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INSIDE THIS ISSUE:

Activities

Hokkaido-Kuala Lumpur Science Symposium at IAIS, 27-28July, 2009

Participants of the Dialogue at IAIS

On 27 and 28 of July, 2009, a group of academicians, professionals and business people, including **Dr. Elizabet Sahtouris** as a guest of honour got together at the International Institute of Advanced Islamic Studies (IAIS) to discuss the foundational elements of modern science in light of the epistemology and worldview of Islamic science. The Symposium was co-sponsored the Centre for Civilisational Dialogue and the Department of Science and Technology Studies of the University of Malaya, the Technology University of Petronas (UTP), and the International Institute of Islamic Thought, Malaysia (IIITM). Participants numbering 40 people came from Qatar, Brunei, Singapore, Indonesia, Thailand, Malaysia, Canada, and the United States. The symposium was a follow-up to the pioneering Hokkaido Science Symposium held in Sapporo, Hokkaido, Japan in July 2008. There was aconsensus that a number of assumptions of modern western science are at odds with the Islamic worldview. These assumptions need to be reappraised in light of the Islamic worldview.

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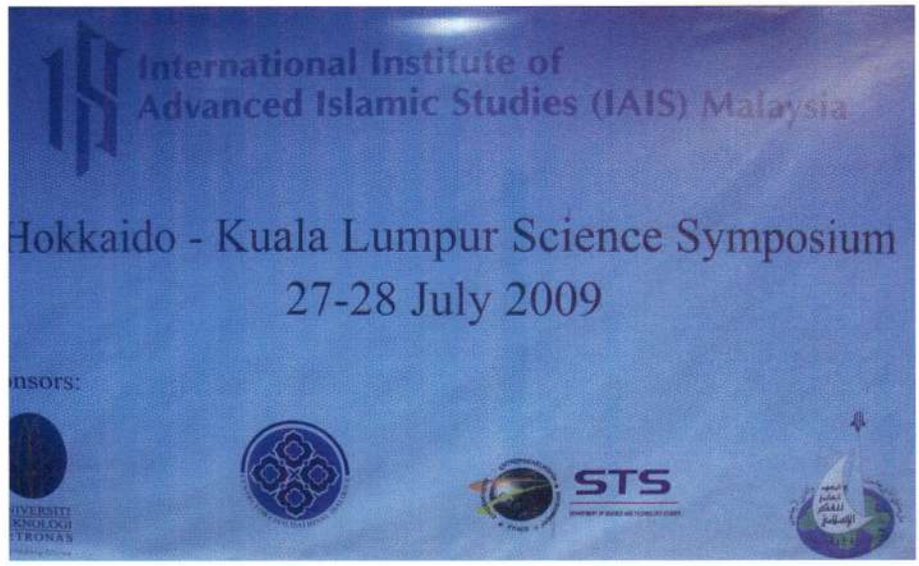
Among these assumptions is the view that the universe is fundamentally a dead entity rather than a living organism. Another assumption, which implicitly denies creation, is the Darwinian theory of evolution. Yet another assumption is the view that only empirical science can generate reliable knowledge. Anything that remains "invisible" to the naked eye, meaning the entire metaphysical world (or *al-ghaib*, in Islamic terminology), as far as modern western science is concerned, therefore does not have an existence.

One of the participants highlighted that an Islamic epistemology or theory of knowledge has been lacking in the Muslim discourse about science. An Islamic epistemology needs to be articulated before Islamic science can be successfully reinvigorated.

The birth of a new scientific culture that is in conformity with Islamic world-view and value system entails the creation of a new synthesis of modern scientific knowledge and traditional scientific principles embodied in the teaching of Islam, especially in its cosmology. Islam has the necessary intellectual resources to help bring this new synthesis into fruition. Exponents of Islamic science in particular have many reasons to support the new global science. One of these would be the common concern with the formulation of new foundational principles of twenty -first century science. No synthesis of traditional and contemporary could take place without a prior re-examination of the foundational principles of modern science. Within the context of global Muslim Ummah, for example, Islamization of science worthy of the name is possible if no attempt is made to scrutinize the existing foundational principles of the science and just



leaving them untouched as if these are obvious truths that no longer need to be challenged.

Dr Elisabet Sahtouris, herself trained as an evolutionary biologist, shared with the participants her own disappointments and struggles with western science, which in her words "assumes that the universe is dead." Her own research leads her to believe that there is much more life in the universe than modern western science is willing to recognize. She encouraged the participants to claim back a rightful place for Islamic science in the plurality of sciences. She believes that indigenous cultures have a great deal to offer to fill the spiritual vacuum generated by western science.

It was a major achievement of the symposium to be able to undertake a critical and thorough reappraisal of the whole list of foundational elements of modern western science that was diligently prepared by Dr Elisabet Sahtouris and Emeritus Professor Osman Bakar, both of whom were participants at the Hokkaido Symposium.


Dr. Elisabet Sahtouris at the CCD

SEMINAR ON SUSTAINING NATIONAL UNITY

July 18, 2009

Consistent with the idea of 1 Malaysia that has been announced by the Prime Minister, YAB Dato 'Sri Najib bin Tun Abdul Razak recently, the concept of unity has been a seminar organized by the Association of Alumni University of Malaya (PAUM) with the Centre for Civilizational Dialogue, University of Malaya in collaboration with the Department of National Unity and Integration. The seminar entitled 'Sustaining National Unity' was held on July 18, 2009 (Saturday), located in Perdanasiswa Auditorium Complex, University of Malaya. The seminar was inaugurated by Y.B. Senator Tan Sri Dr Koh Tsu Koon, Minister in the Prime Minister's Department (National Unity and Performance Management).

