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**UNESCO Interregional Asia-Arab Philosophical Dialogue Conference:
Culture of Peace and Human Dignity**
14-17 May 2010
Thistle Beach Resort, Port Dickson, Malaysia



Participants of the Conference

The conference was organised by the Regional Unit for Social and Human Sciences in Asia and Pacific, UNESCO Bangkok and the Centre for Civilisational Dialogue, University of Malaya, in cooperation with the UNESCO office in Rabat. The objective of the conference was to strengthen the continuity of the dialogues between Arab and Asian philosophers, with a view of enhancing mutual understanding. As

2010 marks the end of the UN Decade for a Culture of Peace, the Dialogue also aims at fostering the philosophical reflections on this theme, so as to deepen the understanding of such a concept in a global world. More than 50 philosophers from around the world joined the meeting.

The presentations were organized in six thematic sessions - **Philosophy and Culture of Peace, Ethos and Philosophy of War, Philosophy and Educating a Culture of Peace, Identity and Human Dignity, Environment and Peace, and Defining Human Dignity.**

To be continued on pages 2 & 3

Note: This report has been adapted from the original report by Professor Darryl Macer, Regional Advisor for Social and Human Sciences in Asia and the Pacific, Regional Unit for Social and Human Sciences in Asia and the Pacific (RUSHAP) UNESCO.

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UNESCO Interregional Asia-Arab Philosophical Dialogue Conference: Culture of Peace and Human Dignity (continued)

Papers that were presented touched upon Political philosophy (What is a Just war? What is a decent society and State? How is peace and war conceived in Arabic culture? etc.); Moral philosophy (How can human dignity be defined and respected? Can there be peace without taming the Ego? What can meditation offer us? etc.); Educational science (What is the role of moral education today? How to advance philosophy for children?); Development policies (How shall emerging societies confront modernization and development? What can indigenous knowledge offer to sustainable development ethics? etc.); the question of universalism and relativism (Under what conditions Universalist discourses can be relevant? Are calls for more inclusiveness equivalent to claim of relativism? How to tackle the notions of hybridity, globalization, mundialization? etc.).

Through the various papers that were presented and the discussions that took place, a number of features seem to characterise the discussions during this interregional dialogue.

1. *Need to overcome the lack of intellectual interaction between Arab and Asian philosophers.* Several participants found it unfortunate that, although historically they were close – especially in the regions surrounding the Malacca Straits – the two regions seem to have lost their interaction. In this context, **intellectual cooperation should be revived**, notably through the translation of philosophical and literary works of the two regions.
2. *Calls for inclusion of indigenous philosophies and wisdom.* Quite a great number of presentations point to the failure of the various international discourses and the academic researches **to duly include the knowledge and the visions embedded in the indigenous communities of all countries.** This situation has ended up with the discarding of a whole range of unconventional knowledge that could highly help understand the contemporary challenges related to the root-causes of peace and methods of conflict resolution, the conditions for sustainable development, the peaceful coexistence between communities, etc. In this regard, the Philippines National Commission for UNESCO has undertaken a collection of "Wisdom stories" from communities throughout the country and plan to extend this project to other countries and regions. UNESCO has been called upon to systematically include representatives of the indigenous communities in its activities, to start with, the Interregional Philosophical Dialogue.
3. *Claim of a philosophical and scientific anteriority and antecedence.* The Dialogue has given rise to a certain claim of anteriority and antecedence of particular cultures in philosophy and science. There is a general feeling that the phenomenon of colonisation has perpetrated oblivion of the local ancestral philosophy and scientific knowledge. Thus, the lack of confidence of the colonised cultures in advancing and in making theirs the knowledge, sciences and techniques they perceive as "Western". Since this Interregional Philosophical Dialogue

is founded on South-South cooperation and exchanges, participants consider it an appropriate venue for engaging attempts **to reconcile the unfortunately static labelling between "West/East", "Rationality/Beliefs", "Science/Traditions",** etc. In other words, the participants suggested that the UNESCO-initiated Dialogue play the role of instilling more fluidity of thought into the process of knowledge sharing.

4. *Justification of the Islam/modernity linkages.* This feature of the discussions can appear as a specific example of the previous point. There were lengthy discussions about how Islam and Islamic heritage have been neglected or put aside through history, and especially for the last twenty years, on the claim that the values embedded in Islam are not compatible with – scientific, philosophical, political and social – modernity. In this regard, the Dialogue has been reflecting the contemporary atmosphere of "Islamophobia" in different parts of the world. The reactions from some Muslim philosophers thus consisted in demonstrating that the Qur'an does not reject scientific knowledge but rather encourages it with success, and in showing how the Greek philosophical heritage has been reinterpreted and transmitted to the West by the Arab (and Muslim) philosophers. Participants acknowledged this historical fact and academic discourse, but insisted that **the need to justify the Islam/modernity linkages must not lead to identity confinement.**
5. *Challenging the role of philosophy and universal discourse. What can philosophy and its teaching offer to human societies today?* On the one hand, through its fundamental endeavour towards the Universal, philosophical discourses may lose credibility by being too abstract and vague; on the other hand, through its critical and analytical approach, philosophical views may be perceived as leading to relativism by deconstructing all certainties. This theme triggered a lot of debates, and will probably continue to drive discussions during the future sessions of the Dialogue.
6. *Need for educational programs in philosophy.* There is a need for a degree program in philosophy to be developed in several countries, including Malaysia, and efforts to develop this will be pursued with the cooperation of UNESCO and universities in Malaysia, and beyond.



Ways forward

1. Future themes. In the conclusion of the Dialogue, participants suggested to add to the current themes: **Justice and Fairness**. In the contemporary context of economic, social and ecological crisis, as well as crisis of values, it is essential to shed a philosophical light on the complex dynamics between what is "Just" – with regard to laws and rules – and what is "Fair" – with regard to ethical sense of common responsibility. The two regions is – or will – be experiencing difficulties related to the questions of development and sustainable development, poverty eradication, inclusion of the most vulnerable, impacts of climate change and related international negotiations, etc. How "Justice" or "Fairness" shall – or will – be called upon to clarify intellectual debates and public policies?

