs:</b> Véronique BUI and/or Bruno DRWESKI</p> <p><b>Presenters:</b>  Issac BAZIE, <i>L'Occident « humaniste » protège l'Afrique « immature » du Dragon chinois. Lecture décoloniale de discours médiatiques et savants sur la Chine-Afrique</i>  Mahommed Boubacard N'GUESSAN, <i>L'Agenda 2063 de l'Union africaine, quelles contributions de l'Asie dans la réalisation de cet objectif ? (The 2063 Agenda of the African Union, what contributions from Asia in achieving this goal?)</i> (absent)</p>			



<b>FRENCH SESSION 3 (3 presenters 3 papers)</b>			
Friday	February 14	10:45-12:15	A210
<p><b>Chairs:</b> Véronique BUI and/or Bruno DRWESKI</p> <p><b>Presenters:</b>  Raphaël ORANGE-LEROY, <i>Victoires et déboires du Groupe Andin sur la scène internationale : l'exemple du dialogue Nord-Sud (1968-1975)</i>  Abdelkader NEHARI, <i>La position de la femme en Indonésie entre l'islam et la démocratie après la chute de Soeharto</i>  Polina TRAVERT, <i>Russie-Afrique : nouvel esprit d'une relation ancienne</i> (absent)</p>			

<b>GENDER &amp; WOMEN ISSUES 1 (4 presenters 4 papers)</b>			
Thursday	February 13	10:45-12:15	Olympe de Gouges
<p><b>Chairs:</b> Diah Ariani ARIMBI and/or Seema Mehra PARIHAR</p> <p><b>Presenters:</b>  Myrtati D. ARTARIA, <i>The role of grandmothers for the adaptation success of the species of Homo sapiens</i>  Seema Mehra PARIHAR, <i>Women Empowerment, Gender Mainstreaming and Role of Science and Technology: A Critical Analysis</i>  Emy SUSANTI, <i>Gender Awareness and Collective Consciousness to Struggle for Gender Equality among Young Women at the Home-based Batik Community</i>  Lanny RAMLI, <i>The Role of Women Organizations to Raise Awareness of Women Human Rights in Rural Community</i></p>			

<b>GENDER &amp; WOMEN ISSUES 2 (4 presenters 4 papers)</b>			
Thursday	February 13	14:00-15:30	Olympe de Gouges
<p><b>Chairs:</b> Diah Ariani ARIMBI and/or Seema Mehra PARIHAR</p> <p><b>Presenters:</b>  Siti MAS'UDAH, <i>Resistance of Women Victims of Domestic Violence Among Professional Families</i>  Arifah RAHMAWATI, <i>Gender Contestation for Reintegration of Inong Bale in Post Conflict Aceh</i>  Wiwik AFIFAH, <i>Women's Preventing Intolerance with the Values of Indonesia's Pancasila</i>  Tuti BUDIRAHAYU, <i>Housewives' Participation in Poverty Alleviation Program in East Java</i></p>			

<b>GENDER &amp; WOMEN ISSUES 3 (4 presenters 4 papers)</b>			
Thursday	February 13	15:45-17:15	Olympe de Gouges
<p><b>Chairs:</b> Diah Ariani ARIMBI and/or Seema Mehra PARIHAR</p> <p><b>Presenters:</b></p> <p>Sana IQBAL, <i>Paving the path for gender-inclusive transport planning: Understanding the mobility issues and their impact on women in Karachi, Pakistan</i> (absent)</p> <p>Nur Ainy Fardana NAWANGSARI, <i>Model of Father Involvement in Early Literacy Development in Surabaya, Indonesia</i></p> <p>Tri SOESANTARI, <i>Women's Health Improvement Through Reading Access in East Java</i></p> <p>Sri WIDATI, <i>Social Support In The Se'i Tradition For Pregnant Mother Care In East Nusa Tenggara, Indonesia: challenge for a modern public health</i></p>			

<b>INTER-UNIVERSITY NETWORKING</b>			
Thursday	February 13	10:45-12:15	A214
<p><b>Chair:</b> Michael HAUCHECORNE</p> <p><b>Presenters:</b> Representatives of interested universities</p>			

<b>RELIGIOUS ISSUES 1 (3 presenters 3 papers)</b>			
Friday	February 14	09:00-10:30	Olympe de Gouges
<p><b>Chairs:</b> Frans WIJSEN and/or Diah Ariani ARIMBI</p> <p><b>Presenters:</b></p> <p>Firoz Mahboob KAMAL, <i>The political, religious &amp; demographic dynamics in South Asia and the threatened co-existence of people with pluralities.</i></p> <p>Adhi Cahya FAHADAYNA, <i>Godly Nationalism and Social Movements: The Study of Solidarity within Indonesian Muslims Society</i></p> <p>Frans WIJSEN, <i>The Rise of Asia and Spiritual De-colonization: Indonesia's Public Diplomacy and Inter-faith Meetings in The Netherlands</i></p>			

<b>RELIGIOUS ISSUES 2 (3 presenters 3 papers)</b>			
Friday	February 14	10:45-12:15	Olympe de Gouges
<p><b>Chairs:</b> Frans WIJSEN and/or Diah Ariani ARIMBI</p> <p><b>Presenters:</b></p> <p>Michael Tomy SARAGIH, <i>The Scriptures, Religion And Compliance with Laws</i></p> <p>Eva Solina GULTOM, <i>Religious Sentiment and Social Control in Indonesia</i> (absent)</p> <p>ERIKSON, <i>On Becoming A Mualaf: Technology Affordances and Religious Practice in Indonesia's Islam</i></p>			

## **PARIS OPENING SPEECHES**

### **Conference Initiator, Coordinator, and Co-organising Institution**

**Darwis Khudori**

**GRIC (Groupe de recherche identités et cultures)**

**Université Le Havre Normandie, Le Havre, France**

Good morning everybody,

As initiator, coordinator and representative of co-organising institution of this conference, I would like to thank you for your participation in this conference, especially for the fact that most of you came from far away, from Asia, Africa and America, with your own means.

I would like to address special thanks to, firstly, CHAC (Centre d'Histoire de l'Asie Contemporaine), Université Paris 1 Panthéon-Sorbonne, Paris, France, the hosting and co-organising institution of this conference, which accompanies us since the first edition of our conference in 2017 and provides us with a conference room in this prestigious internationally well-known university. Secondly, the Kirori Mal College, University of Delhi, India, and the Faculty of Humanities, Universitas Airlangga, Surabaya, Indonesia, for their involvement in this conference as international co-organising institutions. Lastly, our faithful supporting institutions of this conference, the Embassy of India in France and the Embassy of Indonesia in France.

As you see on the programme, this opening session will be started by welcoming words from the Paris hosting institution, which will be delivered by Professor Hugues Tertrais. After that, I am supposed to be the second speaker. However, since my thought has been translated into concept, planning and programme of the conference, and since I have communicated a lot with you by email, I will not give more welcoming words. So, the following speakers will be successively Seema Mehra Parihar and Diah Ariani Arimbi who will represent respectively their Indian and Indonesian universities. Finally, this conference will be opened by the messages from the Indian and Indonesian Embassies in France represented by respectively H.E. Mary Ann George, the Third Secretary of Embassy, and Professor Warsito, the Attaché of Education and Culture of Embassy.

After that, we will start our first roundtable at 10 o'clock.

So, Professor Tertrais, the time is yours.

### **Paris Hosting and Co-organising Institution**

**Hugues Tertrais**

**CHAC (Centre d'Histoire de l'Asie Contemporaine)**

**Université Paris 1 Panthéon-Sorbonne, Paris, France**

Ladies and gentlemen, dear colleagues,

I come to bring you greetings from the University Paris 1 Panthéon-Sorbonne and from the Center for the History of Contemporary Asia (CHAC), the purpose of which is precisely to document, understand and, in a certain way, to accompany this rise of Asia, the different aspects of which will occupy these three days, in Paris and in Le Havre.

It is therefore a great pleasure to welcome you for this new meeting, you who sometimes come from far away to share your reflections. This meeting incidentally marks for us the 5<sup>th</sup> anniversary of our collaboration with the "Bandung spirit" network, constituted by Darwis Khudori: we had indeed inaugurated it in 2014, during the 60<sup>th</sup> anniversary of the Bandung conference — my thinking goes in particular to our colleague Samir Amin, who had participated in it and, unfortunately, is no longer there to talk about it.

The 65<sup>th</sup> anniversary of the Bandung conference thus represents a new opportunity. Should we recall the facts? In the Indonesian city of Bandung, we still visit the great hall where the representatives of 29 independent countries of Asia and Africa met, in April 1955, on the initiative of 5 of them, and whose final press release made history.

The idea is probably not to fall back on this memory, however prestigious. It was a time of conflict, especially in Southeast Asia (the Geneva Agreements on Indochina, the founding of the SEATO), the world was divided between the Blocks, the war still threatening. Important political leaders had made the trip to Bandung (Jawaharlal Nehru, Zhou Enlai) to

think of the future in this new situation that was consistent with the concept of “third world”, which had just been formulated.

The world has changed, of course, and your work will reflect that. New perspectives have emerged. We were talking about the “Asian drama”, we are celebrating the “Asian growth” today. Obviously, poverty has not disappeared, but new subjects are calling upon us, from digital to taking gender into account. New threats are also appearing (terrorism, ecology, health – coronavirus!). And are we still talking about the “third world”? The idea today would rather be to question the legacy of the conference, this “spirit” of Bandung (“Bandung Spirit”) that unites us and its relevance in today’s world. I wish you excellent work.

Many thanks to Darwis Khudori.

**International Co-organising Institution**  
**Seema Mehra Parihar**  
**Kirori Mal College University of Delhi, India**

Good Morning All!

Sir (looking at director of CHAC, previous speaker) and all present here from different parts of the world, I am so pleased and honoured to be here as a co-organiser of the Conference *“The Rise of Asia in Global History and Perspective-65 Years of Bandung: What rupture and what continuity in Global Order?”*

At the outset, before acknowledging Professor Darwis Khudori, Convener of the Conference, I would like to acknowledge Bandung Spirit, Bandung Legacy, Bandung Constellation, Bandung Conference and of course the legacy that Bandung Spirit carries and because of what we all are here for!

The global population was 2.8 billion in 1955, the year of the inauguration of the Bandung Idea and Bandung Spirit and has surpassed 7.7 billion population now. It will increase by nearly 80 million people a year to reach about 8 billion by the year 2025. In 1955, 68% of the global population lived in rural areas and 32% in urban areas. In 1995 the ratio was 55% rural and 45% urban; by 2025 it will be 41% rural and 59% urban. Therefore, the problems today have also multiplied and are in different formats and have made our present conference very important and relevant.

Even when I was teaching students recently at Le Havre University, France, or when I was teaching back home at Delhi University, India, I realised that the young population is the same everywhere with both equally sensitive towards the school of optimism and school of pessimism. We have few who were very optimistic and few with pessimist thoughts about natural resources, economies, and so on. Coronavirus concerns also appear real. Definitely, Bandung’s spirit can take us through and can take us forward.

Today many people may say that Colonialism is not existing, but we all present in this gathering recognize that it is therein new ‘Avatar’ with new variants, face, size, shape, and imprint. Social spaces are there with so many miseries, physical spaces are shadowed with impacts of climate change, natural and man-made disasters. We can no longer ignore poverty. One in seven people is going hungry every day. Just imagine if all present here are a part of earth space and every seventh person among us is going hungry among us. This is the time when we definitely need Bandung legacy to pave way for removing miseries.

Formats can change; strategies can change and may be redesigned, but we definitely need people to get together to bring the change. Of course, we need people from Developed Countries and Developing Countries to come together and create an environment of peace stability, and sharing. Today it is a time for collaboration instead of competition. However, I would not agree with the term “Third World” as mentioned by the previous speaker. Today Developed and Developing Countries are all ready to grow, collaborate, and help each other.

Sad is that even today we still have gender-based violence; we still have marginalised societies; we still have many vulnerable groups and embedded vulnerabilities; we still have not only people going hungry but even people going thirsty. Do you know that over 2 billion people do not have access to clean water? Water today is a turnkey of social, economic, and political stability. The gloomy data can go on and on, especially when the human population as shared before has tripled since 1945 and is predicted to grow.

We definitely need to get together and hold hands so that we can change this beautiful world. Of course, there is a way to it and the good news is that if we all decide to get together as illustrated in many articles, research papers, manuals, reports, we can definitely evolve strategies towards it. Agenda 2030 in the form of 17 sustainable development goals is

a step towards it and so are many other steps, which I will be discussed in the following panel discussion where I am contextualising my paper on India.

What is important to remember is our “Intention”. Do we actually have the intention to make the world a better place or it is just rhetoric? What I gather from Professor Darwis, is that even this conference is designed to be a ‘community-based conference’, where each participant has paid from their own pocket and are not sponsored to participate in this conference. All of you have gathered with a wish to find ways, contribute ways, help people, society, nation, and the world. As in the words of Donald Kaberuka, a Rwandan economist, *“the good news is, we still have time to solve it. The even better news is, you and I can solve it”*.

We definitely need to get together to create a path for peace, prosperity, and positivity. We all can together pave way to a better future if we all remember to respect each other across hierarchies, across verticals, across horizontals, across age-groups, across gender and we all agree to expand our binaries wherever we have them.

Thank you very much Darwis and Bandung Constellation!

**International Co-organising Institution**  
**Diah Ariani Arimbi**  
**Universitas Airlangga, Surabaya, Indonesia**

Distinguished Ladies and Gentlemen,

Good morning, everybody.

I think it's a very warm greeting for all of you here and it has been a great honor for me today representing Airlangga University especially as the co-organizing institution for this conference. And I think this year the theme is very relevant to what happens today to us especially coming from the part of the world where we are under threat of the coronavirus and I think the spirit of Bandung conference as Seema mentioned also the ten principles that Bandung has already contributed, I think this is the time where we have to form, in line with this year theme, the global solidarity, because in facing this coronavirus I think we have heard the news where Singapore has already raised the code into orange code, also Indonesia and some other countries in Southeast Asia.

I think this is where we have to work together because this pandemic, I think it's the correct term, is for every one of us here to worry. And at the same time, we have a privilege to be here because it means we are all healthy here and that is the most important thing. And I would like to also to express our gratitude as co-organizing institution to Université Paris 1 Pantheon Sorbonne, Le Havre University with Pak Darwis and then University of Delhi, Kirori Mal College, and the Embassy of India and also Pak Warsito from the Embassy of Indonesia.

I think this is where we have to collaborate, as Seema mentioned earlier that the global solidarity means that there is no time for competition but it is time for collaboration because if we work together, I think these kinds of threats, especially in terms of diseases, illness, environment problems, issues in climate changes that we also recently experienced in Indonesia where there were some days very very hot that we have never imagined it could be like that, so I think this is the time. And I agree with Seema; I don't agree with the idea of making balkanization or categorization in terms of the first world, second world, third world, developing world because we are all working for one world that is better for all of us.

And on behalf of Universitas Airlangga, I hope that our today's conference is a good way in terms of collaboration, so we can work together in terms of researches because I know people coming here from very different disciplines and we have to work together in politics, economy, social sciences, humanities and many other fields that have been used to explain what's going on in our world today because we must leave a legacy to the future generation that we are looking forward to a better place for you and me and all of us here.

Thank you very much and have a fruitful conference. Thank you.

**Supporting Institution**  
**Mary Ann George**  
**Third Secretary, Embassy of India in France**

(text not available)

**Supporting Institution**  
**Warsito**  
**Attaché of Education and Culture, Embassy of Indonesia in France**

Distinguished guests, Prof. Hugues Tertrais, Mrs. Ann Mary George, ladies and gentlemen,

Good Morning,

On behalf of the Indonesian Embassy in Paris, allow me to thank Prof. Darwis Khudori and the organizer, for inviting me to this important event.

It is such a great honour to be here in this august university of Panthéon-Sorbonne with academics, researchers and scholars from many countries including Indonesia.

'The Rise of Asia Conference Series' is an annual event, which the Indonesian Embassy always gives its full support. The conference gives a platform for an excellent discussion on many pressing issues related to Asia and other region and today. I look forward to hearing and learning innovative ideas from all the panellist.

As part of the commemoration of the Asian-African Conference that convened in Bandung on April 1955, the Conference this year bearing the theme '65 Years after Bandung: What rupture and what continuity in Global Order?'

For Indonesia, it is a very interesting topic to discuss and to highlight the relevance of the conference to the current global context since Indonesia is the initiator and the host of the conference.

Distinguished guests, ladies and gentlemen

65 years ago, Indonesian founding father, President Soekarno had initiative to convene a conference to raise awareness of Asian and African nations to obtain the right to life as an independent nation that rejects injustice from imperialism.

The conference aimed to create Asian-African solidarity, to call the fight for independence to work together to create prosperity and to provide justice for our people.

The conference has succeeded to encourage many Asian and African countries to declare their independence and determine their rights of self determination. However, the struggle is still not over.

Distinguished guests, ladies and gentlemen

The world we inherit today is still full of injustice, inequality and global violence. The shared ideals of a new world order based on justice, equality and prosperity, which is the essence of the conference, are still far from expectations.

Furthermore, the world still facing many challenges.

War and conflict are still ongoing in many places, the global economic growth is on a downward trend, various humanitarian issues are still of concern, disaster related to climate change and environment issue happened in many places and the latest case is the outbreak of disease that spread out quickly across countries.

Ladies and gentlemen,

I still believe that there are solutions for those problems. As the essence of the Asian-African Conference, we should work together in addressing the global challenges. The keyword is collaboration.

Collaboration will create opportunities, develop new sectors of cooperation and find solutions to global challenges.

Amidst the current rivalry between global powers, Indonesia consistently builds a global coalition to strengthen the paradigm of cooperation and collaboration.

Indonesia wishes to be part of the efforts to promote mutually beneficial collaboration in the world.

Ladies and gentlemen,

Having said that, I believe that this conference is an important venue to create collaboration between academics and scholars. I believe, the aim of this conference is not only about sharing ideas and findings on certain issues, but also aiming at bringing about concrete results and addressing the real challenges.

Ladies and gentlemen,

Before I close my remarks, I'll introduce the bilateral relations between France and Indonesia, that this year we commemorate seventy years of bilateral relations between France and Indonesia. We have conducted various areas of bilateral cooperation and will continue to promote it in economy, politic, education, tourism, trade, and culture. For your information, France is the country of origin of the biggest number European tourists in Indonesia.

Distinguished guests, ladies and gentlemen

I wish you all a fruitful and constructive conference.

And for participants from outside France, I hope you also can enjoy Paris, its culinary, its weather and its fashion, and the famous landmarks.

Thank you.

**PARIS PLENARY MORNING ROUNDTABLE**  
**"The World 65 years after Bandung seen from Asia"**  
**With speakers from China, India, Indonesia and Japan**  
 Chair: Darwis Khudori (GRIC)

**OUYANG Xiangying (Senior Research Fellow, IWEP Institute of World Economics and Politics, CASS Chinese Academy of Social Sciences, Beijing, China)**

In her absence due to Coronavirus, her written view was read by Darwis Khudori.

Thank you, the host, and give me the opportunity to speak.

Although I couldn't attend the meeting because of the new coronavirus, first of all, I would like to thank Professor Darwis. The international conference was so large that the professor had devoted valuable time and energy to it, and without him there would have been no conference. Secondly, thanks to the University of Le Havre, the necessary guarantees were provided for the successful holding of the Conference. Finally, I especially thank the students who participated in the meeting, I personally got a lot of help.

The theme of this meeting is THE RISE OF ASIA IN GLOBAL HISTORY AND PERSPECTIVE. As Asia's largest developing country, where China comes from and where to go must be a topic of interest to all of you. Here, I do not want to talk too much theoretical questions, Just want to recall the three people I met, for you to think about why China is today's China.

The first was when I was a student at St. Petersburg University in Russia, my roommate, a Belgian girl. We have formed a deep friendship, so in the summer vacation is about to separate, I gave her a string of pearl necklaces. These pearls are cultured, to know that China's pearl production is the world's first, but really pearls, wear ingested very beautiful. She was very happy and told her mother. It happened that her mother was traveling to St. Petersburg, and she introduced me to her mother. Her mother talked to me for a while and gave me a small gift. She was very polite, but I couldn't forget her eyes, which were a look of distrust. Because I came from a mysterious socialist country in the East, my necklace made her think I had any intention. It was 1999. Many people's understanding of China is still ideological.

The second is an American professor I met at the Carnegie Center at Tsinghua University. He is interested in how China's economy is growing rapidly. I told him that when I graduated from my Ph.D. and worked at the institute, my monthly income was \$500. And we know that in the United States, the average worker's salary is much higher than that. There are many migrant workers in China, and the income is \$100-200 a month. This is also much higher than their income in rural land. It was 2010. What we now call the "demographic dividend" is the low wages and hard work of countless Chinese. Don't think they're going to do anything, they're on the minimum wage, and now their wages are 5-10 times higher.

The third is the Director of the Institute of Labour and Employment of Uzbekistan. Since Uzbekistan also has a large agricultural population and farmers always have the lowest incomes, he wants to know how China's large agricultural population has moved to cities, for reasons, processes and consequences. I told him something called the "reform dividend" and told him that there were many problems in China's development, such as greed destroying people's moral sense, not only the natural environment, but also the



minimum level of honesty and trust. There is also a lack of sports and health concepts, a lack of simplicity and a natural concept. This is 2019. China is still a long way from the developed countries.

The reason for telling these three people, three stories, is because I want to tell you that no matter what nature of China's country, living there are ordinary people. They work hard, desperately save money, nothing but want to give their wives and children a better security, their own better life. I think everyone knows what happened in China recently. In the fight against new corona pneumonia, there are many moving stories, there are many angry events. We used 10 days to build two modern hospitals in Wuhan, at the same time launched free medical consultation on the Internet, all living items can be distributed online, reflecting excellent social mobilization and organizational capacity, but also exposed some problems, such as bureaucracy and so on. China must reform gradually, and it will take the initiative, because it is in China's interest. Please believe in the wisdom and strength of the 1.4 billion Chinese.

This year marks the 65th anniversary of the Bandung Conference. Thorough the years, China has undergone many changes and progress, and of course, there has been criticism and questions. Scholars familiar with China's problems must know that in 1978 the Chinese communist party held the third plenary meeting of the 11th Central Committee, which opened the door to reform and opening up. Before that, China had a long time been isolated by Western societies, joining Asian, African and Latin American countries in fighting against isolationism and hegemonism. In the struggle, we have forged a profound friendship with the developing countries. With the improvement of comprehensive national strength, the main task of China's diplomacy has gradually transitioned from defending sovereignty to actively establishing foreign economic ties to serve China's economic development.

Opening up to the outside world has far-reaching political implications because for a country to achieve true political independence, it must strive to get out of poverty, but to get out of poverty, in economic policy and foreign policy must be based on their reality, can not put obstacles to themselves, can not be isolated from the world. Deng Xiaoping has repeatedly expounded the necessity, urgency and long-term nature of China's opening up to the outside world, pointing out that the world is now an open world, and that isolation can only make China backward. "Experience has shown that building behind closed doors cannot be successful, and China's development cannot be separated from the world," he said.

Of course, a country as big as China to carry out construction, not on their own, mainly on their own, this is called self-reliance. However, based on self-reliance, we also need to open up to the outside world and absorb foreign capital and technology to help us develop. This help is not one-sided. China has made international capital and technology, especially from developed countries, and will make more contributions to the international economy. "It turns out the same way. After some progress, China has assumed more international obligations and paid more attention to South-South cooperation and North-South inequality.

In recent years, China has proposed the "Belt and Road", the AIIB, the BRICS Bank and other top-level design, not only to serve China's economic development, but also to serve the needs of the host countries, to discuss, build together, share, and seek to develop together with other countries. If there is any difference between the current cooperation and the previous cooperation, it is that the current Chinese behavior is more in line with the laws of the market economy, no longer with an ideology to determine the distant relatives. After more than 40 years of development, the concept of the market economy has been deeply rooted in China.