Photography session with the Y.B. Senator Tan Sri Dr Koh Tsu Koon, Minister in the Prime Minister's Department (National Unity and Performance Management

Unity can be defined as a situation where people from various ethnic, religious and regional groups, can enjoy life in peace and harmony as one people united by a commitment to complete the national identity that is based on the Federal Constitution and the Fundamental State, which was formed after the May 13, 1969 tragedy. An ideology of the Fundamental State was formed in 1970.

Progress in the achievement of national unity is difficult and full of unexpected challenges. The government is trying to form a nation of Malaysia through various means including strengthening national unity. The seminar included a forum involving three students from three universities in Malaysia. They are Fahmi bin Adilah from University of Malaya (UM), Francis Frannelya from Universiti Malaysia Sarawak (UNIMAS) and See Yoon Wang from University Science of Malaysia (USM). This forum was chaired by YBhg. Dato 'Yusoff from PAUM.

To conclude the seminar, three resolutions were passed. The first resolution is that the sponsor, the Committee Members and participants in this seminar support and accept the concepts and policies of 1 Malaysia as announced recently.The second resolution is that the National Fundamental has to be a basis for all government policies for Sustaining National unity. The final resolution is that political leaders and community leaders need to practice leadership whole having respect for the sensitivity of diverse religious and cultural groups.

The seminar was inaugurated by Y.B. Senator Tan Sri Dr Koh Tsu Koon, Minister in the Prime Minister's Department (National Unity and Performance Management).

Conference on "The Role Of NGOs: Promoting Dialogue Across Values & Cultures"

August 18-19, 2009

The Conference on "The role of NGOs: Promoting Dialogue Across Values & Cultures" held on 18-19th August 2009 was organized by the Department of National Unity & Integration together with the University of Malaya Centre for Civilisational Dialogue in collaboration with Islamic Educational Scientific and Cultural Organizations (ISESCO) & Kuala Lumpur City of Islamic Culture (KLCIC). The conference was officiated by Senator Datuk T. Murugiah, Deputy Minister at Prime Minister's Office. The

Prof. Azizan gave her respons in the last session

conference was deemed important because in our increasingly interconnected existence, violent conflicts and untold human suffering are constantly presented in

our living rooms. In a world of unrooted identities, shifting values and clashes between tradition and modernity as well as between moderation and extremism, the voices of reason and harmony seem to be marginalized. Negative stereotypes and the politics of fear and suspicion tend to polarize perceptions and deepen divides, making bonds of friendship difficult to sustain across ethnic lines. NGOs have the potential to address some of these issues especially in the context of dialogue towards greater understanding of different cultures and values. To this end, the United Nation declared the year 2001 as the year of the dialogue of civilizations (DoC). This UN year of the DoC was initiated by Iran. Together with ISESCO's desire to promote the peaceful spirit of Islam, the Department of National Unity and Integration and the University of Malaya Centre for Civilizational Dialogue (UMCCD) have taken the initiative alongside ISESCO and KLCIC to organize the conference on the Role of NGOs in Promoting Dialogue Across Values & Cultures. The conference had the following objectives:

1. To educate and promote dialogue as a means to manage issues and conflicts;
2. To bring together NGOs and organizations to share experiences and work on dialogue across cultures;
3. To build a network of NGOs for more effective dialogue across cultures and values;

To link with international initiatives to promote dialogue as a culture of peace.

"Dialogue is not selling your soul. It is about finding our commonality and it is our big challenge. To the religious, dialogue is part of 'iman'/ faith. Dialogue is religious duty and it is not easy and secular minded should also be included. Dialogue should respect certain limits but it must be followed by action and NGOs have a lot to contribute." ***Professor Datin Dr. Azizan Baharuddin***

Dialogue is universally recognized as one of the civilized means of bringing about mutual understanding between people of different cultures, ethnic groups and religious beliefs. Dialogue server many noble societal goals. One of these goals is to know and understand where we share similarities and have differences with others. We need to expand our similarities and decrease our differences. This can be achieved through an ongoing dialogue. We should be guided by the following philosophy: we must strengthen our similarities and we must respect our irreducible differences. This is a key to social peace. It is a pillar of peaceful coexistence in a multi ethnic and multi religious society and nation. Another major objective of dialogue is to come to an agreement on the meaning of the common good. We need to identify the nature and scope of our common good. Then we have to work together to help realize this common good our society. It is in the contact of this kind of understanding of dialogue that we see the NGOs in particular and civil society in general as a major player who can help to make dialogue a culture taking deep roots in society and thereby transforming a conflict -ridden society into one that values mutual respect and understanding, peaceful coexistence, and the quest for the common good. The state and civil society ought to complement each other in the task of community development and nation building.

The conference was successful in making the NGOs aware of their roles in terms of promoting dialogue as an instrument of peace.

Closing Plenary session with Professor Taniguchi as special guest speaker

WORKSHOP FOR ISLAMIC SCHOLARS

"Islam and Biotechnology: Finding a Common Language between *Ulama* and Scientists"

July 14-15, 2009

This International Workshop for Islamic Scholars was organized by the Malaysia Biotechnology Information Centre (MABIC), along with the International Service for the Acquisition of Agri-biotech Applications (ISAA), Centre for Civilization Dialogue University of Malaya, Yayasan Ilmuwan and OIC Standing Committee on Scientific and Technological Cooperation (COMSTECH) .The workshop was held on 14-15 July 2009 at Guest House, University of Malaya.

