



The University of  
**Nottingham**

UNITED KINGDOM • CHINA • MALAYSIA

# DECOLONISATION, LEADERSHIP AND KNOWLEDGE DEMOCRACY IN THE 21ST CENTURY UNIVERSITY

The University of Nottingham Malaysia Campus  
25 to 27 January 2015

Officiated by  
YB Dato' Seri Idris Bin Jusoh  
Minister of Education II

## Foreword

The relevance of the academic curriculum currently in use in higher educational institutions – its origins, its methodologies, its dissemination (including language used) and its practical uses – remains a major source of concern for leaders in the field of learning and higher education in the countries of Asia, Africa and South America.

These parameters are all still fundamentally Eurocentric in origin, context, orientation and meaning. The Eurocentric bias is not just manifest in the social sciences, but also in the teaching of math and subjects like the history and philosophy of science.

Several efforts to change this situation have been made in various countries. In Iran, for instance, universities were closed for three years in the aftermath of the Khomeini revolution. However, the tremendous inertia of the colonially installed system – with its continuing submission to European intellectual domination – successfully thwarted these initiatives and attempts.

Subsequently, the intellectual world has been stirred by fresh controversies dealing with these issues. The critique of Eurocentrism in the social sciences has now reached a considerable state of finality. In recent years, that work has been extended to the teaching and understanding of the hard sciences as well.

Outstanding new works on these issues include “Theories of the South: Limits and perspectives of an emergent movement in social sciences” by Brazilian sociologist Marcelo Rosa; Australian Raewyn Connell, “Southern Theory,” and “Epistemologies of the South” by Boaventura de Souza Santos (Portugal).

The issue of “decolonising” academic curricula and ridding them of Eurocentric biases has occupied centre-stage in six international conference (see [www.multiworldindia.org](http://www.multiworldindia.org)) organised by Multiversity in which scholars from diverse countries located in Asia, Africa and South America have been involved. These are now available in publications as well and include “Decolonising the University,” “Multicultural Knowledge and the University,” and “Fighting Academic Imperialism.” The conferences dealing with “Decolonising the University” and with “Multicultural Knowledge” as well as the present conference have been supported by the Ministry of Higher Education and AKEPT, Malaysia.

In line with these influential and impactful conventions of scholars, the UNMC conference will focus more on new work being done on alternate curricula and methodologies rather than on the critique of Eurocentrism in present day institutions. There are several new and exciting models of higher education that are emerging which not only seek to deal actively with student alienation from academic studies, but also seek to ensure creative, joyful and productive learning for all.

### Specific Conference aims:

*“ The aims of the proposed international conference and these international discussions is to create intellectual leadership to promote learning, teaching and research that will lead to a more exciting and relevant university education for the young people in these countries ” .*

*Claude Alvares, January 2015*

## Programme

### Day 1 (25<sup>th</sup> Jan) – Opening Ceremony

Time	Activity
8.00 - 10.00 am	Registration & Breakfast (Great Hall)
10.00 am	Guests to assemble in Conference Hall (Great Hall)
10.00 - 10.20 am	Arrival of VVIP, VIPs and organisers National Anthem Recitation of Du'a
10.20 – 10.30 am	Welcoming Address by Prof Christine Ennew and the Vice Chancellor of USIM on behalf of UNMC, USIM, Multiversity
10.30 – 10.40 am	Speech by Prof Dr. Mohd Majid bin Konting, Director of AKEPT Malaysia
10.40 - 10.55 am	Opening Speech by Hon. YB. Dato' Seri Idris Bin Jusoh, Minister of Education II
10.55 - 11.05 am	Photo session and presentations
11.05 - 11.55 am	Keynote Address: Distinguished Fellow Ahmed Keeler on "Changing the Narrative." <i>Chair: Prof. Tan Sri Dzulkifli Razak</i>
11.55 - 12.25 pm	Q & A
12.25 - 12.45 pm	S.M. Mohamed Idris: Why the Multiversity?
12.50 – 14.00 pm	Lunch

### Day 1 (25<sup>th</sup> Jan) –Rattling The Cage Till It Opens (I)

Time	Activity
14.00 - 14.10 pm	Statement of objectives from the organisers
14.10 - 14.30 pm	Prof. Tan Sri Dzulkifli Razak on "Leadership in Global Higher Education: An Asian Dream or Nightmare?"
14.30 - 15.00 pm	C.K Raju on "Further Steps in the Decolonisation of Education."

15.00 - 15.30 pm	Babuuzibwa Lutu on “Back to the Future: Cultural Bitterness and Leadership Challenges of the African University.”
------------------	---

*Chair: Prof. Christine Ennew*

15.30 - 16.00 pm	Discussions
16.00 - 16.30 pm	Tea Break

***Day 1 (25<sup>th</sup> Jan) – Rattling The Cage Till It Opens (II)***

<b>Time</b>	<b>Activity</b>
16.30 - 17.00 pm	Betsan Martin on “Decolonisation – A Pacific Context.”
17.00 - 17.30 pm	Hossein Doostdar on “The English Language: A Medium of Soft Power.”
17.30 - 18.00 pm	Sean Matthews on “Surgery for the University? Or a Bomb?”

*Chair: Claude Alvares*

18.00 - 18.30 pm	Discussion
18.30 pm	Dinner (end of day)

**Day 2 (26th) – Tentative Moves Out Of The Cage**

<b>Time</b>	<b>Activity</b>
9.00 - 9.30 am	Claude Alvares on “When will the mental slavery end? Are their signs that the slaves are beginning to revolt?” (Also incorporate UNESCO paper of Budd Hall and Rajesh Tandon)
9.30 - 10.00 am	Sandew Hira on “A theoretical framework to decolonize the educational system.”
10.00 - 10.30 am	Dr Hamid Parsania on “The Social Knowledge of Muslims: A New Graduate Degree in Iran.”

*Chair: Mohideen Kader*

10.30 – 11.00 am	Discussions
11.00 - 11.30 am	Tea Break and surprise presentation!
11.30 - 11.50 am	Tan Sri Razali Ismail/Panel Format on “The De-colonisation Agenda: Is it Worth the Struggle and Why?”
11.50 - 12.10 pm	Hamid Parvizi on “Teaching Hikmah to Children.”
12.10 - 12.30 pm	Fatemeh Minooyi on “One Step Back in Transforming the Teaching of Human Sciences: A Teacher’s Narrative in Iranian High Schools.”

*Chair: C.K. Raju*

12.30 – 13.00 pm	Discussions
13.00 - 14.00 pm	Lunch
14.00 - 14.30 pm	Hakim Mohammad Ebadiani on “Teaching Medicine through the Iranian School/Tradition of Medicine.”
14.30 - 15.00 pm	Fereshteh Farrokhi on “The Necessity to Preserve Medical Traditions/Schools: Challenges and Solutions.”
15.00 - 15.30 pm	Matthijs Cornelissen on “Why Humanity Needs India's Psychology Traditions”

*Chair: Prof. Tan Sri Dzulkifli Razak*

15.30 - 16.00 pm	Tea break
16.00 - 16.45 pm	Shiv Visvanathan on “The Democracy of Knowledge Systems.”
16.45 - 17.10 pm	Seyyed Saeed Lavasani on “Hikmah of Technology: A Course on the Wisdom of Technology.”

17.10 - 17.30 pm	Suesan Gharemani Ghajar on “How We Weave Our Learning Carpet: A Course on Rooted Syllabus Design.”
------------------	--

*Chair: Betsan Martin*

17.30 - 18.00 pm	Discussions
18.30 pm	Dinner (end of day)

**Day 3(27th Jan) - ESCAPED**

<b>Time</b>	<b>Activity</b>
9.00 - 9.30 am	Kevin Murray on “Southern Perspectives: A Network for south-south theory and practice.”
9.30 - 10.00 am	Sumana Nandi on “Learner-Centred Needs of Youth in Decoloniality.”
10.00 - 10.30 am	Syed Farid Alatas on “Relevant Knowledge: Conceptual Creativity, Demystification and Subversion” (Reflections on the Decolonisation Agenda)

*Chair: Sean Matthews*

10.30 - 11.00 am	Discussions
11.00 - 11.30 am	Tea Break
11.30 - 13.30 pm	Panel: Arjun Aiyer on “Swaraj University: The Road Less Travelled.” Aviral Mittal on “Swaraj University: The Road Less Travelled.” Gautam Sarang on “Proposal for New Rural University without Walls.” <i>Chair: Anwar Fazal</i>
13.30 - 14.30 pm	Plenary Review and Discussion of the Presentations: Sean Matthews, Sumana Nandi, Claude Alvares (Moderators)
15.30 - 16.00 pm	Tea Break
16.00 – 16.30 pm	Statement from Conference and Recommendations <i>Chair: Prof. Tan Sri Dzulkifli Razak</i>
16.30 - 17.00 pm	Valedictory & End
18.00 pm	Farewell dinner

## **Keynote Speaker:**

**AHMED KEELER** was born in 1942 and christened Paul Godfrey. He was brought up during the 1940s and 50s in a conservative, upper middle – class, Anglo – Catholic family. He belonged to the last generation that was educated to serve an empire which, however, was in the final stages of dissolution. On leaving school he became deeply involved in the cultural movements of the 1960s that were in open revolt against the society that had nurtured him. A chance meeting with a master musician from India introduced him to a wonderful new cultural realm; in response he formulated and organised The World of Islam Festival that took place in London in 1976, was opened by Her Majesty the Queen, and was the most comprehensive exposition of Islamic culture ever to have taken place in the West. The festival brought together all the major museums, libraries, universities, and learned societies engaged in Islamic studies in a great celebration of the arts and civilisation of Islam. Six months before the festival opened Paul embraced Islam.