China's proposal to drive innovation, co-ordination, keep pace with the times, be fair and inclusive, and build a dynamic growth model, an open and win-win cooperation model, a fair and reasonable governance model and a balanced development model, thus solving the problem of insufficient power and uneven distribution of world economic development has been widely recognized by the international community. We sincerely hope that the international community, not only the developing countries in Asia, Africa, and Latin America but also the western developed countries, will carry out the broadest possible cooperation with China and jointly seek development and prosperity.

Unfortunately, the world is not so good. Some countries do not allow other countries to rise, worried to they lose their dominance. China never wanted to be the world's dominant power, but China has become the object of fear and suspicion in some countries. It is difficult to defuse hatred and prejudice between people. I remember Russia's big writer Lev

Tolstoy said that love is the cure for the earth. Why doesn't China want to love the world and be loved by it? However, I would like to say that if the conflicts of interest between countries are inevitable, and empty words of love do not help, then let us work hard! China will not give in.

That's all from me. Thanks!

**Seema Mehra PARIHAR (Associate Professor, Geography, Kirori Mal College, University of Delhi, New Delhi, India)**

I am so pleased and honoured to be here as a steering committee member and a co-organiser of the Conference from Kirori Mal College, University of Delhi, India. I welcome one and all present here at Le Havre University, Normandie France.

At the outset, I wish to acknowledge all five principles of Peaceful Co-existence, Bandung Spirit and even Bandung Illusion and the theme of the present conference, *“The Rise of Asia in Global History and Perspective-65 Years of Bandung: What rupture and what continuity in Global Order?”*

The population has almost tripled from the inception of the Bandung conference and is predicted to continue to grow. Average life expectancy at birth in 1955 was just 48 years; in 1995 it was 65 years; in 2025 it will reach 73 years. Over 5 billion people in 120 countries today have a life expectancy of more than 60 years. For example, while there were only 200 centenarians in France in 1950, by the year 2050, the number is projected to reach 150 000 - a 750-fold increase in 100 years.

Amidst this changing scenario, worrisome is the growing gap between rich and poor, undermining our fight against poverty and tearing our societies apart. The world's richest 1% have more than twice as much wealth as 7.7 billion people. Gender anomalies are also glaring. 22 of the richest men in the world have more wealth than all the women in Africa. Men own 50% more of the world's wealth than women. Further, one out of every 5 children is finding it difficult to even go to school. Scary is when one in every seven is going hungry, despite the fact that the world is capable of feeding everyone.

While moving on with the theme of the conference, we cannot ignore the impacts of technology and big data today, with many experts referring to it as the best thing to happen to mankind in recent years. That may be the reason, this year 'Digital development' is one of the sub-theme deliberated in the conference. However, one must realize that every technological innovation is a double-edged sword, and if not used with good intent, can wreak havoc. Analysing high resolution spatial and non-spatial data combined with big data is showing colonization of first space, second space, and third space. Social spaces, physical spaces, and ecological spaces are all getting impacted with vulnerabilities and marginalization expanding. We can no longer ignore them.

Greed is also expanding. Mahatma Gandhi's words that he wrote in 1947 look so real, *“Earth provides enough to satisfy every man's needs, but not every man's greed”*. Well, if not earth, space can provide for every man's greed. We can no longer ignore space and spatial elements in our discussions in 2020. Do you know where is this new Goldrush or Blue rush? Space mining is the new gold rush if all goes as per plan, humans will be doing commercial mining activities in space – moon, comets, asteroids, and even Jupiter to get rare earth metals, mineral ores and also blue water. It is thought that the world's first trillionaires will be the ones who invest in space mining. Maybe, in the years to come, Gandhiji may still be right, because even space might not provide to satisfy everyman's greed. Many the scientist has warned that near-earth space should not be exploited and as aptly stated by Elvis, *“if we still go ahead as we always have, and in a few years we will face an extreme crisis, much worse than we have on earth now, Once you have exploited the solar system, there's nowhere left to go”*.

Bandung's five principles of co-existence are so relevant today than ever before.

Let us join hands to create a path of peace, prosperity and positivity with the right intention of 'well-being for all.

Thank you!

**Diah Ariani ARIMBI (Associate Professor, Cultural Studies, Women's and Gender Studies, Universitas Airlangga, Surabaya, Indonesia)**

(text not available)

**Tsuyoshi KIDA (Professor, Architecture, Linguistics, Faculty of Foreign Languages, Department of French, Dokkyo University, Japan)**

On 4<sup>th</sup> December 2019, Dr. Tetsu NAKAMURA was killed in an attack of an unknown militarized group in Jalalabad, Afghanistan, a country sitting together with Japan at the first Asian-African Conference held in Bandung in 1955, so-called Bandung Conference. His Afghan driver and guards were killed in that attack as well.

Dr. NAKAMURA belonged to the Japanese NGO Peshawar-kai (locally, Peace Medical Services of Japan, PMS). Initially, he started to work as a physician-doctor in Peshawar (Pakistan) in 1984 to voluntarily provide medical care to those suffering from Hansen's disease (or leprosy) and to Afghanistan refugees forced to stay in Pakistan. Moving to Afghanistan, his activities continued at his first clinic opened in Dara-e-Noor in 1991 and in different rural areas where medical care was not available. He treated over 20,000 patients of malaria with funds collected from Japanese donors. In 1998, he built the first PMS hospital in Peshawar as a permanent base of his NGO to provide medical care in Pakistan and Afghanistan. Dr. NAKAMURA also spent time and effort in training local medical staff and opened 10 more clinics in Afghanistan to help people in need, especially those in remote areas. Unfortunately, due to worsening security situation the clinics have been closed, with only one still operating and handled by a local organization.

While the drought repeatedly was affecting Afghanistan, cholera and other diseases were multiplied by lack of clean water and malnutrition. To face such a dire situation, Dr. Nakamura and his team dug 1,600 wells to make available drinking water. He created in 2001 a "fund for life" to collect donations and supplied food to those who escaped from drought, but also fled from war. By 2002 February, his NGO could provide food and clean water for 150,000 Afghan refugees fleeing from the American air strikes.

Although he came for medical international cooperation, Dr. Nakamura shifted his scope to technical assistance for agriculture, since he believed that the urgent need was to revive ground and farmland in Afghanistan. He said: *"Weapons and tanks don't solve problems. The revival of farming is the cornerstone of Afghanistan's recovery"*. In stating that *"One canal can save more human lives than 100 doctors"*, he launched *"Green Ground Project"* in collaboration with JICA (Japan International Cooperation Agency). His activities were supported by local farmers, but also by former soldiers fighting for or against Taliban, who were willing to reconstruct the country in working in agricultural and infrastructure facilities.

In 2003, Dr. Nakamura started to build an irrigation canal, 25.5 km long when completed in March 2010, irrigating 3,000 ha of land in the eastern part of the country (Nangrahar province, capital = Jalalabad). To its construction, he applied traditional know-how used 200 years ago in the construction of the canals of his native area in Japan, Fukuoka, because modern construction equipment was not available in Afghanistan. Nakamura and his NGO succeeded to build 8 more canals and 11 dams on the Kunar river and to restore 13 important wells and 38 old channel of underground water for irrigation. In addition, more than one million of trees were planted, thus functioning to stabilize the ground against erosion. Until 2019, his activities contributed to provide water to 16,500 ha of farmland contributing to the production of livelihoods for 650,000 people in the Gamberi desert area (outskirt of Jalalabad).

I began my talk by introducing the activities of a Japanese NGO to show an example of the actual international cooperation framework of Japan. Since the Bandung Conference, Japan has been working together with Asian countries as well as African nations, in contributing to the development of these regions. While the governmental cooperation and provision of the ODA are coordinated by JICA, there have been always civil society organizations concerned with economic and social development of other countries, in Asia and Africa. Currently, over 400 Japanese NGOs are engaged in international cooperation activities in 137 countries and more than half (65%) are working in Asia and Africa. They believe that joint efforts, mutual understanding and cooperation are the best modalities to achieve peace and prosperity in the world.

In fact, we can say that a respect for the Bandung spirit and the purposes and principles of the United Nations have been at the heart of Japanese citizens. They became aware of the importance of peaceful coexistence through peace education and learning about the damages and consequences of World War II (even if some issues are not completely addressed). More than 60 years ago, at the Bandung conference, Japan was

making its re-entry into the international affairs seeking to rehabilitate its image and name as a member of international community. Nowadays, Japan is not any more egocentric and self-centered on its needs, but has continued to make effort to promote international partnership and multilateralism.

To this conference, I would like to provide 3 points of discussion:

1) These years, security situation has dramatically changed that the NGOs and agencies for international cooperation are not able to pursue their activities. We witness an unprecedented number of attacks on aid workers, with many of them being killed or injured (from 35 attack in 1997 to 226 in 2018) or leading to withdrawal of NGOs and aid agencies from specific areas (e.g. South Sudan, Afghanistan, JICA was thinking to withdraw from Bangladesh after 7 workers have been killed in 2016, etc.). Most of these attacks take place in the parts of world where there is the most urgent need for social and economic development. This is to say that international cooperation may reach a turning point. What Paul Collier stated in 2003 *“War retards development, but conversely, development retards war”* is fundamentally true and very actual, but we must rethink concretely how to update the existing framework and rules in order to efficiently achieve international cooperation while facing an increasing challenging situation.

2) The complex changes that international situation has undergone —such as, emergence of non-state actors and non-traditional security threats, the change of means and rules of war (this refer to technological development; growing attacks on civilians, civil infrastructure and goods)— influence the policies that countries adopt with regard to their security and foreign relations. Such a situation led to a growing debate in Japan about the necessity to modify Constitution in order to allow Japanese Self-Defense Forces to play a more active role in peace support operations or in order to protect Japanese citizens, infrastructure or ships abroad. In addition, there are increasing voices calling for countries like Japan or Germany to take on more roles in international security affairs. Such measures create uneasiness among Japan’s neighbors (especially China and South Korea), but also within Japanese society where there are Pro and Cons debates. How Japan should deal with this issue is an open question.

3) Over the past 65 years, Japan has contributed through its ODA and NGOs to development of infrastructure, human resources, and improvement of environment in Asia and Africa. Many of these activities —as the NGO of Dr. Nakamura is doing— were actively supported by the majority of local population. But, there are also unsuccessful cases in which some projects (for instance, the “Pro-Sabana Project” that JICA has developed in Mozambique) meet oppositions from small-scale farmers and divide communities (because that project is based on land expropriation from them to develop modern farming methods). These cases appear when there is a top-down approach from local authorities and show that it is necessary to understand the needs of local communities when promoting international cooperation.

Finally, I will like to finish my speech in saying that Japan and China were present in the Bandung Conference not long after both countries began their postwar diplomacy (just three years after the Allied occupation of Japan ended and six years after the People’s Republic of China was established). In the 65 years that followed, Japan and China have become global economic powers. Nowadays, they need to explore together ways in which they can most effectively assist the developing nations in Asia and Africa in upholding Bandung spirit and working together with other emerging economies like India and Indonesia.

#### **PARIS PLENARY AFTERNOON ROUNDTABLE**

##### **“The World 65 years after Bandung seen from outside Asia”**

**With speakers from Africa, Latin America, North America, Europe and Russia**

Chair: Christina Wu (CHAC)

**Noël Magloire NDOBA (Economist, Researcher and Consultant, Former Dean of the Faculty of Economics, University of Brazzaville, Republic of Congo)**

(text not available)

**Isabel Cabaña ROJAS (Researcher, ALADAA Asociación Latinoamericana de Estudios de Asia y África, Chile)**

*Latin America and Bandung Legacy: Postcolonialism and Identity 65 years later*

My name is Isabel Cabaña, I am a Chilean living in Kyoto, Japan, where I'm currently doing my PhD in International Relation at Ritsumeikan University. I would like to start thanking Dr. Khudori for this invitation to discuss the case of Latin America in this roundtable. It was an opportunity for me to reflect on what is currently happening in the region and to connect it to this 65th anniversary of Bandung conference and its legacy. However, I must point out that this is not my area of study, and that is why in this presentation I might pose more questions than answers.

Latin America has behaved as a rather isolated region for the past decades, as it has been absorbed in their own crises and cultural processes. The connections that have occurred with the rest of the world were facilitated by global processes and events. I believe that the conferences of Bandung and, later on, the Non-aligned movement in 1961 were great opportunities for regions like Latin America and the Caribbean to engage in international settings, and to reflect over the common experience of colonialism, exploitation and hegemony.

Bandung conference and its declaration offered a vision of a world, an intention of a paradigm shift, that sought to reinterpret the role that Asian and African societies had had, societies that had been historically overlooked as actors. In this sense, it was hardly difficult for Latin America not to find similarities with their decolonization process and its challenges, despite having preceded them by around 200 years. Therefore, the questions that this region could raise were similar by nature, but separated by different historical contexts. Now there were new problems and obstacles, like economy; new approaches and strategies for economic development were necessary, but in circumstances where the interdependence and the very idea of development promoted by the 'first world' was built upon the exploitation of the countries that were meeting in this event. It was a finish line that we, the 'third world', might never be able to reach. The creation of ECLAC (Economic Commission for Latin America and the Caribbean) is an example of how Latin America could relate to that.

In essence, the Bandung Conference was one of the first post-war international exercises of non-Western agency, that pushed the boundaries of our existence as regions. We are, after all, created regions. Before the arrival of Spaniards and Portuguese, there were monumental cultures and civilizations, that even today contribute very little to our identities as Latin Americans, due to a conscious process of ethnic and cultural erasing from those in power. And that was the result of an imposition, somehow turned into an epistemology, that have conditioned the way we address and understand ourselves in various levels. That is why an event like Bandung conference was significant, for it contested the global structures, and intended to relocate the place of those in the periphery.

I would say that, particularly, Asia behaved like a leader in this new international relationship. Some of the countries that were part of this conference would eventually create ASEAN, the so-called model case of a regionalist framework that, for the case of Latin America, has been so elusive. Of course, there are some experiences, like MERCOSUR, but no actual encompassing regional process. The same ASEAN countries decades later proposed the creation of FEALAC, the forum that connects Latin American countries and Asia, a good example of South-South relation.

These reflections on Bandung conference, its legacy and what it stood for, made me realize how many of the issues discussed here are still out there in Latin America. Colonialism is still alive; poverty and the elusive access to our natural resources; power structures and relations, born in colonial times, have been reproducing themselves ever since, in the dominance of a white, European descent elite. After world war II, Latin America was a troubled area; as happened in Asia and Africa, this region became an extra setting of Cold war. Therefore, it is not possible to understand the recent decades of its history without the presence of the United States.

The struggle is not much different from what it was 65 or 200 years ago. The present social movements and uprising happening in Ecuador, Brazil, Argentina, Colombia or Venezuela are a representation of how pervasive and long-lasting these problematics are. For the first time in this century, though, there is a massive defiance of the social, economic, and political structures and hegemonies. I would like to share, especially, the

case of my country, Chile, which I find interesting as a good example of these clashing junctures, because in October 2019, the country experienced what can easily be expressed as a revolution, for its magnitude and massiveness.

During the 1970s, Chile was erected as a perfect laboratory for a neoliberal system by the actions of Pinochet's dictatorship, the Chicago Boys' economic reforms and the loyal support of the United States. From that decade on, Chile has adopted pretty much every single reform that the system would suggest. Thirty years after the return to democracy in 1989, we can find a country highly privatized, where access to water, health, education, or pensions is limited to wages and not considered as rights. However, what the four months after the uprising of last year have shown is that there is still a collective feeling of opportunity to deconstruct and rebuild the country from a different corner.

What I find interesting about this movement in Chile is how, being economic and political in its origins, organically turned into a movement of the identity, as well. One of the representations of this is the iconoclastic wave that was noticeable from north to south of Chile. The destruction of statues of conquistadores and of former independence heroes, at the same time of a resurgence of precolonial symbols, like the use of selk'nam ritual clothing, or the flag of Mapuche people, which was waved by hundreds in the capital of the country, at the top of the pyramid in the emblematic picture. Perhaps, they are the visible expression of a bottom-up proposal for a new identity, free from the icons imposed from above, that are reminders of the painful imperialist past.

Chile and Latin America today are, to me, a reflection of how that world is still there. I wonder if there is any chance of actual global change without the dismantling of the economic system. The decolonization process and the Cold war context set the platform for a new awareness from the former colonies and an aim of reinterpretation of our places in the international system and in the global world. Bandung conference offered that 65 years ago.

**Bruno DRWESKI (Associate Professor, History, Political Sciences, Eastern European Studies, INALCO National Institute of Languages and Civilisations, France)**

*Six Decades after Bandung: The Crisis of Non alignment lead to the Crisis of the Developed World – A new Paradigma for a New Economical World Order*

From 1953 up to 1979, we could observe the growing role of newly independent and more and more non aligned countries in the context of competition between capitalism and socialism. This process was characterized by several important historical steps that echoed to the Baku Congress of Peoples of the East in 1920 where the principles of equality and anti-colonialism were then officially proclaimed worldwide :

- 1953 : The Panscheel five principles of peaceful coexistence defined by China and India.
- 1955 : The Bandung Conference with 29 Asian and African countries, among which we must especially mention the leading role of China, Egypt, India and Indonesia. This conference defined the ten basic principles of peaceful coexistence and the right for development which went beyond the basic principles of the Charter of the United Nations about sovereignty and non interference in the internal affairs of each sovereign State.
- 1956 : The Brioni conference in Yugoslavia between Nasser, Nehru and Tito who laid the bases for the creation of a Non Aligned Countries Movement.
- 1961 : the Belgrade conference of 25 countries plus 3 observers where the Non Aligned Countries Movement (NAM) was created.
- 1973 : The Algier NAM conference where the project for a « New Economical World Order » was formulated.
- 1979 : The Havana NAM conference where the question of the socialist « natural allies » of the Third World countries was put under debate.

But this same year began the Afghan war which lead to a strong weakening of the unity of the NAM, simultaneously with the weakening of the World socialist system and the beginning of a worldwide counter-offensive of capitalism under the ideology of neoliberalism. Sixty Five years after the Bandung conference we have then to ask the question if this event constituted a fundamental historical break and, if so, what has proven to be sustainable in the principles of non-alignment?

With the Bandung conference and the creation of the NAM, some basic principles constituted the political axis, at least formally, of the policies of all its members:

anticolonialism, national sovereignty, independence, territorial integrity, non interference in internal affairs of each independent state, self-determination, anti-imperialism. Those principles began to be weakened after 1979 simultaneously with the rise of the ideology of individualistic Human Rights and the assertion of the supposed systematic efficiency of private entrepreneurship over State one carried on by Western post-colonial powers at the very same moment when Non Aligned countries lost the counterbalance effects of strong socialist countries on the international scene. This led non aligned countries to behave from this moment in a more passive way. And with the privatisation of most of the UN agencies, the NAM movement tended to promote « softer » principles such as multilateralism, equality, non aggressivity. After the bipolar world has definitively disappeared in 1991, a new unipolar world emerged under strong US leadership with the support of its core allies, the « Five Eyes » Anglo-saxon countries, NATO countries, Israel, Turkey, Saudi Arabia and Japan. But this historical moment ended quite soon since at the beginning of the 21<sup>st</sup> century we could observe the development of a multilateral trend tending to build a multipolar world based on the emergence of several new dynamic economies or State in the former Second and Third Worlds.

#### *New international contradictions*

Nowadays, we can notice that the tide is again turning, the NAM shows some signs of rebirth simultaneously with the rise of mass protest movements in almost all regions of the world. The Western capitalist model has entered a period of crisis and loss of legitimacy due to permanent wars and poverty in the « Global South », de-industrialisation processes in the West creating there is also a crisis of public finances and services. The leading role of the US dollar is then questioned and even the scientific and intellectual advance of Western powers is diminishing in spite of the promotion of a discourse supposedly advocating the economics of intelligence. This explains why what was defined by some liberal ideologues in 1989/91 as « the end of history » finished now with unending and more and more massive and deadly wars in peripheral post-colonial or post-socialist countries.

After the Second World war, Eastern block countries and new independent post-colonial countries concentrated their strategy to catch up economic, scientific and cultural backwardness under a more or less « non capitalist » alternative economic system built on the base of a strong public sector and centralised State planning. What influenced at that time even Western countries forced then to satisfy the needs of their poorer and to offer some attractive proposals to enable them to compete with socialist countries influential in former colonies. Those were the years where the main objectives of most countries were to conquer political independence to allow them to build economic independence and avoid the trap of neocolonialism. And at last, we can affirm that the principle of political independence was almost everywhere reached during the 50s and 60s, but economic sovereignty was still not reached because of the Terms of trade and consequently most developing countries fell in the debt trap which appeared to be a much more sophisticated form of neocolonialism. This situation paved the way to the rise of new local compradores and oligarchies linked to the world supranational financial system and to the contestation of socially oriented policies and, since then, the generalisation of neoliberal policies almost all over the world. This trend seemed to have been successful for the last forty years, but now we can observe its crisis worldwide, even if very few countries are still ready to offer an alternative model to the now decaying one.

The basic international contradiction seems now to exist between Western dominance built after 1945 around the US « gendarme » and the more and more virtual US dollar in front of new emerging countries in the East and South tending to promote more independent and State interventionist policies taking into consideration their local interests. The growing social polarization developing all over the world for the last thirty years lead now to the rise of strong social and international contradictions inside every region of the World. This can be now observed within the EU especially since the Brexit and Covid-19 pandemic, and within NATO since the presidency of Donald Trump in the USA. On the other side, the more or less counterbalancing project laid by BRICS countries and their direct allies seems now much less efficient than it was earlier planned, especially because of political changes observed in Brazil and India, but the alliance between China, Russia, some former Soviet republics, Iran, Pakistan and some important Latin American players seems rather strong. ASEAN seems also to function quite efficiently, even if each of its members have a very different political system and shows a different attitude toward the Chinese influence.



*The consolidation of Eastern Asian integration and the emergence of Western Asia, new Africa and new Eurasia?*

In spite of existing tensions between different Asian States, especially around the South China Sea dispute, we can observe the regular development of the process tending towards economic integration in the whole Eastern Asia and even the birth of something looking like an « Asian model » bypassing the differences between socialist oriented States and capitalist ones. That appeared recently very clearly when we observed the very disciplined and somehow even collectivistic way almost all those societies behaved during the Covid-19 pandemic. The so called « Asian values » based on collective discipline, protecting role of the State, culture based on strong social, national, religious or traditional principles seems to constitute important bases for the eventual development of a new civilisational paradigm.

In Western Asia, from Pakistan up to Iran and further toward the Mediterranean Sea, and in spite of very strong political tensions and wars, we can also observe the development of some strong States more or less tending to be linked with Eastern Asian economies, especially under the Chinese Belt and Road or new Silk road project.

Further North, in the Eurasian Heartland, we can also observe the consolidation of a reborn Russia playing an integrating role for some at least of the former Soviet and even East-central European States. And now all Africa seems to be the ultimate destination of this integration project which is, at least apparently, based on the principles of mutual cooperation, equality and « win-win » strategies. Even if some observers tend to be very sceptical about the behind-scene objectives of China and especially Chinese private companies, we must take into account that at least in the sphere of ideal image, of ideology then, that the above mentioned process tends to reconnect with the basic ideals of the Afro-Asian solidarity formulated in the stride of anticolonial non aligned movement.

The Belt and Road project seems then to give to Western Asia, to Eurasian Heartland and even to Africa, a solid economic and strategic « hinterland » based on Chinese and Eastern Asian economies and strong efficient States. Rapid trains, transcontinental motorways and pipelines, new connections tend all to create a new axis of development from the Pacific Ocean up to the Indian Ocean, the Mediterranean Sea and the Atlantic Ocean. In a situation where the Western mostly Anglo-saxon neoliberal model seems now to enter a period of deep crisis especially due to the lack of efficient public services, we can hypothesize that the West is now going toward a process of fragmentation giving to Eastern Asia a pivotal role for the further development of humankind.