Commentary by one of the participants from the Philippines
2. Methodology of Dialogue. The current format of dialogue, which includes presentation – commentary – discussion, should be maintained and strengthened in order to instil interaction. Two measures shall be thus considered. **(i)** Make the conference cycle more focused, dynamic and shorter, by making it clear and binding for all participants to send their paper well ahead of time (one month?) for circulation; by requesting all participants to read all the papers, so that during the onsite conference, the presenters just outline the main ideas of their paper, the commentators present their analysis and discussion can be open. **(ii)** Complement the conference with action-oriented workshops. Working groups shall be organised on specific themes that will be decided beforehand on consultation with all participants. These themes can be for instance: *"Conducting philosophy pilot experience in your schools"* (colleagues with different expertise will assist, discuss and share experience in such an undertaking on the long run, before, during and after the experience); *"Elaboration of philosophy teaching materials"* (assess the existing materials and discuss the format and content of the new materials); *"How can philosophy from one region be taught in the other?"* (assess the existing courses of philosophy/morals of Asian countries in the Arab region, and vice versa, and explore possible ways of teaching it when inexistent);
3. Drafting a Declaration/Discussion paper. It was suggested that the Dialogue draft a discussion paper on the concept of "Culture of Peace" as its conceptual contribution to the closure of the Decade. This paper will be a result of a common endeavour in reflecting on the ideal definition of this concept; the challenges in defining and in implementing it in our contemporary societies; the ways forward with a view to define the peace/war paradigm we are living in today, to improve our understanding of this concept (to *complexify* its implications) and to propose new and innovative methods in promoting a culture of peace.
4. Carry on the Teaching material production project. A project on philosophy teaching to follow up the regional meetings of philosophy teaching organised by UNESCO in Tunis and Manila in 2009 will be developed further. As a first step, it has been decided that an assessment of existing materials in different countries will be carried out. Later on, depending on the age of the audience, the content and the format of the materials will have to be defined.

Conclusions

The cooperation between University of Malaya Centre for Civilisational Dialogue and UNESCO Bangkok proceeded well, and a number of linkages of mutual benefit were developed. Ongoing dialogues between philosophers from different regions will be useful to continue.

PUBLIC LECTURE: ISLAM IN EUROPE: CURRENT TRENDS AND FUTURE CHALLENGES

*BY PROFESOR SAMUEL O. IMBO, HAMLIN UNIVERSITY, USA

Abstract: Media portrayals of Muslims in Europe are overwhelmingly negative. It is crucial to put in context what is written in the newspapers or said on TV about the everlasting incompatibility between Islam and democracy, Islam and gender equality, Islam and modernity, and relationships between Muslims and non-Muslims. This lecture is a synthesis of a trip in 2007 to France and The Netherlands to get a first-hand look at the types



Prof. Imbo delivering his lecture at the Kafha Room, CCD

of concrete conflicts that emerge from religious issues and cultural issues in contemporary Europe. It is an exploration for answers to questions such as: How far can secularized European societies cope with religious plurality? Are the public controversies such as the headscarf debate in France and the Swiss ban on Minarets really about religion? How does the public stigmatization of Muslims and Islam affect daily practices of citizens? How do we make sense of the appeal of religious extremism for some young Muslims in Europe? The completely different French and Dutch models of multiculturalism and integration of Muslim immigrants make for an interesting contrast of how best to integrate Islam and Europe. The lecture will attempt to tease out some lessons in all this for the U.S.A. and Malaysia.

* Prof. Samuel O. Imbo is a Philosophy professor at Hamline University in Saint Paul, Minnesota. He was a visiting scholar at the Centre for Civilizational Dialogue, University of Malaya, from 1st June until 31st August 2010. During his tenure at the Centre, he was fortunate to get multiple opportunities to deliver this talk as a way of promoting philosophy as a tool for dialogue.

On Thursday, June 17, 2010, Prof. Imbo gave a public lecture at the Centre For Civilisational Dialogue. By a happy coincidence, there was a contingent of students and leaders of civic organizations visiting from Sweden. Their participation in the question and answer period made the discussion very lively.

In this public lecture, Prof. Imbo addressed the heightened discussions of the changing meanings of European and Muslim identity in the wake of robust immigration. He highlighted some events in Europe that have been used to put Muslims on the defensive, but Prof. Imbo also discussed these events as opportunities to discover the values that the competing sides defend so passionately. Some of these events were the terrorist attacks on America on September 11, 2001, the killing of sociologist Pim Fortuyn in 2002, the killing of Theo

van Gogh in 2004, the "scarf law" debate in France in 2004, the London and Madrid bombings, cartoon depictions of the prophet in 2005 and 2006, Pope Benedict's speech at Regensburg University in 2006, the release of the short film "Fitna" by Geert Wilders in 2008, and the emergence of Wilders' anti-Islam Freedom Party in the 2010 Dutch elections. Prof. Imbo observed that it is misleading to see the debates arising from these events as really being about Islam. They are more profitably seen as European attempts to redefine European identity

and values in the face of non-traditional immigration.

Prof. Imbo contrasted the two radically different approaches taken by France and The Netherlands in dealing with new immigrants. Since the French do not keep records of the religious affiliations of their citizens, the 2004 law banning the wearing of visible religious symbols in public was defended as an extension of this long-running policy of *laïcité*. Laïcité acknowledges that religion is part of civil society but confines the practice of religion to the private sphere. Headscarves were seen as bringing religion into public spaces. Dutch policy on the other hand encourages religious affiliation as crucial for civic participation. Denominational schools get public funding provided they also teach the traditional Dutch curriculum. The resurgence of Geert Wilders' anti-Islam party hints at the public opinion that Dutch accommodations are failing, and that the Dutch are moving closer to the French position.

For the future challenges, Prof. Imbo gave the examples of riots in June by immigrant youth in Rinkeby, Sweden (Rinkeby has been nicknamed "little Mogadishu" because it is home to a large number of immigrants from Somalia), the resurgence of the Dutch anti-Islam Freedom Party, and the Swiss ban on Minarets earlier in the year. He underlined the need for engaged dialogue that takes into account the complexity of all these issues.

During the question and answer period, the visitors from Sweden observed that immigrants faced a burden to educate the receiving community, and also that the best answer to discrimination was being successful. Another audience member noted that the issues discussed earlier can only be understood if the root causes are addressed. Prof. Imbo answered that the underlying issue for dialogue in all these situations was appreciating the complexity of what seem like simple issues. He concluded that dialogue must be sustained, and carried out in as wide a range of venues as possible. Only then will issues that once struck us as controversial seem innocuous.

PUBLIC LECTURE: THINKING AND ITS PROBLEM

BY PROFESOR SAMUEL O. IMBO

Delivered at the Faculty of Human Ecology, Universiti Putra Malaysia on 13 August 2010

Abstract: Everybody thinks, but not everybody thinks alike. We all have everyday experiences of sleeping, waking up, eating and drinking, being in relationships with others, going to school, paying taxes, practicing religion, growing old, and dying. Our experiences are made intelligible partly against the background of the culture and environment in which those experiences take place. This does not in any way entail the problematic claim made by earlier anthropologists that religions, races, cultures, and even nations each have their own characteristic mentality. It is more accurate to point out that these categories of race, culture, religion, and nationality do not determine but rather influence the attitudes and methods adopted and the choice of questions asked. Only indirectly do they influence the content of our thought. A careful analysis of our own thinking serves the useful function of unearthing values that might otherwise remain at the level of implicit presuppositions. This lecture explores what attitudes help in thinking clearly and various ways of approaching disagreements.

