




**EDITORIAL**

**Exit from the Hegemonic Narrative**  
By Isaac Bazié  
pp. 2-5




**BANDUNG SPIRIT WATCH**



**Haiti and Cuba**  
By Leonel Nodal  
pp. 5-7

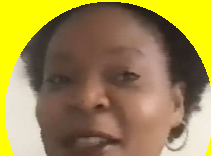
**NAM WATCH**

**After Cornwall's G7**  
By M. Faishal Aminuddin  
pp. 8-10




**BANDUNG SPIRIT THINKER AND ACTOR**

**LEYMAH GBOWEE**  
Monrovia, Liberia  
February 1, 1972




**CHALLENGES AND ALTERNATIVES**

**Palestine Institute for Biodiversity**  
By Mazin Qumsiyeh  
pp. 12-16



**BANDUNG SPIRIT IMAGINATIVE UNIVERSE**

**NAWAL EL SAADAWI**  
Egypt  
October 27, 1931 – March 21, 2021



**IDEAS & DEBATES**



**Cyber Planning of the Economy**  
By Elena Veduta  
pp. 18-20

**Nobel Peace Laureate 2011**  
**Action for Sustainable Local and Global Peace through Women Liberation**  
pp. 10-11

**STATEMENTS ON GLOBAL ISSUES**

**ON PALESTINE**  
**ON GEOPOLITICAL AND ECONOMIC ISSUES**  
pp. 20-23

**Psychiatrist, Writer**  
**Spokesperson for feminism in Egypt and in the Arab-Muslim world**  
pp. 16-17

**RECENT ACADEMIC PUBLICATIONS**

**BOOKS, JOURNAL, ARTICLE**  
Akhil Dutta  
Hans Köchler  
Afroglobe  
Fabio Massimo Parenti  
pp. 24-27

**RECENT MEDIA PUBLICATIONS**

**BOOK & ARTICLES**  
Ziad Medoukh  
Manoranjan Mohanty  
Paolo Motta  
pp. 27-29

**RECENT PAST AND PRESENT INITIATIVES**

**THE RISE OF ASIA 2021 BANDUNG SPIRIT CONVERSATION SERIES**  
Video playlists  
pp. 29-31

**CALL FOR PRESENTATIONS**

**THE RISE OF ASIA 2022**  
Covid-19 from Asia to the world: assessment and perspective  
pp. 30-31

**CALL FOR CONTRIBUTIONS**

**ISSH 2021**  
International Conference on Innovations in the Social Sciences & Humanities  
p. 31

**ABOUT US**

**Bulletin Profile**  
Editorial Board  
Logo  
p. 32

## CHALLENGES AND ALTERNATIVES

**An oasis of Hope Under Repression:**

# THE PALESTINE INSTITUTE FOR BIODIVERSITY AND SUSTAINABILITY

**How do we find hope when events and news are of oppression and repression?**

**By Mazin Qumsiyeh**



Professor Mazin Qumsiyeh teaches and does research at Bethlehem and Birzeit Universities. He is founder and director of the Palestine Museum of Natural History (PMNH) and the Palestine Institute for Biodiversity and Sustainability (PIBS) at Bethlehem University (<http://palestinature.org>). Qumsiyeh published over 150 scientific papers and several

books on topics ranging from cultural heritage to human rights to biodiversity to cancer. His many published books include *"Bats of Egypt"*, *"Mammals of the Holy Land"*, *"Sharing the Land of Canaan: Human rights and the Israeli/Palestinian Struggle"* and *"Popular Resistance in Palestine: A History of Hope and Empowerment"*. He also published hundreds of articles and letters to the editor. He serves on the board of a number of Palestinian youth and service organizations (see also <http://qumsiyeh.org>).

PALESTINE is the Western part of the Fertile Crescent where humans first developed agriculture. This is why this part of Western Asia was the cradle of civilizations and monotheistic religions. The Natuffian Agricultural era (inclusive of our ancestors the Canaanites) had a long history of 12,000 years. During these centuries, there were some relatively few conflicts here. In the past thousand years, one could point out only the Crusaders and the advent of Zionism as historical events that resulted in mass killings and displacement of local people. Now in the 21<sup>st</sup> century, the situation of Palestine remains the only

unstabilized colonial anti-colonial struggle remaining. If the world needed a reminder of this, the events of May 2021 provided ample proof that without justice to the Palestinian people, there will not be peace here. Currently 7.5 million (of 13.5 million total) Palestinians are refugees or displaced people denied their natural right to return to their homes and lands. Zionism was intent in transforming a multi-ethnic, multi-cultural, and multi-religious country of Palestine into the "Jewish state of Israel". This conflict which lasted now for over a century, may give many cause for despair. So where does one derive hope from?