At the time when transcontinental communications are developing all over the world, Europe is not only an Asian peninsula as was always on strictly geographical ground but is also becoming so for economic and probably even socio-political reasons. We can hypothesize that we will observe in the future the rise of more and more interconnected regions in concentric circles around Eastern Asia, with some important powers such as China, Russia or even Iran or Pakistan, and some regionally integrated and counterbalancing alliances such as ASEAN and eventually other similar regional structures in Eurasia, Eastern-Central Europe, Western Europe, Pacific countries, South Mediterranean countries, Sub-Saharan countries and ultimately also Latin American countries. It seems now that the Sea Power that was built on the strength of Anglo-Saxon North Atlantic powers is gradually giving way its central place to land powers, since intracontinental connexions seem to be more and more efficient and practical. And we can suppose that former peripheral or colonial under the former Sea Power leadership and now emerging powers have taken into account their own historical experience and are able to promote more or less seriously the principles of people's sovereignty they formulated, from Baku in 1920 up to Bandung in 1955.

This evolution should finally confirm that the above mentioned « dreams » and principles were not only formulated in an opportunistic way because of a temporary situation at the end of colonisation but that they forged a much more long-term, rationally based and premonitory social and human vision, laying then the bases for a new universal civilisation in which every nation can bring its own heritage and promote its own interest in a mutually beneficial process. Basically, principles first laid in Bandung constitute a rational base for a new evolution and revolution in the world order: national sovereignty, right to development, self-sufficiency, new economic world order, internationally commonly accepted control of the Terms of Trade. If countries with strong ideological differences (capitalism, state socialism), political differences (absolute monarchies, constitutional monarchies, military government, liberal democracies, socialist democracies), religious differences (Buddhism, Islam, Christianity, Confucianism) managed to build such an

efficient structure as the ASEAN (and also the « ASEAN plus Three »), a regional structure which appears as a success story, especially now when the European Union enters a period of deep crisis, we can presume that the so called « Asian values » can also appeal to the whole humankind, even if their forms will for sure have to evolve in a more socially oriented project after the actual failure of the neoliberal and neoconservative model. A non strictly market oriented economy appeared during the Covid-19 crisis as a common requirement for all nations demanding mutually attractive cooperation, « win-win » strategies, scientific economic State planning and an active role of the Nation-State based on collective discipline and principles. After having assumed also that the issue of civil and individual liberties have to be taken into account since this issue has not been sufficiently seriously treated by the different « non capitalist way of development » political regimes of the anti-imperialist and post-colonial era. A fundamental, critical and scientific analysis of the Soviet experience needs especially to be carried on, to explain the difference between its successes and its failures, to bring new solutions for the new trends operating in the future « post-capitalist » world. The new trends Eastern Asian countries introduced in spite of their difference in the world during the last decades are constituting then somehow a fascinating issue for its direct neighbours of Western Asia and Central Eurasia but also for the whole humankind. For economic, political but also cultural and ideological reasons.

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*The Bandung Conference, 1955-2020: 'Zero Hour' for a New World Order*

Sixty-five years after the Bandung Conference, assessments about the global order have to convey diverse perspectives and stories which underline a fact: since Bandung, the World has become more complex and above all, a polycentric one. In the following essay, I will make some observations from the historical moment of the Bandung conference and read it in the spirit of what called in German *Stunde Null* or "*Zero Hour*"; my second point will identify Africa as a very strategical meeting point in the new global order.

*1. Bandung, 65 years ago: perspectives on a kind of Stunde Null - Zero Hour*

The Bandung Asian-African Conference, as it was held 65 years ago, can be considered as a Zero Hour. No need here to describe what it was in the context of 1955 and draw a detailed picture of this historical meeting that gathered leaders from Africa and Asia with the very aim to opening perspectives for a new world order; this order was designed to bring more solidarity, justice and equity particularly for those people who were suffering under the antagonistic system carried at that time by the US and the Soviet Union. What I propose in this paper is a reading of 1955 as a Zero Hour for its symbolic value. For this purpose, I dare to refer to a concept that has been shaped in the aftermaths of the Second World War in Germany: the notion of "*Stunde Null*", here "*Zero Hour*". From the view of many historians, there is obviously a large agreement on the fact that there wasn't a "*Stunde Null*" *sensu stricto*.<sup>1</sup> Of course, the rebuilding of Germany happened like both a big recycling and innovation project with old materials and memories which went through war and ideology. It wasn't a genesis that occurred *ex nihilo*. However, beyond all diverse opinions since the historical date of 8<sup>th</sup> May 1945 as *Stunde Null*, I would like to insist on some aspects of it in order to use them in my reading and interpretation of the Bandung Conference 1955.

Even if there was no objective *Zero Hour* from an economic and historical view, we can describe and establish it from a phenomenological point of view: through the way people perceive and feel the time in which they live and the perspective they develop of what they want their future to look like. Richard von Weizsäcker, Federal President from 1984-1994, grasped this sense clearly in his famous remembering speech held on 8<sup>th</sup> May 1985 in Berlin by stating: "*There was no 'zero hour', but we had the opportunity to make a fresh start. We have used this opportunity as well as we could*".<sup>2</sup>

<sup>1</sup> Winkler, Heinrich August, *Histoire de l'Allemagne XIXe-XXe siècle. Le long chemin vers l'Occident*, Paris, Fayard, 2005 ; traduit de l'allemand par Odile Demange, p. 567-568. See also for a negation of "*Stunde Null*" as a new beginning *ex nihilo*, Manfred Bierwisch, "Die Illusion einer 'Stunde Null'" in: *Leviathan*, Volume 41 (2013), Issue 4, p.528-540: <https://doi.org/10.5771/0340-0425-2013-4-528>

<sup>2</sup> Weizsäcker, Richard, "Speech by Federal President Richard von Weizsäcker during the Ceremony Commemorating the 40<sup>th</sup> Anniversary of the End of War in Europe and of National-Socialist Tyranny on 8 May 1985 at the Bundestag", Bonn:

It appears that the Zero Hour was more a question of continuity than of a radical break with the past, despite the heavy consequences of Second World War. The idea of Zero Hour is relevant to me when it comes to re-interpret the Bandung Conference and actualize his purpose, at least from that symbolic point of view, as stated before. Once we agree that *Stunde Null* has nothing to do with objective time, it becomes possible to work with it. *Zero Hour* is a deep feeling that an ancient order goes to its end. It is the feeling of standing at a particular moment in history, with both the exciting and overwhelming opportunity to both innovate and invent a new world order. It is the moment for a new genesis, “an opportunity”, that can find its equivalent expression in the Greek word *Καῖρός*, “*Kairos*”: the genuine favorable moment — in our case — to induce changes for good and let new paradigms and forms of existence emerge. In the historical *Zero Hour* in Germany, this *Kairos* came through war and destruction. But it must not be always the case, that *Zero Hour* collide or go hand in hand with violent and deep disruption and destruction of old structures and social systems such as genocides, wars or even diseases, like we can see it through the Coronavirus pandemic.

For the sake of this essay, let us underline that the idea of *Stunde Null*, borrowed from the particular context of the end of Second World War in Germany allows us to hold following meaning: the collective feeling and necessity, understood as an opportunity to build a new order because the old one had become either unacceptable or almost inexistent. What happened in April 1955 in Bandung is in my view a Zero Hour in that sense: a kind of *Kairos*, a favorable moment to recuse and put an end to a world order that should no longer exist in that form. It designed what Darwis Khudori calls a “constellation”, that would become sixty-five years later a counterpoint of the dominant forces on the global scene. According to him, the “Bandung constellation” is:

*“a group of stars that forms an imaginary profile in the sky (such as Andromeda/the Chained Maiden, Apus/The Bird of Paradise, etc.). While the existence of a galaxy is based on a system, that of a constellation is on an imagination. Moreover, a star alone cannot make a constellation. Only together with others, a star can contribute to the formation of a constellation [...] It was a crystallisation of five-century struggle for liberation from colonialism and imperialism, the birthday of the Non-Aligned Movement, the entering of the Third World into the international politic. It gave birth to a common conscience of humanity called “Bandung Spirit” that may be summarised in five keywords: 1) Peaceful coexistence (among nations, diverse political and economic systems, diversity of cultures, religions, living-beings, biodiversity); 2) Liberation (of the world and the people from any kind of domination); 3) Equality (among races, nations, ethnic groups, gender); 4) Solidarity (towards the poor, the colonised, the exploited, the oppressed, the dominated, the handicapped); and 5) Emancipation (based on people’s interests and sustainable perspective)”.*<sup>3</sup>

Bandung as Zero Hour reveals its very meaning through the fact pointed out by Khudori: it’s a breaking point that was carried out by 29 countries from Asia and Africa, with the aim to bringing the oppressive World dynamic to its end, “a crystallization” that became visible at a particular time and on a particular place, i.e. on April 18-24, 1955, in Bandung, Indonesia. Khudori’s idea of a crystallization might be brought close to another aspect of what Zero Hour means in my view because crystallization has much to do with historical process. This is one of many reasons why Zero Hour shouldn’t be reduced to the moment in which it gets visible, and limited to place where it can be seen. The idea of Zero Hour shouldn’t be taken neither literally, nor as a tool to draw an objective and radical separation on the chronological time line between old and new, past and present as well; one should rather consider it as a process that gets mature at a certain point of its evolution. This view helps getting rid of a radical, linear as well as positivist conception of *Stunde Null* and integrate for good the fact that it is about ideas, collective feelings and ideologies that took time to germinate and be disseminated until a kind of break out can be seen on the calendar.

The Bandung constellation, considered as the crystallization of a historical process, suggests indeed that it pays tribute to ideas and aspirations in Asia and Africa as well,

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[https://www.bundespraesident.de/SharedDocs/Downloads/DE/Reden/2015/02/150202-RvW-Rede-8-Mai-1985-englisch.pdf?\\_\\_blob=publicationFile](https://www.bundespraesident.de/SharedDocs/Downloads/DE/Reden/2015/02/150202-RvW-Rede-8-Mai-1985-englisch.pdf?__blob=publicationFile)

<sup>3</sup> Khudori, Darwis, “The rise of Asia and the polarisation of global forces: western galaxy and Bandung constellation”, *Kapital Afrik*, 7. May 2020: <https://www.kapitalafrik.com/2020/05/07/the-rise-of-asia-and-the-polarisation-of-global-forces-western-galaxy-and-bandung-constellation/>

before and after both the crystallization moment and place. This bears some consequences from a theoretical view, because it allows us to consider the ideas and ideological, cultural and social trends that participate in that process before its visible manifestation at a particular time and on a particular place. My illustrations of those ideas and trends before and after the crystallization point come from both Asia and Africa.

Rabindranath Tagore, the first non-western author to be awarded with the Nobel Prize in Literature (1913), made statements that belong to the ideas and actions around the crystallization point of Bandung 1955. His prize motivation given by the Swedish Academy reveals the well known canonization of World Literature, that has often been an westernization one, by measuring non-western cultures and literatures with western criteria.<sup>4</sup> In 1916, Tagore went to Europe with a notoriety that allowed him to highlight the issue of western influence on the rest of the world. His message and warnings towards Japan, pointed the problems that the westernization of the world was causing. According to Tagore, Japan and Asia at large should draw inspiration from Western modernity when necessary, without losing their souls:

*“For there are serious questions that Western civilization has asked before the world, and which it has not completely answered. Conflicts between the individual and the state, labour and capital, man and woman; conflicts between the greed for material gain and the spiritual life of man, between the organized selfishness of nations and the highest ideals of humanity; the conflicts between all the ugliness and complexities inseparable from the gigantic organizations of commerce and the state, and the natural instinct of man crying out for simplicity, beauty and the fullness of leisure, — all this must be resolved in harmony; how? one cannot even conceive of it”.*<sup>5</sup>

1955, in the same year that the Bandung Conference was held, a poet, politician and intellectual from Martinique, Aimé Césaire, made observations that were as forceful as those we find in Tagore's speech almost 40 years earlier. In his famous *Discours sur le colonialisme*, Césaire declared:

*“Une civilisation qui s'avère incapable de résoudre les problèmes que suscite son fonctionnement est une civilisation décadente. Une civilisation qui choisit de fermer les yeux à ses problèmes les plus cruciaux est une civilisation atteinte. Une civilisation qui ruse avec ses principes est une civilisation moribonde [...] Cela revient à dire que l'essentiel est ici de voir clair, de penser clair, entendre dangereusement, de répondre clair à l'innocente question initiale : qu'est-ce en son principe que la colonisation ? De convenir de ce qu'elle n'est point ; ni évangélisation, ni entreprise philanthropique, ni volonté de reculer les frontières de l'ignorance, de la maladie, de la tyrannie, ni élargissement de Dieu, ni extension du Droit, d'admettre une fois pour toutes, sans volonté de broncher aux conséquences, que le geste décisif est ici de l'aventurier et du pirate, de l'épicier en grand et de l'armateur, du chercheur d'or et du marchand, de l'appétit et de la force, avec, derrière, l'ombre portée, maléfique, d'une forme de civilisation qui, à un moment de son histoire, se constate obligée, de façon interne, d'étendre à l'échelle mondiale la concurrence de ses économies antagonistes.”*<sup>6</sup>

If I turn around the focal point of the 1955 Bandung conference, listening to poets from Asia, Martinique, as well as Africa, it is because the Zero Hour I see in this conference is not the work of one day and one actor. It would be more accurate to see it as an atmosphere that has been built up over time, nourished by voices from different parts of the world. Another poet, Leopold Sedar Senghor from Senegal, figured out the symbolic meaning of the

<sup>4</sup> The motivation of the award to Tagore says that the Indian Author deserved it “because of his profoundly sensitive, fresh and beautiful verse, by which, with consummate skill, he has made his poetic thought, expressed in his own English words, a part of the literature of the West” <https://www.nobelprize.org/prizes/literature/1913/summary/> (consulted 9. July 2020).

<sup>5</sup> My translation of : « Car il y a de graves questions que la civilisation d'Occident a posées devant le monde, et auxquelles elle n'a pas complètement répondu. Les conflits entre l'individu et l'état, le travail et le capital, l'homme et la femme ; les conflits entre l'avidité du gain matériel et la vie spirituelle de l'homme, entre l'égoïsme organisé des nations et les idéaux les plus élevés de l'humanité ; les conflits entre toutes les laideurs et les complexités inséparables des organisations gigantesques de commerce et de l'état, et l'instinct naturel de l'homme criant vers la simplicité, la beauté et la plénitude du loisir, - tout cela doit se résoudre en harmonie ; comment ? on ne peut même pas le concevoir » : Tagore, Rabindranath, « Le message de l'Inde au Japon », août, 1916, p. 306.

<sup>6</sup> Césaire, Aimé, *Discours sur le colonialisme*, Paris, Présence Africaine, 1955, p. 3 et 4.

conference by describing it as a "thunderclap". So let us remember from this first part of my essay that the Bandung Conference can be interpreted as a Zero Hour that calls upon a new world order. This Zero Hour is not to be reduced to its economic, material or geographical dimension. It finds its sense in the inner dispositions and perceptions of the historical actors who feel the call of history and begin to dream. Boldly, they formulated targets that stand out for their programmatic, prophetic, all-encompassing character. The question now is how does this dreamed world order look like, 65 years later. The consideration of the Conference in 1955 as a Zero Hour, in the terms I've used to define it, allows me to look at this question of the post-Bandung World in terms of ideologies, imaginations and representations that motivate action.

## 2. The rise of Asia — Africa at stake

Sixty-five years ago, the Bandung conference showed a fragmented map of Africa-Asia because many of the nation-states that exist today, especially on the map of Africa, did not even exist as independent states. Sixty-five years later, things have radically changed! To put it more succinctly, the rise of Asia, which is being discussed, comes with an extraordinarily innovative dynamic for Africa: we could say that the axis of the world has moved in such a way that it is decentralizing the economic, political and cultural power from its historical place, making it possible to go beyond the models that were dominating the world in 1955. One consequence of this is that actually, the world is meeting, for several reasons, in Africa.

Fighting for a seat on the United Nations Security Council, Canadian Prime Minister Justin Trudeau was in Ethiopia at the beginning of 2020, looking for support for Canada. The Canadian Media took this seriously and the question was raised: Is Canada not coming too late, especially after China? Indeed, the main view western media have on Asian and specially Chinese presence in Africa is a very suspicious one.<sup>7</sup> If we try to see the rise of Asia in a non-western light and from an African perspective, we can have another reading of it. It is also seen as a synergy, which makes it possible to engage states in new ways of collaboration, leaving behind the old paths that used to converge views and dynamics from Africa towards the West and vice versa. Therefore, we can say that 65 years after Bandung, the aspirations that have been expressed around Bandung find their affirmation — not fulfillment — stronger and stronger. However, there is more to say about the Bandung Constellation, from its historical manifestation 65 years ago, to its extend and actualization, still in the perspective of a Zero Hour: my postulate is that we face another Zero Hour that came to its actual crystallisation through the heritage of the 1955 Conference, and through a reverse move from Asia to Africa. This is basically because of the obvious fact that Africa is becoming the central place where global big players (Western and Asian as well) meet. Furthermore, the rise of Asia 65 years after the Bandung Conference makes multiple choices possible and brings a new polycentric dynamic into the historically western-oriented relationships between Africa and the world. This a *Kairos*: a good time for strategic, mature choices and new opportunities also.

One important aspect of a Zero Hour, seen as a *Kairos*, is the fact that the *Kairos* is a potentiality, not yet a reality; it is contingent, in the strong meaning of the term: it might happen, but it could also fail to be realized. The consequence of this ambivalence for the 2020 Zero Hour is that chance and challenge go hand in hand for Africa: to know how to deal and find its way in the new polycentric World order, sixty-five years after Bandung.

## Conclusion

I want to come back to what Tagore, Césaire, Senghor and many others have pointed out through the decades before and after the Bandung Conference 1955: alongside the westernization of the World in the past centuries, the very issue is about the necessity of an

<sup>7</sup> Very much has been written about this issue, such as Lina Benabdallah's (2015) "Political representation of China-Africa: the tale of a playful panda, or a threatening dragon?", *Africa Review*, 7:1, 28-41, DOI:10.1080/09744053.2014.977587. Of course, it isn't an issue that the relation between Asia and Africa is more complex and diverse than the role China is playing in Africa; for instance, the increasing presence of India on the continent, historically documented is also a fact that must be noticed: Gieg, Phillip, "Same Same but Different? India-Africa Relations and Chinese Involvement in the Continent." *Insight on Africa*, vol. 8, no. 1, 2016, pp. 40–58., doi:10.1177/0975087815612291; see also: Schwikowski, Martina, "India makes a comeback in Africa", *DW*, 06.12.2019: <https://p.dw.com/p/3UKRu>. For an insightful analysis of the suspicious view Western media develop on Asia-Africa relation, see also: Khudori, Darwis, "The rise of Asia in Africa in the shadow of western galaxy: For an Afro-Asian Watch of Asian Business Practices in Africa", in *Kapital Afrik*, 17 juin 2020: <https://www.kapitalafrik.com/2020/06/17/the-rise-of-asia-in-africa-in-the-shadow-of-western-galaxy-for-an-afro-asian-watch-of-asian-business-practices-in-africa/>



original and ambitious investigation of how parts of the world can come together, enrich each other, without losing oneself. It's where cultures begin to play their roles and become the very frameworks that give the hard scores and numbers, growth and wellness statistics their real meanings.

I postulated in this essay the Bandung Conference 1955 as a kind of *Stunde Null*, a *Kairos*. Sixty-five years later, we experience another “*Stunde Null*”. The solution Tagore wished in his speech 1916 is being conceived in innovative forms and according to a new global order that were pretty difficult to imagine at that time. It surely matters, how the singular elements (Asia, Africa) of the constellation moves on the global sky, and how these motions are qualified — “Rise of Asia”, “African Renaissance”<sup>8</sup>, etc. But the very fact is that the constellation matured during the decades since its initial projection in 1955, into a structure that actually crystallizes once again, forces and aspirations in both Africa and Asia: it is a Zero Hour, a tension based on the obviousness that the ancient order can no more last and an exacting quest for a new to come.

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*The survival of developing countries demands the cybernetic economic planning and democracy*

The main thesis of the Davos Forum 2020 was the fact that the world is lying under the fog of geopolitical and geo-economic uncertainty.

Globalization, initiated and developed by international economic institution after the Cold War, has strengthened the economic interdependence of states. However, the low GDP growth rates made some states to consider the international institutions to be obstacles, but not the tools to promote their interests. In addition, the global coordination that took the form of trading has become a high risk factor for the world community because of the risk that the United States and China could break the globalization and find themselves at the opposite ends of the global market.

It will take much time to create a global AI. Therefore, at the Davos Forum it was noted that in the face of impending turbulence of the global economy, which is influenced by the risk of trade and technological rivalry between the United States and China (both countries give 40% of global GDP), the importance of national sovereignty is increasing. It was also stated that the emergence of the new polycentric world makes it impossible to predict the winner and the loser in the global competition, the crucial role in this competition will belong to artificial intelligence (AI).

The material object of AI is a computer. The social strata that has the dominant position in the society determine the goals of AI algorithms and relies only on its knowledge. The life experience based on the “buy and sell” margin, merchandise and money trade rises from the ancient times. Starting from the 16<sup>th</sup> century, the history of capitalism shows the cyclical nature of its economic policy. The multipolar world, where states compete with each other, used mercantilism along with the customs barriers as the public policy. As a rule, mercantilism ends as soon as the trade wars turn into military actions. The war of Napoleon, and then the First and Second World Wars prove this statement. As soon as the wars were over, the epoch of liberalism came, and all the countries followed the new rules of trade and international monetary system created by the international financial oligarchy (IFO). The strategy of capitalism to centralize and concentrate the world capital in the hands of IFO is realized through the economic policy “mercantilism-war-liberalism-mercantilism...” that has the cyclical nature and causes the world wars, that provide a violent way out of the global crisis and are becoming more destructive for humanity. At the same time, the technological and social inequalities of developing countries, where IFO are mainly based, are increasing. Today, taking into account the nuclear arms based in different countries, IFO are trying to avoid the direct military conflict with those countries, and pin their hopes on their power by creating the system of the global digital people management based on the use of AI.

<sup>8</sup> I refer to the sound essay of Erik Doxtader, “The Potential of an African Assertion—Once More, in the Name of a Renaissance.” *The African Renaissance and the Afro-Arab Spring: A Season of Rebirth?*, edited by Charles Villa-Vicencio et al., Georgetown University Press, Washington, DC, 2015, pp. 171–192. *JSTOR*, [www.jstor.org/stable/j.ctt15hvwmf.17](http://www.jstor.org/stable/j.ctt15hvwmf.17). Accessed 9 July 2020.

Thus the AI is designed to increase the efficiency of economic management, its software should be based on a cybernetic model of economic planning that assigns the system the direction of growth of social product, which ensures the coordination of orders of final consumers and the capabilities of manufacturers. The construction of such a model depends on the knowledge of economic cybernetics — the science that studies information processes in the economy. However, the Western “think tanks” that serve to the strengthening power of IFO are characterized by a complete lack of ideas that could help to overcome the global crisis. Today the digitalization of the economy is based on the familiar “buy and sell” ideology, total control over people and manipulation of their consciousness.

If we continue to digitize economical chaos with the help of BigData – the unsystematic flow of information – and use the predictive econometric models, we are really naive to believe that AI will be created by trial and error or with the help of “inventing”, and such AI can shift the economy from the state of imbalance to equilibrium, to a new era of globalization. On the other hand, we realize that there are many people who are dissatisfied because their life becomes worse and unemployment is rising due to the robots that occupy their work places. In this case the IFO are trying to solve these problems by creating the AI in order to spy on people with the help of the facial recognition system. It brings us to the point that the goal of AI creation is to manage people also through DNA.

