



HIROSHIMA UNIVERSITY

# The Incompatibility Between Conflict and Civilization

By  
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President of Hiroshima University  
Deans, member of faculties  
Professors  
Distinguished guests  
Ladies and gentlemen

It was August the sixth of 1945, an atomic bombing had devastated this very wonderful and civilized city, Hiroshima. The entire of human beings on this planet were shocked. It did not offer any chances to people to prepare, escape or avoid death. Not even a chance for parents to see the last smiles of their children. For the first time in history of human beings, we had such deadly weapon that perished human beings and destroyed human civilization.

It has already been 78 years, but the nightmare and bad memories remain fresh. History cannot and will not delete this human tragedy. Human beings perished their other fellow human beings. This tragedy left not only ruins of buildings, but also ruins of human civilization. Some people may forgive this, but history never does. We all condemn and never condone it.,

I have lived through many historical events in my life, but the Hiroshima and Nagasaki bombings are the scariest tragedies. These tragedies, , for many of us, still wake us up in the middle of our deep sleep, and appear in our nightmares. Personally, this always preoccupies my mind and heart until now, so I share the pain that my fellow Japanese suffer. I share the thought and principle with my fellows Japanese have:. No more war.

I immediately replied the offer from Hiroshima University to accept this honor. I accept it because I want to share this feeling. Here I am, standing on this platform, with heartbroken

from the tragedy. My memories of the past simply cannot, and will not go away, so I am with you, my dear fellow Japanese. Your laments are also my own.

### **Ladies and gentlemen**

It is indeed, a great honor for me, for my family and for the people of Indonesia, to receive this privilege from a long lasting friend, Japan, so please accept my very humble gratitude and heartfelt appreciation for this.

To begin with this deliberation, kindly allow me to present certain propositions:

First, throughout all history and civilization, conflicts are always present. From using stones, wooden stick, axes, spears, cannons, knives and swords, arrows or bullets, chemical explosives or atomic chain reactions, remote or immediate until the most advanced of technological weapons. However, peace is always rationally the main objective of every civilization.

Second, throughout all history and civilization, conflicts, whatever the motives behind them, always sacrifice human life and destroy everything in their way.. Conflicts are always incompatible with human civilization because they always undermine human lives and human lives are basic elements of human dignity, and human dignity is the main objective of human civilization. With this, conflicts never tell us how beautiful the future is. Only peace can guarantee the beauty of the future. Only peace is able to develop human civilization. Third, any forms of conflicts always divide society between "us" and "them." There is always a demarcation line which

is irreconcilable, so there is no harmony in life. People live in distrust. People breathe with anxiety. People communicate in silence because people cannot lean on anybody else. People live in a suspicious atmosphere.

Fourth, conflicts always victimize women and children from the very beginning until the end. They are always the most vulnerable entities in a conflict. There is no hope for future without our children. Here, we have a say: "In peace, boys and girls bury their father because of natural cause. In conflict, father buries his boys and girls because of man-made cause.

### **Ladies and gentlemen**

Due to the complexity and dynamic of life and the advancement of technological weapons today, our perception and definition of peace should be shifted. We should not define peace today only as the absence of violence. Peace must be perceived and believed as a state of condition where justice is upheld, equality is granted, freedom is preserved, prosperity is achievable, tolerance is concrete in every day practices, where human rights, democracy and environment prevail. This is the way how we shall perceive, believe and practice peace today. Peace paradigm must be shifted.

### **Ladies and gentlemen**

Last century, we had communism and fascism that created conflicts and violence in many parts of the world, spreading terror and intimidation. Over eighty years, human beings truly never had tranquility, but fear and uncertainty. Today, human



beings are confronting a utopian ideology which is exercised by high intolerance and executed by violence means. This utopian ideology seems to be the gravest challenge to the present human life and human civilization.

History shows us, human beings have had long experiences in conflicts and violence, from time to time, generation to generation. We have inter-state conflicts, intra states conflicts, such as civil wars, community conflicts, and so on. Now, our greatest challenge is global non-state actors with single ideology: utopia that leads to intolerance. The perpetrators are coming from many parts of the world, declaring and waging wars against states, against ordinary and innocent people, and against anybody that are not their group members. They form and call themselves as the global power, but actually global fears and global monsters.

