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EDITORIAL

FOR THE BANDUNG SPIRIT IDEALS OF GLOBAL FUTURE

By Darwis Khudori
Executive editor of
Bandung Spirit
Bulletin, architect,
historian,
Indonesia/France



Like a Big Bang generating stars, planets, comets, meteors... the 1955 Bandung Conference generated conferences, cultural festivals, social and solidarity movements, associations/organisations/institutions, business fora, research institutes, study centres, academic periodicals, news magazines... up to the present day (see BANDUNG CONSTELLATION IN CONTINUOUS FORMATION at page 3).

All these formed what may be called "Bandung Constellation". Why not "Galaxy", which is a logical follow-up of a Big Bang? Because a galaxy is based on a system, with its core (black hole), its components (stars, planets, comets, meteors...) and its law (gravitation). While a constellation is based on an imagination: a group of stars that forms an imaginary profile in the sky (such as Andromeda/the Chained Maiden, Apus/The Bird of Paradise, etc.). Moreover, a star alone cannot make a constellation. Only together with others, a star can contribute to the formation of a constellation. So, it seems that "constellation" is an appropriate term for the growing universe of associations, publications, initiatives, academic, social and solidarity movements, which is not based on a "system" but on "diversity" of systems that co-exist peacefully. And this constellation may be called "Bandung", because it was formed following the 1955 Bandung Conference and continue to grow around the ideals of Bandung Spirit.

The "Bandung Spirit" itself has never been formulated and, as a "spirit", seems to be impossible or unnecessary to be formulated.

If the Bandung ideals of *Independence, Equality and Solidarity* may find their affiliation in the French Revolution ideals of *Liberté, Egalité* and *Fraternité*, then Bandung Spirit has enriched the spirit of French Revolution with two key words: Peace and Emancipation. And these ideals are not separated from the internationally shared principles. The Bandung Principles were linked officially to the UN Declaration of Human Rights and the UN Charter as their supreme references.

Nevertheless, it may be represented by key words extracted from the Bandung Principles: 1) *Peace* (peaceful co-existence among diverse political and economic systems, cultures, ecologies, religions, human beings, animals, vegetation, nature); 2) *Independence* (freedom, self-determination, national, people's and state's sovereignty liberated from the hegemony of superpowers and any kind of domination, invasion, interference by others); 3) *Equality* (among races, nations, ethnic groups, gender, religions); 4) *Solidarity* (towards the colonised, oppressed, dominated, poor, weak, handicapped, disadvantaged through cooperation among peoples, nations, states); 5) *Emancipation* (based on people's interests individually and collectively and sustainable perspective locally and globally). If the Bandung ideals of *Independence, Equality and Solidarity* may find their affiliation in

the French Revolution ideals of *Liberté, Egalité* and *Fraternité*, then Bandung Spirit has enriched the spirit of French Revolution with two key words: *Peace* and *Emancipation*. And these ideals are not separated from the internationally shared principles. The Bandung Principles were linked

officially to the UN Declaration of Human Rights and the UN Charter as their supreme references.

Within this context, 2005 is a key date. For the first time, the anniversary the Bandung Conference was commemorated by "non-state" actors in divers parts of the world: Brazil, Egypt, India, Sri Lanka, Indonesia, Thailand, USA, Japan, Mali... This may be explained by the fact that during the struggle for national independence and the Cold War, the political leaders (of the former colonised countries of Africa, Asia, Latin America and the Caribbean) were the representation of their peoples' dreams. However, post-colonial development, especially since 1970s, has made appear the distinction between the aspirations of the peoples and the interests of the governments. The end of the Cold War has accentuated this separation, while the course of economic globalisation has provoked the emergence and the growth of transnational social and solidarity movements, not only in the former colonised world, but also in the former colonising countries. The "Bandung Spirit" as the key manifestation of the rise of the dominated humanity and their aspiration to global peace and justice has been quoted by many of those movements as their reference. The legacy of the Bandung Conference does therefore not only belong to the states, but also to the peoples beyond national boundaries. Nevertheless, the activities based on Bandung Spirit organised by scholars, peoples or civil

society organisations should not be seen as competitors or opponents of the states or governments, but as expressions of peoples' participation in the collective search for alternatives to the present course of globalisation.

This bulletin is a part of those movements, as a modest contribution to the formation of an imagined Bandung constellation of global future around the common ideals of Bandung Spirit. Published by scholars and activists of social and solidarity movements, based on volunteerism, it is aimed at: 1) Strengthening and consolidating the movement; 2) Informing and learning each other among members of the movement; 3) Documenting individual and collective experiences, ideas, thoughts, and reflections related to the movement; 4) Informing the public about the activities of the movement.

Prepared and presented by an editorial board consisting of socially engaged scholars and activists, all volunteers, this bulletin is available online for free and open to any contribution.

May the Bandung Spirit Bulletin be useful and meaningful for readers and contributors. ■

Darwis Khudori

Executive editor of Bandung Spirit Bulletin, architect, historian, Indonesia/France

BANDUNG CONSTELLATION IN CONTINUOUS FORMATION

A constellation of conferences, organisations, academic studies, academic journals, news media... were formed progressively around the ideals of Bandung Spirit. In term of conferences, for example, Asian-African Student Conference, Asian-African Writer Conference, Asian-African Journalist Conference, Conferences of Cairo, of Conakry, of Belgrade (Non-Alignment), of Moshi, of Havana (Tricontinentale), the regular summits of NAM, etc. In terms of organisation, for example, AAPSO (Afro-Asian People's Solidarity Organisation), JAALA (Japan Asia Africa Latin America) Solidarity Committee, the Soviet Afro-Asian Solidarity Committee, OSPAAAL (Organisation of Solidarity of the People of Asia, Africa and America Latine), NAM, OAU (Organisation of African Unity) then AU (African Union), UNCTAD (United Nations Conference on Trade and Development), G77, South Centre, TICAD (Tokyo International Conference on African Development), FOCAC (Forum on China-Africa Cooperation)... etc. In academic studies, for example, Graduate School of Asian and African Area Studies (Kyoto University, Japan), Research Institute for Languages and Cultures of Asia and Africa (Tokyo University, Japan), Ferguson Centre for African and Asian Studies (USA), Institute of Asian and African Studies (Moscow, Russia), Centre for African and Asian Studies (Great Zimbabwe University), Asian and African Cultural Studies Certificate (St. John University, USA), Institute of Asian and African Studies (The Hebrew University of Jerusalem), Department of Asian and North African Studies (Ca' Foscari University of Venice), Asien-Afrika-Institut (Universität Hamburg, Germany), Department of African and Asian Studies (Nnamdi Azikiwe University Awka, Nigeria), Department of African and Asian Studies (University of Khartoum, Sudan), Faculty of Asian and African Studies (Saint-Petersburg State University, Russia), etc. In term of academic journals, for example, African and Asian Studies (Brill, the Netherlands), Asian and African Studies (Slovak Academy of Sciences in Bratislava, Slovakia). Journal of Asian and African Studies (SAGE, UK), Journal of Asian and African Studies (Tokyo University), Asia and Africa today (Russian Academy of Sciences, Russia), Journal of Identity, Culture & Politics: An Afro-Asian Dialogue (CODESRIA, Senegal), Solidarity and Peace Journal of AAPSO Nepal (Nepal)... etc. In term of news media, there is Afrique-Asie Magazine.

BANDUNG SPIRIT WATCH

BELARUS IN CRISIS:

Why and How? NAM or a New Anti-West Alliance?

The era of Western domination and US hegemony is over. The main factor of change is the so-called a counter-hegemonic alliance between China and Russia that cemented the idea of a "great Eurasian partnership". Since 2015, it has been filled with a targeted synthesis of the Eurasian Union and the Chinese "Belt and Road Initiative", referred to as the New Silk Road.



By Gracjan Cimek,
Professor, Political
Science, International
Relations, Polish Naval
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Poland



Maps Europe © d-maps.com

The Shanghai Cooperation Organization and the BRICS are working for a new, just international order. The US wants to oppose this objective tendency at all costs. Hence, a new type of hybrid war unleashed in defence of the already lost hegemony which had its next stage in Belarus in August 2020. This relatively small Slavic state is characterized by three attributes that make it a unique entity.

The first is to preserve — as the only state after the collapse of the USSR — the elements of socialism; the absence of oligarchy, great income inequalities, the possession of state ideology and traditional morality; 43% of working Belarusians are employed in the state economic sector. State-owned enterprises account for over 70% of the country's industrial production. There are approximately 3,000 companies worth 120-150 billion USD, including the world's leading plants for phosphorus, nitrogen, trucks and tractors. Then there are modernized kolkhozes. Thus, the Belarusian economic model contradicts the neo-liberal dogma of the alleged superiority of private ownership over social ownership.

The second attribute is the commitment to Eurasian integration, and above all the creation of a Union State with the Russian Federation, which makes Minsk Moscow's greatest ally among the post-Soviet states. This prevented the closing down of the western "sanitary cordon" around Russia. Both countries form a common security space, hence in Belarus there is a radar station in Hancewicze near Baranavichy (Brest Oblast), which covers a distance of almost 5,000 km to the west and is the core of the warning system against a missile attack directed to Russia. In turn, in Vileyka (Minsk Oblast) there is the 43rd Naval Communication Center, securing communication with Russian ships around the world.

