

## Visit by KONAN University

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University of Malaya Centre for Civilisational Dialogue (UMCCD) and University of Malaya UNESCO Club (UMUC) has been forging good relationships with Konan University especially via Professor Fumiaki Taniguchi, Philosophy Professor from the Department of Human Sciences. One of Professor Taniguchi's specialties is environmental ethics and environmental education. From March 13 till March 17, 2010, Professor Fumiaki Taniguchi and his students embarked on the Konan University 86<sup>th</sup> Seminar Study Tour of the Aboriginal Settlement in Endau-Rompin which was sponsored by Konan University. This Study Tour was also joined by three UMUC members namely Muhammad Azri Safwat bin Rizan, Md Noor Musa, dan Zazren Ismail. The Konan University's delegation also paid a visit to UMCCD on March 13, 2010. Among the other aims of this visit is to strengthen further collaboration between UMCCD and Konan University and consequently to enhance the internationalisation of both Universities. At the meeting, besides a lecture given by Professor Taniguchi on Sustainable Development, the students of University of Malaya, Konan University, and Universiti Teknologi Mara (UiTM) also exchanged views on Sustainable Development.

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## Building Bridges Seminar: The Role of Religions in Civilisational Development

**Date:**  
19 February  
2010

**Venue:**  
KATHA  
Seminar Room  
UMCCD

**Reported by:**  
Lili Fariza  
Ariffin

Throughout history, religion has played a fundamental role in shaping civilisations and can provide the values needed for socio-cultural transformations and civilisational development. However, today, a dialogical framework through which religions can cooperate needs emphasizing, especially in the context of sustainable development and sustainable society. Can religion help solve current issues such as the crisis and the environmental degradation? Historically, what have been the role and function of religions in Civilisational development? To search for sustainability, the Centre for Civilisational Dialogue wishes to initiate a series of dialogues regarding religion and civilization, with the hope of bringing religion back to the forefront of 'sustainable' development discourses. Thus, on the 19<sup>th</sup> of February 2010, the Building Bridges Seminar: 'The Role of Religions in Civilisational Development' was held. The objectives of the seminar were to uncover values espoused by religious traditions in the context of sustainability and explore areas of collaborations between Muslim and Christian faiths. Professor Dr. Carolina López C. and Dr. Mohd. Zuhdi Marsuki presented whilst Mr. Rahim Kaviani moderated the seminar sessions.



Dr. Zuhdi giving the lecture

In his lecture entitled 'Religion's Agenda towards Sustainability: An Islamic View', Dr Zuhdi stated that Sustainable Development is a new concept. The concept was proposed by the Prime Minister of Norway in 1987. In contrast to the typical concept of Development, which stresses economic growth per se, Sustainable Development not only accentuated the importance of economic growth, but also the quality of human life. However, the role of religion in Sustainable Development has not been explored much in the past. For example, the 1992 World Summit in Rio de Janeiro ignored the role of religions, maintaining the importance of traditional economic practice or knowledge. Only during the World Summit on Sustainable Development (WSSD) 2002 in Johannesburg was the role of religion taken into account. According to Dr.

Dr. Zuhdi, religions are rich in knowledge pertaining to sustainable development. For instance, through the implementation of an Islamic economic system and the revitalization of institutions of environmental conservation such as *Hima* (reserved area) and *Harim* (protected area), Sustainable Development could be achieved.

In her lecture entitled 'Capturing the Wisdom: Teachings from Islam and Christianity on Environmental Sustainability,' Prof. Carolina López C. pointed out how Islam and Christianity share similar concerns about the environment, about socioeconomic wellbeing and human dignity. Because of this ample common ground, Prof. López believes that members of both faith traditions can collaborate fruitfully toward shared goals of enhancing both human and environmental wholeness.

Participants present at the workshop included representatives from various parties, such as *Jabatan Perpaduan Negara dan Integrasi Nasional* (JPNIN), International Institute of Advanced Islamic Studies (IAIS), University of Malaya, *Universiti Kebangsaan Malaysia*, and the general public.



Professor Carolina López during her presentation

"Through implementation of Islamic economic system and revitalization of institutions of environmental conservation such as *Hima* (reserved area) and *Harim* (protected area), Sustainability Development can be achieved".

