70 BANDUNG
TO BUILD THE WORLD ANEW

B O O K L E T

KONPERENSI ASIA-AFRIKA
APRIL 1955

BANDUNG SPIRIT COMMUNITY-BASED CONFERENCE AND FESTIVAL
Bandung-Surabaya Conference
From 28 to 31/10
Visit to President Sukarno's Tomb in Blitar 01/11/25
Yogyakarta Festival
From 02 to 05/11/25

BANDUNG AT 70: Assessments and Perspectives to Build the World Anew

BANDUNG
October 28-29, 2025

SURABAYA
October 30-31, 2025

BLITAR
November 1, 2025

YOGYAKARTA
November 2-5, 2025

ACADEMIC SEMINAR
Bandung, 28-29 Oktober 2025
Surabaya, 30-31 Oktober 2025
VISIT TO THE MAUSOLEUM OF PRESIDENT SUKARNO
Blitar, 1 November 2025
FESTIVAL OF CULTURAL DIVERSITY
Yogyakarta, 2-5 November, 2025

UFRJ
UNIVERSIDADE FEDERAL
DO RIO DE JANEIRO

BANDUNG AT 70:
Assessments and Perspectives to Build the World Anew

INTERNATIONAL AND INTER/TRANSDISCIPLINARY COMMEMORATIVE CONFERENCE OF THE 70TH ANNIVERSARY OF THE 1955 BANDUNG ASIAN-AFRICAN CONFERENCE

Bandung, October 28-29, 2025
Surabaya, October 30-31, 2025
Blitar, November 1, 2025
Yogyakarta, 2-5, 2025

Hosting and Organising Institutions

Institut Pemerintahan Dalam Negeri Bandung/Jatinangor

Fakultas Ilmu-ilmu Sosial dan Politik Universitas Padjadjaran Bandung

Sekolah Pascasarjana Universitas Airlangga Surabaya

Institut Seni Indonesia Yogyakarta Yogyakarta

Co-organising Institutions

Centre of Philosophy and Social Sciences, Federal University of Rio de Janeiro, Brazil

Faculty of International Relations State University of St Petersburg, Russia

Kirori Mal College, University of Delhi, India

Centre of African Studies, Zhejiang University, China

Department of Management Sciences University of Venda, South Africa

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CONTENTS

INTRODUCTION
By Darwis Khudori

"We do not seek to defend the world we know: we seek to build a new, a better world! We seek to build a world sane and secure. We seek to build a world in which all may live in peace. We seek to build a world of justice and prosperity for all men. We seek to build a world in which humanity can achieve its full stature."

(Sukarno, *To Build the World Anew,* speech at the UN General Assembly, September 30, 1960, available at https://bandungspirit.org/IMG/pdf/soekarno-to_build_the_world_anew-un-general-assembly-1960.pdf).

The Bandung Conference and the Bandung Era entered History. Yet, the Bandung Principles, Spirit, and Dream have continued to live in the minds of different peoples, nations, states and institutions worldwide. The Bandung Principles were well formulated and established at the end of the Bandung Conference in 1955, known as the "Ten Bandung Principles of Peaceful Coexistence."

The Bandung Spirit has never been officially formulated and is open to interpretation. One possibility is translating it into five ideals centred around:
1. *Peace* (peaceful co-existence among diverse political and economic systems, cultures, religions, human beings, animals, vegetation, and nature).
2. *Independence* (freedom, self-determination, national, people's and state's sovereignty liberated from the hegemony of superpowers and of any kind of domination, or invasion, or interference by others).
3. *Equality* (among races, nations, ethnic groups, gender, religions).
4. *Solidarity* (towards the colonised, oppressed, dominated, poor, weak, disadvantaged, especially the victims of injustice, through cooperation among peoples, nations, and states).
5. *Emancipation* (development based on the interests of peoples and sustainable perspective locally and globally).

As for the Bandung Dream, it has never been officially formulated either. Inspired by the Bandung Principles and Spirit, it is possible to formulate the Bandung Dream as *"A Global and Sustainable Prosperity based on Peace, Justice, Cooperation, Solidarity, and Diversity."*

Seventy years after the Bandung Conference, how far has the Bandung Dream been concretised? What are the assessments and the perspectives of the Bandung Legacy for the Global Future? What are the challenges and the opportunities to make the dream come true?

Challenges and Opportunities
The "Golden Rules of Colonialism" and the "Golden Rules of Domination" applied by the "Western Galaxy" remain the challenges to be addressed. And the "Bandung Constellation" seems to appear in the horizon of global future, not as an opposing force to the Western Galaxy, but as an alternative force leading towards the realisation of Bandung Dream: a Global and Sustainable Prosperity based on Peace, Justice, Cooperation, Solidarity and Diversity.

Since the beginning of the 21st century, the opportunity has seemingly appeared: The Rise of Asia. In terms of economy, in the 1960s, Asia was the poorest continent in the world, marginal except for its large population. By 2016, its share of world GDP rose from less than one-tenth to three-tenths, while its income per capita surpassed that of developing countries and converged towards the world average income level. Growth in GDP and GDP per capita in Asia was much higher than in the world economy, industrialized countries, and the developing world, Africa and Latin America. Over this period, Asia's share of world industrial production jumped from a tiny 4 per cent to more than 40 per cent. Its share of world merchandise trade rose from one-twelfth to one-third. Long-term macroeconomic forecasts of GDP at market exchange rates, by the Economist Intelligence Unit, suggest that the top ten economies in the world in 2050, in descending order, would be China, United States, India, Indonesia, Japan, Germany, Brazil, Mexico, Britain, and France (Deepak Nayyar, *Resurgent Asia,* 2018).

Not only is Asia rising in terms of economy, but it is also rising in the other five aforementioned fields controlled so far by the Western Galaxy. Asian countries have achieved considerable progress in *sciences and technology* (outer space, nanotechnology, biotechnology, digital technology, renewable energy, artificial intelligence, etc.); in *information, communication, media* (digital media, alternative media, social media etc.); in *financial system and institutions* (BRICS bank, local currencies in international trade instead of US dollars, digital payment, etc.); in *mass destructive weapon* (the number of nuclear warheads of China, India, North Korea, Pakistan, Russia together has been higher than that of France, UK, USA and Israel combined) in addition to the most recent armament technology invented by China, Iran, North Korea, Russia such as hypersonic missiles and aircraft fighters superior to those of the West; and in the *control over access to natural resources* (China alone has access to natural resources in Africa, Asia, Latin America). In this way, the monopolistic control of the Western Galaxy over the world has been undermined. In terms of economy, the GDP of BRICS has surpassed that of G7. Regarding geopolitics, the united forces of the Western Galaxy expose friction. The interests of the EU and the USA are diverging. The Western Galaxy is not united anymore, and its hegemony over the world seems to come to an end. The unipolarism following the bipolarism during the Cold War is seemingly giving place to multipolarism.

The question is, what impact does it have on the world? Or, to be more positive-progressive-prospective, what "desirable impacts" should it have on the world?

Project: To Build the World Anew
One way to answer the question may be to look back at the Bandung Conference, which represented the common and shared dreams of Asian and African peoples, as formulated formally in the Final Communiqué of the Bandung Conference and informally in the expression *"Bandung Spirit"*.

The most outstanding spokesperson for Bandung was President Sukarno of Indonesia. He dedicated the last fifteen years of his life to Bandung Spirit, from its inauguration under his leadership in 1955 until the end of his life in 1970. His speeches consistently reflected the dreams, ideas, vision and spirit of Bandung. One of them is *"To Build the World Anew"*, pronounced at the UN General Assembly on September 30, 1960, the text adopted by UNESCO in 2023 as Memory of the World.

The speech reflected the international context at that time. It was the era of what Sukarno called *"the building of nations and the breaking of empires."* Imperialism was dying but not yet dead, which was very dangerous according to him: *"as dangerous as the wounded tiger in a tropical jungle"*. Asian countries have re-conquered progressively their political independence from Western control but were still suffering from the impacts of colonialism, WWII and the attempts of Western imperialism to maintain its control over them by provoking or manipulating national instability, proxy wars, separatist rebels, poverty, unemployment, illiteracy, hunger, deceases... African countries started gaining political independence but were still largely under colonial occupation. Reciprocal provocations of the two superpowers heated the Cold War. They were ready to use their nuclear weapons and drag the world into WWIII. The Four Great Powers (USA, USSR, UK and France) were supposed to meet in Paris in May 1960 but failed. In this context, the world's leaders came together at the UN General Assembly in New York in September 1960. Acting on behalf of the Non-Aligned Nations, the leaders of Ghana (Nkrumah), India (Nehru), Indonesia (Sukarno), United Arab Republic (Nasser) and Yugoslavia (Tito) decided to sponsor a resolution urging the US and the USSR to resume the contacts broken off in May. Sukarno was chosen as a spokesman for this group to deliver their message.

The fundamental message from Sukarno was that *"We do not seek to defend the world we know: we seek to build a new, a better world! We seek to build a world sane and secure. We seek to build a world in which all may live in peace. We seek to build a world of justice and prosperity for all men. We seek to build a world in which humanity can achieve its full stature."*

He proposed key issues to be settled, including UN Reform, Colonialism, Imperialism, Decolonisation, War, Peace, Security, and Disarmament... Those issues have not been fully settled

to the present day. On UN reform, for example, he stated that the UN is a product of the Western State System.

> *Let us face the fact that this Organization, in its present methods and by its present form, is a product of the Western State system. Pardon me, but I cannot regard that system with reverence. I cannot even regard it with very much affection, although I do respect it greatly.*
>
> *Imperialism and colonialism were offspring of that Western State system, and in common with the vast majority of this Organization, I hate imperialism, I detest colonialism, and I fear the consequences of their last bitter struggle for life. Twice within my own lifetime the Western State system has torn itself to shreds, and once almost destroyed the world, in bitter conflict.*
>
> *Can you wonder that so many of us look at this Organization, which is also a product of the Western State system, with a question in our eyes? Please, do not misunderstand me. We respect and admire that system. We have been inspired by the words of Lincoln and of Lenin, by the deeds of Washington and by the deeds of Garibaldi. Even, perhaps, we look with envy upon some of the physical achievements of the West. But we are determined that our nations, and the world as a whole, shall not be the plaything of one small corner of the world.*

Nevertheless, he put great hope to the UN as the supreme international organisation to settle world problems.

> *In all seriousness I tell you: we of the newly independent nations intend to fight for the United Nations. We intend to struggle for its success and to make it effective. It can be made effective, and it will be made effective, but only in so far as all its Members recognize the inevitabilities of history. It will be effective only in so far as this body follows the course of history and does not attempt to dam or divert or delay that course.*
>
> *[…]*
>
> *We are determined that the fate of the world, which is our world, will not be decided above our heads or over our bodies. It will be decided with our participation and co-operation.*

In addition, he spoke about the need to turn towards each other between Asia and Africa, which may be seen as the initiation of "South-South Cooperation" and the formation of a "Global South".

> *Yes, we have learned much from Europe and America. We have studied your history and the lives of your great men. We have followed your example we have even tried to surpass you. We speak your languages and we read your books. We have been inspired by Lincoln and by Lenin, by Cromwell, by Garibaldi; and, indeed, we have still much to learn from you in many fields. Today, though, the fields in which we have much to learn from you are those of technique and science, not those of ideas or of action dictated by ideology.*
>
> *In Asia and Africa today, still living, still thinking, still acting, are those who have led their nations to independence, those who have evolved great liberating economic theories, those who have overthrown tyranny, those who have united their nations, and those who have defeated disruption of their nations.*
>
> *Thus, and very properly, we of Asia and Africa are turning towards each other for guidance and inspiration, and we are looking inwardly towards the experience and the accumulated wisdom of our own people.*
>
> *Do you not think that Asia and Africa perhaps – perhaps – have a message and a method for the whole world?*

There is a striking resemblance in terms of geopolitical context between the moment of Sukarno's speech and today. The threat of nuclear war marks both. The principal belligerents are also the same: the West (USA + NATO + Israel) on one side and Russia (successor of USSR) on the other side. However, the constellations around the respective belligerent have changed considerably, especially on the Russian side. While the Western constellation stays the same (USA + NATO + Israel), that of Russia continues to grow with China, Iran and North Korea on stage and BRICS and SCO at the backdrop, not to mention the high number of NAM and African countries in favour of Russia. So, like in the 1960s, an open global war will not likely happen, not because the warrior West loves peace, but because it is not sure that it will win, neither materially nor morally. By a

simple calculation, the match will be unequal in terms of material and technology, hardware and software. The military technology and TIC developed by China, Russia, Iran, North Korea and India, for example, will resist if not defeat that of the US, UK, France and other countries of the West. In the field of weapons of mass destruction, the comparative number of nuclear warheads between the nuclear power countries of the West (US, UK, France, Israel) and Russian constellation (China, India, Pakistan, North Korea, Russia) is in favour of the latter: around 6663 against 5849 (*2023 Estimated Global Nuclear Inventories,* https://www.armscontrol.org/factsheets/Nuclearweaponswhohaswhat checked on 05/07/2023). The imbalance is evident in the number of mobilisable people between the two protagonists. By a simple glance at the demographic statistic (in terms of number and age) between the two belligerents, the number of mobilisable people in China alone will be more than enough to overtake that of the whole West, in addition to BRICS, SCO, NAM, other countries of Africa, Asia and Latin America. Without speaking of the mentality, morality, and spirit of those peoples to be engaged in a patriotic war: ageing, demoralised, spoiled, fragile, fearful of death in the West; young, morally forceful, enthusiastic, energetic, resistant, full of sense of duty, struggle and sacrifice in the Bandung Constellation. As for raw materials needed for war, most of them belong to the countries of the Bandung Constellation.

So, 70 years after Bandung, what are the possibilities to build the world anew? Change the world order? Global rebalancing? Global restructuring? In what way? With industrialisation? Infrastructure? Digitalisation? Development and extension of AI? Renewable energy? Green cities? Sustainable consumption? Global connectivity? Interregional cooperation with AES, ASEAN, AU, BRICS, CEEC, CELAC, EAC, NAM, SAARC, SCO, SADC…? How about the living conditions of peoples, of grass-root communities, of indigenous, ethnic and religious minorities, especially children and women? How about informalities: informal sectors, informal trade, informal business, informal housing, and informal towns? What role do they play in this global dynamics?

It is to give the elements of answer to those questions that this commemorative conference is organised.

Quoted works
Khanna, Parag (2019), *The future is Asian: Commerce, Conflict, and Culture in the 21st Century.*
Mahbubani, Kishore (2008), *New Asian Hemisphere: The Irresistible Shift of Global Power to the East.*
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Ozawa, Terutomo (2009), *The rise of Asia: The 'flying-geese' theory of tandem growth and regional agglomeration.*
Sobhan, Rehman (2015, "The Political Economy of the Asian Century" in Manoranjan Mohanty, Vinod C. Khana, Biswajit Dhar (eds.) with a foreword by Boutros-Boutros Ghali, *Building a Just World. Essays in Honour of Muchkund Dubey,* India, New Delhi, Orient Black Swan.
Tipton, Frank B. (1998), *The Rise of Asia: Economics, Society, and Politics in Contemporary Asia.*
Wallerstein, Immanuel (2012), "The Rise of Asia in the World Economy", GIS Réseau Asie - French Network for Asian Studies, September 2012.

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Kementerian Dalam Negeri Republik Indonesia

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ANNIVERSARY OF THE 1955 BANDUNG ASIAN-AFRICAN CONFERENCE
IPDN CAMPUS
Jalan Ir. Soekarno KM 20, Cibeusi, Jatinangor, Kabupaten Sumedang, Jawa Barat 45363
Tuesday, October 28, 2025
08:30-12:00: Plenary Session
13:30-18:00: Parallel Sessions

Space-Time Diagramme
28/10/2025

TIME	ACTIVITIES					
08:00-08:30	**ARRIVAL AND RECEPTION**					
08:30-10:00	Loka Wirasaba Room, Rectorate Building Second Floor **OPENING PLENARY SESSION** Welcoming Words: 1. Rector of IPDN: Dr Halilul Khairi MSi 2. Minister of Home Affairs or his representative 3. Conference Initiator and International Coordinator: Prof. Dr Darwis Khudori Book Launching: TO BUILD THE WORLD ANEW IN A GLOBAL PERSPECTIVE					
10:00-12:00	**Roundtable** **TO BUILD THE WORLD ANEW ON THE RUINS OF GLOBAL CRISES**					
12:00-13:00	LUNCH BREAK					
13:00-13:30	Movement and installation in parallel rooms					
	Faculty of Politics and Governance		**Faculty of Governance Management**		**Faculty of Community Protection**	
	ROOM 1 Auditorium (3rd Floor)	ROOM 2 Seminar Room (1st Floor)	ROOM 3 Auditorium Grahatama Adhyayana (3rd Floor)	ROOM 4 Seminar Room (1st Floor)	ROOM 5 Auditorium (3rd Floor)	ROOM 6 Seminar Room (1st Floor)
13:30-15:00	BANDUNG PERSPECTIVE	BANDUNG PERSPECTIVE	PALESTINE	GENDER WOMEN	HABITAT BUILT ENVIRON-MENT	NATIONAL & REGIONAL GOVERNANCE
	COFFEE BREAK FOR THOSE WHO NEED					
15:00-16:30	BANDUNG PERSPECTIVE	BANDUNG PERSPECTIVE	DECOLONI-SATION	GLOBAL THOUGHT	HABITAT BUILT ENVIRON-MENT	NATIONAL & REGIONAL GOVERNANCE
	COFFEE BREAK FOR THOSE WHO NEED					
16:30-18:00	BANDUNG PERSPECTIVE	BANDUNG PERSPECTIVE	DECOLONI-SATION	GLOBAL THOUGHT	HABITAT BUILT ENVIRON-MENT	NATIONAL & REGIONAL GOVERNANCE
18:00-18:30	Movement and installation in the Menza					
18:30-20:30	Dinner and Socio-cultural Evening					
20:30-21:30	LEAVING FOR HOTEL					

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PLENARY SESSION
08:30-12:00 Loka Wirasaba Room, Rectorate Building Second Floor

08:30-10:00: Opening Session
Welcoming words:
1. Rector of IPDN: Dr Halilul Khairi MSi
2. Minister of Home Affairs or his representative
3. Conference Initiator and International Coordinator: Prof. Dr Darwis Khudori
Book Launching: TO BUILD THE WORLD ANEW IN A GLOBAL PERSPECTIVE

10:00-12:00: Roundtable
TO BUILD THE WORLD ANEW ON THE RUINS OF GLOBAL CRISES

Chair:
Darwis KHUDORI, Indonesia/France (Doctor, Architecture, History, Professor of Oriental/Asian Studies, Université Le Havre Normandie, France)

Co-chairs:
Nurliah NURDIN, Indonesia (Doctor, Political Sciences, Professor of Public Policy, IPDN Institute of Home Affairs Governance, Jakarta and Jatinangor)

Baskara WARDAYA, Indonesia (Doctor, History, Researcher, PRAKSIS / Jesuit Center for Research and Advocacy, Jakarta)

Speakers:
Asian Perspective
Qing SHI, China (Doctor, Law, Colonial Legal History, Extraterritorial Jurisdiction, Comparative Law, Postdoctoral Fellow, Peking University-Institute of Area Studies, China)
Manoranjan MOHANTY, India (Doctor, Political Sciences, Chinese Studies, former professor of Delhi University, Professor, Council for Social Development, New Delhi, India)
Connie Rahakundini BAKRIE, Indonesia/Russia (Doctor, Defense and Security Studies, Professor, Department of World Politics, Faculty of International Relations St Petersburg State University, St Petersburg, Russia; The Smart Military University, Univ. Jendral Ahmad Yani, Jakarta, Indonesia)

African Perspective
Fulufhelo NETSWERA, South Africa (Doctor, Professor, Management Sciences, Deputy Vice Chancellor – Research and Postgraduate Studies, University of Venda; Head, BRICS Research Institute, South Africa)

Latin American Perspective
Beatriz BISSIO, Brazil/Uruguay (Doctor, History, Political Sciences, Professor, Federal University of Rio de Janeiro, Brazil)

US American Perspective
George REDIX, USA (BA in Organizational Communication, Howard University, Professional in Human Resources focused on diversity, equity, and inclusion, Frisco, Texas, USA)

European Perspective
Bruno DRWESKI, Poland/France (Doctor, History and Political Sciences, Central and Eastern European Studies, Professor, INALCO National Institute of Oriental Languages and Civilisations, Paris, France)

Eurasian Perspective
Olga V. VOLOSYUK, Russia (Doctor, World History, Professor, Faculty of World Economy and International Affairs / School of International Regional Studies, HSE University, Moscow)

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Tuesday, October 28, 2025
13:30-18:00: Parallel Sessions

Space-Time Diagramme
28/10/2025

PARALLEL SESSIONS

TIME	ACTIVITIES					
13:00-13:30	Movement and installation in parallel rooms					
	Faculty of Politics and Governance		**Faculty of Governance Management**		**Faculty of Community Protection**	
	ROOM 1 Auditorium (3rd Floor)	ROOM 2 Seminar Room (1st Floor)	ROOM 3 Auditorium Grahatama Adhyayana (3rd Floor)	ROOM 4 Seminar Room (1st Floor)	ROOM 5 Auditorium (3rd Floor)	ROOM 6 Seminar Room (1st Floor)
13:30-15:00	BANDUNG PERSPECTIVE	BANDUNG PERSPECTIVE	PALESTINE	GENDER WOMEN	HABITAT BUILT ENVIRON-MENT	NATIONAL & REGIONAL GOVERNANCE
	COFFEE BREAK FOR THOSE WHO NEED					
15:00-16:30	BANDUNG PERSPECTIVE	BANDUNG PERSPECTIVE	DECOLONI-SATION	GLOBAL THOUGHT	HABITAT BUILT ENVIRON-MENT	NATIONAL & REGIONAL GOVERNANCE
	COFFEE BREAK FOR THOSE WHO NEED					
16:30-18:00			DECOLONI-SATION	GLOBAL THOUGHT	HABITAT BUILT ENVIRON-MENT	NATIONAL & REGIONAL GOVERNANCE
18:00-18:30	Movement and installation in the Menza					
18:30-20:30	Dinner and Socio-cultural Evening					
20:30-21:30	LEAVING FOR HOTEL					

ABSTRACT GROUPING

SURNAME/ FAMILY NAME/ LAST NAME	Name/First Name	Topic	Mode Physical (P) Virtual (V)

BANDUNG

BANDUNG PERSPECTIVE	**24 persons**	**24 abstracts**	**14P+10V**
DECOLONI-SATION	**12 persons**	**14 abstracts**	**4P+10V**
GENDER WOMEN	**11 persons**	**10 abstracts**	**7P+3V**
GLOBAL THOUGHT	**16 persons**	**15 abstracts**	**12P+3V**
HABITAT BUILT ENVIRONMENT	**31 persons**	**21 abstracts**	**19P+2V**
NATIONAL & REGIONAL GOVERNANCE	**17 persons**	**15 abstracts**	**9P+6V**
PALESTINE	**4 persons**	**4 abstracts**	**1P+3V**
TOTAL		**103**	

BANDUNG PERSPECTIVES

BANDUNG PERSPECTIVE	24 persons	24 abstracts	14P+10V

Cluster coordinators: TIWARY Rityusha Mani / ATY Mourad & STOICA Diana Sfetlana
Session co-chairs: TIWARY Rityusha Mani / ATY Mourad, STOICA Diana Sfetlana

Session 1 – ROOM 1 (13:30 -15:00)
BANDUNG from global perspectives
co-chairs: TIWARY Rityusha Mani & Klemensits Peter
6 presentations /10 min / presentation + 30 min debate

HUHN	Jan Niklas	NAM, NIEO, Populism, World History	P
LIN	Wenxin	The Swinging Hand: Thirty Years of US Central Asian Strategy and Its Geopolitical Consequences	P
TIWARY	Rityusha Mani	STI Governance in China: Examining the Frameworks of Analysis	P
MISHRA	Pramod Kumar	Bandung Spirit & Emergence of Global South	P
KLADNIK	Ana	Visions and Practices of Democracy in Socialist and Post-Colonial States (book presentation)	V
KLEMENSITS	Péter	Cambodia's Role in the Non-Aligned Movement in the light of the historical experiences	V

Session 2: ROOM 2 (13:30-15:00)
Resistance and the axis of Bandung-Belgrade non-alignment
co-chairs: Diana Sfetlana Stoica & ATY Mourad (virtual)
6 presentations /10 min/presentation + 30 min debate

FASOLA	Pietro	Kwame Nkrumah, Ghana and the Bandung Conference: non-alignment, positive neutralism, and strategic diplomacy in the Cold War	P
MISHRA	Amit	Spirit of Bandung Summit and evolution of Non Aligned Movement	P
NURDIANTI	Siti	Military Relationship Between Indonesia and Yugoslavia	P
ATY	Mourad	From Bandung to Algiers: Algerian Revolutionary Ideals and Global Liberation Struggles	V
VIANA MATOSO	Maria Júlia	Narrative Disputes over Terrorism, Counter-Terrorism and State Terror in the Algerian Revolution (1954-1962)	V
DORDEVIC	Nebojsa	From NAM Solidarity to Orientalist Reduction: Indonesia in Serbian Cultural Imagination (1945–2023)	V

Session 3 – ROOM 1 (15:00-16:30)
Cooperation under BANDUNG Constellation
co-chairs: TIWARY Rityusha Mani & Olga Volosyuk
6 presentation /10 min/ presentation + 30 min debate

RAHMAH	Mutia	Rise of Asia and Bandung Spirit: A Systematic Review of policy for Sustainable Global Prosperity	P
ZHUKOV	Nikita	Justice Without Borders: Asia's Evolving Relationship with the International Criminal Court	P
TIWARY	Rityusha Mani	Comparing Strategies and Frameworks of Informal growth in Science, technology and Innovation in India and China	P
VOLOSYUK	Olga	BRICS Rising: A New Axis in Global Governance	P
JOSEPH	Rachel	Bandung-Inspired: Africa–Caribbean Cooperation in the 21st Century	V
GREKOVA	Zornitza	Underwater heritage in maritime Southeast Asia between confrontation and cooperation	V

Session 4 – ROOM 2 (15:00-16:30)
From BANDUNG OF STATES to BANDUNG OF PEOPLE
co-chairs: Diana Sfetlana Stoica & Seema Mehra Parihar
6 presentations /10 min / presentation + 30 min debate

WARDAYA	Baskara	The Bandung Conference and Collective Post-colonial Resistance	P
STOICA	Diana Sfetlana	Empowering African Youth through mobility. A comparative analysis of two possible global agendas	P
PARIHAR	Seema Mehra	Enlightenment in motion: India's rhythmic tribute to the Bandung vision DOCUMENTARY	P
PARIHAR	Seema Mehra	Enlightenment in motion: India's rhythmic tribute to the Bandung vision	P
NAMOI	Ahiza Célestine	Impact of Bandung and the participation of women in elections in Ivory Coast : Case of municipal and legislative elections (1975-2005) / Impact de Bandung et la participation des femmes aux élections en Côte d'Ivoire : Cas des municipales et législatives (1975-2005)	V
ADHANA	Kavita	Planting Seeds of Peace: Nurturing the Bandung Spirit in Primary Classrooms	V

DECOLONISATION

DECOLONI-SATION	12 persons	14 abstracts	4P+10V

Cluster coordinators: DRWESKI Bruno & WIJSEN Frans
Session co-chairs: DRWESKI Bruno & WIJSEN Frans

Session 1 – ROOM 3 (15:00-16:30)

WIJSEN	Frans	Decolonization: delinking or de-westernization?	V
DOKMAN	Frans	Decolonization: Delinking or Dialogue?	V
MAARIF	Samsul	De-linking coloniality for liberating dialogues	V
RAIMUNDO	Inês	Pressing need to decolonize agricultural production based on products foreign to tropical zones' climatic and soil conditions to prevent pandemics and climate crisis	V
DRWESKI	Bruno	The social base of anti colonialism yesterday and now	P
HAMITOUCHE	Youcef	The issue of decolonisation during the Cold War: From Bandung to Third Worldism	V

Session 2- ROOM 3 (16:30-18:00)

INDRAYANI	Etin	AI in Indonesia: Emancipatory Promise or Digital Colonialism? Reclaiming the Bandung Spirit in the Age of Artificial Intelligence	P
FAHLEVVI	Mohammad Rezza	Decolonization of Digital Development	P
FAHLEVVI	Mohammad Rezza	Digital Sovereignty and Artificial Intelligence in the Rise of Asia: Towards a Decolonised Global Order?	P
RAHMAN	Hardiyanto	Online Gambling as a Threat of Digital Colonialism: Assessing the Impact of Asia's Rise on Indonesian Youth and Public Policy Responses	V
PANDIN	Moses	The LIFE Framework as a Philosophical Synthesis for Decolonizing Educational Science: a Deconstructing Epistemic Hegemony	V
PANDIN	Moses	The Liberative Integrative Framework for Education (LIFE) Framework: A Liberative-Integrative Framework for Decolonizing Education	V
Sa'diyah-Broersma	Yus	Decolonising Education: The Impact of Sekolah Desa on Indigenous Epistemologies in Indonesia	V

GENDER & WOMEN'S ISSUES

GENDER WOMEN	11 persons	10 abstracts	7P+3V

Cluster coordinators: MOHANTY Bidyut & PARIHAR Seema Mehra / KOIKE Rie
Session co-chairs: MOHANTY Bidyut & PARIHAR Seema Mehra / KOIKE Rie

Session 1 – ROOM 4 (13:30-15:00)

MOHANTY	Bidyut	Women, War and Peace	P
PARIHAR	Seema Mehra	Geographies of Everyday Conflict: Women, Hidden Scales of Peace-Making, and Negotiations in South Asia	P
KOIKE	Rie	Mothers, Memory, and Resistance: Reimagining Chagossian Women in Mutiny and Beyond	P
CANDRANINGRUM	Dewi	The Air is Not Yours Alone: Dialogical Self, Collective Voice, and Decolonial Protest in Central Java	V
DEWI	Swary Utami	Women's Roles in Social Forestry in Indonesia	P
HIDAYANTI THALIB	Nurlaeli Najdah	Local Wisdom vs. Patriarchy: Negotiating Women's Space in Inclusive Policy Management in Indonesia	p
KINASIH	Meyke Jayanti	Empathy-Driven Communication in Indonesian Female Leaders: A Comparative Discourse Analysis	P
MISHRA	Aparimita	Climate Change and Gendered Vulnerability in Rural Odisha: Insights from the Field	V
RISTIANI	Ida	Women's Role in Domestic Disaster Education for Enhancing Social Resilience	V
WARGADINATA	Ella	Revisiting the Bandung Conference and Women's Role in Indonesia Today	P

GLOBAL THOUGHT

GLOBAL THOUGHT	16 persons	15 abstracts	12P+3V

Cluster coordinators: MOHANTY Manoranjan & RAI Dhananjay
Session co-chairs: MOHANTY Manoranjan & RAI Dhananjay

Session 1 – ROOM 4 at 15:00-16:30

STOICA	Diana Sfetlana	Ubuntu and the African Philosophy of Movement	P
BURGIO	Santo	The Path of Ubuntu: Decolonizing Democracy	V
FAULHABER-BARBOSA	Priscila	Indigenous Political Thought	V
CHOUBEY	Kamal Nayan	Swaraj and the Public Life of the idea of Gaon Ganarajya (Village Republic) in Tribal India	P
JHA	Indrajeet Kumar	Unfinished Swaraj and the Role of Non-Party Politics	P
MOHAMMAD	Naushad	Linguistic Politics and the Idea of Swaraj: Insights from India and Canada	P
RAI	Dhananjay	Gandhi and Swaraj: The Idea of Deterritorialised Freedom	P

Session 2 – ROOM 4 at 16:30-18:00

BAKRIE	Connie Rahakundini	Negara Paripurna: From the Dream of Civilization to the Birth of a Conscious Nation	P
BANERJEE	Madhulika	Pluriversal Knowledges as Pathways to Global Decolonisation: Some insights from India	P
DJUMALA	Darmansjah	Envisioning Metadiplomacy in a Divided World: Soekarno's To Build the World Anew Revisited	P
FALL	Aziz	Towards Bandoeng II, aligned transinternationalism	P
KRISTIYANTO	Hasto	To Build the World Anew in National and Global Perspective	P
SEIXLACK SANTOS	Alessandra Jamille	Buen Vivir: Indigenous political thought and the imagination of new worlds in the Anthropocene	V
GIRI	Ananta Kumar	Good Life, Good Society, and Evolutionary Flourishing: Swaraj, Jiefang, and Ubuntu and a New Vishwaneeda of Planetary Liberative Thinking and Transformative Practice	P
BHATIA	Nalin Kumar	Emerging paradigm of Human Rights in new world order	P

HABITAT / BUILT ENVIRONMENT

HABITAT BUILT ENVIRONMENT	30 persons	20 abstracts	12P+8V

Cluster coordinators: MOTTA Paolo & WIDIASTUTI Indah
Session co-chairs: MOTTA Paolo & WIDIASTUTI Indah

Session 1 – ROOM 5 (13:30 – 15:00)
Session co-chairs: MOTTA Paolo & WIDIASTUTI Indah
6 presentations / 10 min / presentation + 30 min debate

TINAMEI SOEDARSONO BRIANANTO PARAMITASARI	Ade Woerjantari Kartidjo Dionisius Dino Angela Upitya	From Conference to Concrete: Decolonizing Urbanism and the Spatial Legacy of the Bandung Spirit	P
BELLA HIDAYATI	Maria Orchita Isti	Redefining Colonial City	P
SWADIANSA ADIYANTO	Eka Johannes	One City Three Narratives: Decolonizing Colonial Architecture in Surabaya	V
PRIYANI	Rina	Bandung Conference and the Lives of Merdeka Building: Reading Sukarno's Anticolonial and Architectural Practices	V
KURNIAWAN	Jujun	Reframing Colonial Urban Legacies in Yogyakarta's Urban Axis	V
ARDHIATI HASAN	Yuke Asikin	The Soejoedi's Eureka of the Conefo Architecture's design: From Bandung Spirit to Jakarta	V

Session 2 – ROOM 5 (15:00 – 16:30)
Session co-chairs: WIDIASTUTI Indah & RAHUTAMA Nicolaus Aji
7 presentations / 10 min / presentation + 20 min debate

MEYRASYAWATI	Dewi	Living History: Urban Lifestyle and Memory at Majapahit Hotel Surabaya	P
ESTIKA PRASTYATAMA	Nita Dwi Budianastas	Integrating Participatory Approach in Heritage Conservation	P
TRIHANONDO WIDIASTUTI SOEDARSONO	Donny Indah Woerjantari Kartidjo	Revitalization of Sarinah Thamrin 2020-2022: A Rewriting of the History of Modern Commercial Buildings in Indonesia	P
BARLIANA KUSUMA RAHMANNULLAH BUSONO	M. Syaom Yudhistira Fauzi Rr. Tjahyani	Typology of mosque architecture in minority Muslim communities: an acculturative interweaving	P
SWADIANSA ADIYANTO	Eka Johannes	One Archipelago Three Narratives: Nusantara Architecture and its Canon Domestication Practices	P
PRAMESTI ANDI LAURENCYA	Rochana Esti Andi Michelle	From Residential to Functional Mix: Adaptive Transformation of Historic Cihapit Buildings	V
ARKIANG ASTUTI	Adis Vani Putri Erika Yuni	The Sulung Budi Complex in Kupang City: Forgotten Architecture and the Bias of National Architectural Memory	V

Session 3 – ROOM 5 (16:30 – 18:00)
Session co-chairs: MOTTA Paolo & MURTIYOSO Sutrisno
6 presentations / 10 min / presentation + 20 min debate + 10 min conclusion

TRININGSIH	Endang	The Bandung Spirit and Post-colonial Urbanism: Revisiting Development Paradigms	P
CAHYO NOVIANTO	Mohammad	Decolonizing Java's Urban-Rural Nexus: Rural Traditions and Towards Sustainable Food Security in Global South Contexts	P
SIMATUPANG	Rebecca	Mega (lomaniacal) Project: IKN and The Ideology of 'Showing Off'	P
ARYANTI	Desy	Traditional settlement logic of rumah gadang Kajang Padati in Rantau Minangkabau: a framework for rural–urban rebalance	P
AWALIYAH	Dian Nafiatul	Reframing Coliving Through the Bandung Spirit: Decolonizing Architectural Histories for Sustainable Urban Futures	V
JAMIL	Nurul	The Relevance of Vernacular Architecture in the Midst of Urbanization and Climate Change: A Study of the Baduy Indigenous Community	V
Concluding remarks			
MOTTA	Paolo	Bandung Spirit legacy, the driver for urban/rural paradigm shift	P

NATIONAL & REGIONAL GOVERNANCE

NATIONAL & REGIONAL GOVERNANCE	14 persons	13 abstracts	7P+6V

Cluster coordinators: WIDODO Eko & SUDARMONO
Session co-chairs: WIDODO Eko & SUDARMONO

Session 1 – ROOM 6 (13:30-15:00)

KUMARI	Suman	Increacing relevance of regional cooperation	P
UL HAQ	Nisar	Regional cooperation in South Asia: Challenges in the 21st century	P
PANDEY	Sandeep	Vision of an alternative foreign policy (in context of India-Pakistan relations)	V
PRIMASTUTI	Anindita	China's influence on the Southeast Asian economy	P
MUNDIROH	Siti	Economy – BRICS	P

Session 2 – ROOM 6 (15:00-16:30)

PRASETYO	Kukuh Fadli	Law and Religion; State and Religion	V
BUDIMAN	Mamdukh	Islamic Political and Social Movements: The Role of Muhammadiyah in Shaping Indonesian Society and Politics	V
ANGGRAENI	Rinny Dewi	Human Resource Capacity Analysis of Digital-Based Public Service Management at the Department of Investment and One-Door Integrated Licensing Services (DPMPTSP) of Bekasi City	P
DWI ASRI	Jatnika	The impact of good governance implementation, internal audit function effectiveness, and risk management implementation on financial reporting quality and its impact on financial performance	V

Session 3 – ROOM 6 (16:30-18:00)

INDRAMAYU		Artificial Intelligence and Legal Instruments: An Evaluation of Regulatory Readiness to Address the Risk of Misuse in Indonesia	V
JOHANNES	Ayu Widowati	Implementation of Electronic Government System Policy: A Study on the Ragem Application in Serang City	P
SALSABILA, and ZUWANDA	Puspa, and Zulkham	Sustainable Alternatives for Indonesia's Green Transition: A Study on Electric Vehicles and Their Impacts	V
LAMBELANOVA	Rossy	Adressing social conflict between Jakarta Provincial Government and The Community of Akuarium Village: lessons learned from Jakarta in 2022 before becoming a Global City	P

PALESTINE

PALESTINE	**4 persons**	**4 abstracts**	**1P+3V**

Cluster coordinator and chair: BISSIO Beatriz
Session 1 – ROOM 3 (13:30-15:00)

HUSIN	Moshe Rizal	Palestine Struggle Against Israel and The US Oppression Lead The Global Community Effort to BUILT THE WORLD ANEW, The World Where Justice and Freedom Prevail	P
YADAV	Shubham	Promise of 'Constitutional Justice' in times of Genocide	V
AISH	Adnan	War and Water Crisis in Gaza: The Collapse of Drinking Water Quality and Infrastructure	V
SAIDI	Nordine	*Suprématie blanche, racisme d'État, guerre aux peuples du Sud global, et la Palestine comme boussole antifasciste*	V

RUNDOWN
70TH ANNIVERSARY OF SPIRIT BANDUNG INTERNATIONAL CONFERENCE OF ASIA-AFRICA
ASSESSMENTS AND PERSPECTIVES TO BUILD THE WORLD ANEW
SPECIAL SESSION:
DEDICATED TO INTERNATIONAL CONFERENCE
OF ASIA AFRICA YOUTH FOR BETTER FUTURE OF THE WORLD IN SUSTAINABLE
DEVELOPMENT

Conducted by Sekolah Pasca Sarjana Universitas Airlangga (UNAIR) Cooperated with Consortium of 70 spirit Bandung

Agenda Conference in Surabaya (continuation from Bandung conference session)

Wednesday, 29 October 2025

No.	Time	Duration	Actvities	Information
	14.00-	-	All speakers arrive in Surabaya after travel from BANDUNG. Check in available at Hotel NEO jl. Jawa no. 17-19. Surabaya	Alit team

Thursday, 30 October 2025

OPENING CEREMONY

PLACE: MAJAPAHIT hall. ASEEC Tower Building, UNAIR campus B.

Transit place: VIP Room, 1st floor (in front of Ternate Auditorium), ASEEC Tower Building.

No.	Time	Duration	Actvities	Information
1.	08.00-09.00	60 min	Participant preparation and registration	Alit team
2.	09.00-09.05	5 min	Opening	MC. Fitri Dianitasari
3.	09.05-09.15	10min	Sing: National Anthem of Indonesia and Unair: - Indonesia Raya - Hymne Airlangga	SPS team
4.	09.15-09.20	5 min	Opening Prayer	SPS team
5.	09.20-09.35	15min	Welcoming Speech: Director of Post Graduate School of UNAIR: Prof.Dr.dr .AC.Romdhoni, Sp.T.H.T.B.K.L., Subsp.Onk.(K),FICS	

No.	Time	Duration	Actvities	Information
6.	09.35-09.50	15min	Opening Speech: (as officially opening the 70th anniversary of the Asia-Africa Conference): Rector UNAIR Prof.Dr. Muhammad Madyan,S.E.,M.Si.,M.Fin	
7.	09.50-10.00	10min	Opening with Traditional Dance	Difable children of BK3S
8.	10.00-10.15	15 min	Stadium General: - Keynote speaker I: bp. Hashim S.Djojohadikusumo (Ketua Dewan Pembina GEMA SADHANA/ARSARI Group).	MC. Fitri Dianitasari
9.	10.15-10.30	15 min.	- Keynote Speaker II: Prof. Akh.Muzakki, M.Ag., Grad.Dip.SEA.,M.Phil.,Ph.D (Rector of Sunan Ampel Islam State University).	MC. Fitri Dianitasari
10.	10.30- 10.45	15 min.	Souvenirs giving and photo session (keynote speech and steering committee)	
11.	10.45-12.30	105 min	Plenary Session: 1. **Prof Dr. Darwis Khudori** (chairman of Le Havre scientific council) 2. **Prof Dr. Nisful Laila, S.E., M.Comm.** *(Chairman of Career centre and Alumnae Impacts of UNAIR)* 3. **Dr. Pinky Saptandari Msc** (Board Member of Anthropology Association Indonesia and former Director of Africa Studies of UNAIR) 4. **Prof. Olga Volosyuk ,** Higher Shool of Economic Russia (Rise of Asia) 5. **Ndoba Noel Magliore** (Centre International Zoseph Kiserbo-France) (Rise of Asia) 6. **Dr.As. Kobalen, M.Phil** (Ketua umum Gema Sadahana).	*Moderator: Dr. Probo Daryono Jakti S.IP (lecture of Internatioanl Relation FSIP-Unair)*
13.	12.30-13.30	60min	Lunch break	*Sriwijaya hall 5th floor ASEEC building*
14.	13.30-14.00	30min	Keynote speaker 3: Keynote speaker I: **Mayor Inf.(purn.) TNI. Dr. H. Agus Harimurti Yudhoyono MSc.,M.PA.,MA.,** Ministry of Infrastucture and Development of Republic Indonesia	MC. Fitri Dianitasari

Parralel Session 1
Post Graduate School Building (Gedung Sekolah Pasca).
Day I (14.15-15.45)

No.	Theme/Issue/cluster		Information
1.	Environment. Transportation and renewable Energy	1. ***Dr, Didik Setyadi SH., M.Hum.*** (PERTAMINA). 2. **Husin Moshe Rizal ,** Indonesia institute for energy and technology innovation LIENTERA, Indonesia 3. ***Dr. Adik Dwi Putranto*** (Chairman of Industry and business chambers of East Java). 4. ***Kumari Suman,*** *Jamia Millia Islamia, India* 5. ***Dewi Suwary Utami,*** *Kawal borneo, Kalimantan Timur, Indonesia.* 6. ***Amith Mishra****, Central Institute of Higher Tibetan Studies, Deemed University, New Delhi, India* Moderator: Titied Indah Jeanny (Alumnae FISIP-Unair).	Dharma Udaya Room. 1st floor SPS Building.
2.	Food security	1. ***Mamadou Lamine NGOM*** *Reims, France* 2. ***Muh. Syarif Satriyo Samudra*** *Fisheries and Marine Faculty of Airlangga University, Indonesia* 3. ***Neha S. Sharma*** *Bharati Vidyapeeth's College, India* 4. ***Mochammad Nur Arifin SM.,MP****. Regent of Trenggalek city.* 5. ***Qing Shi****, Peking University, Beijing , China.* 6. ***Parihar Seema Mehra****, University of Delhi, India* moderator: Tessavira Melatie Kumala FPK Unair Student	Mahendradatta Room, 2nd floor SPS building

No.	Theme/Issue/cluster		Information
3.	Spices, Traditional Medicine and Health Issue	1. ***Dr. Andriyanto SH.,M Kes.*** Chairman of National Research Affairs of East Java and Lecture of Traditional Medicine of Unair. 2. **Ir. Lenywati Dipl.CIDESCO** founder Tirta AYU SPA Indonesia exporter of SPA product and herbal of Indonesia to Africa countries. 3. **Gajendra K.Viswakarma** Indian Institute of Technology Dhanbad, India 4. **Dr. Waode Fifin Ervina Muslihi, S.Gz.,M. Imun** (Lecture of Post Gradutae Scholf of Unair) 5. ***Neha Jain*** Dewan Republic School, Meerut, India 6. ***Rahul Kataria***, Delhi Technological University, India Moderator: ……………..(SPS Lecture)	Marwadewa Room, 1st floor. SPS Building.
4.	BRICS and Fair Trade	1. ***Nalonadro*** …, Chairman of PT Mega Inovasi Organic, Offtaker of village product of ministry of village Republic Indonesia. 2. **Abdel Beggar**, Artisans Du Monde, Paris, France 3. ***Gracjan Cimek*** *Polish Naval Academy, Poland* 4. ***Devender Kumar*** *REVA University, Bengalore, India* 5. ***Fabrizio Szucca*** *SDA Bocconi School of Management, Italy.* 6. ***Beatriz Bisio****, Federal Universty of Rio de Janiero, Brazil* Moderator: M. Zamal Nasution, S.Si., M.Sc., (SPS Lecture)	Isyana Room, 2nd floor SPS Building
5.	Broadcasting, Entertainment and fashion Industry	1. **Yuliati Umrah S.Ip** , Executive Director of ALIT Indonesia, founder of DEWA DEWI RAMADAYA enterprise 2. ***Muh. Ranah Nirvananda and Putera Ramadhan*** (music composer of Friendship and Solidarity and Film maker Student of Unair). 3. ***Dr. Suko Widodo.Drs. MSi*** (lecture of Communication science FISIP Unair) 4. ***Prof. Dr. Sabna Ratan Shah***, Jawarharlal Nehru University, India 5. ***Saba Ayon Hadi***, University Le Havre, Normandi, France 6. ………. Moderator: Dr. Ario Bima (lecture of UPN university Surabaya)	

No.	Theme/Issue/cluster		Information
6.	Inclusion and Justice in Human Rights	1. ***Prof.Dr. Mia Armiati.,SH.,MH.,CMA, CSSL.*** (lecture of SPS Unair, Independent Comissioner of Mandiri bank Tbl). 2. ***Janya Singh,*** Mater Dei School, new Delhi, India 3. ***Nikita Zhukov***, National Reserach University of Moscow, Russia 4. ***Diana Steflana Stoica,*** African Studies of Hungary. 5. **Kombes Pol. Nanang Haryono SH., SIK.,M.SI** (head of Police dept. of Malang City). 6. ***Annuja***, Jawaharlal Nehru Univeristy, India Moderator: Irfai ..(lecture of Political Science FISIP Uanir)	Dharmodayana room.2nd floor of SPS building

DIAGRAMME OF PARALLEL SESSIONS IN SURABAYA

The Surabaya Sessions are focused on application, actions, cooperation, multilateral issues.
The programme outline is as following:

SURABAYA
30/10: Morning Plenary Session
30/10: Afternoon Parallel Sessions
31/10: Morning Parallel Sessions
31/10: Afternoon Plenary Session for Conclusion, Recommendation, Declaration

SURABAYA

TIME	ROOM 1	ROOM 2	ROOM 3	ROOM 4	ROOM 5	ROOM 6
08:00-09:30	AFRICA-ASIA	BRICS PERSPECTIVE	ECOLOGY CLIMATE CHANGE ENERGY	DIGITAL DEVELOPMENT ARTIFICIAL INTELLIGENCE	DIGITAL DEVELOPMENT ARTIFICIAL INTELLIGENCE	GEOPOLI-TICAL ECONOMY
	COFFEE BREAK					
09:30-11:00	BRICS PERSPECTIVE	BRICS PERSPECTIVE	MEDIA	DIGITAL DEVELOPMENT ARTIFICIAL INTELLIGENCE	DIGITAL DEVELOPMENT ARTIFICIAL INTELLIGENCE	GEOPOLI-TICAL ECONOMY
11:00-13:00	LUNCH BREAK					
13:00-14:30	CAMPUS TOUR					
14:30-15:30	CLUSTER REPORTING					
15:30-16:30	FINALISATION OF FINAL STATEMENT					
16:30-18:00	CLOSING SESSION Final Statement Percussion Parade/ Flashmob Tabolabale Traditional Dance of Banyuwangi, East Java UNAIR Berkain (traditional fabrics parade)					

ABSTRACT GROUPING

SURNAME/ FAMILY NAME/ LAST NAME	Name/First Name	Topic	Mode Physical (P) Virtual (V)