Finally, the third attribute is Minsk's commitment to China's New Silk Road and very good relations with Beijing. China can increase the effective sovereignty of smaller states by recognizing itself

as a representative of the "Global South". This is also what they are doing in their relations with Belarus, which has large and good Chinese investments and favorable loans. In this way, Minsk was able to balance between Russia and the EU in the pursuit of effective sovereignty. This strong need for independence is also demonstrated by the fact that the Republic of Belarus has been a member of the Non-Aligned Movement since 1998.

Considering the current situation, one should also take into account the attitude of Belarus in the struggle against Covid-19, which has not imposed a health regime on the population and is doing much better than most Western countries. It is meaningful that no one was punished for protests without masks. As if that were not enough, the president said that the International Monetary Fund (IMF) approached him by offering 950 million USD for the lockdown. Lukashenko, therefore, exposed himself to the interests of global pharmaceutical

corporations, asking about the behavior of other leaders who, by surrendering to WHO, led to a multidimensional crisis in their countries.

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The course of the "color revolution" is always similar: at the beginning, the opposition does not recognize the results of the elections, and then not only demonstrations may appear, and finally, there are always victims among the protesters. The next step is the information, psychological, diplomatic and economic pressure from the West.

recognize the results of the elections, and then not only demonstrations may appear, after all, there is no lack of potential for protest today in any country, and finally, there are always victims among the protesters. The next step is the information, psychological, diplomatic and economic pressure from the West. And so it happened this time.

The first event took place on the night of August 9, 2020, when the preliminary results of the presidential elections were announced, according to which the incumbent president Alyaksandr Lukashenko won 80.1% of the vote, and the opposition candidate Swiatłana Cichanouska won 10.12%. In response, protests began followed by strikes. Hundred thousands of people went down to the streets expressing their opposition to the elections and their outcome they considered

unfair. Protesters claimed that the governing president gained only 10% and Cichanouska almost 90%. According to reliable sources, the result was 66% for Lukashenko and 33% for the rest, but the Minsk capital city's results were 50/50%. Why, however, having an advantage, Lukashenko had to false the results at 80%?

In response to the protest, president ordered the striking state enterprises to be closed down. To date, many thousands have been arrested, and few opposition activists have been forced to leave the country. He also mobilized the army to full combat readiness and warned against NATO actions near the Belarusian border with Poland. The protests took a rather unusual character, combining opposition from various social groups, which also indicates objective reasons for the activity. In developing of this crisis it is worth to identify three aspects.

Firstly, economic: after the development of the first decade of the 21st century, Belarus' finances suffered from the weakening of the ruble in 2011. Its economy, which accounts for half of its foreign trade turnover in Russia, decelerated sharply, along with the problems of its eastern neighbor's economy squeezed in 2014 by US and European Union sanctions. However, even before the outbreak of the corona virus pandemic earlier this year, Belarus was already experiencing a recession.

The second flashpoint was geopolitical in nature. Since 2014, Lukashenko has played a game with superpowers to avoid the Ukrainian scenario, in which "democracy" and "the revolution of dignity" won, but in fact the Ukrainian nation became poorer and is looking for employment all over Europe; also GDP per capita is lower than that of Belarus. The success of the president is the fact that he organized the Minsk format, in which the

leaders of Germany, France, Russia and Ukraine negotiated a solution to the Ukrainian crisis.

Third condition that led to explode the crisis is the fact that the scale of protests was influenced by social changes. In Belarusian system, appeared few oligarchs. There are also more than 7 thousand people of USD millionaires, however, only 0.1% of the population began to identify with the transnational business elite. The engine of the Belarusian protests, however, was a new creative class — specialists in information technology (IT), consisting of approximately 100,000-120,000 persons, mainly men. This modern industry, launched thanks to the president, generates 5% of economic growth. The new class, living in a new, virtual world of numbers, although it earns well, wants a new state model and a different styles of political life. Lukashenko does not suit these ideas anymore. So we can talk about the "prodigal son syndrome". The creeping hipster revolution

involves people who are americanized, cosmopolitan, fully employed, and therefore not really interested in politics. After all, the potential for rebellion tends to increase due to economic deprivation and social problems, not the other way around! This generation is also the result of civilization changes: fast movies, fast cars, rushing commercials, dynamic of sports, pursuit of money; hence: stimulation and inability to concentrate based on logic, truth and rational

A question arose: why the West usually wins in color revolutions? Why by waging hybrid wars it can win the minds and hearts of the masses and control them from the outside? The answer should be sought in the systemic attractiveness.

While the USSR had an integrating ideological vision and social transformation, capitalist Russia does not; in fact Moscow cannot even count on military aid in the Collective Security Treaty Organization. Therefore the main question about a future is: what direction will Russia go? However, the president Putin's speech in Davos in early 2021 suggests that it could be a new form of socialism.

discussion. The one-person political system of 26 years does not fit this psycho-social dynamic. This is the Hegelian spirit of the time.

Not accidentally, the so-called opposition mobilized masses to speak out against the president, concealing goals that they wanted to pursue after taking power in the state. They are: joining NATO and breaking with Eurasian integration; linguistic nationalism similar to that in Ukraine (despite the fact that 80% speak Russian on a daily basis); the most important: liquidation of state-owned enterprises and replacing them with small and

medium-sized businesses, which would absorb 300 thousands, new unemployed. The symbolic expression of this attitude was the use of the pre-1994 white-red-and-white flag instead of the current flag in use officially since 1994. In fact, we can speak of attempts to bourgeois counter revolution. This is also confirmed by the biographical profile of the main opposition activists.

Valery Cepkało is a former Belarusian ambassador to the US, a friend of the Clinton administration, a former associate of Lukashenko and the administrator of the Belarusian silicon valley, whose wife, Valeria Cepkało represents the American corporation Microsoft in 12 post-Soviet countries. On the other hand, the candidate, Viktor Babariko, was previously the director of the Russian Gazprom's daughter company, which suggests that there are also oligarchs on the Russian side interested in a change of power in Belarus, which will favor the interests of the Russian oligarchy. The main rival, Swiatłana Cichanouska, fully revealed the goals she serves, meeting the Bernard-Henri Levy — an ideologist of neoliberalism and a promoter of the color revolutions.

From the perspective of the current Belarusian government, the main external actors who sought to change it were US customers in the region: Poland, Lithuania, Ukraine. Under Trump, the US tried to stay at the back. There are also indications that Great Britain plays an important role in the organization of the protests. It is no accident that the Belsat propaganda television is financed jointly by the Polish and British budgets. An important role in mobilizing the protesters is played by the Belsat Nexta (channel on Telegram and YouTube), which not only publishes instructions for the protesters, but also conducts disinformation campaigns.

At this stage, the "color revolution" scenario has been stopped. Russia turned out to be a real ally. Congratulations on Lukashenko's victory were given by a number of countries. He was the first to be the leader of the PRC, Xi Jinping, as well as the presidents of Russia Vladimir Putin, of Turkey Recep Tayyip Erdogan and many others.

Representatives of the European Union and the USA stated that they did not consider the presidential elections fair and appealed to the Belarusian authorities to remake the vote.

A question arose: why the West usually wins in color revolutions? Why by waging hybrid wars it can win the minds and hearts of the masses and control them from the outside? The answer should be sought in the systemic attractiveness. While the USSR had an integrating ideological vision and social transformation, capitalist Russia does not; in fact Moscow cannot even count on military aid in the Collective Security Treaty Organization. Therefore the main question about a future is: what direction will Russia go? However, the president Putin's speech in Davos in early 2021 suggests that it could be a new form of socialism.

Belarus can play an important role in this endeavor. After stabilizing his power, Lukashenko admitted that socialism and the restriction of private ownership would allow better for social development; Elena Veduta (cybereconomist, professor, Lomonosov State University of Moscow) claims that Belarus is the first state that could introduce cybernetic management of the planned economy as a condition for building a new socialism. However there should be the second condition for change: development of a new utopia creating a cultural perspective attractive especially to young people, who now remain in the grip of capitalist hegemony, often fighting for empty, emotional slogans, which may, in effect, destroy their state. In response to the processes of delegitimization, Lukashenko also began the processes of constitutional reform, realizing that the authoritarian style of government contradicts the growing subjectivity of individuals and social groups.

In conclusion it is worth remembering, however, that the indicated changes are facing a resistance in relation with the current geopolitical rivalry, and especially to the increasingly desperate defence of hegemony by the US. Due to this threat, Minsk has announced that it probably will give up its policy of non-alignment and join the anti-Western alliance, the axis of which could seem to be Russia-China and Iran. ■

BANDUNG SPIRIT THINKER AND ACTOR

MANJU MISHRA

Presented by Isaac Bazié and Darwis Khudori

Mass Communication scholar, journalist, entrepreneur, media educator, founder of College of Journalism and Mass Communication, initiator and organiser of NEPAL AFRICA FILM FESTIVAL since 2011, Kathmandu, Nepal.

"People view Africa through a very peculiar lens: disasters, civil wars, disease and starvation in what predominates the world's perception of Africa. Very little is known about Africa apart from its wildlife and the narrative promulgated by mainstream media.