He has spent his working life since the festival in establishing and engaging with projects that explore and present Islamic culture as a holistic environmental manifestation. Residing in Cambridge for the last 22 years he has had a profound impact on a number of students passing through the University. At a time of growing instability he is now lecturing and participating in seminars encouraging us to judge the success of human culture through the criteria of Mizan, which is at the heart of the Islamic unfolding.

Paul Keeler was the Director of the Golden Web Foundation. The aim of this cultural initiative was to show the peaceful connections that existed between the civilisations of Afro-Eurasia before the onset of modernity. The project went through several stages before the attempt was made to realise it as a web programme. Although it failed to materialise on the Internet, it stimulated important research and collaboration between scholars, and in particular revealed the central role that Islam played in the peaceful interconnection between cultures and civilisations.

In addition to his other responsibilities, Dr Keeler is a Visiting Fellow at the Centre for Islamic Studies, Cambridge University and (in 2015) Distinguished Fellow at the University Sains Islam Malaysia (USIM) Faculty of Leadership and Management.



## Presenter biographies:

**BABUUZIBWA M LUUTU** is the Vice-Chancellor of Marcus Garvey Pan-Afrikan University (MPAU), Executive Director of Marcus Garvey Pan-Afrikan Research Institute, both in Uganda, and Distinguished Fellow of the South African Research Chair in Development Education at the University of South Africa. For much of the last twenty years Luutu has been engaged in efforts at re-centering African communities' indigenous ways of knowing, spiritualities and institutions to become the critical factor in transforming, humanising and enhancing higher learning away from its culturally alienating Western heritages and modes towards restorative wholeness. Hence the unique way MPAU is being built on a two-pillar structure of campus and organic community knowledge sites.

**MOHAMED IDRIS** is President of Third World Network and the Consumers Association of Penang. Chairperson of Citizens International Trust and Multiversity. He is the recipient of the 2014 Tun Abdul Razak national award.

**DZULFIKLI ABDUL RAZAK** is the 14<sup>th</sup> President of the International Association of Universities (IAU), a UNESCO-affiliated organisation, based in Paris. He was the President of Association of Southeast Asia Institutions of Higher Learning (ASAIHL) from 2007-2008.

Currently he is an Honorary Professor at the University of Nottingham; and the first holder of the Muhammad Yassin Chair of Leadership at the *Universiti Sains Islam Malaysia*. He is also the Chair of the Steering Council of the Right Livelihood College Global Secretariat based in the University of Bonn, Germany.

He has served as the 5<sup>th</sup> Vice-Chancellor of *Universiti Sains Malaysia* (USM) and held the office from 2000-2011, and is Founder-Convener of the United Nations University Regional Centre of Expertise on Education for Sustainable Development in Penang (2005-2011).

His other involvements internationally include being a member of the Asia-Europe Meeting (ASEM) – Advisory Education Hub Committee since 2007, and Executive Council of the Association of Commonwealth Universities (2006-2011). He co-edited the People's Sustainability Treaty on Higher Education launched in conjunction with the Rio+20 Conference at Rio de Janeiro, June 20-22, 2012.

From 1995-2010, he served as a member of the World Health Organisation (WHO) Expert Advisory Panel on Drug Policy and Management; and the WHO Scientific Committee of Tobacco Product Regulation (2004-2006).

He has been a weekly columnist for leading Malaysian newspapers since 1995 writing mainly on issues about education, science, and current events.

**RAZALI ISMAIL** has over 35 years of career with the Malaysian Diplomatic Service. He held various posts; Ambassador to Poland concurrently German Democratic Republic, Czechoslovakia and Hungary, High Commissioner to India, Deputy Secretary-General (Political Affairs) and Permanent Representative to the United Nations. At the UN Razali Ismail served in various capacities: Chairman of the Group of 77, President of the UN Security Council, Chairman of the Commission on Sustainable Development and President of the United Nations General Assembly.

Razali Ismail was involved in articulating and developing positions in various bodies on issues such as development and sustainability, poverty and marginalisation, political reforms in the United Nations and issues of human rights and the environment. He continues to keep abreast on these subjects at home and abroad, through participation at seminars etc. and interacting with personalities and bodies, ties established earlier. He was the UN Secretary-General's Special Envoy for Myanmar for more than 5 years (from 2000-2005).

In Malaysia, Razali Ismail is involved in IT and environmental industries specifically in renewable energy and solar, is the Pro Chancellor of the University Science Malaysia, Chairman of the National Peace Volunteer Corp (Yayasan Salam), was Chairman of a grant organisation on Natural Disaster, Force of Nature (FON), heads an NGO project, Yayasan Chow Kit, supported by government on street and displaced children; sits on the Board of the Razak School of Government. He is an on the ground environmentalist especially over the protection and replanting of mangroves. He was also for a period President of the WWF Malaysia. Was recently appointed Chairman of the Global Movement of Moderates Foundation. He writes for the 'ginger group' "Foreign Policy Study Group".

**MATTHIJS CORNELISSEN** teaches Integral Psychology at the Sri Aurobindo International Centre of Education in Pondicherry. He is a Dutch physician who settled in India in 1976. In 1981 he co-founded Mirambika, a research centre for integral education in New-Delhi. He is deeply interested in finding ways to introduce some of the psychological knowledge and know-how that developed as part of the Indian spiritual tradition into academic Psychology. To this end he founded in 2001 the Sri Aurobindo Centre for Consciousness Studies, and in 2006 the Indian Psychology Institute, both in Pondicherry. He organised several conferences, seminars and workshops and published articles related to consciousness studies, yoga-based research methodologies and Indian psychology. He edited three books: *Consciousness and Its Transformation* (2001), *Indian Psychology, Consciousness and Yoga* (2004), and *Foundations and Applications of Indian Psychology* (2010 / 2014); He maintains two websites <http://ipi.org.in> and <http://sacccs.org.in>.

**SHIV VISVANATHAN** is a social anthropologist with a Ph.D. from Delhi University. He taught at the Delhi school of Economics, was senior fellow at the Centre for the Study of Developing Societies, Delhi, Professor at the DAIICT, Gandhinagar. Shiv has been visiting professor at the University of Maastricht, Holland, SAARCHI Distinguished fellow at the University of South Africa, Visiting professor at Stanford University, Henry Luce Professor at Smith College, Massachusetts, Visiting professor at Goldsmiths College, London, and visiting professor at the Centre for science policy at Arizona State University. Professor Visvanathan is the author of *Organising for Science* (OUP 1984), *A Carnival for Science* (OUP 1997) and coedited *Foul Play: Chronicles of corruption 1947-1997* with Harsh Sethi (Banyan books, 1997).

**CLAUDE ALVARES** is the coordinator of the Multiversity Project which seeks broadly to decolonise thinking and curricula in our universities. The decolonisation project is the inspiration of Mohamed Idris, coordinator of the Third World Network, Penang, Malaysia. A strong critic of Eurocentrism over the past three decades, Alvares is best known for his book *Decolonising History* which severely knocked down Western interpretations of societies like India and China. Other books include *Science, Development & Violence, Fish Curry and Rice* and *The Organic Farming Sourcebook*. Recent books include (with Shad

Faruqi), *Decolonising the University* (USM Press) and *Multicultural Knowledge and the University* (Other India Press, 2014).

Over the past decade, Alvares has coordinated six international conferences on redesigning non-Eurocentric curricula.

Though a PhD from the Technische Hogeschool, Eindhoven, Netherlands, Alvares now considers himself a “deprofessionalised intellectual.” In India he is better known as a political activist, street-fighter, environmentalist, journalist and book publisher. As a practical ecologist, he managed Goa’s largest sanitary landfill for over two years. He has headed the Goa Foundation (an environmental action group) as Director for 25 years, moving the High Courts of India over several environmental issues through public interest litigation. He also manages the central Indian secretariat of the Organic Farming Association of India. He remains a philosopher by training and inclination.

**C.K. RAJU** holds a PhD from the Indian Statistical Institute, Kolkata, preceded by an MSc in math, and a BSc (Hons) in physics from Mumbai. He played a key role in building the first Indian supercomputer, Param (1991). He has authored several books, including *Time: Towards a Consistent Theory* (Kluwer Academic, 1994), and *The Eleven Pictures of Time* (Sage, 2003). These books exposed how Newton's religious predilections led to the conceptual error about time in his physics which hence failed. He also exposed Einstein's error and proposed a non-mechanistic physics. For this he received the TGA award in Hungary in 2010. His startling but well-founded ideas have been coveted and repeatedly plagiarised by top Western scholars.

He was part of the initial group of academics who set up the Project of History of Indian Science, Philosophy and Culture (PHISPC). His own PHISPC volume *Cultural Foundations of Mathematics* (Pearson, 2007), the 50th in the series, marshalled evidence on how the calculus actually developed in India, and was transmitted, by Cochin-based Jesuits, in the 16th c., to Europe where it was fundamentally misunderstood. It was this misunderstanding of the Indian calculus which led to Newton's error about time.

