

THE RISE OF ASIA CONFERENCE 2026

ABSTRACT COMPILATION IN ENGLISH AND IN FRENCH

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(The French version is after the English version)

ABSTRACTS IN ENGLISH

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Intellectual property law in BRICS plus framework: shared vision of traditional Knowledge & genetic Resources.

The BRICS+ expansion presents an unprecedented opportunity to reshape global governance paradigms. While political, economic, and social cooperation dominate the agenda, this paper argues that Intellectual Property (IP) law, though currently a secondary concern, is a critical yet underdeveloped pillar for the bloc's long-term cohesion and success. Unlike trade or finance, BRICS+ lacks a common IP framework or doctrine, creating a strategic vacuum.

This analysis posits that a shared vision on Traditional Knowledge (TK) and Genetic Resources (GR) offers the most viable and powerful foundation for a distinct BRICS+ IP approach. For centuries, TK/GR from the Global South has been systematically marginalized within the dominant Western IP regime, often treated merely as intangible heritage by bodies like UNESCO, or appropriated without fair benefit-sharing ("biopiracy").

A unified BRICS+ stance can transform this dynamic. By collaboratively joining sui generis legal systems (WIPO's Dubai Treaty 2024) that recognize TK/GR not as relics but as vital, living systems of innovation, member states can assert a formidable collective competitive edge. This entails moving beyond symbolic recognition to establish concrete mechanisms for defensive protection, affirmative rights, and equitable commercialization models.

Elevating IP—specifically through a TK/GR framework—from a technical legal issue to a core strategic priority is essential. It aligns the bloc's actions with its rhetoric of a multipolar world, delivers tangible benefits to indigenous and local communities, and creates a legitimate, value-driven alternative to the current IP order. The success of the BRICS+ may well depend on its ability to collectively own and govern its most profound and ancient intellectual capital.

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Retropsection Bandung Spirit through Public History Activities by Mataholang Community

The Mataholang Community in Bandung is one of the communities that tries to reflect on the Bandung Spirit through public history activities so that historical messages can be translated into a thinking paradigm for the public history. The objectives of this study are: 1) To find out the background of the Mataholang Community in raising the Bandung Spirit, 2) To find out the public history activities carried out by the Mataholang Community to raise the Bandung Spirit, and 3) To find out the supporting factors and obstacles experienced by the Mataholang Community in public history activities in raising the Bandung Spirit. The research approach is qualitative-historical with a case study method. Data collection was conducted through participant observation, in-depth interviews, and documentation studies. The research locations were the Mataholang Secretariat in Kampung Karees, Bandung City, and several activity

locations, such as Braga, Bandung City. The result of this research is that the Mataholang Community retrospects the Bandung Spirit through public history activities. One of the activities carried out was to highlight the history of Bandung in the context of the Asia-Africa Conference, such as figures, events, and the people who supported it, using an arts and culture approach, namely drama, silent commemoration, pantomime, dance, and others, which were held in public spaces to produce various products such as electronic leaflets, newspapers with past themes, historical postcards, and others. This community faces resource constraints, but the solution to keep activities running is collaboration with various parties. The conclusion of this research is that the public history community is at the forefront of popularly reflecting on the Bandung Spirit, allowing it to be independently elaborated from various perspectives.

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Ethics Before Ontology: Agential Realism and the Planetary Horizon of Earthen Ethics

Ethical theory reaches its limit when it continues to treat ethics as secondary — especially in the context of human-nonhuman relations, where no stable basis exists for attributing value to rocks, water, air, plants, animals, and ecosystems. The persistence of this problem, I contend, stems from a tacit commitment to onto-epistemological primacy: being first, knowing second, ethics last. In contrast to this hierarchy, Karen Barad’s concept of ethico-onto-epistemology should be read not merely as a claim about inseparability but also as a structural reversal: ethics comes first. The world’s becoming is itself an ethical becoming. Through intra-action, diffraction, agential cut, and response-ability, Barad provides a material and non-anthropocentric grounding for ethics, one capable of including nonhuman entities without appealing to external moral attribution.

This paper is a reading of Russell Maier and Banayan Angway’s Earthen ethics through Barad’s agential realism. Drawing on indigenous knowledges — especially Igorot’s ayyew — and contemporary Earth sciences, Earthen ethics distinguishes between “green” and “grey”, where “green” names modes of action aligned with Earth’s cosmological character: spiral cycles of matter and energy, tending more diverse systems, towards more awareness of interconnection. Thus, Maier and Angway ground ethics in Earth’s own patterns of becoming.

Despite their distinct vocabularies and emphases, agential realism and Earthen ethics converge on a shared ethico-onto-epistemological orientation. Both position ethics as ontologically prior, reject anthropocentrism, and locate ethical obligation within material relationality rather than human intention alone. Ethics must be understood as structurally prior to ontology: existence itself unfolds as an ethical process of Earth. To exist is already to participate in an ethical field of relations. With such clarity, can we really see Earthen ethics as a genuinely non-anthropocentric ethics — one applicable to the biosphere, ecosystems, and all Earthlings, human and nonhuman, living and non-living alike.

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Revisiting Algeria’s Third Worldism: Lessons from Afro-Asian–Latin American Solidarity for Sustainable Peace Today

This paper re-examines Algeria’s Third Worldism as a foundational component of Afro-Asian–Latin American solidarity and assesses its significance for contemporary debates on sustainable peace. Rooted in anti-colonial struggle, Algeria articulated a Third Worldist diplomatic vision grounded in non-alignment, sovereignty, and South–South cooperation. Sixty years after

Havana, this legacy remains analytically relevant amid systemic inequality and the crisis of liberal peace paradigms. Drawing on historical analysis and critical international relations theory, the paper examines Algeria's diplomatic practices, normative commitments, and mediation efforts as expressions of a broader Third Worldist vision rooted in sovereignty, justice, and international solidarity. It argues that Algeria's experience offers valuable lessons for rethinking sustainable peace beyond liberal peacebuilding paradigms, emphasizing instead political autonomy, equitable development, and South–South cooperation as mutually reinforcing processes. By bridging past solidarities with present challenges, the paper contributes to debates on Global South agency and the enduring relevance of Afro-Asian–Latin American cooperation in shaping alternative pathways toward global peace and prosperity. Ultimately, revisiting Algeria's Third Worldism highlights how historical experiences of solidarity can inform contemporary efforts to construct a more just, inclusive, and sustainable international order.

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Spatializing Solidarity: Postcolonial Architecture and South–South Pathways to Sustainable Peace and Prosperity

The rise of Asia has reshaped architectural discourse since the Bandung and Havana moments that framed South–South solidarity. Over six decades, cities across Asia, Africa, and Latin America have negotiated development, heritage, and environmental limits while confronting inequality and climate risk. Yet architecture's role in producing global and sustainable peace, justice, and prosperity remains under-theorized. This paper asks: how have postcolonial architectural practices translated political solidarity into spatial strategies that foster inclusive, low-carbon urbanism? The objective is to identify design principles that support social cohesion and ecological repair. Using qualitative methods, the study synthesizes archival analysis, policy review, and semi-structured interviews with architects, planners, and community leaders in Jakarta, Accra, and Havana. Findings reveal three recurring patterns: participatory housing cooperatives strengthen trust; climate-responsive vernacular hybrids reduce energy demand; and translocal knowledge networks accelerate equitable delivery. Together, these practices demonstrate architecture's capacity to materialize solidarity, reframe development, and advance peaceful prosperity within fragile urban regions, offering replicable frameworks for policy alignment, financing innovation, and community-led governance. Future research should expand comparative sampling, integrate indigenous epistemologies, and evaluate long-term social outcomes through participatory monitoring, transparent metrics, and climate-justice indicators informing resilient planning across diverse coastal riverine and arid settlements globally today now.

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Perceptions of Sino-Burkinabe Cooperation Since Independence: Between Hopes for Development and New Dependencies?

This paper examines how political leaders, economic actors and the Burkinabe population have perceived Sino-Burkinabe cooperation since independence, oscillating between hopes for development and fears of new forms of dependency. It seeks to reconstruct the representations associated with the different diplomatic phases marked by shifts in recognition between Taiwan and the People's Republic of China. The analysis draws on a cross-referenced corpus of diplomatic archives, print media and field interviews conducted with institutional and local actors. The findings highlight contrasting perceptions of the Chinese presence, alternately conceived as a lever for modernization and as a vector of dependency, and situate the Burkinabe case within contemporary debates on the room for manoeuvre available to African states and on

the conditions under which Sino-African cooperation can genuinely foster economic and social progress.

Perceptions de la coopération sino-burkinabè depuis les indépendances : entre espoirs de développement et nouvelles dépendances ?

Cette communication interroge la manière dont les responsables politiques, les acteurs économiques et la population burkinabè perçoivent, depuis les indépendances, la coopération sino-burkinabè, entre espoirs de développement et craintes de nouvelles dépendances. L'étude vise à mettre en évidence les séquences diplomatiques du Burkina Faso marquées par les alternances entre Taïwan et la République Populaire de Chine. L'analyse s'appuie sur un corpus croisé d'archives diplomatiques, de presse écrite et d'entretiens de terrain menés auprès d'acteurs institutionnels et locaux. Les résultats mettent en évidence des perceptions contrastées d'une présence chinoise tour à tour pensée comme levier de modernisation et vecteur de dépendance, et replacent le cas burkinabè dans les débats contemporains sur les marges de manœuvre des États africains et les conditions d'une coopération sino-africaine réellement porteuse de progrès économique et social.

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Reimagining the Oceans: The Making of Tricontinental Solidarities and Maritime Regionalism through Oceans

The Havana Tricontinental Conference in 1966 marked a pivotal moment in the history of Asia, Africa, and Latin America. The conference brought together around 500 delegates from 82 countries to formulate collective strategies aimed at liberating societies from neocolonialism and imperialism. This conference generated a shared imagination of common experiences, struggles, and futures across of the three continents, which subsequently crystallised into Tricontinental solidarities.

Six decades after the conference, many scholars have examined tricontinentalism through political and social perspective. Nevertheless, much of this literature has continued to privilege continental spaces and their entities as the primary subjects of analysis. These terra-centric perspectives tend to neglect the role of the oceans in shaping Tricontinental solidarities, relegating them to passive spatial backdrops.

In response to this limitation, this article seeks to reimagine the Pacific, Indian, and Atlantic Oceans as active subjects in the making of Tricontinental solidarities. Drawing on the oceanic turn as theoretical framework, this article conceptualises the oceans as social and political spaces that actively produce imaginaries of Transcontinental solidarity. These maritime experiences are understood as forging Tricontinental solidarities and providing the groundwork for imagining forms of maritime regionalism, which may be used as a tool to resist neocolonialism and imperialism nowadays.

This article adopts a qualitative approach based on a critical literature review of works in social-humanities and maritime studies that examine oceans, continents, and regionalism as method. By positioning the oceans as active subjects in the making of Tricontinental solidarities and maritime regionalism, this article contributes to the expansion of tricontinentalism and maritime studies through a social-humanities perspective on the oceans.

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From Tricontinental Resistance to Strategic Stewardship: BRICS Unity, Rare Earth Governance, and the Recalibration of Non-Alignment in a Multipolar World

Six decades after the 1966 Havana Tricontinental Conference, the core aspiration of Global South solidarity remains structurally unresolved. Formal colonial rule has largely receded, yet relations of domination persist through more complex and less visible mechanisms: global financial architecture, technological standards, sanctions regimes, supply-chain asymmetries, and—most decisively—the control of rare earth elements and other critical minerals. This paper revisits the historical dialectic between the “radical” and “moderate” currents of non-alignment not as a relic of Cold War politics, but as an unfinished strategic grammar for navigating the contemporary transition toward a multipolar order.

Whereas the Tricontinental moment conceptualized imperialism primarily in terms of military presence and ideological confrontation, power in the twenty-first century operates through resource governance and technological sovereignty. Rare earths—indispensable to energy transition, digital infrastructure, artificial intelligence, and advanced defense systems—now function much as gold and oil did during earlier phases of colonial expansion: as decisive levers of global power. Control over these materials no longer defines advantage alone; it determines strategic autonomy and long-term resilience.

Within this context, the rise of Asia and the consolidation of BRICS represent a civilizational inflection point rather than a mere redistribution of global economic weight. Yet the most significant challenge to BRICS cohesion today emerges not only from external pressure or overt interventionism, but from internal dynamics: competitive resource nationalism, unequal positioning within global value chains, and asymmetrical access to processing and refining technologies across Asia, Africa, and Latin America.

This paper advances the concept of strategic stewardship as an evolution of Tricontinental solidarity—shifting from resistance to the collective and responsible governance of critical resources. Rejecting both naïve non-militarization and aggressive militarization, it argues that rare earth governance necessarily entails limited, defensive forms of joint security cooperation, including supply-chain protection, prevention of external coercion, and confidence-building strategic mechanisms. Through the framework of Adaptive Non-Alignment 2.0, the paper contends that mature post-imperial leadership is measured not by the denial of security realities, but by the capacity to manage them collectively without reproducing the extractive hierarchies of the past.

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BRICS Plus between Brazil (2025) and India (2026): Internal Coalitions and Divergent Agendas in the Era of Geopolitical Fragmentation

The expansion of BRICS to ten members (January 2024) and Argentina's withdrawal highlighted a growing tension between ambitions for global representation and effective decision-making capacity. While the group represents 45% of the world's population and 36% of global GDP (PPP), its most ambitious initiatives—from de-dollarization to global governance reform—remain largely on paper. This paper focuses on how the rotating presidencies of Brazil (2025) and India (2026) will manage the group's growing heterogeneity and which initiatives are likely to succeed.

The existing literature on BRICS oscillates between enthusiasm for its counter-hegemonic

potential and skepticism about its relevance, but offers few systematic analyses of internal decision-making mechanisms. By treating BRICS as a unitary actor, studies ignore the internal coalition dynamics that determine which policies are actually pursued and which remain symbolic declarations.

For this reason, it is appropriate to develop a political economy framework of coalitions to map the preferences of BRICS Plus members on four key dimensions: (1) international financial architecture, (2) global governance, (3) geopolitical positioning, (4) trade and development.

This contribution aims to enrich the literature on heterogeneous coalitions in the international system and offers analytical tools for understanding the evolution of BRICS Plus beyond rhetoric, starting from the consideration that BRICS is not a monolithic bloc to be contained, but a fragmented arena where strategies of “engaged hedging” towards swing states (India, Brazil, UAE) can be effective.

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Reclaiming the Common beyond the Modern Social Contract

With the emergence of liberal thought, the modern social contract has progressively rationalized and shaped a political subject defined by autonomy, individual rights, and exclusive property, thereby normalizing private ownership of the means of production and subordinating the common to market coordination. Exported through coercive power and international economic law, this model has operated as an implicit global social contract facilitating capitalist integration.

The 1966 Havana Conference attempted to initiate a shared political orientation critical of the prevailing world economic system, identifying imperial domination as a constitutive feature of that order. While this Tricontinental project did not fully formalize an alternative settlement, it opened a space to rethink association through broader forms of cooperative organization.

By articulating relationality and the common at the ontological level, this article argues that transcontinental thought - without being reduced to moral or cultural discursive registers - offers resources for the political capacity of communities, while simultaneously displacing proprietary control over production and grounding economic organization in collective determination.

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Financial Power and Gender Precarity in the Tricontinental World: A Feminist Political Economy Perspective

The contemporary world is where every set agendas, state development, global markets, civil societies and individual growth are centred across and driven by finance. With ever evolving dynamics in a society across multiplicity of aspects, the discourse of economic framework and gender disparity are still overlooked at a global stage, especially in nations having shared colonial history, low economic growth and socio-political turmoil.

This paper underscores the reassuring legacies of Bandung (1955) and Havana (1966) which provides an eminent configuration for maintaining solidarity across the tricontinental world and global south, postcolonial development and peace, however have remained highly indifferent for women's everyday economic lives.

It further interrogates from the gender justice lenses, how women still remain peripheral to

economic opportunities and they are not the vigilant intermediaries who hold the responsibility. How financial power is not merely constrained to empowerment narrative rather beyond. The informality, care burden, social instability, biases which make the foundation of diurnal economic injustice and brings out sustainable peace. It argues for the various participatory precarities such as uneven protection and indebtedness that arise due to women stepping towards financial governance.

This study examines the substantive economic ways for women's financial security and growth, the monetary frameworks marked by gender equality, the multiple implications produced across the society due to gendered financial uncertainties. It also comprehends the measures that re-centres women in the financial domain in the global south and tricontinental world.

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Women's Safety as Everyday Peace: Evidence from India within the Global South

Peace is not merely the absence of war, but the presence of justice in everyday life, safety, representation, and recognition. The social dynamism centered around gender has been ever-changing due to the dynamic geopolitical disparities of the world. Looking back at the Bandung (1955) and Havana (1966) Conferences, these focused on the post-colonial development of the world, prioritising sovereignty and peace, and largely overlooked the experiences concerning gender differences.

This paper aims to view these legacies from a lens that focuses on gendered justice as these have fallen short in grasping the importance of everyday safety in maintaining sustainable peace, where women are constantly one of the most marginalised and targeted sections of society, especially in regions sharing a common history of colonialism, low economic growth, and socio-political unrest, as observed in the Global South. Taking India as a case from the Global South, a country with a population of approximately 1.44 billion and the world's largest democracy, still struggles with significant challenges when it comes to women's safety. India continues to struggle with the realization that gender equality is a fundamental human right. Merely educational and economic advancements, in the absence of a secure environment, limit their autonomy. The fear of violence and discrimination often undermines a woman's ability to make choices freely.