It's a pity because what permeates our initial perception of Africa is mostly unfounded stereotypes. In a world where change is the only constant, the relevance and authenticity of all prevalent stereotypes and prejudice must be put to serious questioning" (Manju Mishra, Why Nepal Africa Film Festival?)



Photo received from Manju Mishra

Manju Mishra holds a Ph.D. in Nepalese Journalism (Peoples Friendship University, Moscow, 1992), M.A. Honors in International Journalism (Moscow 1981-1987).

Manju Mishra founded the first media college in Nepal, the College of Journalism and Mass Communication (CJMC) based in Kathmandu. In an interview with Gerhard Schoenhofer, a student of anthropology from Germany, she tells about her time in the Soviet Union, her come back to Nepal, her motivation to establish a media college, the difficulties she was facing in the beginning as well as her visions for the future concerning media education in Nepal and South Asia. In the course of this very vivid interview, Manju Mishra also elaborates her position on feminism in Nepali media, the standards and credibility of media coverage in her country and the philosophy that guides her teaching and that she aims to forward to the next generation of journalists and media workers. Manju Mishra's actions express indirectly Bandung Spirit ideals of solidarity, while she builds bridges between Asia and Africa for a better understanding between peoples.

In the following, she explains the origin and vision of the NEPAL AFRICA FILM FESTIVAL.

For the first time in Nepal, Nepal Africa Film Festival (NAFF) was organized by College of Journalism and Mass Communication (CJMC) in 2011. In a short span, the festival has gained wide popularity in the capital, Kathmandu, and has garnered serious media attention and praise.

People view Africa through a very peculiar lens: disasters, civil wars, disease and starvation in what predominates the world's perception of Africa. Very little is known about Africa apart from its wildlife and the narrative promulgated by mainstream media. It's a pity because what permeates our initial perception of Africa is mostly unfounded stereo-types. In a world where change is the only constant, the relevance and authenticity of all prevalent stereotypes and prejudice must be put to serious questioning. Outdated and selective narratives portrayed, sometimes unintentionally, in the media and in our

history books about Africa taint our understanding and provide fertile grounds for baseless stereotypes to flourish. Our core assumptions derived from what we've been taught about Africa in our school curriculum is grossly out-dated. For a continent that has been extolled as the cradle of mankind, we certainly lack a holistic point-of-view of African culture.

Hence, Nepal Africa Film Festival (NAFF) seeks to address the need for a platform that provides an unbiased and integrated representation of Africa's diverse cultures and the changes that are sweeping the African continent. What better way to keep Nepali society abreast with the ever-changing socio-economic landscape of Africa than through African movies? Our maxim "*Africa through African lens*" is the premise around which all our endeavors are based on.

Africa today is far cry from what it used to be; it has gone through waves of change since what our history books in our curriculum imparted us with. Hence, we are committed to honor productive exchange of culture with all willing African countries so as to provide an integrative understanding of what Africa is and is set to become. The magnetism which NAFF enjoys here

in Kathmandu is a testament of our relentless efforts to provide a holistic narrative of Africa's history and culture. Our core objective with Nepal Africa Film Festival (NAFF) is to venerate and celebrate the diversity which is so abundantly prevalent throughout the African continent.

Despite having been through terrible hardships and so many wars, African people are arguably and surprisingly the jolliest among our brothers and sisters. It's a testament of their resilience and the joyful spirit of African people. Dance and music has always been an integral part of African culture and it's no wonder so many American, Caribbean and Latin American genres of music have their origins derived from African culture. It is our commitment to celebrate and honor this musical heritage which has its root in antiquity and therefore demands to be cherished.

Despite having been through terrible hardships and so many wars, African people are arguably and surprisingly the jolliest among our brothers and sisters. It's a testament of their resilience and the joyful spirit of African people. Dance and music has always been an integral part of African culture and it's no wonder so many American, Caribbean and Latin American genres of music have their origins derived from African culture. It is our commitment to celebrate and honor this musical heritage which has its root in antiquity and therefore demands to be cherished.

Granted there are grim realities still troubling the region but there are also many wonderful things to be said about Africa's culture and its people. Africa has a lot to teach us about "Ubuntu". We truly revere the suffering they've gone through and the resilience with which they bounce back yet again. Their story of hardship inspires the rest of the world to choose otherwise. ■

MY EXPERIENCE IN RUSSIA

I was 19 years old when I went to the Soviet Union. By the time I left Nepal, I used to get information only through radio and papers. Since my family does not come from any scientific background, I decided to be a journalist, inspired by my father. By that time I studied in Padmakanya College. I went to the foreign language institute to study some French, Spanish, German as well as some other languages, because my father encouraged me to do so. This is how I happened to learn the Russian language. It was not my primary interest. I happened to be in Russia through the cultural center. I don't belong to any political party. I am a

creative and innovative person. I believe that ideas bring change in this world. I was that kind of person from the very childhood. Once I went to Russia it was a great challenge for me, but I found many other Nepalese friends there, so I was not alone. Before going to Russia I saw all my friends from my course going there except me. I asked myself: 'Why can't I be going to Russia?' I wrote a long letter to the director of the Russian culture center telling him that I want to be an expert in Russian literature after my return from Soviet Union, but my primary interest was to change the subject into journalism and be a journalist. Once I was in Russia, it took me one year to

change my subject to Journalism, whereas all my Nepali friends who joined the state party changed their subject within a week or maybe a month. I worked at Radio Moscow and at a newspaper there, I published the organ of Nepalese students studying in Moscow in Nepali language and wallpapers as well. These activities were all reported to the authorities. The only thing which let me go ahead was probably that I stood first in every semester and in most of the competition organized by the university.

(Source: Manju Mishra, interview with Gerhard Schoenhofer).



NEPAL AFRICA FILM FESTIVAL (NAFF-2021)

National Dance Hall, Mini Hall
Jamal Kathmandu

Date: 23 April, 2021 Friday (10 Baisak, 2078) DAY 1st

SHOW	NAME OF THE FILM	DURATION	COUNTRY	DIRECTOR/WRITER	FILM TYPE
11:00-12:40	Opening Ceremony				
12:45-6:05	Film Screening				
1 st Show 12:45-2:20	Good Man	91:04 Min.	JIMBABWE	Aaigi Matipe	Feature Film
2 nd Show 2:35-4:15	Bubbles	5:05 Min.	EGYPT	Kareem El Gohario	Short Film
	Aama (Mother)	5:05 Min.	NEPAL	Himal Upreti	Short Film
	Dry Hot Summer	5:05 Min.	EGYPT	Serif Elbendary	Short Film
3 rd Show 4:30-6:05	Body Games	87:01 Min.	NAMIBIA/BRAZIL	Richard Pakleppa	Documentary

Date: 24 April, 2021 (11 Baisak, 2078) DAY 2nd

SHOW	NAME OF THE FILM	DURATION	COUNTRY	DIRECTOR/WRITER	FILM TYPE
1 st Show 11:15-1:00	Durgamandu	38:00 Min.	NEPAL	Madhab Raj Kharel	Short Film
	Imfura	36:00 Min.	SWITZERLAND / RWANDA	Samuel Ishimwe	Short Film
2 nd Show 1:15-2:45	Thandie's Diary	77:30 Min.	ZIMBABWE	Eddie Ndhlovu	Feature Film
3 rd Show 3:00-4:30	Samsaya (Problem)	22:00 Min.	NEPAL	Ganesh Jung Rawal	Short Film
	Exit	4:50 Min.	EGYPT	Aya Abd Elhameed	Short Film
	The Sparrow Kids	23:43 Min.	EGYPT	Tarek Elzorkany	Documentary
	Guide	20:50 Min.	NEPAL	Sajal Lopchan	Short Film
4 th Show 4:45-6:00	Tajara	63:49 Min.	TANZANIA/CHINA	Jhang Yong	Documentary
	Surakshya (Security)	6:30 Min.	NEPAL	Purushshotam Basnet	Short Film

Date: 25 April, 2021 Sunday (12 Baisak, 2078) DAY 3rd

10:45 am - 11:00 11:00am - 12:45pm		High Tea Workshop		15 Min. 20 Min.	
12:45 pm - 1:15 pm 1:15 pm - 2:30 pm		Lunch Break Interaction		30 Min. 75 Min.	
SHOW	NAME OF THE FILM	DURATION	COUNTRY	DIRECTOR/WRITER	FILM TYPE
1 st Show 3:00-4:15	Batoma (On The Way)	10:26 Min.	NEPAL	Yunish Raj Upreti	Short Film
	Alisarga (The Final Farewell)	36:00 Min.	NEPAL	Nipil Sharma	Short Film
	Sahayk Sirman (Co-Husband)	10:06 Min.	NEPAL	Ganesh Pandey	Documentary
2 nd Show 4:30-6:00	Golden Fish (African Fish)	60:00 Min.	SENEGAL	Thomas Grand	Documentary
Closing Ceremony (Prize Distribution, Thank You Note)					



For more information

NEPAL AFRICA FILM FESTIVAL: <https://www.nepalafilmfestival.com.np/>

E-mail: nepalafilmfestival2011@gmail.com

CHALLENGES AND ALTERNATIVES

The Old Man and the Desert

YACOUBA SAWADOGO

From Burkina Faso

**The 2018 Laureate of Right Livelihood Award Foundation
for his effective action against the advancing desert in the Sahel**

Presented by Isaac Bazié
Executive editor of Bandung Spirit
Bulletin, cultural and literary scholar,
Burkina Faso/Canada
Photos: Loukmane Sawadogo



Yacouba Sawadogo is known as "the man who stopped the desert". Starting around 1980 during a phase of severe drought, he has successfully created an almost 40-hectare forest on formerly barren and abandoned land. Today, it has more than 60 species of trees and bushes and is arguably one of the most diverse forests planted and managed by a farmer in the Sahel (The Right Livelihood Foundation).