As part of the Multiversity efforts towards decolonisation he has authored books and booklets, including *Is Science Western in Origin?* (2010), *Ending Academic Imperialism: a Beginning* (2011), and *Euclid and Jesus: How and why the church changed mathematics and Christianity across two religious wars* (2012). He also taught various decolonised courses, including a course on “Calculus without limits”, taught to 8 groups in 5 universities across 3 countries, and courses on the history and philosophy of science. He has widely participated in public debates on these issues in India and Malaysia.

He has long been a Professor in various departments in various universities, and is Vice President of the Indian Social Science Academy, and the People's Council of Education, and was an editor for the *Journal of Indian Council of Philosophical Research*.

**HOSSEIN MOHAMMADI DOOSTDAR** was born among the gardens and flowers of the Karaj campus of Tehran University Faculty of Agriculture and spent early life caught between the paternal culture of Sorbonne University education and the maternal background of illiterate wisdom and rich community and family stories. He has the wealth of experiences of living with the pre-revolution cultural and academic atmosphere; the post-revolutionary political and social challenges; the Iraq–Iran war; and education in the academia of the United States and Canada. He conducted his doctoral studies in structural engineering at

University of Ottawa and has been involved in engineering research and teaching as well as higher education administration for the past 25 years. More recently he has been involved in challenging and revisiting higher education policy and planning and has been helping with reformulating academic research policies as the president of Center for International Scientific Studies and Collaboration (CISSC) in Iran. The most recent initiatives of CISSC led by him (and in collaboration with Multiversity) have been the conferences on Academic Imperialism (2010) and Mysteries of Knowledge (2011).

**SUE-SAN GHAREMANI GHAJAR**, Associate Professor of Literacy and Language Education at Alzahra University in Tehran, is presently Dean of faculty of Literature. She owes her artistic vision to where she grew up at home in the middle of vivid designs and colors among her mother's modern art paintings, and the enticing Persian poetry recitations of her father. One of her major contributions to the Iranian foreign language community has been an effort to create home-made EFL/ESL learning and teaching materials rooted in the rich 2000 old Iranian-Islamic history.

**HAMID PARSANIA** is one of the main members of the Supreme Council of Cultural Revolution [which is the top national policy-making and governing body in culture, science and technology] and heads the Special Commission on Islamic Seminaries in the council. He is also the director of Ma'arij Research Center for Revealed Knowledges in Qom. Parsania is a distinguished Professor of Islamic Philosophy and Social Sciences in the Seminary of Qom and Tehran University. He is also a member of the committee to evaluate social sciences books and texts. He has written and edited several influential books and articles in Islamic philosophy, Sociology and Mysticism.

**HAKIM MOHAMMAD EBADIANI** is a Specialist Member of the Higher Council of Policy Making for the Iranian- Islamic Medicine of the Presidential Office. Member of the commission for evaluating the scientific competence of academically undocumented experts in the Ministry of Health and Medical Education. Lecturer at the department of Traditional Medicine at Tehran University School of Medicine. Member of the Head Office for the formulation of Iranian Traditional Medicine Curriculum. Member of the secretariat of the Council for Traditional and Complementary Medicine Education and Member of the Head Office of Medicinal Plants and Iranian Medicine of the Deputy for Science and Technology.

**SAYYEDSAEID LAVASANI** is the Imam of Shemiranat and Lavasanat district in north of Tehran. He is the Professor of Islamic Philosophy and the Vice President in Student Affairs at Shahid Motahari University. He is also the Advisor in Humanities and Social Sciences to the Leading Office of Implementation of National Master Plan for Science and Education. Lavasani teaches Hikmah Muta'aliyah in universities and seminaries and is the author of several books and articles in Islamic Philosophy, Interpretation of Qur'an and Cultural Studies.

**MOHAMMADBAGHER KHODADADI** is a PhD student of management and future studies, and very active in implementing living values among different groups of young social groups, especially in Masjeds.

**REIHANEH POURGHANNAD** is an MA student of Alzahra (AS) University in the field of sociology, and very active in implementing living values in different groups of students, and children.

**FERESHTEH FARROKHI** has a Masters of Sociology- She is Chief Editor of Darmangar (Healer) Journal. She is also an assistant to Hakim Ebadiani and is working very closely with him.

**SEYEDEH FAHIMEH PARSAEIAN** PhD. Second language education, and a former PhD student and new colleague of Dr. Ghahremani Ghajar.

**FATEMEH MINOOE** has a MA degree in sociology and has extensive experience in decolonising teenage life-style through a socio-cultural perspective.

**MAHDI PARVIZI** is a PhD candidate majoring in Sufism and Mysticism. He is the first and only person in Iran to write a curriculum on Islamic philosophy for teaching pre-school to G6 children. He has already implemented the preschool syllabus and is planning to present it in the conference.

**ANWAR FAZAL** is Director of The Right Livelihood College, Penang, Malaysia. Trained in economics and education, Anwar Fazal is a catalyst, a multiplier and accelerator of creative ideas and movements, with a passion for pioneering local and global citizen's networks on public interest issues affecting peace - peace with oneself, peace with others and peace with the environment. He is founder and key player in over a dozen local and global citizens networks. For his work, Anwar has received the Right Livelihood Award (popularly known as the "Alternative Nobel Prize") and the UNEP Global 500 honour. Anwar is currently Director of The Right Livelihood College, an innovative platform begun in 2009 that brings together some 160 winners of *The Right Livelihood Award* (popularly known as the 'Alternative Nobel Prize') from over 60 countries into a light, participatory, pioneering and unique worldwide University-Change makers collaboration. The Global Secretariat of the College is at the University of Bonn, Germany with campuses based at leading universities in Sweden, Ethiopia, Nigeria, Chile, North America and India.

**MOHIDEEN ABDUL KADER** studied law in London and has been in legal practice since 1970. He has been actively involved in public interest issues. He has participated in campaigns for the unconditional release of political detainees and the abolition of laws that provide for detention without trial; the prevention of the export of pollution from the developed countries to the South; and for the stopping of the destruction of Tropical Rain Forests. He has campaigned, locally and internationally, to give effect to the right of self-determination of the Palestinian people and to stop the violation of their human rights. Mohideen Abdul Kader is now the Vice President of the Consumers Association of Penang and Legal Advisor to Third World Network. He is also a Board Member of Citizens International and a Council member of the Friends of the Earth, Malaysia.

**SUMANA NANDI** is a Grassroots International Community Development Advocate and Independent Researcher specialising in Global South Youth and Women's Perspectives of Intersectionality through the Decoloniality Prism of Critical Learner-Centred Global Citizenship Education for Sustainable World Development. She has the main responsibility for Youth and Student Liaison as one of the Joint International Coordinators of the Global Justice Forum (GJF), based in London, United Kingdom. She represents both the Planet Repairs Youth Positive Action Campaign (PRYPAC) the Scholar-Activists for Global Justice Internationalist Network (SAGJIN) in the international coordination of the Global Justice Forum (GJF). She played a major role as the founding President of the Students' Action for Global Justice Internationalist Society (SAGJIS), based in the School of Oriental and African Studies (SOAS), University of London (UoL), from where she co-directed the launch of the Our Communities Deserve Better Campaign (OCDBC) and its collaboration with others in advancing Why is My Curriculum White? (WIMCW), helping to interconnect both harmoniously as Cognitive Justice campaigning forces for Educational Repairs. Sumana

also contributes proactively towards strengthening cooperation between the GJF, the popular educational campaigning networks Vidya Safari Moksha (VSM) in India and Ubuntumafunzosa in Ghana, as well as the GWISAN, as part of which she co-founded the GLAWISA. She is an ardent champion of Decolonisation, particularly as germane to Education, Youth, Students and Gender Empowerment, as well as International Community Development, with emphasis on the environmental and 'glocal' interconnections of Sustainable World Development in furtherance of Global Justice for All. Among the currently ongoing Scholar-Activist research works of Sumana is groundwork for a major Action Research on "Learner-Centred Needs of Global South Youth in 'Glocal' Citizenship Education for Sustainable World Development"; concurrently she is also researching "Women and Mother Earth Rights in Kolkata: A 'Glocal' Justice Perspective of Environmental 'Herstory'".

**KEVIN MURRAY** is an independent writer and curator, Adjunct Professor at RMIT University and Research Fellow at the University of Melbourne. In 2000-2007 he was Director of Craft Victoria where he developed the *Scarf Festival* and the *South Project*, a four-year programme of exchange involving Melbourne, Wellington, Santiago and Johannesburg. He has curated many exhibitions, including 'Signs of Change: Jewellery Designed for a Better World'; 'The World of Small Things'; 'Symmetry: Crafts Meet Kindred Trades and Professions'; 'Water Medicine: Precious Works for an Arid Continent'; 'Guild Unlimited: Ten Jewellers Make Insignia for Potential Guilds'; 'Seven Sisters: Fibre Works from the West'; 'Common Goods: Cultures Meet through Craft' for the 2006 Commonwealth Games and [Joyaviva: Live Jewellery Across the Pacific](#) that toured Latin America. His books include *Judgement of Paris: Recent French Thought in an Australian Context* (Allen & Unwin, 1991), *Craft Unbound: Make the Common Precious* (Thames & Hudson, 2005) and with Damian Skinner, *Place and Adornment: A History of Contemporary Jewellery in Australia and New Zealand* (Bateman, 2014). He is currently a Vice-President of the [World Craft Council Asia Pacific Region](#), board member of [Ethical Metalsmiths](#), coordinator of [Southern Perspectives](#), a south-south and [Sangam: A Platform for Craft-Design Partnerships](#). He teaches at the University of Melbourne, Swinburne University and University of New South Wales.