The paper also highlights the contemporary legal frameworks and the historical evidence that have resulted in the post-colonial developments and the uncertainties. It further comprehends the measures to safeguard women's rights and ensure everyday peace.

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Sanctions and Lawfare in the Era of Post-Globalization: The BRICS and the Emergence of a Parallel Economic Order

In the context of post-globalization, competition among powers is increasingly conducted through economic and financial means rather than through traditional military confrontation. As a result, the instruments of conflict have also changed: sanctions, tariffs, trade restrictions, and other forms of economic lawfare have become central tools in contemporary power struggles. While such measures are often framed as lawful responses grounded in international norms, they

raise growing concerns regarding their compatibility with global trade rules and with the multilateral architecture built around the World Trade Organization.

Within this evolving landscape, the BRICS have acquired increasing relevance. Several members—most notably Russia and China, and more recently Iran—have become direct targets of Western sanctions and restrictive measures, while others occupy more ambivalent positions, balancing continued engagement with Western markets against the search for greater strategic autonomy. Against this background, the article examines how the BRICS, both collectively and individually, have responded to sustained sanctions pressure.

The core argument of the article is that the BRICS' response has been neither ad hoc nor purely defensive. Instead, it has taken the form of a structured and multi-dimensional strategy aimed at reducing exposure to coercive economic measures. The analysis identifies five main fronts of this response: the development of alternative payment and settlement systems; the expansion of transactions in local currencies and the use of central bank swap agreements; the strengthening of parallel financial institutions such as the New Development Bank and the Contingent Reserve Arrangement; the expansion of trade networks involving sanctioned states; and the pursuit of greater technological and digital autonomy.

Taken together, these initiatives point to the gradual construction of a parallel economic order operating alongside the existing multilateral system. The article concludes that the BRICS are not simply reacting to external pressure, but are actively contributing to the emergence of a more plural and competitive framework of international economic governance, in which the universalistic claims of international economic law are increasingly contested.

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What Survives and What is Silenced: Reading Bustam, Rukiyah, and Trimurti across the Global South

This article repositions the writings of Mia Bustam, Siti Rukiyah, and S.K. Trimurti within a tricontinental modernist archive shaped by the political and cultural currents that flowed from Bandung (1955) to Havana (1966). While narratives of the Non-Aligned and Tricontinental movements often center male political actors, the literary and activist work of women—especially those writing from Indonesia—has been rendered largely silent within accounts of postcolonial modernity. By reading Bustam, Rukiyah, and Trimurti alongside Mahasweta Devi, Nawal El Saadawi, Audre Lorde, and Nancy Morejón, the article reveals a transnational constellation of women whose textual strategies articulate alternative modernisms grounded in gendered labor, ecological care, revolutionary pedagogy, and the intimate violences of empire. Drawing on classroom-based research in contemporary Indonesia, the study shows how educators mobilize these writings to reconnect students with the tricontinental ethos of anti-imperial solidarity—now refracted through ongoing coloniality, extractivism, and patriarchal regimes. Students' responses illustrate how women's narratives open affective and analytical pathways unavailable in masculinist histories, enabling a relational mode of learning attuned to survival, resistance, and global South interdependence. The article argues that these pedagogical encounters remap modernism from Indonesia outward, revitalizing tricontinental feminist worlds in the twenty-first century.

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The Rise of BRICS in International Political Economy

The rise of the BRICS (Brazil, Russia, India, China, and South Africa) is bringing major changes to the structure and dynamics of the international political economy (IPE). The emergence of BRICS from the South reflects increased competition for Western-led economic governance and a gradual transition to a more multipolar world order.

This article examines the economic and political underpinnings of BRICS, focusing on joint efforts aimed at expanding South-South cooperation, promoting alternative development paths, and reforming existing international financial institutions. Initiatives such as the New Development Bank and the Reserve Fund are analysed as institutional responses to financial vulnerabilities, development finance gaps, and asymmetries in global economic governance.

The study also highlights internal divisions among BRICS members when assessing common interests such as trade expansion, financial stability, and strategic autonomy. Overall, the rise of BRICS can be interpreted as both a challenge and a complement to the existing global economic order, reshaping debates about power, development, and governance in contemporary international political economy.

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Tricontinental Afterlives of the “Classic Nobodies”: Pandemic Testimonies and India’s Migrant Labour Crisis

This paper investigates how pandemic diaries narrate India’s mass migration crisis and trace its socio-economic impact during COVID-19. Drawing on testimonies of migrant labourers, it argues that these diaries form a ground-level archive of structural violence that resonates with the unfulfilled aspirations of the 1966 Tricontinental Conference. Through brief close textual analysis and contextual historical reading, the study shows that sixty years after Havana, the promises of decolonisation—justice, equality, and dignified livelihoods—remain unrealised for large sections of the Global South.

The paper analyses the mass return of migrant workers, the “classic nobodies” during India’s lockdown as a contemporary expression of postcolonial imperial logics, shaped by labour dispossession, the persistence of informal economies, and the state’s reliance on the mobility and expendability of marginalised populations. The diaries reveal how unorganised workers disproportionately bear the burdens of state neglect and economic precarity. These experiences echo Tricontinental concerns about the exploitation of grassroots communities across Asia, Africa, and Latin America. Foregrounding lived narratives, the study highlights how imperial and colonial structures endure within national borders through entrenched hierarchies, labour informalisation, and biopolitical control intensified during the pandemic. The diaries further document disruptions to mobility, housing, supply chains, and welfare infrastructures, revealing continuities between colonial labour regimes and contemporary unorganised economy.

The abstract culminates in the central research questions guiding the study: How do pandemic diaries document the mass migration crisis in India, and how do their narrative strategies illuminate the socio-economic inequalities and structural hierarchies that shape it? Ultimately, this paper positions India’s pandemic migration crisis within the larger world-system first critiqued at Havana, arguing that the struggles of unorganised workers today demand renewed South–South solidarity, ethical cooperation, and a re-imagining of global relations grounded in justice, equity, and dignity. The diaries thus serve not only as records of suffering but as political texts that call for a renewed Tricontinental vision in the twenty-first century.

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Educational leadership in colonial Asia was profoundly shaped by colonial power structures, gender hierarchies, and cultural contestations. Within this historical context, education functioned not only as an instrument of colonial governance but also as a critical space for resistance and social transformation. This paper examines women's Islamic educational leadership in colonial Asia through the case of Rahmah El Yunusiyah, a pioneering Muslim woman educator from Indonesia and the founder of Diniyah Puteri, one of the earliest modern Islamic schools for girls in Southeast Asia.

Employing a historical qualitative approach, this study situates Rahmah El Yunusiyah's leadership within the broader framework of colonial educational policies, religious patriarchy, and the emergence of indigenous educational movements in Asia. The paper argues that Rahmah El Yunusiyah articulated a distinctive model of moral and values-based educational leadership, integrating Islamic principles, local Minangkabau cultural contexts, and modern pedagogical ideas to challenge both colonial domination and entrenched gender norms. Her leadership redefined women's roles in education by positioning faith-based institutions as alternative spaces for intellectual agency and social empowerment.

From a global historical perspective, this case demonstrates how women educators in colonial Asia contributed to the rise of indigenous leadership traditions that extended beyond national boundaries. Recently recognized as a National Hero of Indonesia, Rahmah El Yunusiyah's legacy underscores the significance of women's educational leadership in advancing justice, gender equity, and sustainable human development in the Global South. This study contributes to international discussions on educational leadership by foregrounding a non-Western, faith-based, and gender-inclusive leadership model rooted in the historical experiences of colonial Asia.

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Weaving Uwei: Dayak Women and Relation with Nature in Central Kalimantan, Indonesia

This article explores the meaning of rattan (uwei) for Dayak Ngaju women in Katimpun Village, (Kapuas District, Central Kalimantan, Indonesia) by tracing how the practice of weaving becomes a form of relation between humans and nature. Drawing on Édouard Glissant's concept of Relation, the article reads rattan as a medium that connects the lives of women with the ecological landscapes that sustain them. Relation, in Glissant's opinion, is not a connection that erases difference, but one that grows from diversity and mutual recognition.

Women in Katimpun -- represented by the Dare Jawet women's group-- cultivate, harvest, and weave uwei with an awareness of their deep entanglement with the surrounding nature, such as forest and river. Each weaving motif -- such as matan andau (sun), mata saluang (the eye of the saluang fish), and siku kalawet (the elbow of the Bornean gibbon) -- symbolizes their intimacy with the natural world. This practice is not merely a form of household economy, but also a way of sustaining ecological and social relations passed down through generations.

What Dayak women in Katimpun do reveals an open form of interconnectedness, yet one rooted in depths that can only be fully understood by Dayak women themselves. Clearly, within every knot of uwei lies knowledge that cannot always be translated into external languages -- knowledge that is living, flowing, and continually renewed through experience. By understanding the practice of weaving as a form of Relation, this article affirms that women's knowledge and roles in social forestry are not peripheral, but instead constitute the very core of sustainable life.

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Revisiting the Havana Tricontinental Conference: From Bandung Spirit to the Global South and BRICS Agenda

This article examines the renewed assertion of Global South agency in the twenty-first century, focusing on the rise and expansion of BRICS+ as the most consequential institutional expression of postcolonial aspirations for structural reform. It situates BRICS+ within the historical lineage of Bandung (1955), Belgrade (1961), and the 1966 Havana Tricontinental Conference, when postcolonial states articulated a powerful critique of global power hierarchies and advanced a transformative vision for a more just and inclusive world order. The article argues that the outcomes of Havana remain profoundly relevant today, particularly as developing countries confront intensifying great-power rivalry and seek greater autonomy and voice within global governance.

By reassessing Havana's core principles—structural critiques of global capitalism, sovereign equality, peoples' liberation, and the democratization of multilateralism—the article demonstrates how these ideas continue to shape Global South diplomacy. The emergence of BRICS+ represents a concrete institutionalization of this intellectual and political legacy, visible in initiatives such as alternative financial mechanisms, local-currency trade, and development financing free from political conditionality. The current geopolitical environment—marked by US–China rivalry, technological bifurcation, weaponized interdependence, and persistent asymmetries in trade and finance—creates new vulnerabilities for developing countries. These pressures make Global South solidarity and institutional innovation increasingly indispensable, and BRICS+ functions both as a protective platform and as an engine for normative transformation.

Ultimately, the article contends that BRICS+ represents not merely a geopolitical realignment but an epistemic shift that revives Havana's political imagination. By reaffirming that the Global South can shape—rather than simply adapt to—the international order, BRICS+ offers a forward-looking blueprint for a more equitable, pluralistic, and sustainable world.

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Latin America and Asia in the shifting geopolitics of the hegemonic transition and the emergent multipolarity

The 21st century has been the scenario of a massive transformation of global scale. The convergence of the most recent form of globalization and the emergence of the knowledge economy as the core of contemporary value chains have reshaped the global economy, and redefined the role of the peripheries, thus shifting the foundations of the global hierarchy. The postwar bipolar international system had given way to a unipolar one, with the United States seemingly as its uncontested hegemon. However, the same transformation led to the decline of US hegemony and the emergence of regional and global actors increasingly capable of operating outside and often against US control. The Global South, formerly known as the Third World, is poised to include more active player in the geopolitics of the emerging multipolar configuration of the international system.

In that context, Latin America and Asia have produced alternative projects and visions, as both regions evolved and adjust within the rapidly shifting conditions. Their paths and possibilities are significantly different, albeit directly connected. Political projects, international initiatives, intertwine with the global political economy condition their roles in the new geopolitics. The old

core attempts to contain and eventually revert the change, and reassert its dominance. Coercion via economic sanctions and the threat (or use) of military force are used more often, signaling the loss of co-optation capabilities. As consequence, both regions experience increasing conflicts and threats. Hence, the transformation is still incomplete, as the world reach a critical juncture.

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From Havana to Algiers: Algeria and the Legacy of Global South Solidarity

Emerging from a revolutionary anti-colonial struggle, Algeria became a central actor in Afro-Asian–Latin American cooperation, advancing principles of non-alignment, sovereignty, and international justice. By situating Algeria within the broader historical trajectory of Third Worldism, the paper analyzes how its diplomatic practices and political positioning contributed to the construction of alternative international solidarities during and beyond the Cold War. This paper explores Algeria’s contribution to the legacy of Global South solidarity by tracing the political and diplomatic linkages between the Havana moment and Algiers as a major hub of Afro-Asian–Latin American cooperation. Drawing on historical analysis and critical international relations perspectives, the paper argues that Algeria’s experience illuminates the agency of the Global South in shaping international norms and practices beyond dominant power structures. Sixty years after Havana, revisiting Algeria’s role underscores the enduring relevance of transcontinental solidarity for addressing contemporary challenges of global inequality, peace, and sustainable development.

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Accra after Bandung: Kwame Nkrumah and the Unfinished Tricontinental Project (1957–1966)

This paper investigates the role of Kwame Nkrumah’s Ghana in the political and institutional genealogy connecting the 1955 Bandung Conference, the first Non-Aligned summit in Belgrade (1961), and the 1966 Havana Tricontinental Conference. It addresses the following research question: to what extent did Ghana’s foreign policy between 1957 and 1966 contribute to the emergence of a tricontinental imaginary, and how did its sudden exclusion from the international arena, due to the February 1966 coup, shape the trajectory of this project?

The argument advanced here is that Ghana, despite its absence from Havana, constituted one of the most coherent “bodies” generated by the Bandung “Big Bang” and functioned as an early laboratory for tricontinental politics. Nkrumah’s intellectual and diplomatic vision, including positive neutralism, militant Pan-Africanism, and his theorization of neo-colonialism in "Neo-Colonialism: The Last Stage of Imperialism" (1965), aligned closely with the radical anti-imperialist tendency within the Non-Aligned Movement, in tension with the more moderate wing centred around India. The article further demonstrates that many organisational forms later consolidated in Havana had already been incubated in Accra: from the 1958 Conference of African Freedom Fighters to the 1965 AAPSO Congress, which first proposed extending Afro-Asian solidarity to Latin America.

Equally significant were the political and militant circulations linking Accra to Havana, Cairo, and Beijing, including Che Guevara’s 1965 visit to Ghana and early Cuban engagements in Africa. These exchanges reveal that Accra was embedded in a tricontinental network well before

1966, and that its removal curtailed an alternative African leadership within the radical wing of global anti-imperialism.

The analysis draws on U.S. and Ghanaian primary sources (FRUS; Eisenhower–Kennedy–Johnson archives; UN speeches; Nkrumah-era government documents), alongside AAPSO and OSPAAAL materials, Nkrumah’s writings, and recent scholarship on Tricontinentalism and the Non-Aligned Movement.

Sixty years after Havana, revisiting the Ghanaian case illuminates both the unfulfilled potential and the contemporary relevance of tricontinental solidarities for global justice, peace, and postcolonial autonomy.

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Does international law permit confiscation of foreign central bank sovereign assets?

The large-scale invasion of Ukraine by the Russian Federation at the beginning of 2022 undoubtedly triggered a seismic shock in international law, putting its foundational principles under unprecedented strain, albeit rooted in the contentious events of Crimea and the Donbas dating back to 2014. Among the most radical reactions to Moscow's “war of aggression” is the proposal, advanced by various Western jurisdictions—amid Global South and BRICS reservations—not merely to immobilize but to permanently confiscate the assets of the Russian Central Bank held abroad, in order to support Ukraine's reconstruction through the prior financing of its defensive effort. This scenario, without precedent in the history of the modern global financial system, nevertheless raises legal questions of extraordinary complexity: can an act of such magnitude be reconciled with core assumptions of international law, including the principle of sovereign immunity from enforcement that has traditionally protected national monetary reserves in an almost absolute manner? The present study aims to address this issue comprehensively, examining whether and to what extent existing international law provides a solid legal basis for the immobilization of foreign sovereign assets and for the transition toward direct or indirect forms of confiscation.

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Economic Imbalances as a Threat to the Sustainable Development of National Economies (BRICS and their rivals)

Geopolitical and geo-economic instability makes the pursuit of sustainable and balanced economic development increasingly urgent. Disruptions in global production and logistics chains, trade conflicts, and sanctions policies expose structural imbalances in national economies – imbalances that are difficult to overcome given the complexity of modern production networks.

Economic imbalance refers to uneven development across industries or regions, mismatches between resources and production needs, gaps between real demand and existing supply, and disproportionate growth of certain sectors at the expense of others. These distortions appear in both developed and developing economies, manifesting in lagging manufacturing sectors, misaligned investment flows, and regional disparities.

In the United States, annual investments in artificial intelligence already match or exceed total investment in the automotive industry over an entire decade (2009-2019). Consequently, the added value generated by the U.S. digital economy is now comparable to that of the entire manufacturing sector, even though demand for manufactured goods remains high and is largely

satisfied through imports from Asia. This makes U.S. consumers highly vulnerable to even minor disruptions in global supply chains caused by sanctions or geopolitical tensions.

China also exhibits significant economic imbalances, primarily through the extensive expansion of production capacity in both basic and manufacturing industries despite stagnating domestic demand. This is particularly visible in the automotive and real estate sectors, even though societal demand for improved housing conditions continues to grow.

This situation arises from the lack of a robust economic and mathematical model of national development – one that recognizes the importance of intersectoral linkages under the current complexity of production; incorporates feedback mechanisms from industrial enterprises not only regarding project profitability but also regarding the availability of effective technological solutions; and, finally, determines the most efficient capital investment strategies in terms of technology selection and their multiplier effects across industries.