SURABAYA

AFRICA-ASIA	**11 persons**	**9 abstracts**	**4P+5V**
BRICS PERSPECTIVE	**16 persons**	**15 abstracts**	**4P+11V**
DIGITAL DEVELOPMENT ARTIFICIAL INTELLIGENCE	**26 persons**	**24 abstracts**	**12P+12V**
ECOLOGY CLIMATE CHANGE ENERGY	**8 persons**	**7 abstracts**	**2P+5V**
GEOPOLITICAL ECONOMY	**9 persons**	**9 abstracts**	**4P+5V**
MEDIA	**4 persons**	**4 abstracts**	**2P+2V**
TOTAL		**68**	

AFRICA-ASIA RELATIONS

AFRICA-ASIA	11 persons	9 abstracts	4P+5V

Co-chairs: MOKAM David & STOICA Diana Sfetlana

Session 1 – ROOM 1 (08:00-09:30)

MOKAM	David	*Coopération culturelle entre l'Afrique et l'Asie pour une réhumanisation du monde*	P
CAVOSKI	Jovan	Bandung's and Belgrade's Role in the Complex Histories of Global Non-Alignment	P
SAWADOGO	Yacouba	*Médecine traditionnelle asiatique : quel apport pour la valorisation de la médecine traditionnelle Africaine ?*	P
BUCHARI	St Hariati	Maritime English Proficiency in the Global South: A Comparative Analysis of Indonesian Cadets and Seafarers through Marlins Test Results and Onboard Roles	
PANGOP KAMENI	Alain Cyr	From Third Worldism to Futurism after the 1955 Bandung Conference: The Contribution of African Cultural and Creative Industries to the Reconstruction of the World Based on Asian Industrial Models / *« Du tiers-mondisme au futurisme après la conférence de Bandung de 1955 : la contribution des industries culturelles et créatives africaines à la reconstruction du monde à partir des modèles industriels asiatiques »*	V
SAMANDOULOUGOU	Rasmata	Échanges culturels et commerciaux entre pays Africains et Asiatiques : Etat des lieux, enjeux et défis	V
ZONGO	Eric	L'Afrique et le pivot vers l'Asie depuis 1993 / Africa and the pivot to Asia since 1993	V
AHOUMAN ZAHOUA KOFFI KOMENAN NAMOI AHIZA	Roland Simon Pierre Célestine	*Impact de la coopération sino-africaine sur le développement et la transformation numérique* (Impact of Sino-African cooperation on development and digital transformation)	V
YOUNGA	Yassia	*Quel type de cyber-activisme pour consolider les relations afro-asiatiques ?*	V

BRICS PERSPECTIVES

BRICS PERSPECTIVE	16 persons	15 abstracts	4P+11V

Cluster coordinators: VOLOSYUK Olga & NETSWERA Fulufhela
Session co-chairs: VOLOSYUK Olga, NETSWERA Fulufhela, CIMEK Gracjan

Session 1 – ROOM 2 (08:00-09:30)

CHUGH UL HAQ	Priyanka Nisar	From Bandung to BRICS: The South-South Cooperation in a Multipolar Polycentric World Order	P+V
CIMEK	Gracjan	The role of BRICS in shaping the paradigm of a new era of international relations	P
HOU	Xiaochen	BRICS Plus: Inheritance and Innovation of the Bandung Spirit	V
PETRONE	Francesco	BRICS Plus and the Spirit of Bandung: The New Geopolitics of Multilateralism	V
DE ROBERTIS	Antonio Giulio	The BRICS and the West: The need to recover original values and overcome contradiction for a just global multilateral system	V

Session 2 – ROOM 1 (09:30-11:00)

FULGENZI	Matteo	BRICS and the Global South: A perspective on the construction of a "New" multilateral system	V
KUMAR	Devender	BRICS+: A Quest for a Multilateral System in 21st Century	V
SAVOVA	Ralitsa	BRICS Member States: A Common Future in the New World Order	V
MELCHIONDA	Ugo	The role of BRICS+ in building a new multilateral order through strategic support for the Last20 countries	V
TIBURZI	Fabio	BRICS Plus and the Spirit of Bandung: Policies and Actions for Building a Just Global Multilateral System in the 21st Century. Case Study: Is Indonesia a Pivot for BRICS-ASEAN Regional Cooperation?	V

Session 3 – ROOM 2 (09:30-11:00)

BISSIO	Beatriz	BRICS Perspective after Rio	P
RICCERI	Marco	BRICS AS REFORMERS: The Brazil Chairmanship 2025 and its Contribution to a Fair Global System	V
ZUCCA	Fabrizio	BRICS and sustainability	P
MOLINARO	Enrico	The BRICS Westphalian Response to the Glocalist Retrival in US, Israel, and Syria	V
CHUNDA CHALIL	Shameem	The BRICS and Global Supply Chains: A Case of Mitigate Risk on Geopolitical Instability	V

DIGITAL DEVELOPMENT ARTIFICIAL INTELLIGENCE

DIGITAL DEVELOPMENT ARTIFICIAL INTELLIGENCE	26 persons	24 abstracts	12P+12V

Cluster coordinators: KHARI Manju & PANWAR Arvind
Session co-chairs: KHARI Manju, PANWAR Arvind, RAJWAR Sushmita, BEHERA Laxman, MAHRISHI Mehul, RAZA Zahid, SINGH Anil Kumar, SHARMA Neha S, Anuja, Sapna Ratan Shah, Janya Singh

Sessions 1, 2 – ROOM 4 (08:00-09:30 / 09:30-11)
Sessions 3, 4 – ROOM 5 (08:00-09:30 / 09:30-11)

KHARI	Manju	Leveraging AI Against Emerging Threats	P
KUMAR	Manoj	AI Evolution: Challenges & Opportunities for the Humanities Discipline	P
MAHRISHI	Mehul	Mediating Role of Academic Competence between Intrinsic and Extrinsic Motivation Factors toward Generative AI (GenAI) Usage in Higher Education	P
PANWAR	Arvind	Transforming Classrooms with AI: Opportunities and Equity Challenges in Global Education	P
RAZA RAZA	Zahid Farhana	Towards a Fair, Secure and Inclusive AI Future: The Transformative Role of Federated Learning	P
SHAH	Sapna Ratan	AI-Driven Mathematical Modeling of Tomato Leaf Disease Detection Using Transfer Learning	P
SHARMA	Neha S	AI-Driven Multi-Modal Crop Monitoring and Smart Irrigation System for Sustainable Agriculture	P
SHI	Qing	Poverty Alleviation in the Taihang Mountains: The Story of Digital Human Rights in a Chinese Hamlet	P
ANUJA		Inclusive Society in the Digital Era: AI's Role in Bridging Inequity and Empowering Marginalised Communities in India	P
SINGH	Anil Kumar	Role of AI in heritage conservation and cultural understandings	P
SINGH	Chandan Pal	AI for Academic Fairness in the Global South: Promoting the Bandung Spirit in the Digital Age	P
SINGH	Janya	The cognitive and emotional impact of generative AI	P

		on adolescents (12–17 years)	
ADHANA	Manan	Youth, Technology, and the Bandung Spirit: Reimagining Global Solidarity in the Digital Age	V
AGGARWAL	Divya	Cultural Impacts of AI: From Folktales to Chatbots — Preserving Oral Traditions and Reimagining Cultural Memory in the Digital Age	V
BANSAL	Himani	A Hybrid AI Governance Framework for Fair and Sustainable AI Use in Developing Countries	V
CHAWLA	Surabhi	Assistive AI in the Classroom: Enabling Inclusive Learning for Children with Special Needs in Delhi	V
GUPTA	Priya	Claiming AI Sovereignty in the Global South	V
JAIN	Neha	AI Powered Yogasana training and Stress Monitoring	V
SINGH	Harry	Science, AI, Sovereignty, and Strategy: Navigating Global Tech Wars through BRICS+	V
SINGH	Tanu	FAITH in AI: A Novel Requirements Engineering Approach for Embedding Societal and Ethical Priorities	V
TYAGI	Manisha	Usages of AI in unlocking the secrets of historical studies in India	V
WARSI WARSI	Shomaila Samreen	Reconciling innovation with ethics: a cross-jurisdictional study of regulatory models for AI governance	V
WILKINSON	T P	Convergence and Conversion: The challenges of a new humanism to counter a global system of compulsive computation	V
YADAV	Paras	AI in Journalism and Mass Communication – Empowering Educators, Engaging Learners, and Impact on SDGs	V

ECOLOGY CLIMATE CHANGE ENERGY

ECOLOGY CLIMATE CHANGE ENERGY	9 persons	8 abstracts	3P+5V

Cluster coordinators: PURNAWANTY JASFIN Jani & HUSIN Moshe Rizal
Session co-chairs: PURNAWANTY JASFIN Jani & HUSIN Moshe Rizal

Session 1 – ROOM 3 (08:00-09:30)

HUSIN	Moshe Rizal	Balancing act between energy access and sustainability for the developing world in its fast-moving pace towards industrializations – the case of The African continent	P
PURNAWANTY JASFIN	Jani	From Sovereignty to Survival: Rethinking Bandung Solidarity for Sinking States	P
MISHRA	Deepak K.	The Political Economy of Community Institutions in the Eastern Himalayan Borderlands: Challenges and Pathways for Sustainable Mountain Development	V
NGOM	Mamadou Lamine	On the Idea of an Active Ecological Pluralism: Navigating Environmental Injustice and Ecological Universalism	V
NGOUO NDADJO	Sylvestre	*Justice Globale et Ecologie*	V
PANI	Padmini	Balancing Rural Development and Ecology: Sustainable Management of the Fragile Chambal Badlands Region, India	V
RINTAYANI	Anisa	The Model of Sustainable tourism destination in Indonesia	V
MOTTA	Paolo	Hydrogen use in built patrimony: Tool for sustainable development	P

GEOPOLITICAL ECONOMY

GEOPOLITICAL ECONOMY	9 persons	9 abstracts	4P+5V

Cluster coordinators: BEGGAR Abdel & NDOBA Noël Magloire
Session co-chairs: BEGGAR Abdel & NDOBA Noël Magloire

Session 1 – ROOM 6 (08:00-09:30)

BAKRIE	Rahakundini Connie	Neo NAM & War of Rare Earth Materials Resources	P
BEGGAR	Abdel	Can we break free from the neoliberal matrix? First critical Reflections Drawn From the Equity-Seeking Cooperative Model	P
LIN	Wenxin	The Swinging Hand: Thirty Years of US Central Asian Strategy and Its Geopolitical Consequences	P
NDOBA	Noël-Magloire	Beyond Bandung Conference Legacy: Economic and monetary consequences of multilateralism versus bilateralism. Institutional controversial for the Post-2025 BRICS+ and the Fourth Industrial Revolution	V
VEDUTA	Elena	Global Alternative in Designing the Future: Economic Chaos and Cybernetic Economic Management	V

Session 2 – ROOM 6 (09:30-11:00)

KHOIRUNNISA KEYSAVA	Rizqi Muhammad Akmal	Dark Tourism Attraction of Ereveld Kembang Kuning through the Bersukaria Walking Tour	P
HAMITOUCHE	Youcef	From the hegemony of the dollar to the International currency war and challenges of the Dollar	V
FORNASARI	Riccardo	Political economy of the EU Green Deal	V
MUNIAO	Mayongam	Nuclear Proliferation and Arms Race in South Asia: The Role of External Powers	V
PETIT	Pascal	*Europe et la construction d'un nouveau multilatéralisme avec le grand sud*	V

MEDIA

MEDIA	4 persons	4 abstracts	2P+2V

Cluster coordinators: BISSIO Beatriz
Session co-chairs: BISSIO Beatriz

Session 1 – ROOM 3 (09:30-11:00)

SABA AYON	Hadi	Digital Space and the Journal of Framasoft on AI in France: Software and Knowledge Production should not be separated	P
SARINASTITI	Nia	Alternative Media - New Media for a Greener Future	P
KARTIKAWANGI	Dorien	Authenticity in the age of curated selves: Indonesian Gen Z's perspectives on social media identity and expression	V
REYES	Rowena Capulong	Filipino Gen Z Perspectives on Key Asian Cities: Analyzing Familiarity, Media Influence, and Soft Power Dynamics	V

BANDUNG AT 70 FESTIVAL OF CULTURAL DIVERSITY

Socio-cultural Tours, Pilgrimage, Seminars, Culinary Festival, Poetry Festival, Dance Festival, Workshop, Concert

In the framework of the commemoration of the 70th anniversary of the 1955 Bandung Asian-African Conference

Blitar, November 1, 2025
Yogyakarta, November 2-5, 2025

RUNDOWN

Dates	Time	Activities	Venue
31/10/25 Friday	18:00-22:00	Trip Surabaya-Blitar	Bus MI - Dinner
		Check-in	Hotel SANTIKA
01/11/25 Saturday	07:00-08:45	Breakfast	Hotel SANTIKA
	08:45-09:00	Transfer to Bung Karno Museum	By bus MI
	09:00-10:00	Pilgrimage to Bung Karno Mausoleum and visit to Bung Karno Museum	Bung Karno Mausoleum and Bung Karno Museum
	10:00-12:00	Seminar on **"Sukarno in a Global History"** (see the programme annexed)	Bung Karno Museum
	12:00-14:00	Lunch	
	14:00-20:00	Trip Blitar-Yogyakarta Hotel check-in	By bus MI Hotel Rose In
02/11/25 Sunday	08:00-12:00	Visit to historical and/or cultural sites in Yogyakarta city	Kraton (Royal Palace), Taman Sari, Benteng Vredeburg By bus MI
	12:00-13:00	Lunch Bale Raos	Bale Raos
	13:00-14:00	Moving to Kotagede	Bus MI
	14:00-15:30	Visit to Kotagede old town	Kotagede
	15:30-16:30	Moving to Panggungharjo	Bus MI
	16:30-17:30	Visit to Biennale Jogja	Panggungharjo
	17:30-18:30	Moving to Town Hall	Bus MI
	18.30-21.00	Dinner	Balaikota
	21:00-21:30	Moving to hotel	Bus MI

03/11/25 Monday	08:30-09:00	Moving from hotel to ISI Campus	Bus MI
	09:00-12:00	Seminar Sharing on Cultural Diversity (see the programme annexed)	Aji Yasa Faculty of Fine Arts
	12:00-13:00	Lunch (Buffet/Prasmanan)	Lobby Aji Yasa
	13:00-16:00	Workshop Batik and Gamelan (parallel)	ISI Faculty of Fine Arts and Faculty of Performing Arts
	16:00-18:00	Documentary Film Screening	ISI Audiovisual Room Faculty of Multimedia
	18:00-19:30	Dinner	ISI
	19:30-21:00	Festival of Dances	ISI Lab Seni
	21:00-21:30	Back to hotel	
04/11/25 Tuesday	08:30-09:00	Moving from hotel to Kampoeng Mataraman	By bus MI
	09:00-14:00	Culinary Festival (shopping, cooking, eating)	Kampoeng Mataraman
	14:00-14:30	Moving to Gubuk Putih or staying at Kampoeng Mataraman in case of raining	By bus MI or walking
	14:30-17:00	Poetry Reading and Singing	Gubuk Putih (White Hut)
	17:00-17:30	Moving to ISI	By bus MI
	17:30-19:00	Dinner (buffet/prasmanan)	ISI Gallery of Concert Hall
	19:00-22:00	Grand Concert of Western and Indonesian Classical Music with ISI Saraswati Symphony Orchestra (see the programme annexed)	ISI Concert Hall
05/11/25 Wednesday (extra programme)	08:00-15:00	Visit to historical sites around Yogyakarta Universitas Gadjah Mada, Prambanan (9th century Hindu temple), Borobudur (9th century Buddhist temple)	By bus MI
	15:00-18:00	Shopping Malioboro Street	
	18:00-20:00	Dinner Free	
06/11/25 Thursday	12:00	Leaving Yogyakarta Hotel check-out Hotel	

BUNG KARNO IN A GLOBAL HISTORY

COMMEMORATIVE SEMINAR OF THE 70TH ANNIVERSARY OF THE 1955 BANDUNG ASIAN-AFRICAN CONFERENCE

MUSEUM BUNG KARNO
Kompleks Makam Bung Karno
Jl. Kalasan No. 1, Blitar, Jawa Timur, Indonesia

Saturday, November 1, 2025
10:00-12:00

10:00-10:15
Introductory words by the Chair:
Sukawarsini Djelantik (Professor, Doctor, International Relations, Parahyangan Catholic University, Bandung, Indonesia)

10:15-11:00
Keynote speech by:
H.E. Megawati Sukarnoputri (former president of the Republic of Indonesia, daughter of President Sukarno)

11:00-12:00
Sukarno seen from different perspectives
Indonesia:
Connie Rahakundini BAKRIE, Indonesia/Russia (Doctor, Defense and Security Studies, Professor, Department of World Politics, Faculty of International Relations St Petersburg State University, St Petersburg, Russia; The Smart Military University, Univ. Jendral Ahmad Yani, Jakarta, Indonesia)
Serbia (Sukarno and Tito):
Jovan ČAVOŠKI, Serbia (Doctor, History, Senior Research Fellow, Institute for Recent History of Serbia, Belgrade; Global Fellow, Center for Global Studies, Duy Tan University, Da Nang; Honorary Fellow, Institute for Studies of Documentation of Socialism, East China Normal University, Shanghai)
Brazil (Sukarno and Latin America):
Beatriz BISSIO, Brazil/Uruguay (Doctor, History, Political Sciences, Professor, Federal University of Rio de Janeiro, Brazil)

Alternative speakers
India

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

Africa

David MOKAM, Cameroon (Doctor, History, Professor, Department of History, University of N'Gaoundéré, Cameroon)

Serbia (Audio-visual Archives of Yugoslavia)

Mila TURAJLIC, Serbia (Filmmaker, Researcher, Audio-visual Archives of Yugoslavia)

YOGYA SHARING SEMINAR

CULTURAL DIVERSITY IN A GLOBALISED WORLD:
Challenges and Perspectives

Institut Seni Indonesia / Yogyakarta / Indonesian Institute of Arts
Theater Arena Faculty of Performing Arts
November 3, 2025 at 09:00-12:00 WIB (GMT+)

Welcoming Speech:
Dr IRWANDI M.Sn, Indonesia (Rector, Institut Seni Indonesia Yogyakarta)

Opening Speech:
Dr Hilmar FARID, Indonesia (Doctor, History, Executive Director, Megawati Institute, Jakarta)

Chair:
Darwis KHUDORI, Indonesia/France (Doctor, Architecture, History, Emeritus Professor of Oriental/Asian Studies, Université Le Havre Normandie, France)

Sharing with participants:
Beatriz BISSIO, Brazil/Uruguay (Doctor, History, Political Sciences, Professor, Federal University of Rio de Janeiro, Brazil)
Paolo MOTTA, Italy (Doctor, Architecture, Territorial Planner, Expert Member BRICS LAB, EURISPES Institute of Political, Economic and Social Studies, Rome, Italy; SGDWG, ICOMOS Member, IASQ Urban Key Advisor)
Fulufhelo NETSWERA, South Africa (Doctor, Professor, Management Sciences, Deputy Vice Chancellor – Research and Postgraduate Studies, University of Venda; Head, BRICS Research Institute, South Africa)
Seema Mehra PARIHAR, India (Doctor, Geography, Professor, Kirori Mal College, University of Delhi, New Delhi, India)
Diana Sfetlana STOICA, Romania/Hungary (Doctor, African Studies, Researcher, Department of Political Sciences, Associate Fellow Ubuntu Center for African Studies, West University of Timisoara)
And many others.

Recital Plan

Invitation to a Journey

November 2025 in Yogyakarta - Indonesia

Duration :

This program consists of two parts, which last respectively around 18 and 37 minutes:
- To the East of Eternity (melodies, songs, lieder)
- Transfigured Souls (opera arias, prayers – musical)

The full show, excluding transitions and other interventions, lasts 1 hour 6 minutes including a bis *« La flûte enchantée »* (« The magic flute ») excerpt from *« Shéhérazade »* of Maurice Ravel. The selected pieces are available in piano/vocal and orchestra/vocal versions, except the number 6, *Dissident Song* by Stravinsky, which is available in a harp-flute-guitar version. This piece can be performed in a cappella.

The theme is peace among peoples, obviously, illustrated by a journey, as much intimate, spatial as spiritual

Titles:
The main title refers obviously to the poem of Charles Baudelaire *« Invitation au voyage »* (« Invitation to a Journey »), and the subtitles to the poems and writings of Emily Dickinson.

Repertoire:
Melodies, songs, lieder, opera arias or musical theater pieces addressing themes of journey, nature, spirituality, friendship, love, and equality among peoples.

Guest interventions :
The program is relatively short in order to allow the inclusion, at carefully chosen moments (noted by *****), of slots offered to other artists from all disciplines and backgrounds, which serve as true punctuations and connections between the lyrical repertoire and other forms of music or texts.

Recital Plan

Invitation to a Journey

First Part

To the East of Eternity

1/ « L'invitation au voyage » poem by C. Baudelaire set to music by *Henri Duparc* - 4'37"

2/ « L'île inconnue » poem by T. Gautier excerpt from « Les nuits d'été » by *Hector Berlioz* - 3'28"

3/ « La flûte enchantée » poem by Tristan Klingsor excerpt from « Shéhérazade » by *Maurice Ravel* - 2'40''

INTERMEZZO (Indonesian pieces)

4/ « Die Nachtigall » poem by Theodor Storm Sieben excerpt from frühe Lieder by *Alban Berg* - 2'25"

5/ « Sleep is Supposed to Be » excerpt from Twelve poems of Emily Dickinson by *Aaron Copland* - 2'46"

6/ « A Russian Spriritual » ou Chant dissident excerpt from Four Songs by *Igor Stravinsky* - 1'55''

Second part

Transfigured souls

7/ « Divinités du Styx » excerpt from Alceste by *Christoph Willibald Gluck* – 5'30''

INTERMEZZO (Indonesian pieces)

8/ « Ritorna vincitor » excerpt from Aida by *Giuseppe Verdi* – 7'08"

INTERMEZZO (Indonesian pieces)

9/ Aria to the moon excerpt from Rusalka by *Antonín Dvořák* - 5'54''

INTERMEZZO (Indonesian pieces)

10/ DUO: « Somewhere » excerpt from West Side Story by *Leonard Berstein* – 2'50''

Evangéline BRUNOY

Lyrico-dramatic Sopran

Pseudonym taken in 2013

www.evangelinebrunoy.com

Evangéline Brunoy practised the piano for several years when she was a child; then she became stylist and designer for Ted Lapidus before taking singing lessons at the Conservatoire Royal de Musique de Liège (Belgium) under the aegis of José Van Dam, and then at the Civica Scuola di Musica di Milano. These studies led her finally to enter in 1992 in CNSMDP - Conservatoire National Supérieur de Musique et de Danse de Paris.

In 1996, after an unanimously winning First Prize for voice at the CNSMDP, she continued her studies with advanced courses with Christiane Eda-Pierre.

Winner of the **International Singing Competition of Spoleto** (Italy) in 1996 and of the **Fondation Marie Dauphin de VERNA** under the aegis of the **Fondation de France** in 1997, she played the roles of **Suor Genovieffa** in Puccini's *Suor Angelica* at the **Spoleto Opera Festival** in 1996.

She also played **Echo** in *Ariadne auf Naxos* by Richard Strauss in 1997 at the **Opéra de Rennes** and in 1999 at the **Opéra National du Rhin.** For this theater, sha was also **Madame Lidoine** (cover) in *Dialogues des Carmélites* by Poulenc. In 1997, she obtained a grant of the **Fondation Meyer** to record a Compact Disc of opera's arias and songs of the Russian repertoire.

In november 1999, she won the **International Singing Competition Pique Dame** in Verona under the aegis of UNESCO for the role of **Lisa** in *Pique Dame* by Tchaïkovski. She won also the **Prize Medea Mei Figner** for her interpretation of Lisa which sang at **Bolshoï** the 21st of november 1999.

In october 2003, in *Les Troyens* by Hector Berlioz, she was **Cassandre** (cover) and **Hécube at** **Théâtre du Châtelet** under the directions of J.E. Gardiner and Yannis Kokkos, (captation in DVD). In 2007, she interpreted those roles at the **Grand Théâtre de Genève** under the directions of John Nelson and Yannis Kokkos, and in 2010, at **DeNederlandse Opera of Amsterdam,** directions of John Nelson and Pierre Audi. Finally, in november 2005, she was **Cassandre** at the **Deutsche Oper am Rhein of Düsseldorf** in a production of Christof Loy. She sang also **The First Lady** in *Die Zauberflöte* by W. A. Mozart at the **Theaters of Reims** and **Vichy** in 2005-2006**.**

Moreover, for several years Evangéline Brunoy has taken part in creation of theatrical recitals as singer, author and register. In 2004, in Paris, *Les deux Ailes de l'âme*, arias of **Didon** and **Cassandre** by Berlioz, Cavalli and Purcell.

In june 2006, at **Château de Versailles** for the re-opening of the **Hameau de la Reine**, *Marie-Antoinette, Femme et Musicienne*, arias of the great heroines of Gluck (**Euridice**), Sacchini (**Chimène**) broadcasted by the Radio France Musique. In july 2009, for the **Festival du Château de Sédières**, in Corrèze (France), *RE/PLI/QUE*, Recital/PLIage/lyriQUE, a mixing of a contemporary repertoire (**Twelve Poems of Emily Dickinson** de Aaron Copland - **Sieben frühe Lieder** de Alban Berg) with works of contemporary Art (origami).

Since 2013 until 2024, she wrote, producted and interpreted the theatrical recital *« Au commencement fut le Verbe... et la femme devint ange »* with an actor and a pianist in Saint Rémy in Vanves, Saint-Germain-en-laye, Paris, etc... from Bach until Stravinsky, Oratorios and prayers in operas.

Finally in short, she interprets also heroines by Berlioz (Beatrice, Marguerite, Cassandre, Didon), Massenet (Chimène), Gluck (Iphigénie en Tauride, Alceste), Donizetti (Anna Bolena, Lucrezia Borgia), Dvorak (Rusalka), Mascagni (Santuzza), Messager (Elle dans L'Amour masqué), Offenbach (La Périchole, Die Grossherzogin of Gerolstein), Ponchielli (La Gioconda), Smetana (Marenka), R. Strauss (Ariadne auf Naxos), Tchaïkowski (Jolanta, Lisa, Tatiana), Verdi (Aida, Amelia de Un ballo in maschera, Leonora), Wagner (Sieglinde).

ABSTRACT COMPILATION IN ENGLISH AND IN FRENCH
The abstracts are put into an alphabetical order of the SURNAMES of the author.
There is no editing in terms of language. All abstracts are the copy-paste of those submitted through the online form.
(The French version is after the English version)

ABSTRACTS IN ENGLISH

ABDESSETTAR Hocine
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Bandung Conference and the Internationalization of the Algerian Issue

The Bandung Conference was a milestone in the history of newly independent and colonized peoples. It was attended by 29 countries from Africa and Asia to unify efforts against colonialism and global polarization. It also marked a bold step in establishing cooperation among Global South countries, emphasizing the right to self-determination, freedom, and dignity for all peoples. The conference also served as a platform to strengthen solidarity between newly independent states and those still fighting to regain their sovereignty and independence.

The conference reinforced the ideas of unity, cooperation, and solidarity as foundations for liberation and development. It inspired freedom-seeking peoples and liberation movements, and its impact lasted for decades, continuing to inspire oppressed peoples and free individuals worldwide in their demands for self-determination, dignity, and human justice.

The Algerian delegation participated as observers, led by external member Hussein Ait Ahmed, using the opportunity to connect with African and Asian leaders and seek support for the Algerian cause. Algeria's participation marked the beginning of international recognition of its liberation struggle against French colonialism.

ADHANA Kavita
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Planting Seeds of Peace: Nurturing the Bandung Spirit in Primary Classrooms

In a primary classroom, every child is a future world citizen. The way they learn to share, listen, and work together will one day shape the way our societies live together. As an educator working with young learners, I have witnessed how early experiences of kindness, fairness, and cultural curiosity can grow into lifelong values. This paper explores how the principles first championed in the Bandung Conference—mutual respect, solidarity, and cooperation—can be cultivated in children during their most formative years.

Drawing on hands-on teaching experiences and examples from multicultural schools, the paper presents creative methods for introducing global values to children aged 6–10. These include storytelling from different cultures, class "peace projects," cooperative games, and environmental activities that connect care for people with care for the planet. Special emphasis is placed on integrating local traditions and heritage with global perspectives, helping students see that their own culture is part of a larger human family.

By embedding the Bandung Spirit into everyday classroom life, primary education can go beyond literacy and numeracy—it can nurture empathy, respect, and a sense of shared humanity. Such foundations, built early, can help raise a generation capable of bridging divides,

celebrating diversity, and contributing to a more peaceful and inclusive future.

ADHANA Manan
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Youth, Technology, and the Bandung Spirit: Reimagining Global Solidarity in the Digital Age

Seventy years after the historic Bandung Conference of 1955, the world is more connected than ever before—yet deep inequalities, conflicts, and mistrust persist. As a member of Generation Z, I belong to the first generation to grow up entirely in the digital age, where borders are blurred by the internet and voices can travel globally in seconds. This paper explores how youth can carry forward the Bandung Spirit of solidarity, mutual respect, and cooperation using the tools of our time: social media, artificial intelligence, and cross-cultural digital collaborations.

The research investigates three key areas: (1) how digital platforms can create intercultural understanding between young people in the Global South; (2) how AI can be used for education, climate action, and social justice; and (3) how youth-led initiatives can bridge divides that politics often cannot. Drawing on examples from youth climate movements, online cultural exchange projects, and AI-powered educational platforms, I argue that technology, when guided by ethical values, can revive and expand the Bandung ideals for the 21st century.

This paper proposes a "Digital Bandung Network" — a youth-led, cross-border initiative for collaborative problem-solving using both traditional solidarity and modern technology. By combining the optimism, creativity, and technological fluency of youth with the timeless principles of Bandung, we can build a fairer, more peaceful, and inclusive global community

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Cultural Impacts of AI: From Folktales to Chatbots—Preserving Oral Traditions and Reimagining Cultural Memory in the Digital Age

Oral traditions—spanning folktales, epics, ballads, and proverbs—have historically been the backbone of cultural continuity, transmitting collective memory, moral codes, and historical consciousness across generations. In many societies, these narratives serve as alternative historical archives, especially in regions where written records are scarce or fragmented. However, rapid urbanization, linguistic erosion, and the decline of traditional storytelling practices threaten this intangible heritage. This paper investigates the application of Artificial Intelligence (AI), particularly conversational agents and generative narrative models, as a transformative tool for safeguarding and revitalizing oral traditions within historical contexts.

Drawing on examples from diverse cultural settings—such as the digitization of African griot epics, AI-based transcription of Indigenous Australian Dreamtime stories, and neural translation of Indian Panchatantra fables into endangered dialects—the study highlights AI's role in creating accessible, interactive repositories. By training models on region-specific corpora that include phonetic variations, metaphorical frameworks, and performative elements, AI systems can replicate storytelling styles that preserve both content and context. Furthermore, AI-powered chatbots offer an immersive platform for users to "converse" with living traditions, enabling active engagement rather than passive consumption.

Historically, oral narratives have been crucial in reconstructing timelines, understanding socio-political structures, and interpreting cultural transformations. For instance, AI-assisted analysis of recurring motifs in folk epics has helped historians identify migration patterns, trade links, and intercultural exchanges otherwise absent from formal records. This convergence of

historical scholarship and machine learning raises important ethical questions regarding authorship, cultural ownership, and the risk of homogenization, which the paper critically addresses.

By situating AI narratives within heritage conservation and historiography, the research demonstrates that far from replacing human storytellers, AI can serve as an adaptive bridge between past and present—ensuring that the voices of history continue to resonate in the digital age.

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War and Water Crisis in Gaza: The Collapse of Drinking Water Quality and Infrastructure

The protracted conflict in the Gaza Strip has triggered a catastrophic water crisis, marked by the collapse of drinking water quality and widespread destruction of water infrastructure. Continuous military operations have severely damaged pipelines, desalination plants, and wastewater treatment systems, leading to the contamination of water sources and the widespread unavailability of safe drinking water. This situation has created a public health emergency, with increasing cases of waterborne diseases and growing dependence on unsafe and informal water supplies. This study analyzes the extent of infrastructure damage, the resulting impacts on water quality, and the broader humanitarian consequences. It also explores the challenges facing water governance and resource management under siege conditions. The paper calls for urgent international intervention, sustainable water recovery strategies, and long-term resilience planning to prevent further deterioration and to ensure the right to safe water for Gaza's population.

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Regulations for the New Low-Currency Model for the Weakest Currency Countries

Inflation is a global issue where the value of money and purchasing power is continuously decreasing. Another significant aspect of inflation is the presence of devalued currencies. Imagine entering a country and receiving local currency in millions in exchange for just a few dollars or pounds. This study utilizes document analysis approaches and proposes a new low-rate currency model under the grounded theory approach. The research evaluates the environmental impact of traditional physical currencies and concludes that there is no significant environmental difference between digital and physical currencies. While digital currencies have potential, physical currencies remain necessary in many contexts. This research suggests an alternative financial model for devalued currency nations, advocating for the replacement of old currencies with a simplified new currency. This transition would be easier for small businesses and local populations to manage, ultimately increasing trust and confidence in the national currency.

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Gender, Decolonization, and Social Innovation: Feminist Perspectives for Building a Plural World

This article examines the contributions of Joan Scott and Teresa de Lauretis to contemporary feminist thought, linking them to the urgency of decolonizing the concept of gender and

expanding its potential as a tool for social transformation. Knowledge production has historically been shaped by Eurocentric and androcentric epistemologies, and Scott proposes gender as a useful category to understand power relations and reveal the structures that sustain social hierarchies. Lauretis, in turn, broadens the debate by conceiving gender as a "technology" produced and reproduced by discourses, institutions, and cultural practices, opening space for resistance and reinterpretation of identities.

By connecting these perspectives to challenges faced in the Global South, the article argues that rethinking gender is essential to overcome the universalization of a white, Western female model, while incorporating voices and experiences historically marginalized. Gender is thus proposed as a strategy of decolonization and social innovation: not only a critical concept but also a resource to redesign public policies, educational practices, technologies, and forms of social organization.

This approach contributes to reimagining citizenship, strengthening plural epistemologies, and creating socially innovative responses to global crises — from structural inequality to the climate emergency. The article therefore seeks to contribute to the discourse on justice, cooperation, and diversity, affirming that building a more just and inclusive world also depends on the critical reconstruction of the categories through which we think and organize social life.

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The Global South and the challenges of a change in the world order without armed confrontations

At the end of the Second World War, the need to reorganize and pacify international relations led to the establishment of a world order to which many African and Asian states born from decolonization adhered. But after 80 years of international life, the persistence of inequalities between nations and the refusal of some major powers to initiate reforms that should allow more inclusion and equity within the UN system have led to the formation of new power poles, including the Global South led by China, which aim to end the domination of the West and a multipolar and more equitable world governance. How to achieve such a new global balance without going through a tumultuous systemic transition made of conflicts and wars? From an analytical review of global systemic transitions on the one hand and a constructivist study of China's recent evolution on the other, this article intends to analyze the challenges, the risks and strategic assets of the Global South as a geoeconomic and geopolitical bloc in the construction of the new world to come.

Le Sud Global et les défis d'une mutation de l'ordre mondial sans confrontations armées

A l'issue de la deuxième guerre mondiale, la nécessité de réorganiser et de pacifier les relations internationales a conduit à la mise en place d'un ordre mondial auquel nombre d'états d'Afrique et d'Asie nés de la décolonisation ont adhéré. Mais après 80 ans de vie internationale, la persistance des inégalités entre les nations et le refus de certaines grandes puissances d'amorcer des réformes devant permettre plus d'inclusion et d'équité au sein du système onusien, ont entrainé la formation de nouveaux pôles de puissance, dont le Sud Global porté par la Chine, qui visent la fin de la domination de l'Occident et une gouvernance mondiale multipolaire et plus équitable. Comment arriver à un tel nouvel équilibre mondial sans passer par une transition systémique tumultueuse faite de conflits et de guerres? A partir d'une recension analytique des transitions systémiques mondiales d'une part et d'une étude constructiviste du parcours récent de la Chine d'autre part, cet article entend analyser les défis, les risques et les atouts stratégiques du Sud Global en tant que bloc géoéconomique et géopolitique dans la construction du monde nouveau à venir.

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Human Resource Capacity Analysis of Digital-Based Public Service Management at the Department of Investment and One-Door Integrated Licensing Services (DPMPTSP) Of Bekasi City

Currently, the challenges of human resources competency in the digital era are also increasingly complex and diverse. Many HR do not have sufficient digital skills, such as the ability to process data, manage projects, and master certain software. Work that is usually done manually has now been automated or done with the help of technology. Therefore, HR needs to learn how to work with new technology and adjust their tasks and roles. In addition, the development of new technologies can also replace some human tasks, so HR needs to learn new skills to stay relevant in an increasingly competitive job market.

Qualitative research includes secondary data analysis that describes the level of digital skills that exist based on the responses of respondents from Civil Servants Managing Digital-Based Public Services at DPMPTSP Bekasi City, West Java Province.

The capacity of human resources (HR) managing digital-based public services at DPMPTSP Bekasi City, West Java Province follows the increasingly massive technological developments and requires efforts to prepare digital infrastructure from regulators or the government. Regulators are involved in digital strategies because they are very important in supporting the digital transformation of organizations. In addition, HR managing public services at DPMPTSP Bekasi City remains based on: standard output, outcome and feedback from the community, which are set in the management of digital services.

Digital-based human resources in supporting the work pattern that is transformed in accommodating the system needed at the Bekasi City DPMPTSP, West Java Province is through HR management at the Bekasi City DPMPTSP, which is managed in order to: (1) increase accessibility and quality of public services through the Bekasi City Public Service Mall; (2) development of IT-based public services; (3) increase empowerment of community participation in development through providing appreciation and incentives for RT, RW, Linmas, Posyandu Cadres, Mosque Marbots, and other groups; (4) increase birth certificate issuance services and other population administration services (5) build, improve and develop advanced and adequate city infrastructure and facilities.

An appropriate model for digital-based HR management that is able to build HR in experiential learning, and includes: initial stages (assessment) and advanced stages (implementation), and is a primary need in the digital era and transforms to follow current trends in DPMPTSP Bekasi City, West Java Province.

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Inclusive Society in the Digital Era: AI's Role in Bridging Inequity and Empowering Marginalised Communities in India

An inclusive society in the digital era guarantees that all persons, irrespective of their background or capabilities, have equal access to and derive benefits from digital technology and the opportunities they generate. The Digital Era has emerged as a transformative force in reshaping the socio-economic landscape, particularly in bridging the gaps between 'haves' and 'have-nots.' This abstract explores how digital technologies like Artificial Intelligence could be an unprecedented opportunity for marginalised communities to overcome traditional barriers related to gender, disability, education, employment, healthcare, etc. The paper suggests that harnessing AI consciousness could lead to innovative solutions that address pressing societal challenges, thereby promoting economic equity and environmental sustainability. Furthermore, the integration of AI in policy-making processes may enhance transparency and accountability,

fostering a more inclusive governance framework.

AI can increase societal inclusion by bridging inequality and empowering marginalised communities more precisely, regarding gender and disability. While taking an 'intersectional feminist approach', AI focuses on creating equitable, ethical, and inclusive systems and addresses power dynamics, embracing diversity, and involving marginalised communities in the design process. AI technology-driven innovations are essential in improving the lives of individuals and communities that fall into vulnerable categories, and help in promoting financial inclusion and social service interaction.

Challenges exist with ethical frameworks, cultural integration, and the need for indigenous methodologies. AI offers chances to combat injustice and advance inclusivity. Innovations driven by AI have the potential to improve affordability, accessibility, and efficiency in healthcare, education, and finance, which would lessen inequalities in access to opportunities and vital resources. Additionally, by encouraging equity, openness, and accountability in algorithmic decision-making processes, programs centred on ethical AI development and responsible AI governance can lessen the detrimental effects of AI on inequality.

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The Soejoedi's Eureka of the Conefo Architecture's design: From Bandung Spirit to Jakarta

Ten years after the Bandung Conference in 1955, Mr. Soekarno, coinciding with the 10th anniversary of the Asia-Africa Summit, introduced the concept of a New World without exploitation by creating the New Emerging Forces Conference in 1965, adding Latin American countries. To prepare the venue, Soekarno asked the Minister of Public Works to create a design competition. Attended by 3 State-Owned Enterprise consultants and one individual consultant. Won by Architect Soejoedi Wirjoatmodjo, supported by Soetami. The Soejoedi's Conefo masterplan design has visualized the beauty of Indonesia, enriched by outdoor and indoor artworks. Then, he created a collaborative work between architects, landscapers, and fine artists in collaboration with Landscape-Architect Slamet Wirasonjaya and Sculptor-Artist But Mohtar. The Conefo central point of view is the Conference Hall, which is expressed in a tropical building by designing a main staircase outside the building within a wide terrace, which interacts directly with vegetation and water pools. A unique roof design, which stands as a twin-domed reinforcement structure soaring into the sky, was supported by an 85-meter-wide space that anchors the earth. On the other hand, the Conefo Secretarian building expresses an International style expression with a dynamic mass of 24 floors high. It is said to be an unexpected design, something called an Eureka! The qualitative research examines architectural symbolism, in line with the space and power theory of Soekarno's nation and character building. The Soejoedi's victory over the Conefo's, which played a role in initiating the broader discourse of postcolonial architectural modernism in Indonesia. After the Conefo change to be the Indonesian Parliament house, Soejoedi was intent on designing embassies and government buildings by employing the International Style, applying the tropical architecture symbolism in his embassies and governmental offices design.

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The Sulung Budi Complex in Kupang City: Forgotten Architecture and the Bias of National Architectural

Memory

The Sulung Budi Complex in Kupang City, comprising three colonial-era buildings owned by a local Chinese-Indonesian entrepreneur, provides a tangible example of how architectural heritage on the geographical periphery of the Global South can be erased from official narratives. Although there are indications that Soekarno might have been involved in designing the main building, this site has never been included in national architectural historiography. Previous studies of Soekarno's works consistently highlight iconic projects such as Hotel Indonesia, Gelora Bung Karno Stadium, Sarinah, and the National Monument, all located in political and cultural centers, yet none mention Kupang City. This absence further reinforces the site's status as "Forgotten Architecture."

Stylistically, Soekarno-era architecture often fused Western modernism with elements of Indonesian identity through form, ornamentation, or spatial composition, but had not yet reached pure modernism or the hybridized Indische style. The Sulung Budi Complex may contain traces of this synthesis, making it relevant within the context of Soekarno-era design, even if his direct involvement remains unverified.

Through the lens of representation critique and memory studies, this paper posed the question: Who is deemed worthy of remembrance in the national architectural narrative? Framed within the context of seventy years since the Asian-African Conference, the study employed the case of Kupang City to critique the failure to embody the "Bandung Spirit," covering solidarity, equality, and resistance to hegemony, in architectural historiography. Revisiting the Sulung Budi Complex is not only an act of filling historiographical gaps but also a step toward fostering a more equitable and context-sensitive architectural memory for Eastern Indonesia and the Global South.

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Traditional Settlement Logic of Rumah Gadang Kajang Padati in Rantau Minangkabau: A Framework for Rural–Urban Rebalance

Traditional settlements embody spatial, social, and ecological principles that can guide balanced rural–urban development. This study explores the Rumah Gadang Kajang Padati (RGKP) in Pauh, Padang, West Sumatra, Indonesia, as a model for integrating vernacular wisdom into contemporary planning. While most research focuses on Rumah Adat Minangkabau (RAM) in the darek (homeland), limited studies address RGKP in the rantau (migration areas), where coastal environments, modernization, and intercultural contact shape adaptation. This research compares twelve architectural principles of RAM with twenty-one RGKP samples, using qualitative methods: document review, field observation, measured drawings, and interviews with cultural experts and homeowners. Findings reveal nine enduring characteristics—such as clan-based land tenure, riverside orientation, odd-numbered lanja, and the tonggak tuo pillar system—despite changes in materials and spatial layout. These patterns demonstrate a settlement logic that integrates environmental adaptation, communal governance, and symbolic design, offering transferable principles for rural–urban rebalance. The study contributes theoretically by advancing the concept of resilient vernacularity; methodologically by applying a twelve-variable morphological analysis; and practically by providing policymakers and planners with a culturally grounded framework for sustainable development. RGKP illustrates that adaptive transformation, when rooted in local identity, can ensure social cohesion, ecological responsiveness, and cultural continuity in rapidly urbanizing contexts.

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From Bandung to Algiers: Algerian Revolutionary Ideals and Global Liberation Struggles

The Algerian revolution, which culminated in the nation's independence from French colonial rule in 1962, was not only a long protracted struggle for national sovereignty but also a pivotal moment in the broader global liberation struggle. The revolutionary ideals that fueled Algeria's fight for freedom became foundational teachings for decolonization thought, advocating for anti-colonialism, self-determination, and solidarity among third world nations. Central to these ideals were the concepts of liberation, solidarity, and the rejection of imperialism, which inspired other nations striving for independence. Most of the aforementioned ideals and more can be traced back to the 1955 Bandung Conference. The Algerian revolution emphasized the importance of a free world that would collectively challenge colonial and neo-colonial powers. Algeria's revolutionary teachings for instance, called for the establishment of an economically independent and politically unified Africa, free from foreign exploitation and internal divisions. These ideals resonated with the broader Third World vision of enhancing solidarity among African, Asian and Latin American states, promoting social justice, and advocating for a new global order based on equality and cooperation. This paper explores the way Algeria's revolutionary ideals fostered liberation movements, shaped its post-independence foreign policy, and influenced the political and ideological framework for a new world order. It addresses the challenges of implementing these ideals in a post-colonial world which characterized by injustice. It also examines how the revolutionary ideals that fueled Algeria's war for independence became a touchstone for liberation movements around the world.

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Reframing Coliving Through the Bandung Spirit: Decolonizing Architectural Histories for Sustainable Urban Futures

The evolving concept of *coliving* offers new pathways to rethink architectural histories and urban narratives, particularly in postcolonial Global South contexts. This study situates coliving within the framework of *Reframing Architectural Histories and Urban Narratives: The Bandung Spirit as Catalyst for Sustainable Habitat*, exploring how communal living models challenge dominant Eurocentric paradigms and revive indigenous, collectivist traditions. Using a qualitative interpretive method grounded in case study analysis and literature review, the research investigates how the ethos of the Bandung Spirit—solidarity, self-determination, and cooperation among formerly colonized nations—can inform inclusive and sustainable spatial practices today. The findings show that contemporary coliving spaces in Southeast Asia, especially those emerging in informal settlements and spiritual communities, embody hybrid modes of dwelling that resist neoliberal housing models. These spaces emphasize shared resources, collective memory, and spiritual ecology, reshaping not only the built environment but also the social fabric. The study concludes that coliving, when reframed through the Bandung Spirit, is not merely a housing typology but a political and cultural act of resistance and reimagination. This reframing expands architectural discourse and offers grounded alternatives for designing sustainable, just, and culturally rooted urban futures in the Global South.

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Civilization and the Birth of a Conscious Nation

From the Dream of Civilization to the Birth of a Conscious Nation by is a strategic and

philosophical manifesto envisioning Indonesia as a Negara Paripurna — a Perfect Nation that unites material progress with moral and spiritual integrity.

Drawing from Indonesia's cultural wisdom — Tri Hita Karana, Bhinneka Tunggal Ika, and silih asah, silih asih, silih asuh — the book presents six pillars of a Conscious Nation: spiritual governance, conscious defense, sacred economy, concious education for awareness, environmental stewardship, and bright youth leadership. The book closed with a chapter of Rahakundini's 10 Commandments

It emphasizes mastery of sea and air power to protect an archipelagic nation's lifelines, while advancing cultural diplomacy for global influence. The vision transforms national identity from one driven by competition to a civilization rooted in unity, sovereignty, and moral excellence — offering Indonesia, and the world, a path toward enduring peace and enlightened nationhood.

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NEO NAM and the War of Rare Earth Material Resources

Amid escalating global tensions over the control of strategic resources, particularly rare earth materials, the Non-Aligned Movement (NAM) faces a historic opportunity for transformation. This paper proposes the concept of a Neo-NAM, a new generation of the non-aligned movement that is not only geopolitically neutral but also actively engaged in shaping a just, secure, and sustainable global order.

By highlighting disparities in the rare earth supply chain and the rising latent conflicts along strategic maritime routes that serve as arteries for resource distribution, the paper underscores the urgent need for consolidation among developing countries as a new moral and political force capable of balancing the dominance of Western and Eastern blocs.

Neo-NAM is envisioned not merely as a rejection of hegemony, but as a global coalition-builder that promotes inclusive governance of international resources and safeguards against the threat of resource wars. Using historical context, contemporary geopolitical analysis, and global governance frameworks, this paper aims to create space for NAM's revitalization in addressing 21st-century resource conflict challenges.

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Pluriversal Knowledges as Pathways to Global Decolonisation: Some Insights from India

This paper will offer a fresh insight in the debate on decolonisation, that has now gathered momentum globally. It will argue that an important expression as well as a source of liberative currents is to be found in actual knowledge-practices of people's initiatives on the ground. Many such initiatives adapt inherited knowledges of production to make a place in the modern market, such that their skills and products find a place, while their values and ideals also remain uncompromised. A self-conscious negotiation on these parameters allows them three things: to hold on to their systems of production that embody sustainable practices, enable the profits from modern market transactions to improve their quality of life and allow a space in which social relations in the community are both respected, contested and expanded. In each of these, there is exploration of how the liberative currents underlying their knowledge systems can be adapted to negotiate with modernity, without being subsumed by it. Thus, the paper will be woven around two questions. The first is, how have people's initiatives broadly in the Gandhian frame of 'constructive work', embodied liberative currents in decolonial thought? And the second, what

lessons do they share with like initiatives across different contexts? Answering these two questions offer fresh perspectives on decolonial thought grounded in the material, for the future.