Source: WIKIPEDIA

I wrote a book titled *Popular Resistance in Palestine: A History of Hope and Empowerment* in which I cited hundreds of example of amazing positive action that counter the destructive forces of wars and repression in Palestine. I could cite many more brilliant successes after it was published in 2012. Here I just wanted to highlight one case which provides an example of building amid the mayhem. The example is the Palestine Institute for Biodiversity and Sustainability started in 2014 and that deals with issues of environmental justice. But first let us talk of the impact of occupation and colonization on the environment which gives a context of the need for such an institution.

**The Challenge of Environmental Injustice**

Before the Zionist project in the late 19<sup>th</sup> century, Palestine had some 1300 villages and towns each with small and manageable population. The total population then was 850,000 with various religious

persuasions (3% Jewish, 13% Christian, 80% Muslim, 4% other). It was only in 1948-1950 when Israel was founded by military rule that a large wave of ethnic cleansing happened and Zionists took control of the much of the land of the local Palestinians. Nearly 500 villages and towns were destroyed and their land re-cultivated mostly with European pine trees which damaged the local environment.

The system of occupation and colonization creates significant issues for the local people and the local environment. We can cite dozens of example in detail but let us just list key challenges:

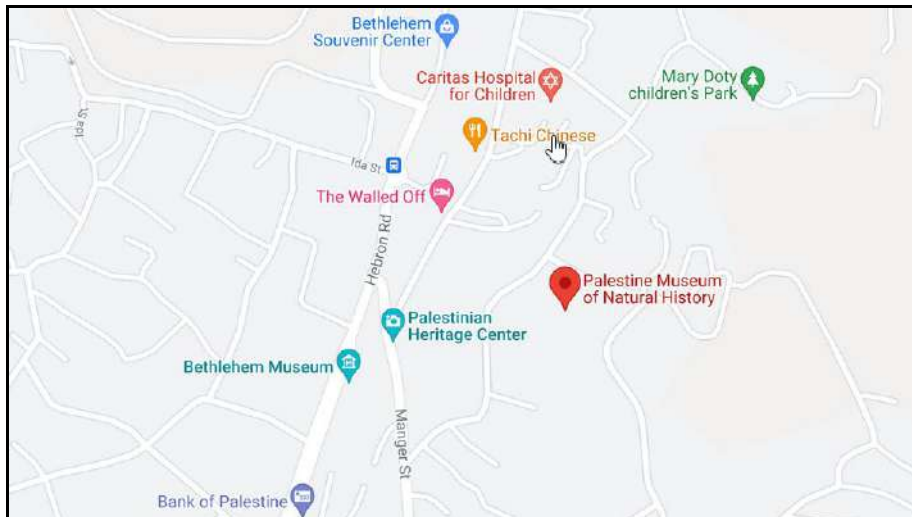
- 1) Draining of the Hula wetlands in northern Israel (key biodiversity area, especially for migratory birds);
- 2) Israel’s diversion of the headwaters of the Jordan Valley that resulted in significant impact on the valley system and drying the Dead Sea;
- 3) The planned Red Sea – Dead Sea canal, a joint project between Israel, Jordan, and the Palestinian Authority;
- 4) Israel’s practice of putting some of the worst polluting industries in Palestinian areas;
- 5) The settlements and the walls, built with little environmental impact assessment, that scar the biblical and natural landscape;
- 6) Settler attacks on Palestinian property, including but not limited to burning trees and dumping sewage on farm land;
- 7) Israeli colonies were built on stolen Palestinian lands and concentrated on the high grounds (hills and mountains). Due to this peculiar arrangement, a runoff of wastewater, pollution from industrial colonists in declared “industrial zones”, and soil erosion on the hills directly impacts Palestinian communities located in the lower areas adjacent to these colonies;
- 8) There is uneven distribution of water between the natives and the Israeli colonizers.

There are many other issues where the occupation can effect sustainable development and protection of the environment because it is profitable to the occupiers. Alon Tal, Founder of the Israel Union for Environmental Defense, acknowledged that: *"...it's a Zionist paradox. We came here to redeem a land and we end up contaminating it"*. Besides the colonization, other issues affect environmental conservation in Palestine. Rapid natural and unnatural (via migration) growth of population places much pressure on our limited space and overtaxed water resources. The industrial

consumerist agriculture imported from the West exacerbates things (use of pesticides, monoculture etc). Law enforcement related to nature conservation remains marginal and the society remains largely unconnected from nature, focusing

on mere survival. Finally, we can state that research and development efforts were very meagre because of this complicated stressful situation in Palestine.

## PALESTINE INSTITUTE OF BIODIVERSITY AND SUSTAINABILITY (PIBS): a case study in "good globalization"



Geographical situation of the Palestine Museum of Natural History in Bethlehem.  
Source: Google Map.



Palestine Sunbird (The Courtesy of the PIBS).