A modern system of industrial management must therefore focus on mapping production chains, strengthening intersectoral connections, fully utilizing and upgrading production capacities, and ensuring technological and resource security. At its core should be a dynamic input-output model that enables real-time adjustment of policy measures to achieve strategic development goals.

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Russia's Cultural Diplomacy in BRICS Plus: Institutional Practice and Geopolitical Projection

Russia's cultural engagement within BRICS Plus functions as a deliberate axis of statecraft that links symbolic production to geopolitical aims; since the post-Soviet era Moscow has treated cultural diplomacy not merely as public relations but as infrastructural policy—state cultural centres, touring exhibitions, translation projects, and coordinated festival programming are deployed alongside summitry to produce recurring encounters that normalize multipolar narratives (Nye, 2004; Monaghan, 2016). Practically, Russian activity operates on three interlocking registers. First, event diplomacy: curated exhibitions, joint festivals, and high-profile cultural weeks staged in partner capitals create visible rituals of affinity that foreground themes such as Eurasian connectivity, shared historical memory, and alternative modernities (Stuenkel, 2015; Gienow-Hecht & Donfried, 2010). Second, institutional networks: Russian Houses, cultural institutes, media partnerships, and translation pipelines sustain ongoing exchanges, train cultural professionals, and produce bilingual or multilingual outputs that routinize contact and create durable professional ties (Monaghan, 2016; Cull, 2008). Third, summit synchronization: cultural initiatives are timed with ministerial meetings and leader summits so that exhibitions, declarations, and cultural agreements reinforce political messaging and economic cooperation (Stuenkel, 2015; Saunders, 2000). These mechanisms produce strategic effects by cultivating sympathetic elites and publics, offering frames that compete with Western normative models, and building material channels—archives, translation bureaus, co-productions—that can be mobilized in broader diplomatic bargaining (Nye, 2004; Kurlantzick, 2007). Reception is uneven: partner states pursue their own cultural agendas, and audiences interpret Russian initiatives through attraction, skepticism, or instrumental calculation, producing selective uptake and contested outcomes (Gienow-Hecht & Donfried, 2010; Stuenkel, 2015). A historically grounded assessment therefore treats Russia's BRICS-Plus cultural diplomacy as both symbolic leadership and infrastructural statecraft: an effort to institutionalize cultural ties that support geopolitical objectives, whose effectiveness depends on venues, translators, funding, and the willingness of partner elites to embed cultural cooperation within wider political and economic alignments (Nye, 2004; Saunders, 2000; Stuenkel, 2015; Monaghan, 2016; Cull, 2008; Gienow-Hecht & Donfried, 2010; Kurlantzick, 2007).

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Women as Change Agents in Disaster Preparedness and Climate Adaptation: An India Perspective

Women play a pivotal role as change agents in disaster preparedness and climate adaptation. Their unique perspectives and experiences contribute significantly to building resilient communities capable of facing natural disasters and the impacts of climate change. Women are often at the forefront of community efforts to prepare for disasters. They bring valuable insights into risk assessment, resource management, and communication strategies, ensuring that preparedness plans address the needs of all community members. By participating in planning and awareness campaigns, women help foster a culture of readiness and mutual support.

India is highly vulnerable to climate-induced disasters such as floods, cyclones, heatwaves, droughts, and landslides, with women often experiencing disproportionate impacts due to socio-economic and cultural factors. However, beyond vulnerability, women play a critical yet under-acknowledged role as change agents in disaster preparedness and climate adaptation. This paper examines the contributions of women in strengthening disaster resilience across diverse Indian contexts, including rural, coastal, tribal, and urban informal settlements. Drawing upon community-based initiatives, women-led self-help groups, and institutional frameworks such as the National Disaster Management Plan and climate adaptation programs, the study highlights women's roles in risk awareness, early warning dissemination, resource management, livelihood resilience, and post-disaster recovery. Women's indigenous knowledge, leadership in local governance, and collective action have significantly enhanced preparedness and adaptive capacity at the grassroots level.

Despite these contributions, structural barriers such as limited access to resources, technology, and decision-making platforms continue to constrain women's participation in formal disaster governance. The paper argues that integrating gender-responsive policies, capacity building, and access to climate and geospatial technologies can strengthen women's agency and improve disaster preparedness and climate adaptation outcomes. Recognizing women as central actors rather than passive beneficiaries is essential for building resilient and climate-smart communities in India.

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Gender, Disaster, and Social Inequality

The recent floods that hit Sumatra in November 2025 show that the impacts of disasters are not experienced equally by all members of society. This paper highlights the experiences of Batak women in Tapanuli, North Sumatera in the post-flood context, focusing on how gender roles, social structures, and limited access to resources shape their everyday lives after the disaster. Rather than viewing floods solely as natural events, this study approaches them as social situations that expose pre-existing inequalities. Based on a qualitative reading of media reports, community narratives, and available documentation on women's lives in Batak society, the paper demonstrates that women carry a disproportionate burden in the aftermath of floods. Batak women are primarily responsible for securing basic household needs such as clean water, food, and care for children and the elderly, both in evacuation shelters and in flood-affected homes. Despite their central role in sustaining family and community life, women's contributions often remain invisible in official disaster response practices, which tend to prioritise technical and physical recovery. This paper aims to raise awareness of the importance of recognising women's experiences and needs in disaster response and recovery. By listening to women's voices and acknowledging their everyday labour, disaster management efforts can become more inclusive,

responsive, and humane. The study invites readers to understand disasters not only as environmental events, but also as social issues that require greater sensitivity to gender inequality.

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From the hegemony of the dollar to the international currency war and challenges of the Dollar

This contribution analysis the issue of the hegemony of the American currency the Dollar since 1945, then the international currencies war and challenges of the Dollar. Since 1945, the dollar has become the dominant global currency in the international trading system and the pillar of the international monetary system, due to the political, military and economic hyper-power of the United States of America.

This position was reinforced in 1971, when the head of USA Nixon ended the convertibility of USD into gold at a fixed price, so inflationary pressures developed and energy prices.

Then, in 1974, the Petrodollar agreement between the United States and Saudi Arabia was signed, and was pivotal in maintaining the US dollar's dominance in global trade. This agreement aimed to strengthen the US-Saudi relationship, while the Saudi Arabia agreed to invest a good proportion of their oil export surpluses in US Treasuries which the US committed to supply in abundance. Meanwhile, Saudi Arabia could sell oil to the USA, Japan and Europe etc. in a stable Dollar which they could then reinvest in liquid US Treasury markets.

So, the dollar hegemony reinforces the US political and economic power, and this hegemony position of Dollar has allowed to the United States of America to borrow from global markets at a very low cost, and to Americans to import at low prices.

Meanwhile, this situation has offered advantages for the United States of America, the most important are:

Strengthening the financial position of the United States of America

-Protect the American economy

-Improving the competitiveness of American companies

A tool for exercising global influence of USA

-Waging economic wars

Thus, the United States of America had an advantage over the world, which was to dematerialize money, that means the Americans, through the Dollar, dominate the circulation circuits of money in the world.

Despite this, the Dollar hegemony, as key currency in comparing to other currencies, has degraded due to many factors like the creation of Euro currency and zone, as well as the idea of an Asian monetary union and Chinese currency Yuan in order to compete the Dollar.

This tendency of Dedollarization has been reinforced, due to the Covid-19 pandemic, economic, national security considerations and the war in Ukraine, hence, some countries have begun to reconsider their dependence on the US Dollar in international transactions

Indeed, Russia- and Iran- began to abandon the using of both Dollar and the international financial system, which were used to block Russia's and Iran's foreign exchanges with the Dollar, the Euro and SWIFT system. In parallel, Russia has set up internal systems and an alternative system with China to continue international transactions without using Dollar and swift, as a result, Russia bypassed the Dollar, and the Ruble value returned to the level of pre-war of Ukraine, and Russia decided to sell oil and gas in Ruble or gold without using the Dollar in order to avoid the blockade of the USA and the Western countries.

That means that Russia and other countries of BRICS wanted to establish a second monetary system (which will be determined by the gold or the energy of Russia as well as the Ruble, the Yuan the Rupee and perhaps the currency of Brazil and South Africa currencies) with China which will no longer be dominated by the Dollar.

Besides, there are three main challenges to the continuity of the Dollar hegemony, the most prominent is the growing role of China in the global economy and its attempt to enhance the wider use of its Yuan currency.

The second challenge is "US financial sanctions," as the US Treasury warned that the extensive use of financial sanctions threatens both the hegemony of the Dollar and the American financial system, because it pushes countries to search for safe havens for their money and reduce their dependence to the Dollar like Iran and Russia since the war in Ukraine, and the third challenge, concerns the emergence of digital currencies, which have created special markets.

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The issue of Constitutionalism in North Africa (Algeria, Tunisia and Morocco)

This contribution deals with the issue of constitutionalism in North Africa (Algeria, Tunisia and Morocco) which faced French colonialism, by analyzing on one hand the influence of the French constitutions and laws on the newly-States, rule of law, institutions, as well as the three branch (powers) and on other hand keeping principles of Islam, thus, the combination and coherence between constitutional law and Islamic law.

Indeed, these three countries, in the aftermath of independence in 1956 and 1962, adopted texts that were inspired by the French constitutionalism, whether for internal political purposes, or to mark integration into an international community.

In addition, the ruling elites of these three countries have multiplied constitutional revisions since independence until the Arab Spring: six new constitutions succeeded in Morocco from 1962 to 2011; the establishment of a "small constitution" in Algeria in 1965, which was followed by new charters or constitutions in 1976, 1986, 1989, 1996, 2002, 2008; 2016, 2021 while for Tunisia in 1959, 1987, 1995, 1998, 2008, 2014.

These constitutions in Algeria, Morocco and Tunisia were inspired by the constitution of the French Fifth Republic, the Jacobin State, a control of constitutionality, the creation of a constitutional jurisdiction "the constitutional council", the organization of the State and the three branches(powers)... etc, and Islam does not appear as an obstacle to constitutionalism, it contains only few prescriptions concerning the organization of the State and the power within it.

In fact, it concerned Islam as the religion of the State in (Algeria, Article 2; Morocco, Article 6 ; Tunisia, Article 1), and the head of State, in Algeria and Tunisia, must be Muslim ; while the King of Morocco is considered "commander of the believers" (Article 19). Besides, religious institutions were established, such as the Algerian High Islamic Council, the Council of Ulemas in Morocco, or the ministries of "waqf" assets. Meanwhile, religious pluralism is recognized in the Algerian, Tunisian and Moroccan Constitutions by guarantee the "free exercise of religions", Despite this, these constitutions raise the problem of how to reconcile and combine the primacy of Sharia and French constitutionalism and laws, particularly the applicable substantive rules, in personal status and women's rights, and sometimes in the criminal field (treatment of apostasy, place of corporal punishment, etc.)

In the case of Tunisia, with the modernity process during the Bourguiba era and Ben Ali (presidents), there was generalization of French law, including in personal status and women's

rights, but after the Jasmine Revolution in 2011, and the rise of the Islamist movement, there was a reversal on some principles.

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The deconstruction of foundational myths of artistic modernity through the works of women-artists

The play examines the history of modern art through its blind spots: women artists, working-class figures, and racialized subjects long erased by a masculine and bourgeois canon. Combining theatre, performance, and research-creation, it brings forgotten pioneers onto the stage to question notions of genius, value, and artistic legitimacy. The work offers a critical feminist rewriting of modernity, in which doubt, the body, and speech become tools for political and aesthetic transformation.

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What does Europe think of Multipolarity: A Discourse Analysis of European Think Tanks

This paper investigates how influential European think tanks conceptualise “multipolarity” and what they present as the principal risks arising from it. The premise is that think tanks exercise discursive power in European foreign-policy debate by producing policy-relevant interpretations that circulate through media, parliaments, and executive networks.

Empirically, the paper analyses a tightly bounded corpus (2020–2025) of agenda-setting publications from some major institutions with strong visibility in European policy circuits. The corpus is composed of flagship reports and short-form policy interventions where “multipolarity” is used as a key descriptor of contemporary international politics.

Methodologically, the study applies Critical Discourse Analysis in the dialectical–relational and discourse-historical traditions, focusing on two analytical elements only: (1) how “multipolarity” is defined (as power diffusion, order fragmentation, or transactional multi-alignment), and (2) which risks are foregrounded as the most urgent (security escalation, legitimacy contests over rules, and geo-economic disruption).

The paper argues that, across institutions, “multipolarity” functions less as a neutral descriptor than as a structuring diagnosis that sorts threats and priorities: One school leans towards order-fragmentation and competitive legitimacy, while others emphasise vulnerability to coercion through dependencies and supply constraints.

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Beyond Policy Commitments: A Comparative Analysis of the Economic Impacts of Gender Mainstreaming in ASEAN, Australia, and Europe

While gender equality is increasingly recognized as a catalyst for macro-economic stability, the translation of gender mainstreaming policies into tangible economic outcomes remains heterogeneous across different geopolitical landscapes. This study evaluates the comparative

economic impacts of gender mainstreaming policies on GDP growth, labor force participation, and poverty reduction, focusing on ASEAN member states with benchmarking against advanced economies in Australia and Europe. Utilizing a systematic literature review (SLR) and qualitative synthesis of longitudinal data, the research identifies a significant positive correlation between institutionalized gender budgeting and increased female labor force participation, which serves as a primary driver for GDP expansion. However, the findings reveal a "policy-practice gap" in ASEAN, where structural barriers and socio-cultural norms often dilute the efficacy of gender-responsive frameworks compared to the more robust institutional mechanisms in Europe and Australia. The study highlights that while ASEAN has made strides in legislative frameworks, the impact on poverty reduction is more pronounced in regions with integrated social protection systems. These results suggest that for ASEAN to achieve sustainable inclusive growth, policy focus must shift from mere representation to addressing structural inequities in the labor market. This research provides a strategic roadmap for policymakers to optimize gender-responsive budgeting as a tool for resilient economic recovery in the post-pandemic era.

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BRICS Enlargement and the Future of Global Power Dynamics

The BRICS membership has been expanding rapidly in the recent past and has the potential to grow soon. The important reason is several global south countries applying for the BRICS membership. The primary objective of this research article is to explore the BRICS expansion from a critical perspective. The article observed that the BRICS is going to play a critical role in the emerging political economy of international relations. Because the BRICS group growing economic influence and strength, it has the potential to become voice of the global south. However, the research article concluded that the BRICS growth in terms of numbers is inevitable but its impact in the action is debatable due to BRICS divergent views on various areas of the global politics. Therefore, India-China's relations and Russia's role is critical in shaping the BRICS future.

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African Maritime Sovereignty: Youth and Coastal Communities in the Blue Economy Debate

Africa's coastal waters are increasingly contested spaces where questions of sovereignty, development, and community livelihoods intersect. This paper examines how young Africans in fishing communities are experiencing the collision between traditional ways of life and new economic pressures on ocean resources. Foreign fishing vessels operate across African waters with limited oversight, extracting fish stocks worth billions annually. For young fishers in countries like Senegal, Ghana, and Mozambique, this means going further out to sea for smaller catches. The fish that sustained their families and communities for generations are disappearing, yet the benefits from industrial fishing accrue elsewhere. This represents a form of resource extraction that receives far less attention than land-based mining or agriculture but affects millions of coastal Africans. African governments are simultaneously promoting blue economy development—expanding aquaculture, offshore oil extraction, and port infrastructure. These initiatives promise jobs and growth but often proceed without meaningful consultation with fishing communities. Young people in coastal areas find themselves caught between declining traditional opportunities and uncertain prospects in an industrializing ocean economy that may not include them. The African Union has articulated maritime strategies emphasizing sovereignty and sustainable use, yet most African nations lack the naval capacity to patrol their waters effectively. Enforcement remains weak, bilateral fishing agreements favor foreign interests, and

local communities have limited voice in maritime governance decisions.

This paper argues that addressing maritime sovereignty requires recognizing coastal communities, especially youth, as stakeholders rather than obstacles to development. Their knowledge, concerns, and economic needs must inform how African nations assert control over ocean resources. Without this, blue economy frameworks risk repeating patterns where African resources serve external markets while local populations bear the costs.

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Women Safety, Empowerment, and Spatial Justice: Data Discrepancies and Everyday Peace in India

Women's safety and empowerment in India are usually measured through national indicators, crime statistics, and development indices that are maintained and released by state institutions. While such data-driven frameworks guide policy interventions, they often fail to capture the spatial and everyday dimensions of women's lived insecurity. Such is the case with a lot of countries, particularly those countries where women are constantly one of the most marginalised and targeted sections of society, especially in regions sharing a common history of colonialism, low economic growth, and socio-political unrest, as observed in the Global South. Data discrepancies and spatial gaps significantly undermine the realisation of everyday peace and gender justice in India.

Situating India within the postcolonial legacies of peace and development envisioned during the Bandung (1955) and Havana (1966) Conferences, the paper attempts to highlight how state-centric approaches prioritised sovereignty, stability, and growth while marginalizing gendered spatial realities. Using secondary gender-disaggregated data drawn from official sources, including crime statistics, health and demographic surveys, labour force participation data, and development indicators, the study examines how under-reporting and uneven spatial coverage overlook women's experiences of fear, restricted mobility, and everyday violence. These data gaps are particularly evident across rural-urban divides and socio-economic regions, where women's insecurity remains systematically underrepresented.

