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# BULLETIN

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LISTEN

UNDERSTAND

EMPATHY



## Commemorating World Philosophy Day 2013 : “Intercivilisational Dialogue & Sustainable Planet” The Role of Youth Towards Sustainable Planet



Public Lecture :  
Toward Building A Culture of Peace

Public Lecture :  
“Juvenile Justice System and  
Wellbeing of the Children

External Events and Networking

FUNDAMENTALS OF DIALOGUE





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## Philosophy Day at UNESCO

By celebrating World Philosophy Day each year, on the third Thursday of November, UNESCO underlines the enduring value of philosophy for the development of human thought, for each culture and for each individual.

*"Faced with the complexity of today's world, philosophical reflection is above all a call to humility, to take a step back and engage in reasoned dialogue, to build together the solutions to challenges that are beyond our control. This is the best way to educate enlightened citizens, equipped to fight stupidity and prejudice. The greater the difficulties encountered the greater the need for philosophy to make sense of questions of peace and sustainable development."*

Irina Bokova  
UNESCO Director-General

In establishing World Philosophy Day in 2005, the General Conference highlighted the importance of this discipline, especially for young people, underlining that "philosophy is a discipline that encourages critical and independent thought and is capable of working towards a better understanding of the world and promoting tolerance and peace".

UNESCO's General Conference was convinced that "the institutionalization of Philosophy Day at UNESCO as world philosophy day would win recognition for and give strong impetus to philosophy and, in particular, to the teaching of philosophy in the world".

UNESCO leads World Philosophy Day – but does not own it. It belongs to everyone, everywhere, who cares about philosophy.

*"One day, that is the unit of time devoted to debates in which each and every person should feel free to participate according to his or her convictions. Many places, that is our unit of space, because our common goal is also to enhance arguments and counterarguments not only in one agora but in all the parts of this big house that we invite you to come and discover every year. Finally, a unity of action, of common action, to reaffirm the true value of philosophy, that is to say the establishment of dialogue that must never cease when it comes to essential matters, and of thought which gives us back a large part of human dignity whatever our condition."*

Moufida Goucha,  
Former Chief of the Human Security, Democracy, and  
Philosophical Section  
Address during the first World Philosophy Day at  
UNESCO in 2002

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## HONORARY DOCTORATE OF HUMANITIES TO HER EXCELLENCY IRINA BOKOVA

Assoc. Prof Dr Raihanah Abdullah

30 September 2013 (Monday) at DTC (Dewan Tunku Canselor)

**Irina Bokova** was born on the 12th of July 1952 at Sofia, Bulgaria. A wife and a mother of two, she is multilingual (in English, French, Spanish and Russian) and is trained in governance and diplomacy. She graduated from Moscow State Institute of International Relations and from the John F. Kennedy School of Government, Harvard University. At the 35th Session of the General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) 2009, she was elected its tenth Director-General, the first woman ever appointed as Head of UNESCO.

Irina Bokova Gorgieva dilahirkan pada tanggal 12 Julai 1952 di Sofia, Bulgaria. Beliau adalah seorang isteri dan ibu kepada dua orang anak. Seorang yang boleh bertutur dalam pelbagai bahasa, seorang lulusan dari *Moscow State Institute of International Relations* dan *the John F. Kennedy School of Government, Harvard University* yang terlatih dalam bidang pemerintahan (urus-tadbir) dan diplomasi. Pada sesi ke-35 Persidangan Agung Pertubuhan Pendidikan, Saintifik dan Kebudayaan (UNESCO) 2009, beliau dipilih sebagai Ketua Pengarah yang kesepuluh. Beliau juga telah mencipta satu pencapaian peribadi yang tertinggi pada peringkat antarabangsa, iaitu sebagai wanita ikhtisas pertama dilantik sebagai Ketua UNESCO.

Prior to UNESCO appointment, she was a Member of Parliament of Bulgaria for two terms (1990-1991 and 2001-2005), Minister for Foreign Affairs and Coordinator of Bulgaria-European Union relations (1995-1997) and subsequently. She worked as Ambassador of Bulgaria to France, Monaco and UNESCO further more she worked as Personal Representative of the President of the Republic of Bulgaria to the "Organisation Internationale de la Francophonie" (OIF) (2005-2009). In addition to her governance and political roles, she has numerous publications on foreign policy and European integration issues.

As an active member of many international expert networks and of civil society and, in particular, as Chairperson and founding member of the European Policy Forum, she has worked to overcome European divisions and to foster the values of dialogue, diversity, human dignity and human rights. Her extensive involvement and interface with heads of governments and organizations, ministers, scholars, scientists and artists has shaped her opinions on globalization in all its forms; regarding the challenges in all spheres, economic, financial, social, environmental, moral and ethical as well as multilateral. She strongly advocates for a more effective *multilateralism* that guided by clear rules and shared values as the basis for leading the world into a new era of peace and sustainable development.

Irina Bokova adopted the goal of fostering a 'New Humanism,' in her approach to steer UNESCO. She believes that New Humanism should start with protecting the human rights and dignity of women and men as the basis for sustainable

development, enhancing *multilateralism* and reinvigorating the role of United Nations. Guided by this conviction, she has led a root and branch reform of UNESCO to advocate for knowledge-based societies where humanist values are cherished through access to quality education for all, the celebration of culture, freedom of expression, scientific innovation, dialogue, tolerance and respect for diversity. Under her leadership, UNESCO is working across the world to support countries in reaching the Millennium Development Goals of poverty alleviation, universal primary education, gender equality, environmental sustainability, global partnership, minimizing child mortality, HIV and ensuring maternal health.

Continued on page 4



**Prof. Dr. Hubert Gijzen, Regional Director of the UNESCO Office, Jakarta, Indonesia, representative of Her Excellency Irina Bokova, with CCDUM Director**

As Director-General, Irina Bokova spearheaded work to harness the full power of the sciences for sustainable development for all societies, while safeguarding ethics and values and to promote cooperative solutions to the challenges of climate change, biodiversity, natural disasters, water management, and pandemics. In this spirit, Irina Bokova has responded to the UN Secretary-General's request to create a Scientific Advisory Board and accelerated UNESCO's support countries in designing appropriate Science, Technology and Innovation (STI) frameworks. This included providing assistance in establishing Scientific Advisory Committees which have been taken up by many governments, including Malaysia, which established the Global Science and Innovation Advisory Council (GSIAC) in 2010.

The UNESCO also called for harnessing the potential of new ICTs for the development of all societies through access to media, new forms of media literacy, support to media development, and promoting the right to the need of IT in a secured mode for development. For Irina, new technologies ensure freedom of expression, independence and free flow of ideas.

Creating a new era of lasting peace and sustainable development for all is UNESCO's overall mission. For Irina Bokova, this has meant integrating UNESCO more deeply into the UN system through the UN 'Delivering as One' reform policy, and through leadership in such areas as education, culture for development, science and policy and freedom of expression. In this spirit, UNESCO is leading the UN Decade for the Rapprochement of Cultures to build new forms of dialogue and understanding between different societies, including working with other initiatives such as the UN Alliance of Civilizations.

Due to the University of Malaya's long standing relationship with UNESCO and the ideals of the United Nations, the University of Malaya Centre for Civilisational Dialogue (UMCCD) was given the mandate to form the first UNESCO Club in Malaysia in 2007. The University of Malaya UNESCO Club (UMUC) was formed to mainly celebrate the spirit of UNESCO in the field of Education, Natural Sciences, Social and Human Sciences, Culture, Communication and Information & Media Services specifically within the University of Malaya community and the Malaysian population in general.

I read to you Irina's statement on the establishment of UNESCO which reveals strong motivation towards global peace and partnership:

*UNESCO was born from a simple idea which says*

*since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.*

On this note, Assoc Prof Raihanah end her speech with a quote from the renown American poet Ralph Waldo Emerson who once said and again with the permission from Tuanku her read this short quote in French as a gesture of solidarity with Her Excellency Irina,

*La paix ne peut etre obtenue par la violence, mais il peut etre atteint par la comprehension*

Which means "peace cannot be achieved through violence it could only be attained through understanding"



**Dr Zuraidah with visiting scholar from UMCCD**



**HRH Raja Nazrin is officiating the convocation ceremony**



**UM granted PYT Irina Georgieva Bokova Doctor of Humanities**



**Director of UMCCD is introducing PYT Irina Georgieva Bokova**



**Prof. Dr. Hubert Gjizen, representative for PYT Irina Georgieva Bokova**

## TOWARD BUILDING A CULTURE OF PEACE: SIGNIFICANCE OF INTERCULTURAL DIALOGUE FOR YOUTH

Professor Dr Golam Dastagir

at the International Youth Centre, Kuala Lumpur, on October 10, 2013

Professor Dr Golam Dastagir delivered a public lecture moderated by Dato' Mat Amir Jaafar, Specialist at the Asia-Europe Institute, University of Malaya, the lecture was organized by the Centre for Civilisational Dialogue in conjunction with the celebration of UNESCO International Peace Day 2013 in collaboration with the Malaysian Youth Council (MBM). The lecture drew a huge attention from the youth of Malaysia as well as from overseas students in the country. Among others, faculty members, student leaders, foreign visiting teachers and scholars, heads of different institutes and centres were present.

At the outset, Dato' Amir Jaafar presented an overview of need for intercultural cooperation for youth in the context of Malaysia, which practices multiculturalism for racial unity. He also defined the term "youth" and introduced the speaker.

Prof Dastagir introduced the principal objective of the Centre for Civilisational Dialogue stating that apart from groundbreaking research on pathways to peace, the centre attaches importance to meaningful dialogue as a process of mutual learning and mutual understanding of the commonalities while acknowledging the differences of the major traditions of the world.

Prof Dastagir's foci of the lecture were on the impact of globalization on culture and religion, fundamentals of intercultural dialogue, and how and to what extent, intercultural education could be instilled in the youth's minds in order that a pluralist mindset can be created in the society for better integration and appreciation of "others," fostering respect for diversity.

With a brief analysis of how globalization impacts socio-cultural-economic life, widening generation gap and, not to mention, economic marginalization with more burden and challenge on the youth to succeed individually rather than collectively, Prof Golam was critical of a situation in which the youth seem to be losing self-esteem, spirituality, dignity, purpose of life, and social norms.

While defining the multicultural status of Malaysia, Prof Dastagir strongly emphasize that the Malaysian practice of multiculturalism provides more privileges to the multi-ethnicities in the country than those practiced in the West. In defence of the Malaysian practice of ethnic management, he did not agree with those researchers and scholars who criticize the issues of special privilege for the Malays and the role of Islam. For such practices with renewed policies for better economic management with traditional cultural constructs are practiced in all western multicultural societies, he added. Every nation holds its major religion with special status, reflecting socio-cultural values.

Given the present socio-ethnic-religious situation, problems exacerbated by globalization, ethnic dissatisfaction, multicultural tension, and so forth, are manifold – both anti-social and anti-religious, such as crimes, violence, drug addiction, prostitution, hatred, suspicion, insecurity, instability, etc. These are all threats to peace and sustainable development of any society. In this circumstance, he called for an intercultural dialogue between the diverse ethnic groups, not to exclude "ethno religious youth," to

strengthen bond amongst the youth imbued with national identity and social values. In contrast with multiculturalism, Prof Dastagir suggested interculturalism as a better model of integration and the management of ethno cultural diversity, particularly the 43 percent



*Students from UIA*



*Prof Golam delivered his speech*



*Questions and answers session*



*Dato Amir as a moderator*

At the heart of interculturalism lie the essential components such as interactions, exchanges, connections, inter-ethnic initiatives, and so forth that foster diversity, and unity in the spirit of mutual adjustment, reconciliation, and negotiation. He also argued that from the Malaysian perspective, intercultural understanding provides the multiethnic youth to create such a setting with intercultural practices in a nation like Malaysia that endorses not only an official language or territorial unity for a nation, but also a healthy ethnic relation.

As to the dialogue for peace, Prof Dastagir set out some fundamental principles of intercultural dialogue and stressed a healthy educational system embedded with social and moral values. A meaningful dialogue necessitates a universal standard, which he finds in the "Categorical Imperative" maxim formulated by the German philosopher Immanuel Kant. Education of value, solidarity, and peace at secondary and higher secondary levels is as crucial as philosophical education of humanism, tolerance, and critical thinking for social awareness against fanaticism and social jus-

tice based on equity and humanity enshrined in Islam.