Using largely volunteer efforts and local donations but with significant networking globally, PIBS and the Palestine Museum of Natural History of Bethlehem University were established in 2014 and focused on research, education, and conservation of our natural world, culture and heritage and the use of knowledge to promote responsible empowered human interactions with all components of our environment. We endeavored to work locally, regionally and globally to achieve the UN SDGs. In the past three years, PIBS:

- 1) Published dozens of applied research papers on issues ranging from environmental health to biodiversity to sustainable livelihoods, to education, and more (see examples here <http://www.palestinenature.org/research/>);
- 2) Developed an agricultural research station and botanical garden (including aquaponics) and use them to empower marginalized local farmers (production, research, and knowledge transfer). For example we trained farmers in use of aquaponics based on research in our facilities and created a community garden and helped people grow their own vegetables in their yards and balconies;
- 3) Developed educational programs that benefited thousands;

- 4) Hosted thousands of local and international visitors who gained knowledge of local challenges and opportunities;
- 5) Built partnerships with local and global governmental and non-governmental entities resulting in benefit to environment and sustainability;
- 6) Developed databases and other resources including collections, photo library, digital library, local biodiversity database, and a seed bank.



In the garden of Museum 2020 (the courtesy of PIBS).

This is an integrated system for research, education, and conservation to address areas in need in Palestine, a country under stresses of occupation. Our motto is RESPECT (first for ourselves, then other human beings, then the environment with all its components). The museum grounds and its botanical garden (integrated ecosystem) is an oasis for wildlife in Bethlehem and an oasis for young people seeking alternatives and a new way of looking at themselves and their environment (empowerment and nature conservation).



Youth learning 2014 (the courtesy of PIBS).

The botanical garden and experimental agriculture research station develops modules that are expanding (a ripple effect). It has been well received and replicated in other places. Already in Nablus and Hebron initiatives are under way to create a similar project. PMNH/PIBS published papers that suggest to other developing countries that they could do similar projects and already received some inquiries and interests on these even before some of our experiences are fully out and shared. For a short video of general accomplishments, see <https://youtu.be/BPhFLOsEIMO> The latest annual report can be seen here: <https://www.palestinenature.org/annual-reports/>

How did we manage to do all of that with limited funds and largely volunteer cadre of dedicated people? The answers can be summed up in five key issues:

- 1) The project was built bottom up and involved both local and international volunteers;
- 2) The research projects developed were collaborative;
- 3) In building our research, education, and conservation projects and in fundraising we

made maximum use of internet resources including available databases;

- 4) We leveraged local and international university students and from several universities;
- 5) In building its staff and selecting volunteers, PIBS was cognizant of human diversity and serves especially marginalized communities. We also used cultural heritage to promote biodiversity.

PIBS emphasized benefit sharing to local people and this increased our involvement in permaculture (including aquaponics and aquaculture) as well as in ecotourism for example in four communities (Husan, Battir, Al-Walaja, Beit Jala) surrounding Wadi Al-Makhrour, a UNESCO world heritage site where we benefited 80 farmers and many other locals.

As climate changes and population growth increases, the practices described above become even more critical to sustainable development. Having people grow food and herbs literally in their backyards gives them empowerment and increases their income and food security. The project also improves both physical (through better and more organic nutrition) and psychological (through gardening and fresh air and plants) well-being of marginalized communities especially in the difficult circumstances of occupation and marginalization. Increased vegetation cover while recycling nutrients via composting also reduces effects of global warming (mitigation and adaptation for sustainability).



Youth learning 2014 (the courtesy of PIBS).

The social networking also allows us to get almost immediate support from colleagues and stranger across continents. One has to guard not to spend

too much time on social platforms but they could allow for fruitful collaborations and networking if done properly. We have managed to recruit significant support, meet potential volunteers, collaborators and donors through such platforms as VolunteerMatch, WorkAway, FaceBook and

LinkedIn. The resulting 14 dunum garden, buildings, facilities and most importantly PEOPLE that are motivated and empowered is the oasis of hope in the middle of this mayhem.■

## BANDUNG SPIRIT IMAGINATIVE UNIVERSE

# NAWAL EL SAADAWI

October 27, 1931 – March 21, 2021



*The news about the passing away of Nawal El Saadawi in Cairo on March 21, 2021, touched my heart with sadness. Studying Egyptian society in Egypt and in France during the 90s, I had read some of her novels and essays as well as articles about her. I had a chance to meet her in the Institute of*

*Arab World, Paris, in December 2000. Here are some photos of our meeting. From left to right: Darwis Khudori, Siti Ruhaini Dzuhayatin (Indonesian scholar and activist on gender issues visiting Paris), Nawal El Saadawi and her husband (note and photos from Darwis Khudori).*

## Her struggle for women's rights

by **Hamdi Abdelazim Abdelkader**

Doctor in Literary Studies, Professor, Department of French, University of Béni-Suef, Egypt

Born on October 27, 1931 in Kafr Tahla, a village in the Nile Delta, Nawal El Saadawi studied medicine at Cairo University and Columbia University in New York. Her experience as a

psychiatrist in her hometown, which she recounted in *Memoirs of a Woman Doctor* in 1958, and the excision she underwent at the age of six, shaped her convictions. Her first essay *La Femme et le*