Biotechnology is revolutionizing all aspects of our lives including the food we eat from crops and livestock our farmers raise, our medical and healthcare needs, the environment, and industrial products that we use daily such detergents and papers. Biotechnology has also had impacts in areas such as forensics, security and defense. This technology has emerged as a powerful tool to improve the quality of life.

However, as an emerging new field, it is also clouded with various concerns from safety to ethics and religion. These concerns have to be addressed carefully and promptly in order to ensure public understanding and acceptance of the technology. Deliberations on ethical and religious concerns should be based on scientific facts and religious knowledge. As a country that upholds strong religious values and principles, and at the same time promotes the development of technology for the prosperity of the nation, concerns should be carefully studied and weighed to ensure that the benefits of the technology are harnessed without compromising religious values.

In order to achieve this balance, religious scholars who are held high on the credibility ladder should have the basic understanding of the technology to be able to make informed decisions on the permissibility of the technology and the products derived from it. This group too has to take some responsibility in communicating science, in particular biotechnology, to the public to raise public awareness and understanding. This will further boost the efforts made by the government to support and develop this sector and also inculcate interest among the younger generation to further excel in this field.

This workshop aimed at providing a platform for Islamic scholars to deliberate on issues related to biotechnology, especially agribiotechnology as this field develops much of food that we consume and Islam places much emphasis on food, the way it is developed, and its sources. The workshop also provided an opportunity for Islamic scholars from different countries to discuss and exchange views on various issues on agribiotechnology.

All the participants of the workshop at the Rumah Universiti,University of Malaya

DR. ELISABET SAHTOURIS

Dr. Elisabet Sahtouris was a visiting scholar at the centre from 20th July to 1st August 2009.

Dr. Sahtouris, is an evolutionary biologist, futurist, author and consultant on Living Systems Design. Dr. Sahtouris shows the relevance of biological systems to organizational design in businesses, government and global trade. She has been active as a speaker in North, Central and South America, Europe, Asia, Asia, Africa, Australia and New Zealand. She makes television and radio appearances in addition to live speeches and workshops.

Dr. Sahtouris is a citizen of the United States and of Greece, with a Canadian Ph.D. She did her post-doctoral work at the American Museum of Natural History in New York, taught at the University of Massachusetts and M.I.T.and was a science writer for the HORIZON/NOVA TV series.

She was invited to China by the Chinese National Science Association, organized Earth Celebrations 2000 in Athens, Greece and has been a United Nations consultant on indigenous peoples. She is a participant in the Humanity 3000 dialogues of the Foundation for the Future, the Synthesis Dialogues with the Dalai Lama in Dharamsala, and consults with corporations and government organizations in Australia, Brazil and the USA.

Her books include:

- *Biology Revisioned*

North Atlantic Books 1998

- *A Walk Through Time: From Stardust to Us*

Wiley, NY 1998

- *Earth Dance: Living Systems in Evolution*

Praeger 2000

Dr. Sahtouris uses nature's principles and practice, revealed in biological evolution, as useful models for organizational change. She applies them in the corporate world, in global politics and economics, in our efforts to create sustainable health and well being for humanity within the larger living systems of Earth.

"A biology that sees all nature as co-evolving holons (living entities) in holarchies (interdependent embeddedness) will quickly reveal much about humanity itself as one such holon-containing its own holarchy of individuals, families, organizations, communities, nations and world .Through this understanding of ourselves, we will gain profound insights on where we fail as a living system"

"The Globalization of humanity is a natural, biological, evolutionary process. Yet we face an enormous crisis because the most central and important aspect of globalization ,its economy, is currently being organized in a manner that so gravely violates the fundamental principles by which healthy living systems are organized that it threatens the demise of our whole ***civilization****"*

Dr. Elisabet Sahtouris, Biology Revisioned

"We are learning that there is more than one way to organize functional systems, to produce order and balance; that the imperfect and flexible principles of nature lead to greater stability and resilience in natural systems than we have to produced in ours-both technological and social by following the mechanical laws we assumed were natural. On the whole, there seems to be good reason to believe our species' recklessly egotistical and destructive phase is coming to an end with new knowledge that leads us back to ancient wisdom. We are capable of regaining our reverence for life, of replacing the drive to conquer with the will to cooperate, of remarking our engineered institutions, including our corporations into living systems."

Dr. Elisabet Sahtouris, Earth Dance: Living Systems in Evolution

Public Lecture Dr. Elisabet Sahtouris
"Futures Studies for Sustainability"

On 30th July, 2009, a workshop on "Futures Studies for Sustainability" was held in the Center for Civilisational Dialogue. The aim of the workshop was to explore the necessary theoretical and practical groundings for establishing a department or center for future studies at University Malaya with the help of our visiting scholar, **Dr. Elizabeth Sahtouris**, an evolutionary biologist, futurist , author and member of the World Wisdom Council.

Global Warming; "A Hot Future"

Her talk in the workshop began with an extensive and moving description on what kind of future we, as the residents of earth are going to face, how it relates to our past and present thoughts, trends of activities and lifestyles and why the whole makes studying and understanding future a crucial academic and scientific endeavor.
She said that there is no more disagreement between reputable scientists in the world that we are - in my terminology - entering a hot age. You could also say we are in a positive feedback loop, a runaway melting situation because, of course it is obvious, the more the ice melts the less sunlight is reflected to the air and the more sunlight is absorbed the hotter it gets on the planet.

Engineers vs. Grandmothers

With much elaboration on the tough situation that we are moving to because of global warming, she brought up this example to show that a big part of the problem is created by our own lifestyle and scientific style and can be solved by our own hands: "Where are the engineers? What are they thinking about? You see, each engineer has one particular thing he's working on; he works on pumps, but he works on a particular kind of pump or electrical circuit or whatever. But grandmother thinks holistically, she connects the dots, she has raised several families, she knows that if one person is unhappy all the system is a mess. She is a systems thinker. Right? *She understands living systems* and she can think about the kids' futures and stuff like that and make plans."