Similarly, as for education for peace, Prof Dastagir referred to the UNESCO's role in promoting peace. UNESCO celebrates International Day of Peace on September 21, devoting to education, which is not only the foundation of lasting peace, but the driving force of tolerance and freedom as well, said HE Irina Bokova, the Director-General of UNESCO. He further mentioned that the University of Malaya at the recommendation of the Centre for Civilisational Dialogue, conferred an honorary PhD degree to Irina Bokova at a convocation held in October. Characterizing education as a fundamental human right, Irina emphasizes peace education as a necessary component of quality education that "must encompass the teaching of human rights, living together and respect for others."

Since nation-building is a construction that is lived through by locals at the everyday level, existing accounts of nation-building need to readdress local realities, if need be. In a bid to expand human capabilities and enhance global business strategies, the youth need to engage in multifaceted interfaith organizations suggested by Golam Dastagir, promoting a culture of peace and social harmony and emphasizing education for the beauty of unity in diversity.

With over a hundred of participants, the lecture was followed by a lively question and answer session. Comments and questions were posed by foreign visiting scholars and researchers, local guests, students, youth, and so on. Such questions as if the presenter was speaking against the Western culture, if there was any theoretical framework for interculturalism, to what extent family values are declining, gender empowerment and social awareness, youth's activities, etc. were raised. The questions and comments were strategically handled by the speaker with

acknowledgement of limitation of the findings and clarification of concepts presented in the lecture.

The lecture drew a huge feedback from different people. Ms Vevian Yew, Communications & Content Management, Senior Executive of Global Peace Festival (GPF) Malaysia congratulated the speaker and highly appreciated the topic. In her written feedback, she commented:

"GPF Malaysia received personal invitation to attend this great platform by Malaysian Youth Council and we are indeed very glad to be there! We've learnt much from your presentation, dear Professor – and we are especially delighted when you mentioned (several times, in fact!) the beauty of unity in diversity in your slides!

We certainly agree that youths should appreciate the unity in diversity; that we should use the social media channels to spread out the word, interact and engage with each other - so that they would be interactions and engagements between different cultures and sharing of values and meanings. Also, we agreed that in building foundations of lasting peace, the role of family, media, religious leaders and politicians are crucial and essential. And that education is certainly part of peace-building!"

Please don't hesitate to contact me should you need more information, I will be more than glad to revert! Once again, thank you so much dear professor! We have gained much from your presentation and we certainly look forward to meet you again!"

That was one of the appraisals received from a participant of the public lecture delivered by Golam Dastagir and organized by the Centre for Civilisational Dialogue.



*Representative from ICR UM*



*Participants of the events*

## BEAUTY VERSUS WOMEN: SOCIOLOGICAL AND CULTURAL IMPACT: CAMERA EYE AND REINFORCED PATRIARCHY

Prof Dr. Zobaida Akhter

September 18, 2013 at Dean's Meeting Room 1 (Bilik Mesyuarat Dekan 1) Faculty of Art and Social Science, UM  
Collaborated with: Gender Studies Programmes (RPG), Faculty of Art and Social Scienc, UM

Prof Dr. Zobaida Akhter spoke on the gender issue focused on the topic which is very new for the centre. It was a new dimension of speech with audio-visual support and created a thought provoking questions to the audience. The topic was so interesting and at the same time important from broader perspective of gender issue. It attracted the audience with lots of provoke question. The speech opened the window of re thinking regarding the issues of women empowerment by avoiding pre-mindset with set definition of beauty of women. The speech established that, in media women are used as a commodity, and they are used to fulfil the commercial attitude of the firm. Empowerment with capability and inner beauty are undermined by the false notion of beauty.

Assoc Prof Dr. Raihanah, Director of the Centre for Civilisational Dialogue gave a support and inspiration to raise this unusual issue for brainstorming of the people in general. Dr. Lai, from Gender Studies of Social Science Faculties was the moderator of the session and she did her best to make the session lively for the audience. Dr. Lai considered the lecture as a academic and scholarly as well interesting, she said that the speaker has earned the authority to speak in this topic with her long experience in a national and international forum. The lecture drew a huge attention from the scholars, faculty members, Ph.D students, journalists and NGOs and other professions as well as youth from local and foreign students. Among others, faculty members, student leaders, foreign visiting teachers and scholars, heads of different institutes and centers were present.

The speaker tried to focus her lecture on the false notion of beauty as portrayed in TV commercials. According to her, it has become the main obstacle towards women empowerment. Women are thinking to win the world with which is very temporary as beauty can diminish at any time. Beauty without empowerment is not sustainable. Women is always misused and misinterpreted, so it becomes much subjective. Increases the degree of degradation for women. Sometimes misconception on beauty becomes so dominant the capability, intellectuality and education of women. Even though beauty depends on the eyes of the beholder, sometimes it is subjective, most of the time it becomes very much objective and materialistic.

The speaker took the privilege of experience, observation, literature review with the support of theories from different perspective. She was confident to make the speech fruitful to the audience with rational acceptance of the topic. Debate is always welcome in the lecture but fortunately there was no significant debate, only the sharing and queries for better understaing to conceive the topic. Centre for Civilisational Dialogue is the pathway to dialogue towards agreement of peace, in that sense the speech has a sufficient basis to claim that it focused in a right track.

Continued on page 8



*Dr Zobaida Akhter*



*Dr Lai as a moderator*



*Participants of event*

### THE TWO FACES OF BEAUTY

I dare say  
Some beautiful women are captivating  
A pretty sight to behold  
Like the beauty of roses  
That melts your heart so.

I dare say  
Some beautiful women are menacing  
An ugly sight to behold  
Like those monkey cups  
That capture you whole.

Frank Chin

## INNER BEAUTY IS TRUE BEAUTY

Those women up on the stage  
Were looking beautiful as dolls  
Some had wigs over their heads  
Some had make-up head to toe  
Some had face lift and implants  
They're there to tell all women  
Those were standards to follow  
As beauty is the only way to go.

These women so downhearted  
Were looking beautiful as dolls  
They spent the time and money  
Doing things they felt was right  
To keep the standards of beauty  
And yet others thought them ugly  
In all the things they said and do  
And it took them awhile to know  
Inner beauty is truly the way to go.

**Frank Chin**

The objective of the speech was to share acceptable definitions of women's beauty, significance of women's inner beauty, capability and grooming over their beauty. Some thought provoking questions got priority in the speech so that one can nurture their brain to make their understanding of a beauty of a woman in a rational way. The question helped them to conceive the speech with logical approval. The questions were - What is the status of women's beauty? Is beauty desirable? Is it acceptable to nourish beauty? Should we expect a woman to be beautiful? Is beauty a barrier to women empowerment?

At present in Bangladesh, Camera eyes have become the voice of patriarchy, which reinforce women confinement within beauty. Speaker proved priority to physical attraction in the arranged marriage market and recruitment of women in the corporate world. Education and empowerment are becoming less recognized. Media is promoting this discrimination and demoting human quality, skill, education, talent. In support of this allegation to media many theories were presented. From historical, sociological, feminist and Philosophical perspective. The speech got tremendous support from the theories, poetry and philosophy of the re-

nowned scholars.

In her speech Dr.Zobaida Akhter tried to establish the notion of Subjective Idealism regarding the judgment of measuring women's beauty. She strongly believes in subjective Idealism and sincerely tried to establish the theory. It is saying that beauty related to the perceptions and understanding of the beholders. So, this approach of beauty is based on the premise that nothing exists except minds and spirits and their perceptions or ideas. *A person experiences material things, but their existence is not independent of the perceiving mind; material things are thus mere perceptions.* The reality of the outside world is contingent on a knower. The 18th-century Anglo-Irish philosopher George Berkeley succinctly formulated his fundamental proposition thus: *Esse est percipi* ("To be is to be perceived").

In conclusion speaker said that Beauty of a woman is not a bad thing, nor an unacceptable thing. Nothing is wrong with beauty after which everyone is running. But commercialization of beauty is bad. Everyone in the world loves beauty, beautiful nature, beautiful country, beautiful woman, beautiful baby, beautiful clothes, shoes, beautiful movie, books etc. Beauty of women lies in the eyes of the beholder. There *should be not* any set criteria for beauty of women, like fair, slim, long hair, attractive eyes etc. Every woman is beautiful and unique in nature. The real beauty should be honesty, education, intellectual capability, intelligence, good heart, mannerism and grooming which poses a good personality. If patriarchal society tries to define beauty in mathematical criteria, humanity and empowerment of the majority of women will be undermined. Woman must not waste their time for the fake idea of beauty which media creates, they way to consider themselves as human being and they will put efforts for empowerment not for a temporary so called beauty. To judge women in terms of skin, figure etc. is the violation of human rights which creates tension and violence in the society.



**Asso Prof Dr Raihanah director UMCCD**



**Questions from participant**



**Participants shared their opinion**



**Visiting scholars from UMCCD**





PROPHET MUHAMMAD  
(PEACE AND BLESSINGS OF ALLAAH BE UPON HIM) SAID:  
"I URGE YOU TO  
TREAT WOMEN WELL"

-AL-BUKHAARI, 331; MUSLIM, 1468.

Time has come for dialogue towards peace and respect for women based on dignity and quality. Beauty and empowerment do not have any conflict, it can go together. But we should understand that beauty without empowerment has no value, it is very temporary only to serve any particular purpose, after finishing the purpose beautiful women is thrown in the sphere of meaningless and frustrating world because she has been judged in the society based on beauty not on merits. Beauty diminishes with age, with disease with tension and stress. But empowerment increases with age, maturity, it never ends it only enriches people. So beauty without empowerment is useless but empowerment without beauty is meaningful. Empowerment has intrinsic value, and the beauty has an extrinsic value related to some interest. My last slogan is let's proceeding towards the path of empowerment because empowerment is the beau-

ty. Women are not commodity; treat them first as a human being than as women. Media eyes are false eyes which camouflage the world with their technique to portray women as beautiful, which has very negative impact in the arranged marriage market and corporate world. Let's turn to a better understanding about the beauty of women--we the women are beautiful as we are.

The lecture drew a huge feedback from different people. Speaker believes that she did justice to the Centre for Civilisational Dialogue by raising the new area of thinking. The Centre is always in search of new things as a challenge for peace towards dialogue, in that sense the topic will open the window of fresh thinking where only clean and fresh air will blow without any pre-mind set and prejudice.



CCDUM Director



Dr Zobaida and Dr Ferdaosi

THE INNER BEAUTY OF WOMEN

I love women with inner beauty  
More than the prettiest women I see  
Like an orchestra of beauty is  
More than the instruments you see

The inner beauty of women  
Comes to view in words and deeds  
Of integrity and compassion  
Never in their appearances indeed

The inner beauty of women is  
Like music flowing in perfect harmony  
From the orchestra in action  
Filling your heart with deep serenity.

Frank Chin

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying:

**"He who believes in Allah and the Hereafter, if he witnesses any matter he should talk in good terms about it or keep quiet.**

**Act kindly towards woman, for woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women."**

Muslim (Book #008, Hadith #3468)

Kindness towards women

## "JUVENILE JUSTICE SYSTEM AND WELLBEING OF THE CHILDREN"

Dr. Nahid Ferdousi

Centre for Civilisational Dialogue, University of Malaya

07 November, 2013

Dr Nahid Ferdousi delivered a public lecture at the Katha Seminar Room, Centre for Civilisational Dialogue, UM on 07 November, 2013 entitled *Juvenile Justice System and Wellbeing of the Children*. Moderated by Professor Dr. Tei Fatt Hee, Law Faculty, University of Malaya, the public lecture was organized by the Centre for Civilisational Dialogue in collaboration with the Law Faculty, University of Malaya. The lecture drew a vast attention from the Child Rights based NGOs who are dealing with children conflict with law, Drug Rehabilitation Centers of Juveniles and Child Reformation Organizations in Malaysia. Among others, student of law faculty and social sciences, teachers and scholars, heads of different institutes and centres were present.