This perspective is important if the manifestations of swaraj and ubuntu are to be understood both in abstraction and in the everyday of people's lives. Mobilisation by producers at the ground level to contest the unequal terms of trade in which they are forced to participate by established power structures of middle men, women's initiatives to take over spheres of production and distribution hitherto denied to them, the challenges to such spaces by margnialised caste groups, need to be recognised as powerful expressions of both the assertion of these age-old ideals, as also contestations of practice within them. Both are manifestations of the liberative currents in these thought traditions and this is what the paper hopes to outline.

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A Hybrid AI Governance Framework for Fair and Sustainable AI Use in Developing Countries

The rapid growth of artificial intelligence (AI) has led to a hybrid governance framework for fair and sustainable AI use in developing countries. This framework combines national policy with local input to ensure fair, relevant, and beneficial AI implementation. Three key ideas are adaptive regulatory architecture, community-centric co-creation, and sustainability metrics.

Adaptive regulatory architecture respects global AI ethics while being tailored to local realities. Community-centric co-creation involves inviting small businesses, innovators, and groups often excluded from tech planning to participate in designing AI solutions. Sustainability metrics measure how AI projects align with the United Nations Sustainable Development Goals, aiming to determine whether the technology is making a real difference in the long run.

The approach balances the reach and structure of national-level regulation with the trust and cultural understanding that local involvement can bring. However, it also faces challenges such as biased algorithms, data misuse, and reliance on AI tools built abroad.

In essence, this approach is about raising AI literacy, closing the digital gap, and ensuring local innovation is not overlooked. By having policymakers, researchers, and communities working together, AI adoption could move faster and more responsibly, potentially shifting the global AI landscape in a healthier direction.

The process involves a central National AI Policy Core setting ethical and operational guidelines, industry-specific AI councils adapting these guidelines to fit their sectors, pilot projects running inside regulatory sandboxes, and results checked against SDG-linked measures.

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Typology of Mosque Architecture in Minority Muslim Communities: An Acculturative Interweaving

This study generally examines the typology of mosque architecture within minority Muslim communities in Bali, where the majority of the population is Hindu. Specifically, it investigates the functions, forms, and meanings of mosque architecture that embody an interweaving of acculturation and assimilation between Islamic and Balinese architectural traditions. The research utilizes a descriptive qualitative method. The study is conducted in Denpasar city, using

a sample of eight mosques. The primary research instrument is the researcher, who performs observation and interpretation, aided by architectural sketches and photography. The main data collection technique is observation, supported by interviews and documentation. Data analysis applies a semiotic qualitative approach, categorizing meanings into denotative and connotative aspects. The analytical results are interpreted based on concepts of cultural acculturation and assimilation between Islamic and Balinese architectural forms. Findings indicate the presence of five mosque architectural typologies in Bali: First, modern mosques with Middle Eastern architectural typologies, encompassing Arab, Persian, Turkish, and Indian types characterized by hypostyle halls, iwans, centralized plans, and domed roofs, either in part or as a whole. Second, mosques with traditional overlapping pyramid roofs and layouts featuring verandas. Third, hybrid architectural typologies blending Middle Eastern styles with Javanese and/or Balinese traditional architecture. Fourth, modern mosque typologies exhibiting acculturation by adopting characteristics from traditional or local Balinese architecture. Fifth, mosque typologies resulting from assimilation between Islamic and Balinese architectural features. In terms of function, mosques generally adhere to their denotative meaning. Architecturally, their forms follow typological references, with denotative aspects often transformed and interpreted connotatively in accordance with the community's understanding, interpretation, and expression of Islamic identity.

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CAN WE BREAK FREE FROM THE NEOLIBERAL MATRIX? First Critical Reflections Drawn from the Equity-Seeking Cooperative Model

For more than two centuries, humanity has gradually been confronted with the generalization of private ownership over productive capacities, and has thereby been driven to hire out its labour power under the constraint of lacking direct access to its own material subsistence. This profound reconfiguration of social and economic relations, in which the revenue of capital grow well ahead of that of labour, and sustained by an institutional and ideological framework - extending into the metaphysical - results in an exchange asymmetry that is now complete. The repercussions today are unmistakable: populations of the global South are largely suffocating under debts and rising temperatures; populations of the North, whose ecologically unsustainable consumption patterns has spread worldwide, enduring inflationary shocks and austerity measures; workers and producers across both hemispheres compete on a global stage and stripped of the greater share of the value they create.

Initiatives such as fair-trade cooperatives emerge from a moral and political critique, and numerous impact assessments demonstrate a significant improvement in their members' living standards. Nevertheless, being subordinated to the prevailing economic paradigm that structures market circuits and situated within a horizon that reproduces the logic of value, in their current phase we shall describe them as « proto-fair-trade » cooperatives, while in no way disputing their indispensable contribution to theorising the foundations of the 'after'. Drawing on a review of impact studies spanning the past two decades, this article traces the historicity and the structure of the cooperative model, then discusses the economic levers that might provide it the necessary transformative scope, and attempt to move beyond the neoliberal matrix.

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India and Global AI Geopolitics

Artificial intelligence (AI) is increasingly shaping the global geopolitical competition between

major powers. The US and China, which are at loggerheads over global dominance, are fervently competing to win the AI race. The US is presently leading the race, thanks to its companies like OpenAI and Nvidia. China is nonetheless rapidly catching up. The success of DeepSeek in early 2025 is the testimony of China's rise as a global AI power. To thwart Chinese ascent in AI, US has imposed stringent export control measures on high-end chips and chip making tools. It has also pressurized its allies to stop exporting technologies to prevent China from leapfrogging in its AI journey. Will US attempt succeed in limiting China's AI journey or Beijing will find a way to surpass the US?

While the AI race heats up between the US and China, other countries are also vying for a place in the AI technology. India, a major voice in the global South, views AI critical to its economic development and national security. It has committed over a billion dollar in creating a common AI infrastructure and has taken several measures build its own AI industry. It has also partnered with several like-minded countries to benefit from each other's strength.

The paper is an attempt to examine the global geopolitical competition surrounding AI. It will examine the tech-competition between US and China for global dominance on AI and its implication for global tech-order. The paper will also examine India's progress in AI and its role in the global AI geopolitics.

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Redefining Colonial City

In contemporary urban discourses, conservation of a colonial city is necessary not for the glorification the colonial era, but as an effort to understand and respect the historical journey and social dynamics that shape urban space. The colonial city, as a representation of the Dutch colonial power in the past, holds historical and cultural values. This is reflected in the spatial arrangement of the city, both physically and non-physically. This paper discusses how walking trails and activities in Semarang Old Town can redefine the cultural traces of a colonial city. Semarang Old Town was chosen as it reflects its past function as the center of the Dutch government. The research was conducted through readings of physical spatial elements such as buildings, roads, and open spaces as well as non-physical elements such as cultural activities, collective memories, and city political policies through historical study documents, and field documentation using photomapping combine with GIS, and questionnaires to pedestrians in Semarang's Old Town. The analysis was conducted by: 1) identification of the urban morphology, 2) identification of the current function and condition, 3) identification of origin-destination (OD) and walking routes based on pedestrian experiences. The results show that a colonial city can be redefine as not only as physical heritage object, but as living spaces that continue to shape social interactions. This can be seen from various colonial architectural buildings, which have been repurposed from governance and military functions to tourism and commercial ones, and sociocultural dynamics from the photomapping of streetscapes. This research is significant because it offers a new approach to redefine colonial cities, which contribute to heritage city preservation and serve as a basis for future development planning.

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The Bandung Conference and its Repercussions for the Algerian Cause

The Algerian Revolution erupted on November 1, 1954, declaring its rejection of French

colonialism. It garnered support from diverse parts of society, including farmers and laborers, intellectuals, and veteran Algerian political figures. Despite its expansion across numerous regions of Algeria, the movement initially lacked the international visibility necessary for promoting awareness of the nation's cause and revolutionary demands. The Bandung Conference (April 18–24, 1955, Indonesia) emerged as a pivotal moment to define a stance between the two blocs and reduce global tensions. Recognizing its significance, Algerian politicians viewed it as a historic opportunity to project Algeria's demands onto international forums, thereby transforming the cause into a subject of global debate and negotiation. The Bandung Conference thus served as the inaugural international platform where an Algerian delegation engaged global representatives to present their case.

This paper investigates:

– What role did this conference play in shaping the Algerian Revolution, and what were its repercussions?
– Did Algeria's delegates at Bandung succeed in globalizing the nation's voice?

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Organic Crisis of Capital and the End of U.S. Hegemony

The current work is part of the round table Organic Crisis of Capital and the end of US hegemony and aims to analise prospectively the current conjuncture of rupture with the unipolar world order hegemonized by the United States of America and emergence of a new multipolar world order with BRICS as its protagonist, in which stand out Russia as the protagonist of the military rupture with US hegemony due to the conflict in Ukraine against NATO; China, that leads the economic rupture with its Belt and Road Initiative, an economic development and cooperation project that integrates the Global South; and Brazil, India and South Africa, that present themselves as potential political mediators within international relations to lead a rupture that conducts a definite transition towards a new world order of shared hegemony. This historic event clearly indicates a period in which the Organic Crisis of Capital is itensified as leitmotiv of the new configuration of the global political power, which demands of progressive and peace forces of the world a cooperated strategy to avoid human hecatomb. In this sense, it will proceed in advancements and retreats and will require that Brazil, India and South Africa play a relevant, maybe decisive role in the transition of power and order of the world system. These countries shall constitute a cooperated intelligence and strategy of Global Governance, supported on a country base much broader than the BICS+ members, going through G20 and even the G77, including those countries that still have not taken position in the new world polarization. Therefore, this conjuncture in international relations tends to resume the historic Non-Aligned Movement, constituting the basis for a new bloc of dialogue, cooperation and development in defense of peace and of peoples' and nations' progress free of imperialism.

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Organic Crisis of Capital: A Latin American Marxist Contribution

The current work is part of the round table Organic Crisis of Capital and the end os US hegemony and aims to present a precise conceptual definition of the Organic Crisis of Capital as the main and determining contradiction underlying the movement of the capitalist mode of production today. Theoretically, it explains that the increase in the organic composition of capital and its counterpart, the falling rate of profit, reached a climax with the third phase of the Industrial Revolution, leading to the erosion of the paradigm of value, the basis of all other social relations of production and reproduction within the capitalist system. The Organic Crisis of Capital, therefore, heralds a historical moment in which the capital relation is in self-negation and,

hence, denies the entire system built upon it, constituting a structural, terminal, and transitional crisis from capitalism to a superior mode of production. Presented in 2015 by Dr. Aluisio Bevilaqua, a Brazilian Marxist theorist, this singular and innovative concept is the result of years of research on Marx's theory of crisis and is based on a dialectical understanding of the General Law of Capitalist Accumulation. Since its publication, the debate surrounding the term "Organic Crisis" has grown in international academia, bringing to light interpretations derived from political science theories, notably based on Trotskyist tradition and on Gramsci's hegemony studies. The current crisis has revived century-old debates surrounding Marx's reproduction schemes - in the wake of which Lenin developed his theory of Imperialism and Grossmann his theory of Collapse - and brought about new concepts, such as Polycrisis. This paper defends the concept of Organic Crisis of Capital in Bevilaqua and engages with both past and recent debates on the current crisis, that once again casts the ghosts of Apocalypse upon humanity, whether through the depletion of natural resources and the rupture of the ecological balance that sustains human life, or through the nuclear hecatomb of a third world war.

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Emerging Paradigm of Human Rights in the New World Order

The horrors of holocaust during the Second World War shook the conscience of humankind. A collective effort by global leaders and the birth of United Nations resulted in the Universal Declaration of Human Rights and acceptance of human dignity as cornerstone of the new Human Rights discourse.

Post colonialism, the emergence of a new group of nations with leaders having an aspirational, anti-colonial, and futuristic outlook led to the first Bangdung Conference in 1955. It was, therefore, not surprising that the first principal enumerated in the Bangdung Declaration reiterated respect for fundamental human rights as enumerated in the UN Declaration of Human Rights 1949.

The universality of human rights was reiterated with two landmark covenants to bring the world at a common platform of civil and political rights, followed by economic, social, and cultural rights. The universal adoption of these Covenants during the hostile environment of Cold War was a major achievement. Human Rights continued to expand in scope and encompassed issues relating to women & children and further moved on to issues of development, technology, environment, climate change, and onto fourth generation of rights, something that was not even envisaged in UDHR.

The end of the Cold War and the emergence of the uni-polar world ushered an era of instability, rise of authoritarian regimes, unparalleled conflicts and an increase in global inequality. The rise of sectarian conflict in centre of Europe was the last straw for the global community to swallow, and it was forced to take note of genocidal acts and gross violations of human rights in erstwhile Yugoslavia. The UN Security Council was forced to set up adhoc tribunals to try perpetrators of violations of grave human rights such as genocide, crime against humanity, and war crimes. The setting up of the International Criminal Court appeared to suggest that global community was ready to bring to justice the perperators of violations of gross human rights.

However, the current global scenario is confronted with new challenges threatening the Human Rights discourse that has been painstakingly build over decades. While poverty, hunger, terrorism, economic disparity etc remain the traditional challenges, it is the blatant disregard to human life, liberty and dignity that is being exacerbated by ongoing conflicts in Gaza and Europe that have drawn   global outrage and concern by international bodies and humanitarian organizations.

Is the ongoing blatant violations of human rights the new emerging narrative, wherein the collective conscience of global community has shut its eyes to the blatant violations of Human

Rights? Or are Human Rights subject matter of perceptions of the powers that control the reins of Power? This disturbing Human Rights scenario seeks to answer the troubling questions.

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BRICS Perspective

The United States' aggressiveness towards the BRICS countries, which had been veiled until the beginning of the Trump administration, became evident to the group's members themselves and to world public opinion after the success of the group's most recent meeting, held in Rio de Janeiro in July this year, and the subsequent application of tariffs on exports from BRICS countries. This paper analyses this situation and possible developments.

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The Bandung Conference: Between Its History and the Current International Situation

By emphasizing a number of fundamental values set forth by the 1955 conference, which still represent an important framework in international relations, the spirit of the Bandung Conference is translated today into joint Arab, African, and Asian policies by promoting cooperation and solidarity among the countries of the South, working on the principle of respect for sovereignty and non-interference in internal affairs, and affirming equality and mutual benefit in international relations, far removed from hegemony and modern colonialism. This spirit is reflected in economic and development cooperation projects among these countries and is used as a political framework to address the challenges facing the countries of the South, such as foreign intervention, the repercussions of colonialism, and the peaceful settlement of disputes, in addition to striving to build a more just international system.For example, the Five Bandung Principles, based on mutual respect for sovereignty, territorial integrity, non-aggression, non-interference, equality, and mutual benefit, constitute a cornerstone of today's integrated Afro-Asian cooperation. This is reflected in support for joint development initiatives, the exchange of resources and expertise, and the strengthening of the collective strength of Arab, African, and Asian countries to confront external dependency and hegemony.China's initiative for cooperation and development within the framework of the Bandung Spirit gives a modern meaning to solidarity among these countries by promoting South-South cooperation and providing development assistance, reflecting a cooperative vision based on respect and partnership, free from unilateral influence. Arab and African countries also benefit from drawing inspiration from the Bandung Spirit in their political positions, such as supporting national liberation causes and the right of self-determination for peoples, as evidenced by Algeria's diplomatic positions derived from the conference in its support for the Palestinian and Sahrawi causes.In sum, the Bandung spirit in today's Arab-African-Asian politics represents a convergence of goals: independence, mutual cooperation, rejection of hegemony, and peaceful resolution of conflicts, in an attempt to build multipolar alliances that support the interests of the Global South within the context of the complex contemporary international system.

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Maritime English Proficiency in the Global South: A Comparative Analysis of Indonesian Cadets and Seafarers through Marlins Test Results and Onboard Roles

Maritime English is a crucial language in the global shipping industry, where seafarers are expected to communicate effectively across national and linguistic boundaries. As a Global South country with a growing maritime workforce, Indonesia faces the challenge of preparing cadets and seafarers to meet international communication standards. This study aims to evaluate the Maritime English proficiency of Indonesian maritime personnel by comparing the standardized Marlins test scores of two groups: cadets who have completed one year of international sea practice, and general public seafarers occupying various onboard positions.

The research adopts a comparative quantitative design using secondary data collected from 52 cadets and 52 general public test-takers. While the cadet group's sea practice was confirmed as international in nature, the general public group represents working seafarers with varied backgrounds, and their positions onboard were used as a proxy for English language exposure. The study involves descriptive statistical analysis (mean, standard deviation, frequency) and inferential comparisons using independent sample t-tests or Mann–Whitney U tests to identify significant differences in language competence across the groups.
Framed within the Bandung Spirit values of solidarity and equity, the findings are expected to offer insights into how formal maritime education and real-world experience contribute to communication readiness.

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Islamic Political and Social Movements: The Role of Muhammadiyah in Shaping Indonesian Society and Politics

This article examines the role of Muhammadiyah in religious-based political and social movements, with a particular focus on its influence in Indonesia. The introduction highlights Muhammadiyah as a key Islamic organization with a significant impact on social and political developments in the country. The literature review underscores Muhammadiyah's contributions not only in education and social welfare but also in shaping Islamic political discourse. The qualitative method, utilizing library research and secondary sources, is employed to analyze relevant documents and historical data on the evolution of Muhammadiyah. Findings reveal that Muhammadiyah has adeptly adapted to socio-political changes by promoting social reform through moderate Islamic principles. The movement has actively participated in shaping public opinion and influencing national policy while staying true to Islamic values. The conclusion affirms that Muhammadiyah represents a successful example of a religion-based political and social movement that continues to maintain its relevance in contemporary political landscapes while contributing to the nation's development.

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The Ubuntu Path: Decolonizing Democracy

While the crisis of Western democracies oscillates between the possibility that neoliberalism constitutes their extreme—and perhaps fatal—pathology on the one hand, and the increasingly dramatic inability to bind democracy to social justice as its constitutive value on the other, the debate on democracy in contemporary African philosophy was initiated through the reflections of Fabien Eboussi Boulaga (from La démocratie de transit au Cameroun, 1997 to Les conférences nationales en Afrique noire, 2009) and has increasingly coalesced—particularly under the influence of South Africa's political experience—around the values of consensus and the

necessary equilibrium between the individual and the community, seen as the inviolable horizon of a healthy democracy.

This convergence has found substantial and well-grounded support in African philosophical thought, specifically among South African philosophers of ubuntu, both in the first generation (Mogobe Bernard Ramose, Desmond Tutu) and the second (Fainos Mangena, Thaddeus Metz, among others), as well as in related ontologies such as Innocent Asouzu's *ibuanyidanda* philosophy and Pantaleon Iroegbu's Igbo pantheism.

The philosophy of ubuntu emerged in a postcolonial context, where the predominant challenge was to envision a democracy capable of overcoming the apartheid regime. However, thanks to the dual historical conjuncture of the crisis of Western democracies and the decisive emergence of differentiated epistemological spaces at the core of global thought, the relationship between ubuntu and democracy now presents itself as a potential site for rearticulating a foundational autonomy of democratic thought—one that is independent of the anthropological assumptions of liberalism.

This paper aims to examine precisely this shift: from ubuntu as a postcolonial philosophy of overcoming apartheid to ubuntu as a philosophy of democracy within a decolonial and global context.

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Decolonizing Java's Urban-Rural Nexus: Rural Traditions and Towards Sustainable Food Security in Global South Contexts

The 1955 Bandung Conference inspired Global South solidarity, challenging colonial hegemonies and advocating autonomous development. This paper reimagines Java's urban-rural nexus through a decolonial lens, addressing conflicts between urbanization, industrialization, and food security. As Indonesia's most populous island, Java is both a rice granary and manufacturing hub, where urban expansion threatens agrarian systems. Cities like Jakarta, Semarang, Bandung, and Surabaya face unsustainability—traffic congestion, pollution, flooding, and socio-economic disparities—while rural communities like Baduy, Kasepuhan Banten Kidul, and Kampung Naga maintain sustainable food security through traditional practices, embodying the Bandung ethos of autonomy.

Using Wallerstein's center-periphery model, this study critiques the marginalization of traditio-based practices under Western urban paradigms. The Swiss Cheese Model highlights systemic failures in Java's urbanization, including cultural neglect and environmental degradation. Case studies showcase Baduy's rotational farming, Kasepuhan's leuit (rice barns), and Kampung Naga's spatial planning, which ensure food security and ecological balance. These communities prioritize local wisdom, resisting hegemonic standardization and demonstrating decolonized approaches to sustainable living, in contrast to the unsustainable urban sprawl dominating Java's cities.

The paper proposes integrating tradition-based architecture, like bamboo structures and communal storage, into urban planning to foster urban-rural synergy. This approach mitigates Java's challenges, promoting equitable and sustainable development. By amplifying peripheral voices, it challenges dominant urban models and advocates for inclusive habitats rooted in Nusantara's traditions. The study calls for policies preserving agrarian landscapes and tradition-based designs, supporting sustainable food security in Java and the Global South, aligning with the Bandung Conference's legacy of resisting colonial frameworks and fostering self-determined progress.

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The Air Is Not Yours Alone: Dialogical Self, Collective Voice, and Decolonial Protest in Central Java

This paper investigates the grassroots environmental resistance led by Sarmini and the women of Nguter, Sukoharjo, Central Java, against the toxic emissions of PT. RUM (Rayon Utama Makmur), a rayon-producing factory operating since 2017. Drawing from a decolonial feminist methodology and Dialogical Self Theory (DST), this research explores how Javanese women transform embodied suffering into a politics of care, spiritual resistance, and environmental justice. Through ethnographic fieldwork, oral histories, and digital media analysis, the study examines how Sarmini's leadership challenges extractive development models and reclaims ecological sovereignty through dialogical, grassroots activism. Rather than opposing the state through direct delinking, Sarmini and her allies engage in a form of dialogical decolonization: confronting industrial violence while cultivating interdependence among land, women's bodies, ancestral ethics, and planetary health. Their resistance integrates eco-spiritual rituals, maternal ethics, protest choreography, and media activism—framing pollution not only as an environmental crisis, but also as a continuation of coloniality through ecological and epistemic violence. The study revisits the 1955 Spirit of Bandung in light of contemporary struggles, arguing that the Bandung legacy remains vital when reinterpreted through the lived experience of marginalized women resisting corporate pollution. This paper contributes to the broader conversation on decolonial ecology by positioning Sarmini's protest as both an act of refusal and relational repair. The findings suggest that feminist-led environmental justice movements in the Global South are forging new modes of resistance—ones that embody spiritual, ecological, and dialogical visions of planetary survival.

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Bandung's and Belgrade's Role in the Complex Histories of Global Non-Alignment

This is the year when we celebrate the 70th anniversary of the Asian-African Conference in Bandung. The role of the Bandung Conference in the history of shaping a global alternative to the world dominated by the great powers, a world marked by many injustices of the past and present, including colonialism as one of the worst crimes, has become almost mythical, since it provided the post-colonial world with a strong voice and global visibility in its struggle for a more just and equitable world. In parallel, few years ago we celebrated the 60th anniversary of the non-aligned Belgrade Conference, another major event that put the non-aligned world on the track of global struggle for peace, stability and development, against inequality, injustice and oppression. These two events both at the time when they took place, and especially afterwards, have left such a strong imprint on the consciousness of small developing nations around the Global South, that their messages remain quite relevant until today, resonating among the people all over the world. The main goal of this paper will be not only to analyze what Bandung and Belgrade did for the emerging global alternative at the time when they were organized, but how they influenced the evolution of global non-alignment and struggle for a better world for small developing nations for decades afterwards, and what are the lessons from both events and their legacies that we can use and implement today for creating a more stable international situation prone to the interests of non-aligned nations.

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Ensuring Privacy, Fostering Inclusivity, and the Ethical Pathway of AI Management

Artificial Intelligence (AI) is now part of many areas of our lives, from communication to healthcare and business. While it brings many benefits, it also raises important concerns about privacy, fairness, and ethics. We need to focus at how AI can be managed in a way that keeps personal data safe, includes people from all backgrounds, and follows strong moral values. Ensuring privacy means making sure that user information is secure and not misused. Fostering inclusivity means creating AI systems that treat everyone fairly, without bias or discrimination. Following an ethical pathway means designing and using AI in a transparent, responsible, and fair way. Effective AI management requires strong cooperation between governments, developers, and communities to create trust and accountability. By considering privacy, promoting fairness, and following ethical principles, AI can grow into a technology that benefits everyone and promotes equal society and also create positive impact on cultural activities.

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Assistive AI in the Classroom: Enabling Inclusive Learning for Children with Special Needs in Delhi

To advance SDG-4 in an equitable manner, India's education system must address the chronic exclusion of students with special needs from mainstream learning environments. This paper presents findings from a small-scale exploratory study conducted across four Delhi government schools designated as inclusive education sites. The study investigated the feasibility and effectiveness of AI-assisted speech-to-text tools for students with hearing impairments and text-to-speech reading aids for students with low vision.

Using a mixed-method approach, the research involved:

1. Installation of open-source AI tools (on tablets and smartphones) in partnership with special educators;
2. Classroom observations over 6 weeks to track engagement and comprehension;
3. Pre- and post-intervention assessments of reading and writing outcomes in Hindi and English;
4. Semi-structured interviews with students, teachers, and caregivers to assess usability, accessibility, and emotional comfort with the technology.

Preliminary results show that AI-enabled tools improved participation and reduced dependence on peer support during class activities. However, infrastructural barriers (electricity, device-sharing) and the need for contextualized Hindi-language voice models emerged as critical constraints.

The paper will reflect on these findings and outline a scalable roadmap for integrating assistive AI into India's public school system—emphasizing the importance of co-design with users, teacher training, and policy-level support.

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Swaraj and the Public Life of the idea of Gaon Ganarajya (Village Republic) in Tribal India

The idea of autonomous and self-sufficient villages is the one of the most important key elements of the Gandhian idea of Swaraj. Gandhi envisaged a village that would not only produce most of the thing for it needs, but also able to resolve its problems through continuous collective dialogue at the level gram sabha (village assembly). After Gandhi, this idea has been used by many tribal organizations in India, to assert their conception of autonomous village system.

They opposed extraction of natural resources by the State and emphasized on their right to manage and use such resources. In this context, it is crucial to note that in the 1980s the idea of recognizing an autonomous village system in the tribal dominated areas of the central India (mentioned as Fifth Schedule areas in the Indian Constitution) was raised by grassroots tribal organizations. Bharat Jan Andolan, a grassroots tribal organizations created an umbrella organization to enact a law to give autonomy to the tribal villages of these areas. Their constant mobilization resulted in the enactment of the Panchayat (Extension to Scheduled Areas) Act, (PESA) 1996. This law gives many important rights to the gram sabhas of the Fifth Scheudule areas. B. D. Sharam, the founder of the Bharat Jan Andolan and key architect of the PESA, termed this law a tool to realize Gandhi's idea of Gaon Ganarajya (village republic).

This paper wishes to evaluate the public life of the Gandhian idea of Swaraj in the tribal areas of the of post-colonial India. Based on extensive field work in the tribal areas of central India, the paper specifically focuses on the attempt of tribal organizations to realize the idea of village republic through the enactment and implementation of a law, i.e. PESA. It also aims to compare and connect the idea of Swaraj as Gaon Ganarajya (village republic) and the idea of Bien Vivir (i.e. good living) which emerged in the Latin American movements and denotes togetherness of humans and nature. The paper focuses on following questions: how far the demand and the enactment of the PESA presents the resemblance with the Gandhian idea of Swaraj? How tribal organizations have extended the idea of Swaraj through their quest for the establishment of village republic in tribal areas of India? How far the journey of the idea of village republic through a formal legal structure created by PESA creates space for the ide Bien Vivir in tribal areas of India?

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From Bandung to BRICS: The South–South Cooperation in a Multipolar Polycentric World Order

The transcended shift from the post-colonial, ideological Bandung Conference of 1955 and the NAM to a pragmatic, multipolar-polycentric world order under the BRICS with a hitherto enhanced South-South cooperation. The ideological rhetoric shift engulfed in the aegis of South-South Cooperation from the Bandung Conference of 1954, which gave a platform to newly decolonised countries of Asia and Africa as a non-alignment movement in the bipolar Cold War era. To the contemporary multipolar-polycentric world order, the emergence of BRICS signifies not only numerous centres of power in the geopolitical sense, institutional mechanisms and epistemologies. The inclusion of China and Russia raises a prudent question on their inclusion; they were not part of the Bandung conference, while the former was not a traditional colony, and the latter was one of the protagonists in the Cold War rivalry. With the identification of key literature gaps, including the lack of comparative historical analysis and insufficient theorisation of BRICS as a postcolonial actor. Ultimately, the study assesses whether BRICS marks a revival, reinvention, or dilution of the Bandung spirit in an era of contested global order.

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The BRICS and Global Supply Chains: A Case of Mitigate Risk on Geopolitical Instability

The BRICS countries, comprising Brazil, Russia, India, China, and South Africa, play a significant role in global supply chains, which can both contribute to and mitigate risks related to geopolitical instability and conflict. The interconnectedness of these nations' economies and their strategic positions in global trade networks mean that geopolitical risks can have profound

impacts on supply chains. However, the BRICS countries also have the potential to implement strategies that enhance supply chain resilience and mitigate these risks. However, this paper will analyse the strategic role of BRICS in the global supply chains contribute to mitigate risk related to geopolitical instability and conflict.

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The Role of BRICS in Shaping the Paradigm of a New Era of International Relations

The international system is in a state of imbalance. The turning point represents two opposing possibilities. One is a return to the Cold War mentality, which deepens divisions and antagonisms and fuels confrontation between blocs. The other is working for the common good of humanity, strengthening solidarity and cooperation, promoting openness, and creating conditions for achieving outcomes that benefit everyone. The tug-of-war between these two options will shape the future of humanity and our planet. From a "long-term" perspective The "Old Era" is a period in which Western powers alternately dominated during the hegemonic cycles of the last 500 years. Now it is over. In my presentation, I will characterize the development of BRICS from the perspective of a new era of international relations. I argue that only the introduction of a new paradigm can bring success to the historical role of BRICS as the successor to the Non-Aligned Movement. Therefore, strengthening the role of its members and building a multipolar world within the old paradigm is inappropriate.

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"Ho Gayi Hai Pir Parvat Si: The Mountains Agonized", a documentary film on the devastating impacts of hydropower projects in the Himalayan State of Himachal Pradesh, India, is in Hindi/English, with subtitles in English; 111 minutes; India; 2019;

Directed by Subrat Kumar Sahu;

Produced/Researched by Mamata Dash and Subrat Kumar Sahu

The Himachal Pradesh government has already laid out plans to install about 900 hydropower projects in the state to generate 27,000 megawatts of electricity, exploiting the abundant water sources in the state. Massive alteration and distortion are being done to the natural flow of life-sustaining rivers and streams, apart from scores of communities being physically and virtually displaced into uncertain futures. Rivers are disappearing for tens of kilometres from their natural trails—meaning, secure livelihood systems of several communities just disappear without people being physically displaced. Hundreds of massive tunnels are already being carved through the mountains, and the muck generated is being dumped randomly, which is eating into people's space, commons, livelihoods, and even choking rivers. Environmental norms are being openly violated by the state; and people's democratic dissent is being repressed in the name of 'development' in a landscape that falls in extremely sensitive earthquake zones: Seismic Zone IV and V.

Keeping the broad canvas of the 'development debate' in focus, the narrative is in the format of an informal travelogue: travelling through the state and learning the situation while also discovering the solutions people have to offer. This interface is extensively intercepted by images describing the economic and cultural life that the mountain folks have been leading for centuries and how an ensuing colossal disaster is slowly taking in to its grip their social, cultural, and economic security systems. The Nature, of course, speaks for itself, and pits its own argument.

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Women's Roles in Social Forestry in Indonesia

Social Forestry or SF (Perhutanan Sosial) in Indonesia is forest management by local communities to improve welfare, protect environment, and promote socio-cultural aspects. In the era of extractive economics, SF offers a different nuance. The practices combine economic, ecological, and socio-cultural (including spirituality) dimensions. Data from the Ministry of Forestry shows around 8 million hectares distributed to over 1.4 million households. Around 14,000 micro-small business groups have been established. From 2023 to August 2024, the economic transaction value reached over Rp1.7 trillion. This record was only from about 10% of the business activities. SF also gives benefits to ecological improvement and social cohesion, land reform, SDG's, poverty alleviation, socio-cultural and religious resilience, food security, gender equality, employment, economic growth, and climate change mitigation and adaptation.

Women's roles have existed so long. IUCN's 2021 data showed 53% of women in developing countries were involved in agricultural activities and depended on forests for livelihoods. Women get food and herbal medicine from forests. They also sell forest products. Women have an interdependent connection with forests for customary, social, and cultural aspects. Forests are also a way to express voices and existence.

In 2022, the Ministry's data showed women's involvement at 13%. The DG stated in 2023 women's involvement had reached 20%. However, in reality the involvement is far beyond.

There are still challenges such as gender-biased views, lack of capacity, and lack of stakeholders" commitment. There are needed ways to strengthen women roles/involvement:
- Continue to support active involvement.
- Conduct gender mainstreaming.
- Strengthen affirmative policies and actions.
- Strengthen capacity of women's groups and related parties.
- Develop best practices and learning among women.

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Proposed Solutions to Ethnic Conflicts in Northeast India

A solution to the problem in Manipur may be found if following principles are accepted by all: (1) Abjure violence and give up arms, (2) Relate sovereignty not to land but to people, (3) Agree to overlapping geographical areas of different sovereign entities, (4) Resolve all issues through dialogue in a democratic manner. There are other Tibetans in different parts of the world. They have a parliament and a government in exile which functions from Dharamshala. The members to this parliament are chosen by Tibetans living outside Tibet through voting. Hence we have an example of an administration which functions without jurisdiction over any land. In a democracy people are sovereign and it is these sovereign people who represent the nation of Tibet. If all stakeholder parties agree to abovementioned principles then it may be possible to have a separate administration for Kukis, Greater Nagalim for Nagas and at the same time territorial integrity of Manipur would be preserved. Separate administration area for Kukis will overlap with a portion Manipur. Similarly, parts of Greater Nagalim would overlap with parts of Kuki separate administration area and other partial areas of Greater Nagalim would overlap with some parts of Manipur. Each sovereign entity would have its citizens attached to them whose interests they will take care of. Each sovereign entity would collect taxes from only those citizens who are affiliated to them. In any case, even now most insurgent groups have a system

of collecting levy from their members. NSCN(IM) runs a parallel government in Nagaland from Hebron, outside Dimapur. Common facilities, for example hospitals, schools serving the same area could be jointly managed. Infrastructure areas like highways, petrol pumps, rail, communication could be looked after by the Union government. National government itself would not remain exclusive. When national boundaries would begin to loosen some sovereign entity may transcend national boundaries. For example, it may be possible to have a Kuki sovereign area covering India, Bangladesh and Myanmar. Similarly Greater Nagalim would extend into Myanmar. There are other communities in the world like Baluch, Kurd who would like to have their sovereign entities transcending national boundaries. Tibet would be able to share its sovereignty with China. Kashmir could have a similar arrangement with India and Pakistan. In the form of 'Condomiums' we have the idea of joint governance of sovereign areas, for example, Andorra shares its head of state between France and Spain. Narendra Modi's government has signed a Framework Agreement with NSCN(IM) in 2015 which mentions the idea of 'shared sovereignty.' Such solutions to disputed territories are the only hope for humankind if we have to end the cycle of violence and politics of hegemony by various groups.

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Envisioning Metadiplomacy in a Divided World: Soekarno's To Build the World Anew Revisited

In 1960, President Soekarno of Indonesia delivered his historic speech To Build the World Anew before the United Nations General Assembly, calling for a moral and equitable global order grounded in anti-colonial solidarity, peace, and mutual respect. More than six decades later, that vision resonates strongly amid intensifying geopolitical rivalries, fractured multilateralism, and declining trust in the international system.

This paper introduces the concept of metadiplomacy—a form of diplomacy that transcends transactional statecraft by embedding universal moral values, ethical norms, and inclusive narratives—as both a theoretical framework and a practical strategy for navigating today's divided world. Drawing on classical realism, liberal institutionalism, constructivism, and postcolonial perspectives, it situates metadiplomacy within the broader evolution of diplomatic thought while underscoring the epistemic agency of the Global South in shaping international norms.

Through comparative analysis of BRICS expansion and historical South-South cooperation, the paper argues that Indonesia's track record as a bridge-builder between North and South, and East and West, provides it with the diplomatic credibility and moral capital to lead such an initiative. Metadiplomacy thus emerges as a transformative approach—one that moves beyond power balancing and economic pragmatism toward the deliberate cultivation of shared values to restore trust, prevent conflict, and address pressing global challenges such as climate change and supply chain disruptions.

Ultimately, the paper calls for reviving Soekarno's moral diplomacy—updated for a multipolar era—through the convening of a Global Pancasila Summit—an inclusive, multi-stakeholder forum inspired by Indonesia's state philosophy, the Bandung Spirit, and the principles of the Non-Aligned Movement. The summit would aim to re-center moral responsibility, solidarity, and justice in global governance, offering an alternative narrative to zero-sum geopolitics.

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Decolonization: Delinking or Dialogue?

In 2025, it is 70 years ago that the Africa-Asia Conference was held in Bandung. The 'Bandung Conference' was inspired by the principles of independence, self-determination, respect for sovereignty, non-aggression, non-interference in internal affairs, equality, and peaceful coexistence. These principles were formulated in a time that countries were struggling for independence, in Africa and Asia. The principles gained relevance during the Cold War era. It is hypothesized that the so called 'Spirit of Bandung' is still relevant, but needs to be adjusted to the post 9/11 era, in which political and economic domination has been supplemented by cultural, intellection and religious domination. This holds true for the relationship between the West and the Muslim world. The Israel–Palestine conflict is just a case in point. Is the spirit of independence (de-linking) going to help academicians and activists who foster decolonization, or do they need to enhance inter-dependence (dialogue)? We explore answers to these questions in the fields of gender, education and ecology from a Dialogical Self Theory perspective. Dialogical Self Theory is a bridging theory and includes related theories that go beyond 'us' versus 'them' dichotomies.

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From NAM Solidarity to Orientalist Reduction: Indonesia in the Serbian Cultural Imagination (1945−2023)

This paper interrogates the paradox of Indonesia's representation in Serbian cultural space through a tripartite analysis of: (1) diplomatic archives (notably Tvrtko Jakovina's biography of Ambassador Budimir Lončar documenting Sukarno's political dialogues with Yugoslavia), (2) folkloric performances (e.g., the Bidadari dance studio's 20-year tenure in Belgrade), and primarly (3) Serbian-language translations of Indonesian literature and literature with the motif of Indonesia. Deploying Said's orientalism to critique the persistent "exoticization" of Indonesian culture, we juxtapose this with world-systems theory (Wallerstein 2004) to reveal how both Serbia (semi-periphery) and Indonesia (periphery) mutually exoticize one another while being structurally marginalized by core cultural markets. The study recognize three literary moments: (1) Anti-Colonial Affinities: Multatuli's Max Havelaar was one of the first book to be translated on Indonesia, first edition was published in 1947 and second happen only in 1995. In the 1990s Pramoedya Ananta Toer's Buru Quartet was truncated in Serbian translation. These books are somehow framed through Non-Aligned Movement solidarity. (2) Neocolonial Silences, notable silence on books on and about Indonesia when New Order was established in Indonesia. Recently, the Dutch-authored Indian Trilogy (Jerun Brouwers) displacing indigenous voices was published and translated in Serbian in 2020. (3) Postcolonial Disillusionment: perfect example of this is translation of Portuguese narratives on East Timor (Pedro Rosa Mendes' book was translated in 2010) reinforcing quest of/for Indonesians to equally deal with their (bad) past. Following Mignolo's decolonial imperative, we expose how majority of Serbian-accessible works privilege Eurocentric narratives over Indonesian self-representation. The Bidadari studio's enduring presence versus the scarcity of translated contemporary Indonesian novels exemplifies what we term peripheral orientalism – the appropriation of orientalist frameworks by semi-peripheral nations to assert cultural agency within hierarchical world orders.

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The Social Base of Anti-Colonialism: Yesterday and Today

What made non alignment strong in the fifties and sixties was the common mobilisation of former colonial states, intellectual elites and broad masses. Since the formal independence gained in the fifties and sixties, the diversity of social structures in the Third world countries and former socialist countries changed the situation. This created new divisions and new challenges

for decolonial movements. New social and national alliances need then to be built corresponding to the new era of peoples tending all toward development, equality and peace.

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The Impact of Good Governance Implementation, Internal Audit Function Effectiveness, and Risk Management Implementation on Financial Reporting Quality and Its Impact on Financial Performance: A Survey of Provincial, District, and City Governments in West Java, Banten, and DKI Jakarta

This study aims to analyze the influence of the implementation of Good Government Governance on the Quality of Financial Reporting and its impact on the Financial Performance of Provincial/Regency/City Governments in West Java, Banten, and DKI Jakarta. This study uses a quantitative approach with a survey to 288 Heads of Agencies, Regional Secretariats, DPRD Secretariats, Inspectorates, Heads of Badan, Heads of Bureaus. The data obtained was analyzed using Structural Equation Modeling (SEM). The results of the study show that (1) the Implementation of Good Government Governance have a positive and significant effect on the government's financial performance; (2) The Implementation of Good Government Governance and the Financial Reporting Quality have a positive and significant effect on the government's financial performance; (3) The implementation of Good Governance indirectly (through the quality of financial reporting) have a positive and significant effect on the government's financial performance. This study suggests that to improve financial performance, local governments need to strengthen the implementation of good governance. The contribution of this research provides policy recommendations for local governments to improve the financial management system and financial reports that are more transparent and accountable.

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Integrating Participatory Approach in Heritage Conservation

Traditional heritage conservation practices in Indonesia are often characterized by a rigid, physically-centric approaches expert and administrator centric decision-making processes. These conventional models predominantly focus on maintaining existing structures and adhering to prescriptive regulations and international conventions. This conventional model frequently results in heritage assets becoming neglected due to a lack of viable contemporary functions with real-world relevance. Such an approach often fails to engage local communities, leading to a disconnect from evolving societal needs and values. Consequently, heritage is sometimes perceived as a burden rather than a strategic resource for development.

This paper argues for a crucial methodological shift towards integrating participatory approach in heritage conservation, fostering a more dynamic and sustainable future for historic sites. By empowering local communities as active co-deciders, rather than passive beneficiaries, conservation efforts can genuinely reflect priorities and contribute to sustainable community development. The paper highlights a key methodology for revitalising colonial-era buildings in historic Indonesian urban cores. This participatory and adaptive framework broadens heritage conservation to encompass the intersectionality of physical forms, social values, and economic processes. Ultimately, this article argues how integrating participatory methods in heritage conservation can foster resilient, human-centered, and economically viable urban futures, moving beyond mere physical preservation to embrace the dynamic nature of cultural heritage.

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Decolonization of Digital Development

Seventy years after the 1955 Bandung Conference, the spirit of anti-colonial solidarity and national sovereignty remains deeply relevant in confronting the emerging structures of digital colonialism. In the Artificial Intelligence (AI) age, many countries in the Global South adopt advanced technologies without adequate infrastructure, legal safeguards, or strategic autonomy. This paper explores how the Bandung Spirit can serve as a normative framework for decolonizing digital development and guiding policy reform related to AI governance in developing nations.

Using a qualitative approach based on secondary data, the study analyzes development reports from UNDP, World Bank, and ITU, alongside AI readiness indices and global digital governance frameworks. The findings reveal that the technological dominance of corporations and states from the Global North often reproduces dependency structures, undermining digital sovereignty and reinforcing exclusion in the Global South. However, growing opportunities exist to reclaim agency through policy innovation, South-South cooperation, and localized AI governance grounded in social justice.

The article proposes integrating Bandung principles—such as non-alignment, mutual respect, and cooperation—into digital policy agendas. This would empower developing countries to not merely consume imported technologies but to co-create inclusive, equitable, and sustainable AI ecosystems. Decolonizing digital development thus becomes not only a technological issue but also a political and ethical imperative for a just global future.

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Digital Sovereignty and Artificial Intelligence in the Rise of Asia: Towards a Decolonised Global Order?

The 21st century marks the resurgence of Asia as a major global actor, not only in economics and politics but also in the digital and technological realms. At the core of this transformation is the growing assertion of digital sovereignty, as Asian countries seek greater control over data, digital infrastructure, and the governance of Artificial Intelligence (AI). This paper investigates whether the Rise of Asia can contribute to the decolonization of the global digital order, inspired by the values of the 1955 Bandung Conference: justice, solidarity, and equality.

Using qualitative methods and secondary data analysis, this study draws on AI Readiness Index reports, digital policy documents, and international publications by ITU, UNESCO, and UNCTAD. It examines how major Asian economies including China, India, Indonesia, and ASEAN members are advancing AI strategies while resisting digital dependency on Western Big Tech powers. The analysis reveals a dual dynamic: Asia's digital rise offers opportunities for South-South cooperation and alternative governance models, yet risks replicating hierarchical and extractive systems if not guided by inclusive and ethical frameworks.

The findings suggest that for Asia to become a transformative force in the global digital order, it must embed its technological advancements within a decolonial agenda one that prioritizes fairness, data justice, cultural diversity, and multilateral collaboration. The Bandung Spirit remains relevant as a normative foundation to ensure that the digital future does not reproduce the colonial patterns of the past.

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Towards Bandoeng II: Aligned Transinternationalism

There is an urgent need for a political level, which exists only sporadically on an event-driven basis. This organised and diverse nebula must bring together, on the basis of Bandoeng 2 internationalism, the fronts, parties, movements and individuals likely to propose to the alterglobalist network, as well as to the social formations and productive or unemployed forces of the world, an alternative project to capitalism, against the modernisation of pauperisation and technocratic depoliticisation, a free, egalitarian, democratic, feminist and solidarity-based project for the construction of a responsible transinternationalist order without oppression for humans and nature alike. This must be done in a respectful, democratic and united way, in the diversity of our obediences, with the prospect of rebuilding a world.

Labour front conscious of the issue of the commons, the last non-commodified public spaces and the importance of adopting a Universal Declaration for the common good of humanity. The challenge of an anti-systemic response based on the spirit of Bandoeng should consider the feminist, ecological and progressive challenge at the heart of any analysis aimed at democratically re-politicising peoples with a view to an upsurge in the defence of peace, of the commons and an alternative to capitalism. It presupposes a critique of development as a Eurocentric belief and a non- culturalist emphasis on the validation of other functional epistemes in order to build a universalism of peoples.

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Kwame Nkrumah, Ghana, and the Bandung Conference: Non-Alignment, Positive Neutralism, and Strategic Diplomacy in the Cold War

The 1955 Bandung Conference was a foundational moment for Kwame Nkrumah and the formulation of Ghana's foreign policy after independence. This paper explores how the legacy of Bandung shaped Nkrumah's strategy of "positive neutralism" between 1957 and 1966, and how this positioning influenced Ghana's complex bilateral relations with the United States during the Cold War. Inspired by Bandung's call for Afro-Asian solidarity and non-alignment, Nkrumah envisioned Ghana as a sovereign actor pursuing economic and political emancipation outside the binary logic of the Western and Eastern blocs.

Drawing on previously unpublished primary sources such as the "Foreign Relations of the United States" (FRUS) archives, correspondence between Nkrumah and Presidents Eisenhower, Kennedy, and Johnson (JFK Library, LBJ Library), internal documents from the Convention People's Party, and key works by Nkrumah including "I Speak of Freedom" (1961) and "Africa Must Unite" (1963). This study demonstrates how Nkrumah used non-alignment as a diplomatic tool. He strategically leveraged U.S. interest in African development, securing American support for initiatives like the Volta River Project, while simultaneously engaging with the Soviet Union to avoid dependency on a single power.

The Ghanaian case reveals that Bandung was not merely an ideological moment, but a practical framework for redefining international relations from the Global South. Nkrumah transformed non-alignment into a proactive platform for multilateral diplomacy, positioning Ghana as a bridge between North and South, East and West. However, the inherent tension in this dual engagement, combined with the authoritarian drift of Nkrumah's regime, gradually eroded trust with Washington and culminated in the 1966 coup d'état, tacitly supported by U.S. interests.

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Reflecting on Dialogue with Indigenous Political Thought: The Amazonian Magüta Example

This communication aims to promote dialogue with Indigenous peoples by crossing boundaries between different cultures and conveying cosmopolitical worldviews built through bottom-up cosmopolitan strategies. It focuses on the Magüta/Tikuna people, who have inhabited the western Amazon for more than a three centuries. Their national identities historically emerged from conflicts with other peoples.

Recent demographic data estimate their population at 53,544 in Brazil, 8,000 in Colombia, and 6,982 in Peru (http://pib.socioambiental.org/pt/povo/Tikuna, Accessed on 08/14/2025), making them the largest group of Indigenous native-language speakers in the Amazon. Alongside their mother tongue, they speak both Portuguese and Spanish, frequently crossing national borders while preserving their language, rituals, and cultural structures predating colonial incursions.

During over three centuries of colonization and nation-building in Brazil, Colombia, and Peru, the Magüta/Tikuna endured the exploitative rubber extraction system of the early 20th century, which subjected them to an interethnic, international market system. After the collapse of the rubber boom, local communities, including Indigenous peoples, developed autonomous subsistence strategies that historically supported sustainable development.

Since the Indigenous movement's emergence in the 1980s, the Magüta/Tikuna have actively worked to strengthen sociopolitical and economic organization. This includes the creation of two landmark institutions curated by Magüta/Tikuna representatives: the Magüta Museum of Benjamin Constant (Brazil) in the 1990s—the first Indigenous Museum in Brazil—and the Magüta Museum of Mocágua (Colombia) in the 2000s.