Unsustainable Economy Derived by Greed

She said " I have urged people in Malaysia as Muslims to build a new and true science of economics and I believe the way to go about that is start with biology start by looking at the history of evolution, at the pattern in evolution where young species were feisty and competitive and then discovered that it is cheaper to feed their enemies than to kill them, more energy efficient equals cheaper. If the Pentagon had spent the money that was used to destroy Iraq and then spend all this time presumably rebuilding it while it's just a mess of civil war; but very profitable at both ends of that, very profitable to destroy because it takes so many new technology, weapons, airplanes, tanks, helicopters, everything, fuel and the fuel has went from middle east, refined in the United States, sent back again to be used in the tanks in the middle east, you know, crazy system, because it's not about practical, getting things done, it's about markets and making money. So you see that it wouldn't been far cheaper to invest in Iraq, in the people of Iraq, in the technology of Iraq "

No. 1 task of a Futures Studies Center

Sahtouris believes that the number one issue for a future studies center or department would be how do we cooperate as we don't know who will be affected by what and when; how do we put systems in place that can help where ever help is needed, quickly and efficiently. Summarizing her talk, she said: "The main thing I want to say is be action oriented more than prediction oriented. We already know enough prediction in so far as it's possible, what's really important is how do we start acting on the information we already have to build the future that


Lecture on a Futures Studies for Sustainability

we really want.

It's 2050, what are you doing? How is your life?

She ended with a really interesting practical suggestion. She said the center could have a contest in schools all over Malaysia that say to the children, there are two questions for you, it's 2050, what are you doing? What has happened to your life? What profession are you in? etc. And then say what did you do since you were 10 years old, in 2010 they would be 10 years old and now they would be 50 year old, so say what did you do to make this future happen?
Wouldn't that be an interesting contest? To just ask all the schools to have the children write about this, draw pictures about it, work in teams, individually, anyway they want, and then you collect the class itself choose which are the best ones and then have the school itself choose which they think are the best ones and then deliver them back to you at whatever level you want to work with it, then have them do it or you do it and then you get them on national television to talk about it or you make some big posters and show them all over KL about the winners and this contest. Now, if you initiated such a contest in the schools you know that every family in Malaysia will be talking about this issue of the future, and thinking in terms of how a positive future looks like and what can you do to build it and this may be a strong starting point for the center of future studies.

Public Lecture: Dr Elisabet Sahtouris
"A New View of Science Supporting Civilisational Dialogue *or Even More Simply*: Towards A Future Global Science"

Vedic Science and Western Science: Radically Different Fundamental Assumptions

The main theme in her lecture was that there have been many sciences in the world before western science and western Europeans did not invent science. Obviously Islamic science, for example, rests on Arabic science; in fact Arabic science contributed as many ways to western science, as its direct ancestor of ancient Greek science. Then in India there is Vedic science which for thousands of years has studied specially the mind, from the literature of the Upanishads which provide the basic worldview and many experiments to analyze how the mind functions. She then pointed out one very interesting and important difference between two of these sciences. In Vedic science, the fundamental worldview is cosmic consciousness which gives rise to the material world. In western science a fundamental assumption is that the material world gives rise to consciousness. So you see they have exactly opposite views of the relationship of the material world and consciousness; in one, it's fundamental and gives rise to matter and in the other one, matter gives rise to consciousness.

Global Consortium of Sciences and Islamic Science

Sahtouris believes there is no reason why we can't have a consortium of sciences in the world that can have dialogue with each other, so that for example when western science applies its technology to agriculture, sometimes it is inappropriate and doesn't work so well and may be indigenous sciences could tell western scientists to give up their ideas and works in this field.As part of this global dialogue and interaction, she suggested that Islamic science can revive its capacity to develop technology or maybe it wants to leave that to western science since it's doing a good job and do economic science for example. "Muslims should decide how Islamic science functions, where are you going to teach it, what you are going to do with it. It is not about asking permission to be a science, it is about simply standing up and claiming your right to be a science and show the advantages of it to the world. In other words, nowadays we don't coerce people into doing things because we know it doesn't work. We become an attractor; we work in a more loving way with each other "

Economics of the Human Body: A Beautiful Inspiring Model for our Economy

Dr. Sahtouris uses nature's principles and practices, revealed in biological evolution, as useful models for changes in the social life of human beings. In this light and while believing that technology will not and cannot create life, she brought our a very interesting example of how we can learn from our body and change our economy for a better life. In your body, and inside your cells, there are many recycling centre that can take the obsolete and sick or damaged protein and make it into a new one. How does it know which one to make instead? How does it know which molecules to recycle? There's intelligence in your cell. That same cell has a thousand banks giving out free stored value credit cards. They are spent into the cell's economy making everything. The trillion functions of the cell are all greased by this currency called ATP, as biologists call it and when the credit card spent goes back to the bank, you get a new credit level without ever paying it back. The money is free, the money is just used to make the economy work. It's an efficiency measure. Why did humans invent currency? So they didn't have to carry a cow to the neighbor who makes the shoes, to get the shoes and to take over to the guy who produces something else that you want it in the first place. You have currency that has a value that makes all the transactions work directly. That's how the banks in your body work.