## Wacana Tamadun Melayu: Falsafah Tamadun Melayu

Discourse on Malay Civilisation: Philosophy of Malay Civilisation



Abstract: The Malay Civilisation lies between two great ancient civilisations that is the Indian Civilisation and the Chinese Civilisation. It is also situated in the middle of prominent Asian trade routes. This resulted in the Malay Civilisation becoming one of the most open civilization and culture that often receive and assimilate various external elements. These external elements also shape the philosophy of the Malay Civilisation.

*Wacana Tamadun Melayu: Falsafah Tamadun Melayu telah diadakan pada 31 Mac 2010 bertempat di Akademi Pengajian Melayu sebagai satu usaha apresiasi terhadap Tamadun Melayu. Wacana tersebut merupakan anjuran bersama Akademi Pengajian Melayu dan Pusat Dialog Peradaban, Universiti Malaya. Pembentangan dilaksanakan oleh Dr. Shahrudin bin Maaruf manakala YBhg. Profesor Madya Datuk Zainal Abidin Borhan bertindak sebagai pengerusi pada wacana tersebut.*

*Dr. Shahrudin Maaruf memulakan pembentangan beliau dengan menyatakan bahawa Dunia Melayu terletak di antara dua tamadun besar iaitu Tamadun Cina dan Tamadun India dan turut berada di pertengahan jalan perdagangan yang mahsyur. Hal ini menyebabkan Dunia Melayu menjadi salah satu dunia yang paling terdedah dan terbuka yang sering bertindak sebagai budaya penerima dan mengolah pelbagai elemen luaran. Elemen-elemen luaran inilah, menurut Dr Shahrudin, yang mencorak falsafah Tamadun Melayu.*

*Dr. Shahrudin turut menyatakan bahawa terdapat tiga persamaan yang wujud dalam Tamadun Melayu melalui hikayat atau kitab-kitab yang dikaji beliau. Tiga persamaan (atau 'ramuan' menurut beliau) adalah:*

1. *Pemikiran Mistik*
2. *Institusi Raja*
3. *Islam*

Pemikiran mistik merujuk kepada kepercayaan masyarakat Tamadun Melayu terhadap alam atau kuasa ghaib. Masyarakat Melayu beranggapan bahawa tiada sempadan pemisah antara dunia nyata dan dunia ghaib. Contoh jelas terdapat dalam cerita Badang, Hikayat Raja-raja Pasai atau cerita dongeng masyarakat Melayu berkaitan dewa-dewa yang turun ke dunia. Selain itu, Dr Shahrudin turut menjelaskan bahawa ideologi mistik Tamadun Melayu ini lebih menekankan pemikiran intuitif dan emosi, bukannya bersifat intelektual dan mementingkan konsep sebab dan akibat (reasoning).

**Ramuan kedua** yang diterangkan oleh Dr. Shahrudin pula adalah berkaitan dengan Institusi Raja. Menurut beliau, Falsafah Hindu banyak menyumbang ke arah pembentukan Institusi Raja Melayu. Sebagai contoh, konsep seseorang raja itu mempunyai kedudukan mulia, terpuji, dan berkuasa mutlak sebenarnya berasal daripada falsafah/ideologi Hindu iaitu Dewaraja. Melalui konsep Dewaraja tersebut, akhirnya lahirlah pula konsep tula, daulat, taat setia, dan wira/pahlawan seperti Hang Tuah.

**Ramuan ketiga** iaitu Islam merupakan teras kepada Tamadun Melayu. Peranan Islam masih bertahan sehingga kini mencerminkan kepentingan Islam dalam mencorak Tamadun Melayu. Peranan Islam diperlihatkan dalam karya-karya sastera Melayu seperti Hikayat

Hang Tuah yang menggambarkan Hang Tuah sebagai tokoh yang warak.

Walau bagaimanapun, terdapat beberapa ancaman yang telah mengganggu-gugat Tamadun Melayu. Contohnya ancaman kapitalis yang telah memperkenalkan sistem kapitalis seperti sistem wang dan hak milik tanah bagi menggantikan sistem feudal Tamadun Melayu. Selain itu, terdapat juga ancaman terhadap salah satu ramuan penting Tamadun Melayu iaitu Islam apabila hukum Islam disempitkan atau dikhususkan kepada hukum keluarga sahaja (contohnya yang melibatkan kahwin/cerai dan harta pusaka) sekaligus menghakis kedudukan Islam dalam Tamadun Melayu. Institusi Raja juga pernah diancam ketika zaman pemerintahan British dahulu yang mana Sultan dan Raja bertindak sebagai penasihat residen sahaja, bukan sebagai ketua pemerintah.

