

“Let a new Asia and a new Africa be born!”

Closing remark of Soekarno's opening speech at the conference in 1955



Bandung
at
60
Toward a Genealogy
of the Global
Present



18 June 2015
National Museum of Ethnology,
Steenstraat 1, Leiden



Programme and Book of Abstracts



PROGRAM

- 8.30-9.00 *Registration*
- 9.00-9.30 Opening Remarks by **Philippe Peycam** (IIAS, the Netherlands), **Darwis Khudori** (University of Le Havre, France) and **Christopher Lee** (University of the Witwatersrand, South Africa)
- 9.30-10.00 Documentary Film Screening introduced by **Darwis Khudori** (University of Le Havre, France)
- 10.00-10.40 **Fridus Steijlen** (KITLV, the Netherlands) talks with two eyewitnesses: **Cisca Pattipilohy** (involved in the Afro-Asian Journalist Association) and **Ibrahim Isa** (involved in the Afro-Asian People's Solidarity Organization)
- 10.40-11.00 *Coffee break*
- 11.00-12.30 **Panel 1. Bandung as History**
Chair: Gerry van Klinken (KITLV, the Netherlands)
- Discussant: Philippe Peycam* (IIAS, the Netherlands)
- **Darwis Khudori** (University of Le Havre, France)
Bandung Conference and its Constellation: The Fundamental Books
 - **Christopher Lee** (University of the Witwatersrand, South Africa)
After the Fact: Bandung as History, Bandung as Epistemology
 - **Boutros Labaki** (Université Libanaise, Lebanon)
The Arab World: From Bandung to the "Arab Spring"
- 12.30-13.30 *Lunch*
- 13.30-15.00 **Panel 2. Afterlives of Bandung**
Chair: Thomas Asher (Social Science Research Council, USA)
- Discussant: Carol Gluck* (Columbia University, USA)
- **Chun Lin** (London School of Economics, United Kingdom)
Third-worldism as Internationalism: A Hidden Ideological Dimension of the Cold War
 - **Kweku Ampiah** (University of Leeds, United Kingdom)
The Bandung Conference and the Discourse of Post-colonial Economic Development
 - **Françoise Vergès** (Collège d'études mondiales, Paris, France)
Bandung 2015, Richard Wright's "The Colour Curtain" Revisited
- 15.00-15.30 *Coffee break*

15.30-17.00 **Panel 3. Bandung Today: Impact, Memory, Discourse**

Chair: **Ratna Saptari** (Leiden University Institute of Cultural Anthropology and Development Sociology, the Netherlands)

Discussant: **Pralay Kanungo** (IIAS, the Netherlands)

- **Lazare Ki-zerbo** (Office International de la Francophonie, France)
The Dream of African Unity before and after Bandung
- **Oka Obono** (University of Ibadan, Nigeria)
Between Berlin and Bandung: Continuities and Discontinuities in the Making of Modern Africa
- **István Tarrósy** (University of Pécs, Hungary)
The Impact of Bandung in an Interpolar Context: Any Chance for an Institutionalized Form of Afro-Asian Linkages

17.00-17.30 Concluding remarks

ABSTRACTS

Bandung Conference and its Constellation The fundamental books

Darwis Khudori
University of Le Havre, France

Like a big bang, the Bandung Conference generated stars, planets, comets, meteors... forming a constellation of conferences, cultural festivals, social and solidarity movements, associations/organisations/institutions, business fora, research institutes, study centres, academic periodicals, news magazines... based on, inspired or provoked by the Bandung Conference. The contours and the content of the Bandung Constellation have not yet been known completely. They consist of at least four manifestations: Conferences, Organisations, Studies and Publications. The core of the Bandung Constellation is the Bandung Conference. Its history, its preparation, its organisation, its proceedings, its list of participants and their speeches, its final communiqué, its impacts, its follow-ups, its constellation,... have been recorded in three categories of documents: 1) Published documents on the Bandung Conference itself (the Bandung Conference as an autonomous subject); 2) Published documents that treat the Bandung Conference as a part of another subject (the Bandung Conference as an element of a subject); 3) Unpublished documents on the Bandung Conference and its constellation (the Bandung Conference in diverse national archives). This presentation concerns mainly the first category of documents, essentially the printed books published in divers languages and countries following the conference until the present day. The references of the books are presented chronologically, followed by comments and quotations of selected books considered to be the most important for the fact that they bring new information compared to their predecessors.