Development is one of the five cardinal values of the Bandung Spirit and Legacy. It has become clear that there is no sustainable development without working hard to protect or restore the environment and biodiversity. The Sahel region is an area in which the galloping degradation of ecosystem and the progression of the desert can be observed very well. The consequences of these environmental changes are major: lack of water and pasture for livestock, reduction or severe depletion of arable land, problems related to food self-sufficiency, contentious cohabitation of populations and increased migrations, etc. However, this situation is not inevitable. We have seen it under the revolution of Thomas Sankara (1983-1987) during which the fight for the environment was a priority. Thanks to bold environmental policies, concrete actions were taken at the time and made it possible to act effectively against the advance of the desert.

In the "Challenges and Alternatives" section of this first issue of Bandung Spirit Bulletin, we are delighted to meet a man who has decided to take



up the challenge of fighting the growing desertification of his region in Yatenga (Burkina Faso). His name is Yacouba Sawadogo, the 2018 recipient of the Right Livelihood Award, recipient of the alternative Nobel Prize for his action against desertification. Ole von Uexkull, executive director of the Right Livelihood Award Foundation, said about him on that occasion: *"Yacouba Sawadogo vowed to stop the desert — and he made it. If local communities and international experts are ready to learn from his wisdom, it will be possible to regenerate large areas of degraded land, decrease forced migration and build peace in the Sahel."*

The old man's battle against the desert has been going on since the 1980s, and has been crowned with a decisive victory by the creation of a forest covering about 40 hectares, with several dozen plant species. This action is carried out using



endogenous techniques and not imported, as is often the case: Sawadogo has applied a method of preparing the land to enrich it beforehand, by burying plant matter, before putting it to use later.



His approach is not only inexpensive in terms of knowledge and know-how, but it has a major symbolic and epistemic value: endogenous knowledge and practices have an unexploited innovative potential through which local communities could imagine effective, accessible, and sustainable alternatives to face challenges, no matter what their nature.

Yacouba Sawadogo founded an association to give a more sustainable basis to his action, *Association des groupements Zai pour le Développement du Sahel (AZD)*. But his work would certainly have a greater impact if it benefited from greater solidarity on a national and international scale.

We thank Mr Loukmane Sawadogo, son of Mr Sawadogo, for the original photos and his contribution to the design of this presentation. We also thank Dr Souleymane Ganou, scholar in African cultural studies at Joseph Ki-Zerbo University, Ouagadougou, Burkina Faso, for his involvement in this process. ■

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BANDUNG SPIRIT IMAGINATIVE UNIVERSE

LES OLIVIERS POUSSENT ENCORE À GAZA

(The Olive Trees Still Growing in Gaza)

Presented by Isaac Bazié and Darwis Khudori



This is the latest (the 7th) anthology of poems written in French by Ziad Medoukh (economist, linguist, poet, professor at Al-Aqsa University, Gaza, Palestine). Readers may find numerous presentations of his biography on internet.

The title of the collection testifies to the will of an entire population of Palestine to continue to cling to life. If the Israeli occupation forces decided to destroy everything in Palestine, the Palestinians build and rebuild, because they love life....

Ziad Medoukh sings in his poems the love of his homeland, Palestine, the attachment to Gaza, his hometown, his resistance through non-violence, education and loyalty to his land. He talks about the engagement of Palestinian women, the role of youth in society. In these new poems written between 2019 and 2020, he talks about the great return march to the Gaza Strip which is entering

its second year; it pays tribute to the children and women murdered by Israeli snipers on the borders of Gaza, but it also shows the will of this civilian population locked in double containment in recent months, to say no to injustice, and to continue life with dignity despite a very particular context and a very difficult period with the coronavirus epidemic that reached this isolated enclave. ■

Here are two of his poems:

Olive Trees Still Grow In Gaza

*Painful events
That punctuate life
In this prison
In this cage.
Gaza with warm arms
And generous fingers
Gaza the thousand-year-old city
She forgets the last tears of her heart
The depths of her misfortune, and thinks of life,
not death.
Gaza always keeps hope*

Humanity is stronger than this epidemic!

*A deadly virus, the worst disease,
A high-risk epidemic,
A corona everywhere,
Worse than war
For the inhabitants of the earth
No one is spared
A psychosis is growing,
A darkness dictates its law!
And draws the rules of a world of chaos!
Absolute horror, and tragedy without precedent
The world can't count its dead*

*She forgets the fear
 She overcomes her wounds,
 The violence and the war
 She exists only with the flame of hope
 Her resistance crushes all walls
 She waits for better days
 She still hopes
 With her olive trees still growing.
 Our olive trees grow everywhere in Gaza,
 Near the rivers
 Next to the sea
 With reflections of gold and shadow
 Our olive trees caress the sand and the stones
 Despite the destruction of an occupier who lives
 in darkness.
 Yes, our olive trees are our hopes
 They are planted with our souls
 They are our happy days
 Where all the dreams are drawn
 Where all the promises are written.
 With our olive trees still growing in Gaza
 We are waiting for something real
 Something better
 Something more beautiful!
 Gaza opens her heart
 With a smile
 And a lot of hope
 She fights with pure words
 Gaza you will find your happiness
 With your olive trees still growing!*



Ziad in a lemon tree garden (source: Ziad Medoukh)

*Suffering, confinement and confinement
 are added to the injustice,
 Add to the inequality
 Add to the oppression.
 A new ordeal
 A growing pandemic,
 That has stolen the laughter and joviality,
 Has taken its toll.
 Fear becomes real,
 Planet in danger,
 Spreading very fast,
 Humans without protection,
 Bodies are disappearing,
 Broken and troubled hearts,
 Souls drowned in sorrow.
 And all the while:
 Children hum love,
 Birds are frolicking,
 The green grass grows,
 The cherry trees bloom,
 A window gives a glimpse of peace,
 The breath of spring gives hope
 The candle refuses to be extinguished,
 The dove flies over the graves
 And we hope to cross this misfortune
 And save this stricken Humanity.
 Let us trust in the human being,
 The creator of history....
 His knowledge, his collective spirit,
 And his life force
 To overthrow indifference
 On condition that he changes,
 Light up the world,
 Nourish hope,
 And fight for justice
 And millennial values of
 Solidarity, tolerance and peace,
 Solidarity is the tenderness of peoples
 Tolerance pushes aside hatred so that happiness
 may arise
 Peace destroys the walls, even the highest.
 Humanity and its impulse of life,
 Its infinite beauty,
 Its gardens of wisdom
 That sow the seeds of hope
 Will prevail
 Everywhere in the universe!
 At last the rainbow will appear,
 Sparks of hope for life
 Inescapable victory against this renewed tragedy
 Humanity is stronger than this epidemic
 Than this hatred,
 And all the trials!*

(translated from French by Isaac Bazié)

LATEST AND UPCOMING INITIATIVES

RECENT PAST

THE RISE OF ASIA 2021

International and interdisciplinary webconferencing, Paris and Le Havre, February 10-12, 2021



THE RISE OF ASIA CONFERENCE 2021 took place virtually on Zoom in Paris (Université Paris 1 Panthéon-Sorbonne) on February 10, 2021, and in Le Havre (Université Le Havre Normandie) on February 11-12, 2021. The exact title of the conference was "THE RISE OF ASIA IN GLOBAL HISTORY AND PERSPECTIVE: 60 Years after Belgrade, what non-alignment in a multipolar world and for a global future?" The conference was initiated and coordinated by Darwis Khudori, and was co-hosted by CHAC (Centre d'Histoire de l'Asie Contemporaine), Université Paris 1 Panthéon-Sorbonne and GRIC (Groupe de Recherches Identités et Cultures), Université Le Havre Normandie, in co-organisation with Kirori Mal College, University of Delhi, India, and Universitas Airlangga, Surabaya, Indonesia. More than 100 papers were presented and discussed in 35 plenary and parallel sessions of the conference, with the participation of more than 300 persons from more than 50 countries. The parallel sessions were organised in 16 following clusters: Asia 1, 2, 3 — Africa 1, 2, 3 — ICT & Media — Latin

America and the Caribbean 1, 2 — Western World — Culture, Identities, Ideologies — Business with Asia 1, 2, 3 — Geopolitics 1, 2, 3 — Gender 1, 2, 3, 4, 5 — CEE & Russia — New Globalism 1, 2 — Mediterranean — BRICS-G20 — Ecology — Arms control — Geopolitical economy.

Three participant and speakers present their report.