The pioneers of digital people management are China and India. The way the digital technologies are used in these countries – to suppress dissidents and protests – means that they have the inefficient management of the state’s economy and their further immersion in crisis is inevitable. It is significant that the countries that sell such technologies (Israel, Italy, USA, etc.), do not implement the digital technology in this way, but sell their software based on data acquisition to many countries of the world including Angola, Bahrain, Kazakhstan, Mozambique and Nicaragua, Saudi Arabia. If the governments of developing countries are not interested in building production chains for the growth of the social product, their people will be built in the “vigilant” global AI and become the second-grade people who serve the global digital leadership of the West and IFO.

At the same time, the Western countries are striving to create an AI that complies with the principles of democracy, ensuring the balance between security and respect for private property and human rights. If you follow the principles of democracy, you need digital economic planning to improve people's life. In its desire to improve the lives of the masses before the AI is created the West applies to science and can get a strategic advantage over developing countries. Universal suffrage is good, but practice shows that it is not a sufficient attribute of democracy, because during the election campaign, the consciousness of the masses is often manipulated and those who come to power after elections do not fulfill their promises. And this arises some questions concerning the principles of the of representative authority formation.

In the USSR, representatives of the labor collectives participated in the work of the working councils (Soviet). And this was the proper system, since the deputy must stay with his working team that nominated him to the representative authorities to defend their interests. Moreover, remaining at his workplace, the deputy has the opportunity to grow professionally. My opinion is that this system should be completed by the following order: the growth of the salary of public officials must depend on the social labor productivity and the deputy could be easily recalled in case he loses the confidence of his voters. In summary, democracy is an economy that ensures the growth of the social product, amenable freedom of speech and elections. In such system of administration the deputies should be controlled by labor collectives, in the interests of the people.

Today, the economic cyber system, as an alternative AI that ensures the growth of the social product, can be created only by Russia together with other countries – former republics of the USSR, striving for national sovereignty. This is due to the fact that these countries have unique experience in managing the economy, based on living “input-output” planning, which takes into account feedback, and knowledge of economic cybernetics. These countries must join their experience to improve planning.

The USSR, which set the course of industrialization at the end of the 20-ies of the 20<sup>th</sup> century, created a fundamentally new management mechanism based on living economic planning. It was a process of iteratively coordinating planned “input-output” calculations at different levels of management that ensured the priority development of key industries. Thanks to the created mobilization model, the USSR was able to put the economy on a military track and to win the Second World War, to restore its economy very quickly and to achieve military parity with the United States by the middle of the 20<sup>th</sup> century. A new era of competition between two superpowers, the USSR and the USA, began, personifying the

confrontation of alternative strategies of constructing the future: in the direction of key industry priorities, and the strategy of redistributing the generated income of assets in favor of IFO.

Even then, in the 50-ies, a reorganization in the development of the Soviet economy and its coordination to the growth of the social product was required.

In addition, with the growth of social production and the complexity of production relations, the plan calculation became more and more laborious. A new planning model should be presented in the form of a system of mathematical algorithms and use the latest advances in computer technology. The organization of information flows in accordance with the requirements of the model and the calculations based on it, the effective distribution of production investments could mean the creation of the AI for the effective management of the economy, which ensured the USSR's victory in the Cold War, and today the world would be completely different.

However, due to the lack of planning experience, which was not more than 20 years old, economic knowledge of automatization of the public management of the economy and democratic principles of leadership, voluntarism increased and destroyed the USSR.

The authorities apprehended economic cybernetics as the science that invaded their right to govern the state. Technical cybernetics received the state support, then the status of economic cybernetics as a state doctrine was blocked in the middle of the 20<sup>th</sup> century by the vicious doctrine of commodity production, according to which the profit became the criteria for management in enterprises and factories. Nevertheless, the Soviet cybernetics scientist Nikolai Veduta developed a dynamic model of intersectoral balance in the form of a system of algorithms for coordinating planned input-output calculations, taking into account feedback, and including a control parameter – production investment.

The voluntarist reforms continued and caused the increase of the financial resources that remained at the disposal of enterprises, ministries and republics. It intensified the chaos in management and, ultimately, led to the collapse of the USSR and the State Planning Commission (GOSPLAN) in 1991. The control over the state economy was transferred to global financial management, which turned the country into the raw materials appendage. Today, Russia, as well as all developing countries, faces a much more sinister threat – to submit to the new coming global digital governance, that uses a “vigilant” AI and to destruct its history.

The problems of the former USSR in creation of the AI for economic planning have already become problems of global governance, which have neither the experience of living planning of the USSR, nor the knowledge of economic cybernetics. Today it is very difficult to restore the manageability of the economy. Supercomputers, new information technologies have been created, but there is no economic knowledge of cybernetic planning (automatization) of the economy. IFO and the bureaucracy have done everything to make the universities to teach their students the economic theory instead of economic science. It has become convenient for bureaucrats to implement digital technologies into non-manufacturing business in order to guard themselves from people with the help of robots. The digitalization of chaos only dooms the world to the loss of time with the subsequent end of the history. Why should we waste our time on digitalizing human behavior while the economic disaster is coming? And everything will fly to Tartarus along with monitoring and controllers. Is it not the proper time for IFO to manage the economy otherwise it will be too late for us and for them.

However, we can find something very positive. The self-consciousness of Russian people who wish the USSR to be reconstructed together with the insight that the bright future can be built has matured. It is impossible to get back to the USSR, but we can restart to solve problems that first took place in the 1950-ies – to create the cybernetic economic planning. In this case the triumph of the principles of democracy is vital for us. To make it true the political will is not enough. It requires economic knowledge that is kept and developed only in the former republics of the USSR. I am sure that a healthy survival instinct will help our state to find a new path to rescue the humanity. This is the historical mission of the community of independent states – former republics of the USSR.



## **LE HAVRE OPENING SPEECHES**

**Le Havre Hosting and Co-organising Institution**  
**Michael Hauchecorne**  
**Vice-President in Charge of International Cooperation**  
**Université Le Havre Normandie, France**

Dear representatives from embassies, dear representatives from our co-organising partners: Universitas Airlangga and Kirori Mal College of University of Dehli in India, dear visiting professors, researchers, colleagues, students, dear international guests.

On behalf of our president Pascal Reghem, I would first of all like to thank you for your renewed support in organizing this important event and for your participation.

I'm confident you had a very interesting day yesterday in Paris and today, here in Le Havre, it's my great pleasure to welcome all of you here for this second part of "The rise of Asia"

While I'm at thanking all of those who have made this conference possible, I would like to address a special thanks to my colleague Darwis Khudori and to our students from the Master's programs in Exchanges with Asia whom, along with their professors, have put their best of efforts into preparing this event which I'm confident will be a success.

I wish you very fruitful sessions and workshops and I hope you will also find many opportunities for networking.

Have a great conference.

**Morgane Chevé**  
**Dean, Faculty of International Affairs**  
**Université Le Havre Normandie, France**

Dear representatives of partner institutions,  
 Dear members of the organizing committee,  
 Dear participants to the conference,  
 Dear colleagues,  
 Dear students,

It is always a great pleasure for me to welcome you at the Faculty of International Affairs in Le Havre for the second day of this conference about the Rise of Asia, which is now a traditional and awaited yearly appointment.

Each year this conference gives us the opportunity to discuss all together many different topics related to the relations between the Eastern and Western Worlds and I am really proud that our University can host these scientific debates.

During these few days it seems that we may consider Le Havre to be the center of the world!

- Around 100 participants to the conference,
- More than 80 contributions,
- People coming from 25 countries of Western, Central and Eastern Europe, Africa, North, Central and South America, East, South and South-east Asia
- Specialists of history, economics, politics, cultural studies, gender studies, ecology, and much more.

This is really an international and multidisciplinary conference and we may expect your exchanges to be rich and fruitful.

For all of this I would like to warmly thank all the people involved in the organization of this conference and especially my colleague Darwis Khudori and our students who will be present all along the conference to guide you and help you feel comfortable.

We are also grateful to the other partner universities Paris 1, Universities Airlangga in Indonesia and University of Delhi in India.

Finally I have a special thought for our Chinese colleagues who had to cancel their visit. And I hope they and their families are healthy and safe from the virus.

So let me once again welcome you here and wish you a rich and pleasant stay in Le Havre.

Thank you.

## LIST OF AUTHORS, INSTITUTIONS, ABSTRACTS

### **Alem ABBAY, *Quo Vadis Ethiopia***

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The Meles Vision dovetailed the Chinese attraction in resource-rich Africa. China used Ethiopia as a gateway to Africa and Ethiopia used China to become the fastest growing economy in the world until 2018. Following the April 2, 2018, coup d'état though, Ethiopia has been at the most critical point in its more than three-thousand-year-history so much so that whether it will continue being black Africa's oldest surviving polity is uncertain. Unless some gifted political actors with exceptional commitment to its wellbeing, armed with imaginative political formula, come to power, Ethiopia's balkanization a la Yugoslavia or failure a la Somalia appears within the realm of possibility.

### **Wiwik AFIFAH, *Women's Preventing Intolerance with the Values of Indonesia's Pancasila***

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Intolerance have many forms such as hate speech, spreading hoax, conflict, and others. Identity politic in Indonesia has increased since the Jakarta local leaders election in 2017 until 2019 presidential election. This conditions are the same with intolerance condition. Women as social activist have become targets for the intolerance. They usually become a target of the spreading and make movement along their lives. Women have been conditioned as disseminators for intolerance, even as a producer and educator. Indonesia have unique social condition, every sub district have many neighborhood association and each them have women association named FWP (family welfare program). Women usually educate about health, education, Pancasila ideology (Indonesian grundnorm). However, in reality, education about Pancasila ideology has not been going well. Therefore, provocation about intolerance with social media has easily become topic of their discussions and learning materials for their children. In conclusion, women require an education or a strengthening of their perception to prevent the intolerance. The education of values and the practice of Pancasila can become a guidance so that women are able to filter information better. The principle of Pancasila that is relevant for preventing the understanding of intolerance is the Second Precept, which is just and civilized humanity. This precept contains the equality value that every human being is to be treated fairly and with dignity, regardless of social status—as a human despite differences in life, political choices, race, ethnicity, religion, and economic status. This precept also contains the value of justice and politeness in treating humans. The 3<sup>rd</sup> precepts : Unity of Indonesia which contains the value of all the diversity in one nation state, so every differences are considered as uniqueness of diversity. Therefore, *khilafah* and other forms of state are negated because there is already a united value for all differences. The 5<sup>th</sup> precepts are Social Justice For all Indonesian people, it contains the value of social justice that is enforced in every policy, program and budget of the state for the people. The importance of practicing the value of Pancasila is taught up to the level of neighborhood association and FWPin order to improve understanding and their role to their society. If every women have this ideology, they can maintain Indonesia's diverse integrity.

### **Tsvetelin ANASTASOV and Shuai ZHAI, *Data-Driven Business Models: Why the Asia-Pacific region serves as an example for the Western world?***

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Data is everywhere today. As "The Economist" present it, it is the "new oil". Companies pass from a state where they figure out how to collect more data to a state where they think about how to figure out the data they already collected. One of the biggest challenges for the companies is how to better understand data and extract value from it in a smarter way.

Data is presenting vast possibilities to companies, but at the same time augments risks of uncertainty. Amongst the risks are the pace of change and the abundance of Big Data applications, which makes it hard for companies to keep up with the latest trends in

Analytics. An analysis of Data-driven business models is still a young subject but was necessary to provide an interpretative framework which helped examine some industry digital transformation examples.

Two factors were considered in the choice of companies for the case studies – industry and geography. Three key sectors were considered as more relevant for Big Data usage. The Asia-Pacific region showed the most promising results when selecting the geographical scope of the study. Therefore, the study focused on Chinese and Australian companies. China Mobile, Haier and CommonwealthBank CBA were selected from the telecommunications sector, traditional industry and the financial sector respectively.

The data-driven examples were mapped and showed that improving customer experience and customer journey is the key to competitiveness. Results show that data-driven business models are making companies perform better by empowering their workforce. They present an interesting opportunity for long-term growth, but need to be understood.

When it comes to future trends, we observe that in the short-term different policies and ethics approach in Asia and Europe play a crucial role in how data is perceived, understood, adopted across the company's value chain and used for future economic growth. Those difference could play even a bigger role in the long-term as they would define different data capabilities development approaches. Certainly, both continents could benefit from each other by adopting best practices and combat mutual cyber threats.

**Diah Ariani ARIMBI, *Politics and Social Representations in Indonesian Literature: From Literary Imagination to Activism in the Works of Ratna Indraswari Ibrahim***

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The evolution, revolution, and history of women in Asia manifest in many forms: from activism to literary writings. Similar to any woman in most parts of the world, Asian women are also diverse, corresponding with the cultures that developed within the region in which they are living in. Some are very reactive but many are still considered as a silent majority. Amongst those who are very responsive to the situation of women is one prolific Indonesian writer named Ratna Indrawswari Ibrahim (1949-2011): a feminist, a writer, an activist.

This paper aims to scrutinize the works of Ratna Indraswari Ibrahim, one of the Indonesian female writers who give a strong concern on the politics of women's identity in fiction. Her works are true reflections of how literary fiction can house as representations of female identities. From the perspective of feminist readings, in her narratives women function as objects inherited from a society that says women matter less than men: a society that thinks women barely belong to the culture that marginalizes and silences them through domesticity. Ratna raises critical issues about the subjugation and domination of women and captures the imbalance in social relations. Ratna's works used as objects of this study are her works capturing a political situation in Indonesia during Reformation Era of 1998 entitled *Lemah Tanjung* (2003) and 1998 (2012). The study concludes that Ratna's women are not all submissive: those denied their rights respond to the injustice they experience. Through her narratives Ratna acknowledges the struggles of women, especially those in underprivileged conditions.

**Myrtati D. ARTARIA, *The role of grandmothers for the adaptation success of the species of Homo sapiens***

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Human being has spread around the globe, and it has been well known that this species has been the most successful amongst other species. The success of adaptation of the human species is related to its capability to adapt and to manipulate the environment. The capability to read social situation has made Homo sapiens the most successful social creatures amongst other primates. The role of family for every human is very important. Family may mean extended family or nuclear family. One of the greatest roles is the grandmothers' role in human society. This is an attempt to understand the role of grandmothers in the modern society, in Indonesia. Is it getting stronger? Do they get more or less important role, recently? We analysed 64 answers of our respondents, and 6

interviews of grandmothers. We dug literatures from pre-independence of Indonesia, and in the Soeharto era. We conclude that the role of women is getting more important in the society, especially in recent Indonesian societies. Grandmothers have significant roles in the society of Homo sapiens in order to continue their success in being the most powerful species on earth.

**Mukti Zainal ASIKIN, *Efforts to Break Structural Poverty***

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The number of poor people in Indonesia is 25.9 millions (March 2018). This number exceeds the population of Australia (25.4 millions) or a third more than the population of France (67.2 millions). The Student Waqf Board (BWM) seeks to help students from poor families enter the college, assuming when they graduate from the college they can free their family from poverty. Government, private and non-governmental institutions provide scholarships to poor families, but only for the smart students according to their school report grade. In fact, children from poor families generally live in a backward socio-cultural environment (their families, neighbours). They study in schools that are lagging behind, with low quality teachers, surrounded by learning partners who are lagging behind. So when tested (measured) by national standards, poor students did not succeed in getting a high score stipulated by the scholarship standard. BWM gives scholarships to college students of poor families, regardless of academic achievement at high school. Scholarships are given for tuition fees, meals, housing and character education costs, business training and leadership. However, the problem is that BWM cannot send many students because of the high tuition fees at most universities in Indonesia. To reach more students from poor families attending college, BWM established its own academy, with all of its students (100%) free of charge. BWM recruits qualified teaching staff to teach with moderate or free salaries by implementing an efficient higher education administration system. BWM raises funds through voluntary organizations, which raise funds from donors, borrowing (for free) lecture buildings and dormitories, promoting collaborative teaching service. BWM is organized by ordinary people (not well-known figures): government employees, small business people, NGO activists, researchers, teachers, housewives, consultants. BWMs' legal body is the association, so that all member have an equal position. This experiment shows encouraging results. Poor family children are able to penetrate high quality universities (Gadjah Mada University, etc.), with prestigious study programs (Nuclear Engineering, etc). The children of poor families who have graduated, now voluntarily become BWM donors. There are those who have won international competitions. Some leaving the dormitory and able to finance themselves. The number of universities providing chairs for poor children is increasing. The toughest challenge is that Indonesian donors more easily help religious places of worship, rather than giving donations for educational activities.

**Sri Juni Woro ASTUTI and Esa Wahyu ENDARTI, *The Rights of Nursing Mothers at the Workplace in the perspective of Indonesian public service and its effect on Job performance***

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The research problem to be analyzed in this study is the extent to which the fulfillment of the rights of nursing mothers has been met in the workplace viewed from the perspective of public services and how it will affect their performance. Mother as a pillar of the country means that from a mother will determine the quality of the next generation. The quality of the nation's next generation depends on how the quality of education and health is given by a mother to her children from an early age. From the aspect of health, a mother should provide adequate nutrition early in the form of breastfeeding. Based on WHO recommendations, the Indonesian government has recommended that mothers should breastfeed their babies exclusively for the full six months. From the legal aspect, the

Indonesian government has provided protection rights for working nursing mothers, as stated in Law number 13 of 2003 concerning Manpower. But the phenomenon shows that more and more working mothers are leaving their children without mother's milk and are relying more on their baby's nutrition from canned milk. This study sampled women workers in Indonesia in the formal sector such as government employees, companies, and other formal organizations. Based on the research objectives, the approach used in this study is quantitative. Data collection was performed using a questionnaire with convenience sampling technique. Data analysis using statistical techniques. The conclusions of this study will illustrate how the quality of public services for nursing mothers in the workplace influence the job performance of nursing mothers.

**Artur AVRIL, *The problem of plastic waste management in Indonesia: analysis and solutions***

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Plastic has been a part of our daily lives for many decades. While its presence used to be mainly in developed countries, its massive use spread throughout the world. Although heavily stimulated progress in some areas such as transport or medicine, its single-use nature is becoming problematic, especially in countries which do not have the infrastructure to collect it once used. Plastic production was estimated being around 2 million tons in 1950. Today, more than 350 million tons of this material are produced each year. According to forecasts, production is expected to increase considerably in the coming years.

Indonesia is currently facing a serious environmental crisis that is becoming a national issue requiring even the intervention of the army. Indeed, the archipelago is the second country that contributes the most to maritime plastic pollution after China. This study focuses on the situation in the province of East Jawa. The interest of the public, the medias and politics continues to grow regarding the plastic waste issue.

When the problem of plastic pollution is mentioned, the first images that emerge are those of marine animals and whales found dead, their stomach filled with plastic debris. After several years of research, scientists have proven that through the food chain microplastics are found in human excrements. Indeed, plastic's strength and durability over time also make it one of the main defects of it.

Plastic found in nature can take hundreds of years to disappear. It crumbles into particles becoming microplastics and even nanoplastics. This adds a new dimension to the waste problem and a challenge for the future. Recycling, presented as being the solution by the industrialists and the politicians has its technical limits.

The actors directly concerned by this problem are the local populations, the consumers, the local communities, the states and the big industrial groups. In the case of Indonesia, the main factors are the lack of environmental awareness of the locals, the overconsumption of plastics for single use, the lack of organization of public authorities and the heavy responsibility of major national and global industrial groups. In addition to managing its national waste, Indonesia since 2018 faces the import of waste from industrialized countries. In 2018 China stopped all waste imports, destabilizing the global recycling market and forcing many countries to seek new markets, including Indonesia. The archipelago refuses to become the waste bin of the world and the Indonesian government is starting to react to the problem.

**Nurul BARIZAH, *The Right to Peace in the ASEAN Declaration on Human Rights: A Critical Appraisal***

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In October 2009, ASEAN inaugurated the ASEAN Intergovernmental Commission on Human Rights (AICHR) in pursuance of Article 14 of the ASEAN Charter that calls for the establishment of 'an ASEAN human rights body'. Commencing in 2011 AICHR focused on the drafting of the ASEAN Human Rights Declaration (AHRD) and completed the draft in mid-2012. Unanimously adopted at the ASEAN 18<sup>th</sup> Meeting in Phnom Penh, the ADHR expresses ASEAN's commitment to human rights and has become an important instrument that defines the framework for human rights cooperation in the region.



Several of the initial provisions of the ADHR are a restatement of common human rights norms in the Universal Declaration of Human Rights (UDHR), the ICCPR and the ICESCR. However, later provisions go beyond the Universal Declaration and include: “the right to safe drinking water and sanitation”; “the right to a safe, clean and sustainable environment”; protection from discrimination in treatment for “people suffering from communicable diseases, including HIV/AIDS”; the “right to development (and) the creation of conditions including the protection and sustainability of the environment; and the right to peace”.

In one respect, the inclusion of these ‘novel’ or ‘3<sup>rd</sup> generation’ rights is path-breaking and appears to set the tone for future directions of human rights in the region. On the other hand these rights are neither defined in the ADHR itself nor other international human rights instruments that might assist either their implementation or promotion.

Conscious of the need for clarity in the implementation of the ADHR, AICHR has commissioned thematic studies on several of the rights in the instrument including the Right to Peace. This paper critically examines the right to peace as a concept in the international human rights discourse generally, and as a viable practical construct in the ASEAN social and political context, against a background of the Terms of Reference of the AICHR Thematic Study on the Right to Peace. The paper is divided into 4 parts. The first part is to trace the evolution of the Right to Peace in the AHRD and critically evaluate the rationale for its inclusion in the instrument, and discuss the Terms of Reference for the AICHR Thematic Study. The second part is to critically analyse the right to peace as a ‘right’ as such in international law and consider the implications for its implementation in any legal system. The third part is to examine approaches to peace and the right to peace in the ASEAN generally. And the last part is to discuss practical issues of whether the Right to Peace is an ‘aspiration right’ meant to compliment ASEAN social and economic programs rather than a conscious attempt to build up legally enforceable right regime.

**Isaac BAZIE, *L’Occident « humaniste » protège l’Afrique « immature » du Dragon chinois : Lecture décoloniale de discours médiatiques et savants sur la Chine-Afrique***

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La conférence de Bandung fut un lieu symbolique et réel d’une potentielle reconfiguration de l’ordre mondial que les colonisations avaient érigé à l’époque, et qui persiste depuis ce temps, par l’efficace de structures de domination déjà perçues dans le discours inaugural de Bandung. Ce rendez-vous remarqué d’avril 1955 a réuni des acteurs que les discours colonialistes occidentaux avaient déjà amalgamés et figés dans des statuts de sujets subalternes dont on pouvait disposer à sa guise. C’est ainsi qu’en 1904 déjà, sous la plume d’un Onésime Reclus, l’Asie et l’Afrique faisaient l’objet de supputations qui rangent toutes les deux dans la même catégorie des biens coloniaux. La montée en puissance ces dernières années de la Chine et ses ambitions explicites sur l’échiquier mondial et en particulier en Afrique, n’échappe pas à cette herméneutique occidentale d’une méfiance/condescendance que l’on retrouve dans les discours médiatiques sur la Chine-Afrique.

La présente communication part de ce constat d’un regard eurocentriste et colonialiste — au plan historique — sur l’Asie et l’Afrique. À partir d’un corpus de textes médiatiques publiés en Europe et en Amérique du Nord dans les années 2000, et dans une perspective décoloniale, je déploierai ma réflexion sur trois volets:

1. Mise en évidence des lieux communs d’une rhétorique de la peur inhérente à la présence chinoise dans les pays en voie de développement ;
2. Critique de la figure classique dans les discours occidentaux d’une Afrique capricieuse, immature et incapable de se défendre face à la menace chinoise ;
3. Réflexion théorique sur le caractère génésique et foncièrement fécond des conjonctures actuelles qui, dans une certaine mesure, autorise à y voir le même kairós qu’à Bandung, 65 ans plus tard : ces « conjonctures favorables » au début de ce nouveau siècle annoncent à l’échelle globale des reconfigurations majeures qui ébranleront sérieusement le dispositif contre lequel la conférence de Bandung mobilisait l’Afrique-Asie.