After the Fact Bandung as History, Bandung as Epistemology

Christopher Lee
**IIAS-ASC Research Fellow, the Netherlands /
University of the Witwatersrand, South Africa**

This paper seeks to outline two key dimensions of the Bandung conference: its history and its mythology. On the one hand, it is essential to understand the circumstances of the Bandung meeting, specifically the crisis in Southeast Asia then occurring, particularly with regard to Vietnam, and how regional countries sought to address such matters. On the other hand, it is important to understand the mythology that has arisen surrounding the conference: who was there, the nature of solidarity, and the lasting effects of the meeting. This paper seeks to untangle these two interactive dimensions, with the purpose of outlining a stronger historical sense to think about the Bandung conference and its legacies. The Bandung meeting ultimately contributes to a new epistemology for thinking about Asian-African relations, but it must do so in a factual sense, not on the basis of political romanticism.

The Arab World: From Bandung to the “Arab Spring”

Boutros Labaki
Université Libanaise, Lebanon

This long period of sixty years, going from the conference of Bandung in 1955 to today, could be divided for the history of the Arab World into five main parts:

I - The Arab liberation era (1955-1967)

This was the period of Arab Nationalism “par excellence”, lead by Gamal Abdel Nasser.

During this period, Morocco, Tunisia, Algeria became independent. Egypt recovered its sovereignty on the Suez Canal in spite of the /Israeli – French – British aggression of 1956. Jordan and Iraq were liberated from British military and political control. Iraq became a republic. Syria and Egypt united during the years (1958-1961): this was the first example of Arab unity in the modern times. North Yemen became a Republic.

Saudi Arabia reacted to the rise of revolutionary Arab nationalism by a move for the mobilization of Muslim countries and movements in the framework of the “Islamic Conference” and the “League of the Islamic World” .

This period ended by the 1967 Arab Israeli war.

II - The Arab defeat, and reactions to defeat (1967-1980)

In the framework of the general move against the symbols of Bandung (Sukarno, Nkrumah) and other nationalist leaders of the South, Nasserist Egypt was attacked by Israeli in June 1967, and defeated. The same happened to Syria and Jordan. Territories of the three countries were occupied by Israel, and until now for Syria and Jordan. This was the biggest defeat for the Arabs in their contemporary history.

This defeat had many consequences: the rise of the Palestinian resistance movement, the anti-Nasserist “Coup d’Etat” in Iraq in 1968, the liberation of South Yemen from British domination, the fall of the monarchy in Libya, the rise of Kaddafi and the closure of western military bases in Libya; Syria started to reorganize and reinforce its armed forces. Nemeiry arrived to power in Sudan.

Egypt reacted to the defeat by reorganizing its army with a strong soviet support and lead a “war of attrition”, along the Suez Canal against Israeli troops. In 1970 Nasser died and a new era begun in Egypt. Nasserism was liquidated by Sadat, who encouraged Islamic movements in the early 1970 for this purpose. Oil was nationalized in Algeria and Iraq.

In October 1973, Egypt and Syria started a limited war aiming at the liberation of their occupied territories by Israel. They were supported militarily and/or economically by Jordan, Morocco, Algeria, Libya, Saudi Arabia, Kuwait, Iraq, Lebanon and other Arab countries. Arab oil producing countries under the leadership of Saudi King Faysal decided an oil embargo on the West in order to push western countries to press Israel to withdraw from the Arab occupied territories. Oil prices raised quickly provoking several problems to Western and other non-oil producing economies.

Arab Oil producing countries were reinforced and provided support to Egypt, Syria and Jordan.

Henry Kissinger the American Secretary of State, started its negotiation with Egypt, Syria and Israel, for new military-political arrangements.

This was a period of Arab solidarity for a while.

The counter reaction didn’t lasted. In early 1975 : King Faysal of Arabia was killed. A war started between Palestinian militias (occupying parts of Lebanon supposedly for fighting Israel) and the Lebanese Army and Lebanese self-defence militias (Christian and later Shia militias) this war lasted for fifteen years (1975-1990).