Article 1

THE RELEVANCE OF NON-ALIGNED MOVEMENT IN THE PRESENT GLOBAL CONTEXT

Reflection from the commemorative conference of the 60th anniversary of the Belgrade Conference

By Hersumpana
Conference
participant,
researcher and social
activist, Yogyakarta,
Indonesia



Historically the Non-Aligned Movement was originated from the Asian-African Conference held in Bandung, Indonesia, in 1955, known as the Bandung Conference. The countries gathered in Bandung were committed to be non-aligned to any of the super power's blocs of East and West. This commitment was formalised in the Belgrade Conference known as The Conference of Non Aligned Nations organised in 1961 thanks to "the initiative of five": Josip Broz Tito (president of Yugoslavia), Soekarno (president of Indonesia), Gamal Abdul Nasser (president of Egypt), Pandit Jawaharlal Nehru (prime minister of India) and Kwame Nkrumah (president of Ghana).

The 1961 Belgrade Conference established “a politic based on peaceful coexistence, free from hegemony and domination of the power of one country by another, not being a member of a military alliance and aspiring to eliminate colonialism in all its forms and manifestations” (id-wikipedia.org).

The International and Interdisciplinary Conference dedicated to the 60th anniversary of the Belgrade Conference of Non-Aligned Nations discussed the role of Non-Aligned Movement during 60 years of its existence from the perspective of Asia, Africa, Latin America and Europe. Due to the pandemic, this international conference was conducted online by the University Le Havre Normandy in collaboration with Kirori Mal College, Dehli University India, University Paris 1 Panthéon Sorbonne, France and Universitas Airlangga, Suarabaya, Indonesia on February 10-12, 2021.

No less than 175 participants from 307 registered participants attended the conference from their respective locality. There were 107 speakers who delivered presentations in 35 plenary and parallel sessions representing 16 thematic clusters ranging from historical figures initiating the Non-Aligned Movement to current global issues such as Information, Communication and Technology, Ecology, Culture, Asia-Europe Business, New Globalism and Gender. The virtual conference was quite successful in building civil society cooperation networks (people to people initiatives) led by international figures of scholar and activist from various disciplines and geographical basis. The conference may be summarised in four points.

Firstly, the Non-Aligned Movement has been playing an important role in world politic by carrying out international relations based on Bandung principles of peaceful co-existence between different political, economic and social systems, non-aligned to any power bloc, sovereignty of nation-state, non-interference in the internal affairs of a sovereign state, anti-colonialism, humanity, tolerance and multiculturalism. The Bandung Spirit and the Non-Aligned Movement are the signs of the rise of Asia in global history and perspective.

There is an interesting case of some Western countries choosing a position of ‘active neutrality’ such as Austria and Switzerland that play an important role in providing peaceful spaces between conflicting parties, such as the role of Vienna as a venue of dialogue on the Palestinian issue with the formation of the PLO (Palestine Liberation Organization).

Secondly, developing countries in general face similar problems related to welfare issues, environmental damage due to exploitation of natural resources, gender inequality and discrimination of minority groups (women and LGBT), domination of global capitalism and challenges of authoritarian regimes with the most recent case, the overthrow of civilian power by the military in Myanmar. The question is to what extent the NAM contributes to building the solidarity among NAM member countries in various political, economic and global health issues that have a major impact on the sustainability of the region.

Thirdly, the pandemic appeared to be a momentum to uphold the spirit of Bandung and NAM. The world seems to stop moving and rebuild the balance. The contribution of developed countries is still unclear on access to the Covid-19 vaccine. On the other hand, China opened the access with the contribution of devices and drugs to various countries in need. Breaking the chain of the Covid-19 virus will only be possible if there is solidarity amongst the developed countries and developing countries to build mutual immunity.

Fourthly, in this time of crisis, NAM can contribute to build the ideals of an inclusive society, pro-small society policies, gender justice, economic investment that upholds environmental sustainability, democratic and participatory government policies, and gender justice. These are among the challenges that NAM member countries are facing.

Congratulations to the organisers for the success of the commemorative conference of the 60th anniversary of the Belgrade NAM Conference. ■

Article 2

NON-ALIGNED MOVEMENT CONFIRMS VITALITY TO 60 YEARS OF BELGRADE

By Leonel Nodal
Conference
speaker, journalist,
writer, Havana,
Cuba



The Movement of Non-Aligned Countries (NAM) has just begun the year 60 of its founding showing an effective vitality in the face of the serious challenges facing the world community. The group, which sealed its birth certificate in the First Summit held in Belgrade, Yugoslavia, from September 1 to 6, 1961, is ready to prove its validity, in the face of all kinds of detractors. The pretexts for attacking non-alignment as an out-of-date option intensified after the United States, as the largest nuclear superpower, established itself at the centre of a unipolar world in the early 1990s, following the dissolution of the Soviet Union. The subjugation of neoliberal capitalism, as the tip of the spear of the new imperial hegemony, devastated the economies of many nations of the so-called Third World.

However, the NAM has just proven that it has an exceptional intellectual force capable of defining objectives and mechanisms for solidarity cooperation, in the face of neocolonial and imperial threats from Washington and its allies. University professors and researchers with vast experience in various branches of Social, Political, Economic and Communication Sciences, have just shown the enormous reserve of talent of the Non-Aligned to succeed.

Despite the limitations imposed by the Covid-19 pandemic, the International and Multidisciplinary Conference dedicated to the assessment of NAM 60 years after Belgrade demonstrated its validity as a forum for solidarity agreement among its 120 members.

The meeting, organised by Darwis Khudori, Director of Master's Degree in Exchange with Asia at Le Havre Normandy University, France, is part of Bandung Spirit Conference Series, which seeks to vindicate the principles of the founders of non-alignment, gathered in 1955 in the Indonesian city of Bandung.

Held virtually from February 10 to 12, 2021, in morning and afternoon sessions, in several rooms simultaneously, it attracted the participation of a hundred scholars from 60 nations of Africa, Asia, the Americas, the Caribbean and Europe.

Some presentations show the new investigative spirit prevailing in the field of Non-Aligned nations,

in search of answers to the current situation based on the founding principles and the evolution of the political-economic situation.

"If Bandung represented the ideology of liberation from colonialism, Belgrade inaugurated a new way of seeking democracy, egalitarianism, freedom and peace, which were issues of Cold War Politics," said the respected Indian professor Manoranjan Mohanty, in his lecture *"Nehru and Genesis of non-alignment"*. As new forms of hegemony grow through unipolarism, neo-liberalism, financial and technological dominance, he added, now the same values are at stake again. The Covid-19 virus pandemic adds a new urgency to this situation, at a time when new forms of domination and oppression continue to grow. The spirit of Bandung, enriched by the vision of Belgrade, creates new possibilities for a global future, noted the revered professor from India.

Are there political alternatives in a multipolar environment? Istvan Tarrosy wondered, and in response pointed out "the growing importance of South-South cooperation", which remains at the centre of the Bandung spirit. However, neoliberal globalisation has run its course and is now embroiled in a crisis from which there is no obvious escape. This, according to him, opens opportunities for new mass struggles, and therefore a rebirth of non-alignment in a substantive sense, not just a formal one.

These are just a couple of reflections from two of the more than a hundred presentations generated

by the academic event focused on the assessment of NAM and how to test it in practice.

The fact that the most recent NAM summits have been successively held in Iran, Venezuela and Azerbaijan, which currently holds the presidency, countries victims of all kinds of aggression and imperial pressures aimed at promoting regime change, has strengthened the trend. That reinforces the non-alignment against imperialism, neocolonialism and all kinds of foreign interference in the affairs of the member states.

Article 3

ONE RESEARCH IN AFRICAN STUDIES: REFLECTIONS IN THE SPIRIT OF BANDUNG

By Diana Sfetlana Stoica
Conference speaker, doctoral
student in Philosophy, Sociology and
Political Science, West University of
Timisoara, România



To this is added, according to participants, the special virtual summit focused on the focus of the pandemic, in which the Cuban position in favour of closer cooperation between the members stood out, which appears in agreements and understandings between Cuba, Iran, Venezuela, Vietnam, India, Pakistan, to make a vaccine in the advanced studies phase a reality on the Island, which will be the first in Latin America and the Third World, carrying a real message of internationalist solidarity, inline with the spirit of Bandung. ■

In the difficult year of paradigm shifts, lockdowns, isolation and quarantine, the Bandung Spirit held its first online edition of the Conference The Rise of Asia, dedicated to 60 years after Belgrade. I was privileged to have attained it, spurred on by my passion and research in African Studies.

After so many decades, the voices of Africa in Bandung seem still shy, but determinate. Voices that shout out the special role of an Africa as a symbol, in a world of whispers on the past, present and future of Global South narratives.

During the works of the conference, as a scholar in African Studies, I had the chance to explore not only what was expected to find in well-articulated abstracts, but also the insights of thousands ideas explored before. I could see that Being which is different, philosophically speaking, because in a more Being and more conscious to itself, more present for its own history. It is the Being that an African Studies scholar, professor, researcher or activist knows and feels is not only a matter of consciousness but also the conscious of its matter.

Starting to think of Nkrumah and Ghana, for instance, their importance in Bandung and as a model of independence for the other African States, is reviving the "pan"-styled led struggles, as Dr Amzat Boukari-Yabara called them. It means ending to search at any cost the peace of the mind, the lack of critique, the limitations of the perspectives. It is sitting there, in front of one screen, free to burble meanwhile, if you feel like

and turn off your microphone, to learn, in the end, that the era of struggles is yet to start, struggles that signify the necessity of non-alignment, as Dr. Prabhat Patnaik would suggest.