In his lecture Prof. Imbo noted that there is a long tradition of critical thinking in Islam. He gave examples of rationalist Muslim thinkers like al-Farabi (10th century), Avicenna (11th century), Averroes (12th century), al-Ghazali (12th century), and Ibn Khaldun (14th century). He stressed the importance of culture and tradition in shaping, but not determining, how we think. Our environments pose the problems and also equip us with the tools for addressing those problems. He said this lecture was another way of talking about the importance of dialogue, especially with those in our own communities that we honestly disagreed with.

Prof. Imbo discussed what Sir Francis Bacon (1561~1626) called the **four idols** that block effective and productive thinking. **Idols of the tribe** are those limitations placed on all people by human nature (short life spans, and limited observations of the world), **idols of the cave** those that are brought about by an individual's unique nature, **idols of the marketplace** are errors from social interaction when words get in the way of true understanding, and **idols of the theater** are errors that arise when we mistake the illusions in the world for reality and blindly accept the "wisdom" of the experts unquestioningly. The problems of thinking arise when we fall prey to the idols. Because avoiding the idols takes the cultivation of good thinking habits, it is important to point out that being mistaken does not mean one is lying or is a bad person. Sometimes people are honestly mistaken. Lying occurs when someone continues believing that which they know, or should have known, to be false.

Avoiding the idols requires critical self-reflection which in turn allows the development of the intellectual facility to play with ideas in one's mind and to see a given topic from many perspectives. A further benefit of self-knowledge is that it makes possible true dialogue with others. A multicultural society demands the kind of respect for differing understandings that the bigot, chauvinist, xenophobe, zealot, and terrorist lack. Dialogue is a sign of modesty since it is a sign of respect for others by desiring their mental cooperation by engaging them in a discussion. True dialogue avoids the danger at one end of a relativistic acceptance of all views, and at the other end an absolutism that allows only rigid conformity. Prof. Imbo paraphrased Rev. Martin Luther King, Jr's point in the "Letter From Birmingham Jail" that injustice anywhere is a threat to justice everywhere to apply to dialogue by saying that fundamentalism anywhere is a threat to freedom and truth everywhere.

Prof. Imbo concluded that the need for dialogue between people who are different is more urgent than ever because we share fate and our destinies are linked. Only by developing strong habits of thought will citizens of the world be able to make a dent in the problems of poverty, disease, inequalities, and even natural disasters that affect us all.

WORKSHOP—LEARNING EACH OTHER'S HISTORICAL NARRATIVES: PALESTINIANS AND ISRAELIS NARRATIVES AS A TOOL FOR PEACE BUILDING APPROACH: BOTTOM UP VERSUS TOP-DOWN APPROACHES

BY PROFESSOR SAMI ADWAN, BETHLEHEM UNIVERSITY, PALESTINE

A workshop on "Learning Each Other's Historical Narratives: Palestinians and Israelis Narratives as a tool for Peace Building Approach: Bottom up versus Top-Down Approaches" was organized in June 22, 2010 at the Center for Civilisational Dialogue' Kath Hall.

The workshop focused on the experience of the Peace Research Institute in the Middle East (PRIME) in working with Palestinian and Israeli teachers on their respective historical narratives of the 20th Century.

The workshop was opened by a greeting and welcome words from Prof. Datin Dr. Azizan Baharuddin, the Director of the Center. Prof. Dr. Sami Adwan, the Palestinian Director of PRIME introduced PRIME and its mission which is to create a place and opportunity for Palestinian and Israeli to humanize each other and become more understanding and sensitive to each other's historical narratives. Prof. Adwan described the stages of the project and how teachers from both sides work in uni-national and bi-national groups to write their own historical narratives in a parallel yet separate manner. Three booklets, as a result, were published and they include the historical narratives of both sides from 1900-2000. This includes: The Balfour declaration, the 1920s, 1930s, 1948 war, 1950s, 1967 war, 1970s, and the 1987 first Palestinian Intifada and finally 1990s. He explained why both sides decided not to have a joint or even a bridging narrative. This is left to the future generations and only after ending the Israeli occupation of the Palestinians and establishing an independent Palestinian State. Other reason was there is no need to have a joint narrative thus far as both side recognize the existence of the other side narratives and feel comfortable living with it. The project did not aim that each side start deconstructing its own narratives and start legitimizing the other. This step is only because both sides' school books focus only on self narrative without mention the other.

Prof. Adwan explained how hard it is to work on peace education project in times of conflict. It is like 'walking on a mine field'. He highlighted how the Oslo accord allowed Palestinian and Israeli to work jointly on people to people project and there was so many expectation that the top-down process will succeed in reaching a peace a



Prof. Sami Adwan during his workshop at the Centre for Civilisational Dialogue

agreement. He emphasized that there should be a meeting and converging between the top-down and bottom-up approaches for peace to be reached and sustained.

He concluded that this project was designed as a post-conflict situation but since peace talks failed the co-director decided to go on with the project even in times of hard and open conflict.

Participants then asked questions in relation to the real effect of such project, and its power to bring a change. Others asked about how to find the booklets and if they are written in English and how this approach relates to other conflicts. There are also questions about the use of this booklet in other countries.

Subsequently, participants were divided into two subgroups. One group played the role of Palestinian versus Israeli and the other was divided into two groups to play the role of the Bumiputera and the non-Bumiputera in Malaysia.

The groups who played the role of Palestinian and Israeli groups worked separately to write their narratives of the Future and the groups who played the role of the Bumiputera and the non-Bumiputera worked separately on the issue of Malaysian citizenship. Each group was able to present its narrative to the other group and the other group was allowed to ask for explanations, clarification and description questions only.

The workshop concluded with all participants sitting in a circle and reflecting on their experiences playing their roles respectively, what did this experience mean to them and what they take with them into their personal, social and professional lives. Some of them said "solving the problem is painful", "it is very interesting approach", "it is easy to talk about narrative when you are not part of or is far away from it", "it helps you in easy way to get to the solutions", "an approach to manage the conflict", "it is wonderful and interesting approach", "It is a tool for dialogue", "it is a way to listen to the others", "the processes are very important in such project". "I can see that this approach could be used with different levels and types of conflict".

An informal discussion and talk continued among some participants during lunch time.

WACANA TAMADUN MELAYU: DEFINISI TAMADUN MELAYU **DISCOURSE ON MALAY CIVILISATION: DEFINITION OF MALAY CIVILISATION**

Pada 30 Jun 2010, dua orang sarjana dalam bidang Tamadun Melayu iaitu Profesor Dr. Amri Marzali dan Encik Ahmad Hakimi Khairuddin telah membuat pembentangan dalam satu wacana yang dianjurkan secara bersama oleh Pusat Dialog Peradaban dan Akademi Pengajian Melayu. Wacana Tamadun Melayu: Definisi Tamadun Melayu ini telah dipengerusikan oleh Pengarah Pusat Dialog Peradaban iaitu Profesor Datin Dr. Azizan Baharuddin.

PROFESOR DR. AMRI MARZALI

(Profesor Dr. Amri Marzali adalah Profesor di Jabatan Antropologi, FISIP Universitas Indonesia yang kini merupakan Profesor Pelawat di Jabatan Sosiobudaya, Akademi Pengajian Melayu, Universiti Malaya).