Though these initiatives operate within distinct three different national contexts, the Magüta/Tikuna representatives recognize their prior shared heritage and express their political thought through a diplomatic framework of Indigenous agency. That is what these papers aim to discuss in a both cosmopolitical and cosmopolitan view.

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Political Economy of the EU Green Deal

Only five years ago, after the elections for the EU Parliament, the newly formed EU Commission, presided by Ursula Von der Leyden, launched the so-called Green Deal, which should have sparked a new epoch of growth based on green investments and social rights. The coalition between conservatives and social-democrats backed it. Concretely, it consisted of a plethora of different legislations, some still to be adopted, whose main aim was to relaunch investment and to foster a green transition. After the NextGenerationEU, adopted to challenge the consequences of the Covid pandemic, the Green Deal has been presented and hailed as the landmark initiative to boost growth and transform the European regime of accumulation towards sustainability.

Five years later, in 2025, the EU Commission, presided by the same person and supported by the same parties, made an apparently spectacular U-turn. The election of Donald Trump, its aggressive and erratic stance towards the allies and Ukraine war, as well as the lasting stagnation and low productivity growth, have transformed the picture. In just a few months, the «legitimate discourse» concerning economic policy at the EU level has shifted: the new mantra is restoring

competitiveness through the elimination of supposedly burdensome regulation.

What does this sequence explain about how the EU sought to reform its regime of accumulation in a more sustainable way, and how should this be interpreted from a political economy perspective? Capital seeks to constantly address it profitability crises through 'fixes' – technological change, spatial re-organisation of production, the introduction of new products, the financialisation of investments. In this paper, we argue that the EU's green deal constituted an attempt to introduce a new 'fix' – a neo-colonial strategy of 'green' accumulation that attempted to promote an environmental transition at home, while outsourcing its costs abroad. Ultimately, however, growing corporate opposition to the green deal could lead to its failure.

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BRICS and the Global South: A Perspective on the Construction of a "New" Multilateral System

The BRICS intergovernmental coordination has emerged as a leading player on the evolving international scene, demonstrating the necessary capabilities to influence both the general and sectoral evolutionary trends of the international legal framework. The analysis of the official sources of the intergovernmental forum, which currently brings together Brazil, Russia, India, China, and South Africa along with Egypt, Ethiopia, Indonesia, Iran and the United Arab Emirates, outlines the vision of this informal grouping of countries with respect to key issues in international law and international relations. It highlights the correlation between the perspective, the participatory demands and the Westphalian assumptions advocated by the BRICS – in a logic of rebalancing, and in a multipolar sense – and the "reinterpretative" conception of global governance structures and multilateralism that underpins the coordinated actions of the BRICS on the global stage, particularly as catalysts for the de(neo)colonization of the so-called South of the world.

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Good Life, Good Society, and Evolutionary Flourishing: Swaraj, Jiefang, and Ubuntu and a New Vishwaneeda of Planetary Liberative Thinking and Transformative Practice

The Good Life has been a concern of humanity since time immemorial. In the Greek tradition it is related to the vision and practice of Eudaimonia. The Good Life has been nurtured in many different cultures, religions, and philosophies of the world. In Indic traditions, Purusartha (ends and excellences of life), consisting of Dharma (right conduct), Artha (wealth and meaning), Kama (desire), and Moksha (salvation), presents us visions of the Good Life. In South America, we find this in bon vivre and in Bhutan in the discourse of the Gross National Happiness. In modern European traditions, especially that of Kant, there is also the challenge of the priority of right over good, which thinkers such as John Rawls, Jurgen Habermas, and Amartya Sen, in their unique and related creative and critical ways, have worked with and have challenged us to work, walk and meditate with. These point to the structural, systemic, institutional, and social dimensions of a good life, realizing manifold links between a good life and enabling social institutions and public policies. This calls for linking visions and practices of good life with good society. Both a good life and a good society need to confront the challenges of evolutionary breaks, leaps, and creativity, as existing visions and organizations of life, self, society, and social institutions can be imprisoned within the status quo without the courage and creativity for evolutionary breaks as well as evolutionary leaps and critical co-creation. In my paper, I engage with traditions and dynamic contemporary movements of Swaraj, Jiefang, and Ubuntu and ways we can enrich, deepen, and transform our contemporary discourses and practices of good life and good society. I also discuss how we need to create a new vishwaneeda—a world nest of

planetary liberative thought and practice building on the visions and practices of Rabindra Nath Tagore, Sri Aurobindo, and Chitta Ranjan Das—a transformative thinker from Odisha, India.

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Utilising AI for Social Welfare: Inclusive Innovations in Healthcare, Education, and Disaster Resilience

Artificial intelligence (AI) is showing revolutionary opportunities in supporting social good on a global scale, specifically, overcoming entrenched disparities that have existed and focusing on empowering marginalized groups in a variety of settings. The present paper critically evaluates and summarizes international examples of innovations in AI that have had demonstrable benefits on the living experiences within the realms of access to care, equal access to education, opportunity, and resilience to disasters. Using case studies in Africa, Asia, Latin America, Europe, and island populations, we point out how tailored AI applications, including diagnostic computing of diseases to rural medical personnel, language-tailored education platforms to refugees, and modelling current climate-threatened areas, are filling the gaps left by conventional interventions. We examine such critical success factors as the participatory design with local stakeholders, ethical protection against bias, and the significance of inclusive digital infrastructure. Nevertheless, these advances are currently met by the shortcomings, especially on issues concerning the privacy of data, algorithmic justice, and achieving the applicability of benefits to vulnerable groups. The paper ends with suggestions to act together around the world, disciplined ethical models, and scalable models to increase positive AI impact and hasten the achievement of the United Nations Sustainable Development Goals (SDGs). Our results show that, especially when used responsibly and context-sensitive, AI can be a superpower to create more just, resilient, and inclusive societies all around the globe.

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Artificial Intelligence−Enabled Optimization of Porous Coating Films for Carbon Capture

The rapid increase in atmospheric carbon dioxide (CO_2) levels has become one of the most pressing global challenges of the 21st century, with the National Oceanic and Atmospheric Administration (NOAA) reporting concentrations reaching 427 ppm in May 2024, driven largely by fossil fuel combustion in thermal power plants, cement and steel industries, and vehicular emissions. The resulting global CO_2 emissions, recorded at 48.1 Gt in 2023, have intensified the greenhouse effect, leading to accelerated global warming and significant environmental consequences. To counter this, various carbon capture and storage (CCS) strategies are under development, including adsorption, membrane separation, absorption, cryogenics, and calcium looping, among which the calcium looping method has emerged as particularly promising. This approach involves the use of calcium oxide (CaO) to capture CO_2, which in the presence of water undergoes carbonation to form calcium carbonate ($CaCO_3$), thereby enabling permanent and stable sequestration. The potential scalability of this process is further enhanced by its integration into coating agents and construction materials that can undergo carbonation reactions when exposed to environmental CO_2. To accelerate innovation and improve process efficiency, Artificial Intelligence (AI) is increasingly being incorporated into CCS research, where machine learning models can predict reaction kinetics, identify optimal material compositions, simulate carbonation processes, and optimize operational parameters, thereby reducing experimental costs and development time. Moreover, AI-driven predictive analytics can support large-scale deployment by evaluating environmental impacts and long-term performance of carbon capture materials, ensuring that the developed solutions are both technically viable and environmentally sustainable. The convergence of calcium looping

technology with AI-enabled optimization thus presents a cost-effective, scalable, and sustainable pathway for reducing atmospheric CO_2 concentrations, contributing significantly to global climate change mitigation efforts and supporting international commitments to achieve carbon neutrality.

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Active Neutrality and Europe's Mediating Role in the New Multipolar Order

In the current phase of global transformation, marked by the rise of a polycentric and multipolar system, the concept of neutrality is regaining relevance. Traditionally grounded in international law but often sidelined in practice, neutrality can now be reinterpreted strategically—not as passive abstention, but as an active stance of mediation and balance. In this context, Europe, historically subordinate to the Atlantic framework and U.S. leadership, now faces both the opportunity and the necessity to emancipate itself from bloc-based logic and assert an independent geopolitical role. A form of "armed neutrality," understood as strategic and diplomatic autonomy rather than isolation, could allow Europe to become a proactive actor: fostering dialogue, mitigating conflicts, and contributing to the shaping of a truly multilateral and cooperative world order. This analysis explores, in light of theoretical debate and historical experiences, how neutrality can serve as a pillar of a sovereign and responsible European foreign policy—one based on peace, international law, and respect for geopolitical pluralism.

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Underwater Heritage in Maritime Southeast Asia between Confrontation and Cooperation

Underwater cultural heritage (UCH) in maritime Southeast Asia, encompassing shipwrecks, submerged artifacts, and historical sites, reflects centuries of trade, migration, and cultural exchange across the region's archipelagic waters. The management of UCH teeters between confrontation and cooperation, driven by territorial disputes and overlapping maritime claims rooted in colonial boundaries. These boundaries, drawn by European powers like the Dutch, British, and Spanish, create ambiguous zones where ownership of UCH is contested, particularly in the South China Sea. Such disputes fuel conflicts over salvage rights, looting, and illicit trade, as states assert sovereignty based on historical treaties, hindering joint preservation and exposing heritage to exploitation.

The Association of Southeast Asian Nations (ASEAN) plays a pivotal role in fostering cooperation, promoting regional dialogue, and building capacity for UCH preservation.o Through UNESCO partnerships, ASEAN has driven initiatives like the 2017 Makassar conference and SEAMEO SPAFA programs, focusing on harmonizing legal frameworks, emergency preparedness, and conservation training. The proposed Asian Cultural Heritage Alliance further emphasizes collective action against threats like climate change and commercial salvage. Despite these efforts, colonial-era boundaries continue to complicate equitable access and protection. Reforming these agreements is crucial to ensure UCH serves as a bridge for regional diplomacy and shared stewardship in a post-colonial context.

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How Media and Generations in America Shaped the Attitude to Israel and the Gaza Conflict

The Gaza conflict saw a horizontal split take place in western societies particularly America, where the older generation was more likely to be sympathetic to the Israeli narrative while a significant section of the younger generation saw merit in the Palestinian case. What this article discusses are two issues: first, why did such a divide take place; and secondly, it ties it to the decline in the power of the traditional media outlets of the Western world to impose a particular world view on the rest of the international system. The decline of the power of the traditional western media is also tied to the decline in soft power of the West and, therefore, it adds to the belief that the world is moving towards multipolarity.

Methodology
The chapter adopts a qualitative approach which is partly historical and partly rooted in contemporary affairs. It also looks at the phenomenon of media roles from the approach of soft power and from the ongoing power shift in international affairs. As far as soft power is concerned, the chapter suggests that the Joe Nye Jr. approach to soft power is western centric and has been overtaken by events which in this case are the growing power shift from the western world to the nonwestern world. As this happens, the media narratives that were dominated by the West are now more democratized as both nonwestern and nontraditional media are challenging the status quo on the diffusion of power, particularly in the realm of the media. It is because of the democratization of media that we are now seeing alternative narratives get more traction in the readership and viewership of the global public.

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Human Displacement: Cause of AI

The evolution of Artificial Intelligence (AI) has raised a significant question about its impact on employment. AI has enhanced efficiency, enables innovation, reduces human error, enables 24*7 availability, and leads to better decision-making across various sectors, but it has raised concerns about job displacement. This paper examines the proposition that "AI will lose jobs," analyzing empirical data, economic theories, and case studies. The study highlights disparities in vulnerability across skill levels, education, and socioeconomic groups, raising concerns about inequality and workforce polarization. Furthermore, the paper evaluates policy responses, including reskilling initiatives, lifelong learning programs, and potential regulatory frameworks, to mitigate adverse employment effects. The net impact on jobs will depend on proactive governance, strategic investment in human capital, and inclusive economic planning. Ultimately, AI may not eliminate jobs but will redefine the nature of work, demanding a coordinated societal response to ensure equitable outcomes.

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Claiming AI Sovereignty in the Global South

In today's world, artificial intelligence (AI) is increasingly becoming the power to decide who shapes the future. While AI drives economic growth, innovation, and new opportunities, its benefits are not shared equally. Over 70 percent of global AI investment and patents are concentrated in North America, Europe, and East Asia, while the Global South contributes less than 5 percent. At the same time, nearly one-third of people in these regions remain without reliable internet access, and gaps in infrastructure and governance prevent the development of independent AI ecosystems. These disparities risk creating a new form of technological dependency, where nations rely heavily on external providers for critical systems that influence governance, security, and culture. AI sovereignty, in this context, goes beyond owning

technology. It is about the capacity of nations to guide AI development in ways that respect local laws, cultural values, and socio-economic needs. This involves confronting the tension between the need for national control and the reality that AI innovation is inherently global. It also requires commitment to digital self-determination, ensuring fair access to data, equitable infrastructure, and the ability to shape technologies in ways that reflect local priorities. Bridging the AI divide will require bold and coordinated action. Investment in broadband expansion, education and skills training, and regional research ecosystems must be prioritized. Equally important are transparent governance frameworks that build public trust and reduce dependence on external technology providers. By strengthening domestic capabilities and aligning innovation with local aspirations, the Global South can move from passive consumers to active shapers of an inclusive digital future, where AI is a tool for empowerment and sustainable development rather than reinforcing existing inequalities.

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Assessments and Perspectives to Build the World Anew

I'm honored to submit this proposal in Indonesia, a country which symbolizes the Bandung Movement, the first Global South awakening after WW II. The momentous events unfolding in the world of today demand that we reach out to all the concerned progressive forces throughout the world. The workshop in Bandung at 70 could be a modest attempt to analyze them and propose a course of action.

I'm a member of an ad hoc built group of Samir Amin's ideas or followers after his passing away. Our goal is to build a network of support and to contribute to the radical momentum essential for a major transformation, to identify the building blocks of an international/ transnational/ local networks of peoples and workers to meet the challenges of the 21st century; to take Samir Amin's call to workers and peoples from idea to action; how do we structure a transnational organization? How can it be put into practice? What are the means to achieve it?

In February 2019 I joined the establishing of the new "International People's Assembly" (IPA) which is a progress towards uniting the left forces around the word compared to the movement of the "World Social Forum" (WSF) the global movement started 1999. The main difference between the two movements is that the WSF was an anti-Neo-liberalism forum, what forms its development we all know up till its vanishing, but the IPA is an anti-capitalism forum. Both movements still have one main weakness in common; both are just a "forum", thus not enough. Our efforts for the new "International" have the target to avoid exactly this deadly point of weakness. To raise the efficiency of our influence – the radical left – on a global scale we need, beside all other kinds of fora, another kind of "organization". The specifications of this new organization form will be one of the main problems we are going to discuss – or start discussing – in a long process which must be started by the intended Kick-Off Meeting.

The wished outcome or positive result of this workshop should NOT be the declaration of founding the 5th INTERNATIONAL but building a "Body" or a "committee" to run the LONG process of building the new International. This process may take a generation or longer. The issue of the Kick-Off Meeting is explained in my attached pamphlet "The International Part II". The workshop would address re-readings of key paradigms and concepts, to better understand the world system in the 21st century, global accumulation, the geopolitics of chaos and the possibilities of heterodox development and other internationalist and solidarity-based alternatives to defeat the rampant imperialism in a multipolar world.

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The Issue of Decolonization during the Cold War: From Bandung to Third Worldism

This contribution deals with the topic of decolonization of the world during the Cold War, from the Bandung movement to Third Worldism.

At the Bandung Conference, from April 18 to 24, 1955, the leaders of the newly independent countries of Asia and Africa met to affirm their desire for independence of colonized countries and their non-alignment with world powers; The United States of America and the Soviet Union.

Under the presidency of Indonesian leader Sukarno, the Bandung conference brought together 29 countries: 23 from Asia and 6 from Africa. Among his guests, the Egyptian Gamal Abdel Nasser, the Indian Prime Minister Nehru and the Chinese Zhou Enlai. These leaders expressed their opposition to colonialism and encouraged people still colonized to fight for their independence and demanded:
– Decolonization and emancipation of the peoples of Africa and Asia;
– Peaceful coexistence and economic development;
– Non-interference in internal affairs.

Then, at the beginning of the 1960's it was the rise of non-alignment. This third global "camp" emerged as a continuity to the dynamic of the Bandung summit, and as an initiative of the Yugoslav communist leader Josip Broz known Tito, Nehru and Nasser, at the meeting held in Brioni in Yugoslavia, which was intended to prepare the Belgrade conference in 1961, in which the Non-Aligned Movement founded.

This, conference brought together 25 States, which defined non-alignment in particular by military neutrality, in an international context marked by various and numerous tensions between the two Great Powers (The United States of America and the Soviet Union) and within each "bloc".

So, the major event of the second half of the 20th century was the end of colonialism, the revolutionary ruptures which spread after the Second World War and the nationalization of Suez Canal, hence, modifying the balance of power in the world, but in an unforeseen configuration, marked by the cold War between the two great powers.

The potential force of the new independent states is the questioning of colonial relations and sought to expand their margins of political sovereignty through "non-alignment", using rivalries between the two "camps".

Meanwhile, it was the "Third World" which was invented in 1955 by Alfred Sauvy and George Balandier and that designated the countries, for the most part colonized or formerly colonized. The Third Worldism has often been used to designate movements, political leaders – from Gamal Abdel Nasser to Ernesto Che Guevara – and thinkers like Samir Amin who attributed the "under-development" of the South to colonial domination which continued, despite independence, through different forms.

In the 1970s, a violent offensive was launched, particularly in Europe, against Third Worldism, accused of seeking to mask the bankruptcy of the elites of the South and of playing on the feeling of guilt of the North, on "the sob of the white man".

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From the Hegemony of the Dollar to the International Currency War and the 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 hyperpower 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 on 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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Reimagining South-South Cooperation in the Spirit of Bandung: Challenges and Opportunities in the 21st Century

Seventy years after the historic Bandung Conference, the spirit of solidarity, mutual respect, and cooperation among newly independent nations remains a critical reference point for South-South cooperation. As the Global South faces renewed structural challenges, from unequal global governance to climate vulnerability and digital divides—there is an urgent need to reimagine South-South cooperation beyond aid and trade, toward more transformative and equitable partnerships.

This paper revisits the foundational principles of the Bandung Spirit and examines their contemporary relevance in shaping 21st-century South-South cooperation. Drawing on the experience of key actors such as China, India, and African states, the study identifies three emerging shifts: the diversification of cooperation mechanisms (including development finance and digital infrastructure), the contestation of normative frameworks in global governance, and the strategic repositioning of the Global South in an increasingly multipolar world.

At the same time, the paper critically addresses internal asymmetries within the South, risks of dependency in new forms, and the need for more inclusive cooperation models that prioritize local agency and sustainable development. It argues that a renewed Bandung Spirit must embrace not only historical solidarity but also pragmatic innovation, policy coherence, and decolonial perspectives.

By analyzing contemporary case studies and policy trends, the paper offers insights into how Bandung's legacy can inspire a more just, resilient, and people-centered model of South-South cooperation in the face of global uncertainty.

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Local Wisdom vs. Patriarchy: Negotiating Women's Space in Inclusive Policy Management in Indonesia

In Indonesia's sociopolitics, local wisdom is mainly seen as a cultural asset that nurtures social harmony. At the same time, patriarchy continues to serve as a structural barrier that restricts women's participation in public life. This paper examines the tension between these two forces—local wisdom and patriarchal culture—in shaping women's roles within inclusive policy management.

This study shows that local wisdom carries two faces through literature reviews and case studies. It can inspire solidarity and joint decision-making that allow women to take part in shaping policies. Yet, when tied to patriarchal traditions, it often turns into a force that keeps women subordinate.

The study reveals that the success of inclusive policy management depends on how local wisdom is reshaped to align with gender equality. To make this happen, several steps are needed: creating affirmative policies that respect cultural roots, building stronger leadership skills

among women, and encouraging a style of governance that combines local traditions with inclusive practices. Ultimately, the paper contends that bridging local wisdom with gender-responsive policies is vital to breaking down patriarchal structures and realising true social justice.

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Brazil's Role in the BRICS: Public Policy, Democratic Governance, and Education in the Context of Global South Cooperation

As a key BRICS member, Brazil faces a paradox: while it advocates for multipolarity and South-South cooperation, domestic challenges—such as political polarization, educational inequality, and democratic erosion—undermine its leadership potential. This raises the question: How can Brazil reconcile its global ambitions with internal structural weaknesses to advance a more equitable world order? We argue that Brazil's effectiveness within BRICS and the Global South depends on resolving its internal contradictions—particularly in public policy coherence, democratic resilience, and educational equity—while leveraging collective action inspired by Bandung's anti-hegemonic principles. Drawing on theories of dependent development and democratic governance, we analyze Brazil's oscillation between progressive reforms and neoliberal austerity, examining how this tension shapes its role in BRICS. We also apply critical pedagogy frameworks to assess education policy gaps. Despite progress like Bolsa Família, Brazil's social development suffers from underfunding and inconsistent policies, weakening its BRICS influence. Democratic governance faces threats from authoritarianism and disinformation, requiring stronger civic education. Persistent educational disparities limit benefits from BRICS technical partnerships due to policy misalignment. While Brazil actively promotes multipolarity, domestic instability hinders its capacity to lead Global South solidarity. To strengthen its BRICS role, Brazil must address internal contradictions through sustained social investment, democratic safeguards, and education reforms that align with international cooperation goals. Only by consolidating domestic stability can Brazil effectively translate its geopolitical aspirations into meaningful South-South leadership. By aligning its domestic policies with Bandung's emancipatory vision, Brazil could strengthen its role in reshaping global governance—but this demands urgent institutional and educational reforms.

Le rôle du Brésil dans les BRICS : politiques publiques, gouvernance démocratique et éducation dans le contexte de la coopération mondiale du Sud

En tant que membre clé des BRICS, le Brésil fait face à un paradoxe : bien qu'il défende la multipolarité et la coopération Sud-Sud, des défis internes — tels que la polarisation politique, les inégalités éducatives et l'érosion démocratique — compromettent son potentiel de leadership. Dès lors, une question s'impose : comment le Brésil peut-il concilier ses ambitions mondiales avec ses faiblesses structurelles internes pour promouvoir un ordre mondial plus équitable ? Nous soutenons que l'efficacité du Brésil au sein des BRICS et du Sud global dépend de sa capacité à résoudre ses contradictions tout en valorisant l'action collective inspirée par les principes anti-hégémoniques de Bandung. En nous appuyant sur les théories du développement dépendant et de la gouvernance démocratique, nous analysons l'oscillation du Brésil entre réformes progressistes et austérité néolibérale, en examinant comment cette tension façonne son rôle dans les BRICS. Nous mobilisons également des cadres de pédagogie critique pour évaluer les lacunes des politiques éducatives. La gouvernance démocratique est menacée par l'autoritarisme et la désinformation, ce qui exige un renforcement de l'éducation civique. Les disparités éducatives persistantes limitent les bénéfices des partenariats techniques des BRICS, en raison d'un manque d'alignement des politiques. Tandis que le Brésil promeut activement la multipolarité, l'instabilité intérieure freine sa capacité à mener la solidarité Sud-Sud. Le Brésil doit surmonter ses contradictions internes en investissant durablement dans le social, en protégeant la démocratie et en réformant l'éducation pour qu'elle soit alignée sur les objectifs de la coopération internationale. Ce n'est qu'en consolidant sa stabilité interne que le Brésil

pourra transformer efficacement ses aspirations géopolitiques en leadership Sud-Sud tangible. En harmonisant ses politiques internes avec la vision émancipatrice de Bandung, le Brésil pourrait renforcer sa position dans la refonte de la gouvernance mondiale — mais cela exige des réformes institutionnelles et éducatives urgentes.

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BRICS Plus: Inheritance and Innovation of the Bandung Spirit

This paper centers on the evolutionary relationship between the Bandung Spirit and the BRICS cooperation mechanism, examining how the BRICS framework and its "BRICS Plus" model inherit and innovate upon the principles of the 1955 Bandung Conference. The study finds that the BRICS mechanism achieves historic continuity with core Bandung principles—such as sovereign equality and mutual benefit—through its institutionalized egalitarian governance architecture (e.g., the New Development Bank's equal-shareholding structure), development-focused model of cooperation (infrastructure-prioritized South-South collaboration), and de-ideologized inclusive strategy. Meanwhile, the "BRICS Plus" model accomplishes creative transformation in constructing collective autonomy for the Global South via cross-regional collaborative governance, multicivilizational dialogue, and de-dollarization practices. Nevertheless, BRICS faces challenges including internal interest fragmentation, escalating external pressures, and insufficient institutional effectiveness. Moving forward, flexible consensus-building mechanisms and functionalized cooperation pathways are essential to unlock the Bandung Spirit's greater potential in shaping a new international order.

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Beyond Contained: Claudia Jones' Afro-Asian Solidarities

Trinidadian-born and US- and UK-based activist Claudia Jones remains notable for her work in advancing global celebrations of Afro-Caribbean identity. Less considered, however, is her work on Afro-Asian solidarities, including in anti-apartheid and anti-Vietnam War spheres. This paper considers these as important parts of her legacy and asks what examining them lends to studies of both areas, to gender in the global twentieth century, and to discussions of war and peace generally.

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The Populist Logic of the NIEO: Frontiers and Demands

This paper will examine the New International Order (NIEO) as a populist intervention that continued the Bandung spirit while combining materialist and moral demands. The central actor, the Non-Aligned-Movement (NAM), promoted the idea of a new global order through the UN and its own summits. In this paper, I demonstrate that an underlying transnational populist logic is informing how this demand is constructed, with the division between the Great Powers (elite) and the non-aligned members (people) acting as the central conflict.

Expanding on the insights gained from the foundational works of Ernesto Laclau and Chantal Mouffe on populist logic, I analyse how NAM challenged the "Golden Rules of Domination"

through a transnational populist logic and while combining materialist and normative claims. The NIEO discourse exemplifies this best, as the marriage of moral and economic arguments are at its heart, by calling for justice and commodity price controls, sovereignty and debt relief as well as dignity and technology transfer. Through a thorough examination of NAM summit declarations as well as the most important UN resolutions, starting with Algiers 1973 to New Delhi 1983, I hope to show how the NAM opposed the Western Galaxy by challenging the global system that awarded control over finance and global economic governance to the Great Powers. The analysis reveals how the NIEO was an early expression of the Rise of Asia and that the bi-polar world system of the post-WWII era was never without its critics. The NIEO was an important populist moment where demands were articulated and frontiers were defined.

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Balancing Energy Access and Sustainability in the Developing World's Rapid Industrialization: The Case of the African Continent

According to IMF report, Africa's real GDP growth is projected at 3.9% in 2025, rising to 4.0% in 2026. Among the top 20 of the fastest growing economy in the world projected in 2025, thirteen of them are in the African continent where Libya, Senegal, Rwanda and Guinea lead with GDP growth above 7%.

On the other hand, according to data from UNIDO (United Nations Industrial Development Organization) and AfDB (African Development Bank) the compound annual growth rate in the manufacturing sector in the African continent is pretty much projected to be stagnant in the next four years. One of their biggest challenges is energy access.
The world is pushing forward for faster energy transition to clean and more sustainable ones. Developed countries have been the main culprits of the rise of carbon emissions since the industrial revolution and have been proven to be the main cause of global climate change. Yet, developing countries, like African nations, that have the potential and eagerness to become the next industrialized nations have now been caught in a big dilemma to continue the growth using cheap and accessible fossil-based energy or participate in the transition energy effort using more expensive renewable energy sources such as solar and wind.

Renewables energy such as solar and wind require massive investment in infrastructure in transmissions as well as expensive energy storage and even more fossil-based power plants to cover the low-capacity factor. The last COP 29, Developing Nations have criticized the annual $300 billion climate fund deal from the wealthy nations as insufficient when trillions of dollars are estimated to be required each year to reach net-zero emissions globally by 2050. Transition energy effort must be more just, and the biggest contributor of climate change should be more responsible to fix the mess that they created.

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Palestine's Struggle Against Israeli and U.S. Oppression: Leading Global Efforts to Build a World Anew Where Justice and Freedom Prevail

October 7, the day that opens the world's eye on the reality of Palestinian fight against oppression from the Israeli government supported mainly by the US and UK governments, and that fight has been happening since 1948. United Nations General Assembly (UNGA) Resolution 3314 (1974) and Resolution 37/43 (1982) has given any nation the right to resist foreign domination or colonialization by all available means, including armed struggle. the Fourth Geneva Convention (1949) and its amendments gave legal legitimacy to "the resort to arms by

national liberation movements, including the PLO," giving Palestinians a "legal right" to use force against military occupation, similar to that enjoyed by sovereign nations.

October 7 has exposed the western politicians that has been publicly funded and "supported" in their political campaign by foreign lobbying agencies such as American Israel Public Affairs Committee (AIPAC), Friends of Israel Initiative (FOII), AJC Transatlantic Institute, and many more. the International Court of Justice (ICJ) and the International Criminal Court (ICC) have ruled charges of war crimes and crimes against humanity Israeli prime minister Benjamin Netanyahu and defense minister Yoav Gallant, tied to Israel's genocide in Gaza, yet still many western countries have failed to issue an arrest warrants and welcome the two allegedly war criminal.

October 7 has since shown the bias behavior of the western media toward the situation in Gaza. Recently. Last July, over 100 BBC staff accused the company of conducting "PR for Israeli Government and Military" and more than 300 journalists has signed an open letter to Tim Davie, Director General of BBC about it. Meanwhile, since October 7, 2023, Israeli government has killed 242 journalists (3,5 times more than the 2nd World War) and ban access to Gaza and West Bank as they proceeding with their ethnic cleansing plan supported mainly by the US and UK governments.

Global community at large has shown its voice against colonialization, oppression, ethnic cleansing and genocides, it is time to BUILT THE WORLD ANEW, the World where justice and freedom prevail.

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Artificial Intelligence and Legal Instruments: An Evaluation of Regulatory Readiness to Address the Risk of Misuse in Indonesia

The rapid development of Artificial Intelligence (AI) has brought significant transformation across various sectors of life, including public services, the economy, governance, and legal systems. AI has the potential to enhance systems by making them more effective and efficient. However, it also presents serious risks of misuse, such as violations of privacy and copyright, information manipulation, and automated decision-making without clear accountability mechanisms. In Indonesia, the development of AI has not been fully matched by the readiness of the national legal system, both in terms of substantive regulations and supervisory institutions. Currently, there is no specific law regulating AI, making it difficult to address its misuse through legal channels. This article aims to examine the extent to which the Indonesian legal system can respond to the challenges posed by the misuse of AI, and to identify the legal gaps in regulating the use of this technology. This study employs a doctrinal (normative) legal approach, focusing on juridical analysis of statutory regulations, legal principles, and doctrines related to AI governance. The analysis includes national legal instruments such as the Law on Electronic Information and Transactions and the Law on Personal Data Protection, as well as relevant international instruments that may serve as references. The findings indicate that Indonesia urgently needs a more comprehensive and anticipatory legal development framework for AI, through regulatory reforms based on the principles of precaution, justice, and human rights protection. Without a clear and adaptive legal framework, the misuse of AI may lead to legal uncertainty and unequal protection for the public.

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AI in Indonesia: Emancipatory Promise or Digital Colonialism? Reclaiming the Bandung Spirit in the Age of Artificial Intelligence

Artificial intelligence (AI) has become a significant symbol of global digital transformation that Indonesia is also adopting in various sectors. The government, private industry, and society are increasingly utilizing AI to enhance the effectiveness of public services, the education system, and economic sector productivity. In Indonesia, the application of AI is evident in the development of NLP-based public service chatbots, digital learning platforms with adaptive systems, as well as innovations in the agriculture and healthcare sectors, such as harvest prediction and disease detection. Despite its promise, AI adoption still faces significant challenges, including uneven digital infrastructure, limited human resources, and dependence on foreign technologies and platforms. This article poses a critical question: Is AI in Indonesia a tool for technological emancipation, or does it reinforce a new form of digital colonialism? By referring to the spirit of the 1955 Asia-Africa Conference in Bandung, which emphasized sovereignty, solidarity, and justice among nations, this research analyzes the dynamics of AI utilization in Indonesia using a qualitative desk study approach. Data were collected from national policies, international reports, scholarly publications, and trusted media. The findings indicate that without a clear policy direction grounded in digital sovereignty, the utilization of AI risks deepening technological inequality and foreign domination. Therefore, Bandung values remain relevant as an ethical and political foundation in the development of an inclusive, self-reliant, and socially just AI ecosystem in Indonesia.

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Migrant Child Integration

This paper synthesizes findings from two EU-funded projects—IMMERSE and NEW ABC—which explored the social and educational integration of refugee and migrant children in Europe. IMMERSE employed a child-centered, data-driven methodology, gathering large-scale survey data across six countries to assess children's educational experiences, well-being, and sense of belonging. In contrast, NEW ABC adopted a co-creation approach, involving children, families, educators, and community members in nine pilot actions to develop inclusive educational practices through participatory methods.

Both projects highlight the importance of inclusive school environments, multilingual support, and child participation. Common challenges included limited access, school segregation, and insufficient support services.

This paper extends these findings to Asian contexts, where internal and cross-border migration is accelerating. Drawing on the participatory and systemic approaches of both projects, it offers adaptable recommendations focused on culturally responsive pedagogy, community-based support, and the active inclusion of children's voices. These insights aim to inform policy and practice to enhance the integration and well-being of refugee and migrant children across diverse educational settings.

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AI-Powered Yogasana Training and Stress Monitoring

It is widely recognized that Yoga is deeply rooted in Indian classical texts like Patanjali Yogsutras, traditionally helps in connecting with the higher self through disciplined daily practice. In contemporary settings, however, it is often practiced to enhance physical fitness and

manage stress via asanas and pranayama. And for practicing these, many take personalized guidance from yoga therapists. This takes lot of planning and time of therapists on one client and it is costly too plus not all practitioners have access to such support.

Here, to fill this gap, the integration of artificial intelligence (AI) powered tools- such as smart mats, wearable belts or clothes and real –time feedback devices can help in reaching more people even in remotest areas.

These tools, equipped with sensors and AI algorithms, can deliver real time poster correction or relaxation cues. By integrating biometric data like heart rate, BP etc., a system can recommend pranayama for immediate physiological and emotional state. Having AI integrated yoga system, can help in enhancing yogasana practice and in managing stress. It will not only help people who practice themselves but also to yoga therapists, to reach more clientele in a better and faster way.

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The Relevance of Vernacular Architecture in the Midst of Urbanization and Climate Change: A Study of the Baduy Indigenous Community

This study examines the relevance of vernacular architecture practiced by the Baduy indigenous people amidst the challenges of urbanization and global climate change. The concept of vernacular architecture adopted by the Baduy people is not merely a building style, but also a reflection of profound social, cultural, and spiritual values. The Baduy people, who live by the principles of local wisdom and reject modernization, have a traditional building system that has proven to be adaptive to tropical environmental and climate conditions. The research method used is descriptive qualitative interpretive, with direct data collection through observation and interviews, as well as document study. The results show that Baduy architectural principles— such as the use of local materials, natural ventilation, and building orientation to the sun and wind—are effective forms of mitigation and adaptation to climate change. On the other hand, the pressure of urbanization entering the areas around the Baduy threatens the sustainability of these architectural patterns. These findings underscore the importance of considering the values of vernacular architecture in regional planning and sustainable climate adaptation policies, and making it a source of inspiration in building resilient environments.

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Ecology, Climate Change, and Energy: From Sovereignty to Survival—Rethinking Bandung Solidarity for Sinking States

Seventy years after the 1955 Bandung Conference affirmed sovereignty, equality, and mutual respect among newly independent nations, the Global South faces a new existential challenge: the slow disappearance of territories due to climate-induced sea-level rise. For many archipelagic and low-lying island states, from Tuvalu to Indonesia's small outer islands, the encroaching ocean threatens land and livelihoods and the foundations of international legal identity—territory, population, and government. This paper revisits the Bandung Spirit through the lens of Loss and Damage, a pivotal principle in climate diplomacy that addresses irreversible harms caused by climate change.

Drawing from international law and ecological ethics, the study argues that the sinking of states cannot merely be treated as a technical or compensatory issue under the Paris Agreement framework. Instead, it demands a rethinking of solidarity beyond territorial sovereignty—

toward a moral and legal responsibility to safeguard the continuity of peoples, cultures, and rights in disappearing territories. Using the experience of archipelagic states in the Indo-Pacific, the paper not only explores but also champions legal innovations such as deterritorialized statehood, climate passports, and transnational guardianship of submerged ecosystems, offering hope for a more sustainable future.

Reinterpreting the Bandung Spirit for the Anthropocene, this paper strongly advocates for a new form of climate solidarity that transcends borders and redefines sovereignty as shared stewardship over a fragile planet. In this sense, Bandung's legacy of moral resistance and South–South cooperation becomes a historical memory and a living framework for ensuring that the rising sea erases no nation.

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Reviving Bandung: Indonesia's Role in Reimagining Non-Alignment for the 21st Century

Seventy years after the historic Bandung Conference of 1955, the principles it championed—sovereignty, mutual respect, peaceful coexistence, and South–South cooperation—remain profoundly relevant in a rapidly transforming global landscape. In an era marked by deepening geopolitical fault lines, rising multipolarity, and moral ambiguities in international governance, the Bandung Spirit is a compass for developing nations striving for equity, dignity, and strategic autonomy.

As one of the original conveners of the Bandung Conference, Indonesia holds a historically rooted and morally authoritative position to reinvigorate the Non-Aligned Movement's (NAM) values. With its growing regional influence and tradition of diplomatic pluralism, Indonesia is uniquely positioned to mobilise Global South cooperation through cultural diplomacy, educational exchange, and collective policy advocacy. By reaffirming the Bandung ideals, Indonesia can guide a renewed South–South solidarity agenda that counters neo-colonial trade mechanisms, unilateral coercive measures, and structural imbalances in multilateral institutions.

The legacy of Bandung is not confined to past struggles against imperialism; it extends into contemporary crises such as climate change, trade inequality, and contested multilateralism. The vision of equitable development and mutual respect is urgently needed in global frameworks that often marginalise the voices of developing nations. Bridging the gap between normative commitments and realpolitik requires institutional innovation and reviving political imagination among Global South actors.

In this context, Indonesia's leadership can serve as a moral anchor and pragmatic facilitator in advancing the NAM spirit. By championing Bandung's values in regional and international forums, Indonesia can foster a more balanced and just global order that acknowledges historical injustices while addressing the complex interdependencies of the 21st century.

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Unfinished Swaraj and the Role of Non-Party Politics

The end of colonial rules did not result in complete independence for the people of Asisa and Africa. New forms of western dominance as well as new ruling elites with the colonial legacy of statism, emerged. The former made them dependent on the first world for their existence whereas the latter created possibilities for ruling elites to exercise enormous power in every

domain. In post-colonial states like India, within two decades of independence, power gradually came under the control of similar forces and the dream of Swaraj was blown to smithereens.

As a result of this crisis in the Indian political system, two streams of thought emerged by way of rearticulating the dimensions of politics beyond the sphere of the electoral politics. One was the range of experiments in revolutionary politics that surfaced in the form of the communist movements in India and the other in the spectrum of mass politics or grassroots movements inspired by Gandhian ideas. Most of these 'movements' occupy social spaces created by the decline of the conventional, mainstream politics of legislature, elections, political parties and trade unions. Under a larger theoretical discourse, an attempt was made to understand the new phenomena as non-party political processes. These movements and organizations that started at the grassroots level not only made a significant departure from electoral politics, but also drew a delicate line of ethics for political parties. It is also unique in itself in the sense that the non-party politics, which was once dismissed as a mere 'water bubble' has, from time to time, established its relevance and importance within party politics. Recently, the Indian National Congress invited civil rights organizations, and social workers associated with grassroots movements to join the Bharat-Jodo Yatra launched in September 2022 and described it as a non-partition politics rather than a non-party one.

In fact, the pioneers of aforesaid organizations and movements have followed in the footsteps of Gandhi and tried to fulfil his vision of Swaraj. Being aware of the fact that organizational change must come from the grassroots, they are constantly working for the empowerment of the poor and the marginalized by raising their voices before the corridors of power. In this paper, an attempt has been made to understand the role of non-party politics within party politics by highlighting the role and functioning of the Shramik Adivasi Sangathan active in the state of Madhya Pradesh, India, which seems to be working towards attaining Gandhi's unfulfilled dream of Swaraj.

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Implementation of Electronic Government System Policy: A Study on the RAGEM Application in Serang City

This study aims to analyze the implementation of the Electronic-Based Government System (SPBE) policy through the RAGEM application as a digital public service innovation in Serang City. The RAGEM application was developed to integrate various government services into a single information technology-based platform to improve bureaucratic efficiency and public accessibility to public services. However, the application's adoption rate remains low, with only 3,898 active users out of a total population of 723,794 in Serang City. This study employed a qualitative descriptive approach, collecting data through interviews, observation, and documentation. Data were analyzed using Hamdi's (2014) policy implementation model, which encompasses five determinants: policy substance, implementer behavior, network interaction, target group participation, and resources. The results indicate that the implementation of RAGEM is in regulatory compliance with national and local SPBE policies. However, low public digital literacy, lack of outreach, and limited infrastructure and budget utilization are key inhibiting factors. The government has undertaken various internal and external efforts to address these obstacles, including technical training and digital promotion. Overall, the RAGEM application shows potential as a means of digitizing public services, but its implementation still requires improvements in terms of efficiency, participation, and sustainability. This study recommends strengthening institutional capacity and increasing public digital literacy to promote the success of SPBE policies at the regional level.

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Bandung-Inspired: Africa–Caribbean Cooperation in the 21st Century

The 1955 Bandung Conference marked a transformative juncture in postcolonial history, where newly independent nations across Asia and Africa forged a vision of solidarity, sovereignty, and South-South cooperation. While the Caribbean was not officially represented, the conference's ideals deeply resonated across its intellectual and political landscapes. This paper explores how the spirit of Bandung, anchored in mutual respect, cooperation, and resistance to neo-colonial domination, continues to shape Africa-Caribbean relations in the 21st century.

With global inequities persisting and the Global South increasingly asserting its voice, Africa and the Caribbean have reignited collaborative efforts in trade, diplomacy, cultural and knowledge exchange, and climate-change and reparations advocacy. Drawing on historical linkages and shared diasporic narratives, this study examines contemporary institutions and movements inspired by Bandung-era thinking such as the Africa-CARICOM summits, AfriCaribbean Trade and Investment Forum (ACTIF) and other interregional partnerships.

This paper argues that Bandung's legacy is not confined to nostalgic memory; instead, it offers a guiding framework for crafting bold, decolonial futures through equitable and purposeful cooperation. By analysing strategic collaborations in redefining South-South solidarity, the paper calls for a reinvigorated Bandung ethos—adapted for today's challenges but rooted in enduring aspirations of unity, justice, and global agency. Ultimately, the discussion offers pathways for deepened Africa-Caribbean integration anchored in shared history, transformative vision, and collective strength.

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Keeping the Bandung Spirit Alive: International Order Transition, Peaceful Change and the Role of Rising Powers

The paper examines how the foundational principles of the 1955 Bandung Conference remain relevant for contemporary international order transition, particularly as rising powers challenge established Western-dominated institutions. The Bandung Spirit—emphasizing sovereign equality, peaceful coexistence, non-interference, and South-South cooperation—offers an alternative framework for managing power transitions without resorting to conflict or hegemonic competition. Through comparative analysis of historical precedents and contemporary case studies, this research argues that rising powers can leverage Bandung principles to pursue legitimate revisionist goals while maintaining international stability. The paper analyzes how countries like India and Indonesia have invoked these principles in multilateral forums, regional organizations, and bilateral relations to advance their interests peacefully. The study contributes to international relations theory by demonstrating how non-Western normative frameworks can facilitate peaceful change in global governance. It challenges assumptions that power transitions inevitably lead to conflict by showing how the Bandung ethos provides institutional pathways for accommodation between established and rising powers. In doing so, the paper argues that the Bandung principles still have significant implications for contemporary debates about global governance reform, suggesting that incorporating these ideas into international institutions could enhance their legitimacy and effectiveness while reducing the risk of great power conflict during periods of systemic transition.

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Journalistic Coverage of Israel's War on Gaza (2023–) in Western and Brazilian Mainstream Media: A Brief Historical and Critical Analysis

This research examines the journalistic coverage of Israel's ongoing war on Gaza in Western mainstream media, focusing on the United States and the United Kingdom, with comparative references to Brazil. The conflict stems from the disproportionate and devastating military response promoted by the Israeli government to the October 7, 2023, attack carried out by the militant group Hamas, codenamed Operation Al-Aqsa Storm. Since then, graphic depictions of the still ongoing violence have circulated widely, underscoring the scale of suffering inflicted on Palestinian civilians, who have been forcibly displaced en masse and brutally murdered by the Israeli army. Additionally, targeted attacks on Gaza's infrastructure, including hospitals, schools, and refugee camps, have been documented, alongside the targeted killing of journalists on the ground and the deliberate use of starvation as a method of warfare. Nevertheless, mainstream media outlets have frequently disseminated narratives sympathetic to Israel, often relying on historically constructed representations of the so-called Orient (Said, 1978, 1993) and the dehumanizing logic of colonialism (Fanon, 1961) to justify war crimes and genocidal practices. Within this framework, this study employs bibliographical research, engages with scholarly analyses of both current and past media coverage, and draws on theoretical perspectives addressing stereotype production, the silencing of subaltern voices (Spivak, 2009), and the role of political-economic elites in shaping media discourse (Chomsky and Herman, 1988). Through this approach, we aim to identify the defining features of mainstream journalistic narratives surrounding the current conflict, which often shape the public's perception of events.

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Authenticity in the Age of Curated Selves: Indonesian Gen Z's Perspectives on Social Media Identity and Expression

This study examines the perspectives of Indonesia's Generation Z on authenticity in social media, a pressing issue in an era characterized by curated online personas and influencer-driven content. As digital natives, Gen Z in Indonesia engages with social media not only as a platform for self-expression but also as a space for constructing identity, fostering social connections, and evaluating the credibility of others. Through a qualitative inquiry involving focus group discussions and thematic analysis, the research uncovers how Gen Z defines and values "authenticity" in social media environments. Findings reveal a nuanced understanding of authenticity as a balance between personal transparency and strategic self-presentation. Participants often distinguish between "genuine content" and "performative authenticity," expressing skepticism toward overly polished influencers and sponsored content, as they perceive this as lacking authenticity. Yet, they also acknowledge the pressures of algorithmic trends and societal expectations that complicate fully authentic self-representation. The study highlights the tension between idealized online identities and the desire for honest communication, suggesting that for Indonesia's Gen Z, authenticity is not about complete vulnerability but about relatability, consistency, and alignment with offline values. These insights provide implications for digital communication strategies, influencer marketing ethics, and youth media literacy programs in the Indonesian context.

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Towards Equitable Emotion-Aware Classrooms: Multimodal AI for Student Mental Health across Languages and Contexts

Multimodal AI is reshaping early detection of student mental-health challenges, and this talk synthesizes 26 studies (2018–2025) to chart opportunities, challenges, and global impacts. Hybrid networks, transformers, and cross-modal attention improve detection across text, speech, vision, and EEG, with reported performance of 94.35% accuracy for depression from social media, 99.2% for EEG-based schizophrenia, 97.5% on IEMOCAP, 89–97% on FER-2013/CK+, 87–90% for fusion on MOSI/MELD/DAIC-WOZ, and F1≈0.80 for postpartum PTSD via embedding-based classifiers. The focus on scalable, responsible systems for multilingual, low-resource contexts, highlighting privacy-preserving on-device inference, multilingual modeling, and consent-driven triage in schools. Yet evidence is limited by small, culturally narrow datasets, domain shift, and opaque models that hinder clinical trust; privacy, consent, and bias demand governance beyond accuracy. In this we propose a roadmap: culturally diverse open corpora; explainable-by-design pipelines; longitudinal campus evaluations; federated learning and differential privacy; human-in-the-loop oversight; and equity audits tied to local policy. Universities can pair digital mental-health services with AI-assisted early-warning while safeguarding rights. The result is a pragmatic path from promising prototypes to equitable impact worldwide.

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What Is the Impact of the Bandung Spirit: Should We Inspire During the 70th?

Moreover, economic and commercial exchanges between the two continents have certainly weakened at times, without disappearing altogether. In fact, trade has exploded over the past twenty years, reaching nearly 22% in value, while between Europe and Africa the increase was only 15%. This is about reflecting on the importance of the conference itself and its international repercussions. How did it mark a break with the situation between Western countries and so-called Third World countries, a new term for countries that refuse to align themselves, in theory, with the two blocs? First of all, you must recall the context of the years preceding the conference phase itself, which took place in Asia because it is the geographical area that, through India and Indochina, witnessed the first achievements of independence, unlike Africa. Indeed, in the 1930s, nationalist movements began to develop in the aftermath of World War II, demanding independence for their countries. The colonies had paid a heavy price during the war. But the Allied side, in fact, failed to meet the populations' expectations in terms of political rights. Favoring autonomy and then independence, these movements developed in Asia (India, Indochina) but also in Africa. Some 29 nations, representing more than half of humanity and only 8% of the world's wealth, met in Bandung. With their final resolution, the countries participating in the Bandung Conference highlighted their commitment to the principle of non-alignment with respect to the two blocs that were challenging each other in the Cold War. The great colonial empires, such as France and the United Kingdom, had lost their prestige, and Wilsonian principles (the right of peoples to self-determination) had been adopted by Third World countries. In 1955, the majority of countries in Asia, Africa, the Near and Middle East were decolonized, either after clashes, wars (Indochina) or bitter negotiations (India). This context was also imbued with the economic difficulties encountered by the former colonies, which, from then on, would constitute a third pole, the "Third World" (an expression used by Alfred Sauvy in 1952), the subject of the Bandung Conference. The latter thus allowed these countries to make themselves heard on the international stage, at a time of bipolarization. Countries which, ultimately, each represented a particular current. Nasser, for Egypt, wished to embody the Arab countries. The fact remains that the final resolution affirmed the right of peoples to self-determination, sovereignty and equality among all nations, the rejection of all pressure, of all forms of interference from the great powers in matters of domestic politics of states. They also distance themselves from the issue of atomic weapons, which they wish to see banned, and advocate the peaceful resolution, particularly through diplomatic channels, of the sources of conflict, highlighting the essential role of the United Nations.