In the same time, Sadat the president of Egypt started negotiations with Israel. They ended by a peace treaty and an Israeli withdrawal from the Egyptian territory in the late seventies and early

eighties. As a consequence of this separate peace, Egypt was denounced and isolated from the rest of the Arab world since 1979.

The "Islamic Revolution" in Iran, in the late seventies, had important repercussions in the Arab East : in Iraq, in the Gulf, in Lebanon and in Syria by reinforcing the alliance with the Assad regime. One of the consequences was the reinforcement of Islamic movements (Shia and Sunni), in all the Arab World.

III - Isolation and reintegration of Egypt, rise of Iran (1980-1990)

President Sadat of Egypt was assassinated in 1981 by militant Islamists.

Israel invaded Lebanon for the second time in 1982, reached the capital Beirut and drove the bulk of the PLO military and political organization out of Lebanon.

The first Gulf war between Iraq and Iran started in 1980, lasted for eight years, and provoked enormous destructions and human losses from both sides. Iraq was supported by the majority of the Arab and Western states.

This war ended in 1988, and in 1990, president Saddam Hussein of Iraq invaded Kuwait provoking a US, Western and Arab military reaction. This war drove Iraqi troops out of Kuwait, imposed economic and military sanctions on Iraq. The first Palestinian uprising (intifada) in the West Bank and Gaza, lasted for around three years (1987-1990), and had a big impact on future developments.

In the Maghreb, President Bourguiba of Tunisia was overthrown, and replaced by the Prime Minister General Zein El Aabidin Ben Aly. Libya was submitted to blockade and air raids by the US, as a reaction against the holding of massive destruction weapons and accusations of terrorist operations against civilian aircrafts.

The wars of Lebanon ended in late 1990, by a Syrian military control and a Syro-Saudi condominium on the country with American and Israeli blessings.

In the late eighties, the Soviet bloc, started to disintegrate and the Soviet Union collapsed in the early nineties, ending forty five years of "cold war".

IV – Collapse of the Soviet Union, Rise of a "New Order" and the start of "creative chaos" in the Arab World (1990-2010)

The collapse of the Soviet Union opened the way to American uncontrolled initiatives in the Arab East. The invasion of Kuwait by Saddam, resulted in a blockade, an embargo against Iraq and the creation of an autonomous Kurdish zone in Northern Iraq, under American protection. In Lebanon it lead to a Syro-Saudi condominium on Lebanon as mentioned.

Concerning the Arab-Israeli conflict the Madrid conference held in the early nineties didn't have tangible results.

But the bilateral Israeli-Palestinian talks in Oslo resulted in the "Oslo Agreement of 1993", stipulating the gradual establishment of a Palestinian State in the West Bank and Gaza. That didn't happen until now.

In Algeria the nineties were characterized by a long civil war between the Islamic Salvation Front (FIS) and the state, which resulted in very important casualties, and ended by the victory of the state forces.

In Saudi Arabia, Al-Kaïda started terrorist operations as a protest against American military presence. And Al-Kaïda operations and presence spread in Sudan, Yemen and Somalia.

In 1999 and 2000 Israel withdrew from the overwhelming majority of Lebanese lands occupied since 1978, under the military pressure of the Lebanese resistance group: "Hezbollah".

Finally, the US invaded Iraq in 2003, without any legal cover from the international instances, and under the pretext of the existence of massive destruction weapons (that proved later to be inexistent). The Iraq army was disbanded, and Iraq fall under an American-Iranian condominium: civil wars begun between different religious factions started, and resistance operations against the American troops started also from several sides. Fourteen centuries of Sunni domination of Iraq were terminated and Iraq had a predominately Shiaa government with a Kurdish autonomous zone, in the

North, and a Sunni opposition in the Northwest and the West. Important parts of oil resource fell under American control.

The invasion of Iraq was completed by an American move against the Syrian regime also:

In 2004 a "Syrian Accountability and Lebanon Sovereignty Act" (SALSA) was adapted by the US Congress, and stipulated inter alia the Syrian withdraw from Lebanon. It was followed by the UN Security Council resolution N°1559, which pushed in the same direction. In early 2005 former Lebanese Prime Minister Rafik Hariri was assassinated, this act accelerated the withdraw of the Syrian troops from Lebanon, and the decline of Syrian influence in Lebanon in the following years.

