

Final Communique 1955 and Asian-African Solidarity: On Indigenous Identity and Global Relationship

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Abstract

As a part of colonialism discourse and impact of European exploration, in the past Indigenous problems appear when discussing their self-determination/independence. For instance, condition happened in Asia-Africa continent post World War II and 1950's/1960's decade, through their declaration of independence and emerged of new nation in their territory. Certainly, popped out big question with the main newly independent states agenda, such as recovery national character, political sovereignty, also economical autonome. The core of its point about indigenous ideas as a native (identity) from their recently independent territory was main base for its nation to facing global challenge.

Final Communique Asia-Africa 1955 had viewed as consensus that agreed with cooperation in many sector, especially political, economical, cultural by similarities destiny and purpose for standing equally to another nation. Thus, both of continent had unified through cultural contact in the past, between their ancestor so that the basic idea about indigenous identity had been transformed from ancient times, although had been interrupted by Europeanisation supremacy.

Final Communique Asia-Africa 1955 resulted by phenomenal event called as Declaration of Asia-African Solidarity or familiar with name Asian-African Conference/Bandung Conference, April.18-24 1955, which presented 29 countries from its region. Generally, after that event, many steps had built to recovery indigenous identity through continuation meeting, those goals to rising up cultural character, insisting political sovereign and mutual cooperation in economy.

This paper will discussing a keypoints in Final Communique Asia-Africa 1955 and relevancy to future, in indigenous discourse and modern challenge within solidarity, identity and part of Advocating Movements of the Indigenous Communities and Their Relation to Trans-National Agencies.

Key words : Indigenous Identity, Asian-African Solidarity, Final Komunike Asia-Africa 1955.

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Introduction

The discourse and following issues in indigenous identity were heritage identification problem that had been done by European colonialism or similarly called as Europeanisation and “whites civilising” to other territory considered *Terra Nullius/noman’s* land. Thus, assimilation process had began and association from whole European values into territory which geographically in Asia-Africa-South America¹.

Hence, that territory formatted to colony also with people whose stay inside there called as indigenous. Despite, many people said that colonialism period was ended after the countries had reached their independence at Asian-African region 1940’s decades or post World War II. Nonetheless, nowadays some interesting issues about indigenous identity, importantly decolonise problems or disengage themself from dependent European’s legacies and making up cooperation block with same countries whose experienced colonialism to get economy autonomous, political sovereignty, and national personality by their own indigenous knowledges.

Non-Allignment Movement Summit XVI held in Teheran, Iran had grand design to took Non-Allignment bargaining power in international world and managing sovereignty (nuclear energy developing) from countries where located in Asia-Africa-Latin America (half of Eastern Europe). Eventhough, there was “hidden message” that showed us Non-Allignment Movement summit consisted indigenous autonomous and self determination to facing international hegemony (U.S and Europe domination). Interest thing were existence of Non-Alligenment Movement as “twin brother” from first inter-colored people summit named as Asian-African Conference, April,18-24, 1955 in Bandung with “treaty” Ten Principle Bandung and Final Communique Asia-Africa 1955 agreed by 29 countries with keywords were self-determination and peaceful co-existence²

In this paper, author discussing how the existence of points in Final Communique Asia-Africa 1955 and its relevance to future for indigenous discourse and modernity challenges with the main basic is solidarity, identity and also the part of indigenous advocate community and its international relations. Its necessary to studying indigenous identity facing globalization which is relation among countries, market and society, have rearrange. So that nation-state ideas and indigenous communities inside there become negotiating point for global-sphere condition.

Research Problems

Based on the preface, writer would like to explain some problems, such as follows :

- a. What are the explanation in Final Communique Asia-Africa 1955 to protecting indigenous sovereignty and nation-state ?
- b. How does the relevance of The Final Communique Asia-Africa 1955 in the indigenous solidarity in global scale?

Indigenous Identity and Colonialism

Indigenous identity had been shaped by longing historical process which culture and personality became one to build up civilisation as their characteristic. Thus, historical factor were the reason for emerged many indigenous community with their own identity in nation-states area³. Indigenous term covered one identity based on one region that dependability with states or based on United Nations Sub-commission of Discrimination and Protection of Minorities, Study of the Problem of Discrimination against Indigenous Populations document of 1986 in Hodgson (2002,3).

“Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identities, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems”.

Indigenous concept have same meaning with natives peoples through historical similarities from regions and also people who live inside there, so going on before had invaded European colonial settlement on Exploration Era. Hereby, those society had stay lived heredity with their cultural product and knowledge which reflected in culture too, rite, tradition. This case became reference to rising-tide ancient civilisation although left behind so many inheritance, like artefact and archaeological site.

European had explored to another regions in Southern hemisphere in the name of civilising mission or mission sacre that addressed for region identified as *The Other*, like explained by Edward Said (1997,55) in Orientalism. In his concept, explained that Orientalism was political view to reality where the structure bring out differentiation between European and West (us) and foreign/East-Orient (theirs). Phillpot also argumented (2003,114) that European trading and its powers had became increased on 15-17th century. This trade caused by Industrial Revolution in Western Europe and triggered up high growth in military ability many nations inside there. As the result, formal-hierarchy between European society had operated to conquered nations⁴.

Colonial legacies in indigenous society and tribe in Asia-Africa-Latin America regions had made dimension of problematic colonial only talked to relation inter indigenous society and institution state-market. As explained by Alfred and Cornassel (2005,500) there are approximately 350 million Indigenous peoples situated in some 70 countries around the world. All of these people confront the daily realities of having their lands, cultures and governmental authorities simultaneously attacked, denied and reconstructed by colonial societies and states.

*“...Colonial legacies and contemporary practices of disconnection, dependency and dispossession have effectively confined Indigenous identities to state-sanctioned legal and political definitional approaches. This political-legal compartmentalization of community values often leads Indigenous nations to mimic the practices of dominant non-Indigenous legal-political institutions and adhere to state-sanctioned definitions of Indigenous identity..”*⁵

As example, the making of race segregation justified based on The Other and Orientalism concept, in one side power-knowledge dominated by European Renaissance Era so that their arrival called as Enlightenment Mission⁶. Thereby, ideas of race had become rational reason to different which one indigenous/colored peoples and European/whites peoples. Therefore, colonialism system that operated by European had combined between race discrimination and politic-economy itself, but civilising process by European in another colonies had made up educated middle classes to concepted Asian-African nationalism⁷.

National consciousness and Asian-African solidarity

National consciousness is a conception that have a relationship with the nationalism idea through the main basic, which is their feeling of ‘suffering’ with the same fate and it was build from historical similarity and the ancient glorious, also the desire to unite. Sun Yat Sen (1922,5) in *San Min Chu I* used China as his nasionalism study object, which was Chinese population, four hundred million in number, which has a common racial heredity, common religion, and common traditions and customs. Therefore, the idea about the national consciousness need an understanding as similar culture and similar race which is result from historical civilization itself. That means national consciousness in Asia and Africa has their own character, especially idea about European Socialism, Marxism, Communism, European Nationalism, and Renaissance which whole of concept had acculturated by cultural values itself, even by theology.

“..It is one nationality! What is, then, our position in the world? In numbers we are the largest national group in the world, and our four thousand years of cultural background may be compared favorably with that of the West. Unfortunately, we lack national unity, and our country, which is weak as well as poor, is being reduced to an inferior position among the nations. The times are critical, for there is a danger of racial destruction. Unite the four hundred millions and save the nation through nationalism!..”

Sun Yat Sen’s nationalism concept have succed inspiration for nationalism movement at many European colonies include Indonesia, India, Egypt, etc. Intellectual whose became

founding father in their countries like Ir. Soekarno, Mohammad Hatta, Mahatma Gandhi, Jawaharlal Nehru, Gamal Abdul Nasser, Mustafa Kemal Attaturk, Dr. Kwame Nkrumah etc. Uniquely, all of them have got national liberation's ideas from colonial education system at their country. This factor became variabel while analysing their attitude to left behind colonialism legacy although had declared their independence⁸.

However, nationalist movement in Third World have become interesting because that idea mix beetwen Europe Renaissance and cultural values which has heredity, so that Ir. Soekarno (1963,76) said that humanitarian nationalism as nationalism that accepted lifely as divine, and far-reaching nationalism and give a love to another nations. He analysed that our Nationalism (Indonesia/Asian-African) was Eastern nationalism nor Western nationalism as offensive nationalism, nationalism that reaching it own needs, commerce nationalism that counting profit-loss, our land were Asian people, and part of the world or world community.