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The Role of Artificial Intelligence in Achieving SDG 4: Quality Education for All

The United Nations Sustainable Development Goal 4 (SDG 4) aspires to ensure inclusive, equitable, and quality education for all by 2030. Artificial Intelligence (AI) has emerged as a transformative force with the potential to accelerate progress toward this goal by addressing long-standing educational challenges. This paper explores how AI-driven technologies are reshaping teaching and learning, improving accessibility, and enhancing educational equity across diverse socioeconomic contexts. From adaptive learning platforms that personalize content delivery to intelligent tutoring systems that support learners with special needs, AI offers scalable solutions to improve learning outcomes and reduce disparities. Moreover, AI applications in education enable real-time data analytics for informed decision-making, predictive interventions to prevent dropouts, and automated administrative processes that free up valuable teaching time. However, despite these advancements, the implementation of AI in education also raises critical concerns related to data privacy, algorithmic bias, and the risk of deepening the digital divide. The abstract highlights the importance of inclusive AI governance frameworks and cross-sector collaboration to ensure that AI benefits are equitably distributed. Drawing on interdisciplinary insights, the paper calls for responsible and context-aware integration of AI technologies aligned with local educational needs and cultural values. It argues that to truly achieve SDG 4, AI must be harnessed not just as a tool for efficiency but as an enabler of social justice and educational transformation.

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Leveraging AI Against Emerging Threats

Cyber threats today are evolving faster than ever, often outsmarting traditional security tools and leaving organizations vulnerable. New-age attacks like zero-day exploits, advanced persistent threats (APTs), and AI-driven phishing schemes are becoming more sophisticated and harder to detect. In this challenging landscape, Artificial Intelligence (AI) offers a powerful way forward. By using AI, we can analyze huge amounts of data instantly, spot unusual patterns, and even predict future attacks before they strike. Machine learning and deep learning help systems learn from past incidents and adapt in real time, making security defenses smarter and more proactive. AI also automates repetitive tasks, freeing up human experts to focus on critical decisions and complex investigations. This not only improves the speed and accuracy of threat detection but also reduces overall costs and boosts organizational resilience. As cyber attackers continue to innovate, it's crucial for defenders to stay one step ahead by integrating AI into their security strategies. This work explores how AI can transform cybersecurity, the practical challenges in adopting these technologies, and the promising future of AI-driven defense in protecting our increasingly digital world.

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Dark Tourism Attraction of Ereveld Kembang Kuning through the Bersukaria Walking Tour

Ereveld Kembang Kuning is a Dutch war cemetery site in Surabaya, Indonesia. This cemetery attracts tourists and has the potential to provide different historical perspectives concerning war

victims. The purpose of this study is to examines how the dark tourism attraction system of Ereveld Kembang Kuning facilitated by Bersukaria Walking Tour and how the role of Bersukaria Walking Tour in delivering different historical perspectives to tourists. This research employs a qualitative approach, collecting data through in-depth interviews with the Bersukaria Walking Tour's tourists, storyteller, leader of Bersukaria Walking Tour, and also representatives from the Oorlogsgravenstichting. Observations were also conducted during the walking tour at Ereveld Kembang Kuning. The data were analyzed using Dean MacCannell's tourist attraction system framework which conceptualize tourist attraction as an empirical relationship between tourist, a sight, and a marker. This research reveals that the dark tourism attraction system of Ereveld Kembang Kuning is formed through the relationship of tourists, sights manifested as gravestones and monuments, and markers manifested as storytelling about the deaths and suffering of war victims, with a particular focus on Dutch civilians. Tourists are drawn to participate in this walking tour due to their expectations of engaging stories, and Bersukaria Walking Tour fulfills these expectations by emphasizing marker involvement through different historical perspectives. The presentation of different historical perspectives within the storytelling serves as a means for tourists to understand the detrimental impacts of war.

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Empathy-Driven Communication in Indonesian Female Leaders: A Comparative Discourse Analysis

Language plays a pivotal role in shaping relationships between speakers and audiences, particularly through female linguistic features that emphasize relational and interpersonal connection. Drawing on Holmes' (1995) theory of politeness—which highlights solidarity, positive politeness, and the relational work of language—this paper examines the communication styles of three Indonesian female leaders: Stella Christie, Retno Marsudi, and Sri Mulyani. Using qualitative discourse analysis, official speech transcripts were coded for five linguistic features: empathy, intensifiers, emotional display, indirect directives, and tag questions. Radar charts were employed to visualize feature distribution and intensity. Findings reveal that empathy is a dominant and consistent trait across all three speakers, though contextualized differently: Stella builds personal engagement through interactive storytelling, Retno Marsudi leverages inclusive language for diplomatic solidarity, and Sri Mulyani integrates empathy into policy framing to reinforce public trust. This research highlights empathy's strategic adaptability in varied public domains and affirms Holmes' assertion that language choices construct and maintain social relationships.

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BOOK PRESENTATION: Visions and Practices of Democracy in Socialist and Post-Colonial States (Ana Kladnik, ed., Palgrave Macmillan 2025)

The book explores how socialist and post-colonial states envisioned and practised democracy for themselves after the Second World War. While scholarship on democracy has tended to focus on Western political traditions, the book demonstrates that the alternatives to liberal parliamentary democracy were not only widely debated in the countries of the 'second' and 'third' world, but also put into practice. Contributing to a fertile area of research, the edited collection explores what democracy meant in socialist and post-colonial countries. The chapters focus on the period following the Second World War, when beliefs about democracy included the notion that popular sovereignty should extend beyond the nation-state, that social justice should be enhanced, and that working people were the true bearers of sovereignty. The thirteen chapters in the volume, written by an international team of scholars, include countries in Africa, Asia, Europe and Latin America, and adopt a wide array of methods, ranging from political and

social history, social anthropology, and the history of political thought, in order to explore how various meanings and practices of democracy have shaped historical experiences and political order.

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Cambodia's Role in the Non-Aligned Movement in Light of Historical Experiences

This presentation explores Cambodia's historical and contemporary engagement with the Non-Aligned Movement (NAM), analyzing its significance in the context of 21st-century geopolitical dynamics. We begin with an overview of Cambodia's motivations for joining NAM in 1961, rooted in its struggles against colonialism and the desire for sovereignty amid Cold War tensions. In this regard, the foreign policy of the Sihanouk era deserves fundamental attention. As a member state, Cambodia reaffirmed its commitment to non-alignment and peace, using the platform to advocate for development and cooperation among global South nations. The analysis then transitions to the role of the NAM in the emerging multipolar world, emphasizing its relevance in addressing pressing global challenges such as climate change, health disparities, and regional conflicts. Cambodia's foreign policy trajectory post-Cold War reveals its complex balancing act between Western engagement and increasing reliance on China – a pattern reflective of broader trends within NAM. Ultimately, this presentation elucidates how Cambodia's participation in the NAM shapes its foreign policy and contributes to the movement's objectives of promoting self-determination, political solidarity, and sustainable development among its member states. Through this examination, we underscore Cambodia's role as a pivotal actor in reinforcing the NAM's mission while navigating the complexities of an evolving global landscape.

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Mothers, Memory, and Resistance: Reimagining Chagossian Women in Mutiny and Beyond

This presentation explores the roles of women as activists in both fictional and non-fictional contexts, focusing on Mutiny by Lindsey Collen and the real-life resistance of Chagossian women, as documented in Laura Jeffery's ethnographic study, Chagos Islanders in Mauritius and the UK: Forced Displacement and Onward Migration, as well as related oral histories and testimonies. Using a postcolonial feminist framework, the analysis examines how women resist imperialism, forced displacement, and systemic marginalization.

In Mutiny, Collen presents three female protagonists, including Mama Gracienne Townsend, a Chagossian woman also known as Honey's Mother. Through her character, the novel highlights the trauma of forced exile and the intergenerational impact of colonial policies. Mama Gracienne's quiet strength and moral clarity underscore the power of maternal resistance, situating her as a symbolic and political figure within the broader narrative of postcolonial struggle.

In historical reality, Chagossian women have played central roles in the decades-long struggle to return to their homeland, following their expulsion by British and American forces during the Cold War. As Laura Jeffery demonstrates in Chagos Islanders in Mauritius and the UK, these women have engaged in legal advocacy, public protest, and grassroots organizing, all while preserving their cultural identity in exile. Their activism reflects not only political agency but also the transmission of memory and community across generations.

By placing these fictional and historical narratives in conversation, this presentation argues

that women's activism is vital to both literary representation and the lived realities of postcolonial resistance. It shows how fiction can reframe historical trauma and expand our understanding of gendered agency, memory, and justice. In doing so, it foregrounds the essential role women play in confronting colonial legacies and asserting the right to be heard.

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To Build the World Anew in National and Global Perspective

This paper explores the enduring relevance of Sukarno's idea of To Build the World Anew in reconstructing both national and global orders. Sukarno envisioned this as an emancipatory project to overcome the anarchic and unequal world system shaped by colonialism. Central to this vision is Pancasila, a philosophical "lifeline" for a new world order, anchored in divinity, humanity, nationalism, and social justice. Humanity, equality, and justice stand as its core values, directing the struggle against colonialism and exploitation in all forms.

Sukarno's ideas were born out of a historical awareness that colonialism oppressed nations not only economically and politically but also epistemologically, shaping modes of thought that marginalized the colonized peoples. Hence, To Build the World Anew demands a revolution of ideas through reforming international institutions toward genuine democratization. He rejected the UN veto system as a mechanism of global hegemony, advocating instead for equality among nations, the restructuring of the Security Council, and the reaffirmation of sovereignty and peaceful coexistence.

Rooted in Indonesia's anti-colonial intellectual struggle, Sukarno's geopolitical thinking has been theorized as Progressive Geopolitical Coexistence (PGC). It is a framework that mobilizes seven instruments of national power, i.e, demography, teritorial, politics, national resources, sains & tecnology, military, and peace co-exsitance. PGC is to pursue the world justice-based international engagement. Grounded in Pancasila and operationalized through Trisakti—political sovereignty, economic self-reliance, and cultural identity—PGC connects the national and the global. Sukarno's ideas found concrete form in the Afro-Asian movement, the Non-Aligned Movement, and the New Emerging Forces, which embodied solidarity among newly independent nations seeking a fairer world system.

The paper argues that Sukarno's vision remains strikingly pertinent amid today's crises which are economic inequality, ecological collapse, and the erosion of global solidarity. His thought offers a post-neoliberal paradigm grounded in humanism, social justice, and ecological consciousness. To Build the World Anew thus transcends its decolonial origin to provide a conceptual foundation for a humane and sustainable world order. Sukarno's legacy endures not merely as a historical artifact but as an ideological compass guiding humanity toward a just, democratic, and civilized global future.

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BRICS+: A Quest for a Multilateral System in 21st Century

BRICS+ outlines a journey of countries in the Global South to claim their rightful place in the international economic order, which has been traditionally dominated by Western states. For nearly five decades after World War II, the Global South did not challenge Western dominance in international economic institutions until Jim O'Neill highlighted the potential of countries such as Russia, India, China, and Brazil to become major economies in the post-2000 era,

sparking debate and leading to the formation of BRICS after South Africa joined in 2009. The rapid changes over the year mark an excellent upgradation in the standing of the grouping. Now, countries aligned with the Western alliance, such as NATO members or those facing pressure from the US and the West, are choosing to become BRICS+ members, as the number of applications increases with each BRICS meeting. This reflects the changing nature of global politics and the growing legitimacy of BRICS+ as a significant player not only in the international economic order but also as a political force that can influence the United Nations and other organizations. The Global South fought long against colonialism and imperialism, emphasizing equality and freedom, inspiring movements like Bandung (Non-alignment). However, economic equality is now being pursued through the BRICS' approach, resisting Western dictates and promoting mutual cooperation to ensure multilateralism in global politics. This paper aims to analyze BRICS+ both as an alternative to the US-led Western economic system and as a political force in global affairs.

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AI Evolution: Challenges & Opportunities for the Humanities Discipline

Artificial Intelligence (AI) has evolved from rule-based expert systems to generative models that can mimic human reasoning, creativity, and language. This paper explores how AI is reshaping the humanities by examining emerging opportunities, systemic challenges, and epistemological consequences. Opportunities include AI-assisted research in digital humanities, improved accessibility to archival materials, and language preservation efforts through large language models. Additionally, AI tools support novel forms of pedagogy, enabling adaptive learning environments and augmenting creative processes in literature, art, and history.

However, these advancements are accompanied by ethical, methodological, and philosophical concerns. Risks include deskilling of interpretive capacities, academic integrity threats due to AI-generated content, algorithmic bias in cultural representations, and the commodification of humanistic inquiry. The tension between automation and human agency raises fundamental questions about authorship, authenticity, and critical reflection. This paper is an effort to provide a comprehensive analysis of how AI technologies intersect with humanistic values and scholarship. It argues for an interdisciplinary approach that includes ethical oversight, critical AI literacy, and collaborative frameworks between technologists and humanists. Rather than replacing traditional modes of inquiry, AI should be understood as a transformative partner that—when responsibly governed—can revitalize the humanities, foster innovation, and sustain cultural narratives in the digital age.

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Neither Aligned nor Indifferent: Germany and the Non-Aligned Movement, from Division to Dialogue

This paper analyses and investigates the changing relationship between Germany and the Non-Aligned Movement (NAM) from Cold War division to post-reunification diplomacy. Anchored in German studies, it raises the questions: How did the erstwhile Federal Republic of Germany (FRG) and the German Democratic Republic (GDR) perceive and interact with NAM differently? What were the strategic or ideological objectives that guided these interactions? And how has the reunified Germany reacted to NAM's persistent presence in an evolving global order?

Using comparative historical analysis, diplomatic discourse analysis, UN voting behavior, and development cooperation statistics as key methodological elements, this research examines Germany's cautious but frequently pragmatic approach to NAM. While West Germany was skeptical of the movement, primarily fearing Soviet influence and challenges to the Western

dominance, it did not shut the door on selective engagement, particularly in the fields of development and trade. On the other hand, East Germany sought to attract NAM members striving to obtain diplomatic legitimacy and credibility in the Global South. Post-reunification, Germany has neither joined NAM nor wrote off its significance but has adopted a multilateral stance overlapping with some of NAM's objectives, specifically in sustainable development as well as South-South exchanges.

Through postcolonial and constructivist lenses, the paper contends that Germany's NAM policy mirrors deeper contradictions in its foreign as well as internal policy: between alignment and independence, historical responsibility and strategic calculation. Furthermore, the paper aims to arrive at the conclusion that the present re-unified Germany's own credibility as a global player, particularly in the Global South, relies majorly on its potential to balance its Western alignments with more just, empathetic engagement of NAM states on matters of climate justice, development, and reform of global governance.

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Increacing Relevence of Regional Cooperation

In a world marked by persistent and multidimensional inequalities—most acutely visible in Asia and Africa—the promise of economic globalization has not translated into equitable access to essential resources such as shelter, land, food, clean water, technology, and information. Despite the supranational integration of economies in recent decades, vast disparities remain, posing significant challenges to human security and environmental sustainability. This paper critically examines the negative impacts of globalization, highlighting how it has contributed to new forms of exclusion and is now fuelling trends toward deglobalization. Against this backdrop, the study explores the increasing relevance of regional cooperation in the Global South as a pragmatic response to these challenges. Focusing on the potential of regional frameworks to improve resource access, preserve natural assets, boost agricultural production, and enhance food security, the paper argues that deeper regional integration offers a pathway toward more sustainable and inclusive development. By fostering interdependence through shared production, resource management, and trade, regional cooperation can enable developing countries to maximize the use of both renewable and non-renewable resources, thus supporting resilient and sustainable growth. The paper concludes that strengthening regional cooperation is not only timely but essential for addressing the pressing needs of the Global South in an era of global uncertainty and environmental stress.

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Reframing Colonial Urban Legacies in Yogyakarta's Urban Axis

The historiography of architecture and urban planning in the Global South has been dominated by colonial and Eurocentric paradigms, privileging functionalist zoning over the integration of cosmological and cultural dimensions. This paper examines Yogyakarta's Sumbu Filosofi (The Cosmological Axis of Yogyakarta and its Historic Landmarks)—designated as a UNESCO World Heritage Site (in 2023)—as a living embodiment of Javanese cosmology, spatially linking Mount Merapi, the Kraton (palace), and the Indian Ocean through the philosophical principle of Hamemayu Hayuning Bawana (harmonizing the beauty of the world). While colonial interventions since the nineteenth century imposed grid-based, segmented planning models, they have often marginalized or obscured this non-Western spatial logic in both urban governance and heritage narratives.

By applying postcolonial urban theory and critical heritage studies, this research reinterprets the Sumbu Filosofi as a viable framework for alternative urban futures grounded in local epistemologies. It argues that the Bandung Spirit—rooted in decolonial solidarity, cultural self-determination, and the pursuit of alternative futures—offers a productive lens for reclaiming and reinvigorating the cosmological underpinnings of Yogyakarta's urban form. Methodologically, the study draws on historical analysis of colonial archives and urban plans, spatial mapping of the axis over time, and discourse analysis of heritage management documents.

The findings suggest that the Sumbu Filosofi provides not merely a heritage landscape but a living, adaptable cosmology capable of informing sustainable and culturally resonant urbanism. Reframing this axis through the Bandung Spirit advances both the decolonization of urban narratives and the development of planning models that resist the homogenizing tendencies of globalized modernism.

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Addressing Social Conflict between the Jakarta Provincial Government and the Community of Akuarium Village: Lessons Learned from Jakarta in 2022 before Becoming a Global City

The Jakarta Provincial Government took measures to clear Kampung Akuarium (which translates to "Aquarium Village) on April 11, 2016 due to the community's unauthorized construction of buildings on the government-owned land. The evicted locals submitted a complaint and sued the provincial government to the Central Jakarta Court. The purpose of this study is to determine and analyze conflict resolution in the Kampung Akuarium area, which is part of the Penjaringan district, North Jakarta Administrative City. This study used descriptive qualitative methods with data collected through interviews and documentation. A bibliometric analysis was also performed to produce a statistical model that shows the relationship between studies. This research also reviewed and utilized 82 papers to produce seven clusters. The discussion section contains the use of Fisher's opinion analysis tool, strengthened by the results of literature mapping using VOS-Viewer, as well as explanations of each cluster and keywords that often appeared. The results showed that conflict resolution in Kampung Akuarium was achieved through negotiation and mediation between the community there and the Jakarta Provincial Government. With the support of a Non-Governmental Organization (NGO) acting as a mediator, effective communication was established among the involved parties. As a result, the provincial government formulated a policy on August 17, 2021 to rebuild the Kampung Akuarium area, aiming to create a more livable residential zone in accordance with the needs and use of the local community. Furthermore, it is necessary to reevaluate the delegation of authority regarding special autonomy in Jakarta, which should enable lower-level government entities, such as the North Jakarta Administrative Government, to manage conflict resolution.

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The Swinging Hand: Thirty Years of U.S. Central Asian Strategy and Its Geopolitical Consequences

The US Central Asian strategy since 1991 has shown a significant and incoherent swing, which has become a key dilemma in understanding the US influence in the region. The root cause is that Central Asia has long been positioned as a "derivative interest" rather than a "core interest" in the US global strategy, which has led to the lack of a coherent and lasting top-level design foundation for its policies. The explanation for this is that the US Central Asian policy presents a "strategic swing driven by events" model. This model takes major international events (such as the disintegration of the Soviet Union, the 9/11 incident, and the withdrawal of troops from

Afghanistan) as decisive turning points, causing the US strategic focus to oscillate repeatedly between realistic considerations (focusing on energy security and military counterterrorism) and idealistic goals (promoting democratic reforms). This frequent shift has led to the short-termization, instrumentalization and internal conflicts of policies. By using the constructed theoretical framework of "event-driven strategic oscillation" and combining it with empirical analysis of three key historical stages: post-Soviet exploration (1991-2001), post-9/11 securitization (2001-2014), and post-Afghanistan strategic ambiguity (2014-present), this paper will be able to explain the formation mechanism of this pattern and its profound geopolitical consequences: it not only seriously undermines the strategic credibility and long-term influence of the United States, but also provides Russia and China, which have stronger geopolitical persistence in the region, with a strategic opportunity to fill the power vacuum and reshape the regional order, thereby affecting the profound changes in the geopolitical pattern of Central Asia.

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Implementing the Global Development Initiative: The Epochal Significance and Practical Momentum of China-Africa Cooperation

Proposed in 2021, the Global Development Initiative (GDI) represents a vital practical pathway for China to advance the building of a community with a shared future for mankind and promote the reform and improvement of the global governance system. The current bottleneck in global economic development stems from the inadequate and ineffective progress achieved by developing nations. Addressing the development needs of the vast developing world is therefore crucial for rebalancing the global economy, unleashing the full potential of worldwide economic growth, and realizing shared prosperity.

The joint implementation of the GDI by China and Africa carries profound contemporary significance. It not only injects robust momentum into promoting the collective rise of developing countries, fostering a more balanced international power structure, and uniting Global South nations to establish a fairer and more equitable international order, but also contributes substantially to advancing the UN 2030 Agenda for Sustainable Development, narrowing the North-South development gap, and driving reform and innovation in the global governance system.

China-Africa common development is further propelled by strong practical forces. For Africa, China serves as a pivotal strategic partner in its development journey, an active supporter of Africa's pursuit of greater strategic autonomy, and an indispensable force in elevating Africa's position within the global development landscape while enhancing its visibility on the international stage. For China, the continent represents a strategic asset in return. Africa's immense development potential holds significant appeal for China's new development paradigm, while its consistent support on issues concerning China's core interests and major concerns remains invaluable.

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De-linking Coloniality for Liberating Dialogues

Coloniality is the socio-cultural practice hegemonically governed by intersectional assemblages of structural dimensions of governance: politics, laws, economy, culture, religion and ecology. This presentation will argue for the need for decolonization initiatives, changing the rooms of governance for liberating dialogues. It will begin with showing the struggles and aspirations of

different identities of vulnerable groups in Indonesia that must face challenges, seemingly unresolvable, for their citizenship. It will then explain those challenges as reproduced by intersectional assemblages of governance, the coloniality. For decolonization initiatives, the study of religion, gender and ecology should de-link coloniality, engage liberating dialogues by working directly with vulnerable groups dealing with citizenship challenges.

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"Les Noirs Americains, Un Peuple Frere,": Haitian Revolutionaries, the US Black Power Movement, and Global Subaltern Politics

Beginning in the 1970s, this presentation examines how Haitian immigrants in in Brooklyn, New York aligned their anti-Duvalier activism with global subaltern politics and the U.S. based Black Power movement. It demonstrates Haitians embraced anti-imperialism and rejected the U.S.' punitive anti-communist politics while espousing a global understanding of human rights and solidarity with the people of Africa, Asia and Latin America, and Black Americans based on the legacy of resistance to colonialism and imperialism. It concludes by demonstrating how these connections still manifest today in the U.S. based Black Lives Matters Movement and protests against police violence and mass incarceration.

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A Just Peace in Palestine

The Israeli-Palestinian Confederation, a hybrid solution that is a two-state solution but with a confederation assembly that would decide matters of security for both countries (see: ipconfederation.org). A short term, or possibly a long term, solution for security if both sides are serious about a just peace.

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Mediating Role of Academic Competence between Intrinsic and Extrinsic Motivation Factors toward Generative AI (GenAI) Usage in Higher Education

The rapid growth of artificial intelligence (AI) engagement in higher education presents an opportunity to improve learning outcomes through enhanced teaching methods and learning styles. Generative artificial intelligence (GenAI) tools like ChatGPT, DALL-E, and Bard can produce text, images, models, or other content, and their use in higher education is becoming more common and valuable. As these tools and technologies evolve as we learn and access information, concerns about the ethical use of AI and academic integrity arise. Research indicates that integrating AI into higher education can improve learning outcomes, increase motivation, and promote self-paced learning among students. Therefore, it is equally important to explore the mediating role of academic competence and the motivation behind the continuous use of GenAI. The Self-Determination Theory (SDT) will serve as the theoretical foundation and help develop the proposed framework. Data will be collected through a structured survey using a convenient sampling approach. A cross-sectional, quantitative research method will gather data from students across different disciplines. Partial Least Squares Structural Equation Modeling (PLS-SEM) will be used for data analysis with SmartPLS software, whereas Python

and Transformer Models will be used for sentiment analysis and opinion mining for open-ended questions. The results will highlight the key factors influencing the perceived use of GenAI among higher education students and will support ethical and effective AI adoption, aiming to provide equitable quality education and promote lifelong learning, as outlined in Goal 4 of the United Nations' Sustainable Development Goals (SDGs).

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United to repair the economic inequalities of the postcolonial system? The Africa-China fronts in the governance of global economic competition / Unis pour réparer les inégalités économiques du système postcolonial? Les fronts Afrique –Chine dans la gouvernance de la concurrence économique mondiale

Beyond the novels that establish the origin of Sino-African relations in the 15th century, the Bandung meeting (1955) is considered to have marked the starting point of a "Global South" strategy that aims to impose an alternative path in the conduct of international relations. This strategy consisted, on the one hand, of decolonising relations with the world, and, on the other hand, of helping countries still under the political and economic domination of Western powers to obtain their independence. Seventy years later, these issues have evolved. Relations between actors in the Global South, particularly those linking China to Africa, have become significantly complex. They now gravitate around several poles: cultural, economic, political and strategic. Thus, since 2000, the Forum for China-Africa Cooperation (FOCAC) has become a privileged forum for expressing and discussing issues, where Chinese and African political authorities jointly develop transnational public policies aimed at promoting and protecting mutual interests. Based on these objectives, reinforced by a "humanistic" discursive strategy, China's "One Belt, One Road" initiative in 2013 catalysed this cooperation. However, the complexity of these relations, characterised by the use of various instruments to pursue various economic and cultural interests, is not only satisfying. Cooperation between China and African governments has sparked numerous controversies and debates. Still, it does not overshadow the historical experience between the two sides, in a global context dominated by competition and the governance of natural resources for economic, climatic, and environmental reasons. How are China and African governments working to reduce socio-economic and cultural inequalities in the context of implementing international economic competition? To what extent do structures such as FOCAC and the BRI stand out as adequate political structures and responses, which transcend the mere ambition of strengthening bilateral cooperation between China and African governments? These are the questions to which this draft text is dedicated. Our argument is based on the analysis of empirical data collected from qualitative surveys.

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Employment of Temporal Weighting, Causal Inference, and Hierarchical Attribution for XAI Optimization

It is overbearing to gauge the deficit of interpretability in regression models hampering the essential decision making in real life applications. Resultantly, several Explainable Artificial Intelligence (XAI) approaches have been devised by various researchers to enhance the interpretation of the dynamic relations. However, these XAI models still needs improvement to further strengthen the interpretation. Resultantly, authors in current research work aim to propose a novel XAI model that considers temporal weighting, causal inference, and hierarchical attribution to further enhance the interpretation. Here, temporal weighting emphasizes recent and relevant information over past data. Causal inference focuses on explanations rather than just associations. Hierarchical attribution allows insights at both granular and aggregated levels. Adoption of all these approaches make the explanations interpretable and practical. The experimental results advocate the effectiveness of the modifications in improving global and

local interpretability, helping users trust and act on model predictions. This work emphasises domain-specific XAI for regression tasks and offers ways to improve transparency without affecting model performance. Integration of temporal, causal, and hierarchical frameworks with optimisation enables interpretable and efficient regression modelling in complex, data-driven applications strengthening its application in real-world applications.

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The Role of BRICS+ in Building a New Multilateral Order through Strategic Support for the Last20 Countries

Amidst a landscape of escalating chaos—marked by a "piecemeal world war," climate catastrophe, and the fracturing of globalization—this paper analyzes the current global transition through the lens of Immanuel Wallerstein's World-Systems Analysis. It posits that the present instability is not a cyclical downturn but a structural crisis of the 500-year-old capitalist world-system. As the world order bifurcates, the expanded BRICS+ alliance faces a historic choice: to simply replace the old core and perpetuate its logic of unequal exchange, or to leverage its power to build a new, more cooperative world-system guided by the "spirit of Bandung."

The paper argues that the definitive test of this choice lies in the BRICS+ engagement with the peripheral "Last20" (L20) nations. The core proposal is that the BRICS+ institutionalize a new model of financial cooperation by leveraging the New Development Bank (NDB) and the Contingent Reserve Arrangement (CRA) to establish a Humanitarian and Development Stability Fund. This fund would operate without the political conditionalities of the Bretton Woods institutions.

The Fund would have a dual mandate: directly financing integrated development strategies in L20 countries, and critically, addressing the debt trap by purchasing and refinancing their sovereign debt at sustainable, low-interest rates, free from imposed austerity. This mechanism would directly counter the logic of the core, which uses debt as a tool of discipline.

The analysis is illustrated by the Italian Civil Society Appeal as a call for such solidarity after the withdraw of Usaid funds. Finally, the paper examines Indonesia's potential to act as a guardian of the Bandung spirit and a strategic bridge between BRICS+ and ASEAN, a moral authority it can claim by successfully orienting BRICS+ strategies toward addressing L20 needs, combating climate change, and promoting peace.

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Living History: Urban Lifestyle and Memory at Majapahit Hotel Surabaya

This study examines the dynamic relationship between heritage preservation, urban lifestyle, and collective memory in Surabaya, Indonesia, through the case of Majapahit Hotel and the surrounding Jalan Tunjungan Majapahit Hotel, a colonial-era landmark, functions not only as an architectural icon but also as a cultural hub where history is actively experienced. Every 10th of November, the hotel and street host a historical drama commemorating Heroes' Day, attracting locals and visitors alike and transforming public space into a performative site of memory. Using a cultural studies approach that combines participant observation, archival research, and visual analysis, this research investigates how the preservation of built heritage and its activation through public performance shapes everyday urban experiences, social interactions, and lifestyle practices. Findings reveal that heritage architecture mediates contemporary urban identity, influences leisure and social behaviors, and sustains collective

memory within the city. By situating Surabaya's lived experience of heritage within broader discussions of urbanism in the Global South, this study demonstrates how architectural preservation and cultural performance dynamically connect history, identity, and modern urban life.

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Spirit of the Bandung Summit and the Evolution of the Non-Aligned Movement

Bandung Summit, held in 1955, laid the groundwork for the later establishment of the Non-Aligned Movement (NAM). NAM, founded in 1961, aimed to create a platform for independent states to pursue their interests, free from the influence of major power blocs during the Cold War. The Bandung Conference's core principles, like political self-determination and non-interference, became the foundation for NAM's ideology. The conference, attended by 29 Asian and African nations, aimed to foster cooperation and solidarity among newly independent countries, particularly in the face of the Cold War. The conference's outcome, known as the "Ten Principles of Bandung," stressed principles like: 1. Respect for national sovereignty. 2. Non-interference in internal affairs. 3. Peaceful coexistence. 4. Non-aggression. Bandung demonstrated the growing importance of developing countries in world affairs and set the stage for the creation of NAM.

Non-Aligned Movement (NAM) was formally established in Belgrade in 1961, drawing on the principles articulated at Bandung. Key Objectives of NAM were to promote the independence and sovereignty of member states, to address the problems of economic development in the South and to advocate for a more just and equitable international order. NAM is one of the largest groupings of states in the world, comprising 120 member states, 17 observer countries, and 10 observer organizations. It has played a role in promoting South-South cooperation, advocating for issues of concern to developing countries, and seeking to counter the influence of the Cold War powers. In essence, the Bandung Conference served as the conceptual and ideological birthplace of NAM, providing the framework for the movement's founding principles and objectives.

This paper will basically highlight the significance of the Bandung Summit and will find out the symbiotic linkage between the Bandung Spirit and the emergence of the non-aligned movement and its position in world affairs throughout the cold war and later. It will be primarily based on qualitative research and will depend on both primary and secondary materials.

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Climate Change and Gendered Vulnerability in Rural Odisha: Insights from the Field

Odisha, an Indian state located along the eastern coast of India, faces frequent cyclones, erratic weather patterns, apart from rising sea levels and saltwater intrusion, all of which threaten agriculture, livelihoods, and entire communities. The currently pursued development policies greatly depend on the extraction of natural resources from this resource-rich state. However, the impacts are unequal across the class, caste and gender depending upon their access and ownership of resources, institutions, and opportunities.

This paper highlights women's struggle in Odisha to protect the natural resources from unsustainable extractive practices of the state through protests and movements on the one hand, and by becoming champions in adapting to the impacts of climate change on the other. Given

the unequal distribution of resources across genders, women face the impacts of climate change differently and unequally. The general nature of economic development that widens regional, inter-sectoral and inter-personal inequalities creates further constraints for the poor and the marginalised. The intersectionality of caste, class, region and gender generates varied experiences of climate change impacts. The study finds that women from poor and marginalised households have not only been affected by the extreme events and slow-onset climate change impacts, but also through exclusion and marginalisation from state and market institutions. However, women are not just passive victims; they also fight for the protection of natural resources for sustainable development, thereby building an alternative perspective on sustainable development at the grassroots level. While they may not be well-informed about the root causes of climate and environmental change, the realisation of the destruction of natural resources through their experiences forces them to act. Using field survey narratives from across the state, the paper highlights the challenges and promise of grassroots climate action through a gender lens.

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The Political Economy of Community Institutions in the Eastern Himalayan Borderlands: Challenges and Pathways for Sustainable Mountain Development

Community institutions are central to creating a sustainable, people-centric, and equitable development process. This paper, based on multiple rounds of field surveys in Arunachal Pradesh—a mountainous state on India's northeastern border—attempts to analyse the roles of state, market, and community institutions in negotiating contestations over ecological and community rights to key livelihood resources. Neoliberal economic policies have been instrumental in developing infrastructure projects in this ecologically fragile border region. New forms of inequality and the legacy of 'ethnicised' governance have resulted in uneven development outcomes across communities, households, and individuals.

The paper highlights the mutually interdependent and co-constitutive nature of formal and informal institutions across multiple spatial scales by exploring the micro-political economy of development through mixed-methods field research. While community-level institutions play a significant role in determining access to livelihood resources such as forests, land, and water, the growing commercialisation and commodification of the natural economy enable elite capture of local institutions. Economic differentiation and the privatisation of collectively-owned and managed resources have reshaped the working of community institutions, creating new challenges for community-led sustainable development.

The study examines how local-level collective institutions negotiate with state and market institutions to maintain their autonomy during periods of rising inter- and intra-community inequality. It also contributes to understanding the diverse ways global capital operates at the 'margins' and suggests modifications to theories of capitalist transition to analyse such appropriation of collective forms of ownership and control. The paper argues that economic, political, and social justice emerge as a fundamental framework to understand collective action for sustainable mountain development.

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Bandung Spirit & Emergence of Global South

The "Bandung Summit" of 1955, championed solidarity and cooperation among newly independent nation of Asia and Africa has inspired the Global South's pursuit of self-

determination and a new world order. The conference emphasized on the principles of peaceful coexistence, and cooperation among developing nations, aiming to build a more just and equitable world order. The Bandung Conference laid the foundation for the Non-Aligned Movement (NAM), established in 1961 at Belgrade. The Bandung Spirit fostered a sense of solidarity among nations of the Global South, encouraging them to work together on issues of common concern, such as economic development, social justice, and political reform. The conference also promoted the idea of South-South cooperation though economic cooperation among developing countries (ECDC) and technical cooperation among developing countries (TCDC). The Bandung Spirit continues to resonate with nations in the Global South, who see it as a source of inspiration and a guide for their actions on the international stage. The Global South faces new challenges in the 21st century, including climate change, economic inequality, and geopolitical tensions, but the Bandung Spirit provides a framework for addressing these challenges through solidarity and cooperation. The proposed paper would like to highlight on the of continued significance of the Bandung Spirit on the emergence of the global south. It will also signify the progressive role played by the developing nations on the subsequent unfolding of the new world order. The paper will be qualitative in nature and will depend on both primary and secondary sources.

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Linguistic Politics and the Idea of Swaraj: Insights from India and Canada

Gandhi's vision of Swaraj as a model for doing research on 21st century Indian and Canadian language politics. Gandhi's vision of Swaraj revolved around empowering indigenous communities and the employment of local languages in education, government, and public life. He argued that both cultural and linguistic freedom were essential to actual autonomy, thus placing language at the centre of resistance against colonial rule and postcolonial conformity.
During the post-independence period, the promotion of Hindi as the superior national language has often been incompatible with the pluralist spirit of Swaraj, eliciting resistance in Tamil Nadu, West Bengal, and the Northeast. In contrast, Canada's bilingual and multicultural model most dramatically through the official status of French in Quebec and an increasing emphasis on Indigenous language revitalization offers a different model of linguistic integration. That model is grounded on Will Kymlicka's liberalism multiculturalism theory, which supports group-differentiated rights for national minorities and Indigenous peoples as a means of preserving cultural autonomy under a liberal democratic regime.

Kymlicka contends that justice in multicultural countries entails not merely the safeguarding of individual rights but also the recognition of collective linguistic rights, a principle that aligns with Gandhi's application of Swaraj as decentralized, moral self-rule. Both philosophers stress that participation in civic society depends on the ability to communicate within one's own linguistic and cultural framework. Although Canada has extended these rights to some extent, especially in Quebec, it still lags behind in according full recognition to Indigenous languages echoing India's continued neglect of tribal and minority languages.

By juxtaposing Gandhi's ethical-political vision with Kymlicka's normative liberal theory, this paper argues for a rethinking of language policy in multilingual states. It contends that genuine linguistic justice must balance individual freedoms with collective cultural autonomy, moving beyond majoritarian nationalism toward a more inclusive and pluralistic democratic ethos.

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Women, War and Peace

This paper deals with the multiple effects of war on women and also how women have struggled for peace building in the history and even now. This topic is particularly relevant for the Bandung Community at a time when two major wars are going on having devastating impact on the people of the regions and the world.

In the modern period as well as ancient time women have suffered disproportionately more compared to the men folks. But still they try to minimize the effects of war by providing succor to the family, to the community in terms of food, clean water, sanitation, opportunity for livelihood and try to bring peace. But when the policies at the state and international level are formulated, the women are hardly present nor the polices are gender friendly. Much evidence exists in history pointing to this.

Multifaceted role in history: Throughout the history women played significant role in both War and Peace contributing to conflict prevention, resolution, and post conflict recovery, often as combatant, survivors, community leaders and peace builders. Research has consistently shown that women participation in peace process leads to more durable and sustainable peace agreement. Despite their crucial contribution they are excluded from normal peace process and decision making at the national and international level.

Role in war as combatants: Even though women were traditionally excluded from the direct combat, they had been involved in armed conflict throughout history serving as scouts, spies and even leading armed groups. Past examples of Rani Laxmi Bai, Durgabati Devi and Jalana Devi who took part in 1857 Revolt are well known. In present times women are recruited in many new combat roles in the defence forces.

Victims of the war: During the War women are subjected to many forms of violence including sexual assault and displacement. It results in increasing gender inequality, and domestic violence and mental burden.

Survivors: War widows, especially those belonging to marginalized communities such as Dalits, adivasis and poor farmers face much hardships on the aftermath of the war. Women often become the head of the household seeking livelihood support for their families. The state support if hardly enough to take care of their needs. They have to often look upon the community for assistance. Now many peace initiatives do raise the issue of women's needs.

Women as frontline workers: In recent history, nursing and health services contingents mostly composed of women are a necessary part of the military. In battle zones women become the frontline workers providing essential services, like healthcare, shelter in conflict zones often putting themselves at risk.

Post conflict recovery: Women play a critical role in post conflict recovery efforts helping rebuild infrastructure, restore livelihoods and ensure that vulnerable population receive the support they need.

Why women's inclusion matters: Women are actively involved in community-based peace initiatives, often leading or participating in efforts to prevent violence. They mediate in disputes and rebuild communities after the conflict. Women can act as mediators bringing different perspectives, and negotiating skills to the Table which can be essential for reaching sustainable peace agreement. Studies show that peace agreement reached with active participation of women are more likely to be sustainable and effective. But they are not always involved. When women are involved in decision making the likelihood of violent conflicts likely to be reduced. Women Participation in peace processes leads better outcomes for everyone including more equitable access to resources and opportunities.

Challenges, barriers, structural exclusion: Women often face barriers to participation in formal peace processes due to gender stereo types and societal norms and patriarchal value structure. The contribution of women in conflict and peace is often overlooked and unsupported. Women who participate in peace process can face significant security risks including violence

and intimidation. Sometimes they may die in the process or being raped by the enemy. In case of war the population of the effected country may face deprivation of food leading to famine and diseases. Many people try to migrate out to escape the situation. At that point women try to salvage the situation by providing indigenous food and herbs for the diseases.

Towards increased representation: Efforts must be made to increase the number of women in the formal peace process and decision-making positions. Policies and practices must be implemented to remove structural barriers such as societal norms cultural taboos, patriarchal values, that prevent women from participating in peace process.

Supporting women peace builders: Women peace builders need access to funding, and training to carry out their work effectively. Besides, because of historical reasons, in certain situations, women may lack confidence and knowledge and capacity needed to participate in peace building and reconstruction. Yet change is possible as evident both in women's experiences in war and peace. There are many examples of women in embattled regions who have been able to overcome the odds and contribute to the safety and wellbeing of their communities. Similarly, many personal stories are available of the women involved in peace effort.

Role of women in the Bandung Spirit perspective:
The ongoing wars in Ukraine, Palestine, and the military confrontation between India and Pakistan have raised many of these questions. Though India and Pakistan have adopted a ceasefire their tensions persist on multiple fronts. In all these cases women have suffered enormously. They are also playing a vital role in providing humanitarian aid, economic recovery and leadership both on frontlines and in the broader societal context. In Palestine over 60, 000 people have been killed. Most of them were women and children. Many people have been forced to leave their place for relief center or far off shelter.

Women's organizations in particular have played a key role not only in pointing out effects of the military operations on the lives of people as a whole but also on women and children and also monitoring the relief measures ensuring public oversights of funding, promoting transparency in rescue and reconstruction efforts. The ongoing war in Ukraine and the genocidal attacks in Gaza have drastically changed the lives of countless women for the worse. They are experiencing life as refugees losing everything and being forced to flee their country due to the destruction of their villages and cities. Those who survive are experiencing the greatest burden of social care, supporting their families rehabilitating wounded husbands or parents and caring for young children and elderly relatives.

The war has profoundly reshaped women's social role. The central question for women peace builders is how can these experiences be transformed into building the future of Ukraine and Palestine? There are women's organizations for bringing peace in the respective regions. In this context I feel that in the Bandung Spirit must inspire us all to bring women to the centre stage as catalyst peace makers so that they would be able to influence the public opinion all over the world to end the war and secure justice for people.

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Impacts of Climate Change on the Hydrological Scenario of a Vulnerable Indian River: A Case Study of the Upper Betwa River Basin, Madhya Pradesh, India

Urbanisation leads to changes in land cover and land use within river basins, putting stress on water resources. The Betwa River basin, located in a water-stressed area of Madhya Pradesh, India, has been selected for this study due to the significant transformations it has undergone,

particularly as a consequence of rapid urbanisation and development. A conceptual framework has been developed to compare and contrast the influences of these changes on river discharge and water yield. To evaluate the effects of climate change on the hydrological and water balance components, the output from the SWAT model simulation for the baseline scenario (SCN1) has been analysed. This analysis requires identifying the relationship between climate parameters and hydrological parameters. To achieve this, the spatial impacts of changes in climate parameters at the sub-basin level were investigated through correlation analysis, examining the percentage of change in both climate and hydrological parameters. Sub-basin hydrological parameters were derived from the differences in simulation output of the scenarios, with SCN1 representing the climatic period from 1980 to 2021. The Pearson correlation coefficient technique was employed to demonstrate the relationship between the percentage change in climate parameters and hydrological parameters. Additionally, the coefficient of determination (R^2) was calculated by correlating the percentage change between the hydrological model output parameters and land use/land cover (LULC) classes. Although the correlation may appear low due to the small sample size, the trendline is still considered to evaluate both positive and negative relationships. The simulated output from the baseline scenario (SCN1) of the SWAT model illustrates the impacts of climate change on hydrological and water balance components at the sub-basin level. The results indicate that climate change has a notable influence on runoff, water yield, and evapotranspiration at the sub-basin level. Areas showing significant changes in hydrological components can be more effectively investigated for the impacts of agriculture, barren land, and the growth of urban areas. At the sub-basin level, urban growth appears to have a strong positive relationship with surface runoff and water yield. Overall, the findings reveal the impacts of climate change on hydrological components such as evapotranspiration, runoff, water yield, and discharge in the Upper Betwa Basin.

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Multipolar World Order and the Bandung Legacy: Pathways to Justice, Solidarity, Emancipation, and Sustainable Prosperity

Seventy years after the Bandung Conference of 1955, the search for a just and peaceful global order remains as urgent as ever. The principles articulated in Bandung — peace, independence, equality, solidarity, and emancipation — continue to inspire efforts to challenge domination and reimagine international relations. In the contemporary context, the decline of unipolar hegemony and the emergence of multipolar dynamics raise critical questions: can this transformation advance global justice, or will it reproduce new hierarchies of power?

This paper examines the potential of a multipolar world order to realise the Bandung Dream of sustainable prosperity rooted in solidarity and emancipation. It explores how shifts in global power — particularly the rise of Asia, the growing role of BRICS, and increasing South-South cooperation — provide opportunities for rebalancing international relations. At the same time, it highlights the risks posed by competing nationalisms, militarisation, and uneven development, which threaten to undermine the spirit of Bandung.

Drawing on perspectives from political economy, ecology, and global governance, the paper argues that the true test of multipolarity lies not in the redistribution of power among states alone, but in the advancement of peoples' welfare, cultural dignity, and ecological sustainability. The Bandung legacy offers a framework to transform multipolarity into a vehicle for justice, solidarity, and emancipation — rather than merely a new configuration of power. The challenge before us is to ensure that the coming world order is not only multipolar, but also humane, inclusive, and sustainable.

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The BRICS Westphalian Response to the Glocalist Retrival in US, Israel, and Syria

The proposed paper is a new attempt to verify a hypothesis based on the scientific innovative methodological analysis describing alternating cycles of history, where the collective identities' Westphalian State model (with the ideal coincidence between the State frontiers and the community's limits) currently prevailing over the opposite Glocalist model (with local communities, or transnational entities challenging the State's frontiers). This epistemological framework provides new magnifying lens to better understand the geopolitical dynamics shaping today's world.

Recent political developments in the US, Israel, and Syria, show an apparent resurgence of Glocalist leaderships and keywords: is this really the beginning of a new Glocalist historical cycle, similar to the cultural, scientific, intellectual, diplomatic, and media debate following the terror attacks of September 11, 2001, with its Glocalist rhetoric of Clash of Civilizations, Religious and Cultural War between Islam and the (Jewish-Christian) West, the resurgence of global transnational terrorism, and the ineffectiveness of the State frontiers?

After the 2024 enlargement to ten new member states and, on January 6, 2025, the official entry of Indonesia as a full member of BRICS, the BRICS Coordination could offer an effective, while shrewd, Westphalian response.

The Westphalian terminology used in the Rio de Janeiro Declaration "Strengthening Global South Cooperation for a More Inclusive and Sustainable Governance" adopted on July 6, 2025, welcoming Indonesia as a BRICS member, as well as Belarus, Bolivia, Kazakhstan, Cuba, Nigeria, Malaysia, Thailand, Vietnam, Uganda, and Uzbekistan as BRICS partner countries, shows the Westphalian cycle of history, initiated around 2015, is still on.

In particular, the Declaration's opening "commitment to the BRICS spirit of mutual respect and understanding, sovereign equality, solidarity, democracy, openness, inclusiveness, collaboration and consensus" includes the most significant keywords of the modern Westphalian political and cultural approach, which is silently influencing international current relations.

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Postcolonial Toponymy and Street Renaming in Central Jakarta: Erasing Colonial Traces, Constructing National Identity

This paper investigates the politics of street renaming in postcolonial Jakarta through the lens of toponymy the study of place names focusing on the central region of the city. Using examples such as the change from *Abattoirweg* ("Slaughterhouse Road" in Dutch) to *Jalan Dr. Suratmo*, and *Gang Abdullah Doewa* to *Jalan Talib*, the study reveals how street names have been transformed from colonial, functional, or localized references into commemorative symbols that reflect the values of an independent Indonesian state. Drawing from historical records, colonial maps, and recent urban policy, this research identifies several motives behind the renaming: erasing colonial traces, honoring national figures, aligning with modern Indonesian language reforms, and implementing systematic urban planning. These shifts are not merely semantic, but deeply ideological, redefining space, memory, and national identity within the built environment.

This paper also explores the linguistic dimension of street names as expressions of postcolonial identity, revealing how **language choices encode power, memory, and national consciousness**. In the context of the 70th anniversary of the Bandung Conference, the study

highlights how the spirit of Bandung independence, equality, and decolonization continues to be inscribed, quite literally, on the streets of Indonesia's capital.

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Bandung Spirit Legacy: The Driver for an Urban–Rural Paradigm Shift

After 70 years, the Bandung Spirit legacy can represent the driving force behind a review of existing paradigms in architecture, urban planning, and urban/rural development, effectively imposed in recent decades in countries affected by colonialism, decolonization, and postcolonialism. Patterns that have neglected local and vernacular architecture, traditional materials, and technologies are being replicated, leading to a global negative standardization of urban models, built environments, and architectural typologies.

The three keywords of the panel, regardless of their order, are closely intertwined and must be considered as parts of a single issue in any sustainable development process. This concept has been expressed and deepened in previous Rise of Asia Conferences since 2019, and the dangers of current unbridled urbanization were highlighted in my paper " Dangers On The Future Of Urban Development" at the B-B-Havana Conference – Bandung 2022, which listed negative examples of new megacities in emerging countries.