Tamadun atau peradaban secara umumnya bermaksud bandar atau keseluruhan kehidupan masyarakat bandar termasuk dari segi fizikal, senibina, sosial, kesenian, dan pemikiran. Menurut Profesor Amri, terdapat beberapa ciri atau unsur dalam menentukan sama ada sesuatu masyarakat itu bertamadun atau tidak. Antara unsur-unsur tersebut adalah perkembangan teknologi pertanian, pengairan, dan penternakan secara meluas, perkembangan teknologi logam dan perkapalan, pertumbuhan kota dan negara yang tersusun rapi, pembahagian kerja yang kompleks, perkembangan perdagangan dan penggunaan wang syiling, perkembangan sistem tulisan, angka, dan kalender, perkembangan kesenian dan senibina yang istimewa, kewujudan bentuk agama yang tinggi, perkembangan sistem undang-undang, serta berlakunya revolusi industri.

Berpandukan beberapa sumber rujukan, Profesor Amri kemudiannya merungkai persoalan mengenai siapakah sebenarnya yang dikatakan orang atau bangsa Melayu itu. Menurut Tamadun Islam dan Asia (Nadiah & Priscilla), bangsa Melayu secara kultural adalah penduduk Asia Tenggara khususnya Gugusan Kepulauan Melayu-Indonesia (yang mencakupi Selatan Siam, Semenanjung Tanah Melayu, Pulau Sumatera, Jawa, Madura, Sunda, Borneo, Sulawesi, Filipina, pulau-pulau timur Indonesia dan juga bahagian-bahagian kecil daripada Kampuchea ke Vietnam, yang bertutur dalam bahasa sub-rumpun Melayu-Indonesia. Dalam Tamadun Islam dan Tamadun Melayu pula, orang Melayu merupakan mereka yang beragama Islam serta menggunakan bahasa Melayu sebagai lingua franca antara orang-orang Melayu Asia Tenggara. Sementara itu, Mohd Arof Ishak dalam tulisan beliau, The Malay Civilisation menerangkan bahawa orang Melayu merujuk kepada kelompok-kelompok penutur bahasa rumpun Austronesia, induk daripada bahasa Melayu-Indonesia. Mereka adalah penduduk berbagai-bagai etnik yang mendiami kawasan dari Madagascar merentas Kepulauan Melayu, Kepulauan Hawaii, Pulau Easter, dan Kepulauan Chantam di selatan Pasifik hingga ke Taiwan di utara.

Seterusnya, Profesor Amri membincangkan mengenai konsep 'civilisation' dan 'culture'. Perkataan 'civilisation' berkembang daripada perkataan Perancis *civiliser* dan *civilisé*. Konsep ini sering kali dikaitkan dengan undang-undang atau peraturan yang merupakan ciri-ciri utama masyarakat yang beradab. Manakala 'culture' pula berasal daripada perkataan Jerman iaitu kultur. Walau bagaimanapun, perbendaharaan kata Inggeris tidak membezakan kedua-dua perkataan tersebut seperti mana yang disebut oleh Tylor (1871):

'Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society'

Bagi menjawab persoalan sama ada Tamadun Melayu itu wujud atau tidak, Profesor Amri merujuk kepada teori enam orang sarjana terkemuka dalam bidang Antropologi iaitu Spengler, Toynbee, Kroeber, Bagby, Coulborn, dan Quigley. Kesemua sarjana tersebut tidak menyebut mengenai Tamadun Melayu dalam teori-teori mereka tetapi Profesor Amri berpendapat bahawa Tamadun Melayu Asia Tenggara sememangnya wujud dan mempunyai ciri-ciri khas seperti berikut:

1. Kesepakatan tentang unsur-unsur budaya tinggi sebagai indikator;
2. Sebuah kompleks yang merangkumi kepelbagaian budaya dan bahasa;
3. Terdapat jaringan perhubungan antara budaya dan bahasa;
4. Ada ciri-ciri khas yang berbeza dengan Tamadun lain;
5. Wujud sejak zaman Sriwijaya, Majapahit, Melaka, Aceh, dan Mataram.

ENCIK AHMAD HAKIMI KHAIRUDDIN

(Encik Hakimi merupakan pensyarah di Jabatan Sosio-Budaya Melayu, Akademi Pengajian Melayu, Universiti Malaya semenjak 1992)

Encik Hakimi memulakan pembentangan beliau dengan menerangkan kepada hadirin tentang masalah yang berkaitan dengan istilah 'tamadun'. Menurut beliau, istilah tamadun merupakan satu istilah yang merbahaya kerana tiada maksud yang jelas diberikan terhadap istilah tersebut. Istilah tamadun juga digunakan oleh pelbagai disiplin pengajian seperti teologi, sosial sains, dan kemanusiaan yang menyebabkan takrif tamadun sentiasa berubah-ubah mengikut bidang pengajian. Selain itu, istilah tamadun juga dikatakan bersifat etnosentrik kerana takrifannya bergantung kepada nilai-nilai budaya penulis (pemberi makna/takrif) dan bukan bergantung kepada nilai-nilai sejagat.

Seterusnya, Encik Hakimi menjelaskan tentang definisi tamadun yang diberikan oleh buku *Tamadun Islam dan Tamadun Asia (TITAS)* iaitu 'pencapaian tatasusila dan moral yang tinggi serta kemajuan penempatan dan kemudahan yang sempurna' yang disifatkan beliau sebagai etnosentrik. Beliau mempersoalkan apakah yang dimaksudkan dengan pencapaian tatasusila dan moral yang tinggi serta apakah kayu ukur bagi menilai ketinggian tatasusila dan moral? Oleh hal yang demikian, satu takrif tamadun yang lebih neutral (tidak bersifat etnosentrik) perlu diwujudkan.

Bagi berbuat demikian, takrif-takrif yang telah dibuat oleh tokoh-tokoh terdahulu seperti Samuel P. Huntington, Ibn Khaldun, E. B. Tylor, Syed Muhammad Naquib Al-Attas, V. Gordon Childe, serta Allan W. Johnson dan Timothy Earle perlu diteliti. Sebagai contohnya, melalui penulisan beliau yang bertajuk *The Clash of Civilisations and Remaking of World Order*, Samuel P. Huntington menjelaskan bahawa hanya terdapat beberapa tamadun sahaja di dunia ini iaitu Tamadun China, Jepun, India, Islam, Orthodox, Barat,

dan Amerika Latin. Manakala dunia Melayu merupakan sub-tamadun kepada Tamadun Islam bersama-sama dengan Arab, Turki, dan Parsi. Huntington turut menjelaskan bahawa peperangan wujud kerana pertembungan tamadun-tamadun ini dan oleh hal yang demikian, dialog antara peradaban perlu diwujudkan bagi mengurangkan konflik.