That is our main reason why we take different path from what they take because they use violence to achieve their goals. They are indiscriminate and arbitrarily use violence.

We certainly reject this because they reject the human diversities. We oppose this because they oppose pluralities. Diversities are the nature of human beings. Whatever our beliefs, we all believe that God created diversities. Human civilization was built by diversities. Human life and human society are similar to the rainbow; more colorful, more beautiful.

We also have a tendency today that conflict is triggered by ethnic and racial issues. But it seems that we still have not learnt from the past, how dangerous these issues are. Not so long ago, ethnics Tutsi versus Hutu in Africa, sacrificed millions of humanlives. It was a Very brutal and bloody conflict.

I believe that if ethnicity and race are used as motives of a conflict, it will be one of the most dangerous and difficult conflict to resolve. My reason is, ethnicity and race are given, so they are permanent, not changeable. Once somebody belongs to one particular ethnic or race, he or she cannot change it. Somebody can change her or his religion by converting to other religion, but she or he cannot change her or his ethnic or race. With this logic, conflict based on ethnicity and race, can also be considered as permanent.

### **Ladies and Gentlemen**

Having had the past experiences, most of the conflicts were ignited by justice motives. Those people who got involved are justice seekers. They seek economic, social, legal and political justice. They feel abandoned. They feel discriminated. They feel ousted and uprooted from their own roots. They feel their future are looted, so they do not have any certain future, neither do their children. Of course, some have only selfish reasons.

As we witness nowadays, conflicts and violence occur in many parts of the world, especially in failed states. Al Qaeda and Taliban in Afghanistan and ISIS in Syria and Iraq, Boko Haram in Africa, for instances, which have terrorized human beings and threatened human civilization because those countries are failed states. Failed states occurred as the product of dominant presence and influence of powerful states. They come with their own selfish interests, but masking their missions as humanitarian, human rights and democracy protection.

In return, some groups of people rejected the presence and took arm against them. This is the root causes. Unfortunately,

those who rejected the presence of foreign states, use violence arbitrarily and indiscriminately. We may describe this, "failed states are the best fertilizer for conflict and violence." Since the failed states are their creations, so the powerful states must also be responsible. No reason to blame others.

### **Ladies and gentlemen**

It is very unfortunate, as we experienced in some cases at home and other places, no effective and peaceful solution without understanding the roots causes of the conflicts. We, most of the time, have misunderstanding and incorrect judgment on the root causes. In many places, we witness, for instance, civil wars or conflict between communities, they appear as religion conflicts between two different beliefs. Every body reacts and acts to bridge communication between the two different religions. They, absolutely fail because religion is indeed, not the root causes. They fight because many other different reasons, such as political, economic and social injustice that caused by the public policy of the state.

Back home in Indonesia, I still recall more than a decade ago, two conflicts between two different religion communities in two different places. Every body believed that those conflicts were religion conflicts. In fact, of course, they fought and killed each other on behalf of their own religions. Each side claimed to act because of justice and defended their own beliefs. Each side held a belief that killing their opponents would bring them to heaven.

I stood up alone, representing the government, clearly and loudly declaring to those who were involved in the conflicts and

to the public: "None of you go to heaven. Both of you will go to hell because no single religion allows one person arbitrarily kill others," I said.

I simply changed the way how they think and believe. Those conflicts were not religion conflicts, but conflict created by other motives, such as the change of composition of population, between indigenous and the new settlers.

But why did they involve religion?

Religion always has followers, and many of those followers are irrational fanatic and fundamentalists. It is very easy to provoke those irrational followers to wage war against others. Moreover, all religion always have the concept and belief on heaven, and everybody wants to go to heaven. Using this concept and belief on heaven, actors and perpetrators can easily provoke other people to follow them, fighting against others.

There was a time when I loudly and clearly declared that religion conflicts which take place in many places in our planet because heaven becomes a commodity which follows the nature and principle of economy: supply and demand. They sell their beliefs so cheap. It is our task to change their paradigm. Belief is a holy thing, so it is incorrect to use it for unholy deeds.