Through a spatial justice lens, the paper demonstrates that empowerment initiatives focused solely on education, employment, or legal reforms remain limited when everyday safety is unevenly distributed across space. The study reframes peace not as an institutional or national condition, but as a lived and spatially uneven experience. Addressing gendered data gaps is thus essential for advancing women's safety, empowerment, and sustainable peace in India and the broader Global South.

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Code and Canopy: Addressing the AI-Driven Water Crisis and Its Impact on Women through Tree Credit Policy across the Global North and South

Hundreds of liters of water are consumed daily to generate numerous prompts as a support towards rapid expansion of artificial intelligence (AI). While AI development has enabled a new era of accessibility and technology inclusivity, it also comes with ecological externalities across countries. States hosting data centers, massive AI users, and semiconductor manufacturers require greater water volume than those positioned as end users. For instance, Taiwan as a semiconductor producer has consumed thousands of gallons of water per day during chip fabrication, enabling long-term risk of water scarcity. These risks are further intensified in

countries such as the United States and China where AI data centers and semiconductor fabrication are co-located. The severity level might be adjusted due to climate change and national movement to tackle it. AI infrastructure in drought-prone area only disadvantage environment and local community.

The water scarcity has also affected human security. Scarcity increases household stress, intensifies women's unpaid domestic labor, and exacerbates gender inequality. Household instability often triggers domestic violence by intimate partners. Moreover, women who travel further to secure water, will face the possibility of violence outside home. To address this issue, this paper uses Keohane and Nye's liberal institutionalist framework to enhance international cooperation through a tree credit policy. The amount of water consumption by AI activities will be conceptualized as virtual water liters (VWL), which are then translated into obligations for groundwater recharge by pursuing forest restoration and water-catchment infrastructure. Tree credit mechanism will uphold the principle of shared but differentiated responsibility to prevent green colonization. Partnership with international organizations (IO) are proposed to ensure transparency and accountability across both the Global North and Global South.

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The Nepalese Contemporary History in the Rise of Asia

Asia is renowned for its ancient civilizations, whose knowledge and innovations in science and technology have profoundly influenced the world. However, many Asian countries later lagged behind due to the underutilization of this intellectual legacy and prolonged colonization, which reinforced Western political and economic dominance. Nations such as China, India, and Indonesia were often marginalized and subjected to foreign control.

A turning point arrived with the wave of decolonization following World War II. China's socialist revolution, along with the establishment of sovereign governments in India and Indonesia, marked Asia's resurgence. Events such as the 1955 Bandung Conference and the founding of the Afro-Asian People's Solidarity Organization reflected this revitalization. Today, China and India have emerged as global powers, challenging Western hegemony and asserting regional influence through initiatives such as BRICS and the Shanghai Cooperation Organization (SCO).

Nepal's modern history has been shaped by significant political and social transformations, including the overthrow of the Rana regime in 1951, the restoration of multiparty democracy in 1990, and the Maoist movement (1996-2006). These events paved the way for the country's transition to a Federal Democratic Republic, emphasizing social justice and inclusivity.

Within Asia's broader rise, Nepal's trajectory reflects the challenges faced by smaller nations: balancing political liberalization, social reform, and sovereignty amid the influence of rising giants. Despite its size, Nepal maintains a distinctive identity shaped by extreme geographical diversity – from the towering Himalayas to Kachanakawal, the country's lowest point. Culturally, it is a mosaic of over 125 ethnic groups and languages, where Hinduism and Buddhism exist in a unique syncretism alongside Islam, Kirat, and Christianity. Historically, Nepal's rugged terrain helped preserve its sovereignty and unique identity. Its rich natural landscapes and cultural relics – some of which influenced architecture as far as China – testify to its enduring cultural footprint. Thus, Nepal exemplifies how tradition and modernity coexist, illustrating the resilience and

agency of smaller nations within Asia's broader political and economic evolution.

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The Role of the Second Trump Administration in the Peaceful Resolution of the 2025 India-Pakistan and Cambodia-Thailand Conflicts

Since taking office, the second Trump administration has made significant efforts to resolve armed conflicts peacefully around the world. In the Indo-Pacific region, the India-Pakistan and Cambodia-Thailand wars warrant closer attention in this context, as the United States' role in achieving peaceful resolutions is scarcely in question. The global political environment is constantly changing, and these regions are key from the perspectives of both international law and geopolitical interests. However, contrary to the Trump administration's claims, some sources dispute the decisive importance of the US president's intervention, so it is worth examining the events in both conflicts more closely.

The aim of this presentation is to explore the role of the second Trump administration in 2025 in the peaceful resolution of the India-Pakistan and Cambodia-Thailand conflicts. During the presentation, we will analyse the Trump administration's diplomatic strategies, including direct negotiations, previous conflict management models, and the pursuit of triple interests (economic, political, military).

The main objective of the research is to show how conflict management evolved amid complex political dynamics affecting the United States' regional allies and challenges. We pay particular attention to the role of international mediation and how the second Trump administration was able to reshape the regional balance of power in the interests of peace. At the end of the presentation, we will also discuss the lessons that can be learned about the effectiveness of conflict management for future international political strategies. The aim of this interdisciplinary research is to provide reliable insight into a possible future in which major powers play an active role in creating global and regional stability.

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U.S. Neo-imperialism in Latin America: A Geopolitical and Legal Perspective

The United States in the 21st century has reevaluated and redefined its principles of engagement, moving away from its traditional policies such as the Monroe Doctrine in the Western Hemisphere. In an era characterized by multilateralism and international cooperation, the United States' alleged abduction of Nicolas Maduro from Caracas has led to a reinterpretation and denunciation of the Monroe Doctrine, as previously advocated by several U.S. presidents, including Roosevelt, Kennedy, Reagan, and Ulysses S. Grant. Historically, Washington has promoted non-intervention and multilateralism in Latin America; however, it has recently adopted tactics more akin to those employed in the Middle East, particularly after failing to garner support from regional actors in its pursuit of imperialist strategies—posing threats to countries such as Mexico, Cuba, and Colombia. Similarly, the United States is seeking to assert sovereignty over the Arctic by pressuring Denmark to annex Greenland. These expansionist and neo-imperialist strategies pose significant threats to global peace and security. This paper aims to analyze the United States' application of Middle Eastern tactics in Latin America from a legal perspective and further aims to revisit the concept of sovereignty in the 21st century.

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From Tricontinentalism to South–South Cooperation: What Asia’s Rise Means for Africa’s Development and Sovereignty

The rapid economic, technological, and geopolitical development of Asia is transforming the political landscape of Asia–Africa relations even sixty years after the Havana Tricontinental Conference. This paper attempts to reexamine tricontinentalism as an anti-imperialist project and focuses on the contemporary reconfiguration of its principles. Contemporary South–South cooperation frameworks have redefined the principles of tricontinentalism: sovereignty, solidarity, and collective self-reliance. While Asia’s growth has increased Africa’s development opportunities, particularly in the absence of the West, it is still coupled with significant newly created challenges, including dependency, power, and autonomy.

The study employs political economy and international relations frameworks to engage in both qualitative and historical analyses of contemporary Africa–Asia relations in trade, infrastructure, finance, and development to assess the legacies of Bandung and Havana. This paper is particularly concerned with African agency, to assess whether current partnerships promote structural transformation and policy sovereignty or reproduce mechanisms of neo-colonialism in the new geopolitical order.

The study shows that Africa and Asia’s relations do not constitute a complete break from the models of empire at all times. Nor do they always reflect a simple continuation of these models. Rather, the relations construct an arena of supranational and sub-imperial possibilities of industrialization, technological transfer, and supranational diplomacy, and, at the same time, pose threats of debt dependency, extractivism, and asymmetric bargaining. In order to realize the emancipatory potential of tricontinentalism in the twenty-first century, the author suggests reforming South–South cooperation in favor of more transparent governance, regional integration, and people-oriented development.

This study places Africa’s current development path in the broad sweep of tricontinental thinking, thus engaging with debates on global justice, the post-Western global order, and the prospects of sustainable peace and prosperity in the Global South.

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From State-Centered Sovereignty to Corporate Dominance: Reclaiming the Bandung Spirit in the Age of Transnational Corporations

Seventy years after the historic Bandung Conference of 1955, the principles of national sovereignty, self-determination, and South-South cooperation face unprecedented challenges from a new form of power: transnational corporations. While the original Bandung spirit emerged as a collective response to colonial domination by nation-states, today’s Global South confronts a different yet equally pervasive threat—the economic and political hegemony of non-state actors whose influence often supersedes that of sovereign governments.

This paper examines how multinational corporations have evolved into quasi-imperial entities that exercise control over natural resources, labor markets, and even policy-making processes in developing nations, effectively creating a new form of neo-colonialism. Through case studies from Asia, Africa, and Latin America, the research demonstrates how corporate land grabs,

extractive industries, and monopolistic trade practices undermine the very principles of economic independence and equitable development championed at Bandung.

The paper argues that reviving the Bandung spirit in the 21st century requires not only state-to-state cooperation but also the development of regulatory frameworks to curb corporate overreach, the strengthening of South-South economic alternatives (including initiatives like BRICS+), and the empowerment of social movements that challenge corporate impunity. Drawing on recent scholarship on corporate sovereignty and deglobalization movements, this study proposes concrete mechanisms through which nations of the Global South can reassert their autonomy while fostering genuine multilateralism that prioritizes people and planet over profit.

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Justice and Law

In the contemporary context, the state serves as an essential entity that consistently acts as a protective shield for its citizens. Progress is often associated with technological sophistication, yet this stands in contrast with the slower advancement of legal norms themselves. Legal norms cannot fully predetermine what will occur in the future, as they are inherently limited by the natural constraints of human thought. In addition, there are important aspects of societal development that relate to the pursuit of peace without abandoning global characteristics. The notion of peace in this context involves integrating traditional methods, as the Indonesian Constitution recognizes the existence of customary law. These traditional approaches may include strengthening deliberative practices or resolving disputes through non-written legal mechanisms.

One example is that when noncompliance occurs, communities tend to adhere to norms they already believe in. In the global sphere, this phenomenon may be viewed as a form of exception to formal legal norms, such as the exercise of discretion or the granting of special authority to certain individuals by the state. Another form of conflict resolution involves religious frameworks, wherein sacred texts offer a distinct basis of obedience, though such obedience must be accompanied by sound reasoning. This is crucial to avoid applying scriptural texts in an overly literal manner, which could otherwise trigger rejection.

The research method employed is normative legal research with a hermeneutic legal approach. This approach provides interpretive links between sacred texts, existing legal norms, and customary law. In the findings derived from legal studies conducted in Surabaya, it appears that communities sometimes comply and create harmonious conditions by setting aside strict adherence to formal law. This noncompliance does not reflect rejection but instead constitutes an effort to avoid legal processes that fail to offer solutions, particularly when the rigidity of law itself becomes a source of social difficulty. Legal norms must remain continuously present, yet must be accompanied by ongoing legal education so that communities develop awareness of the importance of peace. Peace is not only beneficial for Indonesia as a nation but also shapes legal relations with other states.

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Terrorism in a Multipolar World: BRICS and the Future of Global Counter-Terrorism Norms

Despite decades of international efforts, terrorism remains one of the most contested concepts in

international law. A fundamental cleavage continues to shape global debates: Western states tend to adopt a juridical approach, seeking a universal legal definition that frames terrorism as an illicit act subject to prosecution, while many states historically associated with socialist traditions and the Non-Aligned Movement emphasize political, social, and structural causes, advocating preventive and contextual responses. This normative divide has profoundly affected negotiations on the Comprehensive Convention on International Terrorism (CCIT), contributing to its prolonged deadlock.

The deliberate use of terror against civilian populations to induce political change is typically associated with non-state actors lacking conventional military power. At the same time, allegations of so-called “state terrorism” remain largely excluded from international legal instruments, despite historical evidence of governments employing fear and violence against their own populations. The inability of states to act cohesively has paradoxically facilitated the evolution of terrorism, enabling its decentralization, transnational networking, and increased global impact under conditions of globalization and porous borders.

In this evolving landscape, the BRICS grouping has emerged as a significant normative actor. Over the last two years, BRICS summit declarations and ministerial statements have consistently condemned terrorism in all its forms, rejected double standards in counter-terrorism practices, and emphasized that terrorism should not be associated with any religion, nationality, or civilization. Simultaneously, BRICS discourse has highlighted the importance of addressing root causes—such as inequality, underdevelopment, and social exclusion—alongside legal and security-based measures.

This paper examines the structural reasons behind the failure to achieve a universally accepted definition of terrorism, with particular focus on the CCIT negotiations. It argues that recent BRICS positions reflect a hybrid approach that may help bridge long-standing legal and political divides, offering pathways toward a more coherent and effective global counter-terrorism framework.

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US aggression in Venezuela: a challenge for Latin America and sovereignty of the Global South

The recent US aggression in Venezuela and capture of its president Nicholas Maduro on the pretext of promoting narcotics terrorism the charges which are allegedly false shows the height of US aggression and illegal intervention in the sovereignty of this South American nation. Using forces to illegally attack another nation’s capital and drag out the nation’s leader and his wife from his home at the dead of night shows the inhuman attitude of the incumbent US leader and the hawkish American foreign policy postures.

This research paper analyses the US aggression in Venezuela and speaks as to how it poses a challenge for the entire Latin American world and in a broader vein a serious assault on the sovereignty and dignity of the Global South formerly called the developing world or the third world nations. It has tarnished the spirit of the Havana declaration of Jan.1966 in Cuba after the tricontinental conference of Asia, Africa with Latin America. It condemns the western imperialism, colonialism and neo- colonialism in the form of US aggression. It has championed liberation movements, nonalignment and solidarity among the Third world nations. The paper critically analyses the ups and downs of US – Venezuela relations since the beginning of the post cold war period. Second, it discusses the strategies of the US in Caracas which is focused on preserving its own oil reserves by trading with rich crude oil producing nations like Venezuela. Third, it highlights the consequences of president Maduro’s capture by Washington in the Latin American region. Last but not least, it also talks about the strategic and economic consequences in the entire global South. Apparently, it seems that the global South has displayed a muted

reponse towards Trump's melodramatic action in the abduction of Maduro and his wife.

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Soviet Form of communism as a natural ally of NAM

NAM has passed different ideological tests from time to time. When the first ever NAM summit was held in Havana, One would notice some Ideological divisions, especially Cuba's push for a "natural alliance" with the Soviet Bloc, which was strongly resisted by moderates like Yugoslavia and India, nearly paralyzing the movement despite its stated goals of promoting multilateralism and developing world interests. Fidel Castro as the host of the 5th NAM summit, proposed that the socialist bloc was the "natural ally" of non-alignment, a con vigorously opposed by moderates who sought to maintain independence from both blocs.

While reacting to the concept of "natural ally", some member states raised their voice to undermine Cuba's chairmanship, with some others suggesting its expulsion due to perceived pro-Soviet alignment. Thus the Havana NAM summit exposed the significant rifts, leading to a period of crisis and confrontation within the movement.

At the end of the summit, the Havana Declaration of 1979 suggested as follows: "To ensure the national independence, sovereignty, territorial integrity and suggested as follows: security of non-aligned countries in their struggle against imperialism, colonialism, neo-colonialism, racism, and all forms of foreign intervention.

Some member states wanted to perform some damage control by asking India to host the next summit in New Delhi. The subsequent 1983 summit in New Delhi aimed to resolve this issue, with India playing a key role in steering the movement back toward its moderate, non-aligned principles.

The proposed paper is analytical based on both primary and secondary sources.

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From Allies to Rivals: Westphalian Arabia and Glocalist UAE in the Post-2025 Gulf Order

Westphalian and Glocalist models of competing collective identity frameworks shape power and legitimacy perception in international politics. The Westphalian model privileges territorial jurisdiction, centralized authority, and strategic independence from external hierarchies, while the Glocalist model emphasizes trans-territorial networks, functional integration, and legitimacy derived from embeddedness within supranational architectures. These two opposite identity-based paradigms do not merely inform instrumental policy choices, but structure distinct rationalities of action, defining how leaders construct authority, project influence, and produce regional order through divergent modes of geopolitical practice.

The growing divergence between Westphalian Arabia and the Glocalist United Arab Emirates should be read not as an abrupt diplomatic rupture, but as the structural crystallization of two distinct models of regional power projection, whose incompatibility became materially visible by 2025. Although both leaderships originated from comparable Glocalist structural conditions—rentier political economies, long-standing U.S. security guarantees, and heightened assertiveness following the Arab uprisings—their subsequent trajectories have generated competing visions of

Gulf hegemony that now operate in open tension.

Long positioned as a cornerstone of U.S. geostrategic architecture in the Middle East, Saudi Arabia has, under Mohammed bin Salman, pursued a recalibrated Westphalian foreign policy aimed at enhancing strategic autonomy rather than formal realignment. Without severing ties with Washington, Riyadh has widened its diplomatic and economic maneuvering space through diversified partnerships and selective engagement with multipolar frameworks. Deepening relations with Westphalian China, expanded mediation efforts, and participation in Westphalian BRICS-related initiatives illustrate an attempt to balance continued Glocalist Western security reliance with alternative Westphalian sources of economic and diplomatic leverage. In this sense, Saudi foreign policy increasingly mirrors domestic state transformation under Vision 2030, where external positioning serves internal consolidation and regime resilience.

By contrast, the UAE has refined a strategy of Glocalist networked alignment, presenting itself as a flexible yet dependable intermediary within Glocalist Western-led security architectures while simultaneously extending influence through logistics, technology, and institutional connectivity. Abu Dhabi's early and sustained embrace of the original Glocalist Abraham Accords epitomizes this approach: normalization with Israel functions less as symbolic diplomacy than as infrastructural statecraft, binding security cooperation, technological exchange, and regional legitimacy within a U.S.-anchored order. Within this Glocalist framework, the UAE positions itself as a central node in Glocalist post-Abraham regional configurations, implicitly counterbalancing Riyadh's more autonomous and revisionist Westphalian orientation.