**CHRISTINE ENNEW** is Provost and CEO of the University of Nottingham Malaysia Campus and Pro Vice Chancellor at the University of Nottingham. Christine graduated from Cambridge University and completed her PhD at Nottingham. She was appointed to lead UNMC in January 2013 and is responsible for the University of Nottingham's first international campus which is located to the south of Kuala Lumpur and is home to almost 5000 students and around 550 staff. Over the previous 5 years, she managed the University's ambitious international strategy, which attracted students and academic staff from almost 150 nations to research and teaching campuses in both Britain and Asia. She also serves as the University's Manager for the Universitas21 network.

**SEAN MATTHEWS** is currently seconded from The University of Nottingham, UK as Head of School (UNMC) in the School of Modern Languages and Cultures, University of Nottingham Malaysia Campus: his academic work is primarily in literary and cultural studies. With Professor Christine Ennew and Dr Christopher Hill, he coordinates the Knowledge Without Borders Network and in recent years has been exploring the theory and practice of transnational education.

**BETSAN MARTIN** is working with the University of Waikato as a leader of the United Nations University Centre of Expertise on Education for Sustainable Development. This is a cross-disciplinary initiative in the University, partnering with Māori and with Pacific communities and collaborating with local government, education organisations.

In 2014 Betsan led a Symposium on Law, Responsibility and Governance which was co-hosted by the Law school and RCE Waikato. Working with responsibility for a paradigm shift for the governance of water and for climate justice, Public Trusteeship emerged as a way forward.

The International Alliance of Responsibility for Sustainable Societies is an inspirational think tank and action oriented network of which Betsan is a founding member. The Alliance is engaged in a fecund process of working with responsibility as principle for re-founding society. Responsibility is a golden thread of common interests, interdependence, qualities of reciprocity and is central to indigenous knowledge systems. It runs counter to the systems of self-interest, property, freedom and rights, and in this sense is a decolonizing epistemology. We are working on transitions to sustainable societies to reflect human interdependence with earth's ecosystems.

Betsan has a long association with a Māori hapū (community), with a purpose of enhancing waterways in the Taupo region. The alert to colonial history came in the 1980's. Seeking alternatives to western liberal systems and recognition of indigenous world views requires ongoing vigilance through study, action and working with Māori.

Collaboration is key, and includes national and international organisations such as the RCE network, Pacific organisations including IUCN (International Union for the Conservation of Nature) and ECO (Environment and Conservation Organisations, NZ), and a Public Issues network in NZ.

Betsan's academic research in philosophy, responsibility and governance are themes in her work in social, environmental and economic areas. Publications include water governance, Responsibility and Ethics, Education for Sustainability, Responsibility in Law.

**SANDEW HIRA**, pen-name of Dew Baboeram, is an independent scholar and activist. He studied economics at the Erasmus University Rotterdam. Hira is director of the International Institute for Scientific Research in The Hague. He is co-editor of the book series *Decolonizing The Mind* by Amrit Publishers with Prof. Stephen Small (University of California-Berkeley). He is visiting lecturer at the Anton de Kom University of Suriname in the subject of theories of development. He has been lecturing in Holland, Belgium, Portugal, France, Spain, Curaçao, Suriname, USA, Mauritius and the UK.

**ARJUN AIYER:** Arjun Aiyer from Mumbai walked out from conventional schooling after his 11th grade and has chosen the alternative learning path to bring a change in the current Education System. He started off by indulging in his hobby -painting and found his passion in the field of art and design. His love affair with computers also made him a self-taught hacker.

To learn life-hacking he decided to join Swaraj University. His young teenager quest began, right from there where he found out that his passion was not just bound to design but also got excited by fields of theatre, comedy and music. He participated in the Mr. India travelling theatre group engaged in bringing social issues of the oppressed to the people at large which took him to perform in various villages in West Bengal,

Maharashtra and Goa. This play brought got him to think deeper on the ills of popular concepts of development, displacement and exclusion of the weaker sections of India.

He currently is the Student Support Executive in a start-up company named SkillTrain and leads all technological operations in the company and also assists in all field operations in Jabalpur, Madhya Pradesh. He is a rugged traveller and a true tech buff. Arjun eventually dreams of bringing an alternative path for the struggling youth through an effective use of Theatre and Technology.

**AVIRAL MITTAL:** Aviral is currently working at the Blue Ribbon Movement, Mumbai. Blue Ribbon Movement is an organisation which creates and nurtures leaders.

Having started events like TEDx while in college and various initiatives to promote entrepreneurship and to challenge the idea of education/learning within the college, gave him much needed confidence; however, the exam results repeatedly branded him a failure. Aviral decided to not seek approval from such a system any more. He chose to leave his exam sheet blank in his third year of engineering and decided to join Swaraj University to pursue an alternative path.

His story at Swaraj University has been one that opened up many questions and explorations which he would like to share as a *khoji* (seeker). While at Swaraj he primarily tried to understand himself, but also explored entrepreneurship, propaganda of mainstream media, the recent political revolution in India, life at a call center and is still evolving an idea of education.

**GAUTAM SARANG:** Sarang, the pioneering alternative education system in Kerala, was conceived and developed around Gautham. The Sarang couple, Gopalakrishnan and Vijayalekshmi, learned and unlearned many things by observing him growing up. Gautham Sarang (34) is the only child who could go through Sarang's curriculum continuously since other parents were not confident enough in a system that doesn't provide a certificate. As a young child, Gautham had the opportunity to interact with people from different walks of life. He learnt by observing, imitating and analysing all that came across his path. He has worked as a contract labourer, photographer, milkman, taxi driver, blacksmith, percussionist, actor, skilled labourer, web developer, and project coordinator, as part of his education and to support the large Sarang family. Anuradha is his partner in this journey. They live on the Sarang hills with their children, Hiranya (4.5) and Parthan (2) and are taking forward the dream of building a rural university.

**SYED FARID ALATAS** is Head of the Department of Malay Studies and Associate Professor of Sociology at the National University of Singapore where he has been since 1992. He obtained his PhD in Sociology from the Johns Hopkins University in 1991. He lectured at the University of Malaya in the Department of Southeast Asian Studies prior to his appointment at Singapore. His books include *Democracy and Authoritarianism: The Rise of the Post-Colonial State in Indonesia and Malaysia* (Macmillan, 1997), *Alternative Discourse in Asian Social Science: Responses to Eurocentrism* (Sage, 2006), and *An Islamic Perspective on the Commitment to Inter-Religious Dialogue*, (Institute of Advanced Islamic Studies Malaysia, 2008). He has also edited *Asian Inter-Faith Dialogue: Perspectives on Religion, Education and Social Cohesion* (RIMA and the World Bank, 2003) and *Asian Anthropology*, with Jan van Bremen and Eyal Ben-Ari (Routledge, 2005). Among his recent articles are "The Historical Sociology of Muslim Societies: Khaldunian Application", *International Sociology* 22(3), 2007: 267-288; and "Religion and Reform: Two Exemplars for Autonomous Sociology in the Non-Western Context" in Sujata Patel. Ed., *The ISA Handbook of Diverse Sociological Traditions*, London: Sage, 2010, pp. 29-39. He is currently in the final stages of



preparing a book manuscript for publication on the thought of Ibn Khaldun (forthcoming) and is also working on another book on the Ba'alawi Sufi order.

## Abstracts

<p>The world of learning is seeing the birth of “Multiversities” that are serving as the hubs, incubators, catalysts, multipliers and accelerators of a new universe working towards global ecological balance, right livelihoods and lasting peace and justice. The paper will share the experience of the Right Livelihood College in triggering academic – activist cooperation based on some 160 initiatives that are inspirations of hope, courage, practical solutions, walking the talk and even doing what was thought impossible. A pioneering list of 55 “Multiversities” that are making a difference in thinking and getting things done will be shared.</p>	<p><b>Anwar Fazal</b></p>
<p>My talk will be about 3 stories that touched me during my time at Swaraj University.</p> <p>The first story is about Kamal Bir, a shy girl from Punjab who came to Swaraj University with extremely low self-esteem. The story will be about how during her time at Swaraj, she transformed herself into a confident girl who has now founded a social enterprise which works with village women and creates beautiful hand-crafted bags.</p> <p>The second story is about Nachiketa, a youngster who lost his father at a young age and was branded a misfit, a "special" child. Years of rejection and expulsion in school and society got the better of him. The story is about how at Swaraj, arts, theatre and small doses of love and acceptance brought out the real person in him.</p> <p>The third story is about Aviral, myself. The story is about how I stepped out of conventional education during 3rd year of my engineering. Being super idealistic, how I saw my inner conflicts between shifting ideas and identities while experimenting with different internships and work opportunities.</p> <p>Finally, summarising the three stories, the talk highlights what role Swaraj played in shaping us and how the idea of Swaraj University is still evolving.</p>	<p><b>Aviral Mittal</b></p>
<p><b>Navigating Decolonisation in Pacific Mode</b></p> <p>The obvious reference for colonization for us is the British settlement of Australia and New Zealand. This can be seen as opening the way to colonial influences and missionary activities in the Pacific Islands, Fiji, Samoa, Tonga. French interests in a Pacific tell a parallel story; the US in Hawaii another form of strategic imperial interests.</p> <p>The account for each country is different and so the pathways for decolonisation take shape from these histories. Australia was settled on the doctrine of Terra Nullius a land without people. Aboriginal peoples were counted amongst flora and fauna. For New Zealand, decolonisation is quintessentially referenced to the Treaty of Waitangi. In this Treaty for Peaceful settlement the prospects of shared beneficial habitation were the overt tenor of negotiations between the indigenous peoples and the</p>	<p><b>Betsan Martin</b></p>

representatives of the British crown.