In 2006, Israel attacked again Lebanon, and caused massive destruction of its infrastructures and huge population displacements. This attack failed to fulfil its objective: The destruction of Hezbollah. And Israel was forced to stop, under the heavy shelling of Israeli cities by Hezbollah.

In several Arab countries: Tunisia, Egypt, Jordan, Algeria and others, strikes, demonstrations and their repression, became more frequent in the first decade of the century, as a consequence of poor socio economic conditions and lack of political freedom.

V – The "Arab Spring" since and of 2010.

The social and political movements that rose in several Arab countries with the except of the GCC countries since the end of 2010, have deep grounds: lack of political freedom, and social justice, poor economic growth, unemployment, infringements of human rights on the one hand.

On the other hand, number of US and UK sponsored NGO's were active in Tunisia, Egypt, Lebanon, Syria and other countries, with the exception of Gulf cooperation countries (Saudi Arabia, Kuwait, Qatar, Bahrain, UAE, Oman). Their activities covered mainly human rights issues, democratization issues and other issues.

Finally some US personalities such as US former Secretary of State Condoleezza Rice, advocated the emergence of a New Middle East, through a "Creative Chaos".

All these factors contributed to the population uprisings in Tunisia, Egypt, Jordan, Syria, Iraq, Yemen, Bahrain.

In the countries with a certain social homogeneity like Tunisia and Egypt, there was a regime change, with the rise to political power of Islamic movements (Nahda and Muslim brotherhood) witch jumped in the train of popular uprisings and lead it, because they were better organized than the initial prelisting movements. But their control of power was not accepted by the majority of the population and the army. This lead to another change of regime, two years later.

In the countries with vertical social divisions (ethnic or/and religious), these uprisings degenerate in civil conflicts (Libya, Syria, Yemen, Bahrain) with foreign military and political interventions, aiming inter alia at controlling oil and gas production and transit from and through the Arab World. Strong Sunni takfirist movements supported by Gulf Countries are fighting against other religious, regional, and tribal factions, and the established republican governments, mainly supported by Gulf monarchies and against republican authoritarian regimes, threatened by partition and ethnic and religious cleansing.

Conclusion

We are very far from Bandung, the Arab World moved from a position of leader of the national liberation movements in the Afro-Asiatic Zone, to a position of weak and divided authoritarian states and groups of states, under foreign influence.

**Third-worldism as Internationalism
A Hidden Ideological Dimension of the Cold War**

**Chun Lin
London School of Economics, United Kingdom**

The dominant ideological conflict of the Cold War was perceived as between communism and capitalism or “totalitarianism” and liberalism. Bandung challenged that view and brought attention to an emerging alternative known as "Third-Worldism", which was based on the solidarity of non-aligned nations. Despite their distinct ideologies, such nations were to a significant extent dependent on support from socialist countries. This was a consequence of their class-like situations in an exploitative and oppressive global system, and their anti-colonial, anti-imperialist stances. China, by opposing both super powers, thus found itself in a unique position to play a leading role in the third world, while paradoxically also undermining essential support for the non-aligned movement (especially from the Soviet Union). The Sino-Soviet split deeply hurt the movement and led to its eventual collapse. This paper argues for the importance of ideology and ideological mutation in global politics at the time, which took on a variety of forms, from struggles for theoretical and political legitimacy to competitions for power and border wars. It examines the compatibility and intrinsic linkages between internationalism (class-based) and Third-worldism (nation-based) in development, as decline of one was necessarily indicative of failure of the other. As the Bandung spirit endures in the post-cold war global South, its commitment to people’s sovereignty must be recast in terms of a moral and eco-political economy as well as an international order based on equality and justice.

The Bandung Conference and the Discourse of Post-colonial Economic Development

**Kweku Ampiah
University of Leeds, United Kingdom**

Taking my cue from the first principle of the Final Communique of the Asian-African Conference of 1955, I wish to explore the problematic of economic development as it was conceived by the participating countries at the Bandung Conference. More specifically, with reference to the communique’s emphasis on the need to promote economic development in the Asian African countries through cooperation and on the basis of mutual interest and respect for national sovereignty, I wish to discuss Japan’s role in the economic development of East Asia. I will then examine Japan’s recent initiatives in support of Africa’s development, which invariably brings into perspective China’s role in the discourse of international development.