As a researcher, I imagine the struggles as a chorus of arguments and counter-arguments, as a joke or a profound idea, as a creative support or a clever double folded one and yet a semi-open interview type demand you ask right at the moment in which everybody thinks that nobody has anything to ask anymore. An invitation to critique and also an invitation to self-reflection on the sources of our ideas and knowledge, on the sources of the sources we use in order to explore maybe half savannahs of truths and prejudices.

Like when actually wondering about the meanings of third ways inspired by Ivory Coast's discourse of being a "friend to everybody and enemy to nobody", in the researches and reflections of Mahomed Boubacard N'Guessan and Brou Cho Epouse Moustapha from the Félix Houphouët Boigny University, a university mentored by a personality who has been criticised, by Cesaire either, to be part of a special class between the global system and those exploited by it (Serequeberhan, 2015:32).

While reflecting on what free spirits, controversial evolvments of ideologies and inspiring words may create, as jumper ideas for scholars in the search of confirmations with few weeks before defining a PhD thesis, I realized the figure of Nkrumah is really unavoidable in the context of the same neutrality as that one expressed by the Ivory Coast, a positive one reminded by Elizabeth Dikizeko in regards to Nkrumah and Ghana. Then, I reflected, in regards to positive neutrality, when choosing not to oppose the enemy of one friend, meanwhile becoming friend with one's enemy, isn't this itself renouncing to your acclaimed neutrality?

Responses have come from Jean-Jacques Ngor Sene, who saw in the participation of Senegal to G type reunions a symptom of an internal politics contrary to the nationalist interests of the Global South. The element of one system was against that very system. But could not possibly be with the exterior of it, as it required to keep safe from the perception of the neocolonial, be transparent, corruption resistant and what is more important, be observant of regional laws.

My thought flew instantly to reconsider all these as signs of Achille Mbembe's assertion on reassembling Reason and Being through the reciprocation, or putting in relation. Justifying neutrality with relations in a super-structure is deconstructing the sense of the subjectivity, so the possibility to be either friend or enemy, with friends that might be enemies at the same time.

What seems to give life to this motionless couple (friend and enemy) is the moral strength, a concept in the discourse of Sankara and reminded to us by professor Isaac Bazié. A concept that recalled me the vital force, the very basic principle of the Bantu Philosophy. Thinking of Sankara's discourse at the 7th Summit of the NAM held in New Delhi, on the promotion of peace among diverse countries and among all the countries, I noted with interest the two dimensions of relations between countries re-proposing neutrality inside and outside a structure (among specific elements and among all), the later and yet actual implications of a super concept like diversity – différence, applied to international relations and the philosophy of a hypothetical en-friendship (a process that could signify the metamorphosis of the enemy state's booster motivations into

arguments for a friendship), dimensions that empower and inspire the narratives of the non-alignment.

Listening to much more galvanizing contributions, while reflecting upon my research on the directions of African narratives on resistance and change, as well as the positioning of African discourses in relation to Global South narratives, I felt guided by the idea of en-friendship based on the philosophy of love as a political praxis and the international community in love with Africa (Bongmba, 2006). This philosophy is born from and within the spirit of the non-alignment, adding value to global all-levelled peace narratives emphasizing the consciousness of freedom and the freedom to follow Africa. As Nwaezeigwe Nwankwo Tony put it, there might have been seen some subtleties of power relations in the first NAM summits, reframing influence within the Global South and depriving Black African nations of their strengths, due to low representation, but also due to a harsh alienation from a previous colonial structure, "without meaningful and functional alternatives".

Fortunately, both Bandung Asian-African Conference and the Belgrade Non-Aligned Summit contain basic principles that inspired generations of critical communities around the meanings of peace, sovereignty and self-care, nurturing the positive struggles of ideas and perspectives that add meaning and function to alternatives for Africa and its global position.

Surrounded by ideas, critiques and doubts, I lived the days of this conference, masterly managed by the Bandung Spirit and Prof. Darwis Khudori, in creative dimensions, thinking through the perspectives and getting out from research preconceptions. All thanks to many other professors, researchers and activists I did not mention here because their ideas were shared in other panels on Asian nations or global interest ones, but who have helped me articulate my final conclusions on the Reason and discourses of resistance and change. With appreciation and still profound need to further research, I feel that the legacy of President Sukarno "*to inject the voice of reason into world affairs*" from the welcoming speech to the Bandung Conference in 1955, is being honoured within this dialogue and the positive struggles that must go on. ■

CORA (Collective for the Renewal of Africa)

Launching online conference April 12-17, 2021

Website: www.corafrika.org

Email: cora@corafrika.org

The Collective for the Renewal of Africa (CORA) is a Pan-African intellectual collective of over 100 writers, social scientists, natural scientists historians, medical doctors and artists from across Africa and the diaspora. CORA seeks to promote African knowledge and innovative thinking through the production of quality research, and to influence positive change within African nations and in service of African societies.

From 12-17 April 2021, the collective hosted a launch series of insightful and stimulating conversations. These conversations are an inter-generational and interdisciplinary dialogue amongst intellectuals and thought leaders including: Senegalese novelist, journalist and screenwriter, *Boubacar Boris Diop*; Biodiversity scientist and 6th President of Mauritius, *Ameenah Gurib-Fakim*; Former First Lady of the Malian

Republic, historian and writer, *Adame Ba Konaré*; Kenyan writer and academic, *Ngugi Wa Thiong'o*; Tanzanian author and academic, *Issa Shivji*; Professor of political science, *Scarlett Cornelissen*; President of the Global Institute for Sustainable Prosperity, *Fadhel Kaboub*; Professor emeritus in the Africana Studies Center, *Theophile Obenga*; Author of the African Pharmacopoeia, *Raphael Eklun-Natey*; and many others.

PRESENT

24TH OF APRIL: ASIAN-AFRICAN DAY

The commemorative conference of the 60th anniversary of the 1955 Bandung Asian-African Conference, which took place in Jakarta and Bandung on April 22-24, 2015, declared Bandung as the capital of Asian-African solidarity and April 24th Asian-African Day to celebrate Asian-African solidarity, cooperation and partnership to promote world peace and prosperity.

In this year 2021, the Asian-African Day is marked by the launching of BANDUNG SPIRIT BULLETIN (in English) and BULLETIN ESPRIT BANDUNG (in French) in the following events:

9th NEPAL AFRICA FILM FESTIVAL

National Dance Hall, Mini Hall, Jamal Kathmandu, Nepal, April 23-25, 2021.

The programme is available at https://bandungspirit.org/IMG/jpg/mishra-naff_booklet_2021_final-04.jpg

BANDUNG DAY SYMPOSIUM

Theme "*UN: The Challenge of Rebuilding the Global Multilateral system*", web conferencing, organised by Council for Social Development and India International Centre, Delhi, India, April 24, 2021, at 06:00-07:45 PM Delhi Time Zone (GMT+4:30 hours).

This event is cancelled in respect to the passing away of one of the organising members of the hosting institutions. See our message in box.

One day before BANDUNG DAY SYMPOSIUM, April 23, Ambarish Rai, the Indian National Convener of the Right to Education Forum, passed away due to Covid-19. We send our condolences to relatives and friends. The Bandung Spirit Network mourns the loss of a precious ally.

JOURNEE AFRO-ASIATIQUE

Theme "*L'Afrique-Asie 66 ans après Bandung*" (in French), web conferencing, organised by *Laboratoire des Afriques Innovantes (LAFI)*, Université du Québec à Montréal, Canada, April 24, at 10:00-12:00 AM Montréal Time Zone (GMT-5 hours).

Link: <https://uqam.zoom.us/meeting/register/tZAucugqrzksHdAjlxH9slCljPH-K6Axxis>

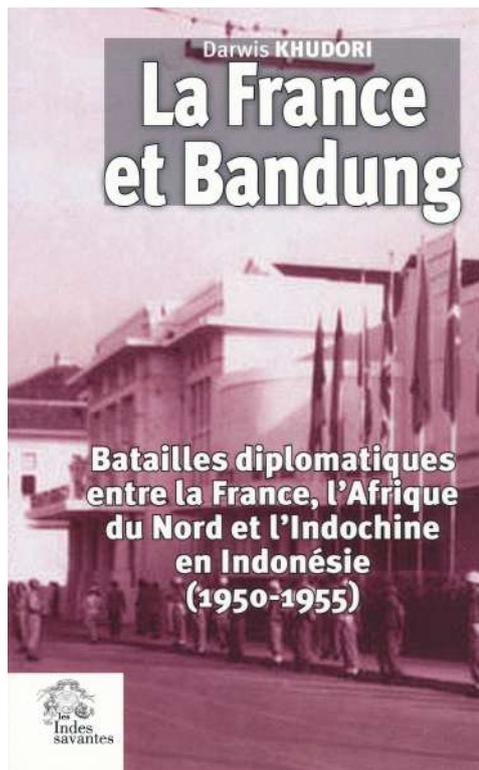
RECENT ACADEMIC PUBLICATIONS

BOOK

Darwis Khudori

FRANCE AND BANDUNG:

The diplomatic battles between France, North Africa and Indochina in Indonesia (1950-1955)



Darwis Khudori, *La France et Bandung : les batailles diplomatiques entre la France, l'Afrique du Nord et l'Indochine en Indonésie (1950-1955)*. (France and Bandung: the diplomatic battles between France, North Africa and Indochina in Indonesia (1950-1955). With a foreword of Hugues Tertrais. Paris, Les Indes Savantes, 2021, 16x24 cm, 310 pages, ISBN : 978-2-84654-541-9

France was very concerned by the Bandung Conference because this Afro-Asian meeting was to discuss common problems and interests in Africa and Asia in the economic, social and cultural fields, but also in matters of national sovereignty, colonialism and racism. And this meeting was organised without involving the colonial powers, including France. Meanwhile, on the eve of the Conference, France was embroiled in two thorny colonial issues.