On the other hand, Old European colonialism and imperialism caused industrial countries expantion to Third World (Asia-Africa). As the result, then had emerged resistant from indigenous groups and became reshaping nasionalism consciousness Asia-Africa countries. Nasionalism consciousness was resistance to European colonialism because their policy intervention in indigenous areas. Kahin analysed (1952,470-480), there were a lot of perspective to explained why Asian nationalism arose, as example Indonesia. Those theses described with falled down of colonial rule, changing of "socio-phsycologist" and distortion "social relation" caused by colonialism, growth up of national politic consciousness because educational colonial policy to indigenous peoples

National consciousness had written in European history moved together along side with religion unity and region unification. Same principle had used many things which enable unification of race or tribe. As said by Shivji (2003,6) that three elements characterised proto-nationalism and, with various emphases, accents, and formulations, occur in all African

nationalist thought and consciousness: Pan-Africanism, Independence or Freedom, and (Racial) Equality. Based in opposition-in this case, opposition to imperial domination. This opposition, this basic struggle, is what constitutes nationalism⁹.

Because of colonial power had united nationalism in colony with made up relation to unified exploited nations were similarities of fate and desire to united against colonial power. The end of World War II, had emerged revolution in many Asian nations then followed by African nations. The revolution forced colony to broke up political relation to colonial rule then continued to deloconication in Asian-African nations. Asian-African Conference, April 18-24, 1955 decided to cooperation (solidarity) and communique that discussed many things from economical cooperation, political, social, even cultural based on strengthness of Asian-African indigenous nationality.

Final Communique and Cooperation design inter-indigenous

Final Communique Asia-Africa 1955 had discussed many of decision related with common needs to cooperation, solidarity and historical visions from civilisation which happened in the past time, so that main points were economy, political, culture, human-rights, self determination, many problems of dependent nations, promotions of cooperation to world peace. All of points in Final Communique Asia-Africa 1955 supported by Ten Principle Bandung as umbrella of cooperation amongst indigenous countries.

Firstly, Colombo Conference held and the results were *Panca Negara* Conference in Bogor (December, 1954) to decided Asian-African Conference event in Bandung (held, five months later) and formulated purpose and invited countries. Participant countries were, from Asia: Afghanistan, Burme, Japan, Philipine, India, Indonesia, Lebanon, Thailand, Nepal, Pakistan, People's Republic of China, Syria, Ceylon, Turkey, Yemen, Jordania, Iran, Iraq, Laos, Democratic Republic of Vietnam, State of Vietnam, Cambodia. From Africa: Ethiopia, Goald

Coast, Liberia, Libya, Egypt, Sudan. There were so many had a notion that Bandung Ten Principles could be output a resolution in 15th United Nations's trial, 1960 was Declaration of Independence Justification resolution to all countries and exploited nations, or well-known as Declaration of Decolonisation or Declaration of Bandung/Bandung Spirit, include Final Communique in economy, politic, and culture and also, Bandung Ten Principle was born, such as follows.

1. Respect for fundamental human rights and for the purposes and principles of the Charter of the United Nations.
2. Respect for the sovereignty and territorial integrity of all nations.
3. Recognition of the equality of all races and of the equality of all nations large and small.
4. Abstention from intervention or interference in the internal affairs of another country.
5. Respect for the right of each nation to defend itself singly or collectively, in conformity with the Charter of the United Nations.
6. (a) Abstention from the use of arrangements of collective defence to serve the particular interests of any of the big powers. (b) Abstention by any country from exerting pressures on other countries.
7. Refraining from acts or threats of aggression or the use of force against the territorial integrity or political independence of any country.
8. Settlement of all international disputes by peaceful means, such as negotiation, conciliation, arbitration or judicial settlement as well as other peaceful means of the parties' own choice, in conformity with the Charter of the United Nations.
9. Promotion of mutual interests and co-operation.
10. Respect for justice and international obligations.¹⁰

Grimal (1965,288) had said that Asian-African Conference was reference to these principles and without any aggressive intent that the third and fourth sections of final communiqué were

drafted, dealing with 'rights of men and self-determination' and with 'the problems of dependent peoples', and making it a duty for those peoples already liberated to help those who were still dependent to achieve sovereignty while requesting France and Netherlands to seek a peaceful solution to the problems of North African protectorates and of Irian.