Dr. Sahtouris giving lecture and moderated by Professor Zahurin

She continued: "This is much more like Islamic economy than capitalist economy, isn't it? So make a science of it. Study the economics of the body. Your body is using resources, transforming them, distributing, consuming and recycling them and with the waste, it gets recycled to other creatures in your ecosystem, if you allow it to. So here is this wonderful model. And it's because of western science that we are able to look into the cells now and see all this. See. Let's have a cooperative consortium of sciences in the world and call that "the future global science"

The CCD would like to record its appreciation to Professor Zahurin Muhamad from the Medical Faculty for her lively and critical inputs and dynamic moderating style.

Professor Dr Fumiaki Taniguchi, a Visiting Scholar of the Centre from 5th -20th of August 2009.

Professor Dr Fumiaki Taniguchi obtained his Bachelor's degree in Economics at Konan University in1969 and his Master degree in Philosophy and Ethics at Osaka University in 1977.He was appointed Professor in1995 at the Department of Literature, Konan University. Professor Taniguchi has published papers in the areas of environmental ethics and environmental education. He is a trustee member of the Japan Academy for Health Behavioral Science since 1993 and a trustee member of The Nature Activity of Osaka Prefecture since 2002. Professor Taniguchi is also president of the International Association of Earth-Environment and Global Citizen since 1999 and president of the Society of Information Exchange for Environmental Education between Japan and China since 2000. Professor Taniguchi also travels abroad frequently, giving lectures and speaking at seminars and conferences. He has been working as a visiting Professor at the Centre of Environmental Education, Rajabhat Institute Phranakhon, Thailand and also School of Environmental Studies, University of Victoria, Canada. He also worked as honorary visiting Professor at The School of Education, Hebei University, China in 1997 and at the Centre of Environmental Science, Peking University, China since 2001.

Public Lecture : Professor Dr. Fumiaki Taniguchi

Environmental Education in Japan and in the West

Professor Taniguchi gave his Public Lecture on Philosophy of the Environment: Comparison between Japan and the West on 7th of August 2009 at Seminar Room, Department of Science and Technology Studies, University of Malaya. He began by explaining the meaning of dialogue. Dialogue is from two Greek words, "Dia" which means "through" and "logos" which means "speak". Hence, dialogue is a conversation where partners speak alternatively. Divided persons (dualism) should be unified. 'I" and "You" can be respectively thesis and antithesis, however through dialogues we could stand on the third position ("us"), synthesis. Dialogue not only proposes a division between two or more persons or groups such as among people, among humans and nature, among diverse cultures and civilizations, etc, but also it proposes a common platform or communication in different and diverse situations and helps us move to higher truths. Sustainability is a state of dynamic and mutual balance; which could be an equilibrium of the system of natural, social and (mind) human environment. Sustainability is a self-maintaining, self-restoring, self growing state of balance so as to sustain dynamic systems such as ecological system or life system. Hence, sustaining living system is a basis of ethics of dialogue.

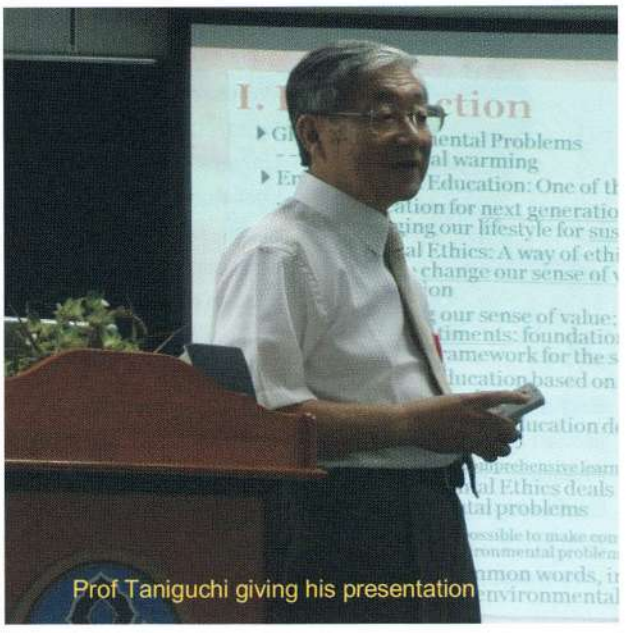
The concept of development does not embrace only the economic but also the social and human. A sustainable system is also spontaneous and growing maintain itself. Sustainable development might be called endogenous spontaneous development.

For the sustainable development of life and environment, the life system is a self-forming system. Living systems cannot be reduced to parts because they are living as a whole system. Life is a self-performing system and all lives are connected with each other through the life history of 4 billion years. An environmental system is a self-organizing system. In an ecologic system, broadly speaking, there exist three kinds of ecological system including nature, society and human. Life and environment in earth ecology are in the same relationship as the face and back of a coin.

Dr. Zeeda from Department of Science and Technology Studies asking a question to Professor Taniguchi

Life – Environmental Education according to the principles of the Earth Charter are;

- Respect earth and life in all its diversity.
- Care for the community of life with understanding, compassion and love.
- Build democratic societies that are just, participatory, sustainable and peaceful.
- Secure earth's bounty and beauty for present and future generations.
- Protect and restore the integrity of earth's ecological system, with special concern for biological diversity and natural processes that sustain life.
- Prevent harm as the best method of environmental protection and when knowledge is limited, apply a precautionary approach.
- Adopt patterns of production, consumption, and reproduction that safeguard earth's regenerative capacities, human rights and community well-being.
- Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.
- Eradicate poverty as an ethical, social and environmental imperative
- Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.
- Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care and economic opportunity.
- Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.
- Strengthen democratic institutions at all levels and provide transparency and accountability in governance, inclusive participation in decision making and access to justice
- Integrate into formal education and life-long learning the knowledge, values, and skills needed for sustainable way of life.
- Treat all living beings with respect and consideration.
- Promote a culture of tolerance, nonviolence and peace



Prof Taniguchi giving his presentation

Structure of Human Mind regarding Ego-I and Self-I

Total-I looks like a ball containing Ego and Self: where Ego-I is a conscious world or external world, which is a way of Modern thinking or Western Self-I is the unconscious internal world, which is a way of intuition/ instinct-feeling or Asian thinking. It is connected with ecological system and it is Eco-centric thinking.

