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SEMINAR KEBANGSAAN "PERANAN DAN RANGKAIAN DIALOG PERADABAN MENJAYAKAN SATU MALAYSIA"

National Seminar on The Role and The Importance of Networking in Civilisational Dialogue in Promoting the Concept of 1 Malaysia. 22-23 Disember 2009

Dialogue among Civilisations plays a crucial role for mankind nowadays. Even the United Nations adopted a resolution to name the year 2001 as the Year of Dialogue among Civilizations, which signifies that Dialogue has globally risen to prominence. Recognising the importance of Dialogue among Civilisations in Malaysia, the University of Malaya Centre for Civilisational Dialogue (UMCCD) has taken the audacious initiative to organise the *Seminar Kebangsaan: "Peranan dan Rangkaian Dialog Peradaban Menjayakan Satu Malaysia"*.

The seminar was held at the Auditorium Tun Mohamed Suffian, Faculty of Law, University of Malaya from December 22 to December 23, 2009 and was officiated by YBhg. Assoc. Prof. Dr. Zarida Hambali, Director of the Academic Division, the Ministry of Higher Education Malaysia.



One of the session during the National Conference

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Dr. Zaid Ahmad and Dr. Latif Samian during the seminar



Audience for the seminar

Objectives of this seminar included:

1. To evaluate the role of Dialogue among Civilisations for peace promotion throughout the past decade.
2. To promote Dialogue among Civilisations as a national soft skill in order to enhance unity among the country's citizens.
3. To identify the contribution of Dialogue among Civilisations in support of the "1 Malaysia" concept
4. To identify a formula to strengthen Dialogue among Civilisations as an academic programme in the universities in Malaysia.

Six **resolutions** were obtained from this seminar:

1. The importance and the role of Dialogue among Civilisations as a National Skill to various sectors such as education, community, government agencies, NGOs, and private sector must be highlighted;
2. Teaching and learning methods for *Tamadun Islam dan Taman Asia, Hubungan Etnik*, and Soft Skills as part of Dialogue among Civilisation in IPT must be strengthened;
3. Specific areas of research, groups of experts as well as establishing a Centre of Excellence related to the Dialogue among Civilisation among the IHL to ensure the effectiveness of dialogue as the National Skill and as a support system to the notion of 1 Malaysia must be identified;
4. A module of Civilisational Dialogue for students towards a Dialogical Community must be introduced to the public;
5. Networks of Dialogue among Civilisations in Malaysia should be forged to strengthen the ideas, philosophies, policies, programmes, and projects related to Dialogue among Civilisations; and
6. A Secretariat of Dialogue among Civilisations exclusively for disseminating information, coordinating activities, and acting as the channel between Dialogue's practitioners and other parties must be established.

Concisely, the *Seminar Kebangsaan* was part of the ongoing discourse to ensure the sustainability of Dialogue among Civilisations in Malaysia. Since the importance of Dialogue among Civilisations can no longer be deemed facile, efforts should be vigorously carried out to facilitate its development.

YBhg. Prof. Madya Dr.
Zarida HambaliDr. Amran Muhamad as
one of the presenters

PUBLIC LECTURE BY PROFESSOR DR. ALASTAIR S. GUNN

“COMMUNITY PARTICIPATION IN BIOETHICS: DEBATES & DISCOURSE”

Professor Dr. Alastair S. Gunn from the University of Waikato, Hamilton, New Zealand, gave a Public Lecture on “Community Participation in Bioethics Debates & Discourse” which was held on the 30th of November 2009 at the Centre for Civilisational Dialogue. The lecture was chaired by Dr. K. Thiruchelvam, Associate Professor of the Science and Technology Studies Department, Faculty of Science, University of Malaya.

Professor Gunn talked mainly about bioethics; a study of the social and ethical aspects of life sciences, from which the term itself has been coined by Van Rensselaer Potter back in 1970. The lecture explored some of the key issues in bioethics such as Assisted Human Reproduction, Genetics, Preimplantation Genetic Diagnosis (PGD) and Ethical Issues that need to be addressed critically and ethically.

Most importantly, this lecture provided us with guidelines on decision making. There are three models of decision-making namely Top-down, Bottom-up, and a combination of the first two models. Quoting a report from the Royal Commission released in 2002, “Submitters believed that the ethical and cultural implications of use of genetic (engineering), which they felt outweighed economic considerations, continue to be overlooked or undervalued in the decision-making process”, Professor Dr. Alastair S. Gunn stressed the importance of public participation or consultation in bioethics decision-making; which is both possible and desirable in today’s scenario. Its effectiveness depends on participation. His opinion of the Malaysian scenario was that it should consider more public participation by asking the question, “What does the public really want rather than asking what the experts think is good for the public?” Good participation, in his opinion, will lead to “ownership” which could assist the experts in dealing with bioethics issues.

From left to right: Prof Dr Alastair Gunn during his public lecture



**PUBLIC LECTURE BY PROFESSOR DR. LEONARD SWIDLER:
“DIALOGUE AS NECESSITY AND OPPORTUNITY”**

On the 19th of October 2009, a public lecture on “Dialogue as Necessity and Opportunity” was presented by Professor Dr. Leonard Swidler, visiting scholar at the Centre for Civilisational Dialogue. The founder cum director of the Institute for Inter-religious and Intercultural Dialogue Temple University in USA, is just the right person to give us a much better understanding of the importance of dialogue in our daily lives.