**Tuti BUDIRAHAYU, *Housewives’ Participation in Poverty Alleviation Program in East Java***

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Poverty remains a tremendous problem for the world. Sustainable Development Goals (2015-2030) includes zero hunger as one of the goals. Most parts of Asia are indeed susceptible with poverty. As a developing country, Indonesia is in hard struggle to eradicate poverty. The poverty alleviation program organized by the Indonesian government since 2007 was launched with the aim of getting rid of poverty in the form of cash so that in the short term it will reduce the burden of household expenditure.

This article is based on a study in East Java province. The aim of the study is to reveal the participation of poor housewives who received aid (in the form of funds) and in turn had managed to change it into productive economic activities. This study was conducted using survey methods in five regions in East Java, namely Ponorogo, Sidoarjo, Pasuruan, Batu, and Probolinggo. The research samples for this study used a systematic random sampling strategy on 500 respondents of structured interviews using questionnaires (100 respondents/housewives in each study area). In-depth interviews were also conducted on 50 informants (housewives) in each study area. The final results of this study indicate that poverty alleviation programs are still not able to alleviate poverty, especially for housewives. The program targeting poor women to cope with poverty by utilizing funds did not seem to work. Nevertheless women's participation in managing aid funds is very high, mainly through productive economic activities, both individually and in groups.

**Marzia CASOLARI, *Bandung vs Baghdad: Afro-Asian networks/Anglo-American Alliances***

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This paper is part of an ongoing research on the strategic motives of India's partition and the making of Pakistan as a stronghold of Anglo-American strategic interests in South Asia. The research is based mainly on unpublished sources and aims to overturn the commonly accepted explanation regarding India's partition, according to which the responsibility of this event goes entirely to the Indian leaders.

The research covers the period from 1942 to 1955. The final part focuses on the historical and political process culminating with the Baghdad Pact, in 1955, that subsequently became CENTO (Central Treaty Organisation), a relatively short-lived alliance, that nevertheless deeply shaped the geopolitical set-ups in South Asia for the following decades, with effects up to the present. The new order established by the Baghdad Pact was the result of the reshaping of the South Asian map, starting from India's partition, initially in the name of British and, subsequently, of American interests, according to a fragmentation process and a pattern of exploitation of the portioned areas, that can be considered paradigmatic for other past and present partitions in Asia and Africa.

This papers aims to prove that, on one hand the purpose of the formal alliances developed by the Baghdad Pact and CENTO was also a deliberate response to the rising Afro-Asian movement and an attempt to oppose the Bandung spirit and its outcomes. On the other hand, one of the objectives of the movement culminated in the Bandung Conference and in Non-alignment was also to counteract the rationale behind the Baghdad Pact and CENTO.

**Getsiva CAYO et Raphaël ORANGE-LEROY, *Victoires et déboires du Groupe Andin sur la scène internationale : l'exemple du dialogue Nord-Sud (1968-1975)***

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Si le terme de « dialogue Nord-Sud » n'apparaît qu'à partir de la Conférence de Paris, en 1975, Paul Bairoch fait remonter son origine à la Conférence de Bandung (1955) et aux Conférences des Nations Unies sur le Commerce et le Développement (CNUCED) à partir de 1964\*). Les deux ont en effet participé à la structuration d'un bloc des pays du Sud, soit dans le cadre de l'afro-asiatisme, soit dans celui du Groupe des Soixante-dix-sept (G-77). En

prenant en compte ces événements, cette communication vise à mettre en lumière l'activité d'un acteur oublié : le Groupe Andin. Quel a été le rôle des pays du Groupe Andin sur la scène internationale ? Comment ce bloc de pays est-il arrivé à avoir une influence dans le dialogue Nord-Sud et pourquoi ce leadership n'a-t-il pas perduré ?

Suite à la Conférence de Viña del Mar et l'échec de l'Association Latino-Américaine de Libre Commerce (ALALC), le Groupe Andin naît en 1969 sous la direction des gouvernements socialistes du Chili et du Pérou. Ouvertement hostiles à l'hégémonie des États-Unis en Amérique Latine, Salvador Allende et Velasco Alvarado sont devenus des représentants du « tiers-mondisme ». En soutenant le tournant radical du G-77 dans les organisations internationales, ils ont fait de leurs pays respectifs de véritables puissances moyennes, favorisant ainsi les relations avec la Communauté Économique Européenne (CEE). La crise monétaire du début des années 1970 a cependant occulté les discussions qui ont eu lieu au sein de la CNUCED, en particulier lors de sa troisième édition à Santiago-du-Chili (1972) et de la préparation de celle-ci par le G-77 à Lima (1971). Cette participation aux négociations multilatérales n'a toutefois pas duré longtemps. La fin des régimes moteurs du Groupe Andin du fait de l'instabilité politique (coup d'État de Pinochet) et économique (choc pétrolier) a entraîné sa perte d'influence au niveau international.

\*) Paul Bairoch, *Victoires et Déboires. Histoire économique et sociale du monde du XVe siècle à nos jours*, volume 3, Paris, Gallimard, 1997, p. 665 et 675.

### **Gracjan CIMEK, *Interpretation of the international order in Russian narrative***

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In political reality, next to real processes also narration plays an important role. It's analysis is particularly important in relation to powers. At the beginning of the 21<sup>st</sup> century, the United States was a hegemon in international relations, and the Western geopolitical bloc dominated the world. Russia experienced "sadness" after the unfavorable final of the Cold War. As soon as Vladimir Putin came to power, the Russian narrative began to change. The turning point was the "Munich speech" in 2007, where he made a radical criticism of American domination. In the article, I focus on the analysis of Russian narratives in the fields of academic, theoretical geopolitics (*The Izborski Club*, *Yegor Gajdar Foundation*, *Waldajski Club*) and practical: mainly President Putin, but also Minister of Foreign Affairs Sergei Lavrov, and even Minister of Defense. I prove that the Russian narrative regarding the international order has preceded and now strengthens real transformations in line with its postulates regarding the creation of a multipolar world.

### **ERIKSON, *On Becoming A Mualaf: Technology Affordances and Religious Practice in Indonesia's Islam***

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Prior to the rise of the internet, conversion process to Islam can possibly be done face-to-face in the mosques. This research seeks to understand the intersection of new (digital) technology and religious practices, particularly towards the issue of religious conversion to Islam in Indonesia. Potentially, with the support of internet and technological devices, new approach relates to the conversion practices can be more of easy and accessible. Following this approach, this study examines the new converts (or, Mualaf) who were specifically guided by audio recording, and/or, video conference during the process of pronouncing the Syahadat (Syahida, Arabic.) in order to validate their faith to become a Moslem.

Using data from the Mualaf Centre Indonesia's (MCI) Facebook Page, online ethnography approach is used for the data collection and observation of the self-made religious conversion videos. The study presents the findings on how the knowledge on the use of new technology and its affordances give effects to how religious conversion can be done in practice, especially in the context of digital (religion) Islam in contemporary Indonesia.

### **Viktor ESZTERHAI, *The Rise of Asia in the reflection of the New Geopolitical Discourses in Central Eastern Europe***



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The continuous rise of Asia after the 2007-2008 financial crisis is challenging the exclusive position of the Atlantic narrative in the Central Eastern European region, which was long a common strategic aspiration of the elites in Central Eastern European countries. The changing environment is enforcing the decision-makers to define the challenge and to provide adequate and relevant answers. Using critical geopolitical approach, the paper examines the case of Hungary, i.e. how the elite is constructing a new geopolitical narrative as a response to the rise of Asia. Using critical discourse analysis, the study examines the elements of the practical geopolitical reasoning in the new Eurasia concept of the Hungarian government. The paper argues that despite Hungary's deep integration into the Western structures, the Hungarian elite is ready to rewrite the dominant Atlantic-centric geopolitical narrative.

**Adhi Cahya FAHADAYNA, *Godly Nationalism and Social Movements: The Study of Solidarity within Indonesian Muslims Society***

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This article will address the current social movement in Indonesia related to the rise of godly-nationalism. The research area will be focused on the religion-inspired nationalism and examining the concept of godly-nationalism. The main variables proposed in this research are religion-inspired nationalism and solidarity within Indonesian Muslims. The literature review focuses on the study of Jeremy Menchik (2014), who proposes a preposition that Indonesian nationalism is coupled with Indonesian religiosity. Furthermore, Menchik argued that solidarity within Indonesian Muslims obtained through religious cooperation between state and religious organizations. However, the study conducted by Vedi Hadiz (2016) contradicted Menchik's proposition. Hadiz contended that the ongoing phenomenon in Indonesia is the emergence of identity politics sharing an identical pattern with the current social movement in Indonesia. Based on the two standpoints within Menchik's proposition and Hadiz's proposition, this paper tries to capture a paradox on the common understanding of nationalism within Indonesian Muslims. The paradox will be examined through two factors that constructed what so-called Indonesian nationalism. The first factor is godly-nationalism, and the second factor is the history of struggle against colonialism. This article will answer two main questions. First, the extent to which godly-nationalism could contribute to the building paradox about nationalism within Indonesian Muslims. Second, the identification of factors stimulating the rise of godly-nationalism in Indonesia. Lastly, the research is based on a literature study and a case study. This paper aims two things, first emphasizing the dynamic national solidarity caused by the rise of godly-nationalism, which exclusively occurred in the Indonesian Muslims. Second, presenting data and analyzing recent social movements in Indonesia.

**Atik Choirul HIDAJAH, Santi MARTINI and FEBRIYANTI, *Managing Earthquake in Indonesia: Economic Resilience Index of Community to Earthquake at West Halmahera District, North Maluku Province, Indonesia***

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"Four out of every five people affected by natural hazards live in Asia," said ADB (Asian Development Bank) Chief Economist Mr. Yasuyuki Sawada. Asians, including Indonesians who inhabit in islands resting on the Ring of Fire, are highly prone to disaster. Thus, Asia is urgently in need to form its resilience as prevention before any catastrophe strikes.

There are often large-scale earthquakes in West Halmahera District in Indonesia that recorded from 1907-2017. The community in this region need resilience to minimize the risk of becoming victim. Community resilience can be viewed from an economic dimension that have an important role in rehabilitation and reconstruction after a disaster. The purpose of this study is to assess the economic resilience index of the community to the earthquake disaster in West Halmahera District.

The study was conducted in August-September 2019. Data was taken from 33 villages in 7 sub-districts. The indicators used to assess the index were the proportion of (1) house ownership, (2) employment, (3) multiple sources of income, and (4) Income. The cut point of each indicator refers to Ainuddin and Routray's research in 2012, which were 60%, 50%, 50% and 90%. The index was divided by the criteria of Very High (0.81-1.00), High (0.61-0.80), Moderate (0.41-0.60), Low (0.21-0.40) and Very Low (0.00-0.20).

The proportion of homeownership was 100% which means all households had their own house without renting. The proportion of people who work was 36.17%. Most were farmers (21.7%) while the lowest was working as fishermen (1.7%). The proportion of households with multiple sources of income was 9.12%. The percentage of people whose income was above the Provincial Minimum Wage (Rp. 2,147,022) was 8.93%. Based on this indicator, the economic resilience index was 0.74.

The community has a high economic resilience index for earthquakes. An important factor is a homeownership and employment. Even though the proportion of people who work is already high, most have an income below the Provincial Minimum Wage. Good roles are still needed from the government or other parties in economic development, welfare, and recovery when a major earthquake occurs.

### **Ani HIMAWATI and Russell MAIER, *The Rise of Asian Ecobricking Leads the Global Plastic Transition Movement***

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Plastic pollution is one of the scourges of the modern age and the most visible symptom of the petro-capitalist global economy. For the last decades the Global North has used the Global South for the profitable export of its plastic waste and of single-use plastic consumption. Countries such as the Philippines and Indonesia have been overwhelmed with plastic pollution. Consequently, over the last two decades, these countries have been challenged to improvise local, non-capital solutions to plastic. The men and women at the forefront of this innovation have leveraged community collaboration and have sparked grass roots plastic transition movements. The most significant such movement, has rallied around the packing used plastic into a bottle to make a building block — known as an ecobrick.

As the Ecobrick concept has spread, the movement has been compelled to define itself. To do so the movements has revisited ancestral Asian wisdom traditions to articulate core principles that are lacking in Western languages. Lacking a means to differentiate itself from the industrial paradigm of 'waste' the ecobrick movement has applied the ancestral Igorot virtue of *ayyew*. Lacking the appropriate terminology to distinguish the viral growth in collaborative participation the movement has borrowed from the Tibetan mandala making tradition. Lacking a means to quantify net positive impact as opposed to harm, the ecobrick movement has developed its own terminology.

Meanwhile, the illusions surrounding the efficacy of recycling and incineration in the Global North have broken down dramatically since the China Plastic Ban of 2018. Plastic pollution has now become a challenge that now embraces Global South and North alike. The Philippines and Indonesia, where the Global Ecobrick Movement has catalyzed over the last decade, now find themselves global leaders in regenerative philosophy and social dispersion. The ecobrick movement, as a convergence of Asian and Western, feminine and masculine reconciliation, is now spreading to the Global North. The movement, as a means of uniting and empowering individuals and communities, provides a singular means of confronting and undermining the consumption paradigm of petro-capitalist economy.

**Firoz Mahboob KAMAL, *The political, religious & demographic dynamics in South Asia and the threatened co-existence of people with pluralities***

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The Western colonialism has formally ended in South Asia; but its inherent policy of generating toxic political division in the name of religion, language, caste and race has currently attained a catastrophic dimension in India — the largest country in the region. The supremacy of the British colonialists has been replaced by the violent supremacism of the Hindu majority. The facade of secularism has been discarded to promote Hindutva fascism. Its policy of political and economic exclusivity gets validated in the name of the rule of majority. With the pride of being the largest democracy, the Hindutva majority has established the political norm to deprive the minorities of their basic human rights. Therefore, nearly 198 million Indian Muslims face sheer lack of representation in the parliament, in the ministry and in the government jobs. The Muslims are getting lynched to death in public for alleged eating of beef. Mosque are dismantled to rubble with the full impunity. Recently, the Indian government has launched National Registrar of Citizens (NRC) to make the largest number of people on earth stateless. As per NRC, 1.9 million people in Assam recently lost their citizenship. To protect Hindus from such statelessness, the government promised framing law to give them citizenship. So, the NRC stands instrumental only to deprive the Muslims of such right. More than 600,000 troops in Kashmir — the only Muslim majority state in India, made it the most militarized zone on earth. As a part of the punitive measures against people, curfew has been imposed there for more than 2 months. As a result of such grotesque injustices, South Asia stands as an epicenter of socio-political volcano. So, the Bandung vision stands jeopardized.

**Darwis KHUDORI, *France and Bandung: Diplomatic battles between France, Indochina and North Africa in Indonesia 1950-1955***

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The reaction of the West (especially France, UK and USA) to the Indonesian plan to organise an Asian-African Conference in 1955 was a worry for several reasons. One of them was the possible lost of Africa from their control. For France, for example, the upcoming Asian-African Conference would appear to be not only a new phase of anti-colonialist struggle, but also a first attempt of Asia to tear away Africa from European influence and to attach it to the Asian zone of actions. Meanwhile, USA was concerned by the possible spread of communism in Africa by the communist China. For USA, it was dangerous to let Asia take over a mission to lead Africa to its destiny. On its side, UK worried about the possible future ambitions of India on the British possessions in African East Coast and Mauritius Island. One of the many facets of the Bandung Conference was therefore a battle of the West to keep Africa under its control. Did the West succeed to achieve its objective? That is the main question of this paper.

**Tsuyoshi KIDA, *Historical return to socio-economic nexus of infrastructure-development in Africa: lessons for a rising Asia***

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The construction of an optimal transport network is one of the means for the economic development of a given country. These days, many countries in Asia attempt to invest in road, rail and/or port infrastructure to improve the environment of their economic engine — despite the danger of financial dependence on donor countries. However, the construction of infrastructure can give rise to other multiple consequences, sometimes at unexpected levels. Beyond the facilitation of long-distance transport of merchandises and the stimulation of foreign trade that results from, the implementation of a transport network can transform a geographical balance between agricultural and industrial production sites, as well as the city-rural relationship. On the other hand, the change can be of a social nature: the

movement of people will become easier within a country, in accelerating both international and domestic immigration; immigrants who settle in the place of residence by forming a family in an environment that is not theirs, will bring a certain social mutation (interethnic marriage, a new type of socialization of children, appropriation of a common language, emergence of new cultural practices, etc.). Thus, introduction of a new transport network and socio-economic development can go hand in hand. By adopting a comparative approach, this paper presents an example of such a nexus by analyzing the case of West Africa (more precisely Senegal) from a historical perspective. It will then show similarities and differences between Africa in the past and Asia in the present in order to discuss the future of such a nexus.

**Tsuyoshi KIDA and Laura-Anca PAREPA, *Issues and challenges around higher education in Japan***

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Contrarily to *idée reçue*, Japanese society is encompassed by several problems: Japanese university students less willing to go to study abroad, advancement of aging society and declining birthrate, shortage of workforce and lack of talents who can bring innovation to the industrial as well as business worlds with breakthroughs. Concerned by such an inward tendency of Japanese students as well as lack of innovating and global human resources, the business world asks to universities to implement a new programs fit to recruit excellent foreign students and grow Japanese students for the future workforce, in introducing a more practical curriculum. Jointly, the Ministry of Education has promoted reforms, in fostering academic institutions with international education (especially different types of English programs) and encouraging faculty staffs in charge of such programs to readjust their educational practices. In short, higher education in Japan is recently undergoing significant changes. Therefore, this paper explores new educational trends in Japanese universities. It will specifically focus on how foreign language education is required to convert the traditional way of knowledge-based teaching (such as grammar and vocabulary as well as translation-based learning) into new methods suitable to an increasing globalized society. By employing a comparative approach and referring to concrete interdisciplinary programs the paper highlights the modalities in which instructors of foreign languages are renewing pedagogical contents and their teaching methods in order to foster more efficiently students' global mindset. Finally, the paper will discuss some of the problems and challenges that are actually faced by instructors of global education in such a process.

**Péter KLEMENSITS, *The 21<sup>st</sup> Century New Maritime Silk Road and the Possible Geopolitical Consequences for Eurasia***

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One of the major elements of the Belt and Road Initiative (BRI) launched by China in 2013 is the concept of the 21<sup>st</sup> Century New Maritime Silk Road. The aim of this mega project is to revolutionize deep-sea trade from Southeast Asia to Europe, and to put the participating countries on the track of economic development with the help of the infrastructural investments along the coastline. Due to the growing economic integration of Europe and Asia a new Eurasian age takes shape, where the BRI will become the foundation of the new global system shifting the geopolitical landscape as well.

The presentation will start with a summary of the transforming geostrategic situation in Eurasia, the main points of the 21<sup>st</sup> Century Maritime Silk Road, and the Chinese intentions in general. It will then discuss in detail the participation of the foreign countries in the project, and the geopolitical consequences of this partnership especially for the regions of Southeast Asia, the Middle East, Western and Southern Europe. The results of this new prosperous cooperation, especially the agreements and the initiated projects with the anticipated results also been assessed. As a conclusion I will argue that the Maritime



Silk Road has great significance in a geopolitical sense, because it has become the decisive element of China's global strategy and for many countries and regions it represents an outstanding economic opportunity even if some apprehension can be detected in some places vis-à-vis the growing Chinese political and economic dominance.

**Rie KOIKE, 'America' in *Mishima and Medoruma***

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The idea of this presentation has been taken from the great turning point Japanese had been through: the abdication and enthronement of the emperors in 2019. The problem of emperor system seems almost irrelevant; as yet the imperial house continues to excite controversy and concern as is clear in the full-scale media coverage, such as an imperial visit, an imperial illness, and so on. The reasons behind this excitement are both obvious and problematic; that is, the emperor is connected to WWII and the whole complex of emotions that Japanese feel toward it. On a wider level, however, the imperial house is also tied to modern Japanese history as a whole, thus to the conception that Japanese have of ourselves in the postwar period.

In this presentation, I discuss the role of Amerika (instead of America) in relation to two Japanese postwar writers: Mishima Yukio (1925-70) and Medoruma Shun. I concentrate on them not only because they both have written extensively about American power on Japan but also because they may be seen as occupying parallel ends of the postwar Japanese ideological variety under the US impact. Of their values the most important is the emperor system which especially Mishima considered the font of Japanese culture.

**Déva KOUMARANE-VILLEROY, *La Conférence de Bandung sous le regard de la Presse Française***

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En 1955 la France venait de mettre fin à la Guerre d'Indochine française. L'Asie ne voulait plus de présence étrangère sur l'ensemble de tout son territoire. Elle voulait assumer sa place fort légitime sur la scène internationale.

La Guerre d'Algérie venait tout juste de commencer. La politique française se trouvait dans une impasse. Le gouvernement français d'alors demandait au Général De Gaulle de revenir au pouvoir politique dans le but de trouver une bonne solution à l'épineux problème algérien. Des pays comme l'Inde et l'Indonésie fraîchement indépendants demandèrent à la France de quitter l'Algérie. A l'ONU, M. Krishna Menon, le bras droit de Nehru, n'hésita pas à prononcer des discours virulents contre la politique coloniale de la France. Les relations se froissèrent un peu entre De Gaulle et Nehru.

Le monde, quant à lui, tentait de naviguer dans les océans agités par ces deux Blocs: puissance soviétique et puissance américaine. Ces deux superpuissances n'avaient pas l'air d'accueillir à bras ouverts l'idéal de Bandung. En France le Parti communiste avait une place importante au sein de la vie politique nationale. Il était pour l'U.R.S.S. sans la moindre hésitation. Le peuple français était plutôt tourné vers l'Algérie en guerre.

Dans ce climat politique, social, sociétal, fort bousculé, les médias et les politiques français ne prêtèrent pas une attention toute particulière à la Conférence de Bandung. Néanmoins des grands quotidiens comme le Monde, le Figaro, l'Humanité, la Croix et d'autres hebdomadaires et revues non négligeables ouvrirent leurs pages aux articles sur cette conférence. Des éminents politologues et journalistes comme Jean Lacouture apportèrent leurs réflexions sur ce réveil de l'Asie et de l'Afrique. La France restait encore une puissance coloniale. Dans ma communication je m'efforcerai de décrire le regard de la presse française sur Bandung à la veille de la décolonisation.

**Devender KUMAR, *South Asia and West Asia Relations: A Historical Overview***

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India's Asia relations with West Asia (WA) go back to numerous centuries back even long before the European colonialism. Both are places where world's great religions are born Judaism, Christianity, Islam born in West Asian in the same way Hinduism, Jainism, Sikhism, Buddhism are born and flourished in India. Many great civilizations are born in India and West Asia; Indus valley had historical linkages with various ancient civilizations of the West Asian region such as Mesopotamia, Dilmun, Sumerian, Magan, and Meluhha. There are greater similarity between Indian and the Arab culture, Arabs developed the number system, and Indians developed the counting method of numbers. Arabs admired Indians achievements in medicine, astronomy and mathematics. The diplomatic, political, cultural and commercial relations enabled the people from both the region to interact quite vigorously. Many people travelled and settled in both the region and Gautama Buddha spread wide in West Asia. Colonial expansion disrupted the communication between both the people soon after the discovery of sea-route by Vasco-da-Gama in 1498 with the help of Ibn Majid an Arab merchant who guided him to Calicut. During the anti-colonial struggle many Indian soldiers died protecting the life of Arabs during the armed struggles and Indian National Congress identified Indian struggle for freedom with the struggle of Arabs for independence, therefore names of many Indian freedom fighters became household names in West Asia like of India's first education minister Maulana Abul Kalam Azad. India and West Asia has rich historical connections that precede colonial era. The proposed paper is an attempt to highlight the rich historical, political, cultural and commercial connections between India and Western Asia.