Environmental education needs to be applied like Partnership Circulation from the bottom dimension to top dimension and vice versa. The activities of life-environmental education have involves many NGOs/ NPOs. This networking is easily adapted to other NGOs' activities according to the Earth Charter. But do not forget that the opinions of local people should be most respected because of necessity of bottom up circulation.

Needless to say, dialogues of inter-faith and inter-civilization (quantity) are necessary but we emphasize the importance of inter-culturization (quality) to deepen and create local peculiar culture. Besides, the basis of ethics of dialogue is balance and cooperation in doing good, justice, humility and patience. Networking in daily life, local community and policies of local and central government is important according to the Earth Charter. Finally, we should go out of narrow ego-consciousness to broader eco-consciousness through dialogue.

Professor Fumiaki Taniguchi on

Environmental Education based on Environmental Ethics

(Lecture with students of Environmental Ethics Course)

Words of Hope and Struggle: International Declarations

Professor Taniguchi started his presentation by going through the main global declarations and charters concerning the environmental problems; the Declaration of the UN Conference on the Human Environment (Stockholm, 1972), Declaration of Thessaloniki (1997), UN Decade of Education for Sustainable Development and the Belgrade Charter: Environmental Education Objectives (1975) and highlighted the educational initiatives and directions in them. He drew attention to this inspiring and relevant part of the Stockholm declaration: "Man is both creature and moulder of his environment, which gives him physical sustenance and affords him the opportunity for intellectual, moral, social and spiritual growth. In the long and tortuous evolution of the human race on this planet, a stage has been reached when, through the rapid acceleration of science and technology, man has acquired the power to transform his environment in countless ways and on an unprecedented scale. "

Environmental Education: Re-Creating the Sense of Wonder and Spontaneous Action

The rest of Professor Taniguchi's presentation was focused on how we can develop environmental education in the context of international environmental problems and environmental ethics. He started with the definition of Environmental Education, dividing it into 3 different stages; first, maturing personality formed through integration of knowledge, sentiment and action; second, education on ecological systems in natural environments by acquiring of a sense of wonder, nurturing sentiments and studying system theory which are the foundation of environmental ethics; and third, education for the solution of environmental problems by creating a sense of responsibility for nature and spontaneous action and studying unsound environments through scientific knowledge to educate problem-solving abilities and a moral ethical imperative. He believed the sense of wonder toward nature is the origin of intellectual, moral, social and spiritual growth in every human being which leads to environmental ethics. Professor Taniguchi showed some beautiful films of his fieldworks in Canada in an alternative ecoforestry project and also a field course on "ethnoecology and environmental philosophy in southern British Columbia" at a University of Victoria. He said that environmental ethics is a way of thinking about the solution to environmental problems and change our sense of value. Traditional ethics deals with human relationships with normative imperative while environmental ethics deals with not only human relations but also environments such as ecological systems, rights of animals and plants and intergenerational ethics and sustainability.

Professor Taniguchi with the students of Environmental Ethics Course

Environmental Education and Ethics: A Vast Pulsing Harmony

He illustrated of environmental ethics by this beautiful quotation from Aldo Leopold: *"This song of the waters is audible to every ear, but there is other music in these hills, by no means audible to all. To hear even a few notes of it you must first live here for a long time, and you must know the speech of hills and rivers. Then on a still night, when the campfire is low and the Pleiades have climbed over rim rocks, sit quietly and listen for a wolf to howl, and think hard of everything you have seen and tried to understand. Then you may hear it- a vast pulsing harmony- its score inscribed on a thousand hills, its notes the lives and deaths of plants and animals, its rhythms spanning the seconds and the centuries."*

In Professor Taniguchi's view environmental education should be based on environmental ethics. The technical terms should be the common language between the natural, social and human sciences for the people in general to understand what the environment and it's processes so that we can make agreements through discussion on the solutions environmental problems. He concluded his presentation by stating that in order to realize a sustainable future we need common guideline for international environmental education which is being developed by the collaboration of University Malaya and Konan University as APN (the Asia-Pacific Network of Global Change Research) CAPaBLE project.

Public Lecture : Professor Dr. Mohd Hazim Shah
at STS Department

Models, Paradigms, Scientific Realism, and its Socio-cultural Implications

On Wednesday, September 30, 2009, Professor Mohd Hazim Shah gave a talk on his article "Models, Paradigms, Scientific Realism, and Its Socio-Cultural Implications" in the Department of Science and Technology Studies. The members of the Centre for Civilisational Dialogue joined the staff and students of the STS department to learn about how scientific models are spreading out of the sphere of science and becoming life-models in the social and cultural contexts. Since summarizing the deep and complex discussions of the article and the lecture is too hard in this limited space we have chosen one small part of Prof. Hazim's article which is a beautiful and revealing historical analysis about of famous question and story of Galileo in the history of science and religion: Which one is at the center of the universe; the Earth or the Sun?