The lecture gave us an understanding of “dialogue”, which has been practically used to portray encounters between individuals and groups of different religions or ideologies. In the

past, when different religions or ideologies met, the main idea was to triumph over one another because each group is thoroughly convinced that they alone knew the secret of human life.

On the contrary, peoples from various religions nowadays have slowly admitted that they do not hold such a secret entirely unto themselves, and it is important to learn from one another. As a result, they approached their counterparts from other religions or ideologies primarily in a learning mode to find more about the meaning of life. He

concluded that dialogue is both a necessity and a wonderful opportunity to build peace and better understanding among the world’s cultural communities.



Q&A session



Prof. Swidler giving the lecture. Also seen in the picture is Prof. Carolina López C. as the moderator.



Prof. Swidler

**PUBLIC LECTURE: PROFESSOR DR. SHIH-CHUNG
TRISTAN HSIEH**

**“ETHNIC STATE, NATION-STATE AND TRANSNATIONAL
ADAPTATION: HISTORICAL PROCESSES OF CHANGING
IDENTITY AMONG THE TAI-LUE COMMUNITY”**

Professor Dr. Shih-Chung Tristan Hsieh, a well-known Professor of Anthropology from the National Taiwan University, gave a public lecture on November 3rd, 2009 at the Katha Seminar Room, Centre for Civilisational Dialogue.

This lecture aimed to present a better understanding of how the identity of the *Tai-Lue* community changed due to historical processes which involves ethnic state, nation-state and even transnational adaptation.

The *Lue* People, a *Tai* speaking group who live along the borders of China, Myanmar and Laos, had established the kingdom of *Sipsong Panna* for nearly 800 years. One interesting fact about this kingdom is the fact that it was of a larger size than the *Muang* ethnic state with a touristic culture in Northern South-east Asia. Those who migrated to northern Laos from *Sipsong Panna* founded a mini-sized *Muang* state-kingdom of *Muang Sing* to maintain traditional *Lue* culture.

Another important fact is that there are three different communities involved in this processes of changing identity regarding their nation-state; *Sipsong Panna* in China with politicized-commercialized ethnicity, *Muang Sing* in Laos with localized-ethnicity, and *Tai-Lue* in Thailand with multiple identities. Other communities such as *Paiyi* in Taiwan also formed an ethnic organization and contributed to the set up of *Lue* Buddhist Temple to practice a newly transformed model of *Muang*-like identity.

Generally, the *Lue* are good at operating an adaptive strategy, and hence the stories of *Muang*, king, migration, tourism, temple, cultural performances, are abundant in their own daily lives. The *Lue* without question embraced them as traditions and legends to move people towards the future. The assimilation and nationalization of *Lue* community has spawned touristic culture all over the world.



Professor Hsieh giving his lecture



Participants at the lecture



Prof. Hsieh discussing with the participants

PUBLIC LECTURE: PROF. DR. SHIH-CHUNG TRISTAN HSIEH
**“TAIWAN INDIGENOUS PEOPLE IN INTERACTION:
 THREE MULTI-FACETED CASES”**



Prof. Hsieh during Q&A session



Prof. Azizan giving token of appreciation to Prof. Hsieh

“Taiwan Indigenous People in Interaction: Three Multi-faceted Cases” was Prof. Dr. Shih-chung Tristan Hsieh second public lecture during his visit to the Centre for Civilisational Dialogue. It was held on December 11th, 2009 at Katha Seminar Room, Centre for Civilisational Dialogue, University of Malaya and chaired by Prof. Datin Dr. Azizan Baharuddin, the Director of Centre for Civilisational Dialogue.

The public lecture principally discussed three cases on the interactive relationship between humans and nature, humans and materials, and humans and natural disasters. This lecture was based on ethnographic research done by Prof. Dr Shih-chung Tristan Hsieh on Taiwan’s indigenous peoples. For the first case, Prof. Hsieh talked about an indigenous tribe called *Yami* and the ‘flying fish’ and how the latter affects the daily life of *Yami* Peoples.

Prof. Hsieh then focused on interaction between *Atayal* and *Truku* tribes with hunting activities for the next case. He mainly talked about how the hunting activities are perceived differently

from the perspective of traditional custom and state laws. Traditionally, hunting was accepted as a legal, survival activity but it is banned nowadays by the state laws.

Also in this particular public lecture, the relationship between humans and water was presented in which interactions between both elements had caused discontent in the past. Three stories were presented; (1) The story of Miss Sayun, an indigenous woman who sacrificed herself in the name of patriotism; (2) the story of Mr. Kang-an Yang, a college boy who sacrificed himself to save an indigenous kid from drowning; and (3) the story of indigenous peoples who had to migrate due to a dam construction.

Several interesting questions regarding the relationship between indigenous people in Asia as well as the structure and general commonalities of Taiwan’s indigenous tribes were raised during the question and answer session. The lecture was deemed as an eye-opener by the audience.

Visiting Scholar: Prof. Dr. Alastair Gunn

Dr. Alastair S. Gunn is an Associate Professor in the Department of Philosophy and Religious Studies at the University of Waikato, Hamilton, New Zealand,. He is also an Assessor for US National Science Foundation proposals.



He has been visiting scholar or professor at several universities in the US, Australia and Malaysia. His teaching and research interests are in applied ethics, including bioethics and engineering, environmental, and media ethics. He has published three books on engineering ethics, all of which have been translated into Japanese and one into Chinese, and many monographs and articles.