At the beginning, Pofessor Dr. Tei Fatt Hee presented an overview on necessity of fair children justice system and wellbeing of the children in national and international context and introduced the speaker. Dr. Ferdousi stated the mission and aim of the Centre for Civilisational Dialogue as a right platform for sharing views and experiences of the researchers. To establish fair justice and social peace as well as protection of the future generation from unlawful activities, the centre attaches importance to meaningful dialogue as a comprehensive process to understand the best interest of children in the world. In this perspective the status of juvenile justice system in Bangladesh presented and analyzed legal context and practices of major components towards children-oriented justice whether it complies with international standards and to what extent the national legislation protect offender children's wellbeing as a whole.

Dr. Ferdousi presented the over-all juvenile justice system with legal development, genre and genesis, legal frameworks, constitutional basis, activities of concerned agencies and judicial processes. Further she exposed a historical review of juvenile justice towards understanding the weaknesses and potentials of legal standards in the three periods, namely; the British Indian period, Pakistan period and Post-independence of Bangladesh. She showed whether the development of juvenile justice system contribute to the effective prevention of juvenile crime as well as the implementation of legal measures to support the social reintegration of juvenile offenders. For this reason Dr Ferdousi thoroughly assessed the functions of related institutions such as law enforcing agencies, courts and correctional institutions and its approach in dealing with juvenile offenders. Such analysis included the best practices and possibilities of child-oriented justice system with modern concept for the children of Bangladesh.

With a brief analysis of how present problems of children justice overcome in line with international norms as well as new laws and guidelines of High Courts, Dr. Ferdousi mentioned significant directions for establishing a child-friendly justice system and strongly suggested establishing separate juvenile courts in every division in Bangladesh. The operation of juvenile courts will require child-friendly investigation, prosecution and support from probation officers and social caseworkers for children to get child-freindly approaches from them. At the same time, alternative measures are required to prevent children offender.



**Dr Nahid Ferdousi**



**Participants of event**



**Participants give full attention**



**Dr Tei Fatt Hee as a moderator**



**Questions and Answers session**

During discussion, she did not satisfied community development programme to prevent crime but argued prevention and protection both are urgent for control of unlawful acts of children, juvenile justice has to be understood not only as a mechanism to cover the treatment of offender children but also as a way to address the root causes of offending behavior. She strongly argued that this is high time to come out from that fragmented juvenile justice system and with to develop a comprehensive system proper implementation of the Children Act 2013 in Bangladesh.

Given the present child protection by legislative and judicial bodies with separate juvenile court in Bangladesh considering the Convention on the Rights of the Child (1989) and other international

standards, she called for child-friendly justice system which recognizes the child as subject to fundamental rights and freedoms as well as and ensures all actions concerning the child are to be done for her/his best interest. In the interest of children. It intends to cover an environment in the judicial system where a child offender would be treated as a child and his or her offence would be justified in the light of her/his age and level of maturity. In addition, trial of offenders would be in separate court and rehabilitation of these offenders would be in the society instead of being punished.

Most of the participants congratulated the speaker and highly appreciated the topic. They appreciated to discuss the issue and argued that juvenile justice is concern

to both of developed and developing countries in recent times. At the end, the lecture was followed by a lively question and answer session. Comments and questions were posed by child rights activities, scholars and researchers, local guests, students and so on. Some scholars suggested some prevention method question on social awareness and role of family, institution, community and State were raised. The questions and comments were consciously handled by the speaker with acknowledgement of limitation of the findings and clarification of concepts presented in the lecture. The lecture drew an important feedback from participant that is most effective towards establishing justice and peace of the society and children wellbeing as a whole.

#### WHERE ARE CHILD OFFENDERS FROM?

Children deserve to be loved by their parents  
But with parents hardly home or divorced  
Their hearts are filled with indignation

Children deserve to be taught by their teachers  
But with ill trained teachers and bad facilities  
Their hearts are filled with frustration

Children deserve to emulate good role models  
But with adults showing greed and abuses  
Their hearts are filled with confusion

If children are denied of everything that's good  
Why won't they step into the streets  
To join the ranks of child offenders?

God created children to be loved and cherished  
Is it not a pain to see God's children  
Moulded into poor child offenders?

Frank Chin

#### CHILD OFFENDERS IN A VICIOUS CYCLE

Child offenders are snatched from society  
By the arms of law  
To stand before the juvenile justice system  
Riddled with flaws  
And in they go into a correctional institution  
That's also flawed  
And these poor children are back in society  
Breaking the laws.

Child offenders are like rejects of society  
Ignored by many  
And though they hunger for society's love  
They haven't any  
And so they grow up to be adult offenders  
Where life is risky  
And society wants them put behind bars  
For its own safety.

Frank Chin



## BENGKEL “FUNDAMENTALS OF DIALOGUE”

bersempena sambutan “UNESCO International Day of Peace” 2013 dengan kerjasama Jabatan Perpaduan Negara dan Intergrasi Nasional, 21 November 2013, di Bilik Persidangan, Fakulti Undang-Undang, Universiti Malaya

Bengkel ini telah diadakan di Bilik Persidangan, Fakulti Undang-undang, Universiti Malaya pada 21 November 2013 bersempena sambutan “UNESCO International Day of Peace”.



*At registration counter*



*Some of participants*



*Dr. Mohamad Ismath Ramzy*



*Professor Datin Dr. Azizan Baharudin*

Bengkel ini terbahagi kepada 3 sesi iaitu sesi yang pertama adalah mengenai “What is Dialogue?” oleh Prof Datin Dr Azizan Baharuddin. Sesi yang kedua mengenai “ Why and how Dialogue is important?” oleh Dr Ismath Ramzy dan sesi yang ketiga adalah mengenai “How a real dialogue should be conducted?” oleh Prof. Dr. Carolina López.

Sesi yang pertama di mulakan oleh Dr. Mohamad Ismath Ramzy, beliau memulakan ceramahnya dengan pengenalan mengenai peranan *dialogue interfaith*, kenapa berdialog, apakah jangka-jangkaan berdialog dan tanggapan konsep dialog. Seperti biasa, beliau telah menghuraikan mengenai keperluan berdialog. Menurutnya, dialog diperlukan kerana pertambahan pendudukan dan kemajuan teknologi telah menyebabkan perkongsian maklumat diantara satu sama lain. Ini telah menyebabkan pertambahan kemajuan kepada sesuatu tamadun.

Beliau juga berpendapat bahawa berdialog mampu menyelesaikan masalah pertikaian seperti penceraian, peperangan; mendapatkan kawan; menghalang daripada gangguan, mengiktiraf individu lain, mencegah masalah ekstremis, dan mencari jalan penyelesaian yang sepakat. Sesi ceramah beliau diakhiri dengan sesi soal jawab. Para peserta yang hadir telah mengajukan soalan kepada beliau antaranya adalah fahaman yang jahat seperti Illuminati telah menyebabkan konflik kepada dunia dan bagaimanakan caranya untuk

berdialog dengan kumpulan-kumpulan yang mempunyai fahaman tersebut. Antara penegasan beliau yang menarik adalah individu yang mempunyai fahaman baik perlu bertegas untuk menangani masalah dengan kumpulan yang mempunyai fahaman yang jahat. Oleh itu, adalah penting bagi individu yang mempunyai fahaman tersebut sentiasa melakukan sesi berdialog dan dalam pada masa yang sama mempunyai jalan penyelesaian yang memberi keuntungan kepada dua-dua pihak.

Dialogue is to understand the common goal and at the same time to achieve what we want. Dialogue will be successful with the intent to seek the answers. All though some may think that dialog create aggressive behaviour, it is important to start a dialog session with pure mind and not to find any fault or conflict. Both parties must have the opportunity to achieve win and win situations and find a compromise answers. Without any doubt, dialog will build rapport and make friends with each other.

Sesi kedua adalah mengenai "What is Dialogue?" oleh Prof. Datin Dr. Azizan Baharuddin. Pada awal ceramah, beliau telah memberi penjelasan mengenai kepentingan konsep agama, nilai-nilai serta penganut agama di seluruh dunia. Beliau meneruskan ceramahnya dengan memberi penjelasan mengenai terma berdialog yang dianggap signifikan untuk mencari penyelesaian kepada masalah.

Beliau seterusnya memperkenalkan konsep *interfaith dialogue* yang merujuk kepada kerjasama dan interaksi positif diantara agama, tradisi dan humanistik yang bersepakat yang sama untuk mencari kesefahaman nilai dan komitmen untuk kebaikan dunia. Selain itu, beliau juga turut memberi penjelasan mengenai kepentingan berdialog, matlamat dan prinsip berdialog serta halangan untuk menjalankan dialog.

Beliau turut menegaskan bahawa adalah penting bagi setiap manusia memenuhi hierarki Keperluan Maslow yang dikatakan dipengaruhi oleh konsep agama dan spiritualiti. Ini adalah kerana untuk mencapai keamanan, setiap manusia perlu memenuhi keperluan hidup mereka terlebih dahulu. Antara penganutan yang menarik perhatian adalah konsep punci utama kepada dialog adalah dengan memahami konsep-konsep kepelbagaian budaya di dunia ini. Sesi ini akhiri dengan sesi soal jawab. Di antara soalan-soalan yang diajukan adalah mengenai masalah-masalah yang direka oleh golongan ekstrimis yang mempunyai kuasa politik di negara serta bagaimana untuk mengubah cara pemikiran golongan ini dengan cara berdialog. Selain itu, penceramah turut diajukan mengenai peranan kefungsiannya, penetapan dan pengurusan etika oleh pertubuhan-pertubuhan dunia serta bagaimana dialog boleh dilakukan tanpa sekatan pertubuhan-pertubuhan

ini. Soalan yang terakhir yang telah diajukan oleh peserta adalah sejauhmanakah signifikan peranan keluarga untuk mempraktis dialog. Itu adalah refleksi yang dapat dicerna daripada pembentang dalam program ini. Ia perlu diamati dan difahami untuk memastikan peranan dialog untuk mencari jalan penyelesaian kepada konflik diantara dua pihak.

Professor Datin Dr. Azizan Baharudin firmly state that people must have their principle when dialoguing. Religion played an important part to create the principles. However, people are being judging because their religion or believes and not as a human. This obstacle makes people fear to do dialog. As the result, people are in crisis of sustainability such as breaking down in social life, economy and politics. They must change their behaviour in order to solve the problems

Aktiviti ini merupakan kesinambungan aktiviti 1 dan 2. Aktiviti ini berlangsung dari pukul 2.00 petang sehingga 4.00 petang. Seperti biasa, beliau memperkenalkan latar belakang dirinya. Professor Carolina Lopez C merupakan Senior Research Fellow di pejabat Timbalan Naib Canselor di Universiti Malaya. Aktiviti ini bermula dengan pengenalan mengenai dialog. Beliau menegaskan bahawa terdapat empat jenis berdialog iaitu *discourse dialogue*, *religious experience* atau *spirituality dialogue*, *action dialogue* dan *life dialogue* serta elemen utama berdialog adalah

menghormati individu lain. Ini adalah kerana, apabila menghormati individu tersebut, mereka turut akan menghormati individu-individu dipersekitarannya.



**Event manager and photographer**



**Participants shared their opinion**



**Discussion session**



**Staff of UMCCD**



**Director of UMCCD and Prof Carolina have some discussion**

Selain itu, beliau turut menegaskan kepentingan konsep dialog memerlukan format dan konteks. Beliau turut menghuraikan konsep "Golden Rule" bagi setiap fahaman dan agama yang membuktikan kepentingan menghormati individu antara satu sama lain. Ini adalah kerana apabila individu mulai berkongsi pengalaman yang unik bersama individu lain, individu tersebut tidak seharusnya memberi respon yang janggal. Turut yang ditegaskan juga adalah pendapat bahawa apabila individu mulai berdialog dalam keagamaan, mereka tidak akan meresapi agama tersebut namun mereka akan dapat memahami konsep-konsep agama tersebut. Adalah penting juga bagi individu yang berdialog mempunyai pemikiran yang terbuka.

Selepas selesai memberi ceramah, beliau telah diajukan soalan oleh peserta yang bertanyakan mengenai pengetahuan yang lemah mengenai

agama akan menyebabkan masalah untuk berdialog. Selepas sesi soal jawab, para peserta telah diminta untuk menjalankan aktiviti berdialog. Peserta dibahagikan kepada kumpulan-kumpulan yang terdiri daripada dua orang. Setiap daripada mereka diberi penerangan mengenai tujuh langkah untuk berdialog. Sesi yang berlangsung selama satu jam ini telah memberi pengalaman kepada peserta mengenali antara satu sama lain dengan lebih dekat dan memahami budaya, agama serta persekitaran mereka.