The discussion will be in the context of the discourse of international development and the dominance of the field by the hegemonic forces of development, in particular the World Bank and its supporting agencies. The analysis would therefore reflect on the impact of these forces on the post-colonial economies of Asia and Africa. I will also discuss the forces of development as lead by the East Asian countries, Japan and China in particular, that have posed alternative development ideas, interrogating the dominance of the neo-liberal agenda for development.

**Bandung 2015,
Richard Wright's "The Colour Curtain" Revisited**

**Françoise Vergès
Collège d'études mondiales, Paris, France**

In 1955, the Africa-American writer Richard Wright, while living in self-imposed exile in France, spent three weeks in Indonesia and attended the Bandung Conference as a freelance journalist between 18 and 24 April. His impressions on the conference were published in his 1956 book, *The Color Curtain: A Report on the Bandung Conference*. At the end of April 2015, the Indonesian weekly news magazine *Tempo* published a special bound edition of Richard Wright's book in both Indonesian and English to mark the Bandung Conference's 60th anniversary. It was put together by a team of over 90 writers, editors and contributors.

In this contribution however, I suggest a reading of *The Colour Curtain* along with Frantz Fanon's writings (*Black Skin, White Masks* and *The Wretched of the Earth*, particularly the chapter on "The National Bourgeoisie")

The Dream of African Unity before and after Bandung

**Lazare Ki-zerbo
Office International de la Francophonie, France**

Should Pan-Africanism be relegated to a mythology and storytelling? It persists in the rhetoric of the African Union, in its legal doctrine, in speeches and representations of civil and political society of Africa and the Diaspora. So more than ever it is lively as a social phenomenon, as a dream for millions of African youth, artists, intellectuals....

The question is not to understand this presence as the effect of a collective error or hysteria. Rather, it is to take seriously that stubborn obstinacy of an historical temporality, broken, hampered looking for and at the same time inventing the modalities of their union.

The work of Richard Wright seems interesting to understand a possible Bandung-effect on this movement because it intertwines, both in fiction and non-fiction, the themes of dream, awaking, African independence and the Bandung Conference as the paradigm of decolonization. It raises the issue of how to collect and disseminate the popular memory of African political societies today.

Among other cases the initiative of the International South Group Network might be studied as a legacy of Bandung.

**Between Berlin and Bandung
Continuities and Discontinuities in the Making of Modern Africa**

**Oka Obono
University of Ibadan, Nigeria**

Among global meetings that have shaped the cultural, economic, political and social landscapes of modern Africa, none have had more enduring impacts than the Berlin (1883-5) and Bandung (1955) Conferences. While no conference has been the subject of greater vilification than the former, for giving rise to colonization on the continent, none supported decolonization more openly than the

latter. Yet, the cartography of inequality and underdevelopment inspired by the Scramble for Africa has survived well into the 21st century, raising questions about the continuities and discontinuities between Berlin and Bandung in the making of modern Africa. To be sure, regional economic interests were at stake in both meetings. Thus, while Berlin was an acrimonious effort to manage rivalries among European powers in their competition for expanded markets and influence, Bandung was part of a regional response to deepening crises in Southeast Asia, the economic consequences of WWII (1939-45), and the commencement of a prolonged Cold War. This paper examines antinomies associated with both conferences in relation to the emergence and character of modern Africa. For instance, if Bandung were indeed more inclusive than Berlin, why are its outcomes not better integrated in contemporary African academic discourse? Why is the penetration of the Spirit of Bandung in continental school curricula far slower than the penetration of African markets by Asian products? How were the two conferences similar/dissimilar with regard to their core principles and overarching questions of sovereignty, representation, inclusion, justice, equity, multilateralism, shared prosperity and the balance of benefits? The paper describes the presence/absence of imposition/imperialism in the incorporation of Africa into the modern world economic system and how its evolving partnership with Asia cannot be fully realized or profitable without reconstructions of its engagement with the West.