He has a particular interest in internet based teaching as well as philosophy in schools, and is involved in setting up a programme in Malaysia. Besides that, he has also been a member or convener of several health and research ethics committees in NZ and regularly undertakes ethics consultancy work in New Zealand and internationally.

Professor Gunn has presented a public lecture on November 30, 2009, entitled "*Community Participation in Bioethics*" during his visit at Katha Seminar Room, Centre for Civilisational Dialogue, University of Malaya.

Visiting Scholar - Prof. Dr. Caroline López C.

*Director Centre for Dialogue and Human Wellbeing
University Teo de Monterrey, Campus Chihuahua, Mexico*

Currently, she is the Senior Research Fellow at the Centre for Civilisational Dialogue (CCD) from October 1, 2009 till September 30, 2010. She has a PhD (Northern Arizona University) in Political Science, completed in spring 1997. She is the Founding Director for Center for Dialogue and Human Wellbeing at University Teo de Monterrey, Mexico.

Professor Carolina's focus areas are in International Relations, International Political Economy, Policy Formation, Policy Implementation, and Educational Policy in Latin America. Her dissertation for her PhD is titled *"Integrated Ideological-Structural Analysis of Global Ideological Reproduction: The Case of Mexican Educational Policy"*

Currently, she is working on her research on *"Civilisational Dialogue as an Instrument of Peace: Towards Dialogical Consciousness in Malaysian Society through the Ideological-Structural Analysis"* under the Centre for Civilisational Dialogue, University of Malaya. Expected outcomes of this research project include a book manuscript, several ISI submissions, and the systematic testing of the reliability and validity of the I-SÅ as an analytical tool and as a model for dialogue training, for the purpose of enhancing unity, cooperation and understanding in multicultural and conflict situations in Malaysia and around the world.



Prof. Carolina giving her public lecture

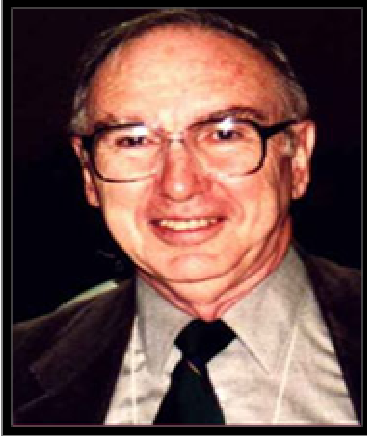


Prof. Carolina and Prof. Alastair Gunn



Prof. Carolina as the moderator in Prof. Swidler's public lecture

Visiting Scholar: Prof. Dr. Leonard Swindler



1. *Co-Founder of the Journal of Ecumenical Studies.*
2. *Founder/Director of the Institute for Interreligious, Intercultural Dialogue.*
3. *Co-Founder-President of the Association for the Rights of Catholics in the Church.*
4. *Co-Founder and Co-Director of the Dialogue Institute.*

Professor Leonard was born in January 6, 1929 and married to Arlene with two children. His office is located in the Religion Department, Temple University, Philadelphia. He has published more than 180 articles & 60 books, including:

The Study of Religion in the Age of Global Dialogue (2000), Theory and Praxis. How Jews, Christians, Muslims Can Together Move from Theory to Practice (1999), For All Life: Toward a Universal Declaration of a Global Ethic - An Interreligious Dialogue (1998).

Professor Leonard is a PhD holder in History, which he completed in 1961 from the University of Wisconsin. He has visited the Centre for Civilisational Dialogue a few times as a Senior Fulbright Fellow in summer 2003 and again in summer 2004. His latest visit to the centre was from 14 – 19 October, 2009 during which he presented a public lecture on “*Dialogue as Necessity and Opportunity*” at the Centre for Civilisational Dialogue on October 19, 2009. Some of his works published by the Centre include the monograph entitled *Our Understanding of Ultimate Reality Shapes Our Actions*.

Visiting Scholar - Prof. Dr. Shih-Chung Tristan Hsieh

1. Visiting Professor at the Centre for Civilisational Dialogue, University of Malaya, Malaysia
2. A Fulbright Scholar – Department of Anthropology at the National University of Taiwan, Taiwan
3. President of the Society of Chinese Ethnology



Professor Hsieh is a well-known scholar in the field of Ethnicity, Interpretative Anthropology, Ethno-history, Anthropology of Tourism, Indigenous Cultures of Taiwan, Tai Studies and Lao Studies.

He graduated from the University of Washington in Seattle with a BA in Thai Studies, an MA, and a PhD in Anthropology. He also has a BA in History and an MA in Archeology from Tunghai University in Taiwan, and the National University of Taiwan respectively.

Over the past twenty years, Prof. Hsieh, a Fulbright Scholar has held various postings in the Department of Anthropology at the National University of Taiwan.

In spite of his busy schedule, he continues writing scholarly articles which focus on Southeast Asia-related studies. He has recently started a new research project in Hokkaido, focusing on the *Ainu* People and their culture. Prof Hsieh hopes to develop an explanatory system concerning the Asian ethnicity of minority communities vis-à-vis the Nation-State.