"Debates on Models and Scientific Realism: The Historical and Religious Context"

As Karl Popper pointed out in an article "Three Views On Human Knowledge," reprinted in his book Conjectures and Refutations (1972), the issue of the reality of models actually has a long history and dates back to the seventeenth century in the conflict between Galileo and the Roman Catholic Church regarding the status of the Copernican model in astronomy. The issue was not so much whether the Copernican theory is true and the Ptolemaic false. In fact to pose the question in such a manner is already to assume that science can be neatly demarcated from philosophy and religion in the sixteenth and seventeenth centuries. The issue concerns the epistemological and ontological status of the heliocentric Copernican model. Is the Copernican model merely a "model", or is it a faithful description of physical reality? Does the earth "actually" move, and does it move around the sun? In a preface to Copernicus' magnum opus, De Revolutionibus - a preface presumably written not by Copernicus himself, but by Osiander - the realist status of the model was explicitly denied. In other words, the Copernican model was to be treated as a conceptual instrument or computational tool for predictive and astronomical purposes. It was supposed to be techne and not episteme.
According to Popper (1972):

"...The Church was very ready to admit that the new system was simpler than the old one: that it was a more convenient instrument for astronomical calculations, and for predictions...There was no objection to Galileo's teaching the mathematical theory, so long as he made it clear that its value was instrumental only.... Galileo himself, of course, was very ready to stress the superiority of the Copernican system as an instrument of calculation. But at the same time he conjectured, and even believed, that it was a true description of the world..."

The reason for Galileo's condemnation and incarceration was not so much because he supported the Copernican theory, but more because he supported a realist construal of the Copernican theory. Such a position carries with it radical epistemological and theological implications. For it now means that scientists are capable of telling us the truth about the physical world, independent of Scripture and its interpretation by religious authorities. This was why the Catholic Church vehemently opposed Galileo. And in view of the rise of the Protestant movement, the Church has a double reason for clamping down on Galileo. Had Galileo stuck to an "instrumentalist" interpretation of the Copernican model, he would probably not have suffered such a fate. In fact Copernicus' De Revolutionibus was published in 1543 but did not create any consternation amongst Church authorities until Galileo published his Dialogue Concerning the Two Chief World Systems in 1632, where he supported the Copernican theory from a realist point of view.

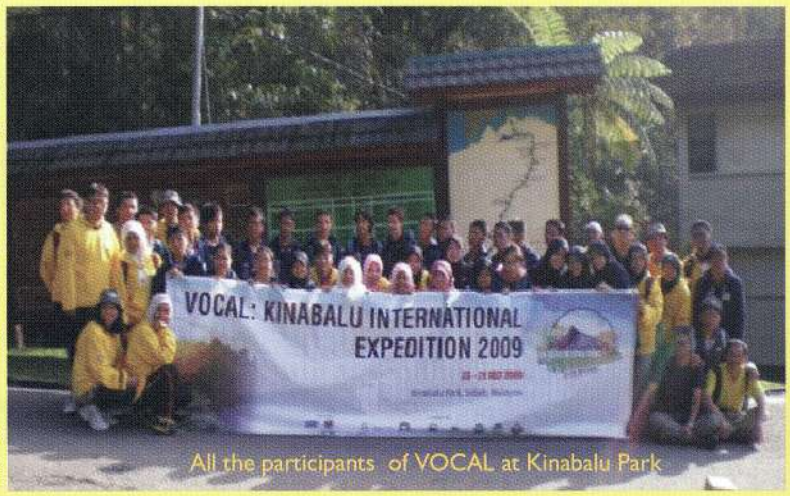
What the historical episode illustrated was that the philosophical interpretation of a theory or model is just as important, if not more so, than the theory or model itself, at least in cultural terms. It makes a big difference as to whether one subscribes to a realist or non-realist interpretation of a model or theory. However, debates on scientific realism in twentieth century philosophy of science have lost sight of this historical origin and perspective on the issue, treating it merely as a 'technical' issue in the philosophy of science. But in view of the broader epistemological and cultural implications of scientific realism, I suggest that we take note, as Karl Popper himself correctly did, of the historical origins of the issue, and thus remind ourselves of the continuing relevance of cultural considerations on a clinically and socially 'anaesthetized' philosophy of science. The German playwright Bertolt Brecht perceptively displayed in his play The Trial of Galileo, the socio-cultural dimensions of the conflict over the Copernican hypothesis. To give a realist commitment to the Copernican model entails several other things, some of which are dear to the hearts of many Europeans. For one, it means that man is no longer at the 'Centre of the Universe,' as Aristotle, Ptolemy and the Church Fathers had made them believe. It could also means that Scripture is not able to tell us the truth about the physical world that it cannot be literally interpreted, and that the interpretation given by the Church Fathers is not infallible - all of which options appear unpalatable to the ordinary Christian believer.

In the above historical example, the (conflictual) relationship between science and religion involving the epistemological or cognitive status of a scientific model, was clear. In today's science, such an obvious radical implication of realist or nonrealist commitment to scientific models might not seem so obvious. However, I would still like to maintain the position that the issue of scientific realism involving scientific models does have socio-cultural implications, even though not to the same extent, scale, or nature, as in the past. The task of the present paper is partly to explicate what that nature and scale is, thereby establishing the relevance of an important issue in philosophy of science, namely scientific realism, to social and cultural concerns.