The articles of the Treaty harboured seeds of deception. Sovereignty, property, land tenure and use, access to water, economic development, systems for governing, citizen rights and 'aboriginal' protection, different languages, customary and religious beliefs were the varied spearheads of colonial systems and subsequently the source for analysis of power and control that are the hallmarks of the decolonising methodologies. The processes of achieving decolonisation for indigenous peoples has to contend with the impacts of oppression – poor health, low aspiration, failure in education, violence, imprisonment, poverty.

Alongside this is the work of decolonization of the settler people. This involves bringing our assumptions under scrutiny, unlearning dominance and exposing taken for granted assumptions about systems, governance, culture, world views. I was in a founding organisation of educators that does workshops on colonisation and decolonisation.

For me decolonisation has meant examining the roots of violence in western epistemologies which can be identified with the project of liberalism. This has taken a course of searching for what forms of respect lie within our traditions as a basis for respectful engagement and co-operation with Māori. A question arises of how can different, incommensurable systems co-exist respectfully? It means maintaining scrutiny of assumptions of dominance and entitlement. It involves being vigilant in NGO work, teaching with resources that recognise indigenous knowledge, lobbying government, ensuring policy analysis and submissions include Maori interests, asking and taking advice. This is a life-long learning process.

There are questions of the systems as a whole and, at a different scale the day to day encounters at family and community levels; supporting my Maori grandchildren to learn te reo Maori, and encouraging my French grandchildren to do so too. It meant a court case to defend my children being in a Maori medium school, It has brought the pleasure and challenge of living with a hapū (tribal group) and finding myself in a struggle between deference and difference, Living in this traditional village sand working on the land and waterways meant attending to the living dynamics of the river and, with guidance, learning to hear the voice of the river. It meant discovering the protective influence of manuka trees in the forest, the canopy effects and the therapeutic honey previously unrecognised by farmers and other land owners who cut the hardwood for firewood,

The questions remains and take on new forms with climate change - a deeper impact of western industrialised systems which speak of global interdependence and the deeply embedded systems of exploitation that come from a world view that separates nature and culture. Disentangling ourselves from that, and transitioning to integrated systems integrated with ecosystem health is the mission of sustainability, Putting the climate at risk of destruction

and life on earth as we know it at risk is pushing us to decolonise from fossil fuel and from the world view that has allowed us to put the planet at risk. There are signs of response.

The interdependent world view of indigenous traditions, a view of a woven universe, is alive in the Pacific though continuing to be threatened by the hegemony of western style progress. At the same time, western people increasingly seek climate action and economic adaptations to ensure ecological safeguards. A fruitful act of decolonisation is to ensure that relational forms of thought, the orientation to responsibility, principles of stewardship in economic systems and accountability across generations from indigenous people, as well as from environmentalist are brought to the common table of nations for the climate deliberations to navigate transitions to low carbon. However indigenous knowledge and environmental sustainability are not the same thing and can sit uneasily together – another arena for decolonisation.

We have a pre-eminent milestone in 2015 with the need for continuing systemic adaptation to embark on a trajectory for mitigating emissions to 2 degrees. A Pacific contribution to this course can be envisaged as a two hulled waka – a vessel with a crew of all peoples working together for the long journey having to learn the arts and skills of attunements to the winds and tides, sailing at night by stars and moon, and gaining knowledge of oceans and their part in the hydrolic system of the planet.

Pacific countries are at the frontlines of climate change, and some, such as PNG have leading frameworks for sustainable development through integrating environment into their economic development. They need support for their efforts. Their survival rests with the efforts of their high emitting Pacific Rim partners. The lines of colonisation are not clearly marked – as entrepreneurial indigenous peoples of the region see the opportunities of the globalized economy and make pragmatic choices for development.

Climate change is a new order of threat to the oceanic environment and to the survival of Pacific people. It is therefore a time for solidarity for the planet, The water continent is important to climate system and this is a time for science and traditional knowledge to inform responses of shared responsibility. This stands a better chance if it can be negotiated with attributes of decolonization and respect from knowledge systems that recognise human, ecological and planetary interdependence.

**Against Epistimicide: Decolonising Higher Education**

The geographer [David Harvey](#) uses the concept of “[accumulation through dispossession](#)” to explain how capital, the basis of our dominant economic system, began to be concentrated in a small number of hands. He draws attention to England between the fourteenth and seventeenth centuries,

*Budd Hall and  
Rajesh Tandon*

when people were removed from land they had been sharing in common. Harvey tells us of wealthy landowners who turned traditional open fields and communal pastures into private property for their own use through the creation of what became known as "[enclosures](#)." Income began to flow from the use of the land to the new land 'owners,' while those excluded were further impoverished.

Something similar has happened in the world of knowledge. Both of us have had the opportunity of spending a few days in one of the colleges of Oxford University, a college that was created at the same time as the enclosures. We entered through a low doorway that was only accessible to students, fellows and their guests. The college was walled in, and could only be accessed through two guarded entryways.

While staying there, the links between the enclosure of previously-common land for private purposes and the creation of walled places for learning became disturbingly apparent. The act of creating Oxford and other medieval universities was an act of enclosing and limiting access to knowledge, exerting a form of control, and providing a means by which a small elite could acquire knowledge for the purposes of political, spiritual, and cultural leadership and power.

Those within the walls became the knowers; those outside the walls became the non-knowers. Knowledge was removed from the land and from the relationships of those who shared in it. The enclosing of the academy dispossessed the vast majority of knowledge keepers, forever relegating their knowledge to the status of witchcraft, superstition, folk tradition, or at best some form of 'common sense.'

These new academies came into being at the same time as the rise of European science, when – through improvements in navigational aids and the wealth generated by the enclosures and the exploitation of silver and gold from Latin America - the hegemony of mostly white, Euro-centric knowledge spread around the world. Just as colonial political practices carved up the globe in the eighteenth and nineteenth centuries, knowledge - the intellectual energy by which human beings operate - became colonized as well. This process of dispossession has been called "[epistemicide](#)", or the killing of knowledge systems, by the philosopher [Boaventura de Sousa Santos](#).

In 2012, and as part of a wider effort to reverse this process of epistemicide, we were invited by [UNESCO](#) to create a [UNESCO Chair](#) that would focus on building research capacity in the global South on the themes of the social responsibility of universities, and community-based research. From this new base, we are calling on institutions of higher education to do at least four things.

First, to re-examine and reinvigorate debates about what constitutes knowledge in the academy, and whose knowledge counts. Second, to re-

establish the centrality of transformation in a world that everyday grows more unequal, more unloving, and less sustainable. Third, to create structures and processes for the co-creation of knowledge with social movements and civil society partners. Fourth, to adhere to the principles of open access to all knowledge created, free of charge.

**When will the mental slavery end? Are there signs that the slaves are beginning to revolt?**

*Claude Alvares*

Every year, for several decades, millions of young people have been drawn to college and university because of the element of hope: higher education has promised enhancement of better prospects for material life. But the dream ends the moment the student enters the institution.

In this presentation I would like to examine the dehumanisation of university environments from the perspective of the student community. One of the students at a USM conference held in 2011 (which I attended) was of the firm opinion that the relationship existing between the university and students is similar to the one obtaining between a master and his slaves. He was very clear about this. He described the features of masters: people who know everything; people who must be obeyed; people who cannot be wrong.

To this, he counter posed the qualities of slaves (students) – they are weak, they have no civilisation and no knowledge and their sole role is to obey orders and regulations which have been set up by their master. They are expendable. Some in fact get rusticated. In fact, it appears that universities have been set up to take care of the well-being of professors and lecturers (the masters) and that students exist only to serve the master.

In our 2010 Multiversity Conference held in Penang, Saifuddin Abdullah, the former Deputy Minister for Higher Education, made a frank admission that universities today lack soul. He said that only having grand buildings and labs did not make a university, universities must have soul. Soulless universities very naturally assume that students also lack soul. In other words, universities assume students have neither personality nor desire and everything is to be laid down for them, like where they should get into the bus, the route the bus would take to its final destination and when they could get off. There is no scope for free range birds, only battery chickens.

One student in fact went on to declare that higher education had been reduced to a “laundry process” – students are presumably seen as dirty, rural, stinky, uncivilised, barbaric individuals that must be taken, for their own good (and after they have paid for the service) through a mental cleansing process that would make them suitable for life in the modern world. The students I mentioned were anxiously attempting to draw attention to university environments which have become profoundly dehumanised and from which learning has long since fled.