He has presented two public lectures titled ***“Ethnic State, Nation-State and Transnational Adaptation: Historical Processes of Changing Identity Among the Tai-Lue Community”*** and ***“Taiwan Indigenous People in Interaction: Three Multi-Faceted Cases”*** on November 13, 2009 and December 11, 2009 respectively at the Katha Seminar Room, Centre for Civilisational Dialogue. Whilst at the Centre, he also worked on ISI articles on behalf of the Centre entitled ‘Undeveloped Neighborhood and Missing /Re-invented Cultures: On the Socio-cultural Landscape of “Yunnanese Villages” in Taiwan’ and ‘English, Monkhoo and Imagination on the World: Language Learning among Lao Sangha’.

His other contribution included giving a talk to postgraduate students and helping the Centre to expand its networking as well as enriching the Centre’s knowledge on dialogue of civilisational among the indigenous groups.

“I was at the CCD for only two months but I really felt the strong enthusiasm among all professors and staff in the academic projects and administration work. Every member of the Centre also indicated kindness and generosity to all guest scholars like me. I deeply appreciated the good atmosphere here.

Prof. Shih-Chung Tristan Hsieh on his visit at the CCD

VISIT BY AMIN RESEARCH AND CULTURAL CENTRE IRAN

On December 17, 2009, delegates from the AMIN Research and Cultural Centre Sdn. Bhd. visited the University of Malaya Centre for Civilisational Dialogue (CCD) for the first time. AMIN Research and Cultural Centre Sdn. Bhd. is a centre under the supervision of al-Mustafa International University (MIU), Iran. The visitors were led by Dr. Jaafar Rahmani from MIU along with Mr. Muhammad Javad Najafi, Mr. Saeed Mukhminin, Mr. Ali Ilahi Tabar, Mr. Muhammad Mohsen Radmard, and Mr. Kasmawi Kassim. During the discussion session, Dr. Amran Muhamad Deputy Director of CCD gave a welcome speech and explained the roles, functions, and the importance of CCD. Subsequently, Dr. Jaafar Rahmani rationalized that the visit was aimed at developing collaboration between the AMIN Research and Cultural Centre and CCD. The discussion was also attended by the Director of CCD, Professor Datin Dr. Azizan Baharuddin and Professor Carolina López C., the CCD's visiting scholar.



A roundtable discussion between staff from the Centre for Civilisational Dialogue and the AMIN Research Centre



Group picture of delegates from AMIN Research Centre together with Prof. Azizan (far left) and Prof. Carolina (far right)

INTER-RELIGIOUS PROGRAMME 2009 - SINGAPORE, KUALA LUMPUR, AND ISTANBUL

For the third time, the National University of Singapore (NUS), Centre for Civilisational Dialogue, UM, and Fatih University, Istanbul jointly organised an Inter-religious Programme in 2009. This annual programme consisted of 3 weeks of study tour in Singapore, Malaysia, and Istanbul. Two students from UM were chosen to participate, namely, Choy Kim Lee and Muhammad Amir Iskandar Abdul Rahim, who are also members of the University of Malaya UNESCO Club under the supervision of the CCD.

The programme was headed by Professor Dr. Syed Farid Al-Attas from NUS with the assistance of Miss Gurvinderjit Kaur. Its main objective was to understand inter-religious relations and dialogue, including attitudes and ethical values, as well as the implications of relations between people of differing faiths in Singapore, Malaysia, and Turkey especially and the world generally. This programme is unique in its own way and a rare opportunity for students from participating countries to sit together to discourse their respective common values while experiencing living in peaceful-coexistence.



Participants at one of the Dialogue session

ASSOCIATED ACTIVITIES

OCTOBER

5 October 2009

The director of CCD was invited to the Conference of UNESCO Partners held in Paris at the UNESCO Headquarters on October 5, 2009. The conference aims to highlight the importance of UNSECO strengthening its relations with all its partners that include NGOs, the business community as well as the universities and the academic world. Whilst in Paris, besides strengthening networking for the CCD and UM, the director had discussions with the Malaysian Permanent Office in Paris regarding the possibility of the setting up the UNESCO Chair for Civilisational Dialogue at the UM.

28 October 2009

The CCD was invited to participate in the *Jabatan Perpaduan dan Integrasi Nasional (JPNIN)* workshop on National Unity: The Way Forward. The director was invited to be moderator for the group looking at dialogue as a mechanism for unity. Research Officer, Mr Chang Lee Wei also acted as rapporteur for the CCD. Resolutions of the workshop provided an input into the 1Malaysia Concept.

NOVEMBER

16-17 November 2009

CCD participated in the Malaysian Bioethics Educational Workshop held at Swan Convention Centre, Sunway Medical Centre, Sunway. This workshop was organized by the Department of Science & Technology Studies, University of Malaya and Medical School, Monash University Malaysia, Sunway. The aims were to provide a platform to learn various modules on bioethics teaching from international expertise and experiences, to Identify bioethics resources and teaching support, and to Initiate and establishment of a strong nation-wide network among bioethics interest groups. Besides the director who moderated one of the sessions, Miss Priah Applanaidu who is assisting CCD's research titled 'A study of the development of Bioethics in Malaysia with a special focus on the role of indigenous values and systems in the determination of attitudes and regulations in the applications of selected Biotechnology' also attended the Capacity Building session conducted during the workshop. Bioethical issues require dialogue of cultural values, especially in the context of plural society in Malaysia.