With this, please let me refresh our memories on a very powerful and wise Japanese proverb: "Tomorrow's battle is won by today's practice" (Ashita no tatakai kyo no rensu de kachimashita). So, ladies and gentlemen, from now on, we truly need to work on, changing their paradigm. Our today's paradigm will determine our grandchildren's future.

## **Ladies and gentlemen**

Now, we have a very advanced of communication technology. This tool is owned and used by anybody. Easy to carry, easy to operate, easy to find and affordable. People communicate with other fellow human beings within a second. Pictures, videos can be distributed and reach every single corner of the world within a second. Nothing can be hidden. Technology, in sum, is an effective vehicle to connect people.

However, the same tool can also be the most effective vehicle to trigger conflict. Spreading hoax: words, pictures and many others, can easily provoke people to fight each other. In this respect, rationality, wise and ability to control ourselves in using technology truly becomes necessary. We have to work on this together. Perhaps legislation to provide severe sanctions and punishments for misusing technologies, is necessary now. Freedom of using technological equipment to communicate, does not necessary means freedom to destroy others' freedom.

## **Ladies and gentlemen**

Now, we come to a question, how to settle and avoid conflicts?

No single approach or method can be suitable for any circumstances. Nonetheless, please allow me to offer some thoughts.

Any conflicts, require courage to involve third party to mediate. Every conflict always involves big ego for each party to stop. Each party has pride to pursue and continue fighting. Mediator can be bridge to lower the ego and pride.

Whenever a conflict occurs, especially intra state conflicts, state or government must be involved to stop it. The government shall not perceive that each group of society always has their own self-mechanism to settle their own affairs. In a conflict, this assumption never works. State must use their own authority to stop the conflict, immediately and unconditionally. State shall not give any chances to extend and prolong the conflict.

Settling a conflict should not use tit for tat or zero sum game principle or method. Take and give always prevails in conflict resolution. One party should move forward, another one should move back. They will meet in the middle as point of reconciliation. Mediator should find the point of equilibrium, so, no party feels superior over another.

Furthermore, parties that are involved in conflicts, must be sat together to discuss their demands and the best way to solve their problems. It must be face to face. With this way, they can easily interchange feelings, emotions, and ideas. Beside, this approach can avoid the mediators for misinterpretation of issues that are addressed by all parties involved.. Let the parties directly hear what the other have to say. However, this method requires high courage and capability, especially for the mediators.

Moreover, starting the peace talks and efforts, different issues among parties shall not be the point of departure. Similarities shall be the point to start. Similarities will slowly eliminate the differences. High capability of mediators to identify differences and similarities among the parties is necessary.

Putting agenda of remedies for both sides after the conflict, becomes high priority to be discussed among parties. State

must offer this opportunity to the parties. Without this, members of parties have no certainty in life, so they feel better to continue the fight. With remedies, they will see a hope for their future life, so they will abandon their subjective anger.

Finally, in the case of conflict involving religions, all the ruins, especially destroyed prayer buildings, must be immediately rehabilitated by the states. Ruins of those infrastructures always become symbol of conquest of the enemy. This feeling will lead another motive for revenge. Along with this line, all the destroyed public facilities, such as markets, stations, must be unconditionally repaired, so that people can come together again. We should consider the fact that those public places are always considered as neutral zone where every body can come.

### **Ladies and gentlemen**

Please allow me to sum up this deliberation with Japanese proverb on peace: "Thirty six plans of how to win the battle are not as good as one plan to withdraw from the fight." (Tataikai nikatsu ho ho no 36 no keikaku wa tataikai kera tettai suru itsu no keikaku hodo umaku ikanai)

**Domo Arigato Gozaimasu.**

## **M. JUSUF KALLA**



His Excellency Mr. Jusuf Kalla has been serving as the Vice President of the Republic of Indonesia for the second time since 2014. Previously, he held the position from 2004 to 2009. Mr. Kalla was born in Watampone, South Sulawesi, on 15th of May 1942 in the big family of Hadji Kalla, a successful Bugis businessman.

Soon after he graduated in economics from the University of Hasanuddin in 1967, Mr. Kalla started his career in the private sector by joining the family business, the NV (Namlozee Venonchamp) Hadji Kalla, now widely known as the Kalla Group. In 1977, he attended an executive programme at the INSEAD International Business School in Fontainebleau, Paris, France.