Selepas aktiviti berkumpul ini berakhir, penceramah telah diajukan soalan mengenai konflik transformasi dan konflik resolusi berdialog. Selain penceramah telah diajukan mengenai bagaimana berdialog boleh mencari jalan penyelesaian kepada peperangan diantara dua pihak. Para peserta juga turut membincangkan

mengenai cabaran-cabaran yang dihadapi untuk berdialog dan antara satu daripadanya adalah mengenai pengetahuan yang lemah. Program ini berakhir pada dengan refleksi diri dan sesi bergambar bersama peserta-peserta dan penceramah.

Professor Carolina Lopez C emphasized that people must respond respectfully when both parties tend to share their sacred believes. It is important not to respond awkwardly when doing a dialog session. The basic rule of dialog is to understand and not to compare ideals and practices. Thus this make us appreciate others point of views at the same time enriches our knowledge

### THE BRIDGE OF DIALOGUE

If education fosters arrogance  
What a tragic world it will be  
For arrogance is  
Like a wild fire  
That can flare-up and set  
The whole world on fire.

If education fosters dialogue  
What a happy world it will be  
For dialogue is  
Like a bridge  
That can unify and make  
The whole world enriched.

Frank Chin

### WHO MAKES HISTORY?

If power be the dictates of history  
How gleeful will dictators be  
For all who fall under their swords  
Shall be losers for all to see.

But power can be slippery as a fish  
And dictators rise and fall  
And with their fall, history changes  
And villains they are to all.

True history has no pity for villains  
As they are all demonized  
And as people's power keep rising  
New heroes are idolized.

Frank Chin

## MUSLIM AS CONSUMERS ; A DIALOGUE WITH MODERNITY?

Prof Karim Douglas Crow,  
25th September 2013 (Wednesday)  
Seminar Room 2 (BS 2), Academy of Islamic Studies, UM

Growing Muslim middle-classes are embracing consumerist attitudes and appetites by blending these with key aspects of their own Islamic practice and identity. *Shopping* is a highly appreciated activity promoting middle-class consumerism, while also servicing the self-interest of the political and wheeler-dealer business classes. Exploiting 'Islam' for personal and corporate profit is discussed by prominent governmental, educational, and professional leaders at large international gatherings

*Shopping* is well treated by Johan Fischer in his detailed anthropological study, *Proper Islamic Consumption. Shopping among the Malays in Modern Malaysia* (Copenhagen: Nordic Institute of Asian Studies [University of Copenhagen], 2008).

He gives insight into the particular mode of Islamic modernity being achieved in Malaysia, and the dynamics of implanting globalised capitalist values within a major Muslim society.

Modernity embraces the intellectual and cultural trends flowing from the Age of Enlightenment, Continental Rationalism and then Positivism. The period from 1900-1989 is frequently referred to as 'Late modernity'; while the post-industrial period since 1989 is sometimes termed by 'Liquid modernity', or 'High modernity'. Modernity is associated with capitalism and industrialization as a marketized economy, and now liberal free market where there is a range of political institutions, mass democracy, mass education, as well as failed socially-engineered socialist projects (Marxist Communism, Fascism, Maoism) with seculariza-

tion pervading the social, economic and political relations of post-industrial life.

Effects of Instrumental Rationality. The prevailing mentality of Late Modernity until quite recently was concerned with 'means' more than the 'end', with *how* more than *why*. This mode of reason is distinct from philosophies which employ reason to prescribe ultimate goals. This frequently leads to ethical nihilism and the a-morality of agents as instrumental rationalists pursuing their own selfish ends for pleasure or financial gain.

When transposed to the social sciences, such a mode of reasoning does not privilege promoting human understanding in overall life terms, nor in bettering the human condition and promoting genuine wellbeing by fulfilling human needs. Globalized consumerist markets explicitly promote the multiplication of wants and desires, and marginalize contentment and self-restraint; while knowledge is commodified.

The consequence of modernity's privileging this mode of rationality are well known: the loss of certainty, growth of relativist pluralism, and the undermining of absolute truth claims by religion

The privileging of 'rationalization' with its disenchantment of the world, further seemingly confirmed by the amazing success of technological advances and transformation of material life around the globe—manifests unmistakable signs of alienation, commodity fetishism, and psychosomatic degradation



**Prof Karim Douglas Crow with UMCCD director**



**Participants of event**



**Prof delivered his public lecture**



**Photo session**



**Lunch time**

The term McDonaldization is applied to the general process of rationalization

*This is marked by Four main features :*  
 Efficiency – the optimal method for accomplishing a task and the minimization of time

Calculability – objectives are quantifiable (sales, money) rather than subjective (taste, labor): here *quantity equals quality*

Predictability – standardized uniform services

Control – standardized & uniform employees, replacement of human by non-human technologies, e.g. overseas factories in Asian countries.

These principles are now applied to Education. Rationalization now extends to the care and management of one’s body and personal hygiene, the cult of youth and health, and con-

sumption of luxury products by the middle class.

William Chittick observes:

“the thought processes of most Muslim thinkers today are not in fact determined by Islamic principles and Islamic understanding. Rather, they are shaped and molded by habits of mind learned unconsciously in grammar and high school and then confirmed and solidified by university and professional training. Such people may pray and fast like Muslims, but they think like doctors, engineers, sociologists, and political scientists.”

*He further asserts: “If genuine Islamic thought ceases to exist, the religion of Islam will lose touch with its living roots and no longer function as an alternative to modernity.”*

*The new middle class revolution*

Hundreds of millions of people around the world are escaping poverty and becoming middle class

Selling ISLAM

Shariah Conscious Marketing is expanding rapidly :

- Banking and Finance
- Global Halal Industry
- Islamic tourism & Fashion
- Islamic Lifestyle
- The BRANDING of Islam

All over the globe municipal waste is on the rise. In China, the amount of municipal solid waste produced is rising by 6% per year.

As much as half of the world’s food, amounting to two billion tonnes worth, is wasted, a UK-based report has claimed. *The Institution of Mechanical Engineers* said the waste was being caused by poor storage, strict sell-by dates, bulk offers and consumer fussiness. It suggested that half the food bought in Europe and the US was thrown away.

Over-consumption in rich countries and rapid population growth in the poorest both need to be tackled to put society on a sustainable

path. The richest must cut back on the material resources they consume. Obsessive concern with purist *halal* food consumption, outer dress or ritualistic practice, yields a banal form of Muslim modernity pervaded by shallow materialist consumerism subject to manipulation by corporate elites for maintaining power and wealth. This paradox lies at the heart of Islamic consumption.

Achieving an authentic Islamic modernity requires Muslims to rejuvenate ethical and social ideals harmonising faith with rationality, and our material existence with the immaterial realm. Islam offers inalienable values which may guide Muslims today in countering the wasteful consumption culture.

One’s attitude toward pursuing and disposing of wealth should be one of provident economizing and thrifty management (*iqtisād & iṣlāh*) by taking a median course (*i’tidāl & qiwām*) between wasteful excess and stingy miserliness. Moderation (*wasatīyyah*) and balance between extremes forms one bedrock of human existence, and indeed of all creation.

Penjenamaan produk-produk berasaskan penjenamaan islam semakin mendapat perhatian pelbagai pihak termasuk di dalam perbankan sekalipun, namun begitu adakah penjenamaan tersebut hanya sekadar untuk meraih sokongan dari pengguna islam yang merupakan majoriti rakyat Malaysia atau telah memenuhi justifikasi yang telah ditetapkan untuk menghasilkan produk islam masih lagi kurang memuaskan. Namun begitu usaha penjenamaan ini harus diteruskan bagi meningkatkan kesedaran.



**Prof Karim Douglas Crow**



**Participants of event**



**UM lecturer share his opinion**



## "DIALOGUE & FIRE (FELLOWSHIP IN RELIGIOUS EXPERIENCE) HARMONY OF LIFE"

Dr. Jose Nandhikkara  
17<sup>TH</sup> OCTOBER 2013 (Thursday)  
KATHA SEMINAR ROOM

This lecture addressed that dialogue in the ordinary sense refers to reciprocal communication and interpersonal communion. Interreligious dialogue refers to all positive and constructive interreligious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment (DM3). Dialogue is not by words only but also by action and by life. It is observed that a dialogue words, however sophisticated by, is of no significance if it is not part of dialogue of deed and dialogue of life. As Pope Paul VI said, during his visit to India, "We must meet as pilgrims who have set out to look for God, not in buildings of stone, but in the hearts of men." Religion is not primarily an



*Prof Jose Nandhikkara*



*Participants of event*



intellectual enterprise, though not without cognitive content; it is a way of life involving nature, and grace. Plurality of religions is not just something that is to be tolerated, but something precious that is to be celebrated. Conversation and collaboration among members of various religions promote social integration and harmony. "Sociocultural changes in the world, with their inherent tensions and difficulties, as well as the growing interdependence in all sectors of society necessary for living together, for human promotion, and, above all, for pursuing the demands of peace, all render a dialogical style of human relationships - today ever more urgent" (DM 21).

Wittgenstein, the most influential philosopher of the twentieth century, provides tools for conceptual clarity and effective dialogue among religions and cultures. His key concepts of language game, family resemblance, and stream of life could be effectively used to promote authentic dialogue among religions and cultures and make dialogue a way of life. In this lecture, after preliminary investigations on dialogue, Dr. Jose critically and creatively analyse Wittgenstein's key concepts of "language game," "family resemblance" and "form of life." Learning from Wittgenstein, he showed the importance of dialogue and collaboration to avoid clash of civilizations and to promote peace and harmony.

Based on the statistical analysis of survey obtained from the participants, it is showed that most of the participants are very satisfied with the lecture given by the speaker. Both the presentation and content

of the lecture has scored an average of above 4.6 out of 5. Participants claimed that the speaker and content of lecture are very outstanding and it deserves more audiences so that more people should benefit from in view of the multi-religions and multi-races of the world.



*Prof Jose with Prof Golam*

Wittgenstein, ahli falsafah yang paling berpengaruh abad kedua puluh, menyediakan kaedah untuk menjelaskan konsep dan dialog yang berkesan di kalangan agama dan budaya. Konsep utama beliau ialah permainan bahasa, persamaan keluarga, dan cara hidup yang mana boleh digunakan secara berkesan untuk menggalakkan budaya dialog yang sebenar antara agama dan budaya dan dapat menjadikan dialog sebagai salah satu cara hidup ini. Dalam ceramah ini, Dr Jose secara kritis dan kreatif menganalisis konsep utama Wittgenstein iaitu "permainan bahasa", "persamaan keluarga" dan "bentuk kehidupan."

## BENGGEL LATIHAN KAKITANGAN PUSAT DIALOG PERADABAN, UNIVERSITI MALAYA

20-22 Disember 2013  
Seminar di Avillion Legacy Melaka

Retreat/Bengkel latihan kakitangan PDP yang bertemakan "Peranan & Prestasi Pusat Dialog Peradaban Ke Arah Kenaikan Ranking Universiti Dunia Berasaskan Pelan Transformasi Universiti Malaya" merupakan retreat/bengkel yang kali kedua diadakan setelah setelah 14 tahun Pusat Dialog Peradaban beroperasi. Sepanjang masa ini, Pusat Dialog Peradaban telah dapat membuktikan viabiliti dan kepentingan bidang dialog peradaban seperti yang termaktub dalam objektif penubuhan. Ini dapat diukur daripada output Pusat Dialog Peradaban dalam menghasilkan lebih daripada 80 perbitan, 80 persidangan/seminar/bengkel dan 60 sarjana pelawat antarabangsa. Namun demikian, Pusat Dialog Peradaban jarang ada peluang untuk menilai dan menimbang balik keseluruhan peranan dan prestasinya dalam konteks globalisasi dan perkembangan dalam negara amnya serta potensinya dalam bergerak sama dengan Universiti Malaya ke arah kenaikan ranking university dunia berasaskan Pelan Transformasi Universiti Malaya khasnya secara komprehensif.