Selanjutnya, Encik Hakimi menerangkan mengenai ilmu tamadun daripada pandangan Ibn Khaldun dan E. B. Tylor. Bagi Ibn Khaldun, peradaban dan tamadun merupakan dua perkara berbeza. Peradaban (umran) merupakan kebudayaan manakala tamadun atau hadrah (urbanisasi) merupakan kebudayaan menetap (hadarah) yang merupakan matlamat peradaban. Sebaliknya E. B. Tylor tidak membezakan antara kebudayaan dan tamadun melalui takrifan yang diberikan oleh beliau iaitu **'culture or civilization—taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society'**. Tylor menjelaskan bahawa hanya masyarakat Eropah yang mempunyai kebudayaan atau tamadun dan masyarakat lain hanya boleh mencapai tahap tamadun dengan mengikuti cara-cara masyarakat Eropah.

Hasil kajian Syed Muhammad Naquib Al-Attas yang menonjolkan kepentingan Islam dalam sejarah dan kebudayaan Melayu turut diketengahkan sebelum Encik Hakimi menyuarakan kritikan beliau terhadap teori umum berkenaan bidang ketamadunan oleh V. Gordon Childe, Allan W. Johnson, dan Timothy Earle yang dirumuskan hanya berdasarkan bahan arkaeologi dari Barat dan tidak merangkumi bahan-bahan dari pelusuk dunia yang lain.

Takrif tamadun, pada pandangan Encik Hakimi mempunyai masalahnya yang tersendiri. Sebagai contoh, Huntington berpendapat bahawa ada tamadun yang lebih agung daripada tamadun-tamadun lain. Hal ini bertentangan dengan pendapat Encik Hakimi yang mana beliau berpandangan bahawa semua tamadun itu unik dan mempunyai ciri-ciri tersendiri.

Dalam pembentangan beliau, Encik Hakimi telah memberikan satu konsep yang menarik hasil daripada kajian beliau iaitu **terdapat lebih daripada satu Tamadun Melayu**. Hal ini kerana kebudayaan dan Tamadun Melayu adalah bersifat heterogeneous dan bukannya homogeneous memandangkan tiada kuasa yang pernah menguasai Asia Tenggara secara keseluruhannya. Sebagai kesimpulannya, Encik Hakimi menyifatkan bahawa Tamadun Melayu pada masa kini merupakan gabungan Kerajaan Melayu Awal, Kerajaan Melayu beragama Hindu, Kerajaan Melayu beragama Buddha, dan Kesultanan Melayu Islam.



Left to right: Prof. Amri and Encik Hakimi

PROJECT RGO47/09HNE: DIALOGUE BETWEEN ETHNIC AND CULTURAL GROUPS: HISTORY AND ITS IMPACT ON NATION BUILDING IN MALAYSIA

For the past decade, people all over the globe have been talking about the importance of dialogue among religions, cultures and civilisations towards world peace. Yet in the context of Malaysia, intercultural dialogue has taken place among people of various ethnic groups and religions even before independence itself. From that time, dialogue among cultures has emerged as an important feature of socio-political life in Malaysian, since it helps contribute to harmony and political stability in among citizens of diverse backgrounds. The RGO47/09HNE research focused on how the convergence between the values of different cultures has led to efforts to develop further common ground that can be accepted by all Malaysians, whatever their beliefs and identities.

The project has been headed by Emeritus Professor Datuk Dr. Osman Bakar (International Institute of Islamic Studies), who works closely with five other academicians from various fields; Professor Datin Dr. Azizan Baharuddin (Director, Centre for Civilisational Dialogue, UM), Professor Dr. Kanthaasamy A/L Nallusamy (UPSI), Assoc. Prof. Dr. Khadijah Mohd Hambali (API, UM), Associate Professor Nuwairi Hj. Khaza'ai (APM, UM), and Assoc. Prof. Obaidellah Hj. Mohamad (FSSS, UM). This research is assisted by Mr. Mohd Fadhli Rahmat Fakri as well.

Governed by the UM Humanities and Ethics Cluster, an allocation of RM19,200.00 has been given for conducting this research from 1st April 2009 till 31st March 2010. The research seeks to achieve the following: 1) to explore the history of intercultural dialogue in Malaysia since independence in 1957; 2) to understand the extent to which dialogue over the past half a century has impacted on people lives; 3) to identify the key features of cultural dialogue in Malaysia in the past half century; 4) to determine the impact of cultural dialogue on the Malaysian way of life, and 5) to formulate the importance of cultural dialogue in the Malaysian experience of multi-ethnic and religious groups.

Throughout the period of conducting the fieldwork, the researchers have produced the following articles:

1. "Peaceful Co-existence in Religious Diversity in Sabah" by Assoc. Prof. Dr. Khadijah Mohd Hambali and Mrs. Suraya Sintang,
2. "Konsep Tamadun Malaysia: Kesatuan dalam Kepelbagaian" published in Permuafakatan dan Kerukunan Teras Peradaban Malaysia (2009), by Emeritus Prof. Datuk Dr. Osman Bakar,
3. "Challenges to Dialogues of Civilisation and Ways of Overcoming Them" published in Dialogue of Civilisations and the Construction of Peace, by Emeritus Prof. Datuk Dr. Osman Bakar,
4. "History of Political Changes of Malasian Chinese" by previous Research Assistant, Mr. Chang Lee Wei. (Translated from Mandarin to English).
5. Analyses of two interview sessions conducted by panel of researchers:
 - An interview with Tan Sri Devaki Krishnan by Prof. Dr. Kanthaasamy A/L Nallusamy
 - An interview with Datuk P.G. Lim by Project Leader, Emeritus Prof. Datuk Dr. Osman Bakar assisted by project research assistant (Mr. Mohd Fadhli Rahmat Fakri) at Datuk's residence.

PERKEMBANGAN DAN PERJUANGAN NGO WANITA ISLAM DI MALAYSIA:KAJIAN TERHADAP PERANAN DAN SUMBANGAN DALAM MEMARTABKAN KEDUDUKAN WANITA ISLAM DI MALAYSIA

The development of a country is not solely dependant on the contributions of governmental organisations. Non-governmental organisations (NGOs) play a vital role as catalysts for the growth of a nation. The research project entitled '*Perkembangan dan Perjuangan NGO Wanita Islam di Malaysia: Kajian Terhadap Peranan dan Sumbangan dalam Memartabkan Kedudukan Wanita Islam di Malaysia*', focusing on Muslim Women's NGO in the country, has been conducted since 2009 under the supervision of Associate Professor Dr Raihanah Abdullah, (Former Deputy Director of the Centre for Civilizational Dialogue, University of Malaya), and assisted by Miss Zazren Ismail.

A series of primary data was collected. One of the sources of the data was interview sessions with representatives from various Islamic NGOs in Malaysia such as *Angkatan Belia Islam Malaysia (ABIM)*, *Jemaah Islah Malaysia (JIM)*, *Lembaga Kemajuan Perempuan Islam Malaysia (LKPIIM)*, and *Perbadanan Kemajuan Islam Malaysia (PERKIM)*. Another source was from surveys conducted by the researchers using two sets of questionnaires, which were given to Muslim women in Malaysia.