One is North Africa, whose territorial entities (Algeria, Morocco, Tunisia) have joined together in national liberation movements against the French colonial occupation.

The other is Indochina whose states (Cambodia, Laos, South Vietnam, North Vietnam) had gained their independence but, with the exception of North Vietnam, were still under French tutelage in the French Union. In this union, they were Associated States and supposed to consult with France in matters of foreign policy. As for North Vietnam, it was completely independent from France thanks to the national liberation movement led by the Vietminh communists supported by China and the USSR. Vietnam has become a field of "proxy war" between the two blocks of superpowers. There was a great fear among the West Bloc that Southeast Asia would fall, according to "domino theory", in the East Bloc.

It is in this context that France, with the "mandate" of Great Britain and the United States, became indirectly involved in the Bandung Conference. How then did France, in consultation with Great Britain

and the USA, act before and during the Conference? And what are France's reactions following the Conference? In response to these questions, this book is essentially based on French diplomatic archives that have not yet been studied and developed for over sixty years.

ARTICLES

Annamária Artner, "Redistributive and Developmental Policies of the Brazilian State during the World Economic Upswing", *Corvinus Journal of International Affairs* 5(2), 2020 (1-12).

Access: <https://journals.lib.uni-corvinus.hu/index.php/cojourn/issue/view/45>

This article forms a part of a longer study that deals with the developmental problems of the peripheries in the global hierarchical world economy. This part of the research introduces the economic and social policies of semi-peripheral Brazil under the Lula era, the most successful catching-up period of the largest Latin-American country after the Second World War. The research questions were how the government influenced domestic consumption and investments in the period of the world economic expansion, and how efficient these policies were in increasing the Brazilian economic growth and mitigating the historically deep poverty and inequality. The article concludes that the developmentalist and redistributive government policies could not have had meaningful positive results if beneficial world economic circumstances had not made it possible by facilitating export and production.

Annamária Artner, "Can China lead the change of the world?", *Third World Quarterly*, 41(11), 2020, (1881-1899).

Access: <https://www.tandfonline.com/eprint/ZS5P9EUQREPPROYE6HKI/full?target=10.1080/01436597.2020.1793664>

Currently, the world system is in a state of complex crisis and transformation. The overall influence of its US-led centre has weakened, and most of the global periphery is in either chaos or misery. The mechanisms of the global accumulation of capital prevent new global leaders from emerging. Until now, China's economic ascent has been based on managed market forces and sovereign monetary policy. However, if the liberalisation of capital flows in China continues, the country's financial independence might be lost. This article explains how the nodal crisis of global capitalism has evolved, how far the marketisation and financial liberalisation of the Chinese economy has gone and the largest obstacles to China further strengthening its influence on the world order. The author concludes that China could play a positive role as a new superpower in constructing a world beyond capitalism, if it does not give up the socialist project, keeps market forces under control, maintains accumulation without dispossession, preserves its financial independence and makes alliances with other nations on the global (semi-) periphery. The latter is particularly important, as the present hegemonic centre will not give up its position peacefully.

Annamária Artner, "Samir Amin and Eastern Europe", *Review of African Political Economy*, Volume 48, 2021, Issue 167 (p. 142-152).

Access: <https://www.tandfonline.com/eprint/6PGFBWTDTP5VNUJ9EDTU/full?target=10.1080/03056244.2021.1881769>

This debate discusses four aspects of Samir Amin's thoughts regarding Eastern Europe: Amin's overall evaluation of the Soviet bloc; the relevance of his concepts on the centrality of the periphery; the 'long transition to socialism'; and the role of nationalism and Eurocentrism in Eastern Europe. The author concludes that Eastern Europe does not fit into the historical role of the periphery as understood by Amin, and that the Eurocentric nationalism of the region serves to promote global capitalism instead of helping to further the anti-capitalist struggle.

Devon R. Dublin, Yoji Natori, "Community-based project assessment using the indicators of resilience in SEPLS: Lessons from the GEF-Satoyama Project", Current Research in Environmental Sustainability, Volume 2, 100016, ISSN 2666-0490, 2020

Access: <https://doi.org/10.1016/j.crsust.2020.100016>

The implementation of projects aimed at sustainable development often miss their mark of achieving the goals of improving the livelihoods of those targeted due to the beneficiaries not having ownership of the interventions. One way of addressing this is through Community-Based Participatory Research which is a research methodology that includes the participation of those who are affected by the issue or problem being studied for the dual purpose of creating knowledge and social change. The "Indicators of Resilience in Socio-Ecological Production Landscapes and Seascapes", a toolkit developed the United Nations University and partners was used to determine the impact on the ecological, social and cultural aspects of the communities in 10 case studies. Project proponents located in 10 countries conducted assessment workshops using these indicators before and after the project period. The discussions in these reports were then analyzed by inductive reasoning to construct theory in order to elicit meaning, gain understanding and develop empirical knowledge from the case studies. The results indicate a clear nexus between the environment and poverty where stakeholders understood and recognized the values of their landscapes and seascapes, document their Indigenous knowledge and local practices, and identify strengths and weaknesses of governance. The results show that the Indicators can be effectively used to determine the strengths and weaknesses of projects being implemented by obtaining input and feedback from stakeholders involved and/or affected by project interventions.

MEDIA PUBLICATIONS

ARTICLES

Darwis Khudori, "The rise of Asia and the polarisation of Global Forces: Western galaxy and Bandung constellation - A sketch of ideas for a global future", Defend Democracy Press, 15/05/2020 and Kapital Afrik 07/05/2020.

Access <https://www.defenddemocracy.press/the-rise-of-asia-and-the-polarisation-of-global-forces-western-galaxy-and-bandung-constellation-by-darwis-khudori/> and <https://www.kapitalafrik.com/2020/05/07/the-rise-of-asia-and-the-polarisation-of-global-forces-western-galaxy-and-bandung-constellation/>

The French version – *La Montee de l'Asie et la polarisation des forces mondiales : Galaxie Occidentale et Constellation Bandung - Une esquisse d'idées pour l'avenir global* – is available at the following link:

https://bandungspirit.org/IMG/pdf/la_montee_de_l_asie_et_la_polarisation-financial_afrik-140520-p1_14-16_compressed.pdf

The rise of Asia, economically and politically, will not be painless either for the East or for the West. The problem is that the receding economic power of the West (also more broadly classified as the North), dominated by the United States (US), remains and is likely to remain in the immediate future the dominant military power. This erosion of the economic power of the West while retaining military dominance with the US and its North Atlantic Treaty Organization (NATO) allies, does not bode well for an easy transition for the global order. How far the hitherto dominant West will go to preserve their hegemony over their economic order remains critical in determining whether the Asian century will evolve peacefully or through a process of turmoil. We have been witnessing the symptoms of this through the offensive and defensive measures of the West, especially USA and their allies NATO

members, in the forms of reproaches, denunciations, condemnations, criticisms, blames, black campaigns, threats, sanctions, blackmails, trials, embargo... towards rising countries not-allied to them, especially China. These symptoms raise questions: What else? Till when? What's next?

Darwis Khudori, "The rise of Asia in Africa in the shadow of western galaxy: For an Afro-Asian Watch of Asian Business Practices in Africa", Defend Democracy Press, 27/06/2020 and Kapital Afrik 17/06/2020

Access <https://www.defenddemocracy.press/for-an-afro-asian-watch-of-asian-business-practices-in-africa-by-darwis-khudori/> and <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/>

The rising waves of Asia have reached the coast and the heartland of Africa. All the economic powers of Asia have developed economic relations and organised periodical summits of heads of states with Africa: Japan-Africa (TICAD, since 1993), China-Africa (FOCAC since 2000, summits since 2006), Korea-Africa (since 2006), India-Africa (since 2008), Turkey-Africa (since 2008), Iran-Africa (since 2010), Indonesia-Africa (since 2018). In 2009, China alone has surpassed the USA in its trade with Africa. In term of intercontinental trade, Asia grows to be the most important partner of Africa overtaking Europe and America. This new reality has provoked criticisms, reproaches, denunciations, condemnations, blames, stigmatisation etc. from Western media, especially from USA, France and UK, towards Asian business practices in Africa, especially the Chinese ones. Why all these? Are they reliable? What to do?