**The Impact of Bandung in an Interpolar Context
Any Chance for an Institutionalized Form of Afro-Asian Linkages**

István Tarrósy

Director University of Pécs, Africa Research Centre, Hungary

The presentation intends to point at the importance of the unique discourse that goes back 60 years to the conference of Bandung, and the non-aligned, the framework of a 'third way' of politics and solidarity during the bipolar world, but also with potentially lasting impact and implications for the interpolar globalism of the twenty-first century. It will critically look into the chances of a new intercontinental setting – maybe the New Asian-African Strategic Partnership (NAASP) – while acknowledge strongly developing processes, which overarch and interconnect co-operations of different kind in the form of summit diplomacy (such as TICAD, FOCAC, IAFS) driven by and organized on the basis of competing national interests of major Asian actors. How much the 'Spirit of Bandung' can contribute to the rise of Asian entities in Africa, and how much African agency can get strengthened via the special Afro-Asian relationship (its newly defined system and continuous rhetoric) will be visited from a number of angles.

BIOGRAPHIES

Boutros LABAKI is development economist, civil engineer, economic and social historian. Graduated from Saint Joseph University, Beirut (BSc in Civil Engineering and Economics) and Paris Universities (M.A. and PhD in Economic History). In charge of Regional and Industrial Development in the Ministry of Planning, Lebanon (1967-1974). Professor in Economic Development, Economic History and Sociology of the Arab East at Lebanese University, American University and Saint Joseph University, Beirut (1972-2002), head of the Research Centre in Social Sciences at Lebanese University (1982-1987), research fellow at CNRS (French National Scientific Research), Paris (1976-1979), Centre for Lebanese Studies, Oxford (1989), and German Institute for International Educational Research in Frankfurt (1988), and Senior Vice-President of the Council of Reconstruction and Development of Lebanon (1991-2000). He is chairman of ILDES (Lebanese Institute for Economic and Social Development) since 1989, Board Member of the Lebanese Foundation for Permanent Civil Peace (1988-1994), Vice-President of Centre International Lebret-IRFED (1997 to 2010).

Books published: *Introduction to the Economic History of Lebanon* (Lebanese University Press, 1984), *Education and Social Mobility in the Lebanese Multicultural Society* (German Institute for International Educational Research, Frankfurt, 1988), *Silk Statistics in Lebanon in 1925* (Centre for Development Studies and Project, Beirut, 1992), *Bilan des guerres au Liban 1975-1990* (Paris, L'Harmattan, 1994/1997).

Books edited: "Les provinces libanaises aux XVIII siècle" – «Association Libanaise d'Etudes Ottomanes», Editions Dar Al Hakika, Beyrouth, 1993. « L'enseignement supérieur dans le monde arabe : une question de niveau » Editions, IFPO, Beyrouth 2006. « Enseignement supérieur et marché du travail dans le monde arabe », Edition IFPO, Beyrouth, 2009.

Chun LIN teaches at the London School of Economics. She is the author of *The British New Left* (1993), *The Transformation of Chinese Socialism* (2006), and *China and Global Capitalism* (2013); and is the editor of *China I, II and III* (2000) and co-editor of *Is Mao Really a Monster?* (2009). Her Chinese language books include *Reflections on China's Reform Trajectory* (2008) and *Women: The Longest Revolution* (1997, co-edited).

Christopher J. LEE is the editor of *_Making a World After Empire: The Bandung Moment and Its Political Afterlives_* (2010) and the author of *_Unreasonable Histories: Nativism, Multiracial Lives, and the Genealogical Imagination in British Africa_* (2014). He is completing a short biography of Frantz Fanon, which will be published in November 2015. He is based at the Wits Institute for Social and Economic Research (WISER) at the University of the Witwatersrand, Johannesburg.

Darwis KHUDORI, writer (poems, short stories, novels, essays), engineer-architect (Gadjah Mada University, Indonesia, and Institute for Housing Studies, the Netherlands) and historian specialised in the Contemporary Arab and Muslim World (doctorate, University of Paris-Sorbonne, France), Darwis Khudori is lecturer-researcher on Oriental Studies at the University of Le Havre, France. Member of GRIC (Group of Research on Identity and Culture), he is also director of Master's Degree in International Management specialised in Exchanges with Asia, at the same university. He is the initiator and coordinator of 1) Bandung Spirit Network, an academic and civil society movement based on the spirit of the 1955 Bandung Asian-African Conference, and 2) Bandung Spirit Book Series as a way to develop sciences in developing countries through book publication in cooperative way, involving African, Asian and European academic institutions, in order to make academic books affordable to readers in developing world. The last book published in this framework is *RELIGIOUS*

DIVERSITY IN A GLOBALISED SOCIETY: Challenges and Responses in Africa and Asia, a co-publication of Indonesian, Philippine, French, Lebanese and Dutch academic institutions, 2013.