Preliminary conclusions that can be derived from this research are:

1. Islamic Women's NGOs in Malaysia are compatible with other NGOs in terms of their involvement in upholding their organisations' objectives and values towards creating consciousness among Muslim women regarding their rights and importance in society.
2. Aid is often bestowed by the Islamic Women's NGOs to women and children in need. Quick responses are made in the face of sensitive issues related to Islam.
3. The spirit of volunteerism, especially in religious-based organisations, is lacking in young people today.

It can be concluded that knowledge and awareness about women's rights and current issues is augmented with the aid of Islamic Women's NGOs. Nevertheless, efforts to promote the role of Islamic Women's NGOs are still essential for boosting awareness among Muslim women, especially in rural areas.

PROGRAM PEMIMPIN BELIA BERKALIBER 2010 **YOUTH LEADERSHIP WITH CALIBRE PROGRAMME 2010**



The importance of youth leadership is cannot be denied nowadays. Youth has proved themselves capable of doing what adults can do – practicing entrepreneurship, being a philanthropist, motivating others, or simply successfully leading their lives towards a better future. Acknowledging the massive power possessed by the youth, a programme named **Program Pemimpin Belia Berkaliber 2010** is specially designed by the Ministry of Youth and Sports to educate the youth about their full potential and subsequently to empower them throughout the programme.

This programme was carried out nationwide via six trainer groups chosen by the Ministry of Youth and Sports with the aid of the State Departments of Youth and Sports. The Centre for Civilisational Dialogue through a number of trainers and assistants, was chosen to be responsible to guide the youth during the programme for the **Central Region** (Selangor and Federal Territory of Kuala Lumpur). The programme started on 20th May 2010 and ended on 18th July 2010. The trainers were Associate Profesor Datuk Mohamad Ali Hasan, Dr. Amran Muhammad, Dr. Mohd Zuhdi Marsuki, Dr. Che Wan Jasimah Wan Mohamed Radzi, Mrs. Rosnah Sadri, Tuan Hj. Nik Yusof Nik Ismail, Mr. Mohamed Azmi Mohd Rasheed Khan, Mr. Rasmi Raus, and they were headed by Professor Datin Dr. Azizan Baharuddin, the Director of the Centre for Civilisational Dialogue. Meanwhile, the trainers' assistants consist of Mr. Chang Lee Wei, Mr. Mohd Fadhli Rahmat Fakri, Miss Lili Fariza Ariffin, and Miss Zazren Ismail.

The **objectives of this program** are as follows:

- *Meningkatkan tahap kecemerlangan kepimpinan melalui penguasaan kemahiran, pengetahuan, dan penghayatan kepimpinan;*
To increase the excellence in leadership through the acquisition of skills, knowledge, and practice of leadership;
- *Melahirkan pemimpin belia profesional yang inovatif, berwibawa, dan bersahsiah tinggi;*
To produce professional youth leaders who are innovative, reliable, and posses positive attitudes;
- *Meningkatkan komitmen, kecekapan akauntibiliti, dan kemampuan mengurus organisasi.*
To increase the level of commitment, accountability, and ability to manage their organization.

Some of the input that has been carried out throughout the series Includes ***Ice-Breaking Session, Self-Motivation, Visionary Leadership, Communication Skills, Strategic Management and How To Make A Paper-Work, Community Service, Youth Organisation and Volunteerism, Public Speaking and Groups Presentation, Youth Leadership Forum, and finally, the evaluation or test assessment for all participants followed with closing ceremony.***

Throughout the programme, skills regarding intercultural interactions were also injected into the given module.

Report by: Lili Fariza Ariffin

MEMORIES THROUGHOUT THE PROGRAMME (Encompassing programmes at Port Dickson, Langkawi, Pangkor, and Kuala Pilah)



Ice-Breaking Session



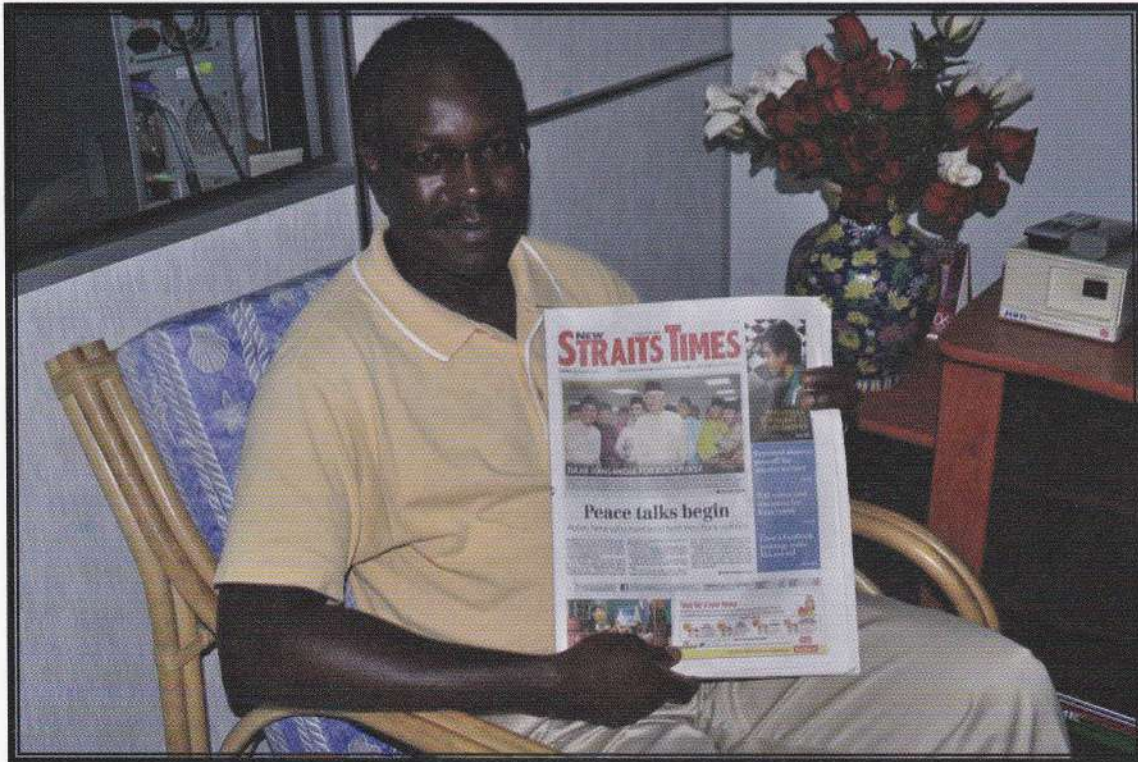
Group Activities



Community Services done by the participants

VISITING SCHOLAR: PROFESSOR DR. SAMUEL OLOUCH IMBO

(By Lili Fariza Ariffin)



Professor Samuel O. Imbo is Kenyan by birth and American by choice. He is a professor of philosophy and the director of the African American Studies Program at Hamline University in Saint Paul, Minnesota, U.S.A. He also held the Hanna Chair in Philosophy at Hamline University from September 2005 until May 2009. He earned his B.A. (Hons) in 1985 from the University of Nairobi in Kenya. He received both his M.A. (1990) and Ph.D. (1995) degrees from Purdue University in West Lafayette, Indiana, U.S.A.