### OBJEKTIF RETREAT/BENGGEL

Mengimbas dan mengukur secara keseluruhan pencapaian dan prestasi Pusat Dialog Peradaban dalam konteks Pelan Transformasi Universiti Malaya hari ini

Meningkatkan prestasi staff dan Pusat Dialog Peradaban ke arah High Impact Centre of Excellent (HiCoE)

Memperkukuh dan memperjelaskan lagi bidang-bidang fokus yang harus diberi perhatian oleh Pusat Dialog Peradaban

Memberikan kesedaran dan tambahan softskill kepada warga Pusat Dialog Peradaban mengenai ciri-ciri komunikasi, team work dan lain-lain lagi, demi meningkatkan prestasi kerja di Pusat Dialog Peradaban

Secara keseluruhannya, retreat/bengkel latihan kakitangan Pusat Dialog Peradaban di Avillion Legacy Melaka ini telah mencapai objektif-objektifnya. Melalui retreat/bengkel latihan kakitangan ini, pihak Pusat Dialog Peradaban telah mengimbas dan menilai balik secara keseluruhan pencapaian dan prestasi

Pusat Dialog Peradaban sepanjang tahun 2013 dan prestasinya dianggap amat memuaskan. Perancangan masa depan Pusat Dialog Peradaban juga telah dilaksanakan supaya prestasi Pusat Dialog Peradaban dapat ditingkatkan lagi. Hasil daripada retreat/bengkel latihan kakitangan ini juga, kakitangan Pusat Dialog Peradaban juga memahami bahawa pentingnya budaya kerja berpasukan, komunikasi dan komitmen dalam meningkatkan prestasi kerja di Pusat Dialog Peradaban. Dalam retreat/bengkel latihan kakitangan ini juga dicadangkan bahawa retreat/bengkel latihan kakitangan sebegini harus dan patut diteruskan



## YOUTH INTERFAITH DIALOGUE 2013

A Youth Discussion on Peace and Harmony  
7<sup>th</sup> December 2013  
DKA, Fakulti Sastera dan Sains Sosial, UM

The forum "A Youth Discussion on Peace and Harmony" was participated by Pure Life Society, Centre of Civilisation Dialogue (CCD), Universiti Malaya, Islamic Information and Services Foundation (IISF), Petaling Jaya Evangelical Free Church (PJEFC) and Soka Gakkai Malaysia (SGM). Three panelist; Muslim (IISF), Christian (PJEFC) and Buddhist (SGM) youths shared an introduction on their respective religion and their views on Peace and Harmony.

The forum was participated by a total of 70 audiences from different organizations and religion. It lasted for 4 hours starting from 7.00 pm where the audiences are given dinner and time to explore the exhibi-

tion prepared by the three religion representatives. The forum started at 9.00 pm followed by performances from IISF, PJEFC and SGM.

The forum touched on three commitments which are practiced by the three religions which are faith in the limitless possibilities of life, the vow to defend and celebrate diversity and the determination to share joys and sufferings of others. Throughout the forum, each panelist shared parables and teachings of their religion. Although they were shared in different context and with theological differences exist, however there exist shared values among the three. The values mentioned coincide with the three guidelines mentioned.

During Question and Answer (Q &A) session, constructive comments were given from some of the participants. The comments were taken into consideration as a plan to improve the next forum to be held.

Based on the achievement, the objective of exploring and learning about each other faiths was attained. One of the missions of this forum is to encourage interfaith dialogue at all levels. In this forum, the panelists are youths and this is a rare occasion which we see in Malaysia. The forum itself served as a platform for youths to come together in achieving common goals which with different religion background.



## SEMINAR ETNOSAINS-2 ANJURAN ASASI-PDP

7 September 2013

Bilik Seminar Katha Pusat Dialog Peradaban

Seminar pada kali ini berlangsung pada 7 September 2013 bertempat di PDPUM. Seminar bermula dengan pembentangan oleh Saudara Syamil berkenaan perlunya kepada takrifan teknologi melayu baru kerana masalah pensejagatan yang menjadikan teknologi sekarang tidak lagi unik menurut bangsa dan kedudukan geografi. Menurutnya lagi, teknologi melayu merupakan suatu teknologi yang dibangunkan melalui alam fikiran melayu, dan ini sudah tentunya dipengaruhi oleh bahasa Melayu sebagai pengantarnya. Perbandingan juga turut dilakukan dengan teknologi barat di mana, kebanyakan teknologi tersebut berdiri dalam acuan bahasa masing-masing.

Pembentangan seterusnya dilaksanakan oleh saudara Rohaizat dengan pembentangan sebahagian daripada tesis kedoktorannya berkenaan kapal melayu. Pembentangan lebih bersifat gambar, di mana perbezaan kesenian melayu menggunakan unsur alam ditonjolkan melalui gambar-gambar tersebut. Beliau juga turut mengutara-

kan bahawa antara cara untuk mengenalpasti hakmilik kapal tersebut adalah dengan kesenian yang terukir dan juga rekabentuknya, kerana hal ini adalah unik mengikut bangsa. Beliau mengakhiri pembentangan beliau dengan tayangan beberapa lagi gambar kapal melayu terutamanya yang dibuat di Terengganu.

Pembentangan diteruskan oleh saudara Yunus berkenaan asal-usul perkataan, iaitu juga merupakan kerja-kerja penyelidikan kedoktoran yang dilakukannya. Saudara Yunus mengambil contoh perkataan seperti bukit dan sakit, dengan sukukata terakhir yang berbeza, berpunca daripada sifat kesusahan yang sama oleh sang pelakunya. Ini kerana menunjukkan taraf kesusahan yang sama, iaitu untuk memanjat bukit dan jatuh sakit. Walaubagaimanapun, teori ini masih di peringkat permulaan. Lebih banyak kajian perlu dilakukan bagi memperbaiki teori ini.

Saudara Tarmizi melalui pembentangan yang ke-4 telah membawakan tajuk Falsafah Etnomatematik sebagai kertas kerjanya. Kertas kerjanya merupakan suatu gambaran awal untuk tesis peringkat sarjana yang diusahakannya. Falsafah etnomatematik menurutnya membicarakan tentang metafizik matematik yang melibatkan hal

ketuhanan, berbeda dengan matematik barat yang bersifat anti-agama. Tarmizi seterusnya menyimpulkan bahawa etnomatematik merupakan satu pencabar kepada matematik barat bagi menyaingi pengaruh mereka terhadap bidang keilmuan ini.

Pembentangan terakhir adalah menerusi kertas kerja Dr. Alinor bertajuk strategi peperangan rumpun melayu. Dr. Alinor telah mengutarakan beberapa strategi peperangan rumpun melayu yang sesetengahnya masih dipengaruhi oleh Hindu-Buddha. Dr. Alinor juga turut menyebut bahawa bagi mengkaji keberkesanan pengurusan, adalah amat penting untuk dimulakan dengan aspek strategi ketenteraan, kerana pengurusan yang terbaik adalah pengurusan ketenteraan. Rumpun melayu seperti di Aceh dan Filipina yang tidak pernah tewas berperang(kalah atas faktor rasuah) perlu diteliti strateginya kerana strategi tersebut dibuktikan berkesan pada masa lampau.

Seminar berakhir pada jam 3.00 petang dengan jamuan makan tengah hari.



*Gambar-gambar semasa program*



## LAWATAN PELAWAT DARI TEC DE MONTERREY, MEXICO

08 Oktober 2013 Tempat : Bilik Seminar Katha, Pusat Dialog Peradaban

Pada 08 Oktober 2013, Pusat Dialog Peradaban telah menerima kunjungan tidak rasmi daripada Tec De Monterrey Institute, Mexico. Mereka yang terdiri daripada 2 orang wakil daripada institusi tersebut. Prof Dr Carolina Lopez dari Centre for Dialogue and Transformation, UM yang bertapak di Bukit Fraser, Pahang juga turut sama hadir di pertemuan ini. Kunjungan ini adalah bertujuan untuk melawat Pusat Dialog Peradaban serta membina jaringan persahabatan dan mencari

peluang dan ruang bagi menjalinakan kerjasama dalam bidang ilmu yang sedia ada terutamanya di dalam bidang dialog & tamadun. Wakil daripada Tec De Monterrey Institute juga turut memperkenalkan lebih lanjut mengenai penubuhan institusi mereka di Mexico. Pengarah Pusat Dialog Peradaban, Prof Madya Dr Raihanah Abdullah juga turut memperkenalkan serba sedikit dan menerangkan misi, visi utama penubuhan Pusat Dialog Peradaban & secara tidak lang-

sungnya memperkenalkan Universiti Malaya sebelum sesi pertukaran pendapat & idea daripada wakil institusi masing-masing. Selain itu juga turut pertemuan ini memperbincangkan mengenai peluang-peluang contohnya dari segi penerbitan, kerjasama penganjuran aktiviti dan jaringan kerjasama (MOU/ MOA) di masa hadapan. Pertemuan ringkas ini berakhir dengan sesi bertukar-tukar cenderamata, sesi bergambar bersama dan jamuan ringkas sebagai tanda terima kasih di atas kunjungan kepada tetamu yang hadir.



## MAJLIS PERASMIAN SAMBUTAN HARI UNESCO MALAYSIA 2013

03/10/2013

Dr Zuraidah Abdullah, Timbalan Pengarah Pusat Dialog Peradaban menghadiri Sambutan Hari UNESCO Malaysia 2013 perasmian oleh YAB Tan Sri Muhyiddin Hj. Mohd Yassin Timbalan Perdana Menteri di Dataran Memorial Kemerdekaan, Bandar Hilir Melaka

Ini merupakan kali ketiga Malaysia menyambut Hari UNESCO Malaysia dan buat julung kalinya sambutan diadakan di luar Kuala Lumpur. Ianya bertujuan agar kejayaan dan pencapaian Malaysia di peringkat UNESCO dapat disebarluaskan kepada lebih banyak pihak, selain meningkatkan visibiliti SKUM dalam kalangan rakyat Malaysia amnya

Sambutan ini menjadi lebih signifikan memandangkan pada tahun ini, kita turut meraikan 55 tahun

penyertaan Malaysia dalam UNESCO. Malah yang lebih istimewa lagi ialah kerana kita mengadakan sambutan ini di Melaka, yang merupakan salah satu Tapak Warisan Dunia yang diiktiraf UNESCO.

Semenjak menganggotai UNESCO pada tahun 1958, Malaysia telah memainkan peranan yang cukup aktif dan signifikan dalam aktiviti-aktiviti di bawah UNESCO, sama ada di dalam mahu pun di luar negara. Pelibatan aktif Malaysia selaku negara anggota UNESCO dapat dilihat daripada kejayaan negara menduduki kerusi Lembaga Eksekutif UNESCO sebanyak lima kali, selain beberapa kali terpilih menganggotai sub organ-sub organ UNESCO seperti International Bureau of Education (IBE), Intergovernmental Oceanographic Commission (IOC), dan beberapa sub-organ

lain. Malaysia juga buat julung kalinya telah terpilih menduduki kerusi World Heritage Committee (WHC) bagi tempoh 2012 - 2015. Kejayaan-kejayaan ini jelas memberikan indikator akan sokongan dan kepercayaan negara-negara anggota lain terhadap Malaysia.

Malaysia sentiasa komited mendokong aspirasi dan komitmen UNESCO dalam memperjuangkan keamanan serta kemakmuran sejagat melalui bidang-bidang kompetensinya. Sehubungan dengan itu, Malaysia telah pun mengambil pelbagai langkah dan merangka strategi-strategi yang komprehensif untuk menambahbaik dan meningkatkan kualiti pendidikan, serta memperkasa bidang-bidang kompetensi UNESCO yang lain seperti sains, sains sosial, komunikasi serta kebudayaan.