**Fanni MARÁCZI, *Cross-strait tensions rising – Taiwan as it appears in speeches given by China's leaders***

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For the 65<sup>th</sup> anniversary of the 1955 Bandung Conference, this paper aims to look at Taiwan – an outside actor during the Asian-African Conference, then engulfed in the First Taiwan Strait Crisis of 1954-55, and a territory that might just face similar tensions in the near future.

The eventual reunification of Taiwan and Mainland China has been part of the foreign policy of the People's Republic of China since the civil war of the 1940s. The attitudes of Chinese leaders towards its urgency have been varying however, with party secretary Xi Jinping's coming into power in 2012 the issue seemingly becoming more important to Beijing. Researchers have pointed to Xi Jinping's speech at the 2017 19<sup>th</sup> Party Congress as a turning point in the narrative towards reunification, its wording showing less inclination towards taking the Taiwanese perspective into consideration.

The paper sets out to analyze the gradual shift in the attitudes of Beijing and the PRC's foreign policy in connection with Taiwan, apparent in the speeches of its leaders with the use of discourse analysis, to find cues of Beijing's possible future moves in the settlement of the "Taiwan issue". The hypothesis being, that China's more assertive foreign policy might lead to a change in the island's status within the coming years, possibly even leading to armed conflict erupting in the Taiwan strait.

**Dávid MARKO, *Deforestation, palm oil and geopolitics of Indonesia***

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Indonesia, the fourth most populous country in the world spanning over 17 000 islands. The geopolitical foundation of modern Indonesia is the seas and ports that integrate the country's islands that stretch from the Indian Ocean to the Pacific.

We are seeing a shift in political and economic power from Western countries (Europe and the United States) to Asia (China and India). Being aware of the influence of geopolitics on Indonesia's development agenda and using the country's foreign policy to support national development will equip Indonesia to navigate this power shift.

Indonesia should respond to this shift of power more seriously, in the context of both foreign policy and development. Being the world's fourth-most-populous country makes Indonesia vulnerable to becoming a battleground for influence between countries such as China and the US. Indonesia should respond through a development strategy that can adapt to a dynamic map of shifting powers.

In an interconnected world, the global geopolitical order inevitably has an impact on Indonesia, including its national development. The infrastructure development that President Widodo is pushing is connected to China's pursuit of global leadership, the move towards industrialisation, the increasing demands for infrastructure co-operation, and the waning of the financial sector after the global financial crisis. Foreign policy that can map and respond to this shift will help Indonesia navigate the geopolitical power shift. A synergy between the institutions overseeing foreign policy and national development becomes important. Indonesia should start to act now to hold its place in the world.

Palm oil plantations and processing have become a strategic industry for Indonesia. Palm oil is the country's third largest export earner, contributing substantial foreign exchange earnings and providing opportunities for small-scale farmers to partake in this vibrant agro-business, thus developing the rural economy and spurring local employment. In Southeast Asia, palm oil is a traditional commodity dating back to the colonial period. But by the 1980s, increasingly high global demands for palm oil – for food products, cosmetics and even biofuels – led to industrial-scale plantations, particularly on Indonesia's Sumatra and Kalimantan islands with their favorable climate and fertile, loamy soil conditions.

Palm oil production is important to the economy of Indonesia as the country is the world's biggest producer and consumer of the commodity, providing about half of the world's supply. In 2016, Indonesia produced over 34,5 million tons of palm oil, and exported nearly 73% of it. Oil palm plantations stretch across 12 million hectares, and is projected to reach 13 million by 2020.

Deforestation in Indonesia involves the long-term loss of forests and foliage across much of the country; it has had massive environmental and social impacts.

### ***Santi MARTINI, Indonesian Health in Crisis: Association between Cognitive Function and Depression based on Indonesian Family Life Survey***

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Depression remains one mental illness that is most difficult to tackle. According to World Health Organization, it affects almost 86 million people in South-East Asia Region, and if left untreated it may lead to suicide. The suicides of some Korean and Hollywood celebrities due to depression may act as examples. In Indonesia, it is still highly stigmatized and unrecognized as an illness.

Depression is a disorder of one's feelings characterized by the effects of losing joy, feeling sad or sad (Lumongga, 2016). Many factors can trigger depression, including genetics and life incidence such as trauma. The proportion of the global population with depression is estimated at 4.4%. Then, percentage of depression incidence among women is 5.1% compared to men at 3.6% (WHO, 2015). The prevalence of depression in Indonesia among population aged  $\geq 15$  years in 2018 is 6.1% with only 9% of depressed sufferers taking medication or undergoing medical treatment (Risksdas, 2018). The purpose of this study is to analyze the association between cognitive function and depression in Indonesia.

This research was an analytic observational study with the research design used cross sectional. This study used secondary data analysis from Indonesian Family Life Survey 5 (IFLS 5) conducted in 2014-2015. The population in this study was household members of productive age in Indonesia. The samples in this study were 20257 respondents fulfilled the criteria. Data analysis was frequency distribution for univariable analysis, and the significance of association between both variables used simple linear regression.

The results showed that respondents were mostly in productive age group (15-49 years) 82.51%. Most respondents were male (56.5%) and most respondents with primary school education (51.87%). Most respondents worked as entrepreneurs (36.45%). Most respondents had good cognitive function (59.58%) and most respondents did not experience depression (82.45%). Cognitive function status was significantly related to the incidence of depression ( $p$ -value = 0,000),  $r = -0,045$ , 95% CI = 1,181-1,866).

The proportion of respondent's cognitive function status is mostly good and not depressed. Cognitive function status is related to depression in the productive age, so it's a need to educate people about a healthy lifestyle and a healthy mindset.

**Siti MAS'UDAH and Emy SUSANTI, *Resistance of Women Victims of Domestic Violence Among Professional Families***

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Various cases of domestic violence have increased. This paper focused on the awareness and resistance of women victims of domestic violence against violent behavior committed by husbands in professional families. This study employed qualitative research methods. The data were obtained through in-depth interviews with twenty-one (21) female professional workers who experienced domestic violence. This study was conducted in Surabaya, East Java, Indonesia from August 2017 to October 2019. The results of this study indicated that the ongoing violence experienced by women victims of domestic violence raises women's awareness due to internal factors and external factors. Internal factors include changes in the discourse about violence in women. Meanwhile, external factors are social support from family, friends (peer groups), and work environment. These external factors support internal factors in raising awareness. Women realize that violence cannot be tolerated because violence is like a cycle. In professional women victims of domestic violence, violence must be resisted. Women's resistance includes: fighting physical, psychological/ verbal violence, increasing their competence and capacity, not serving their husbands sexually, not wanting to do domestic work, leaving home, threatening divorce, and suing for divorce. This study concluded that patriarchal ideology is strongly attached to the perpetrators of domestic violence. Despite living in a patriarchal society, women are not always passive to the violence experienced. Women victims of violence dare to fight against the violence they experienced. Acceptance of violence will only perpetuate violence. This resistance was raised by women as an effort to improve their bargaining position in front of men. With the resistance carried out by women victims of domestic violence, the position of husband and wife in the family becomes more equal. Resistance to domestic violence is an effort to realize gender equality and justice for families.

**Kelsey Ann McFAUL, *"Ghost Sailors": Zheng He as a model for Kenya-China relations in the Bandung period and the present***

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This paper examines Kenyan novelist Yvonne Adhiambo Owuor's *The Dragonfly Sea* (2019) as demonstrative of the ways in which Zheng He's 15<sup>th</sup>-century voyage to and shipwreck off Pate Island on the Kenyan coast acts a source text for multiple, conflicting narratives of Kenya-China relations from the Bandung moment to the present. Zheng's voyages across the Indian Ocean have been key to constructing a vision of pre-modern China as a global maritime power and serve as the historical precedent for China's current westward expansion via the New Silk Road. In 2005, the same year Kenya and China signed a commitment for future infrastructural investments, Chinese geneticists used DNA testing to discover Chinese ancestry among the residents of Pate. *The Dragonfly Sea* fictionalizes this discovery and the journey of one young woman from Pate across the Indian Ocean to attend the 600<sup>th</sup> anniversary of Zheng's voyages and study medicine in China. In contrast to the smooth narrative of imperial contact, the novel's palimpsest of languages, geographies, and sensory experiences complicates the typical categorizations of Chinese capital and labor within the frameworks of neo-imperialism or South-South solidarity in the spirit of the Bandung Conference. If Zheng He as a symbol of leave-no-trace anti-colonial nationalism in the mid-century period of the conference and Kenya's independence failed to solidify Kenya-China relations, *The Dragonfly Sea* suggests it is now the material and genealogical traces of Zheng, anchored in DNA testing and underwater archaeological exploration, that underpin and legitimate offshore drilling, port projects, and expanding rail lines in Kenya. At the same time, *The Dragonfly Sea*'s rhythmic ebb and flow structure muddies the waters of Chinese investment and infrastructural engagement in Kenya and provides alternatives for thinking about the ethics of emplacement, language, radicalization, and racialization on the east African coast.



**Paolo MOTTA, *The New Infrastructural Corridors and Settlements Integration, a Challenge to Reduce Rural and Urban Areas Inequalities***

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*1. The negative effects of current urbanization processes*

In recent years, urbanization processes have accelerated rapidly, with a global increase in the number of metropolises and megalopolises, most of which are located in emerging and developing countries. This phenomenon is strongly negative, due to the enormous growth of vast agglomerations, where a significant part is made up of precarious, overcrowded settlements without adequate housing standards, with the consequence of accentuating the social imbalances of the urban areas themselves; on the other, favoring the constant depopulation of vast marginal areas, reducing human safeguard of the environment and increasing disparities between urban and rural areas.

Urban settlements have grown in harmony with the territory and the environment, with a substantial balance between urban and rural areas based on their specific environmental and human characteristics. This model has been progressively modified with the different industrial revolutions and further unbalanced in recent decades by new technologies and global economic connections. Considering that the urbanization process is now unstoppable, as no serious alternative strategies have been previously considered and the few serious oppositions have failed, it is still possible to activate measures to mitigate this trend.

The relevance of urbanization processes on global sustainable development, with the aim of reducing imbalances between urban and rural areas through adequate planning, is confirmed in the U.N. HABITAT III and in the 17 SDGs (Sustainable Development Goals). The BRICS member countries, confirmed this objective in their programmatic "long-term strategy" and in the declarations of the various summits, also aimed to reduce inequalities between urban and rural areas and mitigate the growing concentration towards the big cities in their respective countries.

*2-Overcoming the limits of the current infrastructure corridor policies*

Strategic infrastructures, such as international transport corridors, are fundamental elements of growth and represent an opportunity to develop a new integral vision in their identification, design and implementation, as well as for the long-term assessment of the economic and social impacts on the territories crossed.

In Eurasia, Africa and Latin America the investments for several transport and economic corridors are proceeding, some planned and others implemented or in advanced realization, particularly in the emerging countries (EMDCs), mostly as infrastructural networks of mobility and energetic, technological, IT connectivity, mostly oriented to the transport of goods, to data transmission and to the various services connected to them as: logistics, intermodal transport, storage, etc. Also BRICS, have developed in the last few years autonomously various projects of continental, international and regional corridors, based on common guidelines, but generally not coordinated with each other.

Despite numerous declarations and recommendations, it does not seem that, in the current definition of the various international corridors, the complementary infrastructural and urban development issues are analyzed and planned in an integrated way. While the transport, energy, water and communication networks are proceeding with specific projects coordinated with each other, the themes related to the rehabilitation and development of existing or new urban settlements, along the corridor routes, are still not adequately considered.

Realization of the corridors must be accompanied by the rebalancing between urban and rural areas, with the integration of urban settlements and services, productive activities, agriculture, tourism, etc. and be the innovative tool to mitigate negative environmental and social impacts, transforming corridors into real axes of territorial development. In summary, it is possible to settle a large number of inhabitants along them, reducing the pressure towards highly urbanized areas, acting as a tool for a territorial rebalancing.

Modern technologies foreseen in the corridors can effectively facilitate rural territorial reuse and recover minor urban settlements, develop forms of modern agriculture, support local economies, while safeguarding the environment and heritage.

It is therefore urgent to agree on a new complex vision between infrastructures and urban settlements to favor a greater balance between rural and urban areas, reducing inequalities, preserving at the same time local characteristics, tangible and intangible heritage, and all the other elements necessary to ensure sustainable development and permanent, while promoting integration and social cohesion.

### *3. The proposal: implementation of "smart corridors"*

Like the many "SMART CITIES" projects, defined both as services and as functions, in progress all over the world, the new intercontinental networks of communication and terrestrial connectivity can become "SMART CORRIDORS", with similar functions of attraction and development of the territories crossed, applying a settlement scheme no longer concentrated only in some punctual sites, but based on a set of urban settlements appropriately located along the infrastructural tracks.

The creation of physical, communication, logistics, energy and communication networks offers a unique opportunity to revitalize large areas of territories at the sides of the corridors, turning them into engines of local economic growth and catalysts for new urban settlements / productive activities. Thus conceived, the new corridors would contribute to mitigating the processes of urbanization toward great metropolises, favoring the repopulation of marginalized areas, through the creation of minor urban settlements, with environmental and social characteristics such as to promote the quality of life for a large number of inhabitants; this is the value of the "SMART CORRIDORS" proposal, an opportunity to launch more balanced and comprehensive territorial development processes. With this vision integrated corridors, from simple transport and communication infrastructures as generally conceived, become regional and national axes of development becoming, as "SMART CORRIDORS", the backbone of a global network of exchanges, not only of goods and products, but also of different cultures, experiences and direct contacts between peoples of the crossed countries.

### **Sagarika NAIK, *Indian Ocean: Coerced and Free Migration in the Age of Global Empire***

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*The Mediterranean has always been dominated by people from its littoral, the North Atlantic is the creation of people from one of its coasts: the Pacific arguably was created by Europeans, but in the Indian Ocean there is a long history of contact and distant voyages done by people from its coasts, also continues to be characterized by specialized flow of capital and labor, skill, service, idea and culture has fundamentally ignored, dismissed and neglected (Michael Pearson, The Indian Ocean)*

The central theme of this paper is to investigate free and coerced migration in Indian Ocean, within the hundred years from 1830 to the 1930, nearly thirty million traveled overseas and some twenty-four million Indians returned. Rather characterizes as an "interregional arena" the early twentieth century Indian Ocean world becomes embedded in a truly global economy where the large scale movements of Indian labor going around the ocean from Malay Peninsula to South Africa where newly established market and the demand create a labor 'bazaar' in the world and forced it to migration. The second theme is to understand the Asian intermediary capital and migrant labor with the border structure of colonial and paracolonial capitalism. The entire intermediary structure was also vulnerable to the possibility of coming unhinged as a result of crises at the higher echelons of the capitalist architecture and the foundation of agrarian production below, as was to become dramatically apparent during the 1930s depression. However the micro approaches such as the diasporic circulation, pernicious recruitment pattern, the horrors on the sea voyages, and the dismal working living condition of the migrant, will help us to understand the Oceanic history within the boundaries of Global Empire.

### **Nur Ainy Fardana NAWANGSARI, *Model of Father Involvement in Early Literacy Development in Surabaya, Indonesia***

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Much of Asia has known to be largely patriarchal. Thus, it has also intentionally become a place for men to designate women to domesticity. However, recent changes show that there are more and more Asian men who start to get involved in domesticity, especially in child rearing. With their female partners, Asian men work together to raise their children. This trend is also happening in Indonesia. Thus, this study is an attempt to look at the changing role of father involvement in their children's early literacy development in Indonesia.

This study is meant to compose a model describing the relation of various factors predicted to influence father involvement in early literacy development. Therefore, the purpose of this research is to analyze the influence of father role model, spousal support, and expectancy value toward father's role identity and father's self-efficacy. In addition, this research aims to analyze the influence of father role identity, self-efficacy, and demographic characteristics toward father involvement in early literacy development. The subject of this study consists of 373 fathers of young children (toddlers) who were in play group stage in Surabaya, the second biggest city in Indonesia, a city in East Java. The data analysis was done using PLS (Partial Least Square). The result shows that the factors predicted to influence significantly father involvement in early literacy development are father role model, spousal support, expectancy-value, father role identity, self-efficacy, father's educational level, child's gender, and family structure.

**Abdelkader NEHARI, *La position de la femme en Indonésie entre l'islam et la démocratie après la chute de Soeharto***

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Notre étude porte sur la position de la femme en Indonésie entre l'islam et la démocratie après la chute de Soeharto. Le principe du travail consiste à une enquête sur les données collectées diverses en terme de situation de la femme après la chute de Soeharto dans tous les domaines tel que l'éducation, le travail, l'émancipation politique ... etc. ainsi que la compatibilité entre l'islam en tant que culture dominante en Indonésie et la démocratie comme caractère essentiel du système politique indonésien et comment les Indonésiens peuvent combiner les deux. Plusieurs méthodes ont été utilisées pour réussir cette recherche à savoir les statistiques réalisées par les établissements nationaux et internationaux et la recherche bibliographique ainsi qu'un questionnaire relativement réduit avec une vingtaine de questions.

**Edita Muhammad NMA, *China's Post Cold War Foreign Policy Towards Africa: A Diplomatic Clash***

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This paper is aimed to historically evaluate the China's foreign policy towards Africa in the aftermath of the cold war and it's potentials threats to other global players. The paper utilized both primary and secondary data; textbooks, journals, newspapers, online news and interview respectively. The findings of this paper was that China's foreign policy after cold war was African market friendly which is geared towards actualizing Chinese economic interest in resource rich Africa. This however did not go well with other global players like United States which also targets Africa as their potential market. This is the view that Chinese successful economic diplomacy in Africa is detrimental to United States economic interest in the continent. It is thus the recommendations of this paper that African countries must strike a balance between this diplomatic clash to give a wider room for choice to accelerate the continent's economic development.

**Ira NURMALA, *Improving Mental Health for Adolescent as a Vulnerable Population through HEY (Health Educator for Youth) Program in Indonesia***

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As diverse as Asia, mental health care in Asia is far from standardized and extremely varied from region to region, and in Asia also, people with mental health problems are highly stigmatized, in particular young people with mental health problems. Studies show that the

number of young people (adolescents) with mental health problem is arising, as they are becoming more vulnerable population compared to others. Thus, improving their mental health is deemed important for the health of a country like Indonesia, a country that enjoys a population bonus with a higher number of young people in their productive age compared to others.

Adolescence is a transition period between childhood and adulthood and during this period adolescents are faced with many choices to determine their identity. Adolescents are often be ignored and considered as a group that has nothing to contribute to the adult world. People's actions towards adolescents pose a risk of decreasing adolescent mental health. Adolescents tend to seek their peers for information and guidance. HEY (Health Educator for Youth) program is a peer educator training for adolescents in an effort to improve adolescent mental health. This study aims to strengthen the role of HEY in improving adolescent mental health.

This research was a quantitative study with a quasi-experimental design. The intervention was given to 60 teenagers from 10 high schools. The intervention was divided into two, namely using modules (30 teenagers) and using applications (30 teenagers). The participants asked to shared information with their peers at school as the follow-up of the HEY program.

This training increased the knowledge, attitude, and self-efficacy of adolescents about mental health using both media, the module (30 teenagers) and applications (30 teenagers). In addition, teenagers have also implemented training materials that have been obtained to be shared with their peers at school. As for teenagers who have joined the HEY Program, they have shared with 310 peers at school for two months. The results of implementation at school indicated that there was an increase in the mental health knowledge of their peers at school.

HEY Program can strengthen the role of HEY in improving adolescent mental health. The program also received positive support from teachers to facilitate the implementation of this program in schools. Therefore, this program is expected to be sustainable and extend to the Asian region.

***Ira NURMALA and MUTHMAINNAH, Is Indonesian's Demographic Bonus a Threat or an Opportunity? Stakeholder Support for the HEY (Health Educator For Youth) Program as Efforts to Improve Adolescent Health***

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According to the World Health Organization, adolescents make up an important social and demographic group in South-East Asia. Unfortunately, these adolescents are susceptible to many social, economic, personal and more importantly mental problems. Indonesia at the moment is benefiting from the demographic bonus as Indonesia has more the productive age population than the non-productive population

Nearly 30% of Indonesia's population is teenagers. Adolescents are part of a vulnerable group because they are in the period of searching for an identity. This process of finding identity underlies the decisions they make and ultimately affects their health. The HEY program was created as a form of a peer educator program to improve the health status of adolescents who need support from various stakeholders. This study aims to describe the role of stakeholders from various sectors in efforts to improve adolescent health.

This study used a qualitative descriptive approach through interviews and FGDs to relevant stakeholders. Research subjects came from elements of 7 government agencies, 2 NGOs, 2 media industry, 10 high school teachers, and parents.

The stakeholders acknowledged that adolescents need special attention and that stakeholders have a role to improve the quality of life of adolescents. The results showed that the government has various programs for adolescents, but only limited to providing information. NGOs provided youth empowerment and assistance, the media industry provided tailored programs relevant to the current needs of teenagers, teachers and parents provided information companionships. The stakeholder required synergy efforts to avoid overlapping. HEY (Health Educator for Youth) program was developed as an effort to synergize these programs from the stakeholders. Through HEY, effective communication methods will be designed that connect youth-parent-teacher and government programs.



Improving adolescent health status required efforts from various sectors. Optimizing roles through the synergy of various sectors can make adolescent health programs in Indonesia more effective. Schools, youth community groups, and parents as the main target group need to be involved as well as to start the planning process so that the sustainability of adolescent health programs is guaranteed.

**Laura-Anca PAREPA, *Examining the use of asymmetric economic interdependence as political leverage in Asia***

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The end of Cold War came with the hope that promoting economic interdependence and integration in different parts of the world will limit incentives for interstate conflicts and facilitate a stable and cooperative environment. Such assumptions are based on the liberalist argument that increased flows of goods, investments and people create a web of links between states making them less willing to initiate or escalate military conflicts with their partners. While economic interdependence might indeed reduce the probability of full-blown military conflict as liberals argued, it can have some unexpected consequences that we are witnessing. Nowadays, several countries have managed to exploit asymmetries existing in economic interdependence to preserve or to achieve desired results, others than economical ones. Thus, this paper seeks to examine the linkage between economic interdependence and political leverage. It is especially concerned with the modalities in which asymmetric interdependence can be used as a source of political leverage in international relations in order to influence the behavior of other countries and the consequences of this aspect. By examining in a comparative way several case studies from Asia, the paper will highlight the process and mechanisms through which asymmetries in economic interdependence were created and used as tools to achieve desired political ends.

**Seema Mehra PARIHAR, *Women Empowerment, Gender Mainstreaming and Role of Science and Technology: A Critical Analysis***

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The brutal rape of a girl by an Uber driver in the outskirts of Delhi again put the focus on women's safety in India. Soon after this rape, the transport start-ups like Uber and Ola added other safety features to their application to make the journeys safer especially for women. These safety measures were well received by the customers as now they could share their trip details with their families and friends etc. and in addition to that a panic button was fitted in the cabs to cater to an emergency.

Science and technology have democratized information in the world. Access to information has led to a new discourse around women's issues in many parts of the world. Gender mainstreaming, gender budgeting or gender auditing is, however, still unaccounted and questioned with innumerable concerns related to gender parity. This paper is based on the ongoing project, "*Women Empowerment Atlas of India: Science and Technology Perspective*" sanctioned by the Department of Science and Technology, Ministry of Science and Technology, Government of India.