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BRICS PLUS & LATIN AMERICA

In such an evolving global geo-political scenario, the actual perspectives for the future evolution of the BRICS Plus in America Latina is uncertain. Some of the evaluations expressed in 2019 Rise of Asia Conference (during the first Trump administration) unluckily are confirmed and raising the doubts for the BRICS Plus role in this continent for the next future.

Apart from Brazil as one of the five core members, the BRICS Plus enlargement has not involved any other L.A. country, Argentina who had declared its participation with the the arrival of the Milei government, withdrew its candidature, and other interest manifestations tojoin, as from Mexico, Cuba, and Venezuela have not progressed.

We assist instead under the second Trump presidency to a profound shift of the Latin American scenario with a progressive realignment of many governments with tne United States, confirming the Monroe Doctrine: America to the American and colonial vision of latin America as their backyard, In fact the last election in Chile with the victory of Kast, is continuing the trend that see Argentina, Peru, Bolivia, Ecuador, El Salvador, Honduras turning to the right and conservative parties, and in Brazil itself next year elections are uncertain with the possibility of Bolsonaro's return.

Then, considering also the ongoing news from Venezuela, is clear that the US are increasing their power and control in the entire American continent and will strongly oppose any BRICS Plus enhancement. So, the Bandung and NAM principles, confirmed in the Havana Tricontinental Conference, are nowadays seriously endangered in Latin America.

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Call For a Paradigm Shift In Urban Governance

In a constantly evolving geopolitical scenario and of climate change growing impacts, it is necessary to identify a new model of urban development.

The current model is obsolete, and the pandemic has highlighted its limitations. Many of the needs for proximity of home, workplace and basic services can be met also in smaller towns and rural settlements. Teleworking, IT access to education, telemedicine, and leisure have drastically reduced mobility needs, allowing a radical shift in current unbridled urbanization.

This is happening on a global scale, including in emerging countries in Asia, Africa, and Latin America, where migration flows to large cities can be mitigated, allowing populations to remain settled in their original places and reducing the existing territorial imbalances between rural and urban areas.

This issue has not been given due consideration in recent decades, yet it represents one of the essential elements to ensure a sustainable global future, considering that the urban population accounts for over 70% of the global population. Hence the urgent need for a new approach based not only on economic assessments, but also on social and environmental indicators.

The shift in current paradigms entails structural changes, affecting many sectors, from the real estate market, daily mobility, logistics, and infrastructure networks, and leading to profound transformations across the entire urban economic landscape.

Therefore, rethinking current land-use, construction, and architecture models—essential for sustainable development based on collective well-being, justice, and prosperity—is the challenge we face 70 years after Bandung and 60 years after Havana.

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Middle Powers of the Global South: Navigating Indonesia–Egypt Cooperation within BRICS in the Post-Unipolar World System

The simultaneous presence of Indonesia and Egypt within BRICS marks a rare convergence of two historic Asia–Africa actors whose partnership predates the contemporary multipolar order itself. This paper examines Indonesia–Egypt cooperation within BRICS as a case study of how Global South middle powers are reshaping South–South relations in the twenty-first century. Indonesia’s accession as a full BRICS member in 2025, alongside Egypt’s integration into the grouping, creates an urgent analytical moment to reassess the evolution of middle power cooperation beyond Cold War non-alignment and postcolonial symbolism. Drawing on postcolonial International Relations, Global South middle power theory, and historical institutionalism, the paper argues that Indonesia–Egypt cooperation reflects a broader reconfiguration of South–South engagement, from ideologically driven anti-imperialist solidarity toward pragmatic, institutionally embedded collaboration aimed at strategic autonomy within a multipolar system. Rather than representing a departure from the Bandung and Havana legacies, BRICS provides a new political and economic space in which these legacies are selectively adapted and operationalized. Methodologically, the study employs a systematic literature review and interpretive meta-analysis of scholarship on Asia–Africa relations, Bandung and tricontinentalism, South–South cooperation, middle powers, and BRICS. The analysis highlights how Indonesia and Egypt, often treated as symbolic pioneers of the Global South, continue to exercise agency by acting as horizontal partners within BRICS, prioritizing reform, inclusivity, and cooperation over alignment with dominant great powers. By foregrounding Indonesia–Egypt

cooperation, this paper contributes to contemporary debates on the future of Global South agency and demonstrates how middle powers can leverage shared historical legacies to advance peace, justice, and sustainable prosperity in a reconfigured global order.

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Anticipating the impact of the "BRICS-Pay" system on the monetary and financial international relations

The central issue: How can the BRICS+ alliance promote the monetary sovereignty and a "just" evolution of international transactions in the context of the use of local currencies according to the "BRICS-Pay" system, the "Pan-African Payment and Settlement System" and the ASEAN+3's "Local Currency Settlement Framework"?

A starting issue: What are the links between the three following historical facts in the field of economic, monetary and financial relations in the Global South?

First fact: Concerning the BRICS+, the adoption by the 2025 BRICS+ Summit held in Brasilia, of a protocol about the "BRICS- Pay" system conceived by the BRICS Business Council.

Second fact: Concerning the African Union, the launch of the Pan- African Payment and Settlement System, by Afrexim Bank in 2021.

Third fact: Concerning Asia, the expansion , in ASEAN+ 3, of the " Local Currency Settlement Frameworks" which began with the yen- rupiah settlement framework launched by Japan and Indonesia in 2020.

An evidence: all that has the same aim: to promote the use of local currencies in bilateral and intra-regional trade and investment?

It' s an economic and institutional history "made by" Asia. It' s about new global perspectives. Does it mean an alternative facing Bretton Woods or a complementary ecosystem with sovereign currencies for a "sovereign and just development"?

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HIGHER EDUCATION CURRICULUM DECOLONISATION: Building a Tricontinental Epistemology for Global Knowledge Equity

Forty years after the Tricontinental Conference in Havana, countries in Asia, Africa, and Latin America still face epistemic colonization within their higher education systems. The university curricula in these three continents are still dominated by Western-centered knowledge canons that ignore local and regional intellectual contributions. This paper examines the urgency of curriculum decolonization as a prerequisite for achieving global knowledge justice and intellectual sovereignty of the Global South. The research analyzes three critical dimensions: first, how academic colonialism sustains structural dependency through dominant languages, mandatory references, and biased international accreditation standards. Second, the potential for tricontinental collaboration in building mutual recognition systems for academic degrees, research, and publications that no longer depend on Northern Global journals and publishers. Third, innovative practices by universities in Asia, Africa, and Latin America that have begun integrating indigenous knowledge, histories of anti-colonial struggles, and community-based research methodologies. Through a comparative approach and case studies from various tricontinental countries, the paper argues that curriculum decolonization is not just a content revision, but a fundamental transformation in how we define academic excellence, knowledge validity, and the purpose of higher education. Policy recommendations include the formation of

tricontinental university consortia, alternative academic publishing platforms, and regional accreditation mechanisms that recognize epistemological diversity. Curriculum decolonization is a strategic investment for intellectual sovereignty and genuine sustainable development.

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Monetary and Financial De-Linking as necessary step for Global South's endogenous prosperity

Global South's articulation in the world-system constrains the possibility of development and autonomy according to the stages of the capitalist mode of production at the center. The degrees and horizons of emancipation during the Fordist Keynesian regime of accumulation after World War II defined class alliances, types of social mobilization and armed struggle that created a variety of national liberation and socialist experiences. The transition towards a financialized regime of accumulation at the center after the stagflation of the seventies and decades of decolonization defied not only the survival of those experiences but also the conditions to engender those political projects within the periphery and the semi-periphery.

The geographical, ideological and socioeconomic restructuring of the working classes and the new dynamics between industrial and speculative capital have as axis of decision and operation the monetary and financial hypertrophy derived from the deepening of fictitious capital dominance. Repeating the debt trap of the eighties that consolidated that dominance, speculative financial capital has attempted a new cycle of surplus extraction from the Global South as massive as the former episode but the over indebtedment at the center of the system made impossible to reach interest rates superior to 20% as FED Chairman Paul Volker pushed in 1979. Samir Amin's thesis of de-linking must include with urgency this new axis of imperial articulation to open new horizons of emancipation, at the risk of losing a century of peoples' conquests. After decades of anticolonial struggle, for instance, USA uses the same colonial scheme that France have been using against African peoples after their independence in the CFC area against Irak and, since the bombing Caracas and the abduction of President Maduro, with Venezuela.

New Financial Architecture at the national, regional and international level is a necessary step for Global South's endogenous prosperity and the construction of sustainable peace and justice framework for our peoples.

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From Western liberalism to Asian Multipolarity: Rethinking Global order in the 21st Century

The international system is undergoing a structural transformation as the rise of Asia and the broader "rest" reshapes a world order historically anchored in Western liberalism. This paper examines the limits of neoliberal economic theory and bipolar Cold War frameworks in explaining the contemporary diffusion of power toward Asia. As globalization faces political and social contestation across Europe and beyond, the global order is increasingly characterized by multipolarity and regionalism rather than hegemonic dominance.

Focusing on India, China, and Japan, the paper analyses how Asia's major powers are redefining development trajectories, governance norms, and institutional leadership. China's state-led growth model, India's democratic and innovation-driven development, and Japan's role in shaping global standards and institutions together challenge the presumed universality of Western liberal prescriptions. The study argues that Asia's rise signifies not only a redistribution of power

but also a normative shift toward pluralism in global governance. It concludes by reflecting on the implications of this transition for Europe–Asia engagement and the prospects for a cooperative and inclusive international order.

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People Advance, while Nations Fail

From the ancient sociable notion of “Ubuntu” in Africa and “Ummah” in Arabic languages to globally the UN-Charter’s motto “We the peoples...”, popular slogans put the people at the centre of our identity naturally and as the sole sovereign at the source of democracies (Greek ‘demos’ means ‘people,’ like ‘populus’ in Latin). However, colonialism and divisive geopolitics have artificially put the mostly military-drawn “nation” into the focus of all our political attention. When people come together to cooperate across borders, they are reduced in their ID (passport) belonging to one of only 200 man-made “nations”. Even these populations’ cross-border exchanges are falsely labelled “international”. At the same time, cooperation among the approximately 5,000 identified indigenous peoples falls under private law and thus constitutes truly inter-popular – and not “inter-national” -- relations. “Nations” – hardly known in non-Western traditions -- have built borders that often divide people who speak the same languages and share the same cultures and folklore. We can mitigate manufactured “nationalism” -- that also the rise of Asia under so-called ‘Eastphalia’ does not exclude -- by clearly marking the worldwide numberless relations among the peoples on the Internet or personal as interpopular, such as cultural exchange, civil society cooperation and economic business etc., namely under private law (i.e. resulting in contracts). They are evidently different from the much fewer and often failing formally “international” relations among only official representatives of “nations” (treaties). President Trump’s corrupt ‘deals as a mixer, not a fixer’ serve as a prime example of the dire need for such distinction between international and interpopular, de facto as well as de iure.

Clearly marking the positive people-to-people exchanges as interpopular is crucial to advancing peace, prosperity and justice with the rise of Asia and worldwide.

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South–South Cooperation in a Multipolar World

The Bandung Conference of 1955 and the Tricontinental Conference held in Havana in 1966 represented two defining occurrences in the formation of South–South solidarity. Collectively, they articulated a shared political imagination among Asian, African, and Latin American societies seeking autonomy from colonial legacies and Cold War power structures. Sixty years after Havana, this paper revisits these historical moments to assess how Asia has reinterpreted and put into practice the principles of solidarity, non-alignment, and cooperation within the contemporary multipolar global order.

Utilizing a historical and political economy approach, the paper traces the transformation of South–South cooperation from its early ideological foundations toward more concrete and practice-oriented forms led by Asian states and institutions. It argues that Asia’s rise has contributed to a shift in South–South links, shifting beyond symbolic alignment toward multidimensional partnerships that include trade, infrastructure development, technology exchange, climate-related coordination, and knowledge generation. These evolving forms of engagement have reshaped relations between Asia, Africa, and Latin America, creating new

opportunities while also generating strategic tensions.

By situating current-day cooperation initiatives within the longer trajectory that links Bandung and Havana, the paper highlights both elements of continuity and moments of declines in Global South relations. It explores how ideas such as non-alignment have gradually evolved into claims of strategic autonomy, and how historical narratives of solidarity continue to be mobilized within contemporary diplomatic and development discourses. The paper hence suggests that Asia's reframing of South–South cooperation offers an alternative model of global engagement that challenges traditional North–South hierarchies, while also raising important questions about equity, sustainability, and power.

This study contributes to global history and international relations scholarship by bridging historical experiences of solidarity with ongoing debates on peace, justice, and sustainable prosperity in the Global South.

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Towards a post-Columbia Era? The Historical re-emergence of the Multipolarity of Twenty-first Century

This work will reflect on the complexity of the structural changes of the world order over the last decades as a historical breaking point for the non-Western regions, which have re-emerged as poles of a new multipolar order. We will show the evolutionary process of the world orders since the voyages of Christopher Columbus in Fifteenth century demonstrating the consequences of the buildup of Euro-Atlantic Capitalist order in the world, the crisis of this domination in the wars and the revolutions in the first half of the Twentieth Century in Third World, and the formation of the post-Cold War shared hegemony. Our purpose is to demonstrate the crisis of the Post-Second World War order as a part of a long term transition to a new kind of multipolarity which reflects the emergence of an post-Columbian Era which the Euro-Atlântic region is losing the centrality it held in recent centuries to countries in the Global South. We will show a comparison data involving the evolution positions of the countries of the West and the rest of the world involving topics like economy, international forums and institutions, and different global themes like wars and climate change. Our conclusion is the transition to a construction of an Multipolar World Order will be a difficult and complex process because of the contradictions and challenges of the emerging sides of the post-Columbian Era, and We will briefly reflect about this diverse interests. The final remarks of the work point out that the historical transition to a World System non-Western Centric are taking place gradually in the new Multipolar World Order.

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The BRICS at a Crossroads: From Multilateral Reform to Geopolitical Recalibration

Following the ambitions articulated at the 2025 Rio Summit—particularly in the fields of climate governance, opposition to unilateral U.S. tariffs, and the reaffirmation of multilateralism—the BRICS group has so far delivered limited concrete outcomes. This is especially evident in climate governance, where, despite expectations, BRICS failed to position itself as a global leader during COP30 in Belém, even though the retreat of the United States created a leadership vacuum.

With Donald Trump's re-election and developments since early 2026, BRICS now faces far more urgent geopolitical challenges. Increased U.S. assertiveness—illustrated by the forced removal of Venezuela's President Maduro, a country that had expressed interest in joining BRICS and holds the world's largest proven oil reserves, while maintaining strong economic ties with China and

Russia—signals a broader strategy. This includes threats against Iran (a key actor within the BRICS Plus framework) and repeated warnings directed at the group itself. Such actions suggest a renewed bloc-based logic aimed at weakening BRICS and reasserting a model of global governance grounded in Western supremacy, the use of force, and a disregard for international law.

Paradoxically, this growing U.S. aggressiveness may open new strategic scenarios for BRICS. Continued pressure on pivotal regions where BRICS interests converge could push the group toward deeper military coordination—an evolution already foreshadowed by existing joint exercises. This raises a crucial question: can the original BRICS project of reforming global governance through multilateralism, respect for sovereignty, and equitable global development—particularly for the Global South—remain intact, or will it be reshaped along more explicitly military lines? This dilemma is likely to emerge, among other central themes, at the upcoming BRICS Summit in India.

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Transformation of the Third World

The concept of the Third World emerged in the 1960s during the decolonization process, representing newly independent states seeking autonomy from Cold War bipolarism. Initially inspired by unity and solidarity, as symbolized by the Bandung Conference, this vision soon revealed its fragility. Conflicts among member states (India–China, India–Pakistan, Iran–Iraq, Ethiopia–Somalia) and internal divisions undermined the myth of cohesion. Poverty, ethnic tensions, authoritarian regimes, and weak democratic practices further accentuated inequalities, while rapid urbanization and the decline of traditional agriculture created structural imbalances. Scholars highlighted a “vicious circle of poverty,” linking demographic growth, social stratification, and economic dependence on primary exports.

By the 1970s, the diversity within the Third World became evident, with emerging economies like China and India contrasting sharply with stagnating states. This led to the identification of a Fourth World, composed of the poorest countries, later classified by the United Nations as Least Developed Countries (LDCs). Indicators such as low per capita income, high infant mortality, illiteracy, and lack of basic resources defined this category. Today, over 800 million people live in such conditions, concentrated in Africa, Asia, and Latin America. The traditional notion of the Third World is therefore outdated, requiring new paradigms based on poverty, marginalization, and social exclusion rather than geography.

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BRICS and the Recomposition of Global Power: The End of the American Unipolar Era?

The intervention draws on the analysis of Dr. Ali Rastbeen to examine the rise of the BRICS and their role in transforming the world order dominated by the United States since 1991.

The BRICS possess considerable economic weight, representing nearly 40% of global GDP in purchasing power parity and comprising about half of the world’s population. They also hold a strategic position in the production of energy, critical minerals, and agricultural resources, reinforcing their importance within global supply chains.