The problem is further aggravated when one discovers that the masters

<p>themselves are slaves of other masters. This is the illness of Eurocentrism, which the Multiversity project was created to heal. In this paper, I will examine efforts made in different parts of the intellectual world to rid minds of mental slavery and the efforts of Multiversity to assist the process. Like all slave wars, this one too can terminate only with the full emancipation of the slave and the end of Eurocentric social science. If it is to succeed, it cannot be based on enlightenment from the West because it is the very enlightenment that created the problem of mental slavery in the first place.</p>	
<p><b>English Language: A Medium for Soft Power</b></p> <p>Foreign policy documents of the government of the United States and the speeches and writings of influential governmental, political and academic figures in the U.S. foreign policy are the only sources used in this inquiry. It is an analytical scrutiny on how English language is perceived and developed as one of the important segments of the American leadership of the world. Based on the consensus that the hegemony of the United States can only be preserved and expanded by using a combination of hard (coercive) power and soft (attractive) power, the American administration works on 'smart' power strategies to overcome the challenging forces that might threaten 'the order of the international community'. Examples of U.S. Foreign Aid, educational exchange programs, American cultural experts, internet and media are different layers of the smart power network that serves the national interests of the United States. Public Diplomacy is the domain that prepares the ground for this smart practice of power over the nations of the world. Within this broad intellectual and political context, I investigate the roots of the particular stress on English language in the design and implementation of American public diplomacy. Teaching English as a Second Language as an academic field and a strong theoretical basis, the huge business of English language institutes across the world and the complex educational network within the political and economic divisions of the U.S. government are only few components of the global matrix in which English language is one of the key factors that deepens and enriches other people's engagement with Americans and presents the United States as a trustworthy leading counterpart. My work portraits and analyses many concrete scenarios that lead to the spread of English into the different nations of the world as a subtle element of the American public diplomacy.</p>	<p><i>Hossein M - Doostdar</i></p>
<p><b>The Necessity to Preserve Medical Traditions/Schools: Challenges and Solutions</b></p> <p>One of the most essential needs of all societies is to have knowledge of medicine. This knowledge whether in the form of personal healthcare or medical treatment, has always been of popular interest while it has received respect not only among ordinary people but even with the rulers of nations.</p>	<p><i>Fereshteh Farrokhi</i></p>

Medical knowledge is significant because not only can it control the personal life of an ordinary person, it can also cause cultural, social, political and economic changes within the fabric of a society. More notably, as a result of following Copernicus and Kepler's beliefs in the sixteenth and seventeenth centuries, drastic changes in the understanding and evaluation of the sciences has occurred. Materialism joined with efforts to quantify qualitative realities has developed a reductionist perspective towards all sciences including medicine. However, from the mid twentieth century, medical scholars have faced significant anomalies with allelopathic medicine. The inability of the paradigms of allelopathic medicine to properly heal along with the growing dissatisfaction of patients has developed a wave of interest towards traditional and holistic medicine among people.

The disclosure of the limitations of biomedical medicine that is rooted in the deficiency of the principles of allopathic medicine, has even affected the West and has forced it to revise its perspectives towards the human being and to include various aspects of the human being such as the body, soul and society (an issue that is at the heart of Iranian, Indian and Chinese medicine) into its principles. Furthermore, in order to compensate for its deficiencies, it has explored medical traditions from countries with ancient civilizations such as China, India and Iran. Nevertheless, the West with its unique and incessant hegemonic perspective, after taking the knowledge of these schools of thought, has avoided giving reference, and has rather renamed the schools of medicine as holistic and complementary medicine. While the West is gaining significant benefit from the rich knowledge embedded in these schools of medicine, it continues to deny their origin and foundation and has thus created fake identities for them. Through the development of research and educational centers, the West aspires to retain its dominance of knowledge and that is why we currently see the establishment of research centers and university departments that are dedicated to this field of knowledge in the West.

It is therefore essential for societies that have an independent school/tradition of medicine to maintain and preserve the inheritance given by their ancient scholars through proper educational and research planning, and to act seriously on the education and propagation of this knowledge. This article attempts to present solutions to this pressing challenge.



<p><b>A New Rural University</b></p> <p>Our society is evolving around participatory models at all possible levels. Update knowledge and understanding at individual level is the key. Learning is happening all through our lives. We update ourselves to handle a new gadget or to cultivate a new seed. However, we tend to miss out on updating ourselves when it comes to governance, education, health, drinking water or many issues that directly affect us on a day-to-day basis. This results in the failure of many participatory systems like democracy, where individual participation forms the foundation.</p> <p>The role of the rural university we propose is to fill this gap irrespective of gender, age or academic background. It will not be a centralised learning center or environment where people have to spend time away from their daily lives. The major activities of the university will be happening among the people in situ. I believe I saved a lot of time by learning through an informal system where I could learn at my pace. My experience of non-formal and formal learning from different sources, people and locations is directly connected to the university concept. It has always been my wish to share with others the kind of educational experience I had. The rural university will be a step ahead of that wish.</p>	<p><b>Gautam Sarang</b></p>
<p><b>How We Weave Our Learning Carpet: A Course on Rooted Syllabus Design</b></p> <p>Learning is like weaving a carpet in many ways. It stems from life and nature, you get the strings from the wool of your sheep or the cotton shrubs you plant. The dyes are extracted from many beautiful plants which grow in the mountains or deserts surrounding your house. Making a carpet is a very slow and gradual process in which you have to tie millions of knots next to each other. The designs of the carpets are endless and you might get it from a painter friend or it may follow a spontaneous design which emerges from days and nights of your life. Learning how to weave starts the moment you tie the first knot and you would not learn it unless you keep doing it over and over. So this course on how to design a syllabus lies on such a definition of learning. There are many more similarities between learning and carpet weaving that we will explore in the course. We talk about designing syllabuses which live and grow within our learning community and is nurtured from our learning journey together.</p> <p>There is no specific time frame or institutional setting for the course. It is like a river which starts from our home and keeps moving, twisting and giving life to different pieces of land until it joins the oceans. We start from a beautiful example from Quran Kareem on rooted and rootless words and trees:</p> <p>أَهْلُكُمْ أَلَا يَنْجِي نَذْرًا أَهْلًا ۗ بُرُودًا وَهَلَّا ۗ لَا أَلَا ۗ لَا تَم  رَجٍ ۗ عِبَّطًا ۗ صَا أَهْلًا ۗ تَبَاثُ أَهْلًا ۗ عَرَفُوا ۗ يَفٍ ۗ أَمَّسَلًا ۗ يَتَوُّت</p>	<p><b>Sue-san  Ghahremani-  Ghajar;  Seyyede  Fahimeh  Parsaian;  Reyhaneh  Pourghannad</b></p>

مَآلًا رَّتْ فَفِيكَ ضَنْ بَرُّ هَلَّا لَأْتَمُّ مَلِكٌ بِيَطٍ شَكِّ

رَأَق

ضُرَّ أَمَّ أَهْلٍ نِمِّ

فَوْفٍ لَأ

عَرَجٍ عَثِيرٍ بَخٍ تَنْتُجَامٍ نِ

مَلِكٌ عَثِيرٍ بَخٍ شَكِّ  
نُورٌ كَذْتِي لُتْمُو  
سَاءٌ نَزَلٌ مَهْلَعَل

*Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded. And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability. [14:24-26]*

And talk about how we have two types of rooted and rootless syllabuses and how funny is a farmer who is busy with the branches and forget taking care of the roots. We keep telling stories on the education of the roots and discuss how the design of a syllabus is actually an act of knowing and serving our community. We tell the story of the box which Yusuf should have delivered for his Mahatma, the cat that stole the the poor man's piece of fat, the Hakim who attended the lover who was burning in fever and felt his heart pulse in his wrist and few other stories which tell us how we can make our learning journey more and more rooted in our community so our families and friends can eat fruits from its branches even after we depart from this world. Then we will focus on the experiences of some of our friends who have gone through expeditions of life, language and self. Fahimeh tells us about how she transcended the borders of Farsi, English, History and Poetry and discovered abundance and depth of meanings in our everyday life and language. Sareh talks about her stories from Dezful and her awakening journey with the martyrs of her city and how learning a language is locating one's own self within her/his community and the threats it is facing. Nagess narrates her challenges finding and creating her own language, thus lighting the invisibles of her life in Khorramabad and Tehran. Fatemeh continues her journeys to different corners of the earth throughj exploring the words of Imam Ali in the letter to his son, Imam Hassan, and how happy she is with her language community. Foroogh and Ghazal recount and unfold the beautiful pictures of 'Stories of Majid' and 'Shekarestan' in our time which is overwhelmed with the flood of images and words pouring out from big and small screens into our eyes, brains and hearts. Raziye goes on and talks about how every learner is an author and learning is a process of co-authoring meanings. Reyhaneh shares her stories of her language as a 'community

<p>maker’.</p>	
<p><b>Back to the future: Cultural bitterness and leadership challenges of the African University</b></p> <p>The Mende people from Sierra Leone in West Africa have a wise saying that <b>“Trouble is a bitter tree, but sometimes it produces sweet fruits”</b>. It is over half a century since the African University was first formally diagnosed by its erstwhile leaders as suffering from a ‘crisis of relevance’ which they thought could be cured by it becoming a so-called ‘developmental university’ with a culturally cultivated curriculum to bring it in tune with a ‘developmental state’. But developmentalism and its cousins ‘nation-building’ and ‘modernisation’ which were/are premised on alienation from, degradation and flattening of indigenous knowledge heritages, languages, values and institutions instead deepened the crisis of knowledge itself. However, the ensuing cultural bitterness and fragmentation generated by the dominant modes of university education have been precisely the heart-openers for initiatives that consciously seek to reclaim the past in its dynamic form for the future. This paper will seek to share how Marcus Garvey Pan-Afrikan University is recovering and promoting culturally-rooted holistic ways of understanding, research and knowledge application that build on and strengthen the capacities of communities to manage increasingly complex and multilevel existential challenges of their lives.</p>	<p><b>Babuuzibwa M Luutu</b></p>
<p><b>Why Humanity Needs The Indian Tradition</b></p> <p>The Indian Civilisation has much to offer to modern science, but as its central focus over the ages has been our inner life, its greatest contribution can perhaps be made in the field of Psychology. Simplified and de-contextualised forms of <i>hathayoga</i> and <i>vipassana</i> (Mindfulness) are already used on a large scale in fields like therapy, counselling, self-help and "human resource development". A deeper understanding of the Indian consciousness-centred philosophy, the use of a silent mind for detached <i>purusha</i>-based self-observation, and, more generally, a further development and wider application of India's "science and technology of consciousness" could revolutionise psychology. In fact, I'm convinced that if humanity would make a serious collective effort in this direction, our progress in psychology might one day eclipse the truly phenomenal progress in the science and technology of matter we have already made. In this presentation I will try to indicate why this is not happening as yet, why I'm so optimistic in spite of that, and how we could perhaps make a beginning.</p>	<p><b>Matthijs Cornelissen</b></p>