Tuntasnya, Dr. Shahrudin berpendapat bahawa **ketiga-tiga ramuan yang telah dibincangkan iaitu pemikiran mistik, institusi Raja, dan Islam** merupakan elemen penting yang membentuk Tamadun Melayu. Pembentangan Dr. Shahrudin menerima pelbagai reaksi dan komentar daripada peserta wacana. Sebanyak 34 peserta daripada Akademi Pengajian Melayu, Universiti Teknikal Malaysia Melaka, dan Pusat Dialog Peradaban menghadiri wacana ini.

Laporan oleh: Lili Fariza Ariffin

#### **Biodata Dr Shahrudin Maaruf**

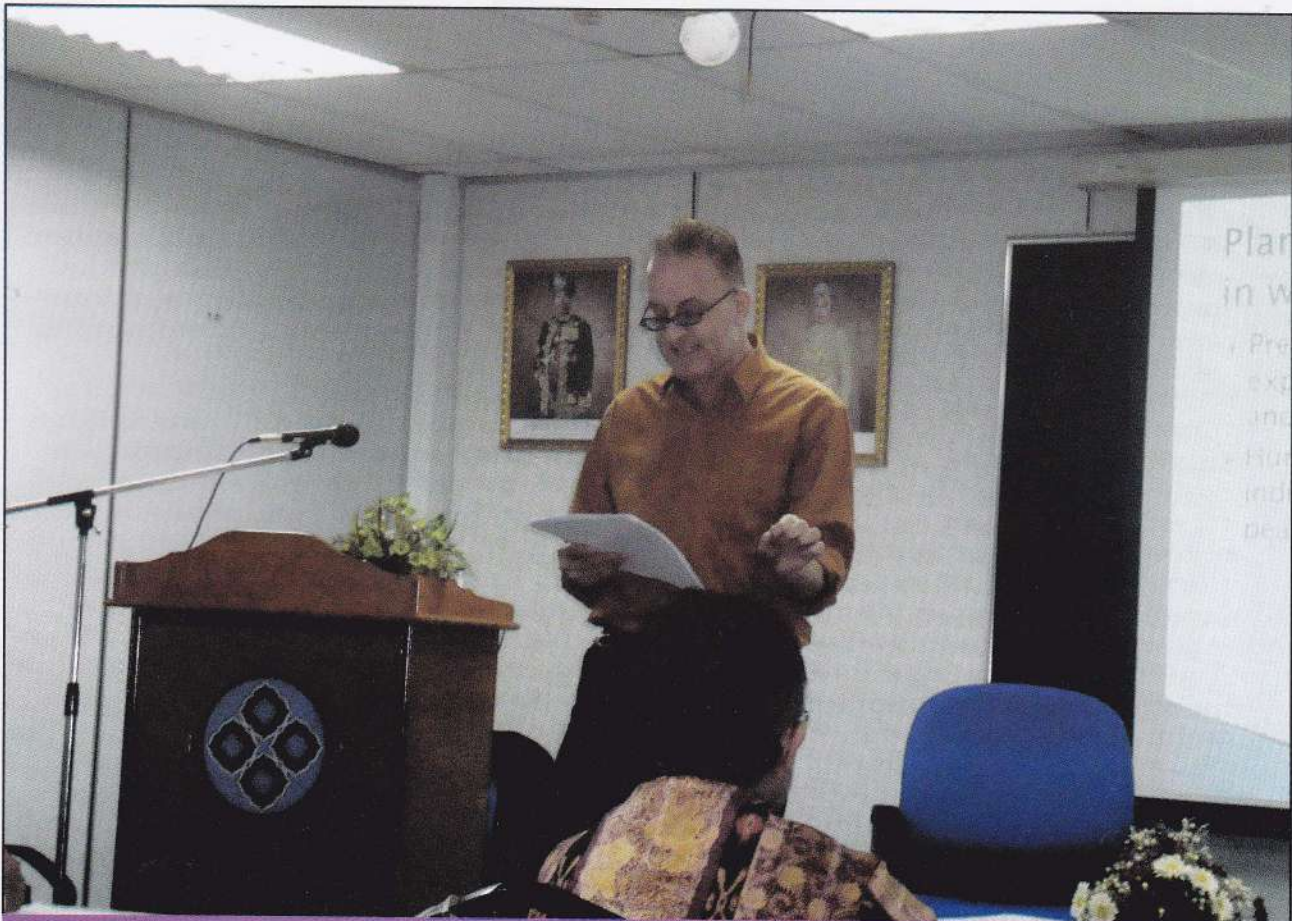
Mendapat ijazah M.A dari University of Singapore (S.U) pada 1984 dan PhD dari National University of Singapore (NUS) pada tahun 1986. Beliau pernah berkhidmat sebagai pegawai PTD sebelum menceburi kerjaya akademik. Setelah mengajar di UKM, Bangi (Jabatan Sosiologi dan Antropologi) beberapa tahun, beliau berkhidmat di NUS dari 1986-2000, sebagai Ketua Jabatan Pengajian Melayu dari 1996-2007, sebelum bersara atas pilihan untuk meneruskan penyelidikan persendirian. Beliau telah mula bertugas sebagai Felo Kanan Penyelidikan (Pelawat) di APM Universiti Malaya pada Julai 2009. Dr Shahrudin Maaruf menjalankan penyelidikan dan penulisan dalam bidang-bidang berikut: sosiologi pemodenan, sosiologi agama, sosiologi sastera, pemikiran dan nilai-nilai Melayu, perubahan sosial, masalah-masalah elit dan intelektual dalam masyarakat Melayu. Di antara karya-karya beliau yang berkaitan dengan tema wacana kali ini termasuklah *Concept of A Hero in Malay Society*, Eastern Universities Press, Singapore, 1984; *Malay Ideas on Development, From Feudal Lord to Capitalist*, Times Books International, Singapore/Kuala Lumpur, Pustaka Nasional, Singapura 1993 (terjemahan). Di samping buku-buku ini, beliau juga menerbitkan esei-esei tentang pemikiran, falsafah dan penilaian dalam Tamadun Melayu.