Since then, the growing impacts of climate change, but also other recurring crises, have strengthened the urgent need for a profound review of the entire territorial/urban development model to mitigate urban/rural imbalances. The necessary change can and must start from the Global South, in the legacy of the "Spirit of Bandung," taking into account how architecture and urban planning have evolved in these countries in recent decades, providing guidance for alternative settlement governance. The traditional specificities, vernacular architecture, the use of local materials and technologies, also find valid support and alternative approach in the Bandung Spirit principles.

I present and invite to join the PAGUS–Program Alternative Governance Urban Settlements Initiative, developed with the objective to underline the relevance that human settlements have on climate change, the negative impacts produced by uncontrolled urbanization, the need for a renewed balance between settlements and environment, restoring a permanent human presidium spread on territories to mitigate climate change.

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"Bandung Spirit" after 70 Years: How Indonesia Diplomacy Should be Conducted towards Africa

This paper concerns a renewed issue in former colonized countries: what is the meaning of the precolonial civilizations in the framework of decolonity? And particularly in the context of an international recent debate on the relations between the concept of nation- state and the concept of civilization- state, what to do with the knowledge concerning the recognized power of precolonial States in History through Africa, Asia and South America?

This text is based on some works I' ve done at two levels. Firstly, as the co- film- maker: Palimpsest of the Africa Museum, a film which got the second Prize of international festival of documentary film, Filaf. Secondly, as the writer of the coming book published in french and whose title is POUR QUE TU TE SOUVIENNES

The paper explores memorial and historical works concerning the KONGO EMPIRE, called

elsewhere Congo or Kongo Kingdom. My goal is to show new perspectives in using knowledge on KONGO EMPIRE beyond the works that one knows since the recommandations about the dissemination of the GENERAL HISTORY OF AFRICA by UNESCO.

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Economy - BRICS

In the early 2000s, five countries; Brazil, India, China, and South Africa, formed an organization called BRICS. BRICS itself is an acronym for its five members or founders. These countries formed BRICS with the aim of creating a global balance of power by breaking the dominance of developed countries. In order to achieve this goal, economic, trade, and political cooperation among developing countries was promoted. Indonesia itself joined BRICS in 2025, becoming the tenth member of BRICS. In Asia, the presence of BRICS, especially China and India, plays a key role in increasing intra-Asian trade, cross-border investment, and reducing dependence on Western markets. For example, in Indonesia, in 2025, China becomes the third-largest foreign investor. With the development of human resources and the development of technological innovation in Asia, the position of BRICS in the global economy is increasingly strong. However, the trade war between America and China, which began in 2018 and escalated in 2025, presents new challenges for Asian countries.Tariff increases, trade barriers, and uncertainty in the global market have led to a decline in exports, exchange rate fluctuations, and pressure on the industrial sector in BRICS countries. In April 2025, there was a spike in tensions, indicated by the 145% import tax policy on Chinese goods entering the United States, although the policy was later annulled. This indicates global market uncertainty, which then affects the economies of Asian countries. The Systematic Literature Review (SLR) is the method used in this study, where the author analyzes various recent journals regarding the impact of the trade war on BRICS, and then formulates strategies that can be implemented to overcome these impacts.

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Nuclear Proliferation and Arms Race in South Asia: The Role of External Powers

Over the past few decades, South Asia has witnessed an intensifying arms race and nuclear proliferation, primarily driven by regional geopolitical rivalries and the strategic involvement of external powers. Despite facing significant economic challenges, countries in the region most notably India and Pakistan have consistently increased their defence spending and arms imports. In addition, Bangladesh has also seen a noticeable rise in arms procurement and defence budget despite economic development remains uneven and fragile. This trend is not only a result of regional tensions but also reflects the broader strategic interests of external powers seeking to maintain the balance of power and expand their arms markets. The great powers have often selectively engaged, wherein the proliferation of nuclear capabilities and conventional arms race in the region has been overlooked or tacitly tolerated in pursuit of broader geopolitical and economic goals without any accountability. This paper therefore investigates the extent to which South Asia has become a critical theatre for nuclear proliferation and conventional arms buildup, with a focus on the enabling role of external powers. It also critically examines the implications of this trend for regional stability, security and development.

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Echoes of Bandung: Myanmar, ASEAN, and the Contest for Global Alignment

This paper explores both the historical experience and future potential of Myanmar—a relatively small Southeast Asian state—in playing a pivotal role in shaping the world order. The historical parallels are striking. In the early 1950s, the world was rapidly reorganizing itself into a highly polarized structure centred around the two superpowers, much like the geopolitical alignment of Ancient Greece before and during the Peloponnesian War, or Europe on the eve of the First World War. The Non-Aligned Movement (NAM), inaugurated in this era, played a critical role in slowing down this polarization. Today, the world appears to be retracing a similar path. The intensifying strategic rivalry between the United States and China is accelerating a bifurcation of the global order. In response, the Global South is emerging as a countervailing force. The question, however, is: who will lead this effort? Commemorating the 70th anniversary of the Bandung Conference that laid the foundation for the NAM, this paper argues that ASEAN—and within it, Myanmar—can be credible candidates for leadership. Collectively, ASEAN's ten economies represent 3.6 percent of global GDP (nominal) and about 7.2 percent (PPP) in 2023-24, highlighting their rising importance in the Global South's economy. Historically, both Indonesia and Myanmar were among the founding leaders of the NAM. Building on earlier research, this study contends that Myanmar's geostrategic location and enduring strategic culture still position it to play a meaningful role—despite the severe domestic turbulence and international isolation it currently faces.

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Beyond the Bandung Conference Legacy: Economic and Monetary Consequences of Multilateralism versus Bilateralism and the Institutional Controversies for Post-2025 BRICS+ and the Fourth Industrial Revolution

Undoubtly 2025 has shaped the perspectives of a true new economic and monetary order, not expected by the BRICS+ vision and perhaps by the fourth industrial revolution.

Promoting bilateralism and refusing the UNO post-1945 multilateralism confirmed by Bandung Conference in 1955: that could become the main tendancy in international relations starting in 2025, specially in economic and monetary world economy.

In fact, the coming economic and monetary relations between nations will be impacted by the institutional controversial called "multilateralism vs bilateralism", that renvoys to a prisoner dilema game - if we use the Strategic Game Theory concepts.

This paper attempts to explore the consequences of such a controversial. From the point of view of Bandung Conference legacy, how to understand the transactional order which might be the result of libertarian doctrine? What about that tendancy at a world scale? Why and how to save multilateralism as a win- win system? Such issues, theoretical and practical, are considered. The main challenge is to see in what conditions the failure of economic and monetary multilateralism may lead towards wars in techno- feodalism. The 1930 years in the miror.

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On the Idea of Active Ecological Pluralism: Navigating Environmental Injustice and Ecological Universalism

In this presentation, I intend to address the issue of environmental injustice inflicted upon countries of the Global South. By environmental injustice, I mean the marginalization of a particular geo-cultural area when it comes to humanity's responsibility for environmental

issues. In other words, just as it is subject to the will of major powers in matters of economics and international politics, the Global South also suffers the consequences of ecological problems without necessarily being considered a legitimate interlocutor. This explains a form of ecological imperialism, eloquently described by Guillaume Blanc (2022) as the invention of green colonialism.

In this presentation, I argue that environmental injustice is caused by the same "principle of charity" (Wilson, 1959) that underpinned colonization. After discussing the dangers of this form of imperialist charity, I aim to build an argument around a form of active ecological pluralism. This involves recognizing that relationships with the environment are plural and therefore experienced differently according to the ontologies of the geo-cultural zones in question. Based on this idea, in ecological matters, we should think globally about environmental issues while acting locally.

This presentation has two fundamental parts. First, I will discuss what I call ecological universalism. Second, I propose a shift from environmental injustice (which is precisely caused by this ecological universalism) to a more inclusive form of active ecological pluralism.

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Military Relationship Between Indonesia and Yugoslavia

When Indonesia was striving to build a modern military structure and strength, Yugoslavia was the first country to offer military assistance to Indonesia after the Asia-Africa Conference. The two countries' aligned foreign policies, Indonesia's confrontational stance toward the Western bloc, and its determination to achieve military and diplomatic independence on the international stage led Indonesia to welcome the offer. From 1957 to 1965, various forms of bilateral military cooperation were realized. Yugoslavia provided not only moral but also material support.

This article explores Indonesia-Yugoslavia military cooperation during the Guided Democracy era within the framework of the non-aligned movement. The first section examines Indonesia's military development at the beginning of the revolution and the views of the Indonesian military elite on Josip Broz Tito as a national champion. The influence of Yugoslav thought will also be examined through the national defense concept of the Total People's War (Perang Rakyat Semesta) conceptualized by Nasution. The second section examines military education and cadre development, which were crucial for Guided Democracy, which was developing a homogeneous and well-trained army. Military education through sending personnel to schools in Yugoslavia, or the arrival of Yugoslav instructors in Indonesia, held a special place within the non-aligned policy as a counterbalance to the dominance of Western influence in the military. The third component involved the transfer of Yugoslav technology and defense equipment to Indonesia, from the confrontation with Western countries supporting separatism in 1958 to its peak in the early 1960s. During this period, Indonesia was Yugoslavia's largest arms buyer, until it ceased purchasing any equipment in 1965.

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Restoring the Bandung Ethos: The Civic Function of Pedagogical Universities in the Global South

This study focus that pedagogical universities are not limited for training facilities for educators but as civic institutions that influence the moral, cultural, and intellectual underpinnings of society—a goal that resonates with the Bandung principles of dignity, mutuality, and knowledge

sovereignty. Based on reflective practice and leadership experience at a public pedagogical institution (Zhanibekov university , Shymkent) in Kazakhstan, this study proposes a conceptual model of four interconnected functions for pedagogical universities in the Global South: (1) Protectors of knowledge diversity, validating local languages, histories, and community wisdom alongside global scholarship; (2) Shapers of professional identity, fostering teacher dispositions—care, equity, ethical judgment—beyond mere technique; (3) Pillars of social cohesion, collaborating with schools, families, and cultural institutions to bridge rural–urban divides and promote inclusion; and (4) Facilitators of South–South solidarity, establishing peer networks for shared curricula, practicum exchanges, and leadership dialogue.

The study focuses on concepts instead of technological remedies, such as relational teaching, culturally sustaining curricula, and the university's public role. It shows how a rector's vision, based on conversation, mentorship, and community involvement, may change programs to focus on reflective practice and social purpose. The conclusion suggests practical, non-technical measures that support local sovereignty, such as recognizing bilingual teacher education, embedding practicums in communities, and establishing regional agreements for mutual credential respect. This technique of putting pedagogical colleges back at the center of things keeps the Bandung promise alive: it lets the Global South teach with its own voice and for its own future.

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Vision of an Alternative Foreign Policy: The Context of India–Pakistan Relations

Pahalgam terrorist attack took place on 22 April, 2025. India blamed Pakistan for it. It suspended diplomatic relations and closed its borders with Pakistan. On 7 May it struck nine terrorist sites inside Pakistan. A war ensued till United States intervened and ceasefire was arrived at on 10 May. India rejects claim of US intervention and says it is a bilateral matter. But it sent seven delegations to all over the world except Pakistan and China. The world doesn't think that Pakistan sponsors terrorism as India would like it to believe. World thinks Pakistan too is a victim of terrorism. Better India Pakistan relations can help both countires tackle terrorism more effectively. Hence there should be dialogue between the two countries. Confidence Building Measures need to be put into place. Mistrust and enmity will always remain a source of insecurity for both countries. As both countries possess nuclear weapons any adversarial relationship is even more dangerous. A South Asia Nuclear Weapon Free Zone needs to be created too and a South Asian Union, similar to the European Union needs to be conceived. Only then there will be peace and friendship between India and Pakistan.

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The Liberative Integrative Framework for Education (LIFE) Framework: A Liberative-Integrative Framework for Decolonizing Education

The dominance of market-oriented and standardized Western educational paradigms has long neglected the rich epistemologies of the Global South, resulting in cultural and epistemic alienation. This paper introduces The Liberative Integrative Framework for Education (LIFE), a theoretical and practical model designed to address the challenges of decolonizing education. LIFE elegantly blends three core liberative philosophies—Swaraj (self-governance or autonomy from India), Ubuntu (common humanity from Africa), and Bien Vivir (living in harmony with nature from Latin America)—into a coherent framework. This framework translates into three practical pillars: (1) curriculum design principles that emphasize contextual relevance and centralize learner agency; (2) pedagogical strategies that build collaborative and empathetic

learning communities; and (3) holistic and liberating assessment tools that move beyond standardization. LIFE not only offers a critique of the prevailing education system but also provides practical and adaptable solutions. By acting as an intellectual and practical "weapon," this framework aims to open up space for the creation of more equitable, inclusive, and empowering educational practices, aligned with the transformative spirit of the Bandung Conference. This presentation will outline the theoretical construct of LIFE and its implications for educators, policymakers, and global education stakeholders.

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The LIFE Framework as a Philosophical Synthesis for Decolonizing Educational Science: a Deconstructing Epistemic Hegemony

The dominance of positivism and Western epistemology in educational science has created an epistemic hegemony that marginalizes knowledge systems from the Global South. This hegemony is not only political but also philosophical, as it concerns the validity, methods, and ontology of knowledge itself. This paper, through a philosophy of science perspective, conducts an epistemological critique of this situation and introduces The Liberative Integrative Framework for Education (LIFE) as a synthetic response. LIFE functions as a philosophical-integrative framework that performs a dialectical synthesis of three alternative epistemologies: Swaraj (which offers a liberating epistemology of autonomy and subjectivity), Ubuntu (which is grounded in relational ontology and communitarian ethics), and Bien Vivir (which promotes a non-anthropocentric and ecocentric cosmology). The integration of the three is not merely a mere combination of concepts, but creates a new philosophical foundation for a pluriversal science of education. The philosophical analysis in this paper shows that LIFE challenges the foundations of modern science of education by: (a) Challenging Objectivity Claimed to be Neutral: LIFE reveals the workings of power in the production of knowledge and offers an approach that reflectively acknowledges positionality and context; (b) Expanding the Ontological Scope: By including the relationship between humans and nature (Bien Vivir) and humans and communities (Ubuntu) as part of the subject of education, LIFE expands what is considered "real" and worthy of study; (c) Reformulating Validity Criteria: LIFE raises questions about the validity of knowledge that is not only measured through experimental repeatability, but also through practical usefulness for liberation (praxis), ecological integrity, and social cohesion. In conclusion, LIFE is not just a pedagogical model, but a project of philosophy of science that is oriented towards practice. This framework invites the academic community to radically decolonize our ways of knowing, teaching, and being in education, so that educational science can truly reflect and serve the plurality of humanity and the planet.

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From Third Worldism to Futurism after the 1955 Bandung Conference: The Contribution of African Cultural and Creative Industries to the Reconstruction of the World Based on Asian Industrial Models

Since the 1955 Bandung Conference, the world has experienced multifaceted crises, revealing a meteoric rise of Asian countries economically, notably with the all-out industrialization of the former Eastern colonies. Facing the West, the large groups formed as poles of resistance in the context of globalization have ranged from Third Worldism to Futurism. Complex and evolving competitive structures have developed in increasingly diversified and segmented markets. Africa is also entering this movement by highlighting its cultural specificities in international relations. With the ideals of Pan-Africanism and the vision of the African renaissance, the fundamental issues of the humanities, particularly literacies (philosophical questioning, literary writing, public speaking), local technology-based industries such as the book industry or video

games for example, are articulated with the cultural environment, drawing inspiration from Asian industrial models. Cinema in indigenous languages, for example, is part of a decolonial strategy, insofar as films were in Mandarin in the success of Chinese martial arts cinema, which seduced African audiences in the 1980s and 1990s. Based on the understanding of the concept of decolonization, as well as the global cultural flows identified in Arjun Appadurai (2011; 1990), this communication mobilizes culturalist sociology to evaluate the contribution of African cultural and creative industries (CCIs) to the reconstruction of the current world.

Du tiers-mondisme au futurisme après la conférence de Bandung de 1955 : la contribution des industries culturelles et créatives africaines à la reconstruction du monde à partir des modèles industriels asiatiques

Depuis la conférence de Bandung de 1955, le monde a traversé des crises multiformes et révèle une montée fulgurante des pays asiatiques au plan économique, notamment avec une industrialisation tous azimuts des ex-colonies de l'Est. Face à l'Occident, les grands ensembles formés en pôles de résistance en contexte de mondialisation sont allés du tiers-mondisme au futurisme. Des structures de concurrence complexes et évolutives se sont développées sur des marchés de plus en plus diversifiés et segmentés. L'Afrique entre aussi dans cette mouvance en mettant en avant des relations internationales ses spécificités culturelles. Avec les idéaux du Panafricanisme et la vision de la renaissance africaine, les enjeux fondamentaux des humanités, notamment des littératies (Questionnements philosophiques, écriture littéraire, art oratoire), les industries locales à base de technologies comme l'industrie du livre ou des jeux vidéoludiques par exemple, s'articulent avec le milieu culturel, en s'inspirant des modèles industriels asiatiques. Le cinéma en langue autochtone, par exemple, participe d'une stratégie décoloniale, dans la mesure où les films étaient en mandarin dans le succès du cinéma d'arts martiaux chinois, qui a séduit le public africain dans les années 1980 et 1990. Partant de la compréhension du concept de décolonisation, ainsi que des flux culturels globaux repérés chez Arjun Appadurai (2011; 1990) la présente communication mobilise la sociologie culturaliste pour évaluer la contribution des industries culturelles et créatives (ICC) africaines à la reconstruction du monde actuel.

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Balancing Rural Development and Ecology: Sustainable Management of the Fragile Chambal Badlands Region, India

The inaccessible remote Chambal badlands of central India are among the country's most distinctive yet fragile dryland regions, marked by rugged ravines and erosional gullies, with unique biodiversity. For generations, local communities have coexisted with these rugged erosional landscapes, relying on them for grazing, forest produce, and vital ecosystem services. Despite over 63 per cent of the rural Chambal population being agriculturally dependent, land availability and productivity within deep ravines remain limited.

However, growing population pressures and state-supported agricultural incentives, such as credit, machinery, expanded irrigation, and subsidies, are accelerating the unsustainable conversion of ecologically sensitive ravine lands into farmland through ravine land levelling, often without long-term safeguards and legal tenure. This transformation accelerates soil erosion, disturbs habitats, displaces wildlife, undermines shared commons, and marginalises vulnerable groups like smallholders, pastoralists, and the vulnerable forest-dependent Sahariya tribal communities. Shrinking grazing lands and the privatisation of commons are making traditional livestock rearing increasingly unviable, pushing rural youth into seasonal migration to different cities in search of work, leaving women and elders behind.

This paper employs a mixed-methods approach, combining remote sensing and GIS analysis, census and village directory data, FGDs and household surveys to map land-use changes,

agricultural productivity, dependency, and community impacts. It explores an integrated, region-specific strategy that recognises the Chambal badlands as multifunctional landscapes. Proposed pathways include community-led restoration, eco-tourism, village eco-clubs, and civil-bioengineering techniques that use local materials to manage ravine erosion and rainwater harvesting, regenerate degraded lands, and conserve biodiversity.

Targeted policy measures to protect the geo-environment, common resources, strengthen community rights, and support regenerative practices are crucial. Empowering local communities to participate in conservation and equitably share benefits can reduce land-use conflicts and build long-term resilience. Chambal badlands can thus become a model for balancing rural livelihoods with ecological sustainability in fragile dryland regions worldwide.

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Transforming Classrooms with AI: Opportunities and Equity Challenges in Global Education

Artificial Intelligence (AI) has recently begun to have an influence on education systems globally, providing tools including personalized learning pathways, intelligent tutoring systems, and AI-enabled analytics for teaching and learning. These next-generation products have the power to completely transform school days, help students learn better, and allow teachers to teach more adaptively and more student-centered.

This abstract considers the potential, as well as the challenges, of incorporating AI in worldwide education. Yet as much as AI offers potential solutions to such problems as overcrowded classrooms, varied individual learning needs, and inadequate access to quality content, it also raises new questions about data privacy, bias in algorithmic decision-making, and increased inequity, especially in low-resource settings.

We conclude our discussion with case studies and by reviewing emerging examples of uses of these technologies in diverse educational settings, including those in the Global South. We also evaluate the influence of AI and teacher tasks, curriculum, and student engagement. In addition, the abstract calls for ethical governance, inclusive policymaking, and culturally sensitive AI systems to ensure equal opportunity and a lack of marginalization.

At the end, this work argues for a more balanced and human-centered approach to incorporating AI into education, one that supports traditional pedagogies and empowers teachers and learners alike. The dialogue embodies the spirit of Bandung by highlighting solidarity, inclusiveness, and sustainable development, and highlights the key role responsible AI in education plays.

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Geographies of Everyday Conflict: Women, Hidden Scales of Peace-Making, and Negotiations in South Asia

Women across South Asia navigate fractured landscapes of violence and spaces all the time. This paper examines the geographies of daily conflict in South Asia through the lens of women's lived experiences. It emphasizes how these experiences differ from mainstream narratives of conflict and reconciliation.

The paper examines various and diverse forms of women-led initiatives aimed at ensuring food security, preserving oral traditions, organizing community groups, and facilitating informal dialogue to strengthen community ties. Most of these actions are fragmented and vulnerable.

However, at the same time, they also foster resilience and hope in conflict-affected areas.

In India, women engage in daily acts of care and resilience that reinforce community bonds, address safety concerns, and, in some areas, mediate ethnic tensions to uphold fragile coexistence. In Pakistan, women build informal survival networks across different regions to protect themselves. They continually negotiate their local livelihoods for themselves and their communities. Despite oppressive regimes, Afghan women persist in resisting erasure by advocating for education and social participation both locally and transnationally. In Sri Lanka, Tamil and Sinhala women work and negotiate at multiple levels and scales. For this, they collaborate to bridge community divides and create grassroots reconciliation networks. Meanwhile, in Bangladesh, women navigate fragile livelihoods, primarily due to displacement caused by river erosion and climate change impacts.

Revisiting the Bandung vision of solidarity and coexistence, this paper emphasizes the importance of recognizing women's often overlooked spaces of peace. Doing so is vital for rethinking inclusive and sustainable peace efforts in South Asia. Women's daily negotiations demonstrate alternative ways to repair fractured peace, beyond formal treaties or state agreements, through subtle yet impactful lived experiences.

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Enlightenment in Motion: India's Rhythmic Tribute to the Bandung Vision

Seventy years after its launch in Indonesia in 1955, the Bandung Vision remains a powerful call for peace, solidarity, and coexistence. This paper offers India's rhythmic tribute to the Bandung Vision on its 70th anniversary, reimagining its ideals through the format of a musical documentary. Through poetry and Indian dance forms, it seeks to blend history, culture, and performance, thereby connecting Bandung's messages of unity with today's fractured realities—where divisions emerge from natural calamities, artificial conflicts, and forced disruptions shaped by vested interests.

The paper argues for the urgent need to popularize Bandung's ethos in diverse cultural and artistic forms, across different locations and audiences, so that its message remains accessible and alive for future generations.
Its narrative unfolds in four interlinked pathways:
1. The Spirit of Bandung – revisiting the historical moment of 1955 and its message of solidarity.
2. Panchsheel: The Dance of Principles – highlighting India's contribution through the five guiding principles of peaceful coexistence.
3. From Myth to Modernity – tracing cultural and civilizational continuities that bridge past ideals with present aspirations.
4. Closing: The Global Message – reaffirming Bandung as a universal rhythm for peace in today's divided world.

This work is a tribute that aims to highlight the need for Bandung Values today, from principle into performance, and from history into a living global message of peace, reaffirming its timeless call for unity and cooperation in modern times.

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AI and Sustainable Development: (Agriculture)

Agriculture remains a cornerstone of global food security and economic stability, yet it is increasingly challenged by plant diseases, resource inefficiencies, and environmental pressures. Artificial Intelligence (AI) offers transformative potential in addressing these challenges and advancing sustainable agricultural practices. In this research, we focus on the development of a hybrid multi-level optimized machine learning classification method for the early detection of apple leaf diseases. A dataset of 9,714 images, comprising both healthy and diseased leaves, was pre-processed using advanced filtering and feature extraction techniques, followed by classification through machine learning (SVM, Random Forest, Decision Tree) and deep learning architectures (VGG19, InceptionV3, ResNet50, EfficientNetB3). The proposed hybrid model demonstrated superior accuracy, achieving disease detection in real time and with minimal computational overhead. Importantly, the integration of this system into mobile platforms enables farmers to conduct in-field diagnostics without expert intervention. Such an approach minimizes excessive pesticide usage, reduces crop losses, and enhances both the quality and market value of produce. Beyond improving productivity and profitability, the methodology contributes to sustainable and precision agriculture, directly supporting the United Nations Sustainable Development Goals, particularly SDG 2 (Zero Hunger), SDG 12 (Responsible Consumption and Production), and SDG 13 (Climate Action). This work underscores AI's critical role in transforming traditional farming into a climate-resilient, resource-efficient, and technology-driven enterprise.

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BRICS Plus and the Spirit of Bandung: The New Geopolitics of Multilateralism

While much of the Western media sought to discredit the significance of the BRICS Plus Summit held in Rio de Janeiro on July 6–7, 2025—emphasizing, for instance, the absence of Chinese President Xi Jinping—the event in fact marked a pivotal moment in redefining 21st-century multilateralism. In a global context marked by rising trade tariffs imposed by the United States and growing instability within the international order, BRICS Plus reaffirmed the centrality of the Global South in promoting a more inclusive, just, and sustainable model of global governance. The Rio Declaration also emphasized the need to strengthen partnerships between BRICS and other regional institutions such as ASEAN, indirectly highlighting Indonesia's emerging role as a potential linchpin for regional cooperation. In this sense, the formal inclusion of Indonesia and other emerging economies not only expands the geopolitical reach of the forum but also explicitly revives the Spirit of Bandung: sovereignty, equality, South-South solidarity, and respect for diverse models of development. Furthermore, the BRICS strategy aims to deepen geo-economic interconnections between Eurasia and Afro-Eurasia through new logistical and trade corridors, unlocking the potential of energy and agricultural resources across the Global South. In response to the aggressive tariff policy of the Trump administration (which included duties of up to 50% on certain Brazilian exports), BRICS nations have renewed their commitment to de-dollarization and alternative payment systems based on national currencies. This paper critically examines the political significance of the 2025 Summit in light of the ongoing crisis of traditional multilateralism. It argues that BRICS Plus, far from representing an isolationist alternative, offers a hybrid and pragmatic platform for rethinking global cooperation based on principles of equity, openness, and representativeness. In this regard, the BRICS Plus Coordination emerges as a new political space where the legacy of Bandung takes concrete form.

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From Residential to Functional Mix: Adaptive Transformation of Historic Cihapit Buildings

Once a colonial housing complex, the Cihapit area of Bandung, has transformed into a vibrant commercial area, driven by urbanization, population growth, and modern lifestyle trends. Its strategic location near the city center and a bustling market has attracted restaurants, cafés, and shops, coexisting and mixing with many residences.

This chapter draws on field observations, photographic documentation, and historical records to examine how architectural and spatial adaptations have unfolded in the area. It reveals changes such as modifying façades, reconfiguring layouts, improving access, and adding extra floors. Regulation on heritage buildings influence the type and scale of these transformations, protected buildings often retain much of their colonial style, while non-heritage houses are modified more freely. Buildings on primary roads, especially non-heritage ones, tend to undergo more significant structural adaptations, including complete overhauls and vertical expansion into multi-story shop-houses, to meet higher spatial and business demands. In contrast, buildings on secondary roads, particularly heritage sites, often retain their original structures with minimal modifications, reflecting the restricted physical transformation.

In some cases, site-specific conditions such as the presence of a nearby market, historical layers, and the coexistence of various scales of economic activity with residential life, create opportunities for unique adaptations, like converting a house's garage into a café rather than adopting the typical shop-house typology. The case of Cihapit illustrates that adaptation is not a uniform process but a complex relationship of economic pressures and challenges, regulatory frameworks, specific site characteristics, and business needs, leading to diverse and layered transformations of the urban environment.

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Decolonialization: Delinking or Dialogue? The Relation between State and Religion

This paper aims to describe Indonesia as a nation-state that embodies theocratic principles in its national ideology, Pancasila. Reflected in legal and political circumstances, this religious spectrum enables the incorporation of sharia into the national legal system. Employing a descriptive research method, this study examines how Muslim political interests have been aggregated by Indonesia's right-wing political parties. Furthermore, it analyzes several pieces of legislation that formalize Islamic law within the legal policy discourse. Not only in current national legal context, but this analysis would also expose how inclusion of Sharia into formal legislations has been conducted since the Dutch-Indies legal system. Finally, legal and political considerations are presented to better understand public demands for these Muslim-oriented regulations and preserve public order and peace within the Indonesian legal order.

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China's Influence on the Southeast Asian Economy

China's economy has become truly dominant in Asia since the early 2000s, and its position as a major economic power in the region has only strengthened to this day. In 2010, China officially became the second-largest economy in the world, surpassing Japan. Since then, its influence and dominance in Asia have grown stronger, both in trade, investment, and infrastructure projects. This research examines China's influence on the economies of Southeast Asian countries in the context of economic growth, trade, and investment. Through the analysis of secondary data from various international institutions, government publications, articles, journals, and case studies of countries in the Southeast Asian region, the research shows that economic relations with China have a positive impact on Southeast Asian countries in the form of increased trade volume, direct investment, and infrastructure development. However, dependence on China also poses challenges, including economic disparities and geopolitical risks. These findings affirm that China's influence plays a central role in the economic dynamics of the Southeast Asian region while also necessitating risk mitigation strategies to ensure that economic benefits are optimal and sustainable. The results of this study provide important insights for policymakers in Southeast Asian countries in formulating balanced and resilient economic policies against China's influence.

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Bandung Conference and the Lives of Merdeka Building: Reading Sukarno's Anticolonial and Architectural Practices

"But what harm is in diversity, when there is unity in desire?" asked Sukarno at the podium of the Merdeka (Freedom) Building, in front of representatives from twenty-nine newly independent nations and observers to open the first Asian-African conference in Bandung, on April 18, 1955. The diversity refers to newly independent nations of Asia and Africa as well as observers from Africa and the Middle East, and the unity means the solidarity to fight colonialism, racism, and social justice: to have equal rights with other established nations.

Why did the committee choose city of Bandung instead of Jakarta, the nation's capital? How would the newly independent Indonesia repurpose Dutch colonial buildings for the venue of anticolonial movement? This paper aims to explain the lives of Merdeka Building from the private to the military, then becoming a public space during Dutch colonial rule, Japanese occupation, and the early Indonesian Independence. It highlights the interplay between anticolonial sentiments and architectural practices of Sukarno, as he was trained as an architectural engineer in Bandung's Technical College before entering politics, and the ways in which it resolved in the architectural preparation for the Bandung Conference in 1955. This paper also addresses the silence of involvement and entanglement of Dutch architects, Chinese Indonesian builders and contractors, as well as newly Indonesian engineers, in shaping a postcolonial urban Indonesia.

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Organic Crisis of Capital and the Role of Brazil and Latin America in Changes in International Geopolitics

This paper forms part of the panel Organic Crisis of Capital and the End of U.S. Hegemony. Brazil's international positioning within the BRICS during President Lula's third term opens new perspectives for Latin America as a whole. The article analyzes, based on the region's historical, social, economic, and environmental conditions, the possibilities for a shift in the subcontinent's geopolitical status within a conjuncture of Organic Crisis of Capital and the contribution it may bring to the rupture of the unipolar order hegemonized by the United States,

and to the emergence of a multipolar power, in the spirit and legacy of the Non-Aligned Movement. The methodology involved a narrative review of documents and theoretical references relevant to the discussion. It concludes that Brazil brings, alongside other Latin American countries, especially those that make up the Amazon Basin the conditions to present a model of economic development to the world in the current critical context, , breaking with the disintegration inherited from the processes of independence. It assesses that this may be a unique moment for the subcontinent to overcome its geopolitical status of sustaining declining world orders—currently, U.S. unipolarity supported by the G7—and to reinforce the other side of the contradiction of its dual status, which represents the strengthening of new emerging orders, just as it contributed to the rise of capitalism under England domination.

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Rise of Asia and Bandung Spirit: A Systematic Review of Policy for Sustainable Global Prosperity

The Bandung spirit has instilled optimism for a fair and thriving global order. Over time, that hope manifested in Asia's developmental trajectory, which has progressively transitioned from poverty to affluence. This study intends to analyze the literature on the trend of prosperity-building policies in Asia, along with the associated opportunities and challenges in their implementation. This study employs a systematic literature review (SLR) method utilizing the PRISMA framework across the Scopus, Web of Science, ProQuest, Sage, ScienceDirect, IEEE Xplore, EBSCOhost, Taylor & Francis, Emerald, and Wiley databases to elucidate the pivotal role of public policy as a principal conduit for fostering sustainable global prosperity grounded in peace, justice, cooperation, solidarity, and diversity over the past twenty years. The findings indicate that research on welfare development policies in Asia demonstrates a trend toward inclusive growth, policy initiatives, economic transformation, social policies, and environmental welfare, emphasizing distinctive development strategies and regional financial integration, alongside opportunities such as substantial resource ownership and advancing technological expertise. Nonetheless, challenges concerning quality of life and inequality as well as environmental issues endure, underscoring the necessity for a holistic policy framework and cohesive, effective initiatives that include diverse stakeholders at both national and regional tiers to guarantee sustainable and inclusive well-being.

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Online Gambling as a Threat of Digital Colonialism: Assessing the Impact of Asia's Rise on Indonesian Youth and Public Policy Responses

The rise of Asia as a new global digital and economic powerhouse is both an opportunity and a risk, especially given the euphoria concerning the emerging technology landscape. At the same time, the tremendous expansion of the internet gambling industry poses a danger to the youth of developing countries, including Indonesia. According to PPATK, an estimated 4 million Indonesians participated in online gambling activities within the previous year, transaction in an estimated 327 trillion Indonesian rupiah in revenue, all in violation of the law.

This research examines the impact of online gambling as a form of digital colonialism and how Asia's rise, instead of embracing freedom, deepens the dependence of countries on foreign digital infrastructures. Emphasis is placed on Indonesia's youth, including the psychological vulnerability as well as the fall in productivity and domestic economic activity. This explains the absence of a systematic national public policy framework which focuses on a self-sufficient strategy to resolve the problem. This research is qualitative in nature, and in this case it employs a literature review approach, which includes academic literature, media, legal documents, and relevant policy documents at both the national and regional levels.

The results show that online gambling is not only a moral issue, but also a strategic threat to Indonesia's future productive workforce, digital sovereignty, and sustainable development. The outcomes include diminished academic performance, increased mental health issues, heightened impulsive expenditures, and intensified financial strain on families. Using digital platforms from other countries also makes it harder for the government to keep track of national data and the digital world. To stop Asia's rise from becoming a new kind of colonialism, we need digital policies that are more connected, focus on people, and are based on fairness.

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Gandhi and Swaraj: The Idea of Deterritorialised Freedom

Modern democracies have developed the concept of freedom in relation to territoriality. In the slew of writings, 'freedom' and 'liberty' are used interchangeably. However, despite the semantic differences, freedom is made contingent on territory. This paper invites attention to Gandhi's notion of freedom, which is based on his notion of swaraj. The paper advances the argument that Gandhi's concept of freedom, based on swaraj, is contingent upon the notion of marginality. This will be elaborated further by way of engaging with 'capital', 'law' and 'governmentalisation'. This paper discusses the aforementioned argument in the context of defining Gandhi's idea of democracy as moral-empirical, which is different from juridical-empirical.

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Pressing need to decolonize agricultural production based on products foreign to tropical zones' climatic and soil conditions to prevent pandemics and climate crisis

For centuries, the so-called tropical countries were shaped to produce and consume what the colonial system demanded. This system, established during the colonial era, was designed to exploit the resources of the colonies for the benefit of the colonial powers. It was an obligation to make in the context of the colonial market, and above all, all produced crops were forced to adapt to soil and climate conditions by using chemicals. This system not only neglected Indigenous food but also labelled those who ate this food as uncivilized people, a gross injustice. Besides dependence on inorganic crops, the situation aggravated most during the outbreak of health pandemics and climate crises. During a pandemic such as COVID-19, many families found themselves without a 'ground' because families who depend on food imports were left at the mercy of fate, taking into account the border closure. Food insecurity has increased and has been aggravated by extreme weather events because many crops can no longer withstand so much rain, wind, and long periods of drought. Families are calling for agriculture based on local ecosystems, as in addition to being healthy, it responds to the characteristics of the soil and climate.

There have been long years of eating fruits from temperate zones, and there is almost nothing about indigenous vegetables, greens, and fruits. In this way, when there is talk of political,

economic and knowledge decolonization, it is not just a suggestion, but a pressing need to decolonize agricultural production based on products foreign to tropical zones' climatic and soil conditions towards green agriculture based on the local ecosystem and the reintroduction of local cultures. The urgency of this shift is underscored by the narratives from our empirical work: our hand cannot handle these seeds. They dry out; when they germinate, the plants wither and turn into real mosquito nets because of pests.

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Reimagining Identity: The Cultural Impact of AI on the Indian Diaspora in a Digital Age

Artificial Intelligence (AI) is increasingly shaping cultural identities and transforming the landscape of creative expression and intercultural dialogue, particularly among the Indian diaspora. As AI-driven platforms curate content, recommend cultural products, and influence communication, they are reshaping how Indian diasporic communities engage with both their heritage and host cultures. Through personalized media, algorithmic storytelling, and digital art, AI is facilitating new modes of cultural production that blend tradition with innovation. For the Indian diaspora, this results in hybrid cultural identities, where regional languages, Bollywood, folklore, and religious practices are preserved, reinterpreted, or reimagined through digital technologies. AI also enables cross-cultural exchange by amplifying Indian voices in global digital spaces, while raising concerns around cultural homogenization and algorithmic bias. In the creative industries, AI is both a collaborator and a disruptor—generating music, film scripts, and visual art inspired by Indian motifs, yet also challenging the role of human creativity and authenticity. This paper critically examines how AI is mediating cultural experiences and influencing diasporic self-representation, raising questions about authorship, agency, and belonging. It highlights the urgent need to understand and guide the cultural impacts of AI to ensure inclusive, diverse, and ethically grounded digital futures for global communities like the Indian diaspora.

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Towards a Fair, Secure and Inclusive AI Future: The Transformative Role of Federated Learning

Artificial Intelligence (AI) is rapidly reshaping economies, societies, and technological development, and offered untapped potential to address some of the world's greatest challenges. From the development of health delivery services in marginalized regions to the provision of quality education and aid in environmental protection, AI is capable of transforming the lives of millions of people and contributing to the UN Sustainable Development Goals (SDG)s. Yet, this ever-changing new world of AI, also give rise to an equivalent number of ethical, social, fairness, and privacy issues. Unless there is careful consideration in designing AI systems, they may uphold existing inequities, violation of privacy rights, deepen digital gaps, and further marginalize vulnerable groups, who are often excluded from AI-driven benefits. The risks are especially critical in low-resource settings where technology, infrastructure, and effective management of data are poor.

To achieve this, we present Federated Learning (FL) as one of the key technologies for responsible, ethical, inclusive, and privacy-preserving AI. Contrary to the classical centralized AI systems, where sensitive data needs to be centralized into one or a few repositories, FL enables the training of AI models over decentralized data storage without the need to share the actual data with the centralized storage. It not only leads to better privacy and data sovereignty but also helps to more underrepresented areas and communities gaining the ability to actively participate in AI research and development without having to compromise their privacy,

autonomy, or cultural integrity.

We propose an AI Evolution Framework inspired by the Bandung movement's call for equity and cooperation. This framework leverages FL as a foundation for an AI future, that is not just technologically advanced but also equitable, inclusive, and privacy-preserving. Using case studies on healthcare, the paper discusses how FL can provide the possibility of promoting the real applications of AI for social good while mitigating ethical risks. Additionally, we critically examine the geopolitical, economical, and cultural dimensions of AI evolution, emphasizing the need for transparent governance, equitable technology access, and global collaboration.

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Climate-Resilient Agriculture: AI-Powered Soil Health Monitoring with Advanced Multimodal Sensors

This proposed project aims to enhance agricultural production through the use of Artificial Intelligence for continuous soil health monitoring, utilizing an advanced multimodal sensors approach. These techniques will facilitate more efficient future agricultural practices. The project's progression will include preliminary investigations, sample collection and testing, and the collation of historical data such as soil, water, and climate parameters. Additionally, it will focus on predicting future climate and soil health, along with the corresponding agricultural activities. Implementing suitable adaptation techniques is expected to maximize the project's benefits, addressing environmental issues effectively.

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The Model of Sustainable Tourism Destination in Indonesia

The tourism industry is a promising sector to increase national and regional GDP, especially for Indonesia. In 2025 UN Tourism conference and joint commission meeting held in Jakarta, Indonesia. It shows future prediction of significant tourism growth in Indonesia and Asia Pacific and propels the tourism investment in Indonesia. Furthermore, tourism plays a significant role in regional development because it involves various stakeholders and other sectors, such as transportation, hospitality, SMEs, large entrepreneurs, communities, and others. The presence of tourism destination can develop the economy and socio-culture of the local community, but it also potentially caused damage to nature, and changed socio-cultural in negative directions such as the loss of local culture. Therefore, the implementation of the concept of sustainability must be a priority. It should sustain in three aspects, economic, ecology, and socio-cultural. On the other hand, the technological, environmental, socio-cultural developments and competition in the tourism industry are challenges for tourism industry in Indonesia. The aims from this research are analyzing and describing the model of sustainable tourism destination in Indonesia, the result can be a guidance for the stakeholder in tourism industries and the development of tourism destination. The research approach is qualitative. The collected data is analyzed using the content analysis method.

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AI and IoT Synergies for Sustainable Industry 4.0

Industry 4.0 is transforming the way organizations operate by integrating smart machines,

connected devices, and intelligent decision-making processes. Among its enabling technologies, Artificial Intelligence (AI) and the Internet of Things (IoT) are pivotal for creating sustainable and efficient systems. IoT facilitates continuous data collection through interconnected sensors and devices, while AI processes this data to deliver real-time insights, predictions, and automation. Together, these technologies support a wide range of applications, including smart healthcare (remote patient monitoring and early disease detection), agriculture (precision farming and crop-soil monitoring), and manufacturing (predictive maintenance and energy-efficient production), among others. Such innovations enhance productivity while simultaneously reducing resource wastage, lowering operational costs, and minimizing environmental footprints. This paper investigates the integration of AI and IoT as a pathway to achieve sustainable Industry 4.0 solutions, and discusses key challenges such as scalability, data security, and interoperability. The findings emphasize that AI and IoT act as complementary enablers in shaping industries that are not only smarter and more efficient, but also greener and more human-centric.

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USA Black Nationalism

In the face of persistent systemic domination outlined in the modern "Five Golden Rules of Domination" — control over science and technology, media, finance, armaments, and natural resources — African Americans must reclaim their agency through structured sovereignty. Drawing inspiration from the Bandung Spirit's principles of peace, equality, and emancipation, and leveraging the constitutional framework of the Universal Negro Improvement Association and African Communities' League (UNIA-ACL), African Americans can build a sovereign, self-determined nation within the United States, supported by ally nations from the Global South and BRICS.

The UNIA-ACL Constitution presents a ready-made governance infrastructure with legislative, executive, diplomatic, and economic arms capable of nation-building. This structure—complete with provisions for civil service, international representation, commercial enterprise, education, and judicial oversight—can serve as the foundation for a sovereign African American nation within U.S. borders, similar to the models of Native American tribal sovereignty.

To counter the five modern pillars of domination, this movement must align with Asia's rise and the multipolar world order advocated by the Bandung legacy. Strategic partnerships with BRICS nations (particularly in finance, technology, and media), solidarity networks through the African Union, and participation in intergovernmental platforms like the UN Permanent Forum on People of African Descent can internationalize the African American cause.

This initiative calls for a two-pronged strategy: domestically, the creation of autonomous zones governed by the UNIA-ACL constitutional model; internationally, diplomatic recognition and support for such self-determination as part of the broader decolonization movement. This vision not only challenges Western hegemony but also embodies the Bandung Dream of sustainable global justice, solidarity, and peace. It is time to restore dignity through sovereignty, guided by the motto: One God! One Aim! One Destiny!

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Filipino Gen Z Perspectives on Key Asian Cities: Analyzing Familiarity, Media Inluence, and Soft Power Dynamics

This study examines how Filipino Generation Z perceives key Asian cities through the lens of soft power, focusing on the role of familiarity in shaping cultural and economic engagement. Grounded in Joseph Nye's concept of soft power, the ability to attract through culture, values, and policies, this research analyzes perceptions of cities including Manila, Hong Kong, Tokyo, Seoul, Jakarta, and Singapore. Using a quantitative design, data were collected from 1,103 Filipino college-age respondents via an online survey distributed through the Asian Network for Public Opinion Research as part of the 2023 Asian Youth Survey Project. Findings show strong correlations between familiarity and the perceived attractiveness of a city for tourism, business, and cultural exchange. Respondents with direct experience (e.g., travel) were significantly more likely to recommend a city, reinforcing the influence of personal exposure. Media representations especially films, music, and social media also emerged as powerful in shaping city appeal. Demographic analyses indicate that younger respondents are particularly influenced by digital media, reflecting evolving patterns of soft power in a hyperconnected era. The study highlights how familiarity drives perception and soft power dynamics, offering strategic insights for cultural diplomacy. It also suggests ways the Philippines might leverage its own cultural assets to enhance regional influence and cooperation.

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BRICS as Reformers: The Brazil Chairmanship 2025 and Its Contribution to a Fair Global System

The 17th BRICS Summit, held on 6-7 July 2025 in Rio de Janeiro, under Brazil's annual presidency, marked an important moment in the evolutionary process of the coordination, particularly for two main reasons: a) the active participation of a growing number of states from various continents, including Indonesia, in addition to the highest representatives of international institutions such as the UN; b) the maintenance of a positive and constructive line of coherence regarding the need to strengthen the international multilateral system and its governance processes in a historical period such as the current one, characterized by growing uncertainties and tensions, protectionist tendencies and fragmentation, conflicts and wars.

The author presents elements of reflection useful for correcting the prevailing narrative in the international arena that interprets the evolution of the BRICS as the formation of a geopolitical and geoeconomic group or pole alternative to that constituted by the Western reality. To this end, the Author emphasizes that reading the official documents approved at the BRICS summits highlights rather an alternative process: the formation of a grouping that pursues the objective of reforming the existing multilateral order, according to a constructive, not destructive, logic, thereby offering an important opportunity for action to the entire international community.

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Women's Role in Domestic Disaster Education for Enhancing Social Resilience

Disaster education at the household level plays a pivotal role in fostering community preparedness and resilience. Women, particularly in their domestic roles, often serve as primary educators and knowledge transmitters within families, shaping attitudes and behaviors toward disaster risk reduction. This systematic literature review (SLR) aims to synthesize existing research on the role of women in delivering disaster education in domestic settings and its contribution to enhancing social resilience. Using a structured search strategy across major academic databases, peer-reviewed articles published between 2015-2025 were screened according to predetermined inclusion and exclusion criteria. Thematic analysis revealed that women's engagement in domestic disaster education not only increases household preparedness but also builds collective awareness, strengthens social cohesion, and facilitates

intergenerational knowledge transfer. Challenges identified include limited access to training resources, socio-cultural constraints, and gender role perceptions. The findings underscore the importance of empowering women through capacity-building initiatives and integrating domestic disaster education into broader community resilience strategies. This study contributes to the understanding of gendered dimensions in disaster risk reduction and offers recommendations for policy and practice to optimize women's roles in fostering resilient societies.

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The BRICS and the West: The Need to Recover Original Values and Overcome Contradictions for a Just Global Multilateral System

Since their first summit, in Yekaterinburg in 2009, the BRICS, then BRIC, have proposed a new world and a democratic international system, not by subverting the existing rules established by the United Nations Charter and international law, but by adapting the influence of individual member states within existing international cooperation management structures to new political and economic realities. But beyond adapting their respective influences within the system, for it to be fair and stable, its actors must not only respect its rules but also be inspired by shared values. There are therefore two misunderstandings and one aporia that must be overcome.

In international political debate, the term liberal is often used, but since the late 1990s, the West has implemented policies that would better defined as neoliberal, with a marked departure from true liberalism.

Another concept that needs clarification is that of democracy, which for the West and the G7 refers only to the forms of government of their countries, while for China and Russia, do exist various forms of democracy, some of which correspond to their political systems. By affirming their commitment to democracy in the declarations also signed by Russia and China, all BRICS countries essentially endorse their position.

The aporia is that, despite widespread recognition of the right to self-determination, its exercise is subordinated to conditions that make it extremely difficult, if not impossible.

Given all this, the desired outcome of this conference would be more achievable if the West were confronted with its contradictions, emphasizing how the BRICS proposal for full compliance with the UN Charter and international law essentially corresponds to the restoration of that true liberal order, vainly invoked, that animated the system that emerged from the Second World War and on whose principles George Bush and Michael Gorbachev ended the Cold War.

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Urban Decolonization: The Bandung Spirit in the Dynamics of Bandung's Urban Kampungs

Urban decolonization is the process of dismantling practices of domination and hegemony by colonial or foreign powers that are embedded in the value systems, social structures, and mindsets of urban societies, and have been passed down across generations. In the context of Bandung, the convening of the Asian-African Conference in 1955 marked a pivotal moment in the decolonization movement and gave birth to the Bandung Spirit—a set of ideas and a movement emphasizing solidarity, self-reliance, equality, and respect for local identity. This study aims to explore how the Bandung Spirit is manifested in Bandung's urban kampungs as a

form of urban decolonization practice. Employing a qualitative approach through field observation, in-depth interviews, and document analysis, the study finds that urban decolonization in kampungs is realized through the community's self-help and mutual cooperation in meeting spatial needs, strengthening community-based economic self-reliance, preserving local culture, and applying consensus-based decision-making. These findings indicate that urban kampungs play a strategic role in sustaining the values of the Bandung Spirit to build a more inclusive and socially just city.