Prof Azizan during the Malaysian Bioethics Educational Workshop



The Malaysian Bioethics Educational Workshop participants

PLANNED EVENTS FOR THE YEAR 2010

VISITING SCHOLARS

- | | |
|------------------------------------|---|
| 1. Professor Dr Carolina López | ~ 1 October 2009 - 31 September 2010 |
| 2. Dr. Timothy Rackett | ~ 2 March 2010 - 1 Mac 2011 |
| 3. Miss Anna Shimpo | ~ 2 May 2010 - 7 May 2010 |
| 4. Professor Dr. Samuel O. Imbo | ~ 1 June 2010 - 31 August 2010 |
| 5. Professor Dr. Sami Adwan | ~ 15 June 2010 - 26 June 2010 |
| 6. Professor Dr. Alastair Gunn | ~ 15 July 2010 - 15 October 2010 |
| 7. Professor Dr. Fumiaki Taniguchi | ~ 10 September 2010 - 25 September 2010 |
| 8. Professor Dr. Carl Ernst | ~ 20 September 2010 - 15 October 2010 |
| 9. Professor Dr. Robert Eisenman | ~ 1 October 2010 - 31 October 2010 |

EVENTS

DATE	EVENT
19 February 2010	Seminar on Bridging Bridges: "The Role of Religion"
24-25 February 2010	<i>Bengkel Perspektif Pelbagai Agama dan Budaya Mengenai Bioetika Di Malaysia</i>
12-18 March 2010	86 th Seminar Study Tour by Konan University, Japan
26 March 2010	Public Lecture entitled "Conflict Transformation in Multi-Religious Societies Through the Ideological-Structural Analysis" by Profesor Dr. Caroline Lopez, Director Centre for Dialogue and Human Wellbeing University Teo de Monterrey, Campus Chihuahua, Mexico
31 March 2010	<i>Wacana Tamadun Melayu: Falsafah Tamadun Melayu anjuran bersama Akademi Pengajian Melayu</i>
10-15 May 2010	Asia-Arab Philosophical Dialogues
17 May 2010	<i>Dialog Kehidupan Ke II: Ke arah Pemangkinan Satu Malaysia anjuran Pusat Dialog Peradaban Universiti Malaya dan Jabatan Perpaduan Negara & Integrasi Nasional</i>
1 June 2010	International Conference on Islam and Confucianism
30 June 2010	<i>Wacana Tamadun Melayu: Definisi Tamadun Melayu</i>
9 July 2010	Public Lecture by Dr. Whitney A. Bauman, Assistant Professor of Religion and Science, Florida International University, Miami, entitled "Religion, Gender & Nature".
27-28 July 2010	Course "Building Bridges: Harnessing Collective Wisdom for Building National Unity
July 2010 (TBC)	International Conference on Ibn Sina and His Contribution by Centre for Civilisational Dialogue University of Malaya and Iran Counsellorship, Embassy of Iran
3-4 August 2010	Visit by Waseda University, Japan
18-21 Sept. 2010	International Seminar on "Sustainable Health Promotion: Dialogue on Well-being & Human Security by the Environmental health
December 2010 (TBC)	International Conference on Civilisational Dialogue
3 December 2010	<i>Wacana Tamadun Melayu: Epistemologi Tamadun Melayu</i>

E-MAIL FROM PROFESSOR TANIGUCHI FUMIAKI ON HIS STAY AT THE CCD IN AUGUST 2009

I was invited as a Visiting Professor at the Centre for Civilisational Dialogue and stayed for 15 days, enjoying three lectures and participation in NGOs' seminars as a panelist. I would like to report the experiences of the events in turn according to dates.

The first lecture for a graduate course was about "Environmental Education based on Environmental Ethics: Searching for the Solution to Environmental Problems" on August 6, 2009. The graduate students were very interested in acquiring knowledge and information from a foreign scholar. They were interested in the environmental and political affairs of Japan. I introduced Japanese environmental education as an implementing method for the solution of environmental problems. In the lecture, I stressed the importance of applied ethics to help us progress toward solutions for environmental problems, which is environmental education based on environmental ethics. Then environmental issues could be solved under the common viewpoint of working toward a sustainable future.



Picture 1: Public Lecture on Environmental Philosophy

The second public lecture was titled "Environmental Philosophy: A comparison between Japan and the West through Environmental Education based on Environmental Ethics" on August 7, 2009 (picture 1). I introduced the difference between the Japanese way of thinking and the Western way of thinking. The former is common to the Asian way of thinking based on feeling or affection, while the latter is a logical way of thinking from the ego-conscious viewpoint which is inclined to be egoistic by scientific dualism. So, I emphasized the importance of the freedom from the ego-consciousness. After the lecture there was an interesting opinion from a lady in the audience. She said that peacefulness arises from living in equanimity. As a primitive freedom from ego-consciousness, this might mean that we should go back to the simple life, abandoning the present situation and property. I answered her opinion that we don't need to go back the primitive life in reality, but we should live according to the alternative way of life within our own desire just to maintain ourselves to be content for a sustainable future.

The third lecture for undergraduate students was on "Environmental Education based on Environmental Ethics: Regarding Environmental Education in Practice and Environmental Ethics in theory" on August 11, 2009. The students were very curious to meet the foreign scholar. I felt that they were very genuine and earnest to directly know the information concerning

Japanese environmental education in practice. I showed the documentary VTR of deformed monkeys in Awaji Island in Hyogo Prefecture and Minamata Disease in Minamata City in Kumamoto Prefecture. Both of them were caused by food polluted with agricultural chemicals or organic mercury in Japan.