Financially, the group has adopted a gradual de-dollarization strategy, promoting trade in local

currencies, diversifying foreign exchange reserves (toward gold and the Chinese yuan), and developing alternative payment systems (e.g., Russia's SPFS, China's CIPS, and digital initiatives such as m-Bridge). However, these efforts remain progressive and partial, as the U.S. dollar still retains superior liquidity, institutional trust, and global infrastructure.

The BRICS also advocate for the reform of international institutions (UN, IMF, World Bank) while creating their own mechanisms, including the New Development Bank (NDB) and the CRA reserve fund, which nonetheless remain modest compared to established Western-led institutions.

Unlike the Western model built around NATO and dense politico-military alliances, the BRICS are neither a unified strategic bloc nor a military alliance. Their geopolitical influence relies more on diplomatic soft balancing than on coercive power.

In terms of soft power, the United States maintains a cultural, technological, and linguistic advantage, although its moral credibility has eroded, while the BRICS seek to strengthen their international legitimacy within the Global South through sectoral cooperation (health, digital infrastructure, industry, space, etc.).

Key conclusion: this does not signal the abrupt end of American unipolarity, but rather a transition toward a hybrid, polycentric, and more complex global order, blending multipolar dynamics, bipolar competition (U.S.–China), and residual unipolar dominance in key structural domains.

The central question for the future is whether this recomposition will lead to inclusive cooperation or to increased rivalries and geopolitical fragmentation.

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AI Ethics Diplomacy in BRICS Plus: From Personhood and Flourishing to Soft-Ethics Cooperation (Brazil 2025 to India 2026)

As India assumes the 2026 BRICS+ Presidency, this paper examines how its “humanity-first” framing translates into normative and governance practices within the bloc’s diverse moral landscapes. Prime Minister Modi’s vision positions technological governance—especially artificial intelligence—as both a developmental and moral opportunity. The Leaders’ Statement on the Global Governance of AI echoes this stance, framing AI as a tool for inclusive growth, non-military use, and social well-being. Yet while it establishes well-being as a baseline, it leaves the “human” under-specified, implicitly protecting the productive worker and citizen while inviting further elaboration on the flourishing human consistent with people-centric commitments.

As AI governance becomes a focal point under the Innovation pillar, this study explores how BRICS+ ethical grammars shape distinct approaches to “Responsible AI.” It proposes a two-level reading of “human-centred” AI: well-being as a measurable baseline for accountability, and flourishing as the normative horizon for governance. While quantifiable well-being metrics enable accountability, they risk flattening culturally salient dimensions of the good life. Drawing on Thomistic and cross-cultural accounts of human flourishing as a resource for translation, not imposition, the paper argues that Responsible AI must secure baseline well-being while advancing the conditions for flourishing: capability, dignity, and cultural integrity.

BRICS+ exemplifies moral pluralism, expressed through distinct ethical “grammars”: Ubuntu’s relational personhood, Confucian harmony, rights-based autonomy, and development-oriented consequentialism. Using structured qualitative coding of BRICS+ policy texts, the study traces

how these grammars reorder values such as inclusion, safety, and accountability, linking them to concrete governance instruments. The resulting typology offers a practical tool for integrating culturally diverse notions of human flourishing into BRICS+ AI governance frameworks—a form of soft-ethics diplomacy (Floridi) that enables coordination and mutual learning without erasing cultural distinctiveness.

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Towards a “bridge” of collaboration between the G7 and BRICS?

With the start of 2026, France assumed the presidency of the G7 coordination group and India the presidency of the BRICS coordination group. On both occasions, the presidents of the two countries made official statements guided by a spirit of constructive collaboration, based on mutual recognition of the value of each of the two entities, the G7 and BRICS Plus, and the role that each, working in synergy, could play in reconstructing a global order subject to growing fragmentation, tension, and rupture. The Author first illustrates the commitment to avoiding sterile opposition between the two international coordination groups, declared by the two presidents, Emmanuel Macron and Narendra Modi, respectively, emphasizing the innovative nature of this approach compared to what has occurred so far. The Author then links this political shift to the reformist and constructive orientation for a new, more just and balanced global order consistently affirmed in the "Final Declarations" of the BRICS summits. Finally, the Author identifies some key conditions that could favor a general process of recomposition of the multilateral system, constructively guide the processes of economic competition-cooperation and initiate an effective reform of the relevant international institutions, starting with the United Nations.

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“One step forward and two steps back”: Nuclear Weapons and Fragile Peace in South Asia

Joseph Nye, Jr., in his article in this journal in 1987, raised the question, “Will stable nuclear deterrence last forever?” I put his question to the test in the South Asian landscape, where recently the world watched with skepticism a war-like situation unfolding between the two nuclear powers, India and Pakistan, engaged in a forever war with an “in-between” uneasy peace. And, going forward, I will examine what can bring sustainable peace in the region.

Keeping in view the recent clash between India and Pakistan, it is pertinent to ask if the deterrence would hold indefinitely, maintaining fragile peace between the two states engaged in a forever war? The recent developments suggest peace in the region, if any, is fragile, and there is a need to push the boundaries of peace theories to facilitate sustainable peace in this part of the world.

Cautioning against ‘universal death’ in the event of nuclear war, the Russell-Einstein manifesto, issued in 1955, argued, “The general public, and even many men in positions of authority, have not realized what would be involved in a war with nuclear bombs.... All, equally, are in peril, and, if the peril is understood, there is hope that they may collectively avert it.” In this Russell-Einstein fashion, I argue that the South Asian landscape has drawn less scholarly attention, and it is time to address this lacuna. The increasing concerns and their immediate repercussions in South Asia need to be actively factored into the literature on wars, for academic purposes and policies.

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The Independence of Developing Countries in the Glocal World: Creative Industries in the BRICS+ Nations as a Driver

Sixty years after the Bandung Conference, the independence and progress of developing economies is possible thanks, on the one hand, to innovative technological solutions, and, on the other, to the preservation of their cultural code, cultural identity, and cultural heritage. Today, creative industries (CI), despite the lack of standardization and a common approach to its development, are becoming one of the main vectors of development. It already accounts for 3.1 percent of global GDP and 6.2 percent of all jobs worldwide (UN, 2024). The global market for creative products is expected to exceed US\$4.3 trillion (by 2033).

For the Global South, creative CI are already helping to preserve cultural identity, solve socio-demographic challenges, and develop cooperation. The CI in all the BRICS+ countries, despite their national specifics, are actively supported by the state. In Russia, since the 2010s, all areas have been developing, from folk crafts to IT, and the CI's share of GDP will increase to 6 percent, as mandated by the president. China, since 2001 (when the state regulation began), is transitioning from the concept of "Made in China" to "Created in China", and CI are perceived as an element of "soft power". India is already among the world's CI leading exporters (US\$13.8 billion), firstly at the global animation and VFX market. In Brazil, CI contribute 2.91 per cent to GDP (2024). The government has implemented special programs to assist biotech and education. South Africa aims to create its distinctive image, free from colonial dependence (South Africa, 2024). Other BRICS countries are also actively developing their CI.

The paper presents the results of a comparative analysis of the genesis and current state of the creative industries in BRICS+ countries (2000-2026) to answer research questions about the main features and differences of this driver of economic, political, and cultural independence and social prosperity.

It should be noted that in some countries, the anti-colonial worldview of experts is beginning to be replaced by a pro-Western worldview (Kamenov, 2022), confirming the significance of this issue and the need for its comprehensive study.

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Honoris Causa Awards to World Leaders in Indonesia during the Old Order: A Study of Indonesian Diplomacy as a Member of the Non-Aligned Movement

The Non-Aligned Movement refers to a collective effort by states that refused to align with either of the two dominant power blocs during the Cold War, namely the United States with its capitalist orientation and the Soviet Union with its communist ideology. Indonesia positioned itself outside these competing blocs and pursued diplomatic initiatives aimed at implementing its free and active foreign policy, safeguarding national sovereignty, strengthening cooperation with developing countries, and contributing to the maintenance of world peace. One diplomatic strategy adopted by Indonesia was the awarding of honorary doctorates or honoris causa to prominent world leaders in recognition of their contributions to global peace and stability. Several leaders received honorary degrees from universities in Indonesia, including Ho Chi Minh of North Vietnam, Gamal Abdel Nasser of Egypt, and Zhou Enlai of the People's Republic of China at Universitas Indonesia, Jawaharlal Nehru at Universitas Gadjah Mada, and Josip Broz Tito at Universitas Padjadjaran. This study aims to analyze the awarding of honorary degrees as

a form of Indonesian diplomacy intended to position the country as a friendly nation and as a symbol of Asia–Africa solidarity. The research employs historical methods, including heuristics, source criticism, interpretation, and historiography. The findings indicate that this policy had a positive impact on Indonesia by strengthening international solidarity and supporting its free and active diplomatic strategy, increasing public recognition of global leaders within Indonesia, enhancing the international prestige of Indonesian universities, and shaping a historical narrative that presents Indonesia as a peace-oriented nation capable of assuming leadership among Third World countries. In addition, the study examines the contributions of these world leaders that justified the conferral of honorary doctorates by Indonesian universities as credible and authoritative institutions of higher education.

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South–South Cooperation in a Rising Asia: BRICS and the Reconfiguration of Global Order

The rapid rise of Asia has renewed foundational debates in International Relations concerning power transition, global order, and the political agency of the Global South. This paper contextualises contemporary BRICS cooperation within the historical framework connecting Bandung (1955), the Havana Tricontinental Conference (1966) to modern modalities of South–South engagement. It advances the argument that South–South cooperation should be understood not as a secondary effect of global economic change, but as a strategic and normative project through which emerging powers actively seek to reshape the conditions of global governance.

The paper examines a historically informed and comparative analysis of BRICS, exploring its articulation of alternative approaches to global order through mechanisms such as financial institutional innovation, selective norm contestation, and the recalibration of South–South economic and political relations. In contrast to realist interpretations that views BRICS as a temporary coalition of revisionist powers, the analysis demonstrates that BRICS operates as a hybrid entity, both integrated within and critical of liberal international order, thereby enhancing to a more pluralistic and complex global system.

The study further contends that the rise of Asia has made the South–South cooperation more strategically relevance by enabling greater autonomy in agenda-setting, institutional experimentation, and diplomatic coordination across Eurasia and the wider Global South. In this context, BRICS serves as both a material and ideational platform through which emerging powers negotiate status, legitimacy, and influence beyond Western-centric frameworks. This paper presents a novel perspective on multipolarity, post-Western international relations, and the evolution of global governance in the twenty-first century by emphasising BRICS as a dynamic arena for global order-making rather than a static geopolitical bloc.

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Religious Ethics in the Age of AI: Safeguarding Islamic Values in Digital Pedagogy

The rapid proliferation of Generative Artificial Intelligence (GenAI) has disrupted the landscape of higher education, offering unprecedented efficiency while simultaneously raising profound ethical challenges. Within the context of Islamic Higher Education Institutions (IHEIs), the integration of AI tools necessitates a critical examination to ensure alignment with fundamental religious principles. This study employs a qualitative systematic literature review to analyze the

implications of GenAI on digital pedagogy through the lens of Islamic ethics. Utilizing a hermeneutic approach, this research synthesizes data from contemporary academic journals, global AI ethics guidelines, and classical Islamic educational philosophy (Turath). The analysis is grounded in the framework of Maqasid al-Shari'ah (objectives of Islamic law), specifically focusing on Hifz al-'Aql (preservation of intellect) and Hifz al-Din (preservation of religion). The findings reveal a critical tension between algorithmic automation and the preservation of Adab (manners) and Suhbah (spiritual mentorship). While GenAI offers personalized learning opportunities, unchecked usage threatens academic integrity (Sidiq) and critical thinking skills. This study proposes a conceptual framework for "Islamic Digital Pedagogy," advocating for a value-sensitive design where AI serves as an auxiliary tool for the Murabbi (educator) rather than a replacement. The research concludes that safeguarding Islamic values in the AI era requires a curriculum that harmonizes technological proficiency with spiritual and ethical maturity.

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South-South Cooperation: African-Asian Trade and Investment Partnerships

The expansion of economic ties between Africa and Asia represents a significant shift in global trade patterns and development finance, offering African nations alternative partnerships beyond traditional relationships with Western economies. This paper examines the evolving landscape of African-Asian trade and investment cooperation, assessing both opportunities and challenges that emerge from these deepening connections. The analysis focuses on three key dimensions of engagement. First, it explores bilateral trade relationships, particularly with China, India, and Southeast Asian nations, examining patterns in commodity exports, manufactured imports, and efforts to diversify trade portfolios beyond primary products. The growth in trade volumes over the past two decades has been substantial, yet questions remain about trade balance sustainability and value addition within African economies. Second, the paper investigates investment flows, including infrastructure development projects, special economic zones, and manufacturing partnerships. These investments have addressed critical infrastructure gaps in transportation, energy, and telecommunications sectors across the continent. The study considers various financing mechanisms, technology transfer arrangements, and capacity building initiatives that accompany these investments, while also examining concerns about debt sustainability and environmental standards.

Further, it examines institutional frameworks supporting South-South cooperation, including the Forum on China-Africa Cooperation, India-Africa Forum Summit, and regional mechanisms through ASEAN-African engagement. These platforms facilitate policy dialogue, knowledge exchange, and collaborative approaches to shared development challenges. The paper argues that African-Asian partnerships provide African nations with greater negotiating leverage and access to alternative sources of capital, technology, and markets. However, realizing mutual benefits requires careful attention to equitable partnership structures, local capacity development, and transparent governance frameworks. By analyzing concrete examples across different sectors and regions, this study offers a balanced assessment of how South-South cooperation shapes contemporary African development trajectories.

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Afro-American Pan-Africanism legacy of the Havana Tricontinental Conference of 1966

This presentation explores the influence of Afro-American Pan-Africanism on the philosophical

foundations of the 1966 Havana Tricontinental Conference, positioning it within a broader genealogy of anticolonial and anti-imperialist thought and its heritage of newly defined South-South collaborative approach. The study aims to examine how the anti-imperialist discourses articulated at Havana were deeply informed by earlier or contemporary Pan-African thinkers like Edward Wilmot Blyden, W.E.B. du Bois and Marcus Garvey, but also by Frantz Fanon's reflections on Negritude, decolonization and psychological liberation, or other reflections representing the Pan-Africanism from within the continent. Pan-Africanism framed imperialism as not only an economic and political structure, but also a cultural and epistemic system through which non-Western identities and knowledge systems were marginalised in order to be fully faded.

Therefore, this analysis also examines how some ideas originating from the African continent and created in Afro-diasporic thought have contributed to the shape and image of today of Havana's Conference vision of tri-continental unity, founded on the common historical experience of colonial domination. Within this framework, The Havana Conference is analyzed as expansion of the Bandung legacy which appeals for unified political identity and laying the groundwork for an emergent economic identity in the Global South. The focus here is on the identity which functions as a strategic instrument in development discourse, legitimizing the Southern epistemologies and the right of formerly colonized societies to define their own development paths, by rejecting externally imposed models of growth. Finally, the subsequent emergence of Latin American critiques of development and underdevelopment looked at in the light of Havana's legacy mark an early step in the ongoing efforts to deconstruct dominant western development paradigms.

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Ubuntu, towards the legacy of the Tricontinental Conference: Reflections on the critical resistance to power imbalance, in African states.

In the last decade, various African scholars have sustained the idea of the necessity to allow for applied thoughts or philosophical movements, like that one inspired from the African ontology of Ubuntu, shaped as ubuntuism, in international relations. The theme which relates to definitions of the inter-relationality, and could be perceived from the perspective of ideals of peace, humanity and equilibrium in reference to re-building a world where no one should be exploited, was not always looked at from the perspective of the potential critical resistance in the media, public debates and positions of authorities in various African states, towards what was happening on the international stage. With this analysis, I propose a critical, comparative and integrative look on the debates and discourses that circulate in media and also social media, highlighting the diversified perceptions and positions on the African continent, regarding events at a global level and specifically Latin America, that relate to power imbalances, the ongoing decolonization process, and the need for a reinforcement of the South-South cooperation. Therefore, the hypothesis launched by African thinkers, that ubuntuism should accompany the realization of a collaborative platform of international relations is tested through a qualitative exploration of not only political discourses, but also media debates that agglutinate the present and future discourses, establishing a trend of thinking and positioning. The exploration herein is dedicated to perspectives in African views on Latin American realities and will be centered on the definitions, notions, modern uses of Ubuntu and the heritage of relations between the Africa and Latin America after the Havana Conference.

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Sadly, in the age of today, diplomatic talks and summits about peace and ceasefires seem to be nothing but rhetoric/illusions. Violation of Gaza ceasefire may be viewed as an example of this. Besides, in 2025 Israel carried out more 10,000 strikes against more than six countries. The reality that these have not been criticised strongly particularly by its key allies may be viewed as equivalent to same having been justified. Where does this place credibility of international organisations and promoters of peace, the ones whose key aim is supposed to be that of taking measures to stop war and encourage peace. But if war-moves continue to prolong, encourage and even provoke conflicts, one is compelled to raise questions such as what is peace really being considered as? Palestinians are the worst hit, but not the only ones facing impact of war-strikes. The pattern of war-games in 2025 suggests that this may also be viewed as era of neo-colonialism and display of rivalry between United States and Russia as well as China. Ukraine apparently has been caught in this war-game. More examples can be cited. However, peace and development of countries affected by these war-moves will remain a mirage till stronger voices through conferences such as these (Bandung), media, people and other means are raised against them.