**PROGRAM PERTUKARAN PELAJAR KE LUAR NEGARA (OUTBOUND) ANTARA UNIVERSITI MALAYA DAN NATIONAL TAIWAN SPORTS UNIVERSITY (NTSU)**  
(Anjuran Jabatan Pengurusan, Perancangan Dan Dasar Pendidikan, Fakulti Pendidikan Universiti Malaya)  
5 - 12 November 2013

Pada 5-12 November 2013, Dr Zuraidah Abdullah Timbalan Pengarah Pusat Dialog Peradaban telah ke Taiwan bagi program pertukaran pelajar ke luar negara (outbound) antara Universiti Malaya dan National Taiwan Sports University (NTSU) anjuran Jabatan Pengurusan, Perancangan dan Dasar Pendidikan, Fakulti Pendidikan Universiti Malaya. Ojektiviti program ini adalah untuk mletakkan Universiti Malaya pada kelasnya yang tersendiri dengan mewujudkan interaksi dengan dunia luar dalam usaha mencapai status universiti bertaraf dunia, membuka ruang kerjasama antarabangsa antara Universiti Malaya dan National Taiwan Sports University membina jaringan untuk berkolaboratif menjana idea dalam penerbitan dan penyelidikan, melahirkan mahasiswa yang lebih proaktif, beridealisma dan kreatif menerusi program dialog antara peserta program kedua-dua universiti dalam bidang pengurusan dan pembangunan

sukan, memberi pendedahan kepada pelajar tentang dunia pengurusan dan kepimpinan dalam usaha melahirkan pemimpin yang berkualiti dan berkarisma dan menimba dan bertukar pengetahuan dan kemahiran di dalam pengurusan dan pembangunan sukan. Seramai 32 orang pelajar telah mengikuti program pertukaran pelajar ke National Taiwan Sports University, Taiwan.

Aktiviti-aktiviti yang telah pelajar-pelajar yang terdiri daripada Guru Besar ini adalah seperti mendapat taklimat tentang Program Akademik, Penyelidik dan Penerbitan NTSU daripada Profesor Yeh dan Profesor Dr Kao Chin Hsung, melakukan Pemerhatian Kuliah dan Makmal Penyelidikan dan Penerbitan. Pelajar-pelajar juga mengadakan sesi Dialog bersama pelajar dan pensyarah NTSU. Selain itu, pelajar-pelajar juga telah diberi taklimat tentang Pengurusan dan Pembangunan Sukan dari Amaturisme ke Profesionalisme di NTSU. Pelajar-pelajar Malaysia juga telah bersama

-sama memeriahkan Majlis Perarakan Sambutan Hari Sukan NTSU. Pasukan Pensyarah juga telah melakukan beberapa siri mesyuarat bagi membincangkan beberapa aktiviti seterusnya dilaksanakan di peringkat Fakulti dan universiti pada tahun hadapan.

Pada lawatan kerja ini juga rombongan ini telah dapat melawat sebuah sekolah rendah yang berada di pinggir kota Teipei. Sekolah ini merupakan sekolah 100 terbaik di Taiwan. Hasil lawatan ke sekolah ini telah memberi maklumat tentang sistem pengurusan dan pentadbiran sekolah di Taiwan. Banyak maklumat yang sangat bermakna telah ditemui oleh kumpulan pelajar ini yang semuanya adalah merupakan pemimpin sekolah rendah dxi Malaysia. Melalui sesi dialog antara guru-guru di Taiwan ini pelajar-pelajar ini dapat mengenal pasti faktor-faktor kejayaan yang cemerlang pelajar-pelajar Taiwan dalam PISA 2013.



## FOCUSED GROUP DISCUSSION REPORT FOR "TAHAP RESILIENSI PARA PELAJAR DI UNIVERSITI MALAYA" RESEARCH

December 23<sup>RD</sup>, 2013 – Seminar Room EC 201, Faculty of Education, University of Malaya

Nur Amirah Liyana Binti Razeman

On December 23<sup>RD</sup>, 2013, a focused group discussion under the "Tahap Resiliensi Para Pelajar Di Universiti Malaya" was held at Seminar Room EC 201, Faculty of Education, University of Malaya. A total of six (06) participants from University of Malaya's first year students were involved in the program. They are Nur Fasehah Rosli, Nor Fatin Abd Rahaman, Nur Anisa Aryani Zulkifli, Nurain Md Merzuki, Mohd Ihsyan Nali, and Siti Nadhirah Abd Ghani. The program was conducted by Dr Zuraidah Abdullah, Deputy Director of Centre for Civilizational Dialogue, as research leader, and Dr Fatanah Mohamed as co-researcher for this research.

The focused group discussion was held to identify student's resilience level especially first year students in University of Malaya while they pursue their education in the uni-

versity. Besides that, this discussion will be made as research materials as qualitative method used in this research. Each participant was given specific questions in order to test their resilience levels and the questions were answered orally together with other participants. The focused group discussion was held in two (02) sessions which is in the morning and afternoon sessions. Dr Fatanah Mohamed was the consultant for the morning session and Dr Zuraidah Abdullah as the consultant for the afternoon session. A total of six (06) categories of resilience interview questions were forwarded to the participants in order to identify their resilience levels. Each session consists of three (03) categories of questions. Among the questions forwarded (In Bahasa Melayu) during the discussion with the participants are as follows:

a. *Rasa disayangi dan disokong* (Feeling loved and be supported)

b. *Harapan yang tinggi untuk Berjaya* (High expectations for Success)

c. *Peluang untuk penglibatan diri yang bermakna* (The opportunity to meaningful involvement)

d. *Hubungan yang positif* (Positive relationship)

e. *Batasan pergaulan/perhubungan yang jelas dan tekal* (Limitation social / communication which is clear and consistent)

f. *Kemahiran hidup* (Life skills)

During the discussion, the participants gave their good cooperation and high commitment towards the discussion. The participants will be monitored continuously by the research team until their final year in order to determine their resilience levels for the duration of their stay within University of Malaya.

## PERSIDANGAN ANTARABANGSA KECEMERLANGAN MELAYU

### 'BUDAYA MARITIM NUSANTARA DAN WARISAN

11-12 September 2013

Hotel Armada, Petaling Jaya

Persidangan Antarabangsa Kecemerlangan Melayu kali ke-2 ini bertemakan 'Budaya Maritim Nusantara dan Warisan' anjuran Pusat Kajian Kecemerlangan Melayu (UM), Akademi Pengajian Melayu (UM) dan Nusantara Technologies Sdn. Bhd. telah berlangsung selama dua hari berturut-turut iaitu pada 11-12 September 2013 bertempat di Hotel Armada, Petaling Jaya Selangor. Persidangan an-

tarabangsa ini telah dirasmikan oleh Timbalan Naib Canselor (A) Prof. Dr. Mohd Hamdi Abd. Shukor dan telah dihadiri oleh peserta di kalangan pensyarah UM, para penyelidik yang membantu dalam penyelidikan PKK, para pelajar pascasiswazah UM, pihak institusi luar, dan orang perseorangan. objektif utama Persidangan Antarabangsa Kecemerlangan Melayu II untuk

mencungkil dan menggali semula asas-asas dan juga landasan keagungan budaya maritim Melayu sebagai satu strategi atau sebagai satu alternatif untuk meningkatkan kecemerlangan Melayu dalam pelbagai bidang. antara yang dibincangkan ialah Jaringan Perdagangan neger-negeri Melayu pesisir Selat Melaka, Sumbangan Ilmu Pengetahuan Tradisional dan banyak lagi.



## SEMINAR COMMEMORATING WORLD PHILOSOPHY DAY 2013 : "INTERCIVILISATIONAL DIALOGUE & SUSTAINABLE PLANET"

18 December 2013 (Wednesday)

Armada Hotel, Petaling Jaya

The Seminar Commemorating World Philosophy Day 2013 was introduced by UNESCO and the day entitled had brought inspirations in conducting public debate leading on the contributions to sustainable development and approaches as well as a process of social economic. Focuses on the Intercivilizational Dialogue on Sustainable Planet was started with welcoming speech by Dr. Raihanah Abdullah, Director at Centre for Civilizational Dialogue of University of Malaya. In her speech, she stated her understanding on the term of philosophy. She explained that philosophy helps to think before taking any actions. Her speech carried on the 'World Philosophy Day' itself. The dialogue purpose to find ways in common values and the three elements that were crucial in producing effective dialogue were the ability to listen, the alertness to understand and the effort to respect one's opinion. She hoped that young generations today would certainly able to bring new ideas especially philosophical views on religions. She also had made clear on the arrangements of semi-

nar which nine groups will be formed and nine sub-themes which were on Media & Communication, Science & Technology, Environment & Society, Culture & Heritage, Teaching & Education, Religion & Peace, Behavioural; Sports & Health, Law & Human Rights and Gender Issues. By the end of her speech, she once again expressed her firm thoughts that 'World Philosophy Day' surround on the points of achieving critical thinking and the capability to express impressive ideas on sustaining the planet.

Session 1: Speech by Respected Datuk Saifuddin Abdullah on "The Role of Youth towards Sustainable Planet."

Datuk Saifuddin Abdullah was invited to give out a talk on "The Role of Youth towards Sustainable Planet." He is currently the CEO of

Global Movement of Moderates (GMM). He is also Chairman of Youth Academy as well as the Senior Research Fellow in Faculty of Arts and Social Sciences, University of Malaya. He started his talk by expressing his thoughts in philosophy. He considered philosophy as an endangered 'species' same as men in universities. This happened since he noticed that universities were lacking in teaching philosophies courses. He also said that learning philosophies aspects are not because being philosophers but it helps in certain way in looking of life. Other than that, he mentioned that university life can nurture good men. The perception of being 'Good Worker' in one's career should be abolished; since it will later encounter another issue, mid-life crisis to be exact. University students should be aiming for creative jobs that can excite them. He later on discussed on sustainable development in the world. It was easy to understand his explanations on the part since he preferred using real yet simple examples in giving out his points.



*Pictures of event*





Session 2: A Talk by Dr. Zeeda Fatimah Mohamad.

Dr. Zeeda Fatimah Mohamad is a senior lecturer and researcher at the Department of Science and Technology Studies (STS), Faculty of Science, University of Malaya. Her research interests involving primarily around understanding the relationship between the development of science, technology and innovation (STI) and environmental protection, particularly within the context of sustainable development and associated challenges to late-industrialising countries.

She first mentioned on the vision and the mission of the Youth in University Malaya in sustaining the University to be sustainable campus; mainly preserving sustainable environment. The project was started off in 2008 and in 5 years' time the students' movement that had made it work. The approaches that were being used in the mission are scientific approach and moral approach in a way of producing University of Malaya to become sustainable campus. She said that the inclusivity and the diversity are the two aspects of one's individual perception about the environment. The balancing effort between the environmentalist and the industrialist is crucial; she further added. She firmly stated that the youth today are the future leaders so they should be involved in the process of sustaining the planet particularly in social welfare, economy, and the needs of future and current generations towards the environment. She also declared that the youth should be engaged with new forms of ques-

tions regarding on this matter such like the new economy level, sufficiency of the economy, solidarity, the green economy and creating new type of science and business model.

Session 3: Round Table Discussion

The session was facilitated by one creative, informative and fun facilitator; Mr Adrien Yeoh. He started off the discussion by explaining on the purpose of having the discussion as well as the sub themes that in regards of the philosophy aspects. The participants were asked to choose the sub themes that they inherently wanted to discuss. They were given approximately two hours to be within their group members to discuss and also find new alternatives in sustaining the planet.

Session 4: Presentation

The results of the two hour discussions were presented by representatives from each sub themes group right after they had had their lunch break. Each group had given radical, creative, impressive and brilliant approaches, regulations and alternatives in preserving the planet to be one sustainable environment. These alternatives were presented in many aspects such as the through the media, religion views, in view of education, in sports and so many others.

Closure

Mr. Adrien Yeoh expressed his thoughts and appreciations to all the participants that had fully given their attentive views in order to sustain the planet.

Datuk Saifuddin Abdullah menyatakan falsafah sebagai 'spesies' terancam, sepertimana juga bilangan lelaki di universiti. Ini berlaku kerana beliau melihat bahawa universiti telah kurang dalam pengajaran kursus falsafah. Beliau berkata pembelajaran tentang aspek falsafah tidaklah kerana semata-mata ingin menjadi ahli falsafah tetapi ia banyak membantu dalam mencari erti kehidupan. Selain daripada itu, beliau menyebut bahawa kehidupan di universiti boleh memupuk kita menjadi lelaki yang baik. Persepsi seseorang untuk menjadi 'Pekerja yang baik' dalam kerjaya perlu dihapuskan, kerana ia akan menghadapi satu lagi isu, iaitu krisis pertengahan umur. Jadi pelajar universiti perlu menasarkan pekerjaan yang lebih kreatif yang boleh menarik minat mereka. Beliau kemudian membincangkan pembangunan mampan di dunia.