His teaching, writing and research interests are in the areas of comparative philosophy, Africana philosophy, and social and political philosophy. He is the author of two books. His first book, *An Introduction To African Philosophy*, was published in 1998. His second book, *Oral Traditions As Philosophy: Okot p'Bitek's Legacy For African Philosophy*, was published in 2002. His interest in Islam was sparked by teaching a philosophy of religion course and by an international faculty seminar in June 2007. The seminar, organized by the Council on International Education Exchange (CIEE) took 14 American professors to France and The Netherlands with a focus on the theme of contemporary European Muslims. In 2008, Professor Imbo taught a seminar at Trier University in Germany on the theme of American Islam.

Professor Imbo was a Visiting Scholar at the Centre for Civilisational Dialogue from 1 June 2010 until 31 August 2010. During his visit, Prof. Imbo had delivered and moderated a series of public lectures involving local and international scholars. He was one of the editors for the *Katha Journal* published by the Centre for Civilisational Dialogue. He also prepared a Philosophy Course Module to be published by the Centre in the near future.

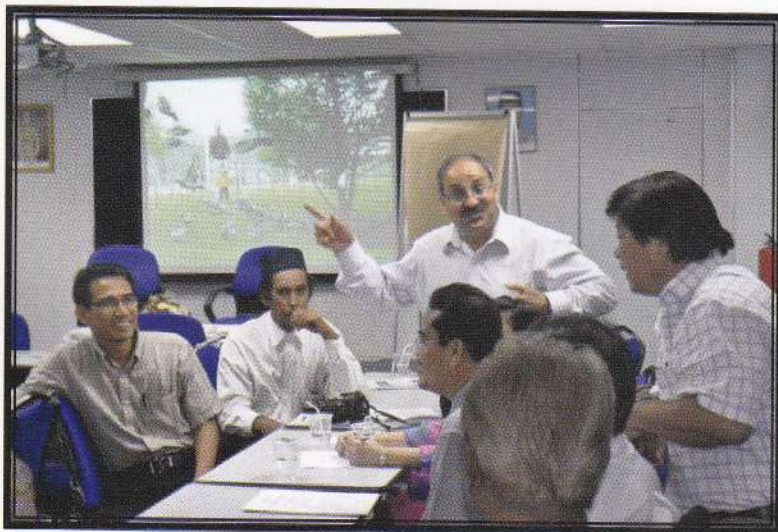
VISITING SCHOLAR: PROFESSOR DR. SAMI ADWAN (By Lili Fariza Ariffin)

Sami Adwan is a professor of education, a teacher and a trainer at the Bethlehem University. He is the Palestinian director and cofounder of the Peace Research Institute in the Middle East (PRIME). Prof. Adwan's research focuses on Palestinian education, the role of education in building peace, and religious education and co-existence between different religions and believers.

His publications include *The status of Religious Education in Palestinian schools* (2001), *Comparative Analysis of the Israeli and Palestinian Conflict in History and Civic Education* (2004); *Two Conflicts, Four Countries* (Greece, Turkey, Israel, and Palestine); and *The Historical Perception of Israeli and Palestinian Youth*. He is also co-editor, with Dr. Dan Bar-On, of three works *The Role of Palestinian and Israeli NGOs in Peace Building, Victimhood and Beyond*, and *Learning Each Other's Historical Narrative: Palestinians and Israelis* (Part I, 2003; Part II, 2006 and part III, 2008). He serves in many committees and is editor of scientific journals.

In 2001, Dr. Adwan and Dr. Bar-On were awarded the Alexander Langer Foundation Prize for their work and their dedication to peace as co-directors of PRIME. Similar honors were bestowed on them in 2005 when they received the Victor J. Goldberg IIE Prize for Peace and the European Association for Education of Adults Prize. Dr. Adwan was awarded the joint Legislative Resolution of the Senate and the General Assembly of the State of New Jersey in March, 2007.

Dr. Adwan was a Visiting Scholar at the Centre for Civilisational Dialogue for the period of ten days starting from 16 June 2010 until 25 June 2010. He had delivered and attended a series of public lectures and seminar scheduled for him and his workshop entitled '**Learning Each Other's Historical Narratives: Palestinians and Israelis Narratives as a Tool For Peace Building Approach: Bottom Up Versus Top-Down**' is featured in this issue (See page 6).



UNIVERSITY OF MALAYA UNESCO CLUB (UMUC)

(By Lili Fariza Ariffin)

BRIEF INTRODUCTION

University of Malaya UNESCO Club (UMUC) was established on July 17, 2007 as a response to the call by the National Commission of UNESCO Malaysia for the Institutions of Higher Learning (IHLs) to enhance excellence in higher education in Malaysia through the establishment of UNESCO Clubs.

The launching of the club was officiated by YBhg. Tan Sri Dr. Zulkurnain bin Haji Awang during the Opening Ceremony of the 'Intercultural Discourse towards Peace and Unity within ASEAN', an International Conference organised by the University of Malaya and its Centre for Civilisational Dialogue sponsored by the National Commission of UNESCO Malaysia. The club comprises of 115 students (Malaysian and international) and 30 academic and non-academic staffs of University of Malaya.

In general, a UNESCO Club is made up of a group of people of all ages, from all walks of life, and from all over the world, who share a firm belief in the ideas accentuated by the UNESCO. Most clubs are regional and/or international networks that focus on global issues which have local implications. Club activities are based on the principles of sharing, solidarity, and exchange of ideas that are of priority to UNESCO, which nevertheless reflect local needs.

OBJECTIVES OF THE CLUB

- To create the conditions for dialogue among civilisations, cultures and people, based upon respect for commonly shared values;
- To enhance of human capital amongst youths especially in regards to giving response to their future ideas as well as investing in the skills that will be of benefit to them for the rest of their life;
- To provide a forum for research and life long-learning; opportunity to give inputs in process of the creation of peace and security through cooperation amongst different countries/nations through arts, science, communication and culture.



**UM Earth Hour 2010
(27 March 2010)**



**World Wetland Day 2010
(2 February 2010)**

**Up: VOCAL: Kinabalu International Expedition 2009
(23-29 July 2010)**

**Middle: Celebration of the International United Nations Day
(24 October 2010)**

**Bottom: Freeze for Earth
(24 October 2010)**

External Events and Networking

Listed below are the local and international conferences attended by the Director of the Centre for Civilisational Dialogue for the period of May 2010 until August 2010.