## **One Step Back in Transforming the Teaching of Human Sciences: A Teacher's Narrative in Iranian High schools**

*Fatemeh Minooyi*

As a Social Studies and History teacher, I subscribe to the idea that any transformation to higher education should get started earlier and from lower levels of schooling; probably during secondary education and before. With that concern, I have long confronted a series of questions: "Why are my students so dispirited? "Why don't they enjoy learning? Why doesn't our mainstream education function well in equipping learners with necessary life-related abilities? "What can I do to kindle their interest in social sciences?" and so many other questions. The bitter reality is that due to a number of false presuppositions, few brilliant students dare to enter human sciences as their major; the presupposition that assumes that an intelligent, bright student should either become a doctor or an engineer. Those few individuals who do choose to study social sciences are not often productive either as they have been brought up with a memorisation-oriented system in which creativity or innovation are brushed aside quite often. The current education system is more concerned with transferring information from teachers to learners, with mimicry forming the basis of education. Given that, how do we expect our students to become inquirers, explorers, and innovators? If we want to go beyond lip-serving in human sciences, we need to lay the foundation within our education system. The prescribed prescriptions will not cure our disease-stricken education unless we shake off the self.

I have tried my best for transforming the education system through enacting more dynamic classroom methodologies and introducing new concepts to be searched and explored by the students. Instead of asking the students to define the concepts, memorize the definitions, and pour them back once more in the form of tests and exams, I attempt to apply more practical approaches through which the students can go beyond the surface crust of the concepts and experience using them in their everyday lives. One possible solution is feeling what they are learning and then critiquing it. The following are some of these educational events we have run so far: Sociology workshop in Tehran based on the first unit of Social Studies textbook; learning social issues through a camera lens; Conducting a class in Tehran bazar; getting familiar with the concept of economic systems; A workshop entitled "I see well"; semiotic and critical analysis of five well-known brands; A workshop entitled "I consume so I am"; pathological analysis of consumerism in one of the shopping centers during which the students practiced observing and critiquing the consumption manners

I hope this attempt can help to revalue much that has been taken for granted such as believing that one can learn only through books, tests, and measurement. Instead we practice exploring what is really worth exploring. As Allah in the Glorious Qur'an states: "[Your God is the one] He Who created Death and Life, that He may try which of you is best in deed."

**The Social Knowledge of Muslims: A New Graduate Degree in Iran**

Today, one fundamental and crucial challenge that almost every man or woman faces is to know and explore his/her own intellectual and traditional history through the underlying, intrinsic and primary assumptions, principles and sources of that history - and not through the eyes of a colonised interpretation machine. The three year old graduate degree on 'The Social Knowledge of Muslims' is an effort within this independent and revivalist perspective. The courses that form this graduate programme are designed based on primary works of prominent Muslim scholars who have created a vibrant and diverse history of social knowledge. Master's and PhD students who enroll in this program walk in a different path of learning and unlearning. They have to deal with the enormous diversity and complexity that existed and continues to emerge in various intellectual traditions inside the Muslim Ummah. The curriculum is designed in a way that focuses on each intellectual/social/political movement among Muslims from the beginning of the history of Islam and tracks their temporal and geographical transmissions and transformations to the present century. Understanding and recapturing the constant dialogue of Muslim social thinkers with the voices outside the Islamic world is also an important part of the learning journey. The works of influential thinkers and authors are studied and discussed in the context of the social and political realities of their time and how they are related to the severe problems that Muslims face today. Although it is a bold and new attempt within the confines of the Iranian academia, it should overcome many internal and external challenges. The curriculum and design of the courses, our professors and the students and the reading materials are still scattered and immature at many points. There is a strong resistance among many of the faculty members and students who study in the mainstream branches of social sciences in Iranian universities. The university administration and the authorities in the ministry have tried different ways to terminate the programme. I will present a detailed report on the central logic of the program, the contents of the courses, the works of our professors and students in the last three years and the problems that halt the progress and expansion of the programme.

*Hamid Parsania*

**Teaching Hikmah to Children**

Knowledge is the most important dimension of the existence of human being. Knowledge has four levels: Hessi, Khiyali, Aqli, Qalbi. Plants are limited to Hessi knowledge and animals can acquire Hessi knowledge and a type of Khiyali knowledge. Other than these two, humans have the potential to rely on Aqli and Qalbi knowledge and they are what make a human being, a human being. Throughout the history and in different corners of the world, people have developed different learning systems. The dominant system of education which originated in Europe and spread in the world is mainly focussed on Hessi and Khiyali knowledges and neglects Aqli and Qalbi levels.

*Mahdi Parvizi*

The syllabus of teaching Hikmah to children tries to address this foundational problem of the current educational system. It is an attempt to teach Islamic philosophical concepts to children with methods that have not lost touch with their lives. The syllabus moves around the questions children ask and seeks to equip them with a holistic attitude. The course diverges from the common methods of teaching philosophy to children and works on reconstructing the logical and philosophical concepts which exist in the daily lives of the children. Different versions of the course has been taught to different groups of children in various settings and it keeps changing and improving. The syllabus that will be presented in the Multiversity meeting is focussed on preschool children and will include thirty sessions of dialogues and games on the main principles of Hikmah Muta'aliyah (Transcendent Wisdom).

## **A theoretical framework to decolonise the educational system**

**Sandew Hira**

### *Introduction*

This paper applies the theoretical framework of Decolonising The Mind (DTM) to the academic educational system. Decolonising The Mind (DTM) starts from the premise, that knowledge production has been colonised and develops both a critique of scientific colonialism (SC) and an alternative for colonized knowledge. The ultimate and ambitious aim is to produce new textbooks for the different disciplines of science, first for the universities and then for the rest of the educational system.

### *The relationship between the academia and social movements in knowledge production*

Eurocentric academic institutions have structured knowledge production in a closed system that is often subservient to ruling power and its institutions. The authority of knowledge production lies within the academia (only academics produce knowledge). The method of knowledge production is structured around data-collection and theory construction with methods like induction and deduction.

DTM acknowledges that concepts for understanding reality have also been developed outside the academia and are based on experiences of the colonised people. DTM-research focuses on identifying these concepts and developing a conceptual framework to direct research that is relevant for society (including social movements).

### *Back to the basics: concepts and categories of science*

Each discipline of science has some underlying basic concepts and categories of analysis from which the entire building of that discipline is constructed. The DTM specialist in these disciplines should identify the Eurocentric concepts and categories, develop a scientific critique of them, explain the DTM alternative concepts and categories and rebuild the structure of science. The art of DTM critique should be part of the curriculum.

Some examples will show the methodology. Specialists in the different fields will have to provide us with additional concepts and categories.

### *Philosophy*

Descartes concept of "I think, therefore I am" is seen as the basis and start of western science, particularly philosophy. The alternative concept is formulated in the African Ubuntu philosophy (outside the academia): "I am because we are". The ramifications of these concepts are not limited to epistemology but extend to the relationship between individual and society. The DTM critique of Descartes is there not limited to epistemology (from "what is truth" to "what are lies") but extends to other Eurocentric concepts such as individual freedom. A DTM curriculum on philosophy builds on how the differences

between these two approaches translate into the sub disciplines in philosophy (epistemology, metaphysics, logic, ethics, etc.)

### *Economics*

Adam Smith's concept of the market as the "the invisible hand" that operates by the mechanism of profit maximisation is presented as a natural law, and not as a result of social relations. In Buddhist and Islamic economics "profit maximisation" is actually the concept of greed. The market is not a natural law, but a social relation that should be controlled by moral institutions. The different outcomes in the theory and practice of economics (from price theory to the theory of economic growth or the banking system) should be part of the curriculum.

### *History*

Eurocentric history is based on the concept of linear phases of development. World history is the growth of mankind from simple to modern societies in different phases. The different concept of phases can be found in Marx, Weber, Comte, Rostow etc. The DTM concept is based on world history as the growth of mankind as a spider web where different civilizations took different path and colonialism as a new global system of oppression and exploitation prevented the progress of mankind in different important ways. The concept of modernity is a racist concept because it is based on the duality of superiority/inferiority in modernity/backwardness. The obvious difference between SC and DTM is the concept of the abolition of slavery that is regarded by SC as the highlight of human civilisation. In the DTM analysis European abolition is regarded as a nadir of human civilisation. This analysis is based on a concept of Malcolm X: "If you stick a knife in my back, if you put it in nine inches and pull it out six inches, you haven't done me any favor. If you pull it all the way out, you haven't done me any favor." The DTM concept makes a distinction between civilized and uncivilized abolition of slavery.

A history curriculum will take into account how the two concepts (linear, web) are translated in writing history.