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"From Gaza to the World: Building Limitless Hope"

Gaza, a densely populated territory under prolonged blockade and conflict, stands as a powerful symbol of contemporary geopolitical struggle and the fragile state of modern civilization. While often portrayed in global media as a humanitarian disaster zone, Gaza represents far more than a crisis—it is a mirror reflecting the structural failures of the international order to uphold justice, human dignity, and the right to self-determination. This article explores how the situation in Gaza illustrates a deeper global crisis: the erosion of moral responsibility among dominant world powers and the emergence of a multipolar resistance shaped by civil society, transnational solidarity, and local resilience.

Using a geopolitical framework, the article analyzes how power dynamics, foreign policy interests, and regional alliances converge to perpetuate the suffering of Gaza, and how this suffering in turn exposes the ethical inconsistencies of global governance institutions. Yet, amid destruction, Gaza has become a source of inspiration. From its resistance movements, educational initiatives, and cultural expressions, a new narrative emerges—one that reclaims agency and redefines the relationship between oppressed communities and global change.

Gaza is not just a humanitarian issue; it is a geopolitical epicenter that challenges prevailing assumptions about civilization, development, and global justice. In this context, the phrase "From Gaza to the World" speaks to a larger call: for a reimagining of civilization built not on domination and economic interest, but on solidarity, justice, and shared humanity. By listening to Gaza, the world is invited to reconstruct itself—ethically, politically, and spiritually—in the face of growing global inequality and moral complacency.

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Digital Space and the Journal of Framasoft on AI in France: Software and Knowledge Production Should Not Be Separated

Artificial Intelligence technologies influence today's digital culture, dominate our choices and transform our societies. According to the Editorialization theory, the digital space is a structured space with characteristics that convey values and have specific forms of authority. The majority of AI tools are owned by big digital companies. The free software movement has expanded its digital presence by bringing together individuals and networks to confront today's Internet. What architecture is built in the process of questioning and criticizing AI to understand it and its challenges? We employ a qualitative methodology, focusing on the study of five issues of a monthly magazine on AI published by Framasoft, a French organization and network, from February to June 2025. Each issue features four articles on AI from the Internet, accompanied by a critical report on the technology itself, its applications, and its impacts on various sectors, including the economy, education, environment, and health, among others. Digital traces from the article references were collected, quantified, and analyzed according to two variables: the

territorial origin and the organizational framework of each reference. The results show that French sources come first, followed by American sources, and then those from Switzerland, England, Germany, and Italy, which are tied in third place. The most cited is the website Next.ink, a French independent media outlet focused on daily tech and digital news. Its model is based on an ad-free, subscriber-supported model backed by the telecommunications company Moji. The majority of sources refer to individual or collective initiatives within the free software movement, advocating for a fair and equitable digital world that opposes the privatization of the Internet and the monopolies imposed by large firms. Other sources come from scientific journals and mass media. We believe that software and technology production should not be separated from knowledge production, as both are integral to a unique dynamic.

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Decolonising Education: The Impact of Sekolah Desa on Indigenous Epistemologies in Indonesia

This research situates itself within a decolonial framework by examining the dynamics of Sekolah Desa and Pesantren in the context of local knowledge loss in Indonesia. It critically engages with Joseph Lumbard's critique of Eurocentric intellectual dominance in higher education, highlighting how colonial educational systems, particularly following the introduction of the ethical policy in the early 20th century, have marginalised Indigenous epistemologies. The study traces the historical impact of Sekolah Desa on the local education system, revealing how these colonial practices prioritised cognitive achievement over ethical considerations, thereby undermining critical thinking and moral development.

In contrast, Pesantren institutions have historically provided robust frameworks for fostering critical thought and ethical engagement, emphasising the importance of holistic education. This research advocates for the reclamation of Indigenous knowledge systems, underscoring the need for epistemic justice in recognising and valuing diverse ways of knowing. By illuminating the implications of colonial education on local epistemologies, the study aims to contribute to a deeper understanding of the cultural and intellectual legacies of colonialism in Indonesia. Ultimately, it seeks to inform educational reform that respects and integrates local epistemologies, promoting a more equitable and inclusive educational landscape that empowers communities to reclaim their narratives and knowledge systems.

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"Ho Gayi Hai Pir Parvat Si: The Mountains Agonized", a documentary film on the devastating impacts of hydropower projects in the Himalayan State of Himachal Pradesh, India, is in Hindi/English, with subtitles in English; 111 minutes; India; 2019; Directed by Subrat Kumar Sahu.

The Himachal Pradesh government has already laid out plans to install about 900 hydropower projects in the state to generate 27,000 megawatts of electricity, exploiting the abundant water sources in the state. Massive alteration and distortion are being done to the natural flow of life-sustaining rivers and streams, apart from scores of communities being physically and virtually displaced into uncertain futures. Rivers are disappearing for tens of kilometres from their natural trails—meaning, secure livelihood systems of several communities just disappear without people being physically displaced. Hundreds of massive tunnels are already being carved through the mountains, and the muck generated is being dumped randomly, which is eating into people's space, commons, livelihoods, and even choking rivers. Environmental norms are being openly violated by the state; and people's democratic dissent is being repressed in the name of 'development' in a landscape that falls in extremely sensitive earthquake zones: Seismic Zone IV and V.

Keeping the broad canvas of the 'development debate' in focus, the narrative is in the format of an informal travelogue: travelling through the state and learning the situation while also discovering the solutions people have to offer. This interface is extensively intercepted by images describing the economic and cultural life that the mountain folks have been leading for centuries and how an ensuing colossal disaster is slowly taking in to its grip their social, cultural, and economic security systems. The Nature, of course, speaks for itself, and pits its own argument.

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Sustainable Alternatives for Indonesia's Green Transition: A Study on Electric Vehicles and Their Impacts

Indonesia's Long-Term Strategy for Low Carbon and Climate Resilience 2050, as mandated by the Paris Agreement, aims to achieve net-zero emissions by 2060 or sooner. In support of this transformation towards a sustainable energy transition, the Indonesian government enacted Presidential Decree 55 of 2019 to promote electric vehicles (EVs) adoption. In addition, several ministry regulations are also issued to accelerate the shift toward low-emission mobility by the subsidiary schemes. The subsidiary schemes include purchase subsidies for two-wheeled vehicles and fiscal incentives for electric vehicle manufacturers with TKDN at least 40% as an indicator, which are stated in Ministry of Industry Number 6 of 2022 and Ministry of Finance Regulation Number 12 of 2025.

As Indonesia accelerates the transition to electric vehicles, a crucial component in the supply chain is the extraction of nickel, a crucial material for EV's batteries to increase their energy density. However, the Indonesia government's ambition to be the number one battery producer in the world is sacrificing the function of the forest ecosystem which is very essential for the communities. Deforestation continues to occur due to the growth of the nickel mining industries. Furthermore, the river to the sea pollution is also becoming a serious problem that can disrupt community livelihood. Additionally, the source of electricity in Indonesia is mainly coal-powered and EV batteries are concerning to be a new e-waste generation.

Based on these contrasting facts, this study aims to analyze better solutions for a green transition in Indonesia through the lens of energy justice. The research adopts a qualitative literature review method, which systematically analyzes and synthesizes diverse scholarly findings within the framework of sustainable energy policy. The findings highlight several recommendations to ensure a more equitable and environmentally sound transition.

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New Media for a Greener Future: Authentic Engagement with Indonesian Youth on Sustainability

In an era marked by digital immersion and ecological urgency, engaging younger generations in sustainability has become both a communication challenge and a cultural imperative. This research investigates how new media—including social platforms, video storytelling, podcasts, and immersive technologies—can be strategically used to spark and sustain youth interest in environmental issues. At the heart of this strategy lies the concept of authenticity, understood not only as truthfulness but as emotionally resonant, transparent, and culturally attuned communication. Drawing on interdisciplinary insights from media studies, environmental communication, and youth culture, this study highlights how authentic content—such as peer-led campaigns, influencer activism, and community-centered storytelling—can overcome skepticism and foster a sense of agency among young audiences. The case studies targets

Indonesian youth by providing examples on how companies and sustainability related organizations made efforts to engage youth in fostering sustainability initiatives relevant to the United Nations' Sustainable Development Goal number 12 on Responsible Consumption and Production. These cases demonstrate that when sustainability messages are conveyed through relatable voices, interactive formats, and values-driven narratives, they are more likely to inspire awareness, dialogue, and action. Ultimately, this research argues that the fusion of authenticity and new media offers a powerful pathway to cultivate lasting youth engagement in sustainability.

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"Bandung Spirit" after 70 Years: How Indonesia Diplomacy Should be Conducted towards Africa

After 70 years of Asia Africa Conference (AAC) conducted in Bandung in 1955, it is time for Indonesia to consider of redefining the implementation of the principles of "Bandung Spirit". The AAC was successfully organized due to the strong drive of political independence movement commonly shared by the leaders from Asia and Africa countries. For African leaders, when their countries were still under the colonialization regime, Bandung Conference of Asia Africa countries was like a light-house to where their struggle are aiming to: Political freedom and national sovereignty.

After 70 years, most of the Global South countries have achieved their political freedom and sovereignty, they are still beset by economic problems, including poverty and their dependence on Global North, the principles of "Bandung Spirit" should be redefine and rejunevate in its implementation. Indonesia as the one of the initiators of the ACC should take initiative again in organizing such a movement of promoting AAC "Chapter Two" with the focus on economic cooperation, instead of political movement among the Global South.

Through economic diplomacy, Indonesia, at multi-level fora (bilateral, inter-regional organization, and multilateral), strengthen a solid and concrete cooperation with Africa. The visit of President Joko Widodo to some African countries in 2023 and some initiatives which are well conducted such as IAF (2018), IAIF (2019), and IAF2 (2024) can be expanded and strengthened by the Government of Presiden Prabowo Subianto's administration.

The paper will explore the possibilities of future economic cooperation by Indonesia with African countries, what sectors should be prioritized in the future cooperation, and what avenues and mechanism the cooperation can be conducted.

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BRICS Member States: A Common Future in the New World Order

Many analysts and politicians in Europe and around the world claim that BRICS has no future, since in their opinion it is a situational organization whose member states have different interests on the world political stage. To this statement they add the fact that there is no unifying element between the countries in question, such as a similar mentality, historical, linguistic, and religious traditions, as well as a cultural code. The purpose of this lecture is to refute claims of a similar nature and to show that there are common characteristics among the BRICS member countries, although these characteristics are not in terms of shared common linguistic, cultural and religious traditions: they all have vast natural resources, such as area, population, minerals, and fossil fuels; some of them have a colonial past; others have common ideologies and policies; and they all have developing economies and common economic interests.

The BRICS institutions will also be mentioned as connecting units between the member states: the BRICS Bank; the BRICS National Research Committee; the Interfaculty Coordination Council of Moscow State University for Research on BRICS Issues; the organization's print media – the international business journal "BRICS Business Magazine"; as well as BRICS TV; the BRICS Games – annual sports competitions between the member states of the organization; the BRICS International Fashion Federation.

In addition, the lecture will honor the merits of unifying and legendary figures associated with BRICS, bearers of the BRICS spirit, such as the former Minister of Foreign Affairs of Russia, and later Prime Minister Yevgeny Primakov (1929-2015), who in the mid-1990s laid the foundations of the organization, formulating the concept of diversifying Russian foreign policy, creating a multipolar group - Russia, India and China (RIC), and strengthening interaction with Latin American countries. The Walk of Fame related to the development of BRICS will also honor an inspiring woman whose difficult political path she has walked with dignity, and whose high professional achievements in the male world of big politics, as well as her personality as a bearer of progressive ideas, are an example to follow: Dilma Rousseff (born 1947), Brazilian economist, politician, former Minister of Mines and Energy, 36th President and first female President of Brazil, re-elected for a second term as President of the New Development Bank, known as the BRICS Bank

The above arguments showing the commonality between the BRICS member states will be presented in favor of the idea that they have a common future because there is a common bond between them, common interests, a common cause, common traits, and both in life and in politics, not those who have nothing to do with each other are attracted, but those who have common similarities and share common values. In this sense, the BRICS member states not only have a common future in the New World Order, but they themselves will shape the New World Order.

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Orientalism and Politics of Representation: Reclaiming Political Legitimacy of Islamic Palestinian Resistance

This article critiques and deconstructs Orientalist representations of Islamic Palestinian Resistance, arguing that such representations constitute an institutionalized epistemological violence with political motivations and consequences that depoliticize the movement since in the grammar. Using Edward Said's Orientalism concept as its leading theory and analytical lens, this article argues how perpetuating Orientalist representation on Islamic Palestinian Resistance, or stripping the movement of its Islamic identity to be politically legitimized is reinforcing Israel's occupational violence on Palestinians. Furthermore, this research also argues how the representation of Islam plays a great role in the Zionist project, thus how the Islamic Palestinian Resistance has a significant role in the Palestinian decolonization struggle if it is legitimately recognized. To support the arguments, this research examines the link between Orientalism, Zionism, and decolonization with an analysis of political Islam and popular decolonial thoughts. Not only does this article criticize, but it also aims to reclaim the political rationality of the Islamic Palestinian Resistance, which the Orientalist gaze has obscured. This article's discussion of Islamic Palestinian resistance will focus more on Hamas, as it is the most popular representation, particularly since October 7. This study employs qualitative, theoretical, and interpretive methods, grounded in critical analysis and political epistemology, which facilitate the deconstruction and reconstruction of representation.

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Buen Vivir: Indigenous Political Thought and the Imagination of New Worlds in the Anthropocene

Although the Anthropocene is characterized by the generalization of the concept of "crisis" – encompassing ecological, economic, and political dimensions – this era is equally marked by ontological openness and the emergence of worlds that transcend modern logic, which operates according to the distinction between humans and non-humans, and between nature and culture. Such worlds, including indigenous worlds, offer alternative visions of life that transcend the traditional concept of development as a global and unifying proposal. In this context, Buen Vivir emerges as a philosophy of life, grounded in political thought, capable of rekindling hope for a less catastrophic future for humanity. As indigenous intellectual Rafael Xucuru-Kariri explains: "We believe in a life with less consumption, in an economy with less growth, and in more quality time to appreciate the beauty of our existence shared with the world. But not because we are the saviors of the planet, for it is not an entity external to us that we must save. No! We are constituent parts of it, just as it is part of our bodies."

This paper seeks to explore the concepts of Buen Vivir mobilized by indigenous intellectuals from Abya Yala, aiming to understand how the political vocabulary of these intellectuals mobilizes a distinct analytical grammar. This grammar reflects a relational ontological perspective, in which humans and non-humans coexist based on interdependent and heterarchical relationships. To this end, the paper establishes an interface with the extension project "Paths of Abya Yala - Indigenous Intellectuals of the American Continent," linked to the State University of Rio de Janeiro. "Caminhos de Abya Yala" conducts interviews, organized by stations, thematic axes, and semi-structured questions, with indigenous leaders from different backgrounds whose work in the public sphere is recognized by their communities. The interviews are recorded with the consent of the participants and disseminated in podcast and video format, thus forming an audiovisual collection available to the public.

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AI-Driven Mathematical Modeling of Tomato Leaf Disease Detection Using Transfer Learning

Tomato diseases pose a serious challenge to global agriculture, resulting in significant yield losses and threatening food security. Prompt and precise detection of these diseases is essential to reduce their economic and ecological effects. This study explores the use of transfer learning, a deep learning technique, to improve the identification of tomato leaf diseases. Various pre-trained models, such as AlexNet, ResNet18, VGG16, VGG19, DenseNet, and InceptionV3, are examined for their effectiveness in recognizing different tomato diseases. The models are evaluated using key performance indicators like accuracy, precision, recall, computational efficiency, and resource use. The findings reveal that AlexNet provides the best overall performance, striking a good balance between accuracy and computational efficiency, making it especially suitable for environments with limited resources. On the other hand, deeper models like ResNet18 and VGG16 achieve higher accuracy but demand significant computational power. These results underscore the promise of transfer learning in enhancing agricultural disease diagnosis, presenting a valuable approach to improve crop management practices and optimize the detection of tomato leaf diseases, thereby supporting food security and sustainable agriculture.

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AI-Driven Multi-Modal Crop Monitoring and Smart Irrigation System for Sustainable Agriculture

The United Nations Sustainable Development Goals SDGs are specifically written to include the goals of food security and environmental sustainability, as stated in SDG 2 (Zero Hunger) and SDG 6 (Clean Water and Sanitation). Facing an onslaught from climate variability, population growth, and resource constraints, there is an urgent need for innovative data-driven solutions to preserve resources and increase the agricultural productivity of global farm systems. In this paper, we present a novel multi-sensory AI system designed to monitor crop health in situ and support precision agriculture by providing real-time assessments of plant water stress, which inform irrigation management in the field.

The system under consideration is going to integrate three different data sources, namely drone-based visual imagery, soil sensors powered by an IoT platform, and real-time weather information. A convolutional neural network (CNN) processes the imagery captured by the drone to notice early-stage plant diseases like blight, rust, and mildew. In a similar vein, time-series data from soil moisture sensors and localized weather feeds are processed using Long Short-Term Memory (LSTM) networks for predicting environmental conditions that impact irrigation needs.

A context-aware decision engine, at the heart of that system, takes outputs from both models to suggest when and how much irrigation should be applied by volume (rate) and schedule for specific targeted pesticide interventions. These recommendations are tailored as per the crop, soil type, stage of growth, and prevailing climatic conditions at the regional level. The system was tested in pilot field trials covering three contrasting agro-climatic zones in India: semi-arid, humid subtropical, and coastal tropical regions to achieve real-world applicability. Empirical evaluation over two cropping seasons showed 28% water-saving, 21% better crop yield, and 17% less pesticide use, which thus checks as economic-environmentally beneficial.

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Poverty Alleviation in the Taihang Mountains: The Story of Digital Human Rights in a Chinese Hamlet

A field study on Lichang Village in Zuoquan County highlights the transformative role of digital innovation in the region's poverty alleviation efforts. By integrating modern technology, the village has successfully blended economic development with social welfare, bridging the gap between traditional agriculture and the digital age. Historically, the inventions of Bian Bi and Dou Xuan in Zuoquan County during the revolutionary period were designed to stimulate individual agency and production enthusiasm in Bian Qu. Today, similar policies have been revived through the programs of Zhu Cun Shuji and Xuan Diao Sheng. Through national efforts to transfer elites, resources, and technologies, the digital human rights practices in Lichang Village encompass a range of areas including "digital plus" democracy, environmental protection, elderly care, safety, and collective industrial transformation. Key initiatives include the establishment of a digital governance system and the creation of smart, sustainable agricultural infrastructure, such as the collective black goat farming project and the innovative Jin Plumcot plantation. These practices not only enhance the local economy by improving the livelihoods of residents but also elevate the county's spiritual prosperity to a global stage. The story of poverty alleviation in Lichang Village exemplifies how the digital revolution is empowering underdeveloped communities, ensuring that digital human rights—whether individual or collective, physical or mental—are accessible to all.

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Reviving Doon's Water Heritage: AI Empowered Strategy for Natural Water Preservation

The Doon Valley's water security relies heavily on its natural systems—springs and bavdis (traditional step-wells)—which face degradation due to urbanization, deforestation, and climate pressures. While traditional conservation practices—such as hydrogeological mapping, gravity-flow rejuvenation, afforestation, and community-led spring enhancement—have delivered tangible outcomes, these methods now need to be scaled and sustained in modern contexts. Integrating Artificial Intelligence (AI) and Internet of Things (IoT) with these time-tested approaches can result in a strong/effective, scalable framework for restoring and maintaining the region's water heritage.

AI-driven GIS and remote sensing technologies can spatially assess recharge zones, facilitating targeted actions. When integrated with IoT sensor networks, these technologies provide real-time monitoring of water flow and ecological metrics. AI algorithms can forecast hydrological patterns and alert communities of abnormalities, facilitating adaptive management. Although AI for natural water resource management is in the early stages in Dehradun, several promising initiatives and institutional efforts are underway—especially around community engagement, capacity building, and smart governance frameworks. There's strong potential to expand AI into water-quality monitoring, flood forecasting and aquifer health analysis.

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Mega(lomaniacal) Project: IKN and The Ideology of 'Showing Off'

It has been 6 years since the Indonesian government unveiled the plan to move the capital city from Jakarta to Penajem Paser Utara in East Kalimantan. Despite major controversies surrounding the project, the Ibu Kota Negara (IKN) project was finally set in stone and commemorated by the Independence Day Celebration on 17th August 2024. It is important to examine that the creation of the new capital city is not only an example of Indonesia's ongoing attempt to redefine itself as the 'New Emerging Forces', but a symptom that perpetuates the illusion of aspiring modern and advanced nation. This research will review Indonesia's nation building attempt that started from the era of the newly independent country that ultimately led to the creation of IKN. This research also considers the context of Indonesia as a post-colonial country, where the geography of high-rise modern buildings becomes the more important defining element for a country aspiring to be part of first-world nations. This reveals similar motivations between IKN and the Soekarno-era nation building projects. Although IKN has a somewhat stronger practical concerns that considers the overcrowding of Jakarta and Javacentric development, the government chose to start with impractical and symbolic architectural works rather than developing crucial infrastructures such as education and health to the people living in and around the project. National projects in this regard becomes comparable to 'keeping-up-with-the-Joneses', a social phenomenon where conspicuous spending in megaprojects soothes the feeling of inferiority suffered by post-colonial countries.

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The Role of Artificial Intelligence in the Fashion Industry

As Artificial Intelligence (AI) permeates throughout the creative and consumer-driven fashion industry, it signifies a major turning point in how clothes are designed, produced, distributed and consumed. This paper examines AI's transformative impact on fashion through a structured SWOT analysis, providing balanced insights on both its promising potential and limitations.

Among AI's strengths, it enables more precise trend forecasting, inventory management and personalized marketing at an unprecedented scale and speed. Complex algorithms can analyze the vast amounts of data generated daily on social platforms, past purchases and website browsing to recommend customized outfits tailored for individuals. Computer vision programs are also strengthening quality control during manufacturing by identifying defects that may slip past human inspectors. However, a risk is that over-reliance on AI could diminish human creativity essential for innovation in design.

Opportunities for AI include boosting supply chain efficiency through predictive analytics. Demand signals from online shopping habits and geographical sales data can optimize production schedules and deliver the right products to specific locations. Augmented reality and virtual try-on tools incorporated into e-commerce platforms further improve customers' experiences by simulating how garments appear on them, without the need for physically visiting stores.

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The Role of AI in Heritage Conservation and Cultural Understanding

The way we use Artificial Intelligence (AI) in heritage conservation and cultural understanding is changing the game for how societies preserve, interpret, and connect with their historical and cultural legacies. As we navigate the fast-paced digital transformation, AI technologies are stepping up as valuable tools for documenting, restoring, and analyzing cultural treasures—from ancient manuscripts and archaeological sites to oral histories and intangible traditions. With the help of computer vision, 3D modeling, natural language processing, and machine learning, AI is making it possible to reconstruct damaged artifacts, create virtual museums, and translate endangered languages in real-time. These innovations are particularly vital for areas at risk from conflict, climate change, or neglect, where physical heritage is under serious threat.

That said, using AI in cultural contexts comes with its own set of challenges. Issues like authenticity, cultural appropriation, and algorithmic bias raise ethical questions, especially when AI-generated interpretations might overshadow or misrepresent indigenous stories and local meanings. Plus, the uneven access to AI technologies could widen the global digital divide, giving certain cultures an advantage in digital memory while leaving others behind. The ownership and management of AI-driven cultural databases—especially those created by private companies—further complicate the landscape of heritage management and knowledge sovereignty.

This paper dives into the complex role of AI in cultural heritage, showcasing interdisciplinary examples that reveal both its transformative potential and significant limitations. It explores how AI can promote intercultural dialogue and empathy, while also posing the risk of standardizing diverse cultural expressions into uniform digital formats.

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AI for Academic Fairness in the Global South: Promoting the Bandung Spirit in the Digital Age

Artificial Intelligence (AI) has become a game-changer in changing education all over the world. For the Global South, which is home to many countries that met at Bandung in 1955 to show their support for each other and work together, AI is a strategic solution to get rid of long-standing gaps in access, quality, and inclusion. This study offers a pragmatic and human-centered paradigm for the incorporation of AI into educational institutions, drawing inspiration

from the Bandung Spirit's persistent advocacy for mutual empowerment, self-sufficiency, and equitable advancement.

The method uses AI-powered adaptive educational platforms, real-time multilingual translation, and smart tutoring systems to tailor lessons to different language, cultural, and socio-economic situations. Investigations from rural and suburban institutions in developing regions show that when AI tools are used with teacher professional development, students are more engaged, stay in school longer, and think more deeply. AI is not meant to replace human teachers; instead, it is meant to enhance their teaching while keeping cultural relevance.

To make sure that the model is fair and trustworthy, it includes ethical factors including reducing prejudice, making algorithms clear, and protecting data privacy. Policy suggestions include open-source AI tools, South-South collaboration in AI research, and regional partnerships to help teachers and administrators enhance their skills. The document also talks on cross-border partnerships that promote sharing of resources, communication between cultures, and joint innovation in keeping with the Sustainable Development Goals, especially SDG 4 (Quality Education) and SDG 10 (Reduced Inequalities).

This research sees AI as a global equalizer by connecting technical progress with the values that were initially promoted in Bandung. It wants to turn the digital divide into digital empowerment and provide learners in the Global South the tools they need to help create a fairer, more sustainable, and more inclusive future.

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Science, AI, Sovereignty, and Strategy: Navigating Global Tech Wars through BRICS+

In an era defined by fierce technological rivalry and evolving geopolitical dynamics, science and technology particularly Artificial Intelligence have emerged as crucial arenas for asserting national sovereignty and shaping global influence. This paper analyses how the BRICS+ consortium comprising Brazil, Russia, India, China, South Africa, and more recent additions including Egypt, Iran, Ethiopia, and the UAE is navigating the current global tech war by strategically promoting scientific cooperation, digital sovereignty, and innovation-driven multilateralism. The analysis highlights the bloc's shared objective to establish epistemic and infrastructural autonomy by fostering alternative innovation ecosystems and governance frameworks, notably in artificial intelligence, space technology, cybersecurity, and data regulation.

The research examines the challenges and opportunities of BRICS+ science diplomacy drawing on theories of dependency and national innovation systems. It underscores internal asymmetries in research capabilities, regulatory misalignments, and geopolitical conflicts particularly between India and China as barriers to deeper integration. Simultaneously, initiatives such as the BRICS Technology Transfer Centre, AI Alliance, and the CBERS satellite programme demonstrate emerging models of South–South cooperation that seek to challenge Western hegemony in critical technologies.

The study contends that for BRICS+ to emerge as a transformational entity in global science and technology governance, it must institutionalise its efforts through harmonised policies, collaborative funding mechanisms, and inclusive research ecosystems. This necessitates a shift from symbolic declarations to robust science diplomacy grounded in the principles of multipolarity, equity, and digital self-determination. Ultimately, BRICS+ offers a unique platform for the Global South to reimagine scientific sovereignty and shape a more balanced global order grounded in plural epistemologies and collaborative innovation.

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The Cognitive and Emotional Impact of Generative AI on Adolescents (12–17 Years)

Generative Artificial Intelligence (AI) is changing how adolescents aged 12–17 learn, create, and interact, influencing them both cognitively and emotionally during this critical developmental stage. This type of AI can produce human-like text, create photorealistic images, generate lifelike audio, and develop realistic videos, all of which can shape young people's perceptions and behaviors. From a cognitive development perspective, AI can be beneficial by posing thought-provoking questions, offering step-by-step guidance, and providing personalized feedback through adaptive learning. This support helps adolescents think critically and learn more effectively. On an emotional level, generative AI has both positive and complex impacts. On the positive side, AI companions and chat-based systems can provide safe, non-judgmental environments for sharing feelings, which can reduce loneliness and support identity exploration without fear of social judgment. However, there are risks when emotional reliance on AI becomes excessive, potentially leading to decreased real-world social interaction and emotional detachment from peers and family. Generative AI can act as a catalyst for adolescent growth but also presents clear risks. To ensure that AI serves as a tool for empowerment rather than dependency, it must be designed responsibly, include strong content checks, and incorporate effective digital education.

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A Novel Vector Space Model Approach for Evaluating Emerging Search Engines

Vector space model allows computing a continuous degree of similarity between queries and retrieved documents and then ranks the documents in increasing order of cosine (similarity) value. It computes cosine or similarity value using their cosine function. The cosine function computes cosine value by computing the weight of each term in the documents using a weighting scheme but it is a very complex process to compute the weight of each term in the documents. It is also found that in certain cases it fails to compute a similarity score, Firstly if there is only one document in the corpus and query terms match with the documents, and secondly if the number of documents containing query terms and total number of retrieved documents are equals. Hence to remove mentioned problem and enhance the performance, we proposed a new approach for computation of cosine or similarity value by enhancing the vector space model. Our work intends to analyze and implement our proposed method in performance evaluation of three search engines Google news , bing news and news lookup.We also compared our proposed method with a manually computed relevance score of various users.

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Faith in AI: A Novel Requirements Engineering Approach for Embedding Societal and Ethical Priorities

When we talk about Human-Centered AI, we often picture flawless automation and futuristic machines. Human-Centered AI is the design and development of AI systems that prioritize human values, needs and well-being at every stage. Despite it's promise, AI today is not inherently safe, fair or transparent. It fails to account for ethics and the diverse range of human experiences. This gap between potential and practice is where Requirements Engineering (RE) becomes critical. By systematically identifying and embedding human and societal requirements into AI systems, RE ensures that the tech we build doesn't just function, but also respects and

reflects the people who use it. While there has been extensive work on Requirements Engineering and a growing body of literature on Human Centered AI, there remains a surprising gap when it comes to exploring the intersection of the two. Not much light has been shed on how RE can enable and structure the development of human-centered AI systems. To bridge this chasm, we introduce the novel FAITH Framework - Fairness, Accessibility, Inclusivity, Trust and Human Oversight. This is a foundational approach to building systems that truly understand humanity. At the heart of this approach lies RE. It is Requirement Engineering that enables us to integrate these human centric priorities into tangible system needs. Our proposed solution is grounded in RE. It guides the identification of stakeholder needs, ethical dimensions of data use and the criteria for trust and inclusivity. Looking forward, these ideas will be brought to life using Data Warehouse models. Because in the end, building better AI isn't just a technical challenge, its a moral one. By integrating RE into the core of AI development, we move beyond the passive adoption of AI out of habit and towards a future where humans and AI coexist through genuine trust and mutual respect.

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Al Awda - a documentary film on collective action

I am an independent filmmaker from Singapore and in 2018, I was on the Al Awda boat that was on a mission to break the Israeli blockade of Gaza. In December 2024, the film I made of that mission had its world premiere at the Singapore International Film Festival (https://sgiff.com/film/double-bill-al-awda/). I am looking for more screening opportunities for the film, and I am wondering if Bandung at 70 will be interested. As a film, Al Awda focuses on the ethics, risks, and realities of putting solidarity into action, in particular, of non-violent direct action. I believe that the film will be especially rewarding for activists and other participants in your conference. Here is some more info about the film: https://drive.google.com/file/d/123SerV37T4k1FKPUdlMKOWJYfUSAntS4/view. I look forward to your response. Best regards, Jason

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Ubuntu and the African Philosophy of Movement

Based on a chapter I proposed a few months ago on the connections between Ubuntu and justice, this present intervention would be a reckoning of some reflections about the relations between the philosophy of Ubuntu and a projection of an African genuine Philosophy of Movement. The latter would be extracted from the analyses and wisdom of African and diaspora thinkers who reimagined Africa within a decolonial frame, with a sensitivity to the heritage of colonialism, but creativity in the reconstruction and recognition of the African Self. Based on the essence of Ubuntu interpreted in different repositories as "I am because you are" or " I am because we are", and the narrative of a Philosophy oriented towards the recreation from fragments of the precolonial African identities in the process of a triple decolonization of being, knowing and acting, this reflection is integrative and multidisciplinary, but philosophically enquired, for views and perspectives that might accompany contemporary African mindsets and actions concerning the discontinuities with the Western (Northern) world and eventual continuities within a Global South. May the African Philosophy of Movement transcend the frame of Ubuntu, or is the Philosophy of Ubuntu an umbrella for all African philosophies, able to sustain the questioning of realities from a perspective of philosophical freedom? While reflecting upon this, this discussion aims to catch an in-depth meaning of Ubuntu, using the lens proposed by a broad pragmatist understanding of motion.

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Empowering African Youth through Mobility: A Comparative Analysis of Two Possible Global Agendas

Seeing the benefits of movement in a social context, especially regarding youth mobility, this analysis aims to highlight, through qualitative and comparative exploration, the advantages or disadvantages of the mobility of African youth towards Europe or Asia. Hence, it reflects some interesting turns in contemporary narratives about migration, from Afrophobia to the status of citizen, passing through the perspectives on personal development, community development, integration, harmonisation, assimilation, conservation, but also social deconstruction.

All of this must be carefully studied and reconsidered in the context in which the need for young people to achieve themselves personally, professionally and to approach epistemic advancement, is intertwined with the soft power of globalized and globalizing models, with consumerist harmonization strategies that do not take into account any local context, or the imperialism of Western technologies that would imprint, even subliminally, a preference for colonial mind setting. To what extent this mind setting can reveal itself and to disconnect itself from the notion of power in the case of youths defining their entrance into the world of responsible contributors after having migrated towards Europe or Asia and/ or Latin America, is a two-step reflection that must initiate with a holistic re-proposal of the aforementioned narratives in the frame of young people's approach and access to the mobility's opportunities. Finally, such an analysis would be important for the feature of preference, in contrast to resistance, to be outlined in a context of continuous reference to colonialism and re-colonisation tendencies.

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Empowering Intercultural Communication through AI: Opportunities and Challenges in Teaching the Malay Language to a Global Audience

The rapid evolution of artificial intelligence (AI) presents unprecedented opportunities for language education, enabling innovative methods of teaching, learning, and cultural exchange. In Malaysia's multilingual and multicultural landscape, teaching the Malay language to both local and foreign learners is not only an academic exercise but also a means of fostering intercultural understanding and unity, values that resonate strongly with the inclusive spirit of the Bandung movement. This paper examines how AI-powered tools, such as adaptive learning platforms, speech recognition, automated assessment, and generative language models, can enhance the teaching and learning of Malay as a second or foreign language. Drawing from classroom experiences with diverse learners, it highlights the benefits of AI in personalizing instruction, bridging linguistic gaps, and promoting cross-cultural engagement. At the same time, it critically addresses challenges, including data biases, over-reliance on machine-generated content, preservation of linguistic authenticity, and equitable access to technology. The discussion situates these issues within the broader context of sustainable development, ethical AI governance, and digital inclusivity. By integrating pedagogy with AI innovation, the paper proposes a framework for leveraging AI not only as a technological tool but as a catalyst for building cultural bridges and advancing global dialogue.

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Smart Machine Learning Techniques for Sustainable Web Application Security through Grid Search and

Cross-Validation

The Input Validation Attack (IVA) vulnerability detection method proposed in this paper uses optimized hybrid analysis to find IVA vulnerabilities in web applications. Automatic grid optimization, parameter optimization by cross-validation-based optimization model, and dynamic IVA vulnerability detection are the features of this technique. To optimize the classification model, a machine learning algorithm is used to build an optimization model that reduces the features of the classification model and increases the effectiveness of IVA vulnerability detection. An IVA vulnerability detector is developed using this technique and tested on real websites. According to the experimental results, the method works in optimizing the classification features and finding IVA vulnerabilities in web applications. In the future, we will use more training data to train the optimization model and more test data to refine the parameters of the model.

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Revolutionary Role of Media at Various Levels!

The new importance assumed by media is contributing to role of communication at various levels is ironically also being used deliberately to justify even negative role of certain parties. To a degree, it may be said to display bias held of some against others. This was evident when Israel initiated 12-day war against Iran through a "pre-emptive" strike against it. United States and its European allies, it may be noted, chose to justify it by supporting Israel's step being taken in "self-defense." This amounted to their "legitimizing" it. It served Israel or specifically Israeli Prime Minister Benjamin Netanyahu's purpose as it partly turned people as well as other countries' attention from genocide in Gaza.

There is, however, another side to the same. This refers to criticism of Israel by media of particularly Arab nations. Silence maintained by these would have probably been equivalent to their supporting what primarily western media was propagating. This also highlights that through prowess held by certain key nations as well as media supporting them, it is no longer possible for them to convince the rest of the world of their own stand regarding certain issues. The rise in numerous means of communication in practically most parts of world has also prompted deliberation as well as criticism of what is being promoted by others. This also rests on the point that access to media has made others aware of what is taking place elsewhere. This implies that rest of world has been aware of Israel's genocide in Gaza and its initiation of strikes against Iran. Similarly, nowadays, just as it is easy for power-holders in countries to propagate their images/messages through controlled media/manufactured news, it doesn't take long for independent means of communication to question and thus expose the same.

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One Archipelago Three Narratives: Nusantara Architecture and its Canon Domestication Practices

In his *Le Carrefour Javanais* (Javanese Crossroads/*Nusa Jawa Silang Budaya*), Denys Lombard introduced three major foreign cultural influences; which would later helped shaping the diverse culture of modern Indonesia. As he decisively mapped out the spreading of these so called –borders of *Westernization*, *Islamization*, and *Indianization*– the cultural products produced by these cultural spheres were by no means stayed frozen in time. On the contrary,

as cultural canons absorbed from its original roots dynamically evolving into distinctive entities; the three were then collided to one another and created new domesticated eclectic mixtures.

This part one of two –Cross Spatial Chronicles papers– will exhibit more general nationwide postcolonial framework, with Indonesia serving as its case study. Arguments will be built around brief comparative studies on some key buildings constructed in between 7-20th century CE. While discussions on the subject will focus on: (1) the design duplication-to-domestication aspects, which as a whole made up its regional canon evolution processes; and (2) the different heterogenic architectural crossovers, emerged from the supposedly distinguished canons.

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One City Three Narratives: Decolonizing Colonial Architecture in Surabaya

In his Oud Soerabaia (Old Surabaya) and Nieuw Soerabaia (New Surabaya), Godfried Hariowald Von Faber rigorously laid out the before and after 20th century city planning and architecture history; of what was then the largest business hub in Dutch East Indies. Two decades later through Er Werd Een Stad Geboren (A City Was Born), he explored archaeological evidences to hypothesize the origin of the region, further away back to prehistoric era. Von Faber's works were so complete that his views on Colonial Architecture in Surabaya had never really been contested –even when modernist architects in the Global North with theories such as Regional Critics and Vernacular Synthesis– had long provided the tools to do so.

This part two of two –Cross Spatial Chronicles papers– will exhibit more in-depth postcolonial framework in metropolitan scale, with Surabaya serving as its case study. Arguments will be built around brief comparative studies on some key houses, offices, and government buildings mostly constructed in between late 1800s to early 1900s. While discussions on the subject will focus on: (1) remapping the chronological evolution of the city's three colonial urban centers, (2) identifying key buildings built within these different geographical centers; and (3) theorizing the emergence of three distinctive architectural sub-styles, practiced in the design of these supposedly homogenous colonial legacy.

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BRICS Plus and the Spirit of Bandung: Policies and Actions for Building a Just Global Multilateral System in the 21st Century — Case Study: Is Indonesia a Pivot for BRICS-ASEAN Regional Cooperation?

In the context of growing geopolitical tensions and persistent global inequalities, the BRICS Plus process is emerging as a key platform for building a more just and inclusive multilateral order. The BRICS countries – Brazil, Russia, India, China, and South Africa – are reshaping the global governance landscape by promoting greater representation of the Global South in international decision-making processes. The expansion of the BRICS Plus format reflects a clear intention to broaden economic, political, and strategic cooperation beyond the founding members, seeking new synergies with other developing countries and regional organizations.

Within this framework, the relevance of the Spirit of Bandung is being rediscovered: the principles of the 1955 conference – including South-South solidarity, noninterference, mutual

respect, and self-determination – now serve as an ethical and political compass for the BRICS Plus. These values offer an alternative narrative to the Western-led model, advancing a cooperative approach based on equity, multipolarity, and respect for regional diversity.

Case Study – Indonesia

Indonesia, a central member of ASEAN and a key actor in South-South dialogue, represents a potential strategic hub for strengthening ties between BRICS and ASEAN. Thanks to its geopolitical position, demographic and economic weight, and long-standing commitment to multilateralism, Jakarta is increasingly seen as a possible pivot for a new BRICS-ASEAN regional architecture. Its role is especially significant in economic, industrial, monetary, and scientific cooperation: Indonesia is actively engaged in infrastructure projects, green energy transition, local currency payment systems, technological research, and university exchange programs.

Furthermore, Indonesia is enhancing its profile in the field of regional security —both as a promoter of political dialogue in the Indo-Pacific and through the development of its own defensive and maritime military capabilities, in coordination with other regional and international actors. Given the strategic importance of Indo-Pacific stability, Indonesia's contribution is increasingly vital on the global stage.

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From Conference to Concrete: Decolonizing Urbanism and the Spatial Legacy of the Bandung Spirit

This paper examines the link between the 1955 Bandung Conference and its spatial consequences at both local and national scales. While the Asian-African Conference (AAC) awakened a powerful global anti-colonial legacy, its manifestation into contemporary Bandung urban planning has largely lost and faded, overshadowed by post-independence political priorities that redirected development toward Jakarta as the capital in the context of nation-building.

Building on a preliminary study that traced Bandung's urban evolution across three historical periods—the Ethical Policy era, the 1955 AAC, and the post-AAC years under the Old Order—this research aims to answer the following questions: How has the decision to host the AAC in Bandung reshaped the city's spatial planning priorities, architectural symbolism, and public space configuration? Did the Bandung Spirit and the 1955 Conference intensify and integrate the decolonial paradigm into contemporary urban planning practices, or was the impact largely symbolic?

Drawing on theories by Samir Amin, Henri Lefebvre, and Michel Foucault, this research analyzes Bandung's public spaces as sites of power struggles. Amin's critique of global capitalism highlights the significance of AAC within the constellation of NAM's liberation movement and nationalism. Lefebvre's spatial triad framework—conceived, perceived, and representational space—is used to examine how nationalist consciousness emerged through Bandung's public space. Foucault's insights on power and control inform the exploration of decolonization as a reclaiming urban space process. Using historical tracing, spatial analysis, and archival research, the study tracks the evolution of Bandung's spatial planning as symbols and tools of decolonization.

The findings reveal the tension between the Asia-Africa Conference that catalyzed a broader decolonial urban identity among Global South discourses, with the shifting political will and

spatial planning approach with nation-building and the impact on Bandung's lost urban planning.

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Comparing Strategies and Frameworks of Informal Growth in Science, Technology, and Innovation in India and China

Informal growth in Science, Technology and Innovation (STI) is considered a stepping stone in the overall development of societies. The development discourse in the Global South has primarily explored the question of how knowledge and innovation emerge and evolve outside formal institutional structures, such as universities and research laboratories. India and China have experienced significant informal growth in science and technology, yet their trajectories have differed. India's informal sector plays a crucial role in its economy, absorbing a significant portion of the workforce and making substantial contributions to economic growth. China's informal sector is also substantial and often serves as a preliminary route to the formal economy. Notably, China is potentially leading in the large-scale deployment of technologies and overall STI growth. India is showcasing remarkable adaptability in digital innovations. This paper aims to compare the strategies and frameworks for informal growth in STI in India and China, with a focus on the artificial intelligence and deep tech sectors.

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STI Governance in China: Examining the Frameworks of Analysis

As China has advanced in science, technology, and innovation, interest in the governance Structures around these have deepened. Among the numerous points of concern that arise in this subset of inquiry in public policy studies on China, this paper focuses particularly on the interplay of institutions, policy frameworks, and political debates that shape the evolving frameworks of science, technology, and innovation governance in China. The paper traces the distinctive phases of the governance paradigm following the 1978 reforms, discerning the models of STI governance as they emerge historically through institutions of both state and market, the divergences in policy frameworks adopted or required by the two, and the resultant political debates. This paper presents a case for the specificity of the Chinese model by focusing on regulation and the management of discontent, drawing on interpretive theories of governance to understand the nature, articulation,

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Revitalization of Sarinah Thamrin 2020-2022: A Rewriting of the History of Modern Commercial Buildings in Indonesia

Sarinah Thamrin is a historic shopping center on Jalan M.H. Thamrin, Central Jakarta. Inaugurated by President Soekarno on August 15, 1966, Sarinah was Jakarta's first mall and skyscraper, symbolizing Indonesia's modernization. The 2020-2022 revitalization introduced the concept "The Window of Indonesia." Amid a trend of projects that often neglect historical meaning, this study reinterprets Sarinah as a complex architectural text rather than merely a

retail space. Sarinah's transformation reflects Indonesia's political direction after the Asian-African Conference and responses to social, economic, and ideological shifts from the Old Order to the post-reform era. Originally, Sarinah combined traditional market functions, a department store, restaurants, and a nightclub, with a mission to empower the lower classes. Post revitalization, its facilities now include modern cafes, MSME product outlets, Instagrammable spots, a skydeck, an amphitheater, a mini museum, and restored reliefs from the Soekarno era. These changes are not merely functional but reinterpret an architectural artifact, shifting populist ideals toward a social-class aesthetic and transforming its economic face into commodification. This paper applies a comparative approach to analyze changes in architecture, spatial layout, and building use before and after revitalization. Objectives include: (1) Understanding Sarinah's early socio-political-economic context and its relation to revitalization; (2) Identifying physical changes compared to the original design; (3) Reflecting on Sarinah as a rewriting of modern Indonesian architectural concepts. Findings indicate the revitalization marks strategic repositioning, shaped by Erick Thohir's leadership and Anies Baswedan's urban policies. It seeks to preserve collective memory, such as through revealing Old Order reliefs, while embracing new ideas for contemporary commercial space. Sarinah's identity has shifted from "Emporium Indonesia" to "Stage of Indonesian Creativity" showcasing local products. This raises critical questions: Does it reflect historical ambiguity or pragmatic ahistoricism? Why not restore its original form or adopt an idealistic approach like Singapore's Golden Mile Complex? This is an initial study opening space for broader research.

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Spatio-Cultural Liberation: The Viability of Organic Urbanity in the Everydayness of Bandung's Streets

Observed as a representation of Bandung's spirit, the omnipresent of informal establishments exhibits some forms of freedom in occupying urban spaces, particularly along street sides. The compactness of the space as well as its spatial flexibility, plasticity and mobility in residing any places indicate the power of opposing the rigidity of designated commercial spaces imposed by the Dutch's masterplan of Bandung. Even though the types of formal and structured urban spaces visibly found in the older part of Bandung were employed in the city's extension areas, many miniscule local businesses have grown tremendously both within the older and newer areas, creating viable juxtaposition between the formal and informal spatiality.

Arguably supported by the survival of urban kampungs, tolerance towards informal mechanism appears to produce the intricacy of organic urbanity of Bandung. By exploring the so-called legendary street foods culinary, the everyday life of Bandung's streets show the contrasting characteristic of Bandung being the forefront of sophisticated conference venue back then, yet enduring the spirit of the city.

Known as Bandung's iconic traditional culinary, mie kocok – the type of noodle soup commonly served by street vendors, was specifically produced and established in Bandung in 1940, prior to the Asia-Africa conference. The comforting hot soup that suits the cool weather of the city is selected to portray a strand of urban spatial culture that able to keep its originality – both the menu and the place – to ensure its quality and affordability while at the same time representing the everydayness of liberation for the past 70 years.

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Vernacular Theory and Methodological Refusal: Rethinking Sinophone Knowledge after Bandung

Seventy years after the Bandung Conference, the struggle to decolonize knowledge remains

unfinished, including in the study of Sinophone philosophy, literature, and culture. While postcolonial theory has offered powerful critiques of Eurocentric frameworks, many of its tools remain shaped by Western intellectual traditions. This paper proposes an alternative route: a methodological refusal that draws directly on Sinophone and other Asian intellectual and vernacular traditions—not as subjects of analysis, but as sources of theory in their own right. Combining insights from my work on East Asian philosophy, literature and culture, I argue for a "vernacular theory" rooted in concepts and experiences indigenous to the Sinophone world. This includes Buddhist anti-foundationalism, Confucian models of ethical relationality, and grassroots cultural production that resists totalization. Drawing on the methodological provocations of Yuk Hui's cosmotechnics, Kuan-Hsing Chen's Asia as Method, and Sun Ge's critique of universal history, I suggest that method itself must be pluralized—displaced from its Western origins and regenerated through local epistemes.

This paper will explore how such a turn requires not only conceptual innovation but also an ethical and affective reorientation toward historical silences, cultural excess, and theoretical humility. Through case studies focusing on nationalism represented in historical and cultural studies in East Asia, I show how Sinophone vernacular practices challenge imposed interpretive schemes and demand a rethinking of what constitutes theory, and who is allowed to theorize. Ultimately, this intervention aligns with the spirit of Bandung: a commitment to epistemic sovereignty and to reimagining the future of knowledge from the Global South—not by mimicking dominant modes, but by embracing multiplicity, contradiction, and transformation.

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Challenges and Global Impacts of AI on the Upcoming Generation and Elderly People

AI Platform is like a double edged swords, it has its own benefits and losses. On one hand AI applications are helping people resolve tasks effortlessly but the other side is frightening and disturbing. AI is being exploited in various forms. Nowadays catfishing voices for online scams, misuse of photos in the form of deepfakes, selling products with AI generated photos which affects people economically by stealing important information and AI Generated videos which look too good too be fake that they sometimes even deceive chronically online people. The Elderly are more vulnerable in this case because of their digital illiteracy, they may have strong trust in what they see and hear typically video evidences were seen as solid proofs. Deepfake Scam is another way of misusing AI as fraudsters these days are creating videos of family members asking for money and causing emotional harm. The most targeted individuals are often teenagers because they are the most socially vulnerable in these cases, caring about their image and presentation in front of the society.