1. UNESCO Interregional Asia-Arab Philosophical Dialogue Conference: Culture of Peace and Human Dignity, 14—17 May 2010, MALAYSIA. Paper presented titled 'Sustainable Development in the Spiritual Context as a Denominator for an Asian-Arab Philosophy Dialogue'.
2. *Persidangan Memartabatkan Tamadun Melayu IV, 17—19 Jun 2010, INDONESIA*. Paper presented titled '*Nilai dan Pandangan Alam Melayu Sebagai Asas Kelestarian Tamadun Melayu*'.
3. Seminar on Environment and the Common Good by the Malaysian Institute for Social Science Research, 22 June 2010, MALAYSIA. Paper presented titled 'Environmental Ethics and the Common Good'.
4. Regional Seminar on Environmental Awareness and Action Plans for a Better World, 27—28 July 2010, MALAYSIA. Paper presented titled 'Environmental Ethics and Biodiversity Conservation: Latest Trends and Thoughts'.

LIST OF FUTURE EVENTS SEPTEMBER 2010 - DECEMBER 2010

19 - 21 September 2010	- International Seminar on 'Sustainable Health Promotion: Dialogue on Well-being & Human Security by the Environmental Health
12 October 2010	- <i>Dialog Intra-Peradaban: Menangani Arus Liberalisme: The Amman Message-Respon dan Kontekstualisasi; kerjasama dengan Jabatan Agama Islam Wilayah Persekutuan (JAWI)</i>
15 November 2010	- Public Lecture entitled 'The True Story of Freeing the Dead Sea Scrolls: An Insider's Account' by Professor Dr. Robert Eisenman (California State University, Long Beach, USA)
3 December 2010	- <i>Wacana Tamadun Melayu: Epistemologi Tamadun Melayu</i> Discourse on Malay Civilisation: Epistemology of Malay Civilisation
21 - 22 December 2010	- 2 nd International Conference on Sustainability Science: Values and Sustainabilities

UPCOMING VISITING SCHOLARS

1. Professor Dr. Carl W. Ernst (24/9/2010 - 22/10/2010)

Professor Carl W. Ernst is a specialist in Islamic studies, with a focus on West and South Asia. His published researches, based on the study of Arabic, Persian, and Urdu materials have been mainly devoted to the study of Islam and Sufism. He is now William R. Kenan, Jr., Distinguished Professor (2005-) and Director of the Carolina Center for the Study of the Middle East and Muslim Civilizations.

2. Emeritus Professor Dr. Robert Eisenman (27/10/2010 - 20/11/2010)

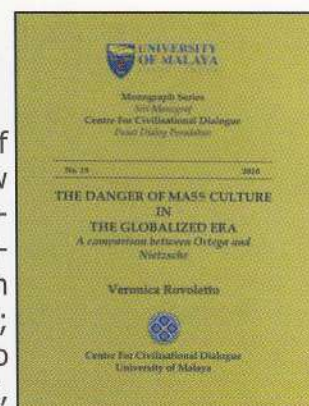
Professor Robert Eisenman is professor of Middle East Religions and Archaeology and the Director of the Institute for the Study of Judeo-Christian Origins at California State University, Long Beach. Prof. Eisenman is a Visiting Senior Member of Linacre College at Oxford University, a member of the National Endowment for the Humanities, and a Fellow at the Albright Institute of Archeological Research in Jerusalem. He is also a Senior Fellow at the Oxford Centre for Postgraduate Hebrew Studies.

Monograph - The Danger of Mass Culture in the Globalized Era: A Comparison between Ortega and Nietzsche

Author : Veronica Rovoletto

Price : RM20.00

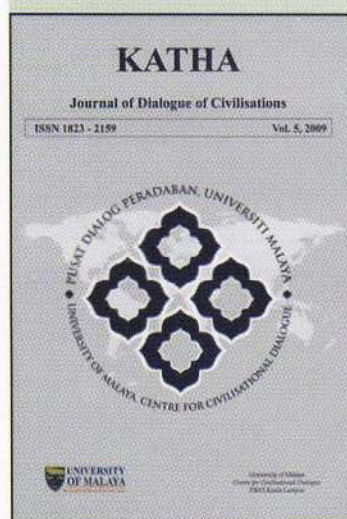
Veronica Rovoletto offers an interesting look at the production of a 'mass culture' of sorts, which arises as a part of the dynamics of globalization. She points out how Ortega y Gasset's mass-man (*hombre-masa*) may lose the particularities of culturally-based identity due to the homogenizing forces implicit in the current phase of globalization. The author further examines Nietzsche's message which – in agreement with Ortega y Gasset – concludes that people cannot live in isolation from one another; instead, that meaning comes from 'positive confrontation' with others. According to both Ortega y Gasset and Nietzsche, mass-man needs a guide to conduct his life yet, being threatened by the excellence of outstanding people, mass-man will attack those who are the agents of change in society. Nations, then, must be led by the few excellent people who also have a need for mass-man in order to maintain social stability. The uniqueness of excellent men is important, and it is the people who discover and fulfill their own *quehacer* in life – a vocation of sorts – who constitute the force which is necessary in order for change to occur within society. Rovoletto asserts that the standardization of cultures, tastes and values resulting from globalization leads to a loss of identity, which does not propitiate an environment for the development and exchange of creative ideas, resulting in an impoverishment of the human race. She suggests that each person should self-critically discover who they really are, allowing for the emergence of their unique identities, and permitting them to serve societies as positive agents of change. These unique identities – forged in diversity – should be involved in **dialogue** where, 'through contrasting elements of unity and diversity' the world can become a better place.



KATHA: Journal of Dialogue of Civilisations

Editors : Professor Datin Dr. Azizan Baharuddin, Professor Dr. Mohd. Hazim Shah Abdul Murad, Professor Dr. Carolina Lopez C., Dr. Amran Muhammad, Professor Dr. Samuel O. Imbo

Price : RM 20.00



The contribution to this edition of *Katha: Journal of Dialogue of Civilisations* have a topical focus around different aspects of the Islamic faith and civilization. In the lead article, Vivienne SM Angeles begins with a focus on the Malay Moro population in the Southern Philippines. The term 'Moro' was used by the Spanish in a derogatory sense to refer to the local Muslims with negative connotations of backwardness, being uncivilized, pernicious, and indolent, among others. For the second contribution, Idris Awang et. al. provide an interesting analysis of the Islamic concept of *Wassatiyah* (moderation). In the third article, Engku Ahmad Zaki Engku Alwi examines Islamic ethical codes concerning what the religion teaches about

how to handle disagreements, and the place that disagreement and discourse have in the Islamization of knowledge. Adi Setia's article focuses on the applications of Islamic science and technology for current worldwide efforts toward environmental wholeness and sustainability. The current edition of *Katha* also offers a rare and fascinating interview with Seyyed Hossein Nasr, conducted by Nevad Kahteran. Professor Dr. Seyyed has written extensively on Islamic science and civilization, as well as studying the concept of nature as understood in the Muslim tradition.