



## **The Rise of Asia 70 years after Bandung: What possibilities to build the world anew?**

International And Interdisciplinary Conference  
Paris, March 5, 2025  
Le Havre, March 6-7, 2025  
<https://bandungspirit.org/>

### **Special sessions / Panels / Roundtables Co-organised by**



## **MOBILITY, ECOLOGY AND INDIGENEITY in building African, Asian and Latino American epistemic contexts anew**

### **CALL FOR ABSTRACTS, PRESENTATIONS AND PARTICIPATION**

The conference is open to individual and group paper presentations. Those willing to present their papers are invited to submit their abstracts until December 31, 2024. The notification of selected abstracts will be communicated to their authors progressively according to their availability from September 2024. The earlier the abstracts are submitted, the sooner the authors will get notified. The presenters and participants are supposed to find the necessary funds for their own participation (visa, international and national transport, accommodation). No travel grant is provided by the organising committee to any participant. Abstracts of approximately 200-300 words (excluding figures, tables, and references) and basic personal data of the authors are to be submitted online at:

<https://forms.gle/zmWFCzk2P1unChV96>

### **INTRODUCTION**

Building the world anew, following the heritage of the non-aligned movement, brings to light the actions humanity has to take for the re-creation of its space, in sustainability, with awareness of both internationalism and indigeneity, besides differences and similarities. To build the world anew is about actions to pursue the ideals of sharing in peace the common objectives of well-being, the politics of love (Bongmba) and rationality (Sukarno), as well as the practice of freedom (Freire) on which humanity should focus on the international relations arena.

Defined as a principal human feature, mobility<sup>1</sup> needs special attention in the context of the epistemic creation of African, Asian and Latino American realms. Mobility scholarship should follow objectives of non-alignment, revived by global geo-political constraints and the still

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<sup>1</sup> Intended as ontology and epistemology of movement, in the sense the Latin philosopher Lucretius, later Henri Bergson or nowadays Thomas Nail refers to, the act of beings to move in space.

ongoing decolonization process. This process is specifically in line with postcolonial recommendations and the need to pursue the “decolonization of the mind” (of ontologies), of knowledge production, and of development means, which highlight a new de-colonial turn. Bearing these conditions, mobility deepens and shapes the definition of indigeneity, standing on a significant heritage of phenomenological contribution to the relations and negotiations between the Self and the Other.

Within these negotiations which are fundamental for the relations between mobility and indigeneity, there is the need for seeking new understandings of life in all its facets and at all levels of living systems –i.e., social entities, organisms, and ecosystems, whilst also touching upon the ‘unobservable’ spiritual aspects of life. Ecology is about relations (the phenomenon or practice) as well as relationship building (the process or processes of connecting) between humans, with their communities, with other living organisms, with nature, as well as with the unobservable. Humanity is facing a crisis of perception. We argue that such a lack has driven socially and ecologically unsustainable practices which harm human life and the biosphere at an alarming pace.

The purpose of this panel is to discuss the various perspectives on mobility, indigeneity and ecology in different cultural and socio-ecological contexts from Africa, Asia and Latin America. Our focus is on the relations between the three concepts, but also on the freedom of movement, the possibility of accessing sustainable well-being in different socio-ecological spaces. Lastly, but not the least important, the panel will discuss the rights and freedom of migrants, mirroring those of Indigenous Peoples.

Our expectation is to reach conclusions on the intersectional perspectives linked to the freedom of movement, the indigenous framework, and socio-ecological responsibility framework. Therefore, we invite researchers, scholars and practitioners from humanities, social science, political science, intercultural and global studies, international development and not only, from all continents and referring to African, Asian and Latino American case studies or contexts, to share perspectives on (but not limited to):

- existing conceptual frameworks on the ways mobility, ecology and indigeneity are seen, or interpreted, in different cultural and socio-ecological contexts;
- the relations between the views on mobility (migration, knowledge movement) and the shaping or stewarding of indigeneity;
- reflections on the ontology and epistemology of movement, considering the mobility in geographical and socio-ecoregional spaces (migration), and in virtual spaces (knowledge production);
- the freedom to move, to think and the existing borders, besides the ways to overcome them, for a new decolonial turn;
- the rights and liberties to access in the context of mobility (migration) in the mirror with the rights and liberties of Indigenous Peoples to claim their Indigeneity;
- connections and disruptions between mobility and indigeneity;
- proposed actions for a durable integration of just mobility and sustainable indigeneity.

### **Coordinators**

Diana Sfetlana STOICA, Romania/Hungary (Doctor, African Studies, Researcher, Department of Political Sciences, Associate Fellow Ubuntu Center for African Studies, West University of Timisoara).

Trikurnianti (Yanti) KUSUMANTO, The Netherlands (Master of Science, Sustainability & Social Learning, Researcher, Independent, TYK Research & Consulting, Utrecht).