## Public Lecture: Whose Civilisations, Which Clash?

On 29 April 2010, Dr. Tim Rackett, Senior Visiting Lecturer of the Centre for Civilisational Dialogue, delivered a public lecture titled 'Whose Civilisation, Which Clash?' to a small but attentive audience. Dr Rackett stressed that injustice and inequality are faced by all peoples on the surface of the earth no matter what 'container' they are placed in, meaning what nation-state, culture or civilization. The lecture was chaired by Dr. Amran Muhammad, Deputy Director of the Centre. The problem with Samuel Huntington's notion of 'Civilizations' is that it denies transcultural commonalities: the fact that civilizations are hybrid creations. According to Rackett, there is no need to conduct international relations studies focused on a unit-actor constructed as 'civilizations,' nor is the notion of an 'inevitable clash' an objective reality. The challenge to Huntington's theory presented by a Cosmopolitan perspective is that it asks ordinary people and analysts to "think outside the 'black boxes' of culture, religion, and civilization and see all humans as belonging to a 'common humanity.'" According to Rackett, Huntington's framework excludes possibilities for a cross-cultural and inter-faith cosmopolitan citizenship as the premise for international peaceful co-existence and co-operation among nations, peoples and populations. Huntington not only focuses on differences and antagonisms in his civilizational 'identity-politics', *he actually creates them* as a narrative and overplays their importance. For him culture trumps politics and economics.

Quoting Slavoj Zizek's argument that 'the opposite of globalization is universalism', Dr. Rackett believes that global injustice, inequalities and human wrongs are a universal truth about the problems facing peoples; they exist regardless of people's faith and whatever 'containers' they are placed, or units they are counted in: be they nations, societies, cultures, states, or 'civilizations.'



Dr. Tim Rackett delivering his lecture.



During the lecture



Dr. Tim Rackett giving the lecture

Western Capitalism in the form of neo-liberalism or 'market fundamentalism' has radically increased the gap within nation-states, between North and South, East and West, urban and rural, between the 'haves' and 'have not's', refugees, migrants, the impoverished, and a multitude of the disadvantaged. Actually while there will be disagreements and conflict between peoples about what constitutes 'the good life,' arts and systems of living together, there is no necessary and inevitable clash of civilizations.