### *Other disciplines*

The methodology of build a DTM curriculum is to isolate the basic concepts and categories of a discipline and look at alternative concepts. The SC concept will be part of critical analysis. The DTM concept required creative thinking in redeveloping a discipline along decolonial lines. Most textbooks in all disciplines of science are written in the west and also used by the rest. The body of students and teacher should be used in a new concept of learning to develop new textbooks from a decolonial perspective.



## **Hikmah of Technology: A Course on the Wisdom of Technology**

***Seyyed Saeed  
Lavasani***

Thirty five years after the Islamic revolution in Iran, the challenges that we are facing to protect our revolutionary values and ways of living have become deeper, more invisible and complex. One of the more familiar but resurgent obstacles is to understand how we should deal with modern technologies. That is, we have not been able to arrive at a mature, wise and independent insight and consensus on what technology means to us and how we can administer its presence in our personal and social life. 'Hikmah of Technology' is a course for students to intellectually and socially envisage a fundamentally different, dissenting and rooted perception of technology which is missing in learning circles. This is a view within the Islamic philosophy and the specific tradition of Hikmah Muta'aliyah (transcendent wisdom), a philosophical tradition that was founded by Mulla Sadra five centuries ago. Hikmah Muta'aliyah is a holistic blend of the history of about one thousand years of Islamic philosophy added to Mulla Sadra's revolutionary notions and concepts. In the past fifty years this philosophy has been revived through the teachings and writings of Imam Khomeini and Allameh Tabatabaee. The intellectual foundations of the Islamic Revolution in Iran can be linked to Imam Khomeini's political and cultural interpretation of this philosophy. This course is an attempt to explore and understand modern forms of technology through a critical re-reading of the teachings of Mulla Sadra, Allameh Tabatabaee and Imam Khomeini to actively examine the current social and cultural problems developed by technology. This examination will aid in a better scrutiny of the contemporary political decision making in the Islamic Republic of Iran.

The journey of the course will include seven phases of study and dialogues. The original design of the course is an independent forty week course which may be used in any educational setting. It can also be adjusted for university graduate programs by teaching the first four phases in the first semester and the last three phases in the second. The first phase (six weeks) deals with an unlearning of the dominant perceptions of Technology and its relationship with the Creator, human beings, nature and society. We explore various definitions of technology and their inherent meanings and consequences in life while we introduce some of the basic guiding principles of Hikmah Muta'aliyah. In the second phase (six weeks), the teacher and the students learn Mulla Sadra's specific writings and views on types of existence and the nature of human beings, methods of philosophical interpretation and his novel ideas in the history of Islamic philosophy. The third phase (five weeks) includes a thorough discussion on theoretical and practical Hikmah (wisdom), which is a radically different perspective of the fundamental system of knowledge and how it forms society, literature, art and technology. The fourth phase (six weeks) of the course focuses on the critical reading of influential texts on philosophy of technology. The main segment of the course will be the analytical description of the Hikmah of

<p>Technology (eight weeks). We start by explaining the conceptual framework of our perspective which includes topics on 'definition of essence', 'originality of existence', 'unity of existence', 'true humanity' and 'essence of technique'. The sixth phase (five weeks) is a depiction of the Hikmah of Technology in the present social and political settings. This will necessitate a broad understanding of the history of technology and the rupture between modern and ancient forms of technology. The final phase (four weeks) explores the way ahead. How is a continuity of an Islamic Revolution maintained beyond the political structure and does it move into the actual conduct of affairs in the society.</p>	
<p><b>Learner-Centered needs of youth in decoloniality action learning for environmental justice</b></p> <p><b><u>(Initial Explorations for a 'Glocal' Citizenship Education Case Study of Indian Youth Perspectives at Home and Abroad)</u></b></p> <p>This Presentation is about how British/European Colonialism has impacted the learning environments of Indian youth in their own home country as well as in the United Kingdom. It draws upon examples from Delhi and Kolkata in India, as well as London in the United Kingdom. It takes a Decolonial perspective of analysis to find out if the Learner-Centred Educational needs of Indian Youth are met by the present Eurocentric educational system dominant in both countries. It emphasizes the urgency of taking Decoloniality to the Grassroots of Communities so as to encourage their young people, more especially female youth, to utilise Action Learning in grasping the interconnections of the local and the global in Citizenship Education, particularly as relevant to their own concerned issues of Environmental Justice and Sustainable Development.</p>	<p><i>Sumana Nandi</i></p>
<p><b>Teaching Medicine through the Iranian School/Tradition of Medicine</b></p> <p>Since the inception of humankind up to present, undoubtedly, the teaching of medical knowledge is considered as one of the most important necessities of different societies. Western medicine with all its deficiencies and shortcomings that are at the heart of its paradigms, similar to a gigantic octopus, has subjugated human societies, and has thus developed a cultural rupture between societies and their scientific heritage. Although at the surface level, Western medicine may be viewed as creditable, it has and will continue to develop enormous calamities for the life, finances and dignity of human societies. Exploring the benefits of Western medicine show their insignificance compared to their immense harms. The birth of Postmodern ideas, the return to nature, and the increasing interest in using natural healing in Western societies in recent decades demonstrates this issue. On the other hand, the disastrous outcomes of Western medicine in non-Western countries have enlightened and awakened these societies for recognizing</p>	<p><b>Mohammad Ebadiani</b></p>

the cultural rupture that has been instigated by the West. This awakening has pressed for a revival in the trust towards the West and Western knowledge in these countries. For example in the past decade in Iran, a university major of Iranian Medicine (Avicenna Medicine) has been established in various universities across the country where Doctoral (PhD) students are accepted every year from graduate students in the field of medicine. Iranian medicine has its own unique insights, thoughts, methods, knowledge and means of monitoring and assessment. Its specialized language along with its unique paradigms has developed such strength in this school of thought that for many consecutive years, and even up to the mid eighteenth century, Iranian medicine and the texts of Iranian scholars, especially Avicenna, became part of the syllabus of medical studies in Western universities. The aim of this article is to explain and demonstrate the perspective of Iranian medicine towards popular and specialized education. I attempt to familiarize the audience with the differences of this method in terms of its quality and quantity and compare it with the western mode of education. One of the significant characteristics of this method of education is that it is not only successful in teaching adults, it is capable of educating young children towards becoming scholars and doctors like Avicenna. In this method of education, the human that is fascinated by learning knowledge, will not be viewed as an egg or the education centers as poultry incubators; it rather views humans as those who incorporate physical and spiritual values that distinguish them from other species. In this school of medicine that is based on a Tawhidic (Monotheistic) perspective, considering the status of human beings and their capabilities has developed a platform that will be able to deconstruct Western structures of education and educate medical doctors who are from a much younger age group. The model for educating doctors presented in the Iranian school/tradition of medicine that is one of the renowned schools of medicine in the world, can also be used with minimal modification in its method of education, to revive other schools of medicine in countries with an ancient medicine.

**Surgery for the University, or a Bomb?**

This title was conceived before recent events in Paris, Nigeria or Peshawar reminded us, as if we needed reminding, of the desperate political and social challenges we face. But in some ways those most recent atrocities bring the issues we are discussing – the future of the university – still more powerfully into focus. Many of the values which we might all associate with the idea of the University, or even of the Multiversity, are values of moderation, exchange, of humane and sustainable living, that are explicitly under attack from extreme ideologies and belief systems of many different kinds. My title is thus not simply a metaphorical juxtaposition of two ways to approach the next phase of Higher Education, but a reminder of the terrible threats that loom

*Sean Matthews*

over us. Read in one way, if we do not heal our universities, then those who despise them may well blow them up (literally and metaphorically).

When I first conceived this paper, however, I was speaking metaphorically. I was drawing on an essay by the novelist and critic D. H. Lawrence, whom many of you will know more immediately as the author of *Lady Chatterley's Lover*. Metaphorically speaking, a surgical response to the plight of the university might involve removal of diseased or damaged material, the reconstruction of missing or ailing elements, inoculation against some hazard, or (as often as not) the merely cosmetic adjustment of some parts of the whole. A bomb, metaphorically, suggests a much more radical or revolutionary reimagining of the organization and form of Higher Education. To extend the metaphor, will it be a 'smart' bomb, precisely identifying its target and objectives? Or will it be a wholesale destruction, leaving us to build afresh in the ruins? As with all metaphor, the mind strays also to our contemporary experience – so much of what we know of warfare these days involves collateral damage, the grim ironies of 'friendly' fire. We have to be aware that the more radical the approach, the more scope for unintended consequences and dangerous error.

Lawrence's essay was, in fact, about the novel – it was entitled 'Surgery for the Novel, or a Bomb?' In this short presentation I take his meditation on the past and future of the novel form as a provocation and model for pondering the past and future of the university. Lawrence was a remarkable person, a 'man in his wholeness, wholly attending', as he once put it. He had an unusual reverence for life, an early environmental consciousness, and an extraordinary openness to other cultures, knowledges and forms of experience. Drawing parallels between his thoughts about the novel, 'the bright book of life', and the university – which ought, surely, to be a similarly bright beacon for our world, might offer us unlikely but suggestive direction in our work of decolonisation and democratisation in the 21<sup>st</sup> century university.

[www.nottingham.edu.my/kwbn](http://www.nottingham.edu.my/kwbn)

Contact

Knowledge Without Borders Network

The University of Nottingham Malaysia Campus

Jalan Broga, 43500 Semenyih, Selangor Darul Ehsan, Malaysia

T: +603 8924 8040    F: +603 8924 8019