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The Uproar of Indonesian Foreign Policy Post-1965: The Erasure of the Tricontinental Conference Narrative in Indonesian National History

The political upheaval following the 1965 events fundamentally reshaped Indonesia's foreign policy orientation. The transfer of power from Sukarno to Suharto marked a decisive shift away from Third World internationalism and anti-imperialist diplomacy toward a more pragmatic, depoliticized, and pro-Western foreign policy. One significant consequence of this reorientation was the marginalization (and eventual erasure) of the 1966 Tricontinental Conference in Havana from Indonesia's official national historiography. The absence of this conference does not merely reflect a narrative omission but rather signals a deliberate process of reconstructing national memory during the consolidation of the New Order regime. As a continuation and radicalization of the spirit of the 1955 Bandung Asian-African Conference, the Tricontinental Conference articulated a global project of solidarity among Asia, Africa, and Latin America, closely aligned with Sukarno's anti-imperialist vision and involving active participation from leftist and communist-affiliated actors. Such an orientation directly conflicted with Suharto's political agenda, which sought to delegitimize the political legacy of Soekarno and communism. This study examines the turbulence of Indonesia's post-1965 foreign policy and its relationship to the Tricontinental Conference, highlighting how Indonesian actors, through fragmented delegations and transnational networks of political exiles, were embedded within broader Global South dynamics during the mid-twentieth century. However, these connections were subsequently silenced through state-sponsored historiography. By employing historical methods and the theoretical framework of memory politics, this article argues that the erasure of the Tricontinental narrative functioned as a strategy of historical depoliticization, aimed at severing ideological continuity with Sukarno-era Third World solidarity while consolidating the legitimacy of the New Order regime.

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Language, Archives, and Power in National Historiography: Deconstructing the Labeling of the 1926–1927 PKI Rebellion in Sejarah Nasional Indonesia

In the mid-twentieth century, postcolonial states sought to write their own national histories as a means of breaking away from the dominance of colonial historiography, which had long centered colonial actors while marginalizing indigenous experiences. In Indonesia, this project began systematically in 1957 through the formulation of Sejarah Nasional Indonesia (SNI), intended to dismantle colonial biases and articulate a national historical narrative. However, Indonesian national historiography has not been fully emancipated from colonial perspectives, largely due to its continued reliance on colonial archives that reproduce inherited analytical categories and colonial language. This limitation is evident in the official SNI narrative authored by Nugroho Notosusanto and his team, which labels the 1926–1927 events involving the Indonesian Communist Party (PKI) as a “rebellion”. While this term originated in the discourse and archival practices of the Dutch East Indies colonial, it was later repoliticized within the ideological framework of the Suharto regime (1966–1998), which sought to delegitimize communism within the national narrative of anti-colonial struggle. Through a critical discourse analysis of SNI texts in comparison with colonial archival materials, this research examines how the label “rebellion” emerged from the rearticulation of colonial knowledge and the political agenda of the Suharto regime. The analysis draws on Edward Said’s theory of colonial knowledge production, Ann Laura Stoler’s critique of archives as non-neutral sites of power, and Jacques Derrida’s strategy of deconstruction to reveal the tensions, binary oppositions, and instabilities of meaning embedded in state historiography. The findings demonstrate that this labeling not only perpetuates colonial perspectives in national history writing but also contributes to the stigmatization of the PKI and continues to shape historical understanding reproduced through formal education to this day. This study advocates a more reflective decolonial historiographical approach that critically interrogates the relationships among archives, language, and power.

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Translation Studies for Global Peace

Translation studies and cultural studies are inalienable. Postcolonial practices emphasised transference of culture as fulcrum of translation of literary texts. A translator is not merely a composer of a text from one speech system to another. It is a sort of migration from one culture to another. Quest for fame, fortune, new readership, establishing new market, creating greater networking opportunities, harmonising diverse strands of expressions, experiences, feelings are some of the major concerns and compulsions of translators. Similar to the struggles of a migrant to acclimatise and crave for acceptance and absorption in the new ecosystem, a translated text too is subjected to resistance, rejection, suspicion and fear of domination which create borders. Border crossing is the aim of a translator to establish harmony and offer healing touch through his work. In the midst of spiralling chaotic scenario all around, Asia and Asian literature can spread message of tolerance, acceptance, and the dire need for negotiations to settle disputes and work for global peace.

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Epistemic Filtering in Global Governance: Mechanisms of Audibility and Exclusion

Why does knowledge from the Global South often remain structurally inaudible within global governance, even when Southern actors possess expertise, experience, and innovative solutions? While scholarship in Global IR, postcolonial theory, and epistemic injustice has highlighted historical and structural asymmetries, less attention has been paid to the mechanisms through which global institutions and discourses selectively authorize, translate, or silence knowledge. This article introduces epistemic filtering as a mid-range theoretical concept that explains how

global governance evaluates and ranks knowledge claims. Epistemic filtering consists of four mechanisms—credibility filters, institutional-rule filters, ontological filters, and representational filters—that shape whose knowledge becomes audible, whose claims are muted, and whose perspectives are excluded. Drawing on a critical–interpretive methodology and two theoretically illustrative cases—COVID-19 vaccine apartheid and Indigenous ecological epistemologies in climate governance—the article demonstrates how epistemic filtering structures both epistemic and material outcomes. The argument advances Global IR debates by identifying a generalizable mechanism that links epistemic dominance to governance practices. The conclusion outlines implications for theory-building, methodological pluralism, and future research on the politics of epistemic authority.

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Change in the world-system and overall reproduction crisis

In a classic text on the interpretation of economic crises, Giovanni Arrighi (1982) argued that the history of world-systems is a history of shifts in power and transformations in the global division of labour. In recent years, world-system theory has offered an interpretative framework that seems to clarify some of the major changes taking place, especially the shift of the centre of the system from the old Euro-American centre to the new East Asian centre.

However, many new developments seem to be emerging in the current context, suggesting a more profound shift than that represented by the shift of the centre of the capitalist world-system.

The current framework seems to follow the historical processes, the entire cycle is accompanied by a great wave of accumulation, achieved through classic systems, albeit on an increasingly large scale. Each shift in the system requires intensifying activity and increasing the territorial scale of accumulation. Alongside traditional processes, such as the use of war to grab resources and revive old central economies, new processes are emerging, such as urbanisation on a new scale, on the African continent and in South Asia. The latest transition is also a transition between prevailing energy sources. Finally, the emergence of ecological limits is another new feature of this transition.

The presentation will focus on the possibility of applying certain elements of world-system theory and world-ecology theory (Moore, 2016) to the current situation and on the interpretations that are emerging in the political ecology debate. In this context, the latest transition between world-systems is seen as a process that is taking place within a broader history, namely that of the first crisis of overall reproduction of the system. It is a process in which decolonial tensions offer a common field of analysis and social proposal.

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Where are Neutral and Non-Aligned Voices in the media?

Europe has again become a center for military confrontation. While traditional neutral voices there seem to disappear the non-aligned voices are strengthening elsewhere, especially in India and Indonesia. What went wrong in Europe, especially in Finland? During the Cold War Finland's foreign policy was labeled as "finlandization" referring to the willingness of Finland to take foreign-policy guidance from the Soviet Union while protecting the domestic independence. As observed by Dimitri K. Simes in the National Interest in 2008 a reverse Finlandization emerged in 1994 after the collapse of the Soviet Union. Even though Finland cannot now speak

in the spirit of non-aligned world there could be new ways of approaching the objectives that have positive and lasting value.

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A Global Alternative: Digitalization of Economic Chaos and Cybernetic Economic Planning (CyberGosplan 2.0)

The goal of the West's global project is to increase wealth and strengthen the power of transnational corporations (TNC) by redistributing globally produced income and assets in their favor, while increasing technological and social inequality between the countries of the "Global North" and the "Global South." Its instruments include: general and chronic inflation; the cyclical nature of the "inflation-financial stabilization" economic policy with military resolution of the crisis; the global monetary system, global capital markets and international economic organizations; state indicative planning and reforms favoring TNC, often accompanied by "color" revolutions under the slogans of democracy; the digitalization of economic chaos using predictive and generative AI.

The only alternative project was the USSR's, based on the engineering-economic school of constructing production chains to fulfill output targets for key industries using successive approximations (iterations), allowing for the coordination of planned "input-output" calculations across all elements of the management system.

Planning difficulties in the 1950s: continuing to focus on industries meant a disproportionate economic impact; a new economic model was needed, focused on improving the quality of life; feedback information on consumer market equilibrium prices; the transition from manual to automated control.

The science of management is economic cybernetics. The application of economic cybernetics methodology requires knowledge of the objective economic laws revealed in Karl Marx's Capital, for the mathematical modeling of information processes in the social production management system and the implementation of calculations using technical tools created by technical cybernetics. The methodology of economic cybernetics was applied by N. Veduta to develop a dynamic model of inter-industry balance (MIB), which is a system of algorithms for coordinating planned cost-output calculations to draw up a balanced plan aimed at improving the quality of life.

The development of the MIB develops the Soviet engineering-economic school, applying the methodology of economic cybernetics to describe the social production system as a living organism. The dynamic MIB underlies the creation of cybernetic AI (CAI), which improves the effectiveness of management decisions. At its core, CAI is Gosplan 2.0, integrating the development of necessary production chains with digital twins to ensure the economy's progress toward improving quality of life.

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Cybernetic Artificial Intelligence for the Realization of the Spirit of "Humanity First"

One of the key areas to be promoted by the BRICS PLUS Coordination Council under India's chairmanship in 2026 will be promoting cooperation among countries of the Global South in the field of AI to reform the current global order. • onsidering the statement by Indian Prime Minister Narendra Modi at the closing meeting of the G20 Leaders' Summit in Johannesburg in

November 2025, India will promote a fundamental rethinking of the principles of creating and using AI to realize a just future for all, in the spirit of "Humanity First."

Currently, narratives are being widely promoted that create AI based on spontaneously generated "Big Data" that absorbs enormous amounts of energy for the primitive purposes of monitoring economic processes and human behavior, providing technical assistance in the implementation of market and government services, and analyzing potential prospects for economic and social development. Leading experts acknowledge that the enormous costs of promoting such AI in the economy represent a "bubble" that will inevitably burst, further deepening the global economic crisis. The failure of popular narratives to become a methodology for creating "peaceful" AI to overcome the global economic crisis is provoking enormous unproductive expenditures by the global community on the creation of AI for human control and "militarized" AI for the military resolution of the global crisis.

Achieving a just future for all, a "Humanity First" spirit, requires not narratives of "Inclusive Capitalism," but a scientific approach that enables the development of a system of mathematical algorithms for managing economic development toward a peaceful exit from the global economic crisis, which serves as the foundation for AI. The methodology for creating such a system of algorithms is management science—economic cybernetics—which views social production as a living organism to create an automated economic management system (cybernetic AI) that improves the effectiveness of management decisions. The principles of economic cybernetics are systematicity, concreteness, mathematization, and automation.

A system of mathematical algorithms for coordinating planned input-output calculations (a dynamic interindustry balance (IIB) model) using the methodology of economic cybernetics was developed by Soviet cyberneticist Nikolai Veduta, who had extensive practical experience in leadership positions within the Soviet system and a deep understanding of the objective economic laws discovered by Karl Marx. His dynamic IIB model essentially builds on the engineering and economic experience of Gleb Krzhizhanovsky, the architect of GOELRO and the USSR State Planning Committee, and simulates balanced economic development, taking into account the operation of objective economic laws, toward social progress and improving the quality of life of the common man.

In light of Modi's statements about the need for a fundamental change in the global approach to designing the future for humanity, it appears that the focus of the global community, and especially the BRICS+PLUS countries, will be on scientifically based cybernetic AI serving people, as the only alternative to all the currently fashionable narratives about AI, which, in the interests of transnational corporations, digitalize economic chaos, establish control over people, and aim to militarily resolve the global crisis in World War III.

To implement cybernetic AI that carries out routine balance and optimization calculations of the trajectory of the economy towards the implementation of the Spirit of "Humanity First", it is necessary to create an intergovernmental group responsible for the training of cybernetic economists and the implementation of cybernetic AI in the BRICS PLUS countries. Moreover, given the rapid escalation of military activity in the world, the project to introduce cybernetic AI, which is the driving force behind the progressive development of civilization, should be recognized as a priority project for the BRICS PLUS countries.

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From Access to Effective Use: Gender Gaps in Digital Financial Inclusion in India

India has made rapid progress in expanding digital infrastructure and telecom connectivity. Yet gender gaps in digital financial inclusion persist and vary widely across states. Existing studies

often focus on access to or ownership of accounts and provide limited evidence on whether women can use digital financial services regularly, effectively, and safely. This paper examines gender gaps in digital financial inclusion across Indian states using a three-dimensional framework—access, usage, and quality—based on data from the Comprehensive Modular Survey on Telecom (CMS), NSS 80th Round, 2025. The access dimension captures gender differences in mobile ownership and internet availability. The usage dimension examines engagement with digital financial services, including UPI and net banking, as well as the frequency of internet and device use. The quality dimension focuses on the effectiveness and security of participation, drawing on information on irregular or non-use, reported constraints, perceived risks, and experiences related to cyber incidents. The analysis generates state-level estimates for men and women, controlling for income, education, age, occupation, and urban–rural location. By separating access from usage and quality, the paper examines whether gender gaps primarily reflect unequal access to digital infrastructure or persist even among women with comparable access. The results show substantial gender gaps across states. While access gaps have narrowed in several states, large differences in usage and quality remain. Women report lower and less regular use of digital financial services, as well as higher constraints and risk concerns. These patterns highlight the need for state-specific interventions that move beyond access and address the barriers women face in effective digital financial participation.

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BRICS+ and the World Majority: Shaping a New Political Reality

This paper analyzes the expanded BRICS format (BRICS+) as the institutional core of the “World Majority.” The author shifts the focus from economic statistics to the emerging ethical framework of international relations fostered by the association. By exploring the genesis of the term “World Majority,” the author argues that by 2026, BRICS+ has firmly positioned itself as a legitimate representative of the global community’s interests, offering an alternative based on the ethics of inclusiveness, mutual respect, and the rejection of ideological diktat.

The paper demonstrates that BRICS+ has evolved from being perceived as a “project of the future” into an existential challenge to the established order. While early Western analytics dismissed BRICS as an artificial “acronym on paper,” today there is a clear shift toward a strategy of active containment - ranging from attempts to sow internal discord to direct pressure on new members. In the financial and economic sphere, the association is regarded as a viable alternative to the SWIFT system and the dominance of the US dollar.

In a political context - illustrated by the crises in Syria and Venezuela and the conflict in Ukraine - it is shown that the West's primary tool for containing BRICS+ is managed destabilization. These cases demonstrate the readiness of old centers of power to employ “hybrid war” tactics and sanction-based strangulation to prevent the consolidation of the World Majority. The paper concludes that the automatic transformation of the association into a new global pole of power is impossible without developing mechanisms for the collective protection of sovereignty. The ethics of BRICS+ as a platform for the majority is becoming a real tool for survival and development; the successful transition from a “club” to a genuine pole of power depends directly on strengthening internal solidarity in the face of escalating external threats.

This paper corresponds with India’s proposal for the BRICS+ global agenda: 3. Cooperation - Reinforcing BRICS as a platform for dialogue on economic, political, and cultural issues.

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Rapid global developments have had a significant impact on many countries, including Indonesia. Amidst the tide of globalisation that demands openness and cross-cultural cooperation, Indonesia has demonstrated that local customs can go hand in hand with global trends. One example is the culinary customs and tradition of sharing food that are deeply rooted in society, such as sharing dishes during Eid al-Fitr, the tradition of *bancakan*, or bringing food together for family events and community activities. These customs reflect the values of togetherness and solidarity, which are now also a global concern in efforts to strengthen social relations and build a culture of peace. These values are in line with Article 28H of the 1945 Constitution, which guarantees the welfare and security of every citizen.

Against this background, this study poses one main question: what kind of relationships are needed to achieve sustainable global peace, justice, and prosperity? To answer this question, this study uses a normative legal method by examining concepts and principles in international law, as well as various relevant literature. Through this approach, the study seeks to offer a picture of more inclusive and fair relations between countries that are capable of supporting the creation of a peaceful and sustainable global order.

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From Bandung to Havana: The 1966 Tricontinental Conference and the Evolution of Solidarity amid the Cold War

Focusing on how the anti-colonial, non-aligned ethos articulated in the 1955 Bandung Conference was radicalized and expanded in the 1966 Havana Tricontinental Conference, this paper intends to analyze the shifts in ideology, geographic scope, and political strategy between the two conferences. While Bandung emphasized sovereignty, economic cooperation, non-interference and peaceful-coexistence (as reflected in the Ten Principles), the Tricontinental Conference moved beyond these principles to focus more on confrontational and revolutionary politics—a shift often linked to the growing Washington-Moscow antagonism. It will then analyze the institutional links and ideological connections between the two conferences, tracing how the organizations and leaders inspired by Bandung influenced—and replaced by—the new radical leadership in Havana. It will also look at the role of external factors in the radicalization, such as the growing intensity of the Cold War and the beginning of the war in Vietnam. It will then suggest ideological shifts, geographic scope, and political strategies that need to be taken in order to promote closer collaboration among nations in Africa, Asia and Latin America.