These consensus had effected to many declaration of independence in Asian-African countries, and international politic to New Block named Southern Block that membership Asian, African, and Latin America/South America. The existence of its groups undirectly reffered to countries which had relations with European colonialism, including Australia and North America with their natives peoples like Indian, Aborigin, Maori. As a mentioned by *Asia-Africa speak from Bandung*. (1955,163) that Asian-African Conference was convinced that among the most powerful means of promoting understanding among nations is the development of cultural co-operation. Asia and Africa have been the cradle of great religions and civilisations which have enriched other cultures and civilisations while themselves being enriched in the process. Thus the cultures of Asia and Africa are based on spiritual and universal foundations. Unfortunately contacts among Asian and African countries were interrupted during the past centuries. The peoples of Asia and Africa are now animated by a keen and sincere desire to renew their old cultural contacts and develop new ones in the context of the modern world. All participating Governments at the Conference reiterated their determination to work for closer cultural co-operation.

Hereby, from those background Prof. Sutan Takdir Alisyahbana (1985,54-55) viewed that aesthetical values could be changed to progressive orientation, whole aspect of education, such as follows. First, progresive aspect is the culture based on ratio and science. Second, expressive that show off feeling, intuition, and imagination. Lastly, social organisation, just like Asian-African Conference 1955, aspect that in order of power values and solidarity values. These were showed by Asian-African nations based on common of social

organisation power in their countries without Western countries to organising solidarity between two continents. As quoted in Cultural points (1955, 164) side by side with the development of Asian-African cultural co-operation the countries of Asia and Africa desire to develop cultural contacts with others. This would enrich their own culture and would also help in the promotion of world peace and understanding.

Asian-African Conference 1955 had resulted grand design which accordingly Nesadurai (2005,8) This seems to be a rather surprising viewpoint, as Bandung's endorsement of the sovereign, independent state tends to reinforce the prevailing Westphalian international system. Mayall suggests that Bandung's revisionism was based on three objectives that Third World leaders at and beyond the 1955 Conference shared: (a) non-alignment in the cold war; (b) the elimination of all forms of colonialism and racism; and (c) modernisation and economic development¹¹.

Future of Final Communique and Indigenous Solidarity

In several point were presented on Final Communique Asia-Africa 1955 could be concluded that advocacy to indigenous sovereignty is the common needs based on historical consciousness and national from their nation-state which consisted of personality values, culture, and their civilisation. Historical experience in document or artefact about cooperation inter continent Asia-African were certainly history according to potency consisted from those continent. Prof Liang Liji (2012,344) said that Silk Road in ocean had became connector Tiongkok sailors from Guangzhou and Quanzhou sailed to East Asia and Korea, Japan and Ryukyu, to Southeast Asia and West Asia, including India, Parsi, Arab, Ceylon, Egypt to Somalia coast, even Zanzibar. Those roads supported by Tiongkok shipping techniques and Ming's Dynasty policy have been envying Admiral Cheng Ho to leaded Tiongkok expedition¹². On the other hand, trade relation between Asian-African represented by

Austronesia/Nusantara and Tiongkok until East coast of Africa, importantly through oceans and maritime connection. So that, making trade relationship and current commodities from Asia continent and Africa had shaped embryo of economical trade organisation in the past. Those relationship also signed by cultural interaction which in artefact, relief, archaeological remains, and many rite.

For example, In National Geographic, (2011,14) said that arrival of many food plants and culture-mythology influential through opening trade-route with Asia region, for example, banana plants that entered after merchant in East Africa coast had opened relation with Southeast Asia, through Hindia ocean. Based this theory, banana came from Papua New Guinea and spreading to Asia, after Asian people stayed in Madagascar, they brought banana to Africa. Even 2000's, has been discover in Cameroon that showed what the time of bananas arrival in Africa, around about 500 BC. Similar opinion by Read, (2005,140-145) Even, commerce contact with Africa continent had began, as example in Zimbabwe, can be found some sea-route from gold-mining area in Zombabwe. It hypotesed backed-up with discovery of tribe dissemination in Malagasi/Madagaskar and usage language. Architecture building in Zimbabwe have similarities with relief in Nusantara, until music tools from Western Africa that showing contact between Asia and Africa.