Civilizations as actors and units of international relations can become not just 'boxes' but 'iron cages': seemingly fixed walls dividing possibilities for identification and empathy- for putting ones self in the shoes, skin, sex of others. This somehow hampers trans-cultural and transnational forms of solidarity and cooperation beyond nation-states. Huntington ignores the commonality of global problems, such as the scarcity of natural resources, especially water, global warming and environmental degradation facing peoples and populations. As French philosopher Alain Badiou states against cultural relativism and market fundamentalism 'Liberal Capitalism, as the only way, is a vehicle of savage and destructive nihilism.' Humans are neither good nor evil, but this does not mean anything goes. According to the author, 'Evil is the interruption of truth by the pressure of particular or individual interests.' When faced with a human wrong it is necessary to justify non-involvement not acting intervening.

For Rackett, Kant is right in suggesting that a transgression of rights in one place in the world is felt everywhere. Humans everywhere on the surface of the Earth are faced with challenge of not just being human but rather human becoming and becoming human.

Reported by: Dr. Tim Rackett

## Public Lecture: Education for Sustainable Development from the Context of Environmental Philosophy by Professor Fumiaki Taniguchi

Professor Fumiaki Taniguchi, a well-known Professor of Philosophy and Environmental Studies from Konan University in Japan gave a public lecture on 13 March 2010 at the Centre for Civilisational Dialogue. This lecture aimed to disseminate the concept of Education for Sustainable Development.

Professor Fumiaki Taniguchi started his presentation by explaining the meaning of dialogue and the need for it. According to Professor Fumiaki Taniguchi, dialogue is derived from a Greek word: *dialogos* (*dia*=through and *logos*=speak), meaning words or conversation between partners. Dialogue, according to him, proposes a division between two or more parties, such as between human and human, between human and nature, and between cultures and civilizations. Dialogue provides a common platform or communication channel for different and diverse situations which eventually helps us to seek the truth.



According to Taniguchi, sustainable development must meet the needs of the present without compromising the ability of future generations to meet their own needs (Our Common Future, 1987). He further underlines the principles of Education for Sustainable Development according to various declarations, such as the "Earth Charter," "UN Declaration on the Human Environment," the "Belgrade Charter," the "Tbilisi Declaration," and the "Rio Declaration on the Environment and Development."

A series of case studies on Education for Sustainable Development were presented during the lecture: such as the case of the deformed Japanese Monkey in Awaji Island in Hyogo Prefecture, and Minamata Diseases in Minamata City in Kumamoto Prefecture. Both cases involved foods polluted by agricultural chemicals or organic mercury.

### CONCLUSION

Professor Fumiaki Taniguchi emphasized four key points.

- 1) NGOs play a primary role in promoting dialogue.
  - Needless to say, inter-faith and inter-civilisation dialogues (quantity) are necessary, but we could propose the importance of inter-culturation (quality) to deepen and create local peculiar culture continuously.
- 2) The basis of the ethics of dialogue entails balance and cooperation in doing good, in justice, humility and patience.
  - It is important to keep the sustainability of a dynamic life and environment in order to actualise a sustainable future.
- 3) Networking of the daily life, local community and policies of local and central government is important according to the Earth Charter.
  - For the global networking to build further bridges we may use high technology such as tele-conference systems.
- 4) We should leave narrow ego-consciousness and move toward a broader eco-consciousness through dialogue.

The presentation was followed by the discussion session in which students from Konan University, University Malaya, and Universiti Teknologi Mara (UiTM), Shah Alam exchanged views and experiences regarding their activities related to sustainable development.

Reported by: Lili Fariza Ariffin

## VISITING SCHOLAR— DR. TIM RACKETT



Dr Tim Rackett read sociology at Essex University and studied with one of the world's foremost 'post-structuralist' political philosophers, Ernesto Laclau. His doctorate was gained at the University of London, Birkbeck College, supervised by eminent social and political thinker and debunker Paul Q. Hirst. Rackett's thesis explores the application of Western science, reason and values in the form of psychiatry around the globe in its transcultural transactions, truth-telling and identity shaping, in modernizing colonial societies, and in metropolitan post-colonial racist situations.

In addition to presenting papers at international Foucault conferences, Rackett has worked as a medical anthropologist and has been active in anti-racist mental health promotion and local community governance efforts. After lecturing in the areas of Psychoanalysis and Social Theory at Essex University, and Criminology at Salford, he moved to Thailand to live and study the ethical and political possibilities of Buddhism. He has taught philosophy, Thai Culture, globalization and International Relations to Asian and American students. Recently, Rackett organized a conference titled 'Human Rights beyond ASEAN values?' At present, he is working on sustainable intellectual technologies for promoting the concept of 'egaliberty,' which explores how to construct a concept of a common world through 'multinaturalism.'