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Improving financial systems as a factor of the BRICS sustainable development

Actually, BRICS play the key role in global economy and finance. There is no denying the fact, that effective financial strategy and mechanisms of its implementation depend on accurate assessment of common problems and a search for mutual solutions to increase quality of life of our people. From experience, fast liberation of financial-economic relationships leads to decline in some areas of economy, including strategically important ones, and to slowdown of

government regulation of key industrial areas, which leads to financial speculations and increase risks of economic development. To find the way in the global turbulence is the main task for BRICS public financial institutions that have to use different vehicles, intergovernmental monetary and fiscal measures including to secure international cooperation. The study of BRICS financial systems as well as financial institutions and their role in contemporary development is based on complex research methods, on gathering and analyzing data, theoretical background including. The results of the study manifest main achievements, which help to understand the subject better. The research has proved that BRICS economies with all its advantages play a unique role in global finance and are characterized by successful development. It is also confirmed, that BRICS financial markets are developing. It is considered, that in the nearest future due to the activity of BRICS financial institutions the world economy and stock markets will continue to grow. In this regard, the BRICS financial sector is of particular interest to economic entities – participants of the global financial market. Thus, the interaction of BRICS public and private institutions, as well as the implementation of joint actions in harmonization of economic and financial relations, contribute to the effective implementation of projects aimed at ensuring the sustainable development of partner countries. Mutual instruments of the BRICS monetary policy and financial mechanisms will be introduced in the presentation. The measures presented will encourage trade relations and increases BRICS cooperation.

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Cultural Exchange with Ethnic 'Others': A Study of the Green Dragon Cave Temple Complex in Zhenyuan

The Military Farming Policy (屯田制, *tun tian zhi*) promoted by Ming Emperor Zhu Yuanzhang in the 1300s encouraged Han Chinese to immigrate from the empire's eastern coast to the southwestern frontier at Zhenyuan in present-day Guizhou Province, China. The Green Dragon Cave Temple Complex of Zhenyuan exemplifies cultural synthesis between the indigenous Hmu, i.e., Black Miao (黑苗), and the émigré Han Chinese communities.

Originally a sacrificial ground for ancestor worship and the residence of local Miao leaders, the site was converted by Han Chinese into a religious complex that included Confucian, Buddhist, and Daoist temples constructed during the Ming period (1368-1644), as well as the Jiangxi Guild Hall (會館, *hui guan*) during the Qing dynasty (1644-1912). The syncretic architectural style was reflected in the Han's adoption of the Miao's ethnic markers—buffalo horns—for decoration and the technique—stilted houses (*diao jiao lou* 吊腳樓)—for construction. The indigenous Miao, being portrayed as a marginalized group, contributed to this site through the persistence of their distinguished culture.

A short account from an autobiography in the Supernatural Collection (*fangwai zhuan* 方外轉) of the Zhenyuan Gazetteer will be presented to illustrate local Han vigilance toward the Miao as an underrepresented population. An illiterate Miao monk became a cultivated, well-versed philanthropist after visiting Putuo Mountain, a famous Han-dominated Buddhist site in Zhejiang. However, the untimely death of the Miao monk illustrated latent Miao–Han conflicts in the empire's frontier regions, depicting the Miao as an Exotic Other in a broader historical context.

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Rights of Developing Countries in the International Community

Developing countries play a crucial role in shaping today's global agenda, and their rights within

the international community are essential to ensuring fairness, equity, and sustainable progress. Although power imbalances persist, international frameworks—particularly those anchored in United Nations principles—recognize that developing states deserve special treatment and support to overcome structural disadvantages.

One of the central rights of developing countries is the right to economic development. This principle, strengthened through instruments such as the Right to Development Declaration, emphasizes that every nation is entitled to pursue economic, social, and cultural progress. Developing states are therefore entitled to international cooperation, financial assistance, and technology transfer from global partners. Institutions such as World Bank and the International Monetary Fund are expected to support inclusive growth and reduce poverty through fair lending practices and development programs.

Another important right is equal participation in global decision-making. Even though many developing countries possess limited political influence, frameworks like the UN General Assembly, where each member state has one vote, help ensure their voices are heard. This democratic structure allows developing nations to advocate for policies on climate change, trade, and global health that better reflect their needs and priorities.

Developing countries also have the right to fair trade and market access. International economic rules acknowledge that rigid or exploitative trade systems can worsen inequality. Mechanisms within organizations such as the World Trade Organization offer special provisions that grant developing nations longer transition periods, preferential access to markets, and additional support for capacity-building.

Finally, developing countries possess the right to sovereignty and non-interference. This principle protects them from external domination, allowing each state to choose its own political and development path.

Together, these rights form the foundation of a more balanced and just international system—one that aims to empower developing nations and promote global stability and shared prosperity.

ABSTRACTS IN FRENCH

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Panafricanisme, internationalisme et question raciale

La stratégie de l'oppression néolibérale, en démolissant de l'intérieur les fondements de la démocratie et du droit international, repositionne l'invention raciale au sein d'une galaxie culturelle 'ennemie' plus vaste qui redéfinit le racisme à travers la culture woke, les études postcoloniales et les philosophies du Sud global.

Paradoxalement, cette stratégie a réactivé l'un des thèmes les plus délicats déjà à l'origine de l'esprit de Bandung et de la Conférence Tricontinentale, à savoir la relation entre anti-impérialisme, anti-racisme et panafricanisme.

Le chevauchement, problématique et loin d'être évident, des deux premières catégories dans l'élaboration du panafricanisme s'était déjà manifesté, sur le plan philosophique, à la fin des années cinquante dans la réaction polémique de Césaire à l'Orphée noir de Sartre (1948), accusé de redonner dialectiquement l'identité noire, sans tenir compte de la densité et de l'autonomie que la négritude revendiquait, dans une perspective internationaliste révolutionnaire.

Récemment, cela a été repris dans le livre de Kevin Ochieng Okoth, *Red Africa. Reclaiming Revolutionary Black Politics* (2023), qui a attiré l'attention, à travers la reconstruction des relations entre panafricanisme et socialisme africain, sur les processus de libération dans les anciennes colonies portugaises et sur des personnages comme Amilcar Cabral, Agostinho Neto, Eduardo Mondlane. Selon Ochieng Okoth, deux seraient les caractéristiques spécifiques qui rendent ces moments historiques intéressants. D'abord, l'alliance inédite qui s'est établie dans les territoires des anciennes colonies portugaises entre la main-d'œuvre noire et le prolétariat blanc, dans un mouvement d'appropriation par le bas et de réécriture socialiste de l'idéologie lusotropicaliste – figure d'un lien prospectif intime actuel entre la Blackness et l'opposition au néolibéralisme. En second lieu, le concept, développé en particulier par Cabral, de "classe-nation", qui saisissait le potentiel révolutionnaire de l'alliance interclassiste entre paysans et petite bourgeoisie et qui aurait donné vie, dans les territoires libérés au cours de la guerre, à des expériences de démocratie directe et participative.

À partir de ce discours, il serait également possible de proposer de retracer la généalogie des relations entre panafricanisme et politiques révolutionnaires à partir de personnages comme Lamine Senghor, l'ancien tirailleur actif en France entre les deux guerres.

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Changement climatique, dette écologique et souveraineté du Sud: Pour une émancipation par la transition juste

La crise climatique exacerbe les asymétries historiques entre le Nord et le Sud, transformant l'urgence écologique en un impératif de justice et d'émancipation économique pour le Sud global. En s'appuyant sur des penseurs clés, cette analyse montre que le développement du Nord, loin d'être un miracle, s'est construit sur une exploitation séculaire des ressources et des peuples du Sud, générant une dette écologique et morale (Samir Amin, *L'échange inégal et la loi de la valeur*, 1973). Aujourd'hui, le Sud subit de plein fouet les impacts d'une crise qu'il n'a pas créée, tout en étant contraint par une dette écrasante et une dépendance technologique qui alimente une nouvelle « rente verte » au bénéfice du Nord.

Face à cette double injustice, nous soutenons que la transition climatique doit cesser d'être un fardeau imposé pour devenir le socle d'un droit au développement autonome, une extension des libertés réelles mises en avant par Amartya Sen (*Development as Freedom*, 1999). Pour y parvenir, nous proposons un cadre stratégique articulé autour de sept leviers d'émancipation systémique : (1) l'échange dette-climat, mécanisme de justice financière inspiré de Joseph Stiglitz (*Globalization and Its Discontents*, 2002) ; (2) la construction de chaînes de valeur vertes locales ; (3) le renforcement de la coopération Sud-Sud, incarnant l'appel de Frantz Fanon (*Les damnés de la terre*, 1961) ; (4) la souveraineté monétaire et financière ; (5) la souveraineté technologique ; (6) la souveraineté alimentaire, et (7) le renforcement des capacités diplomatiques et du soft power.

Cette transformation systémique appelle également une gouvernance mondiale renouvelée, reconnaissant la pluralité des savoirs - comme le défend Boaventura de Sousa Santos (*Epistemologies of the South*, 2014)- et rompant avec l'injustice cognitive. Les COP doivent devenir le catalyseur de ce tournant, passant d'une diplomatie souvent théâtrale à la construction d'une souveraineté climatique où le Sud, fort de ses atouts, de sa jeunesse et de ses alliances, redevient acteur de son avenir dans l'Anthropocène.

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Le patrimoine culturel subaquatique (PCS) comme vecteur de coopération : similarités dans la participation des peuples autochtones à sa préservation en Asie du Sud-Est (ASEAN) et dans les Caraïbes (CELAC)

Soixante ans après la Conférence tricontinentale de La Havane (1966), qui a posé les bases d'une solidarité anti-impérialiste entre les peuples d'Asie, d'Afrique et d'Amérique latine, la préservation du patrimoine culturel subaquatique (PCS) apparaît comme un domaine emblématique de coopération Sud-Sud pour une paix, une justice et une prospérité durables. Dans les contextes insulaires et archipélagiques de l'Asie du Sud-Est (ASEAN) et des Caraïbes (CELAC), les peuples autochtones et communautés côtières partagent des similarités frappantes dans leur rapport au milieu marin et leur contribution émergente à la sauvegarde du PCS.

En Asie du Sud-Est, les « peuples de la mer » (Sama-Bajau, Orang Laut, Moken) incarnent une culture maritime vivante, avec des pratiques ancestrales (pièges à poissons en pierre, tabous de pêche, navigation traditionnelle) constitutives d'un PCS intangible et tangible souvent menacé par la montée des eaux et le développement côtier. Dans les Caraïbes, les héritages précolombiens taïno (revitalisés chez les Garifuna, Kalinago et communautés resurgentes) intègrent des traditions maritimes (canoës, routes aquatiques, sites sacrés submergés), tandis que le PCS colonial (épaves de la traite) coexiste avec ces mémoires autochtones.

Malgré une ratification inégale de la Convention UNESCO de 2001 – élevée en Amérique latine/Caraïbes, faible en ASEAN –, les deux régions convergent vers une reconnaissance croissante des savoirs écologiques traditionnels (TEK) autochtones pour une gestion inclusive et résiliente. Projets communautaires (revitalisation des weirs en pierre en Indonésie/Philippines ; programmes Taïno Legacy au Smithsonian) et initiatives UNESCO (formations régionales, intégration du PCS dans les aires marines protégées) illustrent cette « socialisation » du patrimoine : transmission intergénérationnelle, éducation jeunesse et tourisme durable valorisent le PCS comme outil de résilience climatique et d'identité culturelle.

Face aux menaces communes (changement climatique, pillage, marginalisation postcoloniale), la participation autochtone au PCS renforce la justice épistémique et la souveraineté culturelle, préfigurant un modèle tricontinental de coopération horizontale. Renforcer ces échanges Sud-Sud – via des réseaux ASEAN-CELAC – contribuerait à une prospérité partagée, ancrée dans le respect des héritages marins autochtones et la paix par la reconnaissance mutuelle.

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I AM A GENIUS. I AM A WHORE. I AM A SAINT. I AM A MAN

I AM A GENIUS. I AM A WHORE. I AM A SAINT. I AM A MAN est une pièce de théâtre performative et polyphonique qui interroge l'histoire de l'art moderne à partir de ses angles morts : les femmes artistes, les prolétaires, les racisées, et les voix minorées que les récits dominants ont invisibilisées.

La pièce met en scène une rencontre fictive entre plusieurs figures historiques : Marie Bashkirtseff, Edmonia Lewis, Hilma af Klint, Elsa von Freytag-Loringhoven et Suzanne Duchamp, accompagnées d'une femme contemporaine qui agit comme passeuse entre passé et présent. À travers dialogues, performances, projections vidéo, manipulations d'objets et participation du public, la pièce déconstruit les mythes fondateurs de la modernité artistique.

Les échanges révèlent les tensions entre classes sociales, race, genre et légitimité artistique. La jalousie de Bashkirtseff envers des artistes plus pauvres mais plus libres, la position décoloniale d'Edmonia Lewis, la marginalisation du spiritualisme féminin chez Hilma af Klint, ou encore la radicalité dada d'Elsa von Freytag-Loringhoven — longtemps éclipsée au profit de Marcel Duchamp — dessinent une histoire alternative de l'art moderne.

La pièce interroge également la notion de valeur : valeur marchande, valeur symbolique, valeur institutionnelle. À travers la figure oubliée de Suzanne Martin, autrice et artiste prolétaire, elle montre comment les femmes issues des classes populaires ont été contraintes de prouver sans cesse leur légitimité, souvent reléguées à l'écriture ou condamnées à l'effacement.

Dans un final collectif, les personnages tissent puis déchirent des réseaux de fils, symboles ambigus de sororité et d'enfermement. La pièce se conclut par une adresse directe au public : quelle est votre dose d'invisibilité ?

Ainsi, l'œuvre se présente comme un manifeste féministe, artistique et politique, appelant à réécrire l'histoire de l'art depuis ses marges.

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VIETNAM quelles sont les conditions de vie des communautés ethniques, des femmes et des enfants dans le Vietnam contemporain et dans le contexte international pour construire un monde de paix, de justice et de solidarité.

Les conditions de vie des minorités ethniques, des femmes et des enfants sont marquées par des défis variés notamment des problèmes d'accessibilités à l'éducation, la santé et aux ressources naturelles et à l'emploi. Les minorités ethniques en tant qu'acteurs de la société doivent naviguer dans un environnement où l'autorité est fluctuante et les services sont fragiles ce qui pourrait affecter leur sécurité et leur accessibilité aux services de base. Les femmes et les enfants en tant que groupes vulnérables doivent aussi faire face à des défis d'accès à l'éducation, la santé et à l'emploi, ce qui pourrait limiter leur autonomie et leur résilience.

Conclusion: Dans le contexte international pour le Vietnam, les relations devraient être mises en place pour construire une prospérité mondiale fondée sur la paix, la justice, la coopération et la solidarité.

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Suprématie blanche, racisme d'État, guerre aux peuples du Sud global, et la Palestine comme boussole antifasciste

La suprématie blanche en Europe ne relève pas du passé : elle est le présent structurant des sociétés postcoloniales européennes. Elle organise la hiérarchisation raciale des populations, des institutions jusqu'aux imaginaires, et légitime la domination politique, sociale et culturelle des personnes blanches. L'islamophobie s'est imposée comme idéologie d'État, masquée sous les oripeaux de la laïcité, de la sécurité ou de la « lutte contre le séparatisme », visant principalement les populations musulmanes — immigrées ou non — et les femmes voilées en particulier. La négrophobie, quant à elle, poursuit la logique esclavagiste et coloniale de déshumanisation des personnes noires : marginalisation sociale, violences policières, discriminations systémiques et invisibilisation dans l'espace public.

Ce racisme structurel s'inscrit dans un projet plus large de contrôle et de domination : la guerre aux migrant·es du Sud global. L'Europe, en tant que forteresse, tue par milliers dans la Méditerranée, finance des camps aux frontières de ses anciennes colonies, externalise les violences tout en nourrissant les dictatures complices. Le capitalisme racial s'accompagne d'un impérialisme contemporain : pillage économique, déstabilisation politique, ingérences militaires.

Dans ce contexte mondial, la Palestine devient notre boussole antifasciste. Car ce qui s'expérimente à Gaza – l'encerclement, le bombardement, la déshumanisation, l'apartheid,

l'effacement historique – est l'expression la plus brutale du fascisme global. Soutenir la Palestine, c'est comprendre que la lutte contre le sionisme colonial, soutenu par les puissances occidentales, est indissociable de toutes les autres luttes antiracistes, anticapitalistes et décoloniales. La Palestine nous enseigne que le combat contre la suprématie blanche et l'impérialisme passe par une solidarité concrète avec les peuples opprimés, là-bas comme ici.

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La Nouvelle approche pour la paix et la stabilité en Afrique (NAPSA) : quelle contribution à la consolidation de la paix au Burkina Faso ?

Annoncée lors de la 7eme Conférence internationale de Tokyo sur le Développement de l'Afrique (TICAD 7) tenue en août 2019 à Yokohama au Japon, la Nouvelle approche pour la paix et la stabilité en Afrique (NAPSA) vise à identifier les causes profondes des conflits et du terrorisme en Afrique. Elle soutient le renforcement des institutions des pays africains et de leur gouvernance. La NAPSA se focalise principalement sur l'appui à la stabilisation des régions confrontées aux conflits et au terrorisme ; le renforcement des institutions et de la gouvernance, le soutien à la résilience de la communauté locale et à la prévention de la radicalisation des jeunes. Conformément aux principes de la NAPSA, plusieurs initiatives ont été menées par le Japon en collaboration avec les institutions du système des Nations unies pour renforcer la cohésion sociale, améliorer l'accès aux services de base et renforcer les capacités du personnel de sécurité et des populations locales en matière de gestion des conflits au Burkina Faso. L'objectif de notre communication vise à passer en revue les initiatives qui ont été mis en œuvre dans le cadre de la NAPSA pour renforcer la consolidation de la paix et lutter contre le terrorisme au Burkina Faso.