These consideration had made that Final Communique Asia-Africa 1955 and Ten Principle Bandung were reference to manage existence indigenus community who located in nation state and to organising whole national goals in their needs because nation-state in Asia-Africa regions shaped by indigenus consciousness nationality who demand rights equality with another countries. Rights of equality in decolonisation context same with memories healing, culture heritage and character appropriate with historical line that figured out in the past time. These fragment became basic of grand-design to cooperation inter-indigenus in many hemisphere.

Globalisation experience and European colonialism are strong reason to build join unification in momentum Asian-African Conference, April 18-24, 1955 and continuing until Asian-African Students Conference in Bandung (1956), First Writers Asian-African Conference in New Delhi (1956), Asian-African People Solidarity Conference in Cairo (1957), First Asian-African Women Conference in Colombo (1958), First Asian-African Writers Conference in Tashkent (1958), Asian-African Youth Conference in Cairo (1959), First Asian-African People Solidarity Conference in Conakry (1960), First Asian-African Women Conference (1961), Asian-African Law Master Conference in Conakry (1962), Second Asian-African Writers Conference in Cairo (1962), Asian-African Journalist Conference in Jakarta (1963), First Asian-African Workers Conference in Jakarta (1964), Asian-African Pediatrics Conference in Jakarta (1964), Asian-African Movie Festival in Jakarta (1964), First Seminar Asian-African Moslems in Jakarta (1964), First Seminar Asia-Africa in Aljazair (1955), Asian-African Moslems Conference in Bandung (1965) whole events held as effort to redicover buried knowledge-culture inside those continent.

Those problem appropriated with Senghor in Jacob (2011, 107) that new society adumbrated by Senghor rested on three pillars:

1. An inventory of traditional cultural values which involved studying the mythical past.
2. An inventory of western civilization and its impact on traditional civilization. Works of novelist and playwrights were to act as the repository of inventory reflecting the effects of colonialism on cultural patterns of behavior. This was intended to yield a symbiosis between several cultures neither of which should dominate the other but all of which should be complementary to the others.
3. An inventory of our economic resources, our needs and potentialities both material and spiritual. The foreign contributions, whether adapted to the African cultural or economic realities.

As addition, foreign politic policies whole countries who joined in Final Communique Asia-Africa 1955 very supported decolonisation climate, included declaration of independence to almost Africa continent from European colonisation, as example Ghana as “first black country”, on 1957. Gebe (2008,165) analysed that unification of the continent of Africa through a series of inter-linking regional federations with limitations on national sovereignty for a United States of Africa; building the African Personality through an African renaissance of moral virtues and cultures and recasting African societies in their own traditional forms with the possibility of appropriately marrying them with modern ideas; replacing the tribalism of the past with African nationalism towards the inculcation of the concept of African loyalty, wider than the ‘nation’ and which will transcend tribal and territorial affiliation; regeneration of African economic enterprise to replace colonial economic methods for a non-exploitative or communalistic socialism and also Indonesia too, through foreign policies (1955-1965) based on :

1. Cooperation between asian-African countries to common ground and world-peace
2. Peaceful co-existence among the nations
3. Colonialism
 - a. General problem
 - a.1. Colonialism problem and the rest, were still in Asian-African
 - a.2. Racialism
 - b. Specialy problem : North Africa, Indonesia-People’s Republic of China, etc
4. Economic cooperation between Asian-African countries
5. Cultural relation between Asian-African countries
6. Nuclear usage to aim peaceful’s
- 7.Consideration around United Nations

Nonetheless, Zakaria (2004,54) said that challenge to decolonisation from indigenous society were shifting condition from colonialism phase that demanded independence or external self-determination to democracy or participation in development post-independence, such as right of development, property, life, healing and many rights in ILO Convention no.169, 1989. These problems made integration process between state and tribe (include indigenous society) who located in its areas always labeled by separatist activities¹³.Therefore have making decolonisation process between countries move to another side, but tribe-nations move to other side. Hence, susceptible disintegration/unity based on ethno-nationalism.