The paper argues that in order to understand the role of science and technology in women's empowerment and gender mainstreaming it is important to take into account that women's access to science and technology as a tool for empowerment depends on their social locations. The starting point of women's empowerment is to recognize the role of the intersectionality of caste, class, ethnicities, etc. in marginalization. It's only when these intersectionalities are recognized we can increase the political, economic and social strength of women. From employment opportunities, including helping women grow business and social enterprise; improving health and safety outcomes; raising awareness about violence against women and providing education and skill development opportunities; as well as encouraging the political participation and advocacy – science and technology plays a gamut of functions in empowering women. Further, employment opportunities for digitally skilled workers as it exists today has a huge opportunity gap. However, the aim of science and technology is not just to improve the lives of women through various applications and

programs, etc. but also to encourage gender mainstreaming in the realm of science and technology. This can be done by encouraging the access and engagement of women, at these intersectionalities, into institutions of science and technology. Only by tackling the reproduction of these social hierarchies in science that women can not only be the subject of empowerment but also be active participants in their own empowerment and augment women agency. Hence, women must not only have access to and benefit from these sectors but must also influence and develop them. This paper would offer solutions to various problems women face in their day to life using technology.

**Seema Mehra PARIHAR and Premendra Kumar PARIHAR, *Digital technologies in Water, Peace, and Development: Some insights of two new Union Territories of India — Jammu & Kashmir and Ladakh***

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Even as the map of the Indian nation-state remains as it is, what used to be the map of the state of Jammu and Kashmir, does not exist anymore as based on Jammu and Kashmir Reorganisation Act, 2019 (Gazette of India, 9 August 2019) the state shall from 31 October 2019 be construed as two separate union territories referred to as “Union Territory of Jammu and Kashmir” or “Union Territory of Ladakh” as the case may be. The paper aims at building a case for expanding the use of geospatial technologies and digital data for empowering geographical spaces and regions through their holistic development. The present paper constructs its argument related to water resource, peace and development all entwined together in the space occupied by two new union territories of India through the use of emerging technologies on one hand and related challenges on the other. This paper is based on the insights evolved from the ongoing project “Mapping Geospatial Dimensions of Hydro Politics in Jammu and Kashmir” sanctioned by the Indian Council for Social Science Research (ICSSR), Ministry of Human Resource Development, Government of India.

With reference to intense conflicts related to water in the coming years in academic literature and mention of ‘Water war thesis’ in writings states the relevance of this paper in the present form, this paper provides geospatial mapping and morphometric parameters of the stream flow in Union Territory Jammu and Kashmir and Union Territory of Ladakh for complete assessment of surface water and topographical characteristics. The study further intends to visualize the geo-spatial dimension of water in the study area through contemporary cartographic representations highlighting the borderless nature of water resources and the power of geospatial tools to pursue wider peace and build “clusters of development”. It demonstrates how digital data and related technologies have the potential to empower spaces and a capacity to reconfigure relationships at physical, social, economic and political level across hierarchies. Through a critical analysis of the maps, juxtaposed by multiple layers overlaid using high resolutions geospatial data bases and related attribute databases combined with human voices paper argues and demonstrate that simple consideration of maps through a naive visualization of technologies reproducing empirical numeric data, and filtered codes and algorithms are not enough and leaves us asking for more; what more is constituted by a connection or a nodal joint – an intersection between development, science and technology, or intersection between peace, development and digital infrastructure or intersection between hydro politics and science or intersection between territorial politics, power and intention for peace and development.

**Tri PRAMESTI, *From Othering To Belonging: A Post Colonial Reading in Budi Darma’s “Orang Orang Bloomington”, Umar Kayam’s “Seribu Kunang Kunang di Manhattan” and Ida Ahdiah’s “Teman Empat Musim”***

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The use of foreign cities as the background of Indonesian fictions is often associated with the narratives of diaspora communities, migration and travel writing. Cities like Bloomington, New York and Montreal are well known in Indonesian literature through Budi

Darma's *Orang Orang Bloomington*, Umar Kayam's *Seribu Kunang Kunang di Manhattan* and Ida Ahdiah's *Teman Empat Musim*. These works are like non-fictions telling about the experience of Indonesian students interacting with the whites, western culture and society. The metropolitan space in post-colonial study called "the center" (Tambling, 2016) becomes the part of obsessions and dreams of people from the once colonized land. In *Orang Orang Bloomington*, *Seribu Kunang Kunang di Manhattan* and *Teman Empat Musim*, Budi Darma, Umar Kayam and Ida Ahdiah wrote and observe the cities in which they live and the life in it. Through their works, they explored and represented the Indonesians who lived there and their association with the whites. This paper aims to see the development of differences in Indonesian literary works published in 1970s and 2000s in illustrating othering and belonging. Published in 1970s, *Orang Orang Bloomington* and *Seribu Kunang Kunang di Manhattan* illustrated the life of Indonesian students in the USA. The Indonesians act as outsiders because they do not really interact with the whites. In contrast, in *Teman Empat Musim* the author portrays herself as the "I" who is easy to enter into a friendship with women of various nations, including the Canadian whites. Her interaction with the whites allows her to learn more about their cultures and foods in a safe environment and on a common ground around the value of a meal and community. By applying postcolonial criticism, this study tries to see how Indonesian fictions recognize the close relationship between individual identity and cultural beliefs. In addition, this study uses qualitative methods in terms of close reading techniques in scrutinizing popular novels written by writers of Indonesian fiction.

**Arifah RAHMAWATI, *Gender Contestation for Reintegration of Inong Bale in Post Conflict Aceh***

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This research offers a qualitative study of gender relations in peace building, specifically the process of reintegration in Aceh. A gender perspective is narrated through the female former combatants who had been members of the Free Aceh Movement (*Gerakan Aceh Merdeka*, or GAM) — known popularly as the *Pasukan Inong Balee* (PIB). Gender aspects examined include access to resources (i.e. compensation and reintegration funds, as well as formal employment) and participation in decision-making processes (i.e. through legislative candidacies). The PIB members were actively involved as combatants during the time of violent conflict. They were driven, pulled, and convinced by their objective conditions; as such, they may be simultaneously categorized as politicized, reluctant, and recruited guerrillas. Their participation was seen as a 'continuation of history' within the context of defending the 'dignity' of the Acehnese people and promoting social justice within the region. What was happening during the peace, especially during reintegration period, are the female combatants participate actively in the process? How gender contests and influence their role after the signing of the peace agreement? This research finds that the gender contestation after the signing of peace agreement in Aceh has resulted in the reproduction of inequality cycle to female combatants. Their ability to access resources and participate in decision-making processes depends heavily on the presence of existing relationships with the men in power. Gender contestation also results to a hierarchy among female combatant especially to their ability to control and access to resources; and participation in decision-making process.

**Lanny RAMLI, *The Role of Women Organizations to Raise Awareness of Women Human Rights in Rural Community***

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The violation of human rights, especially domestic violence has remained to this day in East Java Province, Indonesia. The violation case of domestic violence also occurs in rural areas. This article aims to examine the role of women organizations to raise awareness of women human rights in rural community. Moreover, this article reveals the types of women organizations and their activities focusing on consciousness-raising of women human rights. This article is based on a study conducted in 2 (two) villages in east part of Indonesia, namely Tanjung Bumi village in Bangkalan District in Madura Island and Hinga

village in Adonara Island in District East Flores. The subjects of this study were women who are members and leaders of women organizations. Data collection techniques applied in this study was in-depth interview technique on 10 informants and interviews using questionnaires on 200 respondents have been purposely selected. This study found that some activities of women organizations in rural areas are focusing on the consciousness-raising of women human rights. The types of organizations varied from informal organizations to formal organization, from village local organizations to national level branch organizations. Women organizations in rural community were the only organizations which concern women justice issues. This study found the important role of women organizations in rural areas to raise consciousness and awareness of the members on women human rights and to struggle for gender justice.

**Marco RICCERI, *Russia and the annual presidency of the BRICS 2020: Opportunities for new strategies of global cooperation and development***

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By 2020, Russia took over the presidency of the BRICS international coordination. An important task for the delicate open problems already clearly outlined in the summits of previous years, starting with the BRICS Plus strategy on the enlargement of the group to new member states approved in 2017, by the correction of the current global development model to support concretely also the interests of emerging and developing countries, from the promotion of large regional and interregional projects in the Eurasian area, in the African continent, in Latin America.

With the decisions approved in the 11<sup>th</sup> Summit held in Brasilia (Brazil) in November 2019, the BRICS have shown that they are fully aware of the risks of a possible new economic and financial crisis and have made consequent decisions, for example, with the strengthening the role of their institutions, the New Development Bank (NDB) and the Contingent Reserve Arrangement (CRA), the dissemination of the practice of using local currencies in their investment projects, the strengthening of the BRICS Local Currency Bond Fund for development of local bond markets.

What impetus will the Russian presidency give to the overall BRICS strategies? The Author reconstructs the picture of the profound changes that have taken place in the international situation in this complex period 2018-2019 in the political sphere (multilateralism-unilateralism) economic and financial (real economy - financial economy) social (social tensions, migrations), environment (correction of the model of development) and compares these changes with the BRICS strategies pursued in the same period and in the perspective of the next 2020 summit.

**Isabel Cabaña ROJAS, *Japanese soft power in Chile in the case of Japanese language programs***

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The number of Chileans studying Japanese language at one of the programs existing in the country has increased substantially in the past three decades. According to surveys made in this century by the Japanese government and its agencies, this increase is due, partly, to the popularity of anime, J-music, videogames, that is, Japanese popular culture. Indeed, since 1990, Chile, as well as Japan, started a process of internationalization that, coupled with the screening of anime in public television, as well as the massification of internet, could be considered as factors that benefited this rise. Furthermore, today other Asian languages, like Chinese and Korean, have come to take part in this wave, with thousands of Chileans studying them, some say as an effect of their governments' soft power efforts in this South American country.

This paper aims to analyse Japanese government's soft power in Chile, through the case study of Japanese language programs. Some contextualization will be given, such as the role and significance of language within public and cultural diplomacy departments of Japanese government, Japan-Chile relations and the characterization of Japanese language programs' landscape in the country.



This paper will argue that Japanese government's soft power approach in language promotion is based more on the idea that Japan has of its own traditional and popular culture abroad (Cool Japan policy), in other words, a discourse of its own culture, rather than on the actual reality of Chile, and will finalize with some reflections on how we can interpret this in the new context of Asian soft power in Chile with regards to language promotion.

**Adrien SCHIFANO NAKAMURA, *Place and Role of Civil Society in Asian Regional Governance***

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"We, the peoples [...]." The ambitious incipit of the ASEAN Charter adopted in 2007, obviously modeled after that of the UN Charter, itself inspired by that of the US Constitution, seemingly emphasizes attachment of governments of participating states to their peoples. More recently, languages like "people-oriented" and "people-centered" have been pervading official discourses of a number of Asian institutions, e.g. APEC, ASEAN, SAARC, SCO, or BIMSTEC. Yet, whether a role be assigned to civil society in regional processes, and what place exactly it occupies therein, remains obscure. And yet issue of civil society participation answers growing concerns for accountability and legitimacy of international organizations, and it seems increasingly relevant to Asian regional institutions that, in spite of their discretion, have been progressively assuming more and more functions and powers, as both their multiplication since the 1960's and their dealing with an increasing number of topics reflect.

Examining over 100 Asian institutional frameworks, the present study identifies three periods that successively prevailed in Asia with regard to civil society. At first, starting in the 1960's, civil society was treated as an object to be educated as the number of international institutions dedicated to education and training create during this period shows. Starting in the 1990's, the slow opening of regional institutions to participation of civil society remained for a long time limited to specific sectors, e.g. business or academia, and occurred through either dedicated bodies or external processes, in particular people-to-people mechanisms. More recently, new fields of cooperation (e.g. environment and sustainable development) that have been developing since the 2000's have been giving rise to operational collaboration, sometimes institutionalised, between regional intergovernmental institutions and civil society. Complemented by attempts to deal with human rights by regional institutions like ASEAN or SAARC, status of civil society seemingly changed from that of a passive object to be educated to that of an active collaborator that requires some consideration by both regional institutions and participating states.

**Tomy Michael SARAGIH, *The Scriptures, Religion And Compliance with Laws***

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Since independence, Indonesia has recognized six beliefs based on the highest number of adherents. The legal implication is that the six religious teachings appear in various laws in Indonesia, whereas if you look at the original text, that is not the case. The six religions are not official religions because there are still native believers or beliefs such as Kejawen, Kaharingan, Purwoduksino, Malim. When the law contains all six religious teachings, legal justice is not achieved and forces adherents of faith or belief to leave their identity. With the research methodology approach to the legislation and historical study, this research produces a conclusion. The results obtained are separating elements of religion in the formation of legislation in order to give rise to original legal justice. Thus Pancasila becomes a priority in the life of the nation and state.

**Tri SOESANTARI, *Women's Health Improvement Through Reading Access in East Java***

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Women's health in Indonesia has not been well maintained enough even though today there are quite complete facilities such as large hospitals or health centers provided for the community. This is caused by the lack of knowledge in people's behavior, especially for women in maintaining their health which can be seen from the still occurrence of maternal deaths due to childbirth. *Aisyiyah* is one of the oldest women's organizations in Indonesia which has been known for a long time by the Indonesian people. *Aisyiyah* organization wanted to improve the health knowledge of women in their surrounding communities through reading access for them to implement it to solve their health issues. This study uses qualitative approach that focusing on how women developing and providing reading access to improve women's health in East Java, especially for Malang and Sidoarjo districts. In the era of information society, people who have the opportunity and access to health information will certainly be healthier than those who have less. Women's empowerment is done by implementing the knowledge so that women are able to improve their health. The availability of reading corners in each of the secretariat offices, book review, and writing health articles in their own published magazine are the result of the efforts made by *Aisyiyah* organization through the provision of reading access in the two districts. As is shown in the two districts where reading accesses are provided by *Aisyiyah* organization, many women in Malang and Sidoarjo districts become healthier and the numbers of maternal deaths due to childbirth become less.

**Sartika SOESILOWATI, *Indonesia's participation in Sustaining International Peace and Security through Multilateral Institution: Contribution and Interest***

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This article aims to examine the current patterns and characters of Indonesia's participation in sustaining international peace and security through its representation in United Nation Security Council (UNSC) as Non-Permanent Member. From realist point of view, it has been commonly argued that the elected members will unlikely able to significantly influence the prominent world security body. Their voice and ideas do not matter. Only five Permanent Members hold the power in the UNSC and steer the decision for world security issues. However, this paper argues that currently the role of Non-Permanent Members are increasingly significant to maintain international peace and security. Instead of simply argued as powerless party, the elected member is being able to perform unique position in UNSC. In order to explain this preposition, this study examines Indonesia's membership through several questions: To what extend Indonesia can contribute to international peace and security through its representation in UNSC as a Non-Permanent Member? How does Indonesia impose national peace interest embedded in international peace? What's nature of policies, actions and its motive of Indonesia in the multilateral institutions? What is the character of interaction between Indonesia and other state members in the multilateral institutions? It is timely to evaluate Indonesia's role in this institution because from 2019 to 2020 Indonesia has secured its seat in UNSC as known as the most prominent body of the world security organization's institutional machinery. It is argued that Indonesia tends to embrace non-alignment, and neutral among conflicting influential parties in the UNSC. The international multilateral institution is a complement mechanism for Indonesia to participate in building international peace and security, and a vehicle to elevate its international standing, national legitimacy and capacity building simultaneously.

**Diana Sfetlana STOICA, *Asia, unpacked endings, Africa moving***

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Does the rise of Asia change the African perspectives on mobility?

Mine is an invitation to discuss the links between the discourse of power imprinted in the Asian investments in tourism and transportation, automotive industry or present in the air travel route mapping, with the discourse on African perceptions in regards to the freedom of mobility. Are there Asian tokens of mobility as political discourse, in the Asian presence in the fields of Tourism-Automotive-Transportation (TAT) in Africa, having changed the way Africans in those states positioned themselves in relation to the freedoms,

limitations, and directions of their moving outside their countries, either as emigrants or tourists, in the wake of the New World Order?

Trying to unpack the envisaged endings of Asian investments in domains that involve the reification of the Self, the empowerment of global belonging, as well as the possibilities of the Self to be fluid, the meanings of mobility are analyzed using the contextual frame of Africans changing views on the potentialities of mobility in itself, from the colonial perspective to the post-colonial one, but opening paths to an after-post colonial reconsideration. Mobility, as an extensive notion, is looked at from a re-thought perspective on the “capacitation” (Amartya Sen).

Founded on the qualitative methodologies, among which the most relevant, the rhetorical criticism on African academic papers suggesting the perceptions on Asian investments in fields of the socio-economical life, as well as the analysis of the implied concept of mobility in the works of Valentin Mudimbe, Odera Oruka or Achille Mbembe, the proposal is to shape a grounded theory on the African positionalities towards mobility, whether presenting resemblance to Asian patterns of thought more than western ones, further deconstructing the Eurocentric views on the supremacy of western’s positionality on mobility, over the African one.

**Falih SUAEDI and Emy SUSANTI, *The Role of Local Government and Women Empowerment at the Home Industry of Culture-based Crafts***

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Indonesia has local culture-based handicraft products based on home industries that are hereditary and managed by women. Every region in Indonesia has a craft characteristic in accordance with their respective local cultures. The existence of these local cultural handicraft products is increasingly eroded by factory-made handicraft products so that the condition of women home industry workers producing local cultural handicrafts is increasingly vulnerable and they live with conditions of economic limitations. Based on these, this study focuses on two things, namely (1) mapping of barriers and opportunities for the development of a local culture home-based industry that is managed and utilizes the majority of women workers; (2) identify how the implementation of policies and strategies for women's empowerment, especially by the Local Government, in an effort to preserve the home industries that produce local cultural handicrafts that are managed and use the majority of women workers. This study focuses on the aspects of social interaction and the dynamics of women's lives in the microeconomic sector. This study was conducted in two villages of local craft home-based industry at Tuban Regency, East Java Province and Bantul Regency, Yogyakarta Province. The subjects of this study were women workers in the local craft home-based industry villages. Data collection techniques applied in this study were in-depth interviews on 20 informants and interviews using questionnaires on 200 respondents. The results of this study indicate that the main obstacle lies in unequal gender relations, while the opportunities available are more on women's knowledge and skills that can be optimized to develop a home industry of local cultural crafts which has been managed and uses the majority of the female workers. The results of this study also show that women's empowerment policies and strategies by the Local Government have not implemented gender perspective, so that the effort to preserve home industries that produce local cultural handicrafts has not taken into account the specific needs of women who in fact manage and the majority are workers. The role of the Regional Government needs to be optimized, especially in policies and programs with a gender perspective to stimulate the local economy among women, so that the local cultural products based on home industries could develop and at the same time improve the welfare of the women of the home industry workers.

**Emy SUSANTI, *Gender Awareness and Collective Consciousness to Struggle for Gender Equality among Young Women at the Home-based Batik Community***

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*Batik* is not only known in Indonesia but in many parts of Asia as well. Connections in print-fashion including *batik* have even traversed geographical boundaries as *batik* is also known in some parts of Africa.

Women in Indonesia and *batik* have long and connected histories as historically speaking, women were largely those who engaging in *batik* work. Traditional *batik* home-based industry in Indonesia still exists for generations since hundreds of years ago. The production process of traditional *batik* is taught informally from women to girls since a young age. This paper based on a study at the home-based *batik* community aims to reveal: (1) is there any gender awareness among young women? and (2) is there any collective consciousness to struggle for gender equality among young women?

This study was conducted in three *batik* villages of Java Island; namely 1) Laweyan *batik* village in Solo City; 2) Bantul *batik* village in Yogyakarta Province; and 3) Trusmi *batik* village in Cirebon District. The subjects of this study were young women of 19-35 years old who live in these villages. Data collection technique applied was in-depth interviews on 30 informants and interviews using questionnaires on 160 respondents. This study reveals the existence of gender awareness among young women in traditional home-based *batik* communities. They are aware of gender issues such as 'the low wages of female *batik* artisans compared to male *batik* workers', 'the low wages of handmade *batik* made by women', 'the income of women *batik* artisans is lower than the income from other jobs'. In addition, this study shows that there is a collective awareness among young women in the home-based *batik* community to fight for gender equality. They fought for several problems such as 'protection of *batik* artisan in their work', 'women of *batik* artisan should get adequate profits from the sale of *batik*', 'traditional handmade *batik* as women's expertise must be taken into account in the *batik* industry'. This study reveals that equal gender relations within the family, at work and in the community are important to support the existence of advanced Indonesian traditional *batik* products and are recognized worldwide as 'world cultural heritage'. Gender awareness and collective awareness of young women to fight for gender equality can support the future and the existence of a traditional home-based *batik* industry in Java.

**Abdul Rohim TUALEKA, *Mercury-Contaminated Shellfish in the Area of Unlicensed Gold Mining (PETI) in Mollucas, Indonesia: Facts and Impacts on Ecology and Public Health***

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Just like in any other Asian region, Indonesian consumption of seafood is high, especially for people in the Eastern part of Indonesia. As an archipelago, Indonesia definitely is a rich source of seafood. One of seafood highly consumed in Maluku is shellfish. This shellfish is rich in protein but studies show that this shellfish is also, unfortunately, mercury-contaminated. This study looks at mercury exposures in humans occurs through the consumption of mercury-contaminated shellfish. People who eat shellfish on a daily basis have higher risk of being poisoned. This study aimed to determine safe duration of mercury exposure through shellfish on communities in the area of Unlicensed Gold Mining (PETI) Kayeli Village, Kayeli Bay District, Buru Regency, Maluku using mercury RfD from Indonesian anthropometric data.

This is observational research with a cross-sectional design. The subjects were people in Kayeli village, which amounted to 558 people, from which samples of 67 respondents was obtained. The research object is a sample of Polymesoda erosa shells. The variables included mercury concentration in polymesoda erosa shells, shellfish intake rate (R shellfish), average exposure time (tE), The average frequency of exposure (fE). The average duration of exposure (Dt), respondent's weight (Wb), height, body surface area (BSA), weight of white rats, body surface of white rats, No Observed Adverse Effect Level (NOAEL), Animal Km, Human Km, Reference Dose (RfD), Risk Quotient (RQ), and safe duration (Dt safe).

The results showed that the mercury concentration in polymesoda erosa shells was 0.3438 mg/kg for the lowest, 2.7406 mg/kg for the highest and 0.756 mg/kg for the average concentration. The safe duration of mercury exposure for the community in the area of



Unlicensed Gold Mining (PETI) in Kayeli Village, Kayeli Bay District, Buru Regency, Maluku is 0.0436 years.

All of the mercury concentrations in polymesoda erosa shells indicate that it is not safe for the society to consume the shellfish because the mercury concentration in shellfish value exceeded the threshold limit value of 0.01 mg/kg. As for the safe duration of mercury (0.0436 years) is very unsafe for the community as their life expectancy is 64 years for men and 68 years for women. It is highly recommended that the community limit their shellfish-consumption rates and frequency and for the governments to carry out strict monitoring of activities at the mining site and ban the mining company from tailings disposal directly to the coast and rivers.

**Nisar UL HAQ, *Regional Cooperation in South Asia: Challenges in the Contemporary World***

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South Asia presents an intriguing paradox, for it is a region of great radical diversity with innumerable cultures, languages and religions. Yet as a region, it has a distinctive and unmistakable identity. Historically, the countries of the region have experienced similar, if not identical, processes of historical evolution. The South Asian nations not only share a common history, they also belong to a common civilization pattern. Thus, South Asia is a distinct civilizational entity, bound together by shared languages, religions, culture, ethnicity, historical memories and development predicament. The purpose of this paper is to investigate the regional organization. South Asian regional cooperation faces several obstacles; it is covering the areas such as tourism, political economy, trade and industry operating at the level of both foreign policy and domestic politics of identities, images, norms etc. Indian position in South Asia both geographically central and share a common borders with overwhelming dominant in the area, population, economy and strong military are leading to the asymmetric power relations in South Asian regional context. South Asia is also a least integrated region compare to other regional organizations. The most important thing is to promote cooperation in various fields like trade, tourism, economy etc. in a way that create incentives without fear of being dominated or losing one's autonomy for smaller state. So, Indian policy or approach towards the region based on this principle can help to create more cooperative atmosphere in the region. In order to overtake political disputes and tensions among the countries need a strategic role of India as a regional power. Robert Keohan and Joseph Nye argue that stable economic regimes require the leadership (Keohane, Nye 1977) that can modify to apply in regional economic cooperation in South Asian regional context. This paper is divided into four parts; firstly, it will try to conceptualize the unique features of South Asian regionalism with compare to other regional organizations. Secondly, it will analyze how the Indian role and position impact on South Asian regional cooperation? Thirdly, it will address the question, what are the possibilities and necessity of greater cooperation in various fields in South Asian region? Finally it will try to answer the question, why the cohesive strategy necessary for the effective South Asian regional cooperation?