## ASIA PACIFIC HIGHER EDUCATION RESEARCH PARTNERSHIP (APHERP) AND CHUNG CHENG UNIVERSITY

7 - 17 October 2013

On 7<sup>th</sup> October 2013, Dr. Zuraidah Abdullah, Deputy Director Centre of Civilizational Dialogue attended Leadership Institute Programme that had been organized by Asia Pacific Higher Education Research Partnership (APHERP) together in cooperation with Chung Cheng University. The programme was held for two weeks.

The main objective of organizing the programme specifically for young lecturers to dialogue and exchanging opinions as well as collaborating ideas regarding on their future in handling the changes in higher education system and also the necessity for future generations. The programme certainly was held intensively and the facilitator that was chosen for this programme was unquestionably brilliant, attentive and an expert in this particular area. The schedule was pretty tight starting from 8.30 AM up until 5.00 PM for two weeks in a row but the time constrain did not really a bother due to the facilitator creativeness in making the programme to be in such pleasure.

Professor Deane Neubauer and Professor John Hawkins had given such input on the changes that needed by the University. The changes are crucial due to the fact of globalization and the strikes in cause of reduction of budget in education, stake holder needs (inconclusive courses offered) to think on multidisciplinary courses, the importance in Quality Assurance and Regionalisation approach. Other than that, they also mentioned on the learning styles of students that peculiarly on traditional side, migration and mobility also on cross border Education, Ecology Changes in Higher Education which also includes Higher Education and

Public Goods. The topics presented were being discussed in depth and the participants should be having the essential knowledge on globalization challenges. The interesting part was that the lecturers were asked to be in role as Vice Chancellor regarding on these challenging matters to create a new era kind of university.

Three professors from Japan, Taiwan and Malaysia were invited as facilitators by invitation. They shared on their experiences and their own researches. Their presence had strengthen up the programme and given proves that changes happened constantly which one realization had been brought up that university should continuously be relevant and significantly in row with the progress of globalization.

The participants came from variance parts of the world such as Australia, Thailand, University of Tokyo, International Islamic University of Malaysia, Chung Cheng University, Taiwan and Catholic University. The unity and cooperation within all the participants had made the objective of this programme to be achievable.



Participants of the Asia Pacific Higher Education Research Partnership Leadership Institute.

國立中正大學共同教室大樓。



## SEMINAR INTERNASIONAL PERKEMBANGAN SEMASA UNDANG-UNDANG SYARIAH

Jakarta, 06 November 2013  
Petikan dari Fakultas Syariah UIN Jakarta

Tepat pukul 09.00 WIB berlangsung seminar internasional dengan tema Perkembangan Semasa Undang-Undang Syariah Indonesia-Malaysia. Seminar ini berlangsung sehari di Meeting Room, Fakultas Syariah UIN Jakarta Lt 2. Turut menjadi pembicara dalam seminar ini adalah dosen senior dari dua perguruan tinggi ternama Indonesia dan Malaysia, yaitu Universitas Malaya, dan FSH UIN Jakarta.

Dalam paparan singkatnya, Dr. Siti Zubaidah Ismail menjelaskan pengalaman tentang polemik jinayah syariah di Malaysia. Menurutnya terdapat berbagai isu yang perlu dijadikan perhatian oleh pemerhati hukum Islam, sebagai contohnya ialah wilayah negara-negara bagian di Malaysia yang memiliki kekuasaan membuat Undang-undang, akan tetapi belum memiliki mandat menjalankan undang-undang yang dibuatnya terutama

sekali soal pelaksanaan hukuman hudud. Sementara itu pembicara lain dari Universitas Malaysia, Prof. Dr. Raihanah Abdullah, mempresentasikan makalahnya yang lebih mengkritisi tentang kekerasan dalam rumah tangga.

Dari FSH UIN Jakarta, selaku pembicara pada seminar tersebut di antaranya, Bapak Basit Jalil, SH., MA, yang mengulas tentang perkembangan hukum Islam di Indonesia. Adapun Bapak Dr. Mujar Ibnu Syarif lebih banyak mengulas tentang syuro dan demokrasi di Indonesia. Senada dengan kolega yang berasal dari Universitas Malaya, Bapak Dr. Ahmad Mukri Aji juga mengulas seputar kekerasan dalam rumah tangga.

Seminar yang dilaksanakan di FSH UIN Jakarta ini memiliki banyak manfaat yang dapat dipetik baik oleh peserta, narasumber yang men-

gisi acara tersebut maupun kedua institusi universitas ternama ini. Upaya untuk menggali secara lebih mendalam perkembangan undang-undang syariah Indonesia dan Malaysia, mencari peta persamaan dan perbedaannya dari lingkungan dan kondisi sistem pemerintahan yang jelas memiliki perbedaan, memberikan suatu tambahan wawasan bagi kedua belah pihak. Bagi FSH kegiatan ini juga memberi arti penting sebagai upayanya yang ingin tetap berperan aktif mengembangkan kemampuan keilmuannya di tingkat pergaulan antar bangsa.



## SEMINAR WASATIYYAH MENURUT AL-QURAN & AL-HADITH DAN APLIKASINYA DI ARAB SAUDI DAN MALAYSIA

26 September 2013, The Royale Chulan Hotel, Kuala Lumpur, Malaysia

Prof Madya Dr Raihanah Abdullah telah menghadiri seminar ini pada 26 September 2013, berikut merupakan ringkasan dan objektif seminar tersebut. Konsep Wasatiyyah telah lama wujud menerusi keperibadian Rasulullah SAW, namun tuntutan semasa mendorong agar pemahaman wasatiyyah menerusi perspektif al-Quran dan al-Hadith diketengahkan sejajar dengan perkembangan keilmuan semasa umat Islam.

Pendedahan ini bukan sahaja akan memberikan jalan tengah terhadap permasalahan yang dihadapi umat Islam kini, malah meletakkan kredibiliti Islam sebagai agama yang mementingkan keharmonian sejagat khususnya di kalangan orang bukan Islam.

Justeru melihat kepentingan ini, Jabatan Al-Quran dan Al-Hadith, Akademi Pengajian Islam Universiti Malaya, Malaysia dan Universiti Islam Madinah Al-Munawwarah, Arab Saudi telah menganjurkan

seminar wasatiyyah ini. Seminar bukan sahaja melihat pemahaman wasatiyyah menerusi dimensi al-Quran dan al-Hadith dalam mendepani cabaran globalisasi khususnya di Malaysia dan Arab Saudi, malah menjadi satu permulaan kedua buah universiti menjalin hubungan diplomatik menerusi kerjasama akademik dan intelektual untuk mencari penyelesaian umat Islam sejagat.

Perbincangan intelektual di antara para sarjana dan ahli akademik menerusi seminar ini diharapkan mampu menentengahkan idea bernas mahupun hasil kajian dalam rangka agar ianya mampu dimanfaatkan bersama demi kemajuan ummah di arena global.

Seminar ini dijayakan untuk mencapai beberapa objektif berikut:

1. Memberi kefahaman secara mendalam mengenai konsep wasatiyyah berlandaskan al-Quran dan al-Hadith.

2. Melihat pelaksanaan dan aplikasi konsep wasatiyyah di Malaysia dan Arab Saudi

3. Melihat konsep wasatiyyah dalam aplikasi dakwah seterusnya menolak kesamaran fahaman radikal dan pelampau.

4. Menjelaskan kefahaman wasatiyyah dan aplikasinya menurut perspektif golongan non-Muslim.



*Suasana ceria ketika bersama Profesor Datuk Dr Rohana Yusof (TNC HEP) semasa perasmian seminar*

## BENGKEL KTP/PROJEK PENYELIAAN PENGAJARAN KEMBANGTUMBUH: SEK. KEB. KANCHONG DARAT, BANTING

24 Disember 2013

Pada 24 Disember 2013, Dr Zuraidah Abdullah Timbalan Pengarah, Pusat Dialog Peradaban, telah menghadiri Bengkel KTP/Projek Penyeliaan Pengajaran Kembangtumbuh: Sek. Keb. Kanchong Darat, Banting. Bengkel ini merupakan projek Knowledge Transfer yang diketuai oleh Prof. Datin Dr. Rahimah Haji Ahmad. Pasukan KembangTumbuh ini terdiri daripada enam orang pensyarah dan seorang intern. Mereka adalah Prof Dr Raja Maznah, Dr Adelina Asmawi, Dr. Ahmad Zabidi Abdul Razak, Dr. Hailan Salamun, dan Eraziratul Binti Rosdi yang telah menggantikan Siti Shafiqah Rafiquddin sebagai intern.

Bengkel telah diadakan di Bilik Mesyuarat SK Kanchong Darat dan seramai 66 orang guru SK Kanchong Darat yang telah hadir. Objektif sesi bengkel ini adalah bertujuan untuk membangunkan dan memperkasakan guru-guru di sekolah rendah serta melatih guru-guru kemahiran 'menyelia' (menyelia rakan). Pasukan ini cuba menghapuskan anggapan bahawa penyeliaan pengajaran adalah penilaian prestasi guru sebaliknya penyeliaan PKt merupakan satu proses membangunkan guru dengan sokongan daripada pelbagai kaedah yang seterusnya membangunkan budaya komuniti pembelajaran profesional. Guru-guru telah memberikan maklum balas yang sangat positif dan mereka sangat berminat untuk mendalami PKt ini. Sesi Bengkel pada kali ini telah menunjukkan hampir semua guru terlibat dalam aktiviti yang dilaksanakan.

Dr Zuraidah Abdullah dan Prof Datin Dr Rahimah Hj Ahmad telah menjadi fasilitator bagi sesi bengkel ini. Bengkel ini memperlihatkan pelbagai kaedah penyeliaan yang

boleh mewujudkan kejelekitan antara rakan guru. Kejelekitan ini seterusnya akan meningkatkan PdP guru serta pengurusan kurikulum terutama dalam pebangunan profesionalisme guru akan semakin berkesan. PKt (sistem penyeliaan yang berlandaskan falsafah pembelajaran sepanjang hayat - pebangunan profesionalisme guru secara berterusan, berkesinambungan dan kembangtumbuh) merupakan penyeliaan pengajaran berasaskan sekolah yang direka bentuk oleh pasukan ini bagi membangunkan budaya pembelajaran secara kolejial/semangat kerakanan dalam kalangan guru khususnya.

Siri bengkel kemahiran ini seterusnya akan diadakan pada bulan Januari tahun 2014 dan akan menggabungkan tiga buah sekolah rendah. Seramai 40 orang guru dijangka hadir untuk sesi ini. Terima

kasih kepada Guru Besar Sek. Keb. Kanchong Darat, Banting yang mahu bersama-sama menjayakan program ini.

### *Pictures of event*



The KTP workshop had presented wide range of supervisory tools that can create some sort of attachment between the colleagues. This sort of cohesion will further enhance the Teaching and Learning as well as curriculum management especially regarding on the development of professionalism of teacher will be more adequate. PKT (Supervisory system that based upon on Lifelong Learning Philosophy - teachers' ongoing professionalism development, sustainability and transfer knowledge) is a school based teaching supervision that was designed by the research team in order to build and develop a learning culture in a form of collegial or unified spirit especially towards teachers.



Every discussion which is made from an egoistic standpoint is corrupted from the start and cannot yield an absolutely sure conclusion. The ego puts its own interest first and twists every argument, word, even fact to suit that interest. ~ Paul Brunton, The Notebooks of Paul Brunton



"A two-headed man should have twice the IQ, and the ability to have internal dialogues externally." ~ Jarod Kintz



**NOTE OF CONDOLENCE**

Professor Dr. Fumiaki Taniguchi



We would like to record our deepest and sincere sympathy to Taniguchi family. We are deeply saddened to hear of the passing of Professor Dr. Fumiaki Taniguchi, also known as Taniguchi Sensei among us. Sensei in Japanese means "teacher". Although most of us in Malaysia have never been taught by him in a classroom or lecture hall like other teachers do. But we like calling him Sensei and we do learn a lot from Taniguchi Sensei whom was the greatest teacher we ever had and we were fortunate to have him in the University of Malaya Centre for Civilizational Dialogue (UMCCD). He had a passion for everyone that shined brightly and made you want to be the best ever person you could be. He was absolutely a special person and we are better person for having known him. Tanigu-

chi Sensei was eminently kind, caring, ever helpful, but would brook no nonsense that would disrupt his lecture routine or learning programme at the Endau Rompin National Park Johor during his visit to Malaysia.