These problems have been tried to finished United Nations Development Group on Indigenous People Guidelines (2008,5) bahwa right to self-determination may be expressed through:

- Autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions. In other cases, indigenous peoples seek the conditions for self-management.
- Respect for the principle of free, prior and informed consent. This principle implies that there is an absence of coercion, intimidation or manipulation, that consent has been sought sufficiently in advance of any authorization or commencement of activities, that respect is shown for time requirements of indigenous consultation/consensus processes and that full and understandable information on the likely impact is provided.
- Full and effective participation of indigenous peoples at every stage of any action that may affect them direct or indirectly. The participation of indigenous peoples may be through their traditional authorities or a representative organization. This participation may also take the form of co-management.

- Consultation with the indigenous peoples concerned prior to any action that may affect them, direct or indirectly. Consultation ensures that their concerns and interests match the objectives of the activity or action that is planned.
- Formal recognition of indigenous peoples' traditional institutions, internal justice and conflict-resolution systems, and ways of socio-political organization
- Recognition of the right of indigenous peoples to freely define and pursue their economic, social and cultural development.

These issues also discussed in Final Communique Asia-Africa 1955 about Problems of Dependent Peoples (1955,165) such as follows (a) in declaring that colonialism in all its manifestations is an evil which should speedily be brought to an end; (b) in affirming that the subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights, is contrary to the Charter of the United Nations and is an impediment to the promotion of world peace and co-operation; (c) in declaring its support of the cause of freedom and independence for all such peoples, and (d) in calling upon the powers concerned to grant freedom and independence to such peoples.

Thus, added in point Human Rights and Self Determination (1955,164) The Asian-African Conference declared its full support of the fundamental principles of Human Rights as set forth in the Charter of the United Nations and took note of the Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations. The Conference declared its full support of the principle of self-determination of peoples and nations as set forth in the Charter of the United Nations and took note of the United Nations resolutions on the rights of peoples and nations to self-determination, which is a pre-requisite of the full enjoyment of all fundamental Human Rights.

However, some of mass medias like Hindu, Apr. 15, 1964, as quoted by Weinstein (1965,371) wrote editorially: that the problems of their [the AA nations] peaceful

development and their fight against famine, ill-health, and illiteracy are far more important than questions of ideology. That were biggest critical point after Asian-African Conference 1955 were political policies and ideological priorities that sometimes ignored economy and educational sector, but author assumed that economy policies inter Asia-Africa needed supporting system consist of stability foreign politics and internal affairs. Nevertheless, colonialism legacy and Cold War climate “turbulenced” together and caused *coup d’etat* serially amongst 29 countries who attended in Bandung, even war and civil war¹⁴. But, in economy point (1955,162) discussed that Asian-African Conference recognised the vital need for stabilising commodity trade in the region. The principle of enlarging the scope of multilateral trade and payments was accepted. However, it was recognised that some countries would have to take recourse to bilateral trade arrangements in view of their prevailing economic conditions. Economy program surely could move together with empowering education sector on those continent with keyword knowledge interaction with promotion of cultural co-operation among countries of Asia and Africa should be directed towards: (I) the acquisition of knowledge of each other’s country; (II) mutual cultural exchange, and (III) exchange of information¹⁵.

Conclusion

As a conclusion, authors would like to conclude that existence “pact” named Final Communique Asia-Africa 1955 were noted agreement that adopted agenda by 29 Asian-African countries with the main goals such as, decolonisation or to reach full sovereignty and to managing relation amongst those countries based on common needs and historical fact.

Decolonisation, solidarity, and relevancy from ideas on Final Communique Asia-Africa 1955 were grand-strategy from “colored peoples civilising” themself, after colonialisme phase ended that signed by declaration of independence in many of Asian-African countries post

World War II. However, nowadays have become challenges to those countries how to organising integration indigenous interest and globalisation and modernisation with acceleration of current capital and political transactionalism in government, so that really needed re-conceptualisation of nation-state with their sovereignty too. That consensus were protector and re-meaning of civilisation history or indigenous culture that located in country territory, because without reservation of culture heritage, decolonisation process could move on except national personality values.

Overall, revitalising institutional amongst nation-state which underlying whole of race and culture identity inside there, because of relation state institution as representation from nation are integral to implementing national vision and their consensus. Hereby, national goals from nation-state are realisation from integration of indigenous values and challenges of future modernisation. Final Communique Asia-Africa 1955 should be organising relation amongst indigenous countries in label “colored people sovereignty” who makes cooperation through solidarity, mutual, and nations self-determination.