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Usages of AI in Unlocking the Secrets of Historical Studies in India

As all we know history means to reveal ancient past. It covers all those historical aspects and artifacts that usually reveal through the archaeological discoveries. A country like India, with its geographical and language diversity, has a unique historical tradition that differs from the western historic tradition. During the independence and after the independence when ancient past becomes important for India and archaeological discoveries increased the technical usage in historical studies also increased. As AI now become the important part of our education, it is also playing an important role in enhancing each and every subject including history.

In recent time AI is revolutionizing historical studies in India by providing innovative tools and methodologies to analyze, interpret, and preserve historical data. There are significant usages of AI in unlocking the secrets of historical studies in India. Modern historians should adopt the changing technologies and use of AI assistants to write more factual yet creative short stories to narrate the history in an interesting manner and make it a lively subject.

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Regional Cooperation in South Asia: Challenges in the 21st Century

South Asia presents an intriguing paradox, for it is a region of great radical diversity with innumerable cultures, languages and religions. Yet as a region, it has a distinctive and unmistakable identity. Historically, the countries of the region have experienced similar, if not identical, processes of historical evolution. The South Asian nations not only share a common history, they also belong to a common civilization pattern. Thus, South Asia is a distinct civilizational entity, bound together by shared languages, religions, culture, ethnicity, historical memories and development predicament. The purpose of this paper is to investigate the regional organization. South Asian regional cooperation faces several obstacles; it is covering the areas such as tourism, political economy, trade and industry operating at the level of both foreign policy and domestic politics of identities, images, norms etc. Indian position in South Asia both geographically central and share a common borders with overwhelming dominant in the area, population, economy and strong military are leading to the asymmetric power relations in South Asian regional context. South Asia is also a least integrated region compare to other regional organizations. The most important thing is to promote cooperation in various fields like trade, tourism, economy etc in a way that create incentives without fear of being dominated or losing one's autonomy for smaller state. So, Indian policy or approach towards the region based on this principle can help to create more cooperative atmosphere in the region. In order to overtake political disputes and tensions among the countries need a strategic role of India as a regional power. Robert Keohan and Joseph Nye argue that, stable economic regimes require the leadership (Keohane, Nye 1977) that can modify to apply in regional economic cooperation in South Asian regional context. This paper is divided into four parts; firstly, it will try to conceptualize the unique features of South Asian regionalism with compare to other regional organizations. Secondly, it will analyze to how the Indian role and position impact on South Asian regional cooperation? Thirdly, it will address the question, what are the possibilities and necessity of greater cooperation in various fields in South Asian region? Finally, it will try to answer the question, why the cohesive strategy necessary for the effective South Asian regional cooperation in the 21st Century?

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Global Alternative in Designing the Future: Economic Chaos and Cybernetic Economic Management

The article shows that during the 20th and 21st centuries, politicians and economists were looking for an alternative to the chaotically organized market (capitalist) economy, the motive of which is profit. The answer can only be found in a country that had practical experience in implementing an alternative. Such a country was the USSR, which was the first to apply the knowledge of the Marxist theory of reproduction to implement in the 1930s a system of economic development management based on the planning of production relationships that ensure the release of the final product needed by the country. The science of "cybernetics" born in the USA and the Soviet planning experience gave impetus to the emergence in the USSR in the 1970s of a new science of economic management - economic cybernetics. This science was blocked in the USSR due to the choice of a part of the ruling nomenclature of the strategy of

returning to a market economy. Today, the ruling world elite seeks to strengthen its power through the use of customs duties and sanctions, the introduction of AI for the digitalization of economic chaos, the management of people and for military purposes, which only brings the military resolution of the global crisis closer. It is argued that the time has come to unblock economic cybernetics for the implementation of cybernetic management of the global (national) economy - the only tool that ensures the peaceful exit of humanity to a qualitatively new type of social structure, implementing the highway to a bright future (increasing quality of life).

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Swaraj and the Foundations of a Political Theory of Non-Violence

What is the contribution that concepts like Swaraj, Ram Rajya, and Sarvodaya, proposed and used by Gandhi in the national movement against the British, make to political theory as we know it? My paper will argue, they present the possibility of the sovereignty of civil society as against Modern Western political theory's presupposition of the sovereignty of the State and constitutional propriety over society and territory.

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Narrative Disputes over Terrorism, Counter-Terrorism and State Terror in the Algerian Revolution (1954-1962)

The Algerian Revolution began in 1954, after the French government rejected negotiations and intensified its military repression, setting a tone of violence for the conflict. The Front de Libération Nationale (FLN) resorted to armed struggle through the Armée de Libération Nationale (ALN), in response to this unyielding colonial administration, which eventually led to bombing operations. On August 1956, French "counter-terrorist" groups bombed a house at Rue de Thèbes in the Casbah, killing over seventy Algerians, and the French claimed it was a response to previous FLN attacks and that the targets were terrorists. Following this episode, the ALN built explosives laboratories, recruited experts and activists to carry out the operations and conducted a series of bombing operations. These measures defined the Battle of Algiers, which was marked by intense urban warfare and extensive use of torture, mass arrests, executions sanctioned by military courts and constant patrols by the French military.

In this context, it is important to discuss the key concepts of terrorism, counter-terrorism and state terror, highlighting the blurred boundaries between them in this colonial context, and to criticise the predominant state-centered views on terrorism. By analysing memoirs of central figures in the French military, such as Jacques Massu, Roger Trinquier and Paul Aussaresses, our aim is to comprehend the ideological and strategic arguments used to legitimise state violence, particularly torture. Their justification of it as a necessary counter-terrorist measure raises fundamental questions about the relationship between counter-terrorism, state terror and colonial rule. And by analysing the recollections and narratives of FLN's members, such as Frantz Fanon, Zohra Drif and Yacef Saadi, our goal is to highlight how they framed the use of bombing operations within the broader scope of anti-colonial resistance.

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Machine Learning Predictive Modelling and Risk Assesment of Disease Progression

Machine learning (ML) predictive modeling combined with risk assessment provides a robust framework for analyzing disease progression and enhancing clinical decision-making. By leveraging diverse datasets, including electronic health records, genomic profiles, medical imaging, and continuous monitoring from wearable devices, ML algorithms can uncover complex associations and temporal patterns that govern disease evolution. These models enable precise risk stratification, identification of high-risk patient groups, and personalized forecasts of disease trajectories, facilitating earlier interventions and optimized treatment strategies. Integrating predictive modeling with risk assessment not only supports precision medicine but also strengthens healthcare systems by improving patient outcomes, reducing costs, and enabling proactive disease management.

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BRICS Rising: A New Axis in Global Governance

This presentation examines the evolving role of BRICS as a strategic platform for promoting a more balanced, multipolar international system. Against the backdrop of shifting power dynamics and the declining dominance of Western-centered institutions, BRICS offers an alternative model of global governance rooted in sovereignty, inclusivity, and development. A key issue under consideration is how BRICS countries despite their internal differences collectively advocate for reforms in international financial institutions, push for more equitable representation in global decision-making, and promote South-South cooperation. Drawing on recent summits, policy declarations, and diplomatic initiatives, the paper assesses whether BRICS can translate its normative aspirations and its long-term potential to influence the emerging world order into real institutional and geopolitical impact. In this regard, it is also important to consider Russia's position and role within BRICS, the evolution of Russia's rhetoric regarding BRICS and its practical actions in this regard.

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The 1955 Bandung Asia-Africa Conference and Post-colonial Collective Resistance

As cultural studies scholars such as Said, Spivak and Fanon have shown, there was an unequal power relationship between former colonial countries in the West and former colonies outside the West. In the post-World War II period, this relationship continued even after colonialism officially ended and many former colonies had become independent. The West continued to view the "East" as inferior. Meanwhile, many residents of post-colonial countries remained unable to express themselves and still inherited the psychological burden of the colonial period.

The Asia-Africa Conference held in Bandung, Indonesia, attempted to resist such power relations. The Bandung Conference wanted to break through the decolonization process that had only stopped at the formality level. In mid-1955, for the first time a number of leaders in Asia and Africa organized an intercontinental conference involving former colonies on both continents. Although initially belittled and tried to be obstructed by Western countries, the conference was a success. The conference was even able to produce much-needed principles as a basis for international cooperation amidst the dynamics of the Cold War.

The Bandung Conference not only succeeded in changing the West's inferior view of the non-Western world, or becoming a space for the people of former colonial territories to speak out

and eliminate the psychological impact of colonialism, but also opened up a wider space for global cooperation. The formation of the Non-Aligned Movement, the increasingly close transnational cooperation in Africa, the holding of the tri-continental conference in Havana in 1966, the inspiration of the civil rights movement in the United States by the "Bandung spirit" are some examples that show that the Bandung Conference not only had a broad influence, but also helped change the post-World War II world order. It is hoped that similar influences will continue to be felt in the world today.

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Revisiting the Bandung Conference and Women's Role in Indonesia Today

The Asia-Africa Conference held in Bandung in 1955 symbolised a collective aspiration for sovereignty, equality, and justice among the new decolonised nations. However, seventy years after this historic gathering, Indonesian women remain underrepresented in the public sphere, particularly in politics, public leadership, and higher education. The paper examines the gap between the Bandung Spirit's ideals and the actual trajectory of women's participation in Indonesia's public sector. Drawing on recent data, the paper reveals that women currently occupy only 21.9 % of seats in the national parliament, less than 20 % of executive political roles, and 18% of senior civil service positions. Despite making up the majority of teaching staff, women hold 31% of primary school head positions, 19% in upper secondary education and drops into 11% of public universities rectors were women, and Indonesia only have 12% female professors. The primary barrier to Indonesian women's participation is religion, patriarchal cultural norms, economic disparities that limit women's access to political and leadership capital, and policy frameworks that are either weakly enforced or remain symbolic. Though several affirmative policies have been launched, without substantive gender mainstreaming and substantial targeted reforms to address cultural and economic barriers, the promise of gender equality remains unfulfilled. The paper recommends a multi-approach that includes a fully hearted enforcement of education as a fundamental basis, gender quotas, investment in leadership education for women, institutional reforms to support women's career advancement, and public campaigns to transform societal perceptions of women in leadership. Such efforts are essential to realign Indonesia's development trajectory with the original spirit of the 1955 Bandung Conference and ensure women's equal participation in shaping the nation's future.

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Reconciling Innovation with Ethics: A Cross-Jurisdictional Study of Regulatory Models for AI Governance

The rapid advancement of Artificial Intelligence (AI) technologies offers transformative prospects for humanity, along with unparalleled regulatory challenges. As AI systems progressively infiltrate essential industries such as healthcare, banking, education, and transportation, the necessity to reconcile scientific advancement with ethical oversight has become crucial. This research will analyse how various jurisdictions manage the intricate balance between promoting AI development and guaranteeing responsible implementation through extensive regulatory frameworks.

This study will apply a doctrinal and comparative methodology to assess AI governance frameworks across various jurisdictions, notably the European Union, United Kingdom and India. The study will examine how these varied legal systems confront essential issues such as algorithmic bias, transparency deficiencies, accountability shortcomings, and privacy safeguards while preserving incentives for innovation.

The research will uncover notable differences in regulatory ideologies, ranging from extensive ethical frameworks that stress transparency and accountability to market-oriented methods that prioritise technical progress. The study will illustrate the essential requirement for unified international standards that embrace technological innovation while protecting fundamental rights.

This research will enhance the dialogue on AI governance and policy by presenting a comprehensive, multi-stakeholder, risk-based framework that aligns regulatory certainty with the demands of innovation. The study will promote adaptive governance rules based on ethical AI design principles, providing practical solutions to address regulatory deficiencies and enhance international collaboration. The findings will offer significant insights for various stakeholders, including policymakers, technology developers, corporate executives, civil society organisations, and academic researchers, as they navigate the changing environment of AI governance.

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Decolonization: Delinking or De-Westernization?

In the decolonization discourse, moving from political and economic to epistemological liberation, there are two main schools of thought: de-linking and de-Westernization. Their aim is more or less the same, their method is quite different. Advocates of delinking focus on independence of thought. In their view, non-Western thinking differs from Western thinking and must be reclaimed. Advocates of de-Westernization stress inter-dependence of Eastern and Western thinking. In their view, instead of claiming otherness, it is better to explore under what conditions some thoughts have become dominant and others have become marginal, both in the West and the rest of the world. I argue that de-linking is more at home in the Latin American context. Asia has a different history in relation to the West and more than de-linking, de-Westernization fits to the Asian context as a method of decolonization. In general (but without generalizing), Asian (and indigenous) epistemologies have been more relational and dialogical.

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Convergence and Conversion: The Challenges of a New Humanism to Counter a Global System of Compulsive Computation

The two largest political-economic powers, the US and China, appear to be advancing toward battle with the transformative power of so-called artificial intelligence. Depending on where one is situated in the global hierarchy AI appears as a virtual miracle due to improve the world like the harnessing of steam power nearly two centuries ago. In fact, much of the rhetoric is subsumed by the slogan "4th Industrial Revolution" propagated by the WEF.

However, from the very beginning of the inventive process one critical participant in the project attacked the validity of the product and its underlying program. Joseph Weizenbaum, in his largely ignored Computer Power and Human Reason, declared that AI was driven by "compulsive calculation". His core argument was not whether today's "Big Data" could not be mastered by newer machines. Instead Weizenbaum insisted that machines (whether analog or digital) are incapable of ethical judgement. Furthermore, the computational procedures, regardless of how extensive they may become, should not be permitted to replace human judgement.

The prospect of a world system driven by a digital "industrial revolution" portends the transformation of human relations for the majority of the world's population by subjugation more intensive than the "first industrial revolution". (Whereby one need only observe that the so-called South was reduced to inputs for that revolution.)

This is not an accident. The theoreticians of cybernetics like Norbert Weiner imagined a world in which humans would be superfluous. One should be asking however what is the human value in a system which explicitly denies the value of humans as such?

Where is the potential for a humanism to counter the anti-humanist vision of compulsive computation and technological fetishism? Is it possible that the hitherto marginalized and so-called "underdeveloped" South holds cultural potential to resist such a model of political-economic warfare as the basis for the emergent world system? This is not an argument for some inherent moral superiority in the periphery. Rather it is a question of whether human survival should be assured by human agency or delegated to those who still control the world's energy grids?

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AI in Journalism and Mass Communication: Empowering Educators, Engaging Learners, and Advancing the SDGs

Journalism and Mass Communication has played a vital role in shaping societies. With the adoption of the Sustainable Development Goals (SDGs) in 2015 and the rapid rise of Artificial Intelligence (AI), a transformative shift is underway in journalism and mass communication. AI is redefining how we teach, learn, and communicate in the 21st century.

The integration of AI in journalism and mass communication empowers educators through curriculum transformation, enhanced teaching support, and faculty development. It equips future journalists with tools that enable faster, more accurate, and audience-focused content delivery.

AI supports SDG 4(Quality Education) by promoting quality education through digital literacy, remote access, and personalized learning. It drives SDG 9(Industry, Innovation and Infrastructure) by enabling media-tech innovations and immersive storytelling (AR/VR). AI contributes to SDG 16(Peace, Justice and Strong Institutions) by combating misinformation through fact-checking tools, protecting democratic values. It also advances SDG 13(Climate Action), 5(Gender Equality), and 10(Reduced Inequalities) by supporting climate journalism, gender equity, and inclusive communication via voice-to-text and translation technologies.

To harness AI's full potential, its use in higher education must be ethical, inclusive, and grounded in continuous digital skill development.

AI's expansion in the field of Journalism and Mass Communication offers significant opportunities for innovation, efficiency, and global access. However, to ensure its responsible and equitable use, institutions must prioritize faculty training, critical engagement with AI tools, and the development of robust policy frameworks that uphold transparency, fairness, and academic integrity.

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Promise of "Constitutional Justice" in Times of Genocide

To be or not to be, is a question that constantly confronts philosophers of existentialism; however, the question in the times of genocide, specifically outside Europe, transforms into 'to protect, or not to protect'. Not that the exigencies of the colonised world make it inherent in the conditions of the countries to be constructed on the paradigm of 'protection', rather the racialised encounter, as Maldonado Torres calls it, transforms the significance of the foundational moment of post-colonial constitutions to put a specific significance on tendency of a constitution to protect its minorities against oppression - both native and foreign.

This paper analyses constitutional strength in terms of a constitution's ability to adjudicate and uphold constitutional justice in moments of crisis, specifically when the basic principles of human existence are challenged.

The ongoing genocide against the Palestinians brings various constitutional questions to the fore, specifically for other democracies that claim to be the oldest, largest and most vibrant, but fail to recognise not only the genocide in Gaza but also dismantle constitutional structures within their societies and uproot any possibility of substantive social justice.

The paper begins with Adorno's thought on education, wherein the aim of all education should be to prevent another Holocaust, and traces a parallel with constitutional aspirations. Not only has education failed to prevent another Holocaust, but also has the constitutional promise has also been broken, both in Israel and India. The paper then analyses how constitutions structurally fall short in dealing with questions of substantive justice, especially in times of crisis.

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Justice Without Borders: Asia's Evolving Relationship with the International Criminal Court

This presentation explores the dynamic and often ambivalent relationship between Asian countries and the International Criminal Court (ICC). While Asia remains the region with the lowest rate of ratification of the Rome Statute, recent developments - including growing international pressure, regional security challenges, and increased public awareness of mass atrocities - suggest a slow but notable shift in discourse. The talk examines the legal, political, and cultural factors that have shaped Asia's cautious stance toward the ICC, highlighting case studies such as the Philippines, Myanmar, and Afghanistan. It also considers the potential for deeper engagement, both through full accession and alternative forms of cooperation, and reflects on how Asia's participation (or lack thereof) impacts the broader global effort to uphold international criminal justice. Ultimately, the presentation argues that meaningful dialogue between the ICC and Asian states is essential for strengthening accountability mechanisms and advancing a more just and inclusive international legal order.

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Decentralized Transitions, Common Futures: Rethinking Sustainability and Governance in the BRICS Plus Era

The emergence of BRICS as a platform for redefining global governance reflects both a shift in geopolitical multipolarity and the urgent need for inclusive development models. This paper argues that BRICS Plus must go beyond rhetorical calls for reform and instead embrace a new architecture of sustainability rooted in decentralization, systemic equity, and planetary boundaries. Drawing on the "doughnut economics" framework and the principle of subsidiarity,

I explore how a polycentric governance model can reconcile national priorities with global environmental and social imperatives.

By comparing the sustainability strategies of core BRICS countries and their engagement with the Global South, the analysis identifies structural contradictions but also areas of converging interest, particularly in climate finance, AI governance, and supply chain justice. The paper contends that future cooperation within BRICS Plus must be grounded in shared norms of accountability, transparency, and regenerative development, especially in light of ecological overshoot and rising geopolitical fragmentation.

Rooted in the spirit of Bandung, this contribution calls for a reconfiguration of international cooperation—from vertical, donor-driven models to distributed, networked approaches that empower local actors and respect democratic legitimacy. In doing so, BRICS Plus could become a transformative actor in building a just and sustainable multilateral order.

ABSTRACTS IN FRENCH

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Impact de la coopération sino-africaine sur le développement et la transformation numérique

La Conférence de Bandung a posé les bases d'une coopération Sud-Sud fondée sur l'égalité, la solidarité et le développement mutuel, qui résonnent encore fortement dans la relation sino-africaine contemporaine. Ce cadre idéologique a facilité une coopération numérique intense, pragmatique et adaptée aux besoins spécifiques du continent africain. Cet article examine la vision de Bandung et l'influence de la coopération sino-africaine, notamment dans les domaines du développement technologique et de la transformation numérique. Avec le lancement des "Initiatives Nouvelles Routes de la Soie ou "Belt and Road Initiative (BRI)", d'importants investissements permettent aux pays africains de bénéficier de l'embellie économique chinoise et l'amélioration de la connectivité grâce au développement des infrastructures numériques, y compris des produits technologiques chinois abordables. En quoi l'héritage politique et idéologique de la Conférence de Bandung influence-t-il la coopération sino-africaine en matière de développement et de transformation numérique ? Une approche qualitative a été adoptée afin d'explorer les représentations, les logiques d'action, les discours politiques et les implications stratégiques de la coopération sino-africaine dans le domaine du développement technologique et numérique en s'appuyant sur des sources académiques, des études de cas et des données pertinentes pour « comprendre le sens que les acteurs attribuent à leur action et à leur environnement » (Denzin, N. K., & Lincoln, Y. S. 2005). Les résultats ont montré la coopération sino-africaine comme un vecteur rapide de développement des infrastructures technologiques et numériques, avec une limite du transfert de savoir-faire technologique qui pousse encore les africains à la une dépendance de l'expertise chinoise.

Impact of Sino-African cooperation on development and digital transformation

The Bandung Conference laid the foundations for South-South cooperation, based on equality, solidarity, and mutual development, which still resonates strongly in contemporary Sino-African relations. This ideological framework has facilitated intense, pragmatic digital collaboration tailored to the specific needs of the African continent. This article examines the Bandung vision and the influence of Sino-African cooperation, particularly in the fields of technological development and digital transformation. With the launch of the "New Silk Roads Initiatives" or "Belt and Road Initiative (BRI)", major investments are enabling African

countries to benefit from China's economic upturn and improved connectivity through the development of digital infrastructures, including affordable Chinese technology products. How does the political and ideological legacy of the Bandung Conference influence Sino-African cooperation in development and digital transformation? A qualitative approach was adopted to explore the representations, logics of action, political discourses and strategic implications of Sino-African cooperation in the field of technological and digital development, drawing on academic sources, case studies and relevant data to "understand the meaning that actors attribute to their action and their environment" (Denzin, N. K., & Lincoln, Y. S. 2005). The results showed Sino-African cooperation to be a rapid vector for the development of technological and digital infrastructures, with a limit to the transfer of technological know-how that still pushes Africans towards dependence on Chinese expertise.

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Décolonisation linguistique du Burkina Faso: quelle sémiolinguistique pour une souveraineté culturelle?

La décolonisation linguistique est un processus par lequel une communauté se libère de l'influence et de la domination d'une langue coloniale, en réhabilitant et en valorisant ses propres langues et expressions culturelles. Au Burkina Faso, la volonté manifeste de tendre vers la restauration des langues nationales est plus que d'actualité et pressant. Pour preuve, depuis l'avènement du régime en place, le pays a franchi une étape très remarquable en reléguant le français au second plan derrière les langues nationales. Quant à la sémiolinguistique elle est une branche de la linguistique qui se focalise sur l'analyse du sens des langues et langages. Si l'apprentissage langues nationales constitue un moment d'initiation et de pur plaisir, celui du français académique a été le plus souvent des moments de traumatisme au Burkina Faso. Il ressort que sur le chemin de l'apprentissage de la langue coloniale qui est le français, le traumatisme a été de grande marque. Les causes majeures de ces traumatismes s'expliquent à plusieurs niveaux. Dans un monde en plein bouleversement culturel, social, politique et diplomatique, des perspectives pour une souveraineté linguistique sont donc à entreprendre.

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Coopération culturelle entre l'Afrique et l'Asie pour une réhumanisation du monde

Le capitalisme, qui domine notre terre depuis le XVIe siècle, se trouve dans une crise profonde qui menace de détruire le monde entier qu'il a suffisamment déshumanisé, comme l'illustre, à merveille, la fièvre de l'intelligence artificielle générative. Les valeurs de solidarité humaine sont en plein recul un peu partout. Il y a urgence de sauver l'humanité de la catastrophe capitaliste. Ce n'est pas "la fin de l'histoire" comme le disait, avec beaucoup d'enthousiasme, Francis Fukuyama. La civilisation occidentale, avec ses travers, veut s'imposer comme unique modèle en termes de culture, pour détruire le monde. Comment l'Afr6et l'Asie peuvent -elle réhumaniser le monde à travers la culture? Une analyse des cultures africaines et asiatiques montre qu'elles sont fondamentalement humaines malgré leur destruction, surtout en Afrique, à travers le phénomène de colonisation européenne. L'observation des relations culturelles entre les pays et les pays d'Asie, à travers l'histoire, montre que celles-ci ne sont pas assez développées. Il faut sérieusement y investir afin de sauver ces cultures et réhumaniser le monde. Il faut commencer par pat concrétiser les relations diplomatiques avant d'établir les relations culturelles là où elles n'existent pas encore et envisager leur renforcement là où ces relations existent déjà. C'est un peu comme compter sur l'amazonie et l'Afrique équatoriale pour sauver3la terre du réchauffement climatique. Les cultures africaines et asiatiques regorgent de nombreuses valeurs humaines pour assurer cette tâche. Il suffit, aux dirigeants

des pays africains et asiatiques, de s'inspirer de l'esprit de Bandung et d'y mettre les moyens nécessaires pour assurer cette tâche de réhumanisation du monde.

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Impact of Bandung and the participation of women in elections in Ivory Coast: Case of municipal and legislative elections (1975-2005)

The Bandung conference (1955) was a decisive turning point for the newly colonized countries of Africa and Asia, during which they affirmed their sovereignty, their non-alignment, their common struggle against imperialism by rejecting colonialism for equality between peoples. Côte d'Ivoire, a former French colony in West Africa where the postcolonial political landscape was dominated by a single party, relied on the spirit of Bandung to engage in a liberation struggle in 1990. Although women were not invited to this conference, their role alongside men was decisive in this struggle. This study therefore proposes to analyze the impact of the spirit of Bandung on the political emancipation of Ivorian women, through municipal and legislative elections between 1975 and 2005. She questions the real significance of Bandung's legacy in integrating women into electoral processes in a country facing political and socio-cultural challenges. Through a qualitative method based on various sources, namely: electoral archives, national press, legislative texts related to women's rights, political documents of the PDCI-RDA, as well as interviews with political actors, a corpus was constituted and analyzed. The results reveal a participation of women in the political struggle since the years 1949 and their accession to decision-making bodies as candidates and elected from 1975.

Impact de Bandung et la participation des femmes aux élections en Côte d'Ivoire : Cas des municipales et législatives (1975-2005)

La conférence de Bandung (1955) a été un tournant décisif pour les pays nouvellement colonisés d'Afrique et d'Asie, au cours duquel ils ont affirmé leur souveraineté, leur non-alignement, leur lutte commune contre l'impérialisme en rejetant le colonialisme pour une égalité entre les peuples. La Côte d'Ivoire, ancienne colonie française d'Afrique de l'Ouest où le paysage politique postcolonial a été dominé par un parti unique, s'est appuyée sur l'esprit de Bandung pour engager un combat de libération en 1990. Bien que les femmes n'aient pas été invitées à cette conférence, leur rôle aux côtés des hommes a été déterminant dans cette lutte. Cette étude se propose donc d'analyser l'impact de l'esprit de Bandung sur l'émancipation politique des femmes ivoiriennes, à travers les élections municipales et législatives entre 1975 et 2005. Elle interroge la portée réelle de l'héritage de Bandung dans l'intégration des femmes aux processus électoraux dans un pays confronté à des défis politiques et socioculturelles. A travers une méthode qualitative s'appuyant sur des sources variées, à savoir : archives électorales, presse nationale, textes législatifs relatifs aux droits des femmes, documents politiques du PDCI-RDA, ainsi que des entretiens avec des actrices politiques, un corpus a été constitué et analysé. Les résultats révèlent une participation des femmes à la lutte politique depuis les années 1949 et leur accession aux instances décisionnelles comme candidates et élues à partir de 1975.

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Justice globale et écologie

La rationalité écologique dominante structure la question de la justice écologique globale autour des nécessités d'aide et d'assistance des pays à faible revenu dans leurs différents efforts de développement durable.

Seulement, on se demande si l'injustice écologique globale véritable ne réside pas là précisément. N'est-ce pas en réalité dans ces orientations du discours, de la réflexion, de l'effort et de la justice écologiques qui tend à transférer les plus grandes inquiétudes de la menace, et ainsi, délèguent les plus importantes et les plus lourdes responsabilités de la lutte écologique à ceux dont la contribution à la production de ladite menace est supposée insignifiante, que réside la plus subtile et la plus violente des injustices écologiques ? En fait, qu'est-ce qui est plus injuste entre une faible contribution à la production de la menace dont on est supposé payer le prix le plus fort et dont on ne dispose pas de moyens permettant de faire efficacement face, et une logique de l'effort écologique qui rend plutôt davantage dépendant et contraint à accepter les formes d'assistances et d'adopter les modes de vie qui refusent le développement autodynamique dans des voies scientifiques et technologiques qui, pense-t-on, incarneraient virtuellement les germes de la menace dont il est question d'éviter ici, obligeant par là à renoncer aux systèmes économiques et sociaux qui les favorisent, lesquels cependant, se révèlent de véritables sources de progrès civilisationnels, psycho-cognitifs et scientifiques-technologiques nécessaires pour l'élaboration des alternatives écologiques et des transitions durables?

Ces préoccupations suggèrent de comprendre autrement la question plus globale de l'écologie et celle de la justice globale qu'elle implique nécessairement, de les aborder sans perdre de vue les rapports de puissance et de domination qui lient les peuples à l'échelle de la planète et dont elles pourraient être de nouveaux instruments.

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L'Europe face aux défis de la construction d'un nouveau multilatéralisme à même de favoriser un « développement durable » des nations.

Nous assistons à la fin d'un modèle de multilatéralisme fondé sur des rapports capitalistes marchands et des accords interétatiques issus de l'après seconde guerre mondiale. Cette crise qu'accélèrent conflits guerriers et inégalités de revenus s'accompagne d'une réduction assez générale des standards démocratiques d'autant plus marquée qu' il s'avère difficile de réguler les comportements pour faire face à des changements environnementaux de plus en plus importants. La polycrisis qui frappe le modèle multilatéraliste a de nombreuses implications. Elle conduit en premier lieu à privilégier des indicateurs nouveaux, au-delà du PIB et des cadres comptables nationaux, pour saisir les contextes dans lesquels de nouvelles législations peuvent être adoptées. Cet objectif souligne l'importance que prennent alors les modalités de diffusion de l'information et partant de l'accés aux nouvelles technologies qui lui sont associées. C'est dans ce contexte que l'esprit post Bandung peut connaitre un nouvel essor en soutenant à travers diverses coopérations de nouvelles formes de partages en matière d'éducation, de santé, de logement ou d'alimentation à même de construire de nouvelles normes de bien être communautaires à travers le monde qui prennent en compte pour le mieux l'évolution de nos environnements. Il s'agirait d'apprendre à maitriser les changements souhaitables de modes de vie que le techno-feudalism a domestiqué à son profit. L'Europe peut jouer une rôle particulier dans cette transformation dans une variété de domaines, tirant parti de la diversité de ses liens avec les pays du « grand sud », sans impérialisme. L'esquisse que l'on se propose de faire de ce nouveau multilatéralisme n'exclue pas qu' à un certain niveau de son développement il faille trouver des arrangements avec les mesures écologiques que les changements climatiques imposeront aux puissances comme Les Etats Unis et la Chine. Les choix de « civilisation écologique » pour reprendre l'évocation chinoise ne peuvent faire sens qu'au prix d'une certaine mise en cohérence.

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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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Échanges culturels et commerciaux entre pays Africains et Asiatiques : Etat des lieux, enjeux et défis

Les relations commerciales et culturelles entre les pays africains et asiatiques sont aussi vielles que le monde. Mais elles se sont significativement intensifiées à partir des années 1970.

Cette recherche vise à revisiter l'état des lieux des échanges culturels et commerciaux entre les pays des deux continents tout en déclinant les enjeux et les défis de part et d'autres des deux entités. Il ambitionne de mettre en exergue les stratégies à développer par les pays africains pour intensifier les échanges gagnant-gagnant.

Pour ce faire, une revue de littérature non moins exhaustive a été faite. En outre, les bases de données de la Banque Mondiale, du FMI, de l'OMC et des statistiques d'autres sources des pays de deux continents ont été consultées et analysées. Les analyses statistiques indiquent un déséquilibre dans la balance commerciale entre les pays africains et asiatiques en moyenne entre 1998 et 2023 avec une domination du coté asiatiques. Toutefois, les résultats indiquent des atouts non exploités du côté des pays africains quand on considère le commerce de façon plus large en y incluant les produits culturels. Les enjeux sont énormes pour chaque partie, mais les défis à relever du coté africain sont plus coûteux et nécessitent des changements radicaux et structurels.

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Médecine traditionnelle asiatique: quel apport pour la valorisation de la médecine traditionnelle Africaine?

La médecine traditionnelle africaine en général et celle du Burkina en particulier, bien que riche en savoirs et en pratiques, souffre souvent d'un manque de reconnaissance institutionnelle, de documentation scientifique et de standardisation. En parallèle, la médecine traditionnelle asiatique – en particulier la médecine traditionnelle chinoise (MTC) et la médecine ayurvédique – a su s'imposer sur la scène internationale grâce à une structuration rigoureuse, une recherche scientifique active et une intégration progressive dans les systèmes de santé modernes. Cette étude s'intéresse aux apports potentiels de la médecine traditionnelle asiatique dans le processus de valorisation de la médecine traditionnelle africaine.

À travers l'analyse comparative des modèles de développement, de transmission des savoirs, de formalisation des traitements et de reconnaissance légale, ce travail met en évidence les leçons que peut tirer l'Afrique de l'expérience asiatique. L'apport de la MTC, par exemple, dans l'utilisation de diagnostics énergétiques, la formation académique des praticiens, la production normalisée de remèdes à base de plantes et l'exportation mondiale de ses produits, offre un modèle inspirant. L'Afrique, en s'appuyant sur ses propres ressources médicinales et savoirs endogènes, pourrait adapter certaines stratégies asiatiques pour mieux structurer, protéger et promouvoir ses pratiques traditionnelles.

Cette synergie peut également favoriser une coopération Sud-Sud bénéfique, en créant des échanges scientifiques, culturels et commerciaux autour des médecines ancestrales. En somme, l'expérience asiatique offre une base stratégique pour que la médecine traditionnelle africaine gagne en légitimité, en visibilité et en efficacité au service des populations locales.

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La solidarité et la coopération Afroasiatiques depuis la conférence de Bandung de 1955 : perspectives de reconstruction d'un monde plus juste et prospère

L'éveil des peuples africains et asiatiques au lendemain de la Seconde Guerre mondiale et leur volonté de s'émanciper de la domination européenne a été à l'origine de la conférence de Bandung où les pays participants ont affirmé une position de non-alignement entre les deux blocs. Cette conférence fut le point de départ d'une solidarité et d'une coopération entre l'Afrique et l'Asie. Si depuis lors les trajectoires ont pu évoluer différemment, il convient de réaffirmer les lignes directrices d'une coopération renouvelée dans le souci de recherche d'équilibres dans les relations internationales.

Soixante-dix ans après Bandung, le contexte mondial est marqué par la montée croissante des inégalités, des défis climatiques, des mutations rapides provoquant fracture technologique et diverses formes d'exclusion sociale. Dès lors, la nécessité de repenser les alliances Sud-Sud s'impose. Dans ce renouveau des alliances en perspectives, l'Afrique dispose d'atouts importants de ressources naturelles très variées, d'un fonds culturel et de savoir-faire traditionnels dont la valorisation lui permet un apport substantiel pour contribuer à la reconstruction d'un monde nouveau. Mais comment cette solidarité et cette coopération peuvent-elles s'articuler de manière innovante et durable?

Nous entendons dans notre projet jeter un regard sur les fondements historiques et culturels de la solidarité Sud-Sud pour faire ressortir les valeurs partagées entre l'Asie et l'Afrique,

sources stimulantes de coopération entre les deux mondes. Nous esquisserons ensuite quelques axes pour une coopération stratégique dans divers domaines de la vie économique, culturelle et des relations internationales. Le troisième axe de notre réflexion portera sur les initiatives prometteuses de coopération et les conditions d'une solidarité efficace et équitable.

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Les leçons du colloque de Lomé sur les relations afro-asiatiques 70 ans après Bandung

Tenu à Lomé, les 24 et 25 avril 2025, le colloque international de Lomé sur le thème « Reconstruire le monde, 70 ans après Bandung : Quelle solidarité pour une communauté de destin Afrique-Asie ? » a vu la participation d'une cinquantaine d'enseignants-chercheurs et chercheurs, venus de 17 pays du monde et de plusieurs disciplines. Les communications présentées ont fait l'objet de publication des actes du colloque. L'objectif de cette première communication est de présenter le contenu de cet ouvrage et de relever les leçons à en tirer dans la perspective d'un nouveau regard sur les relations entre l'Afrique et l'Asie 70 ans après la Conférence de Bandung.

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Quel type de cyberactivisme pour consolider les relations afro-asiatiques ?

Le type de cyber-activiste que nous avons besoin pour consolider les relations afro-asiatique, sont de plusieurs natures:

1 - Ceux qui sont conscients que les médias occidentaux nous ont produits des fake informations depuis leur arrivée dans nos États juste dans le but de nous maintenir sous leur influence;

2 - Ceux qui veulent en finir avec la domination occidentale sur nos États et la prise en otage de nos peuples par les idéologies occidentales (démocratie, droits de l'homme, liberté d'expression…) utilisées pour nous dominer;

3 - Les Cyber-activistes qui sont prêts pour explorer de nouvelles horizons avec les pays asiatiques, partager leur culture, accepter la culture asiatique, avoir des échanges franches avec des cyber-activistes asiatiques.

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L'Afrique et le pivot vers l'Asie depuis 1993/Africa and the pivot to Asia since 1993

Depuis la fin de la guerre froide, il y a un vif intérêt de l'Afrique envers les puissances économiques de l'Asie. Les pays africains ont pensé que s'orienter vers l'Asie, qui a connu une transformation économique réussie en quelques décennies pouvait leur fournir des leçons utiles pour leur propre développement. C'est ainsi que le continent a décidé de développer des partenariats bilatéraux avec les grandes économies asiatiques. Dès 1993, l'Afrique a établi des relations officielles avec le Japon suivies de la Chine en 2000, la Corée du Sud en 2006, l'Inde en 2008 et la Turquie en 2008. L'Afrique entretient également des relations d'amitié avec des pays comme l'Iran, la Malaisie et l'Indonésie. D'ailleurs le deuxième sommet Indonésie-

Afrique a été organisé en Bali en 2024. L'avenir de l'Afrique semble de plus en plus dépendre des grandes visions des puissances asiatiques. L'argument avancé est que l'Afrique souhaite s'inspirer des réussites de pays ayant réussi à sortir une grande partie de leur population de la pauvreté, augmenter les revenus et stimuler la transformation économique et sociale. Alors, les grandes économies asiatiques peuvent-ils offrir aux États africains des alternatives de développement aux modèles de développement occidentaux classiques et à leurs exigences correspondantes? Est-il possible d'adapter l'expérience de développement asiatique en Afrique?/

Since the end of the Cold War, Africa has shown a keen interest in the economic powers of Asia. African countries felt that turning towards Asia, which had undergone a successful economic transformation in just a few decades, could provide them with useful lessons for their own development. So the continent decided to develop bilateral partnerships with the major Asian economies. As early as 1993, Africa established official relations with Japan, followed by China in 2000, South Korea in 2006 and Turkey in 2008. Africa also maintains friendly relations with countries such as Iran, Malaysia and Indonesia. In fact, the second Indonesia-Africa summit was held in Bali in 2024. Africa's future seems increasingly dependent on the grand visions of Asian powers. The argument is that Africa wants to learn from the successes of countries that have lifted large parts of their populations out of poverty, raised incomes and stimulated economic and social transformation. So, can the major Asian economies offer African states development alternatives to conventional Western development models and their corresponding requirements? Is it possible to adapt the Asian development experience in Africa?

BANDUNG AT 70 SCIENTIFIC BOARD COMPOSITION

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The Scientific Board is the driving force of the conference. Its main role is to empower the conference with credibility and authority in front of scientific communities and the public. Scientific Board members are volunteers. They do not receive salary or any other form of remuneration for their work.

Their main duty is:

- to participate in the preparation of the conference (brainstorming, conception, strategic decisions...);

- to participate in the organisation of the event (planning, programming, selecting abstracts, chairing sessions...);

- to spread the conference information to her/his academic networks;

- to attend the conference if possible (as speaker, chair, co-chair, discussant, simple participant).

SCIENTIFIC BOARD COMPOSITION (30/09/2025)

80 members representing 42 countries: Algeria, Austria, Benin, Brazil, Bulgaria, Burkina Faso, Cameroon, Canada, China, Congo Brazzaville, Côte d'Ivoire, Ecuador, Egypt, France, Gabon, Ghana, Greece, Hungary, India, Indonesia, Italy, Japan, Kenya, Morocco, the Netherlands, Niger, Palestine, Peru, Poland, Portugal, Romania, Russia, Serbia, South Africa, South Korea, Switzerland, Togo, Tunisia, Uganda, Uruguay, USA, Vietnam

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Manoranjan MOHANTY, India (Doctor, Political Sciences, Chinese Studies, former professor of Delhi University, Professor, Council for Social Development, New Delhi, India)

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Fulufhelo NETSWERA, Uganda/South Africa (Doctor, Professor, Management Sciences, Executive Dean Faculty of Management Sciences, Durban University of Technology; Head, BRICS Research Institute, South Africa)

Noël Magloire NDOBA, Congo Brazzaville/France (Doctor, Economics, former dean of the Faculty of Economics, University of Congo Brazzaville, President du Centre International Joseph Ki-Zerbo pour l'Afrique et sa Diaspora, Paris, France)

Nurliah NURDIN, Indonesia (Doctor, Political Sciences, Professor of Public Policy, IPDN Institute of Home Affairs Governance, Jakarta and Jatinangor)

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Oscar Meywa OTELE, Kenya (Doctor, Political Sciences, Chairman, Department of Political Sciences and Public Administration, University of Nairobi, Kenya)

Jean-François OWAYE, Gabon (Doctor, International Relations, Professor, Vice-Rector, Department of History, Omar Bongo University, Libreville, Gabon)

Laura-Anca PAREPA, Romania/Japan (Doctor, Defense and Security Studies, International Relations, International Public Policy, Associate Professor, Doshisha University, Kyoto)

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Magda REFAA, Egypt/France (Doctor, Philosophy, University Paris 8, Independent Researcher and Activist of Social and Solidarity Movement)

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Olga VOLOSYUK, Russia (Doctor in History, Professor, Academic Head of the Department of Regional Studies, Faculty of World Economy and International Affairs, HSE University, Moscow)

Baskara WARDAYA, Indonesia (Doctor, History, Researcher, PRAKSIS / Jesuit Center for Research and Advocacy, Jakarta)

Indah WIDIASTUTI, Indonesia (Doctor, Vernacular Architecture, Associate Professor, Department of Architecture, Institut Teknologi Bandung, Bandung, Indonesia)

Eko WIDODO, Indonesia (Doctor, Sociology, Law, Business Administration, Associate Professor, Faculty of Business Administration and Communication, Universitas Katolik Indonesia Atmajaya, Jakarta, Indonesia)

Frans WIJSEN, The Netherlands (Doctor, Empirical and Practical Religious Studies, Professor, Radboud University, Nijmegen, the Netherlands)

B70 ASSOCIATE INSTITUTIONS

As a part of academic and social movements towards the Bandung Spirit Ideals for a Global Future, the commemorative conference of the 70th anniversary of the Bandung conference, invites academic institutions and civil society organisations to join the conference as ASSOCIATE INSTITUTION which role is to give moral and intellectual support to the conference. There is no-financial issue in this joint effort. It is fully based on FRIENDSHIP, TRUST and SOLIDARITY.

The following list of Associate Institutions is updated continuously.

ARCHITECTURE PROGRAM, FACULTY OF ENGINEERING, UNIVERSITAS KATOLIK PARAHYANGAN (UNPAR)
Academic institution engaged in teaching, research, and community service
Bandung, Indonesia
https://arsitektur.unpar.ac.id

ASPERMIGAS (Asosiasi Perusahaan Migas Nasional /Association of Indonesian Oil and Gas Companies)
Entreprise, Professional on Oil and Gas
South Jakarta, Indonesia
www.aspermigas.or.id

ATMA JAYA CATHOLIC UNIVERSITY OF INDONESIA
Undergraduate and Graduate Degree
Jakarta, Indonesia
www.atmajaya.ac.id

BRUXELLES PANTHÈRES
Décolonial et Antiraciste
1070 Bruxelles, Belgique
https://bruxelles-panthere.thefreecat.org/

CENTER OF AFRICAN STUDIES OF THE UNIVERSITY OF PORTO CEAUP
Research in the field of African Studies
Porto, Portugal
https://www.africanos.eu/index.php/pt/contactos

CENTRE IVOIRO-CHINOIS POUR LA RECHERCHE ET LE DÉVELOPPEMENT
Academic
Abidjan, Côte d'Ivoire

CETRI (*Centre Tricontinental*)
Academic and Social Organisation
Études, publications et conférences Nord-Sud
Louvain-la-Neuve, Belgique
www.cetri.be

DELPHI INTERNATIONAL INITIATIVE FOR THE DEFENSE OF DEMOCRACY
Exchange of Information, News Analysis, Organisation of Events
Athens, Greece
www.defenddemocracy.press

DEVELOPMENT RESEARCH INSTITUTE
Research and publications, organizing Conferences and workshops on burning social issues
Bhubaneswar, India
https://www.gabeshanachakra.org/

EQUIDAD DE GENERO: CIUDADANIA, TRABAJO Y FAMILIA AC
Social
Mexico City, Mexico
https://equidad.org.mx/

EURASIA CENTER JOHN VON NEUMANN UNIVERSITY
Academic
Continuing research on Eurasia's geopolitical processes in the 21st century. Organizing events and preparing publications.
Budapest, Hungary
https://eurasiacenter.hu/en/

EURISPES INSTITUTE
Political, Economic and Social Studies
Rome, Italy
https://eurispes.eu/en/

IRGSC (Institute of Resource Governance and Social Change)
Academic and Social, Research and Advocacy
Kupang, Indonesia
www.irgsc.id

INST: Research Institute for Regional and Transnational Cultures and Cultural Sciences
International Relations, International Law, North-South relations, Dialogue of Civilizations
Vienna, Austria
www.inst.at

INSTITUT AGAMA ISLAM RAWA AOPA KONAWE SELATAN
Academic, Higher Education
Andoolo, Indonesia
www.rawaaopakonsel.ac.id

INSTITUTE FOR ASIAN STUDIES
Research, academic publishing, conferences
University of Belgrade, Serbia
www.ias.rs

INSTITUTE OF ORIENTAL STUDIES OF THE RUSSIAN ACADEMY OF SCIENCES
Research
Moscow, Russia
https://ivran.ru/en

INSTITUTE FOR SOUTH ASIAN, WEST ASIAN AND AFRICAN STUDIES (ISAWAAS)
Research, Training and Consultancy

Hanoi, Vietnam
http://isawaas.org.vn/

INTERNATIONAL PROGRESS ORGANIZATION (I.P.O.)
International relations, international law, North-South relations, dialogue of civilizations
Vienna, Austria
www.i-p-o.org

JAWAHARLAL NEHRU UNIVERSITY
Teaching and Research
Delhi, India
https://www.jnu.ac.in/main/

LEMBAGA SEJARAH ARSITEKTUR INDONESIA (LSAI) /
Institute of Indonesian Architectural History (IIAH)
Social Institution for Architectural History Studies
Bandung, Indonesia

LIENTERA (Lembaga Inovasi Energi Teknologi Nusantara)
Entreprise, Professional: Sustainability Technologies and Development
South Jakarta, Indonesia
www.lientera.org

PALESTINE INSTITUTE FOR BIODIVERSITY AND SUSTAINABILITY, BETHLEHEM UNIVERSITY
Bethlehem, Palestine
Education and community service
http://palestinenature.org/

PAGUS-Program Alernative Governance Urban Settlements
Academic
Benajarafe, Spain
www.pagusinitiative-net

PH INSTITUTE
Industry-University-Research Collaboration/Area Studies
Beijing, China
https://www.essra.org.cn/

POLYLOGZENTRUM
For the Arts, Culture, Science and Society
Vienna, Austria
www.polylogzentrum.at

SCHILLER INSTITUTE, GERMANY
Academic and Social Organisation, Think Tank, Studies
Wiesbaden, Germany
https://schillerinstitute.com/

SOCIETY AND RELIGION RESEARCH CENTRE (SORRECE), UNIVERSITY OF DAR ES SALAAM

Research, Conferences and Training
Dar Es Salaam, Tanzania
http://www.sorrece.org/

STUDIES IN WORLD CHRISTIANITY AND INTERRELIGIOUS RELATIONS
Nijmegen, the Netherlands
Research and publishing
www.swir.run

VISION & GLOBAL TRENDS. INTERNATIONAL INSTITUTE FOR GLOBAL ANALYSES
Academic: Research
Rome, Italy
www.vision-gt.eu

SOME STATISTICAL DATA

Number of submitted abstracts: 242
Number of presentations: 171
Gender composition: 50.8% male / 48.8% female / 0.4% others
Highest academic grade: 62.8% doctor / 26% master / 11.2% others
Professional categories
>Professor/Associate Professor: 40.5%
>Lecturer: 24.4%
>Researcher: 27.7%
>Professional Practitionner: 9.5%
>Civil Society Activist: 8.7%

Registered speakers and presenters: 196
Mode of participation: 47.4% physical / 52.6% virtual

**COUNTRIES OF ORIGINE AND OF RESIDENCE OF PARTICIPANTS
(32 countries)**

Algeria
Brasil
Bulgaria
Burkina Faso
Cameroon
China
Congo
Côte d'Ivoire
France
Germany
Hungary
India
Indonesia
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Spain
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Uruguay

BANDUNG AT 70:
Assessments and Perspectives to Build the World Anew

Partners and Supporting Institutions