The last speech was the participation in session 5 at the seminar "The Role of NGOs in promoting Dialogue across Values & Cultures" on August 19, 2009. I felt the necessity of respect for a particular culture and religion. Especially, I learned that religion is steadily stabilized in the Malaysian Society. I was impressed by the phrase that through interfaith, inter-cultural/inter-civilisational dialogue, we "come here for a word which is common between you and us" (Quran, Chapter 3). I asserted the importance of the recreation of our own particular culture after inter-culture/inter-civilisation as the role of NGOs.

Furthermore, I was very happy to have the opportunity to research as a visiting scholar at CCD, which gave me a chance for academic exchange among the scholars at University of Malaya and made friendly relationships with the CCD members. We went together to Malacca and learned the history, which still required us to have mutual dialogue. And also we made a trial of setting up a network for environmental education between University of Malaya and Konan University to keep closely contact with each other.

On the last day I had the students of a graduate course play the sandplay therapy, or the Sandplay World, to look through the inner environment, or the mental environment, which has been scarcely dealt with so far (picture 2). But it is very important to acknowledge the area of the inner world psychologically because polluted mind, egoism, caused the destructions of outer world such as natural and social environment.

I really appreciate Prof. Azizan and her colleagues for giving me an opportunity to enjoy lectures and research at the CCD of University of Malaya.



Picture 2: Sandplay World with toys to look through Mind Environment

University of Malaya UNESCO Club Activities throughout 2009

Since its establishment in 2007, University of Malaya UNESCO Club (UMUC) has organised several successful programmes. In 2009, altogether five programmes have been conducted or participated in by UMUC members.

1) Discussion between the University Of Malaya UNESCO Club (UMUC) Committee Members and the Malaysian National Commission For UNESCO Malaysia (NATCOM)

Date : 25th March 2009

Time : 2.30pm

Venue : International Relations Division, Ministry of Education, Putrajaya.

Aiming at forging closer relationships between NATCOM and UMUC and consequently achieving UNESCO's mission collectively, a discussion was made between the two institutions. A fruitful exchange of ideas took place, hopefully ensuring that these aims are achievable. As a result of the discussion, collaboration between NATCOM and UMUC will be strengthened via various planned activities such as the Opening Young Eyes! (OYES!) Programme which among other aim to highlight the UNESCO heritage sites of Malaysia among young Malaysians.

2) Celebration of *Norooz* – A Celebration of the End and the Rebirth of Life

Date : 26th March 2009

Venue : Katha Room, Centre for Civilisational Dialogue

Director : Rahim Kaviani

Norooz marks the first day of spring and the beginning of the year in the Iranian calendar. Today, the festival of *Norooz* is principally celebrated in countries like Iran, Iraq, India, Afghanistan, Tajikistan, Uzbekistan, Azerbaijan, Kazakhstan and Kyrgyzstan. This cultural activity has been celebrated for 7000 years and due to its deep roots in Ancient Iran, it was officially registered on the UNESCO List of the Intangible Cultural Heritage of Humanity in 2009. Realizing the significance of *Norooz*, members of UMUC, headed by Mr. Rahim Kaviani, a PhD student at the Academy of Islamic Studies, UM, have taken a bold initiative to introduce *Norooz* at the University of Malaya. The occasion was graced by the Cultural Counselor of The Embassy of The Islamic Republic of Iran, the Honourable Mr. Vahedi.



Participants for the Kinabalu International Expedition, 2009.

3) Kinabalu International Expedition, Sabah

Date : 23rd-29th July 2009

Venue : Kinabalu Park, Sabah

This project is modelled on the VOCAL concept founded by the Associated School Project Network (ASPNet) Malaysia which was introduced mainly to inculcate the spirit of voluntarism, caring and loving (VOCAL) among students. Its focus is primarily on environmental issues. This expedition involves both local and international participants from UNESCO ASPNet and the Asia Europe Classroom Network (AEC Net). The six-day Kinabalu International Expedition 2009 was filled with exciting activities such as bird watching, tour on Mount Kinabalu Botanical Garden, visiting and experiencing Kg. Sinisian's cultural life as well as climbing Malaysia's first natural World Heritage, Mount Kinabalu.

4) One World Culture Night 2009

Date : 10th October 2009
 Venue : Nilai University College

The University of Malaya UNESCO Club (UMUC), in collaboration with UM's International Student Centre has participated in an International Students' Carnival organised by the Ministry of Higher Education. The *Saman Dance*, which originated from Indonesia, was performed in the Cultural Performance Competition, placing UM second in the competition behind University Malaysia Perlis while, Universiti Putra Malaysia grabbed the third place. Meanwhile, for the Voices Competition, the top honor was awarded to Universiti Sains Malaysia. University of Malaya was in competition with other universities, such as Kuala Lumpur Metropolitan University, Universiti Sains Malaysia, Help College, Nilai University College, and Kolej Damansara Utama.

5) Freeze for Earth & Celebration of the International United Nations Day

Date : 24th October 2009
 Venues : Kuala Lumpur Central Station
 Kuala Lumpur City Centre (KLCC)
 Perdanasiswa Complex

"Freeze for Earth" is a project which focuses primarily on the dissemination of information, as one of the three main functions of the UM UNESCO Club, in addition to training and action. During this event, participants were brought to two public venues. When the signal was given, all participants froze for the whole 5 minutes. **This programme was in conjunction with the International Day of Climate Action and the International United Nations Day** which falls on the same date which is on 24th October 2009.