Footnotes

1. See, Smith (1999,86) *Decolonizing Methodologies, Research and Indigenous People*. London: Zed Books. “..Nonetheless, knowledge product from European in cultural space appreciable as Indigenous Peoples whose categorized equals with flora and fauna, hierarchi typhology human evolution and many of recording system filled by new invention, map area where scrambled by European and linked Indigenous People and arranged by number based on: nearly human, almost human, or sub-human..” p.86
2. See, <http://www.presstv.ir/nam> summit. Leader's inaugural speech at NAM (Non Allignment Movement) XVI Summit. In that event (26-31/8/2012) Leader of the Iran Islamic Revolution Ayatollah Seyyed Ali Khamenei's said that “..Ahmad Sukarno, one of the founders of this movement said in the famous Bandung Conference in the year 1955, the basis of establishing the Non-Aligned Movement is not geographical or racial and religious unity, but rather unity of needs. At that time, the member states of the Non-Aligned Movement were in need of a bond that could safeguard them against authoritarian, arrogant and insatiable networks and today with the progress and spread of the instruments of hegemony, this need still exists. Accesed 31/8/2012.
3. See, Cobo (1986) in Hodgson (2002,3). Hodgson, Dorothy.2002. *Introduction: Comparative Perspectives on the Indigenous Rights Movement in Africa and the Americas*. *American Anthropologist* 104(4): 1037-1049. Copyright © 2002, American Anthropological Association. This historical continuity may consist of the continuation, for an extended period reaching into the present, of one or more of the following factors: (a) Occupation of ancestral lands, or at least part of them; (b) Common ancestry with the original occupants of these lands; (c) Culture in general, or in specific manifestations (such as religion, living under a tribal system, membership of an indigenous community, dress, means of livelihood, lifestyle, etc); (d) Language (whether used as the only language, as mother tongue, as the habitual means of communication at home or in the family, or as the main, preferred, habitual, general or normal language); (e) Residence in certain parts of the country, or in certain regions of the world; (f) Other relevant factors.