Dr. Rackett has delivered a public lecture entitled 'Whose Civilisations, Which Clash' which was held on 29 April 2010. He has also moderated a number of public lectures and forums organised by the Centre for Civilisational Dialogue.

### ~ QUOTABLE QUOTES ~

"Civilization will not last, freedom will not survive, peace will not be kept, unless a very large majority of mankind unite together to defend them and show themselves possessed of a constabulary power before which barbaric and atavistic forces will (subdue itself)".

~Winston Churchill (British Orator, Author and Prime Minister during World War II)

"We must seek what we have in common – codes of understanding. We must learn how to be a unity in a plurality. At the same time, we must increase our sensitivity for respecting someone else's identity. We need to know ourselves as well as different views on the world and on life. Only then shall we be able to avoid problems, disappointments and dangers which globalisation has in store".

~ Mr Aleksander Kwasniewski (President of the Republic of Poland)

"Dialogue between Civilisations is of paramount significance to humanity at this point of time".

~ Website of the Centre for Civilisational Dialogue



## UNIVERSITY OF MALAYA UNESCO CLUB (UMUC) ACTIVITIES

Reported by: Lili Fariza Ariffin



### World Wetland Day 2010

Date : 2<sup>nd</sup> February, 2010

Venue : Kuala Selangor Nature Park

World Wetland Day is celebrated yearly. The annual event commemorates the signing of the "Convention on Wetlands" on February 2, 1971, in the Iranian city of Ramsar on the shores of the Caspian Sea. For the year 2010, the celebration in Malaysia was organised by the Malaysian Nature Society (MNS) through the Kuala Selangor Nature Park.



Six University of Malaya UNESCO Club (UMUC) members, Mohd Fadli Rahmat Fakri, Mohamed Azmi Mohd Rasheed Khan, Muhammad Azri Safwat Rizan, Naemah Suhaimi, Zazren Ismail, and Lili Fariza Ariffin participated in the programme, which consisted of several interesting activities. For starters, participants planted mangrove trees; they visited Kampung Kuantan to watch the fireflies, they attended a talk on the importance of mangrove sites, and they took a study tour around the Kuala Selangor Nature Park.

### Intercultural Activity: Visit by Konan University, Japan

Date : 13-17 March, 2010

Venue : Centre for Civilisational Dialogue and Endau-Rompin National Park, Johor

University of Malaya's Centre for Civilisational Dialogue and University of Malaya UNESCO Club has forged good relationships with Konan University, especially with Professor Fumiaki Taniguchi, Philosophy Professor from the Department of Human Sciences. Professor Taniguchi's specialty is "Environmental Ethics and Environmental Education." From March 13 until March 17, 2010, Professor Fumiaki Taniguchi and his students embarked on Konan University's 86<sup>th</sup> Seminar Study Tour to the Aboriginal Settlement in Endau-Rompin which was sponsored by Konan University. This Study Tour was joined by three UMUC members namely Muhammad Azri Safwat bin Rizan, Mohd Noor Musa, and Zazren Ismail. Konan University's delegation also paid a visit to UMCCD on March 13, 2010. This visit aimed to strengthen collaboration between UMCCD and Konan University, and to enhance the internationalization of both Universities. At a lively lecture given by Professor Taniguchi on Sustainable Development, the students of University of Malaya, Konan University, and Unit exchanged views on Sustainable Development.



At the Aboriginal Settlement



Participants of the Study Tour

## Water! 2010: The National Youth Conference on Water Resources in Malaysia

Date : 22<sup>nd</sup> March, 2010

Venue : Academy of Malay Studies, University of Malaya

"WATER! 2010" is a joint-effort of Coca-Cola and the Malaysian Nature Society to spread a long term awareness programme aimed at engaging and educating Malaysian youth and the broader community about the importance of water conservation. The program is designed to help participants develop a sense of responsibility and to nurture a proactive attitude towards water conservation.

"WATER! 2010" provides a platform for youth to share information about the water resource problems they face in their respective localities, so that the message of conserving the country's precious water resources can be administered wisely.

The programme consists of four sessions:

**Session 1:** Paper presentation on 'Water Sustainability and the 2020 Vision' by Mr. Joe Razz, Global Water Resource Sustainability Manager, Coca-Cola Company, Atlanta, Georgia, USA.