After some years working in the family business, Mr. Kalla took over the Group in 1986, and successfully expanded its business sectors from exports and imports to manufacturing,



automotive, construction, palm oil, shipping, real estate, transportation, shrimp farming, telecommunications, and energy and electricity sectors.

While building his career in the private sector, Mr. Kalla also demonstrated a strong interest in politics and public service when he joined the Provincial People's Representative Council (DPRD) of South Sulawesi in 1965. In 1982, he represented the South Sulawesi chapter of the Party of Functional Groups (Golongan Karya - Golkar) in the People's Consultative Assembly (MPR) until 1987. He returned to the Assembly in 1997 as a Regional Representative representing the South Sulawesi Province.

In 1999, Mr. Kalla was appointed by President Abdurrahman Wahid as the Minister of Industry and Trade of the Republic of Indonesia as well as the Chairman of the Indonesian Bureau of Logistics until the year 2000. From 2001 to 2004, he served the country as the Coordinating Minister for People's Welfare under President Megawati Soekarnoputri. As the running mate of Mr. Susilo Bambang Yudhoyono, Mr. Kalla won the 2004 Presidential election, and was sworn in as the 2004-2009 Vice President of the Republic of Indonesia. During his first tenure as Vice President, Mr. Kalla became the Chairman of the Golkar Party.

Besides being a politician, Mr. Kalla has also played an active leadership role in various organizations. He was the chairman of the Indonesian Economics Graduates Association (ISEI) in Makassar from 1979 to 1989 and continues to be an adviser of ISEI. He was the chairman of the Chamber of Commerce (KADIN) in South Sulawesi from 1985 to 1998 and coordinator of KADIN in Eastern Indonesia. He had also served as the Chairman

of Centrist Asia Pacific Democrat International (2010-2012) as well as the Coordinator of the South East Asia Red Cross and Red Crescent (2010-2011). Mr. Kalla now concurrently serves as the Chairman of the Indonesian Mosques Council and Chairman of the Indonesian Red Cross. He is also the Chairman of various organisations, including the Hasanuddin University's Alumni Association, the Islamic Centre Foundation of Al Markez.

Among his many achievements, Mr. Kalla has received international recognition and praise for his notable role as peace maker in Indonesia. He played an important role in the Moluccan and Poso conflicts and played a key role in negotiating peace in Aceh, resulting in the Helsinki Agreement that ended the prolonged conflict in Aceh in 2005. He actively speaks in many forums, both nationally and internationally, about his extensive experiences in conflict resolution.

For his dedication and contribution to the public welfare of Indonesia, Mr. Kalla has been awarded numerous national, international, government and community honors. In 2004, he was awarded the Star of the Republic of Indonesia, which is the highest decoration awarded by the Indonesian Government for extraordinary service to the country. He was also awarded the Star of Mahaputra Adipurna, a highly prestigious award given for outstanding national service outside of the military. Mr. Kalla was awarded *Commandeur de l'Ordre de Leopold* in 2009 by the Government of Belgium, the highest Belgian national honorary of knighthood given to distinguished individuals. In December 2011, he received awards from the Academia of Islamic Culture (Budai) from the University of Islam Sultan Agung in Semarang, as well as the Figures Peace Award in the World Youth Forum for Peace in Maluku, Ambon.



Mr. Kalla has also been extensively recognized by the academic community, including several Honoris Causa Doctorates in many disciplines including politics, economics, management, government, and decentralization. Mr. Kalla's first Doctor Honoris Causa was from Malaya University, Malaysia in 2007. He then received Doctor Honoris Causa from the Soka University, Japan (2009), the Indonesian University of Education, Bandung (2011), the Hasanuddin University, Makassar (2011), the Brawijaya University, Malang (2011), the University of Indonesia, Jakarta (2013), the Syiah Kuala University, Banda Aceh (2015), the Andalas University, Padang (2016), the Rajamangala University of Technology Isan, Bangkok, Thailand (2017), and most recently, from the State Islamic University Alauddin of Makassar in January 2018.