4. See, Carpentier and Lebrun (2011,340). 1987. *Histoire de France*. 1st published by Edition du Seuil. Paris. France As same with quotation by France Foreign Affairs Minister at 1885, Jules Ferry said that big assignment of France civilization (European) as superior race to disciplined and constructing lower race. Later, meaning "race superiority" legitimated many wars in Europe (read: Nazi Germany's invasion at World of II) and Europe (include France) expansion in Asian-African land.. p.340
5. See, Alfred Taiaiake and Jeff Cornassel, (2005,600). *Being Indigenous: Resurgences against Contemporary Colonialism*. "...They added that Such compartmentalization results in a 'politics of distraction' that diverts energies away from decolonizing and regenerating communities and frames community relationships in state-centric terms, such as a forementioned 'aboriginality'.." Wasáse: *Indigenous Pathways of Action and Freedom*, Peterborough, ON, Broadview Press, 2005. © Government and Opposition Ltd 2005 Published by Blackwell Publishing, 9600 Garsington Road, Oxford OX4 2DQ, UK and 350 Main Street, Malden, MA 02148, USA.p.600
6. See Mudimbe, 1998 in Blay, Yaba Amgborale. PhD.,(2011,9) *Skin Bleaching and Global White Supremacy: By Way of Introduction*. *The Journal of Pan African Studies*, vol. 4, no. 4, June 2011. Africa represented everything that the "Enlightened" West (Europe) was not. Thus, "logically," any people able to survive in what was later termed the "White Man's Grave" represented everything that Europeans were not-barbaric, unintelligent, and powerless. With such oppositional characterizations in place, the explorer's accounts of his travels and the "natives" he encountered provided the soldier with information that assisted in his ability to physically colonize and socially "civilize" the land and its people., p.9
7. See also, Rothermund, Dietmar (2006,44). In *The Routledge Companion to Decolonisation*. First published 2006 by Routledge 2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN .Therefore creative nationalists turned to a solidarity traditionalism, i.e. a selective interpretation of traditions which implied solidarity. In India such attempts were based on Hindu monism which stresses the identity of the one and the many and thus cuts across social segmentation; in Africa concepts like negritude or ujamaa (community spirit) served the same purpose. Those who highlighted such concepts did not present them as modern reconstructions but as inherent qualities of the respective 'national character'..p.44
8. *Ibid.*,see, Rothermund, Dieter (2006,250) gives example Education was, of course, more than social mimicry; it consisted of the acquisition of a great deal of knowledge. Both the British and the French had a rather clear idea about what young people should be taught. For each subject there was a prescribed curriculum and a detailed syllabus. This was formal enough at home but even more standardized in the colonies.
9. See, Shivji, Issa. 2003. *The Rise, the Fall, and the Insurrection of Nationalism in Africa*. Paper from Keynote Address to the CODESRIA East African Regional Conference held in Addis Ababa, Ethiopia, October 29-31, 2003. The nationalist upsurge in the post-war period in Africa was a great moment for a people that had been denied humanity by centuries of slavery and colonialism. Ideologies centered on Kwame Nkrumah's "African Personality" or Leopold Senghor's "Negritude" or Kenneth Kaunda's "Humanism" or even Mwalimu Julius Nyerere's Ujamaa expressed one central theme, nationalism. The quintessence of nationalism was, and is, anti-imperialism. It was a demand and struggle against, rather than for, something. It was an expression of a struggle against denial-denial of humanity, denial of respect and dignity, denial of the Africanness of the African.p.2-3.
10. The Ministry of Foreign Affairs, Republic of Indonesia. *Asia-Africa speak from Bandung*. Djakarta: 1955.p.168
11. See, Hall (1989) in Amrith in *Asian Internationalism*. Bandung's echo in a colonial metropolis. *Inter-Asia Cultural Studies*, Volume 6, Number 4, 2005. He said that almost physical feeling of solidarity and shared humiliation impelled this kind of internationalism. To adapt Stuart Hall's formulation a sense of racial solidarity-called 'Afro-Asianism', 'Third Worldism', and often simply 'internationalism'-came to express the shared struggles of groups with different ethnic and national identities. p.558-559
12. See, *The Atlas on Regional Integration. Africa and China*. ECOWAS-SWAC/OECD©2006 -December 2006. Author remembered Cheng Ho journey with this report which analysed Africa is also where the rivalry between the People's Republic of China and Taiwan was played out. In 1971, China obtained one of the five permanent seats on the UN Security Council to the detriment of Taiwan partly due to the support of African countries. Of the 76 votes obtained at the 1971 UN General Assembly, 26 were from African countries. Mao Zedong said: "We entered the UN owing to the support of the poor brothers of Asia and Africa who supported us". This victory gave new impetus to its African policy and during the 1970s new States were recipients of Chinese aid: Benin, Mauritius, Madagascar, Nigeria, Rwanda, Togo, Tunisia, Zaire, Senegal, Upper Volta and Cameroon.p.2
13. See , Lijphart, Ahrend, (1966,228). *The Trauma of Decolonization: the Dutch and West New Guinea*. New Haven, Yale University Press, 1966. He concludes amongst others that the real motive behind the Dutch reluctance to de-colonise was entirely subjective and psychological: the search for national self-esteem, feelings of moral superiority, egocentric altruism, and deep resentment against Indonesia. The common denominator

was the sense of frustrated nationalism. The attachment to New Guinea was definitely pathological: it was a symptom of a serious and protracted inferiority complex, which healed only very slowly. p.228

14. Weinstein. Franklin. *The Second Asian-African Conference: Preliminary Bouts*. Asian Survey, Vol. 5, No. 7. (Jul., 1965), University of California Press. He said that The disunity engendered by the Sino-Soviet split is deeper and more meaningful than the Cold War disunity of 1955. The Cold War presented no immediate challenge from which the Chinese could not relax long enough to convince the Bandung conference that China was a reasonable, peace-loving nation. But much as they needed to prove their reasonableness again in 1964, the Chinese could not afford to ignore their dispute with the USSR even temporarily. Whereas in 1955 the Chinese were merely trying to make friendly contacts, in 1964 they looked to the AA countries as an almost indispensable source of allies in their bitter fight with the Soviets. pp. 359-373.

15. The Board Executive of Ten Years Asian-African Conference. 1964. Jakarta. As example Asian-African Student Conference held on June, 7, 1956 there were decision such as follows (i) academic knowledges exchanges (ii) cooperation in students exchnganges, books, research, references/literarure (iii) to enlarging knowledges about lifes, cultural, and history Asian-African countries ..p.29

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