

Preface

The first four papers were presented at the Seminar of Malay and Chinese Philosophy of Sciences held at the Centre for Civilizational Dialogue, University of Malaya, in 2014 with collaboration of the Akademi Sains Islam Malaysia (ASASI).

Shaharir Md. Zain in **Malay Reasoning** continues his discussion and comparative work on the use of the uniquely Malay concept and term '*moga-moga*'. He contends that the English translation of the term are inaccurate as these are based on the English modal reasoning. He proposes that the terms related to the intended meaning of *moga-moga* be anglocised and discusses the *mogamic* reasoning and its relation as an alternate way to understand the term and the intended logic behind its use. As knowledge is culture- or ideology-laden, methods of obtaining knowledge or scientific methods need not be necessarily the same in all cultures and civilisations. Even mathematical concepts, as he argues, are not "value-free." Hence, reasoning itself is non-universal. Malay reasoning has its own set of logic and is culture-specific as seen through the eyes of the Malay world.

Ahmad Murad Merican in **Studying Media in the Malay World: The Science of *Budi* and *Kaba*** puts forward a need to rethink about local journalism in particular when studying the rich and complex Malay World. There seems to be a 'disconnectedness' between theory and practice in local Media Studies and therefore does not do justice to the history, heritage and knowledge of the Malay World and its society. The soul of *budi* and *kaba* of journalism calls for an exploration of the interdisciplinary paths that cross this world for centuries – the Malay World in itself is a bounteous laboratory for researchers of the media and journalism. This call for 'a new study of the media' is a challenge to communicate to the Others about the Malay World in its entirety.

Szu-Ting Chen in **Causal Power As a Structural Idea: A Comparative Study** proposes that causal explanation of any phenomenon be based on a combination of approaches from two traditions, namely, Western and Chinese. He defines a phenomenon as a result of an interaction between two objects or events. He compares Aristotle's idea of causation with the structural idea of causation proposed by Chinese thinkers. As these two traditions present different focal points in the idea of causation, a newly proposed approach would be a combination of the salient features of these two positions to best investigate the cause of a phenomenon.

Kai-Yuan Cheng in **A Cross-Cultural Study of Neurophilosophy** explains the notion of law and that of shi (勢) which are contrasting pair of notions from the Western and Eastern civilizations. He proceeds with Jullien's (1995, 2004) discovery of the difference in presupposition between Western civilization and that in the Eastern tradition. Contrasting world views exist in the Western tradition that is 'God-based' while that in Chinese tradition is that of a 'God-less' world. In the former, God is posited as the mover of all things but in the latter case, it is due to a holistic *chi*-based unity. Due to these opposing world views, a cross-cultural study of neurophilosophy to record and dialogue these differences is proposed.

Mohammad Ismath Ramzy in **Training In Islamic Rituals: A Solution To Muslim Extremism** comments on the assumption or rather ideology that if Muslim societies were secularized it may curb violent acts of terrorism. This ideology follows those purported by socialists like Nietzsche, Lenin, Karl Marx, and Marx Weber who hypothesized the 'death' of religion with improved economic growth and standard of living. He contends that the opposite is more prone as the teachings of Islam tend to induce religious awareness and heightens awareness and actions towards keeping peace and harmony in balance.

Shahreen Mat Nayan in **Social Movement Rhetoric: A Dialogue Of Different Perspectives** forwards differing perspectives on social movements and its rhetoric by communication scholars with an injection of the major debates that have contributed towards the study of Social Movement Rhetoric. This discussion is on social movement rhetoric scholarship in particular on social change outside of the West. This paper hopes to act as an initial guide in understanding the nature of social movements from a social science and humanistic perspectives.

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