**Elena VEDUTA and Robert LESLIE, *The need for cybernetic economic planning and democracy for the survival of developing countries***

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The main points of the Davos Forum 2020 come down to the fact that the world is in a fog of geopolitical and geo-economic uncertainty. It was stated that in the emerging new polycentric world, in which it is impossible to predict who will be the winner and the loser, the decisive role in the competition of states will belong to artificial intelligence (AI).

The material carrier of AI is a computer. The goals of AI and algorithms of its functioning are determined by the interests of the dominant social strata and knowledge of their practice.

The world knows two different types of economic systems. The experience of living from the buy-sell margin obtained from trading in goods and money has been developing since ancient times. Starting from the 16<sup>th</sup> century, the historical practice of capitalism testifies to the cyclical nature of its economic policy "mercantilism-war-liberalism-

mercantilism ...” in which world wars, providing a violent way out of the global crisis, are becoming more destructive for humanity. Today, given the nuclear potential of different countries, the richest families are trying to strengthen their power by creating of artificial intelligence (AI) which will totally control people and manage people based on DNA.

The USSR, which chose the course of industrialization at the end of the 20s of the last century, created a fundamentally new management mechanism based on living economic planning. It was a process of iteratively coordinating planned “input-output” calculations of different management levels to ensure priority development of key industries. Thanks to the created mobilization model, the USSR was able to quickly rebuild the economy on a war footing and win the Second World War, quickly restore its economy and achieve military parity with the United States by the middle of the 20<sup>th</sup> century. A new era of competition between two superpowers, the USSR and the USA, began, personifying the confrontation of alternative strategies for constructing the future: in the direction of key industry priorities, and the strategy of redistributing the generated income of assets in favor of world oligarchy. USSR could be gain the Cold War if could create AI for the effective management of the economy based on living planning for the growth of the public good. And today the world would be completely different.

However, due to the lack of planning experience, which was then only a little over 20 years old, economic knowledge to automate the management of the economy and democratic principles of leadership in the country, voluntarism began to develop, which destroyed the USSR. Despite this, the Soviet cybernetics scientist Nikolai Veduta developed a dynamic model of interbranch balance, presented in the form of a system of algorithms for coordinating planned input-output calculations in, taking into account feedback, and including a control parameter - production investment. AI which will base on this model will serve to people. Today it is necessary to come back to solving problems that arose as far back as the 1950s - to creating cybernetic economic planning and triumphing the principles of democracy for total victory of socialism for the best future of people.

**Hans VISSER, *A forgotten Indonesian treasure: the literary legacy of Soewarsih Djojopoespito***

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The state of Indonesia has many fathers, but who knows the mothers? An exception is the writer Soewarsih Djojopoespito. She was the wife of Soegondo Djojopoespito, who in 1928 played a leading role at the Congress of Young People, which laid the foundation for present-day Indonesia. At that time Soewarsih was still in a Dutch high school. This was special because Indonesian girls in those days hardly had access to that education. Why was she?

Soewarsih was born in the village of Cibatok, near Bogor, the city then called Buitenzorg. From mothers she descended from the princes of Cirebon. Her father was a rich Chinese. This status gave her and her sister access to Dutch education. There she got to know the Western culture and people intensively, which she learned to appreciate and which made her a self-confident young woman. There she also experienced the restrictions imposed on her by the then dominant European society.

After her education as a teacher she worked with Soegondo for the “Wild” Schools, the primary education for Indonesian children in schools founded and run by nationalist Indonesians. Their experiences are the subject of the keynote novel *Buiten het gareel* (Out of line) from 1940 in which we meet among others Soekarno. She wrote in Dutch, because she had learned to express herself in that language. With the support of the Dutch writer Du Perron this testimony of Indonesian nationalism appeared in the Netherlands.

Around 1970 she wrote the novel *Arlinah*, also in Dutch. On the basis of her own life she draws the development of an Indonesian woman in the colonial Indies. Only a few fragments appeared in the Netherlands. Not in Indonesia. In 2018 the manuscript of this novel was found, together with numerous letters and articles. This forgotten treasure portrays a free woman who advocates a human development from her colonized homeland to a self-confident modern Indonesian state.

**Sri WIDATI, *Social Support In The Se'i Tradition For Pregnant Mother Care In East Nusa Tenggara, Indonesia: challenge for a modern public health***

Female, Associate Professor, Lecturer and Researcher, Public health, Faculty of Public Health, Universitas Airlangga, Kampus C, Mulyorejo, Surabaya, Indonesia, [widatisantoso@gmail.com](mailto:widatisantoso@gmail.com)

Mothers are a universal label that shows that women who identify as mothers have the same personality, characteristics, and preferences, whereas in reality there are no equal mothers, each mother is an individual. How each woman approaches and embraces motherhood is largely informed by her family and cultural lineage. The practice of historical motherhood is passed down from generation to generation and shapes its cultural narrative. In Indonesia, mother identification is different for each generation, each culture and each ethnicity. This study looks at how a woman as a mother informs how she views pregnancy, childbirth, and how she wants to be treated during the postpartum period in East Nusa Tenggara, Indonesia.

The Se'i Tradition was considered to contribute highly to the high maternal mortality rate in South Amanuban, East Nusa Tenggara. This tradition is still preserved due to the social support that has influenced the decision to carry out the Se'i to pregnant women and post-partum women. The purpose of this study is to analyze this social support towards the Se'i Tradition on pregnant women in East Nusa Tenggara.

This research was an explorative study with in-depth interviews, observations, and focus group discussions (FGD) in collecting the data.

This study showed that emotional support towards Se'i was commonly given by families, specifically by the mothers-in-law. Instrumental support was shown by the husbands and the traditional midwives who helped delivered the babies. Informational support was found on pregnant women and their mothers-in-law. Appraisal support was given by all the neighbors and relatives of the pregnant women by telling how comfortable it was to go through this tradition which eventually affected those women to carry it out themselves.

The Se'i Tradition is still carried out and mostly supported by the relatives of the pregnant women. The first recommendation of this study is to suggest people to only follow the suggestions from the local health staff to give birth in the local health centers and not to do the tradition anymore. The second recommendation is to urge the government to give support in the form of transportation facilities for pregnant women to reach the local health staff.

### **Frans WIJSEN, *Indonesia's Public Diplomacy and Inter-faith Meetings in The Netherlands***

Male, Professor, Empirical and Practical Religious Studies, Radboud University, Nijmegen, the Netherlands, [f.wijzen@ftr.ru.nl](mailto:f.wijzen@ftr.ru.nl)

In his book *The Asian Hemisphere* (New York 2008) Kishore Mahbubani observes that modernity is multiple. Non-Westerners appreciate the European heritage of Enlightenment and Western values of modernity, but they have their own modernization which differs from modernization in the West. In describing the 'march to modernity', Mahbubani writes about the transformations in Asia and the Muslim world. As an example he mentions Indonesia as the largest Muslim population in the world showing a rapid modernization and democratization (Mahbubani 2008: 162-163). In this paper I describe and analyze Indonesia's public diplomacy program and its implementation in bilateral inter-faith meetings, particularly in The Netherlands. The public diplomacy program shows the confidence of the Indonesian Government that its version of Islam (Islam nusantara) is completely compatible with modernity and democracy and can contribute to another image of Islam in the Western world. The paper concludes 1) that Indonesia's public diplomacy program is an example of the Rise of Asia, 2) that just as the 1955 Bandung Conference was a reaction against domestic criticism, Indonesia's public diplomacy program is a reaction against domestic developments, particularly the violation of the right of minorities, 3) that the public diplomacy program is only convincing if the Indonesian government practices in its domestic policy what it preaches in its foreign policy, and 4) that the Indonesian government is aware of this, as the public diplomacy program has become more realistic and self-critical over the past years.

## **LE HAVRE CLOSING SPEECH**

**Le Havre Hosting and Co-organising Institution**  
**Harry-Pascal Bannais**  
**Representing the Dean of the Faculty of International Affairs**  
**Université Le Havre Normandie, France**

Dear representative of the Embassy of India

Dear representatives of the Embassy of Indonesia

Dear colleagues and teachers and to all the participants of the 2020 edition of The Rise of Asia Conference in Paris and in our beautiful city of Le Havre

Dear guests from the Eastern, Western, Southern and Northern countries of the world

Dear students, audience and friends, and especially for my Italian friends, BUONA SERA

It is a great honour, as Director of the Department of Roman and German Languages, to speak in the name of the university and especially of the Dean of the Faculty of International Affairs, Ms Morgane Chev ; it is such a great honour to address to all of you a cheerful farewell speech.

After three days, one in Paris and two in Le Havre, it is the end; but is it the end indeed?

You all presented so many contributions, developed so different axis of reflections or approaches of researches on Asia and its relations with the rest of the world, that actually, we do know that it is not the end.

The only vivid conclusion to this fourth cycle of seminars, ruled with so brilliant maestria by M. Darwis Khudori, supported by the large and helpful and efficient team of students of the Master's degree in Asian studies, the only vivid conclusion is "see you next year"...

Yes, "see you next year", because it will be an anniversary, the 5<sup>th</sup> edition of the Rise of Asia.

Since, henceforth it became an annual and long-awaited rendez-vous in our Faculty of International Affairs, we all try to welcome you in good and excellent conditions and make this event possibly a success. May I say, on my personal behalf, that it seems that the 2020 edition of the Asia Week is already and definitely a real success!

I will not be too long to speak because the students prepared some surprises to make this farewell ceremony pleasant and joyful.

How and what will it be next year ?

Perhaps even M. Darwis Khudori doesn't know it yet because things happen in the world every day, and this year, unfortunately, a bad and mortal virus spread on some countries of the world and at the first place in Asia. This crisis, that we will overcome obviously, at a high price of human lives, shows that the world is from now on and once again in human history, that East and West, North and South, Asia and Europe, Africa and America, we all have the same destiny: to share this planet because it is the only one we have, it is our only common house, the only common home where we could live, work, create, raise our children, share our feelings and in one word LOVE!

You see, I don't forget that today it's the 14<sup>th</sup> of February which St-Valentine's Day.

So, "que sera sera", "whatever will be will be"; our common fate is in our hands; conferences and encounters like these ones are necessary to draw a way, to design a path, because we have no other choice, we must live a better life on a better Earth.

So enjoy the night and as they say in Italian "Buona sera e tanti Auguri"

Thank you. Grazie mille. Bonsoir

This conference is possible thanks to the willingness of participants to travel with their own means, the research fund of the Université Le Havre Normandie, France, and the Universitas Airlangga, Indonesia, as well as the supports of the Embassy of India and the Embassy of Indonesia in France. Booklet conception and cover design by Darwis Khudori 2020.





Some participants in front of the Panthéon, Place du Panthéon 75005 Paris, France, February 12, 2020





Some participants and student-volunteers around Place de l'Opéra, Paris, France, February 11, 2020





Université Paris 1 Panthéon-Sorbonne, 12 Place du Panthéon 75005 Paris, France, February 12, 2020  
Room 6, Centre Panthéon (second floor, stair M, access by Gallery Soufflot)



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## OPENING SESSION

Université Le Havre Normandie, February 13, 2020,  
Raymond Queneau Theater Hall, 50 Jean-Jacques Rousseau, Le Havre, France  
(it was dark due to electricity power cut)



RECEPTION OPENING SESSION, Université Le Havre Normandie, February 13, 2020,  
Raymond Queneau Theater Hall, 50 Jean-Jacques Rousseau, Le Havre, France



INTERUNIVERSITY NETWORK AND COOPERATION, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020





INTERUNIVERSITY NETWORK AND COOPERATION, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020







BANDUNG RELATED ISSUES, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020



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BANDUNG RELATED ISSUES, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020

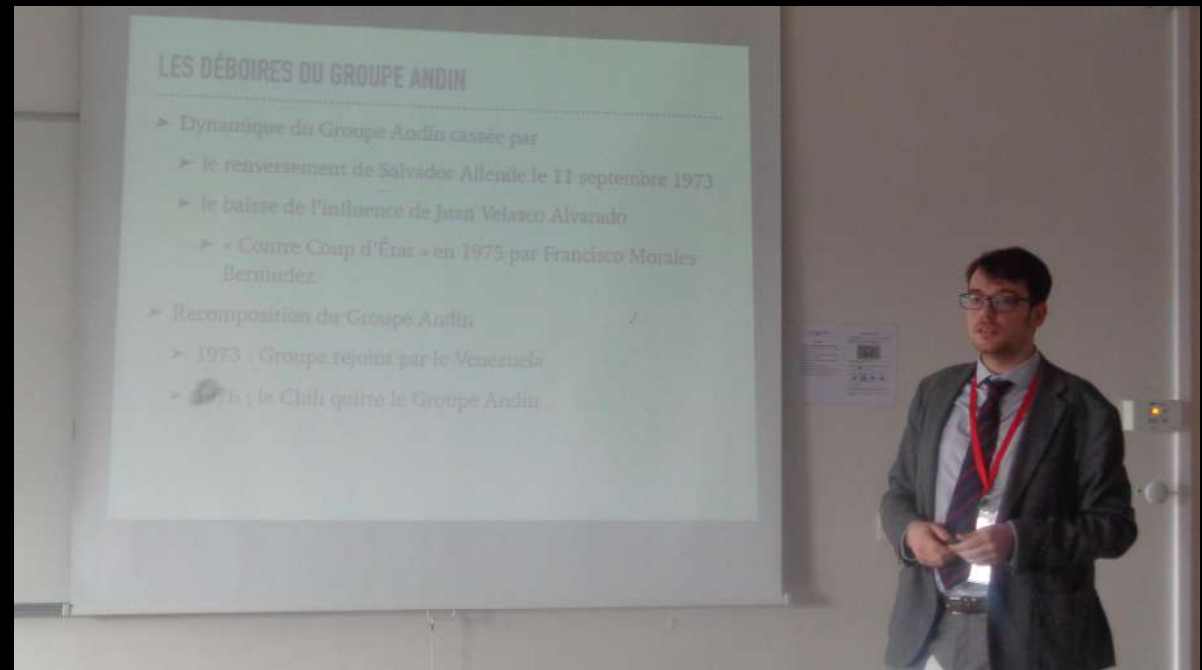


ART AND LITERATURE, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020





FRENCH SPEAKING SESSIONS, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020



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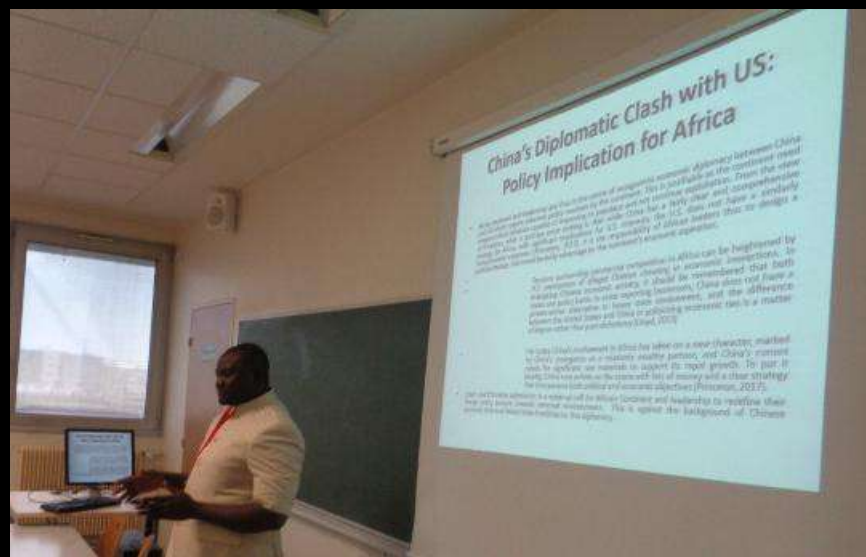


CENTRAL & EASTERN EUROPE AND RUSSIA, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020





CENTRAL & EASTERN EUROPE AND RUSSIA, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020



AFRICA, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020





AFRICA, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020



ASIA, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020





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ASIA, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020



DIGITAL DEVELOPMENT, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020





ECOLOGY AND URBAN ISSUES, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020



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GENDER AND WOMEN'S ISSUES, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020



GENDER AND WOMEN'S ISSUES, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020





RELIGIOUS ISSUES, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020



ECOBRIK WORKSHOP, Parallel sessions, Université Le Havre Normandie, 25 rue Philippe Lebon, Le Havre, France, February 13-14, 2020





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PLENARY CLOSING SESSION  
Darwis Khudori, Najoua Chetoui, Aylin Okur  
Amphi Jules Durand, Université Le Havre Normandie, February 14, 2020



## PLENARY CLOSING SESSION

Reports by chairpersons of some clusters: Marco Ricceri, Tsoyushi Kida and Paolo Motta, Russell Maier and Ani Himawati, Diah Arani Arimbi and Seema Mehra Parihar, Elena Veduta, Diah Ariani Arimbi and Frans Wijssen, Amphi Jules Durand, Université Le Havre Normandie, February 14, 2020





PLENARY CLOSING SESSION  
Amphi Jules Durand, Université Le Havre Normandie, February 14, 2020





PLENARY CLOSING SESSION  
Amphi Jules Durand, Université Le Havre Normandie, February 14, 2020





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Amphi Jules Durand, Université Le Havre Normandie, February 14, 2020



PLENARY CLOSING SESSION  
Amphi Jules Durand, Université Le Havre Normandie, February 14, 2020





PLENARY CLOSING  
SESSION  
Amphi Jules Durand,  
Université Le Havre  
Normandie, February 14,  
2020



PLENARY CLOSING SESSION  
Remaining Participants and students  
Amphi Jules Durand, Université Le Havre Normandie, February 14, 2020





ASIA WEEK EXHIBITION  
 China, Indonesia, Japan, Korea, Russia  
 Université Le Havre Normandie, February 13-14, 2020





ASIA WEEK  
EXHIBITION  
China, Indonesia,  
Japan, Korea,  
Russia  
Participants and  
students  
Université Le  
Havre Normandie,  
February 13-14,  
2020





**SOCIO-CULTURAL  
EVENING**  
Welcoming words by  
the hosting and co-  
organising  
institutions of the  
conference  
Franklin Trade Union  
Hall, Le Havre,  
February 14, 2020





**SOCIO-CULTURAL EVENING**  
Chinese, Indonesian, K-Pop Dances and Martial Arts  
Franklin Trade Union Hall, Le Havre, February 14, 2020





SOCIO-CULTURAL EVENING  
Asian dinner, dances, martial arts, music, traditional dresses  
Franklin Trade Union Hall, Le Havre, February 14, 2020





SOCIO-CULTURAL EVENING  
Asian dinner, dances, martial arts, music, traditional dresses  
Franklin Trade Union Hall, February 14, 2020





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Asian dinner, dances, martial arts, music, traditional dresses  
Franklin Trade Union Hall, February 14, 2020





## SOCIO-CULTURAL EVENING

Asian dinner, dances, martial arts, music, traditional dresses  
Remaining participants, students and artists  
Franklin Trade Union Hall, February 14, 2020





LE HAVRE VISIT  
Walk, beach, café and lunch, Le Havre, February 15, 2020,





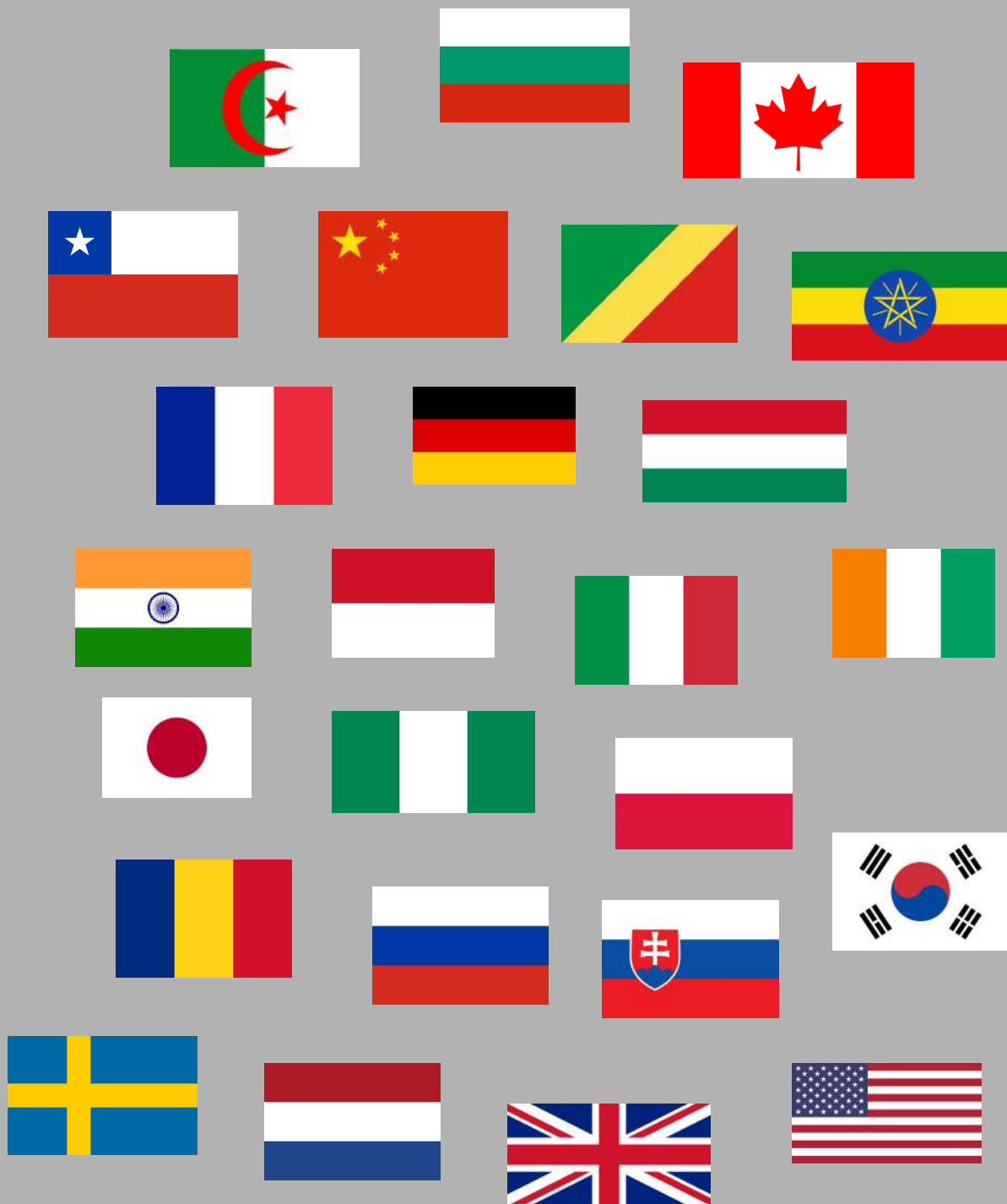
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Walk, beach, café and lunch, Le Havre, February 15, 2020,





LE HAVRE VISIT  
Walk, beach, café and lunch, Le Havre, February 15, 2020,

## REPRESENTED COUNTRIES



## HOSTING, CO-ORGANISING AND SUPPORTING INSTITUTIONS