Taniguchi Sensei was without a doubt the person who inspired me most especially in loving the environment and people around you. He was a brilliant man and we look back in gratitude because of his efforts to promote cultural exchange between the students from Japan and Malaysia. As a friend, we used to have our annual Sushi party at his favourite Sushi Restaurant in Malaysia during his visit to Malaysia and we do learn from him even about Sushi. Ever wonder about why there is pickled ginger in most

of the Sushi Restaurant? Little tiny things which we learned from him are like "Pickled ginger is consumed to kill bacteria and freshening your breathe after you have eaten your Sashimi", "Do not dip your Sushi rice in the soy sauce, instead dip it with your Sashimi, so that your rice will not turn into pieces" etc.

While we mourn the loss of a great man, we feel blessed and honoured that he was a part of our life and his spirit and effort to promote the cultural exchange and civilizational dialogue will be continued by all of us to our younger generations. May he rest in peace and may his family find comfort knowing that he is home. God Bless. We will truly miss him.

By Chang Lee Wei  
14 November 2013

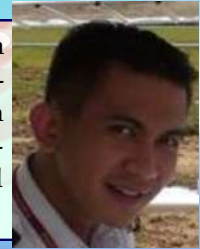


**Professor Dr. Fumiaki Taniguchi during last visit to CCDUM at the end of year 2012,**



## Welcome To The Centre

**Noor Alam Syah Bin Malik** is currently a Research Assistant under the research project "Towards The Betterment Of Disabled Citizens: Leadership And Education- A Comprehensive Study" since August 2013. He is also involved with a research with KPM and UPUM. He is a former Engineering graduate with UniKL and currently doing Bachelor in IT with OUM. He is born in 1983 at Sibu, Sarawak, and have permanently migrated to Petaling Jaya since 1996



**Nur Amirah Liyana Binti Razeman** is currently a research assistant under the research project, "The Resilience Level Among Students of University Malaya " from August 2013. She was born in 1990 in Kuala Lumpur. She is a former student of Science Genetics at the Faculty of Science and Technology, University Kebangsaan Malaysia.



**Siti Aminah Hamid** is currently a research assistant under the research project, "Policy and Social Assessment for Disabled Community in a Multi Cultural Society in Malaysia " from August 2013. She was born on 1987 in Kelantan Darul Naim. She is a postgraduate student in Department of Shariah and Law, Academy of Islamic Studies, University of Malaya.



**Mohamed Afiq Bin Mohamed Fauzi** is currently a research assistant under the research project, "Transgenderism in Malaysia: The Different Perspective" from October 2013. He was born in 1987 in Kuantan. He is a former student of Administration and Social Justice at the Faculty of Arts and Social Sciences, University of Malaya. He continued his study in Medical Social Work at the Faculty of Medicine, National University of Malaysia.



**Nik Maisarah Akmal bt Nik Mustafa** is currently a research assistant starting from November 2013, under the research project "Intercultural Dialogue & Peace Bulding via Education/ Peace Education in the Malaysian School. She was born in 1987 in Kubang Kerian, Kelantan. She is a former student of Management & Science University (MSU) and currently pursuing her master in Universiti Malaya in Educational Management.



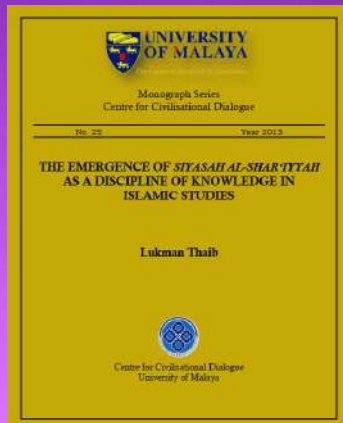
**Tamjida Ahmad**, is currently working as a **Research Assistant** in the **Centre for Civilisational Dialogue, University of Malaya**, directly under the supervision of the Director, Dr. Raihana Abdullah. Tamjida Ahmad has a Master's degree in Social Sciences (Economics) and a Bachelor's degree in Social Sciences (Hons.) from the renowned University of Dhaka , Bangladesh . Tamjida Ahmad has worked in different organizations and a private University in Bangladesh - Bangladesh Medical Research Council, PIACT Bangladesh, and the State University of Bangladesh. At the University she taught Health Information Technology and related subjects both at the under graduate and post-graduate levels, provided technical support, statistical analysis and was a co-guide of thesis /research projects for Masters students at the Department of Public Health. She was also involved in various consultancy work in different projects such as, "Judicial Exchange Project" of the British Council, Ministry of Women and Children Affairs, Bangladesh (A Project of Danida); Urban Primary Health Care Project of UNFPA.



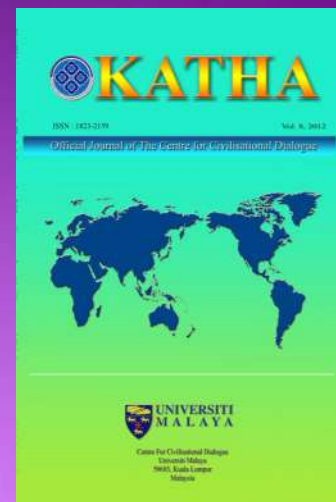
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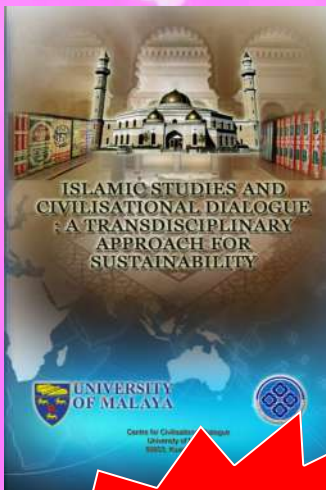
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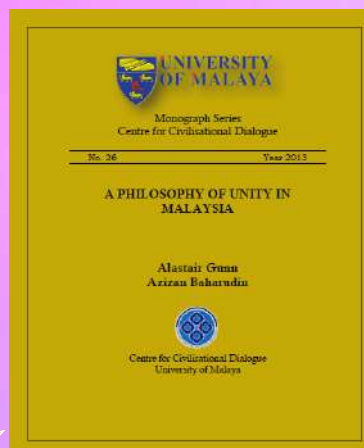
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**PERANAN DAN  
RANGKAIAN  
DIALOG  
PERADABAN**





## Artikel Sumbangan

### Kritik Bandingan Martin Heidegger, Oswald Spengler dan Jacques Ellul terhadap teknik.

Oleh : Syamil Shakir (Penolong Penyelidik)

#### Sambungan dari siri pertama edisi bulletin 24

Teknik bagi Spengler, tidak hadir tanpa membawa bersamanya sikap “kekuasaan” kearah percubaan mendominasi satu sama lain. Teknik juga telah merubah wajah alam tabi’e kepada subjek kepenggunaan. Spengler berbahas bahawa kedua manusia dan alam tabi’e adalah manifestasi bagi teknik, dan keduanya sudah sedia dan sentiasa menentang antara satu sama lain., sesuatu yang baginya adalah antagonisme yang terwaris. Kemenangan terakhir bagi teknik adalah apabila pengasingan secara menyeluruh seluruh umat manusia terhadap alam tabi’e. Faust karya mahsyur Goethe, sebagai watak penyerahan diri dengan bayaran kemahsyuran, dimanifestasikan sebagai manusia dan teknik dalam situasi masa tersebut. Ini dinamai sebagai Peradaban Faustian, seperti yang dibahaskan Spengler, sebuah peradaban yang jauh berlainan berbanding peradaban yang sebelumnya.

Ellul, ahli falsafah-sosiolog Perancis mendefinisikan teknik sebagai penggunaan kaedah rasional secara menyeluruh dengan keberkesanan yang tinggi. Ellul juga sering merujuk teknik sebagai satu prapenentuan terhadap sesuatu cara untuk mencapai satu matlamat. Bermula seawal tamadun Greek, Ellul membahagi-bahagikan teknik kepada beberapa cabang terutamanya teknik moden dan teknik pramoden. Ellul juga membezakan ciri-ciri bagi teknik setiap tamadun. Teknik, terutamanya teknik sebelum revolusi industri, terhad kepada sifat setempat dan terelak daripada persoalan ketidakefisienan. Bagi Ellul, tiada apa yang dapat melarikan diri daripada teknik pada hari ini. Teknik telah terkamir dalam kehidupan sehari-hari manusia. Ellul

turut menyalahkan teknik sebagai faktor kemunculan serta kebolegunaan sains, politik dan ekonomi yang akhirnya gagal dikawal oleh manusia sendiri. Tanpa sibuk menyertai segolongan ramai yang menyalahkan kapitalisma sebagai penganjur teknik secara berleluasa, Ellul berhujah sebaliknya dengan menuduh tekniklah yang membantu dalam mengembangkan kapitalisma. Ellul menamakan dunia teknik ini sebagai “kem penempatan sejagat”. Ellul menggambarkan teknik itu terkamir dalam hidup manusia dan bebas daripada manusia sendiri. Manusia, secara praktikalnya tidak memiliki apa-apa hubungan dengan teknik. Manusia tidak mampu untuk menyekat atau mengawal teknik. Tiada wujud lagi satu sifat sosiologi yang mampu mengekang teknik, disebabkan teknik merubah wajah masyarakat menjadi hamba baginya. Teknik berdiri dengan sendirinya, bebas daripada manusia sebelum manusia sempat berbuat apa-apa. Sifat totalitarian teknik yang merupakan intipatinya menganjurkan pemusatan pelbagai sub-aspek teknik. Persoalan yang penting terhadap dunia ini telah diubah oleh teknik menjadi persoalan “bagaimana”. Pendidikan terorientasi kepada penghasilan lambakan juruteknik di pasaran. Teknik pada akhirnya digambarkan sebagai suatu kuasa autonomi yang tak terhentikan dan membina struktur sosial dan politik berdasarkan logiknya sendiri dan mengenyampingkan ketentuan kemanusiaan sendiri.

#### Optimisme Iwn Pessimisme

Spengler, dengan menyuarakan secara lantang optimisme sebagai pengecut, sudah cukup untuk dilabelkan sebagai seorang yang pesimis terhadap kewajaran teknologi.

Bagi Spengler, teknik adalah suatu tekanan yang tidak terelakkan, malah patut dihadapi secara berdepan menunggu masanya untuk tiba memusnahkan keseluruhan tamadun Faust. Manusia sewajarnya mengambil langkah ini sama seperti yang telah ditakdirkan terhadap tentera Rom di hadapan gerbang Pompei. Bagi Spengler, ini merupakan keagungan yang tidak dapat dirampas daripada kehidupan manusia sendiri. Segala keruntuhan tamadun dunia adalah bersifat takdir, yang sudah termaktub, dan bukannya kerana kelemahan masyarakat mahupun kesalahan pentadbiran politik.

Heidegger, walaupun senada dengan Spengler, dalam mengetengahkan ketidakmampuan terhadap pengawalan teknologi oleh manusia, masih menawarkan sedikit kelegaan kerana mengetengahkan kemungkinan kepada suatu bentuk keuntungan di mana beliau mengetengahkan puisi Holderlin “*But where danger is, grows The saving power also*”. Walaubagaimanapun, ini menurut Heidegger merupakan suatu yang tidak terelekan kerana ini bukannya tindak-balas daripada keputusan yang diambil oleh manusia, tetapi merupakan suatu ketentuan yang membentuk masa kini. Sebarang sikap untuk menguasai teknologi merupakan suatu tindakan terhadap “pendedahan” tersebut. Heidegger, sama seperti Nietzsche, mengangap keinginan untuk menguasai teknologi merupakan suatu “keinginan atas keinginan”, iaitu keinginan yang diarahkan terhadap dirinya.

Akan bersambung di edisi akan datang....

# EXTERNAL EVENTS AND NETWORKING Associate Professor Dr Raihanah Abdullah



Feeling Happy with Professor Datuk Dr Rohana Yusof, Deputy Vice Chancellor (Student Affairs & Alumni),

Training on peace & Intercultural Dialog, Vienna



Jemputan dari KACND



OIC Jeddah



Discussion with OIC at Jeddah



at the International Summer Academy on Peacebuilding & Intercultural Dialogue with Dr. Johan Galtung, founder of Peace and Conflict Studies – Vienna, Austria



Vienna, Austria



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# EXTERNAL EVENTS AND NETWORKING Dr Zuraidah Abdullah



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