Website: <http://www.bandungspirit.org/>

Françoise VERGÈS holds the Chair "Global South(s)," Collège d'études mondiales, Paris. She has written extensively on Frantz Fanon, Aimé Césaire, the postcolonial condition, the memories of slavery as a counter-hegemonic narrative, the postcolonial museum. She collaborates with filmmakers and artists (Isaac Julien, Yinka Shonibare, Arnaud Ngatcha, Kader Attia...) and has been working as an independent curator on exhibitions about colonial practices and continues to participate in anti-racist politics.

István TARRÓSY is habilitated assistant professor of Political Science and African Studies and director of the Africa Research Center at the University of Pécs, Hungary. He was Fulbright Visiting Scholar and Hungarian Eötvös Postdoctoral Fellow at the Center for African Studies of the University of Florida, USA in 2013 and early 2014, as well as Japan Foundation Intellectual Fellow at Ryukoku University, Kyoto, Japan at the end of 2010. He is co-editor of "The African State in a Changing Global Context, Breakdowns and Transformations" (LIT Verlag, Berlin, 2010), associate editor of the Hungarian journal of African Studies, and book review editor of the Journal of African History, Politics and Society. His new monograph is about the summit diplomacy of emerging economies toward Africa in a comparative context.

Kweku AMPIAH is a political economist with expertise in Japanese diplomacy and foreign policy at the University of Leeds, United Kingdom. His research interests include Japanese diplomacy in the 1950s, and Japan's relations with Africa. His interest in the Japanese participation in the Bandung Conference of 1955 led to his research and publication of *The Political and Moral Imperatives of the Bandung Conference of 1955: The Reactions of the US, UK and Japan* (2007). He has become increasingly interested in the Japanese approach to International Development and the extent to which Japan may be contributing to Africa's development initiatives through the initiatives of the Tokyo International Cooperation on African Development (see his article in *Japanese Studies*, September 2012).

Lazare KI-ZERBO has studied philosophy at the Husserl Archives of the Ecole normale supérieure in Paris and earned a PH.D at Poitiers University in 1994, on a Contribution to a phenomenological approach to the social ontology departing from Edmund Husserl. He then taught at Ouagadougou university in Burkina Faso where he contributed to the founding of the Mouvement of the intellectuals for freedom. His research fields are: history of Pan-Africanism, particularly W.E.B du Bois, Richard Wright; the right to development, human rights implementation related to the prevention of torture and the protection of economic, social and cultural rights, social transformation processes in Africa. Dr. Ki-Zerbo has edited African studies in geography from below (CODESRIA, Dakar, 2008); The Pan-African Movement in the 20th century (OIF, Paris, 2013), The Pan-African ideal (forthcoming, CODESRIA, 2015), The African diaspora (translation into french of a book by Patrick Manning).

Dr. Ki-Zerbo is also member of the African network for global history, and is deputy chairman of the International Joseph Ki-Zerbo committee for Africa and the diaspora".

Oka OBONO is Professor of Sociology and Director of the Centre for Peace and Conflict Studies at the University of Ibadan, Nigeria. A leading African policy analyst, research methodologist, population scientist, reproductive health expert, and development policy adviser, his engagements include current work as Director of Research for a policy-oriented survey of public attitudes and governance in Lagos State. Professor Obono has more than 20 years of academic, field and management experience spanning the University of Calabar (1990-8); University of Ibadan (1998-); Brown University, USA (2000-2); Bowen University (2005); African Studies Centre, Leiden (2011); University of the Western Cape, South Africa (2011-2); Centre for Sustainable Development (2009-); Centre for Peace and Conflict Studies (2004-); and the National Defence College (2007-). He holds a doctorate degree in Sociology, with specialization in Population Studies and Social Demography.