**Session 2:** Paper presentation on 'Diminishing National Water Resources – Its Effect on Agriculture, Industries, and Domestic Consumption' by Professor Ir. Dr. Mohd Amin bin Mohd Soom, University Putra Malaysia;

**Session 3:** Talk on 'Water Conservation Issues in Malaysia and the Role of the Media' by Mr. Karam Singh Walia, Assignment Editor, News & Current Affairs Division, TV3;

**Panel Discussion** on 'Youth and Community Involvement in Water Conservation – What Can You Do?'

## UM Earth Hour 2010

Date : 27<sup>th</sup> March, 2010

Venue : Dewan Tunku Canselor (DTC), University of Malaya

**Earth Hour** started in 2007 in Sydney, Australia when 2.2 million homes and businesses turned their lights off for one hour to make their stand against climate change. A year later, Earth Hour had become a **global sustainability movement** with more than 50 million people across 35 countries participating. Malaysia, of course, has been actively involved since that time.

The University of Malaya's UNESCO Club has jointly organised this meaningful event for this year at University of Malaya with several partners including UM Cares, Eco Knights, British Council, Posit Pembangunan Usahawan Siswazah Malaysia (PUSMAL), and Bio Home. Present at the function at the Dewan Tunku Canselor (DTC) were amongst others: Vice Chancellor of UM and UM's top management.

Some of the activities conducted during the event include:

1. An inspirational environmental address by Matthias Gelber on the topic of "A life filled with Earth Hours!!!" (Matthias is a green entrepreneur and a recipient of the 2008 Greenest Person on the Planet Award).
2. Lighting of candles, as a symbol of hope and reflection about the environment.
3. Releasing of white pigeons, as a symbol of peace and freedom for the environment.
4. Singing of environmental songs (*Hijau* by Zainal Abidin), as a symbol of solidarity and passion to act for



## WELCOME TO THE FAMILY!

The Centre for Civilisational Dialogue gained four new members recently. They are Dr. Tim Rackett, Mr Muhd Fadhli Rahmat Fakri, Miss Lili Fariza Ariffin, and Miss Nurull Intan Kintan.

### Dr. Tim Rackett

Dr Tim Rackett was appointed as the Senior Visiting Scholar for a year starting from 2 March 2010 until 1 March 2010.



### Mohd. Fadhli Rahmat Fakri

Mohd. Fadhli was born in 1986 and comes from Johor Bharu, Johor. He is a bachelor student of Policy and Management of Science and Technology from University of Malaya. His areas of interest include Sustainable Development, Environmental Ethics, and Photography. He is currently a Research Assistant for the project of 'Dialogue between The Ethnic and Cultural Group: History and Its Impact on Nation Building in Malaysia'.

### Lili Fariza Ariffin

Lili Fariza is a graduate from University of Malaya, majoring in Policy and Management of Science and Technology. She was born in 1986 and residing currently in Cheras, Selangor. She has developed interest in various areas such as Sustainable Development, Interreligious Dialogue, and Archaeology. She is appointed as the Research Assistant (Special Project) for the period of one year.



### Nurull Intan Kintan

Nurull Intan Kintan was born on 15 October 1978 in Kuala Lumpur. Her hobbies include playing futsal and singing. She is currently the general administrative assistant in the Centre for Civilisational Dialogue.

The Centre would like to extend a warm welcome to all new members and wishes the best of luck to them. Congratulations!

## CONFERENCES

Below are the listings of international and local conferences attended by the Director of UMCCD, Professor Datin Dr. Azizan Baharuddin:

1. Roundtable Dialogue for General Studies, Universiti Kebangsaan Malaysia, 21-22 January 2010, paper presented '**Education for Sustainable Development as a Main Component of General Studies**';
2. International Conference on Muslims and Climate Change, Bogor, 8-10 April 2010, paper presented '**ESD at selected Malaysian Universities**';
3. International Conference on Academic Imperialism, University al-Zahra, Tehran, 20 April—4 May 2010, paper presented '**Education for Sustainable Development: ESD for Reversing Academic Imperialism**'.