Among participants of Freeze for Earth

Freeze for Earth aims to raise awareness about climate change due to the carbon content in the atmosphere; 350 refers to the parts per million allowable.

Another event was the celebration of the **International United Nations Day** at the Perdanasiswa Complex. The event started around 8:30 p.m. and was launched by Prof. Datin Dr. Azizan Baharuddin, Director of the Centre for Civilisational Dialogue. Attendees were given the chance to create a statement of peace in their own language which they shared with the crowd. After that, they were shown a slideshow on the **structure of the United Nations**, the **role and function of the UM UNESCO Club**, as well as a brief video show on human rights issues and the 350 movement. The crowd was then entertained by **three different kinds of cultural performances**, beginning with a traditional dance from Indonesia called '*Saman*' which was performed by the group of UM students who won second place in the recent International **Students Carnival**, followed by a singing performance by a local student who sang a popular Arabic song. Finally there was a melancholic/melodious musical performance by UM's Iranian students. After the cultural performance ended, every attendee was given a balloon to blow up and burst simultaneously in an activity dubbed "**Burst for Earth**". The attendees then gathered at the Gazebo square to light hundreds of candles, which were aligned to create the number '350.' as a **sign of peace** and to symbolise the 350 movement. After all the candles had been lit, the committee members of the Club stood on the stage and sang '**We are the World**' (by Michael Jackson) together with the crowd.

*For further information, please log on to <http://www.youtube.com/watch?v=XBos7L-I43M>

S U S T A I N A B L E D E V E L O P M E N T

Young people give input to UN Sustainable Development session

IN BRIEF

- This year's CSD focused on the food crisis, agriculture, and Africa
- Youth delegates warned against "old practices and cheap fixes"
- Side events looked at the moral dimension of climate change
- Theater can also be used to communicate social messages

"In times of crisis we're often urged by convenience or panic to fall back on old practices and cheap fixes."

— Alicia Cundall,
youth caucus representative

UNITED NATIONS — As one of the youngest representatives from a non-governmental organization to attend this year's UN Commission on Sustainable Development, it was natural that 19-year-old Alicia Cundall would participate in the Youth caucus.

But she didn't expect to be appointed by the group to deliver its main statement to the plenary session of governments, which she did on 14 May 2009.

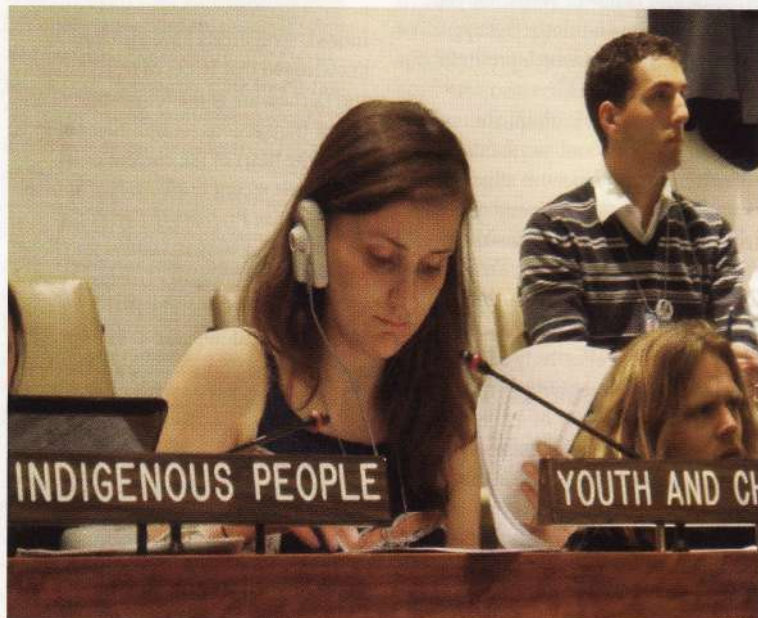
"I didn't want to read it but the people in my group said it would make sense for me to do it because I had worked really hard on it," said Ms. Cundall, who is an environmental science student at the University of Toronto and one of six youth delegates from the Bahá'í International

Community (BIC) to this year's session of the commission, held 4-15 May.

The youth statement sought to emphasize the commission's responsibility to take future generations into account as it grapples with this year's agenda, which focused on the food crisis, agriculture, and Africa.

"In times of crisis we're often urged by convenience or panic to fall back on old practices and cheap fixes," said Ms. Cundall, reading the youth statement.

"But we cannot continue along this road," the statement said. "We must ensure that wherever possible, even if it's hard, even if it costs more now, we prioritize truly sustainable practices that meet the needs of the present without compromising the ability of future generations to meet their own needs."



Alicia Cundall, 19, one of the Bahá'í representatives at the U.N. Commission on Sustainable Development, read the statement prepared by the youth caucus for the plenary session of governments on 14 May 2009.



“Climate Ethics” was a Learning Center side event sponsored by the Bahá’í International Community during the 17th session of the UN Commission on Sustainable Development. The event was held on 4 May 2009.

Tahirih Naylor, a BIC representative to the UN, said that the goal in sponsoring so many young people at the meeting was to emphasize the role of education and capacity building as an essential component of sustainable development.