Darwis Khudori, "Black Lives Matter, Gandhi, Soekarno, Africa and Hungary", Defend Democracy Press, 09/08/2020

Access <http://www.defenddemocracy.press/black-lives-matter-gandhi-soekarno-africa-and-hungary/>

The French version – *Black Lives Matter entre l'Afrique et l'Asie: de la statue de Ghandi à celle de Soekarno* – is available at Kapital Afrik 05/08/2020 <https://www.financialafrik.com/2020/08/05/black-lives-matter-entre-lafrique-et-lasie-de-la-statue-de-ghandi-a-celle-de-soekarno/>

The stele of Soekarno, first president of Indonesia, was installed and inaugurated by the government of Algeria on Saturday, July 18, 2020, in Ben Aknoun, a quarter of Algiers, the capital city of Algeria. Meanwhile, in the West, especially in former colonialist-imperialist countries, homes to colonialist conquerors as well as slave merchants and owners (USA, UK, France, the Netherlands, Belgium, Australia...), social protests and collective movements against racism, imperialism, colonialism and slavery have been growing unexpectedly. Some movements in different countries went further to destroy or remove statues of historical figures symbolising the Western conquest and domination of the world, statues representing racism, imperialism, colonialism and slavery, statues characterising public spaces in Western cities. So, why did Algeria install a stele representing a historical figure that is not of its own people?

Russell Maier, "What does Green Means? – Presenting Earthen Ethic", March 3, 2021

Access <https://russellmaier.medium.com/what-does-green-mean-3e4cc5e3e696>

More and more we are becoming aware of the severity of the ecological crises looming on our horizon. As our collective awareness grows, more and more we want to do something. Alarmed and well meaning, many of us are attempting to 'help the planet', to live 'sustainably', to 'protect nature', or to 'go-green'. But what actually does "help the planet" mean? What does it mean to protect 'nature'? What are we actually 'sustaining'? What in fact, does 'green' really mean?

CALL FOR PRESENTATIONS



INTERNATIONAL AND INTERDISCIPLINARY CONFERENCE
Paris, February 9, 2022 & Le Havre, February 10-11, 2022
For more information: <https://bandungspirit.org/>

The 6th Edition 2022
COVID-19 FROM ASIA TO
THE WORLD: WHAT
ASSESSMENT AND WHAT
PERSPECTIVE FOR A
COMMON FUTURE?



BANDUNG-BELGRADE-HAVANA

IN GLOBAL HISTORY AND PERSPECTIVE
What dream, what reality, what project for a global future?

INTERNATIONAL AND MULTIDISCIPLINARY CONFERENCE
66th Anniversary of the Bandung Asian-African Conference
60th Anniversary of the Belgrade Non-Alignment Conference
55th Anniversary of the Havana Tricontinental Conference

Due to the Covid-19 pandemic, the conference is rescheduled to October 24-29, 2022.
Surabaya, Universitas Airlangga, October 24-25, 2022
Bandung, Museum of Asian-African Conference and Padjadjaran University, October 26-27, 2022
Jakarta, Indonesian Institute of Sciences, October 28-29, 2022
General information: <https://bandungspirit.org/>

CALL FOR CONTRIBUTIONS

Call for chapters / papers in international edited book:
**COVID-19 AND ITS REFLECTION ON SMALL AND MEDIUM ENTERPRISES
IN DEVELOPING COUNTRIES**

Editors:

Tulus Tambunan, Professor, Center for Industry, SME and Business Competition Studies,
Trisakti University, Jakarta, Indonesia

Himachalam Dasaraju, Emeritus Professor, Sri Venkateswara University, Tirupati, Andhra
Pradesh, India; Commonwealth Visiting Fellow UK

Publisher: Nova Science Publisher, New York, USA www.novapublishers.com

Requirement:

Name, (tentative) title, abstract (one page), and estimated pages, number of tables (if any)
and number of figures (if any).

Contact: ttambunan56@yahoo.com

ECONOMIC CRISES: A REVIEW AND DIRECTIONS FOR RESEARCH

Editor:

Tulus Tambunan, Professor, Center for Industry, SME and Business Competition Studies, Trisakti University, Jakarta, Indonesia

Publisher: Nova Science Publisher, New York, USA www.novapublishers.com

Requirement:

Chapter Abstract Deadline: April 20, 2021

Chapter Deadline: July 20, 2021

Final Deadline: December 20, 2021

All submitted chapters will be peer reviewed before being officially accepted.

Contact: ttambunan56@yahoo.com

Call for contributions for a Special Issue

EMANCIPATORY MOVEMENTS OF THE GLOBAL SOUTH IN A CHANGING WORLD ORDER

Editors:

Annamaria Artner, Professor, senior researcher, Centre for Economic and Regional Studies Institute of World Economics, Milton Friedman University, Budapest, Hungary

Isaac Bazié, Professor, Literary and Cultural Studies, Department of Literary Studies, Université du Québec à Montréal / Département d'études littéraires, Laboratoire des Afriques Innovantes, Université du Québec à Montréal

Zhiguang Yin, Senior lecturer, College of Humanities University of Exeter, College of Humanities, Exeter

Publisher:

Third World Quarterly (Special Issue) and/or another open access journal and/or book (to be specified later, in the light of the number and scope of the incoming proposals).

Requirement:

Name, title, affiliation, abstract (200 words max).

The papers must discuss their topic from the viewpoint of the relevance and vitality of Bandung Spirit today by seeking answer to the question, what role the countries, the movements and the international cooperation of the Global South can play in building a better, more democratic and egalitarian world.

Contact: Artner Annamária artner.annamaria@krtk.hu or/and aartner@t-online.hu

Call for contributions for a Special Issue of AFROGLOBE

CONFLICT AND CONCORD IN AFRICAN AND ASIAN LITERATURES AND CULTURES

AFROGLOBE is a multidisciplinary journal which vocation is to think about issues related to contemporary Africa and the world.

Sixty-six years ago, representatives of African and Asian countries meeting in Bandung, Indonesia, articulated their ambitious vision for a (re)vitalization of relations between the two continents. They did so in recognition of the fact that African and Asian cultures are marked by an *"age-old tradition of tolerance and universality"*. This fact is reaffirmed in the 2015 Bandung Message celebrating the 60th anniversary of the Afro-Asian Conference and the 10th anniversary of the New Afro-Asian Strategic Partnership. This message highlights *"the importance of building harmony among cultures, religions, beliefs and civilizations."*

To express the idea that calm and harmony must follow conflict and turmoil, an African proverb says that only troubled water can settle. Alongside historical and contemporary statements of the need to (re)energize Africa-Asia relations in the Spirit of Bandung, there is a need to delve into the imaginaries on both sides and to describe the mechanisms through which different literatures and cultures understand conflict and negotiate consensus and harmony.

The present call for contributions to the SI aims to gather theoretical reflections and case studies in the field of literatures and cultures on the notion of conflict and consensus, and their conceptual and practical corollaries in Africa and in Asia respectively. The aim is to interrogate these elements present in any community, by highlighting their conceptions, their manifestations and the mechanisms that lead from conflict to concord, both on a large scale (communities) and on a small scale (individuals) as well.

We welcome contributions from, but not limited to, literary and cultural studies. We therefore encourage researchers in other disciplines who feel challenged by the conflict-concord dyad to let us know their intentions as well. Submitted articles will be evaluated in a double-blind process according to the usual rules. The launching of the SI will take place during a colloquium organized by the *Laboratoire des Afriques Innovantes* in Montreal (Quebec, Canada), from April 22 to 24, 2022 (African-Asian Day).

Time frame:

Submission of article proposals: May 15, 2021 - An abstract (around 300 words) with a biobibliographical note to be sent to bazie.isaac@uqam.ca

Submission of articles: November 15, 2021

Return of articles after evaluation: February 15, 2022

Submission of final and revised versions of articles: March 15, 2022

Launching: April 22, 2022

Guest Editors of the Special Issue:

Isaac BAZIÉ, Ph.D

Département d'études littéraires

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ABOUT US

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We are scholars and activists of social and solidarity movements getting together around the common ideals of Bandung Spirit. Our network continues to develop since 2005, the year of the 50th anniversary of the Bandung Conference, which was commemorated for the first time by "non-state" actors (civil society, scholars and activists of social and solidarity movements) in divers parts of the world. See more information at <https://bandungspirit.org/>

BANDUNG SPIRIT BULLETIN is aimed at: 1) Strengthening and consolidating the movement; 2) Informing and learning each other among members of the movement; 3) Documenting individual and collective experiences, ideas, thoughts, and reflections related to the movement; 4) Informing the public about the activities of the movement.



The bulletin header symbolises the Bandung Spirit Movement in the cosmos offering possibilities of imagined Bandung Constellation. Its position is not at the centre, but at a certain point of the universe, to symbolise its awareness as a tiny and humble element of a collective movement. It was designed by Darwis Khudori, architect, historian, executive editor of the bulletin. As for the Bandung Spirit logo, it was designed for the commemoration of the 50th anniversary of the 1955 Bandung Conference organised by scholars and activists of social movements in Indonesia on April 2005. It takes a form of a flower as a symbol of love and peace. The number of petals (50) refers to the 50th anniversary, while the five colours symbolise five continents and their cultural diversity. The composition of the petals is such that it gives impression of a collective movement following the movement of the hands of clock, symbolising dynamism, interdependence and solidarity following the time. The logo designer is Erwinton P. Napitupulu, Indonesian architect based in Bandung.

The BULLETIN is open until May 30, 2021 to proposals of contribution to the upcoming issue no. 2 / July 2021. See guidelines for contributors at <https://bandungspirit.org/> section BULLETIN.