## SCHEDULED EVENTS FOR MAY 2010 - AUGUST 2010

DATE	EVENT
14 - 17 May 2010	Asia-Arab Philosophical Dialogues
19 May 2010	Public Lecture "For God and Country: Faith and Patriotism under Fire" by Capt. (R) James Yee
20 May - 4 July	Program Pemimpin Belia Berkaliber
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".
9 July 2010	Forum Science & Religion: Discourses on the relevance of their relationship
9 July 2010	MOU with Gadjah Mada
21 Jul 2010	"Philosophy In The Islamic Civilisation: Its Relevance To The Globalized World"
27 July 2010	Course "Building Bridges: Harnessing Collective Wisdom for Building National Unity

# PUBLICATIONS

## **PERMUAFAKATAN DAN KERUKUNAN TERAS PERADABAN MALAYSIA**

**(Cooperation & Orderliness as the Basis of Civilisation in Malaysia)**

**Editor : Hashim Ismail & Raihanah Abdullah**

**Harga : RM35.00**

Di dalam buku ini isu dan cabaran serta prospek-prospek menyelesaikan masalah dalam pertembungan antara kebudayaan dan agama dikemukakan berdasarkan pengalaman warisan tamadun kebudayaan dan nilai keagamaan masing-masing, termasuk fenomena dan realiti semasa.

Hasil tulisan di dalam buku ini merupakan sumbangan kertas kerja dan perbincangan Kongres Kebangsaan Tamadun Malaysia yang diadakan pada 22-23 Januari 2008. Dengan tema, 'Permuafakatan dan Kerukunan Teras Peradaban Malaysia', semua kertas kerja yang dikemukakan telah disunting untuk tujuan penerbitan ini, selaras dengan objektif Kongres yang menetapkan untuk menanggapi konsep Tamadun Malaysia dalam konteks kurun ke 21; meletakkan nilai-nilai seperti kerukunan, perundingan, permuafakatan, dan musyawarah sebagai tunggak keharmonian hubungan di antara rakyat Malaysia; mewacanakan kepelbagaian cara hidup dalam kerangka integrasi dan perpaduan nasional sebagai cara hidup Malaysia; dan menyusun strategi bagaimana perpaduan menjadi kerangka cara hidup Malaysia di tahap-tahap yang berbeza tetapi saling melengkapi.

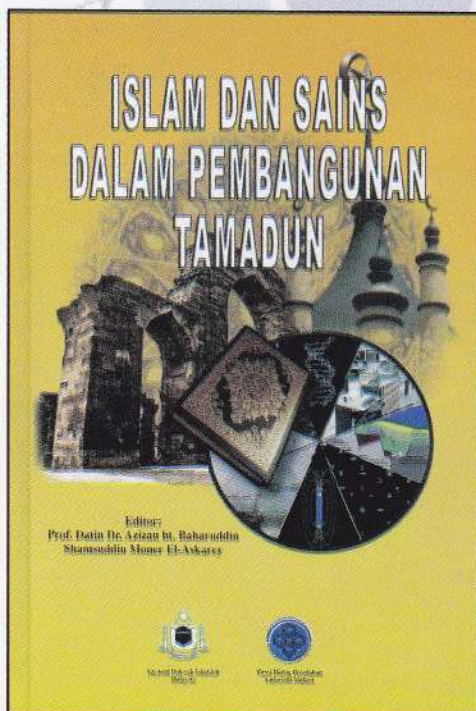


## **ISLAM DAN SAINS DALAM PEMBANGUNAN TAMADUN**

**(Islam and Science in the Development of Civilisation)**

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Keseluruhannya, buku ini merupakan hasil tulisan penulis-penulis daripada pelbagai disiplin. Ia merangkumi pelbagai dimensi pemikiran tentang persoalan hubungan antara sains, teknologi, dan Islam. Bab-bab di dalam buku ini merupakan hasil pembentangan pada 'Seminar Islam dan Sains dalam Pembangunan' anjuran Yayasan Dakwah Islamiah Malaysia (YADIM) dan Pusat Dialog Peradaban yang telah dijalankan di Universiti Malaya pada 26-27 Mac 2009.

Terdapat 13 bab di dalam buku ini yang melibatkan tajuk-tajuk seperti 'Kepentingan Sains dan Islam dalam Membina Tamadun', 'Islam dan Sains dari Perspektif Sejarah dan Al-Quran', 'Panduan Al-Quran dalam Membina Tamadun', dan 'Sumbangan Tamadun Islam dalam Perkembangan Sains dan Teknologi'. Antara penulis yang terlibat adalah Mohd. Nakhaie Ahmad, Mohd Yusof bin Hj Othman, Dr. Adi Setia, Azmil Zainal Abidin, Shamsuddin Moner El-Askarey, dan Abd. Wahid Jais.