“Youth, with access to quality education and training, can be the protagonists of their own development,” she said.

“Youth, with access to quality education and training, can be the protagonists of their own development,”

— Tahirih Naylor, Bahá’í International Community

In addition to the Youth caucus, Bahá’í delegates — 12 in all — participated in the Women’s caucus, the NGO caucus, and the Indigenous Peoples caucus.

The Bahá’í International Community sponsored and participated in several side events at this year’s session of the UN Commission on Sustainable Development. These included:

- A Learning Center program on “Climate Ethics.” The interactive course intended for policy makers and others sought to enable participants to identify key ethical and moral responsibilities that should guide decision-making in the area of climate change.

The discussion focused on how the threats of climate change to agriculture, rural development, and land productivity should be addressed within an ethical framework that allows nations to move beyond national interest to consideration of the common good.

Facilitators included Donald A. Brown, associate professor of environmental ethics, science and law, Penn State University; Marilyn Averill, an attorney and doctoral candidate in environmental studies in the Center for Science and Technology Policy Research, University of Colorado at Boulder; and Peter Adriance, NGO liaison for the National Spiritual Assembly of the Bahá’ís of the United States.

- A panel discussion on “Poverty and the Climate Crisis” organized by the Working Group on Poverty and Climate Change of the NGO Subcommittee on Poverty Eradication. The event featured Fred Matwang’a of the Kenyan mission to the United Nations; Kiara Worth, a specialist in sustainable development from South Africa; Dessima Williams, ambassador of Grenada to the United Nations; and Ms. Averill of the University of Colorado. The event was moderated by Anita Wenden, convener of the Working Group on Poverty and Climate Change.

Ms. Worth, 25, who was one of the Bahá’í delegates, presented a one-woman dramatic presentation titled “Theater of Survival: Grassroots Climate Change Communication.” She appeared as an old and wizened village *songoma* who

tells the story of scientists coming to her village with complicated charts and numbers, demanding that the people change the type of crops they grow.

“It’s often difficult to communicate scientific concepts without taking into account the existing cultural realities,” said Ms. Worth, explaining why she chose to use theater for her contribution — a technique she often employs in her work with Golder Associates in promoting sustainable development in South Africa.

“The beauty of theater is that anyone can do it and it can be adapted to various social messages,” she said.

[The Web site of the United Nations Office of the Bahá’í International Community at <http://www.bic.org/> has additional information, including links to video with portions of some of the presentations.]

LATEST PUBLICATION

Title : JURNAL PERADABAN (JILID 2)

Year : 2009



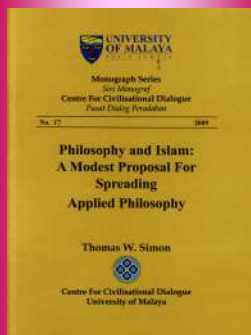
About the book: *Jurnal Peradaban* (volume II) from the University of Malaya Centre for Civilisational Dialogue (UMCCD) contains five papers that are related primarily to multi-dimensional civilisational issues. Among other dimensions of civilisation that are covered in this journal are (1) highlights from *Al-Qur'an* about the development of civilisations from the perspective of Ibn Khaldun; (2) the development, roles, challenges, and the continuity of *Bahasa Melayu* as the language of knowledge in Malaysia's context; (3) the history of Orientalism in Malaysia; (4) *Tarikat* networks in Malaysia and Indonesia; and (5) the concept of *'wasatiyah'* and civilisational dialogue from the perspective of Islamic civilisation. Authors for this edition of the journal include Suhaila Abdullah, Mohd Sukki Othman, Shahrir B.M.Z., Engku Ahmad Zaki Engku Alwi, Abdul Manam Mohamad, Rahimin Affandi Abd. Rahim, Mohd. Kamil Abdul Majid.

BOOK REVIEW

Title : PHILOSOPHY AND ISLAM: A MODEST PROPOSAL FOR SPREADING APPLIED PHILOSOPHY

Author : Thomas W. Simon

Year : 2009



About the book: Thomas Simon's "Philosophy and Islam: A Modest Proposal for Spreading Applied Philosophy" is anything but modest. It is an ambiguous attempt to bring 'Islam and the West' to intellectually communicate with one another through the medium of philosophy. It is an exercise in constructive engagement. Simon begins by lamenting the lack or absence of Philosophy courses and departments in Malaysian universities, and seeks an explanation for it. He then explores the notion of Philosophy not only in its western context but also looks at Philosophy in Islamic history. After exploring the notion of philosophy in terms of its five functions, namely; (i) as 'problem-solver' (ii) as 'analyzer' (iii) as 'mirror' (iv) as 'interpreter', and finally (v) as 'adjudicator'. Simon rejects philosophy as 'grand narrative' (which is what the five functions would suggest or point towards) and instead succumbs to the postmodernist notion of philosophy as piecemeal, 'fragmented philosophy' which is not epistemologically privileged but exists as but one of the several ways of cognizing or viewing the world. Philosophy as an architectonic system of thought, as a body of knowledge, or even as a dogmatic set of doctrines, is set aside in favor of philosophy as method, as a way of thinking, and as critical intellectual activities not be subsumed within a single subject called 'philosophy', but instead, pieces of these methods and processes should be scattered and planted throughout a university's curricular offerings'.

Information on these and other publications by the CCD is available on our website <http://civilisationaldialogue.um.edu.my>, or call us