UNIVERSITY OF MALAYA UNESCO CLUB (UMUC)

VOCAL: Kinabalu International Expedition 2009

4 representatives from the University of Malaya were invited by Malaysian National Commission of UNESCO (NatCom) as junior facilitator for VOCAL2009: Kinabalu International Expedition last July. The 6 days expedition was meant to expose students to various environment-related issues such as nature protection and conservation, thus Kinabalu Park which is also Malaysia's first natural World Heritage recognized by UNESCO is the most suitable place to address this issue. This expedition participated by 100 students and teachers from both local and international participants from UNESCO ASPNet and Asia Europe Classroom Network (AEC Net). The objectives for this year expedition were:



All the participants of VOCAL at Kinabalu Park

a. To inculcate the spirit of voluntarism among students realized in the form of community interaction.

b. To develop the spirits of caring & loving towards the environment and nature through expedition.

c. To expose students to various environment-related issues such as nature protection & conservation.

d. To promote inter-cultural learning through interactions between participants from Asia & Europe on the site and via the net..

The 6 days were filled with exiting activities such as bird watching, a tour of mount Kinabalu Botanical Garden, visiting and experiencing Kg Sinisian cultural life where participant were taught about their cultural dances and tasted their traditional food. Participants were also given a chance to visit Desa Dairy Farm , which is a local milk farm. There were also exploring races located to enhance team building and cooperation between participants. The ultimate activity was climbing Mount Kinabalu which was the most memorable and exciting part in this expedition. Despite just being able to reach layang2 and not the top of the mountain, yet every participant was able decorate their faces with smiles and satisfaction.


All the participants have rest at Layang-Layang stop

In conclusion, this kind of activity is good to encourage and evoke the environmental friendly spirit among the participants and particularly relevant to the core vision of UNESCO which is education, scientific and cultural.

CONGRATULATIONS!!!
NEW MEMBERS OF THE FAMILY.

The Centre for Civilisational Dialogue received five new members recently. They are :-

Appointment of Deputy Director

Dr Amran Mohammad was appointed as Deputy Director of the centre replacing Assoc Prof Dr Abdullah Raihanah who has finished her contract. He is also a lecturer at the Institute of Science and Technology Studies. He completed his PhD at Manchester University, United Kingdom, his M.A. at International Inst. Of Islamic Thought & Civilization and his B.Sc. at University Of Alabama, Birmingham, Alabama.

Appointment as Research Officer

Chang Lee Wei has been appointed as Research Officer at the centre for a period of one year.

Administrative Assistant

Mr. Muhammad Azri Safwat Rizan is an Administrative Assistant at centre. He completed his Diploma in Culinary Art from University Of Tunku Abdul Razak. His interest on photography

Research Assistants

Ms. Priah Applanaidu was born in 1983 and comes from Bagan Datoh, Perak. She completed her Bachelors in Health Science, University Industri Selangor (UNISEL), Shah Alam, Selangor. Her interest is in health science.Currently she is the research assistant for the project entitled A Study of the development of bioethics in Malaysia with a special focus on the role on inidigenous values and systems in the determination of attitudes and regulations of selected biotechnology under the supervision of Professor Datin Dr Azizan Baharuddin.

Ms. Naemah bt Suhaimi. She was born in 1978 and comes from Bachok, Kelantan. She has completed her Bachelor of Arts and Social Science from the Department of Southeast-Asia Studies, Faculty of Arts and Social Science, University of Malaya. Her area of interest is intercultural dialogue. Currently, she is the research assistant for the project 'Dialogue Among Ethnicities and Cultures in Malaysia: History and Impact to the Development of Bangsa Malaysia' under the supervision of Professor Emeritus Datuk Dr Osman Bakar.

VISITING SCHOLARS

Nov- Dec 2009 (2 month) — **- Professor Dr Shih-Chung Tristan Hsiehy**
National Taiwan University, Taiwan

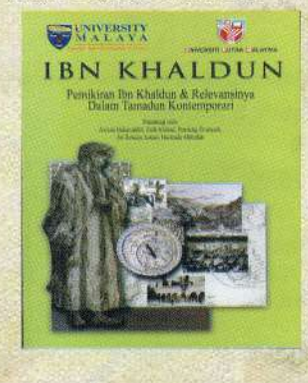
Oct 1st 2009- Sept 30th 2010 (1 year) — **- Professor Dr Carolina Lopez**
Director Centre for Dialogue and Human Wellbeing
University Teo de Monterry, Campus Chihuahua, Mexico

LATEST PUBLICATIONS

Title : *IBN KHALDUN: Pemikiran Ibn Khaldun & Relevansinya Dalam Tamadun Kontemporari*
Editors : Azizan Baharuddin, Zaidi Ahmad, Nurdeng Deuraseh, Sri Rahayu Ismail, Haslinda Abdullah
Year : 2009
PRICE : RM30.00

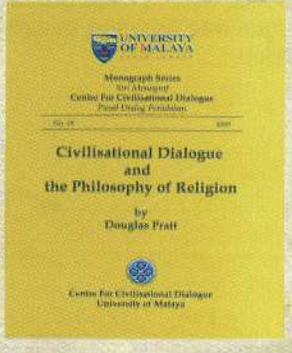
This book publishes papers from the National Seminar on 600 Years Of Ibn Khaldun's thought and its Relevance in contemporary civilization jointly organized by the Center for Civilisational Dialogue, University of Malaya and The Department Of Nationality and Civilization Studies, Faculty of Human Ecology, University Putra Malaysia. With this reading material, present and future generations will be able to better recognize Ibn Khaldun, this famous figure. He focuses on science modernization, civilization and nation building, especially in the context of various religious and ethnic communities in Malaysia, the region and the world. This book analyse the thoughts of Ibn Khaldun in aspects of:

* Ibn Khaldun and Traditional Knowledge
* Ibn Khaldun Education Knowledge and Science
* Ibn Khaldun and Social Change
* Ibn Khaldun and Islamic Society
* Thought of Ibn Khaldun in the Economic Field
* Ibn Khaldun and the Socio-Political
* Ibn khaldun and Development
* Ibn Khaldun and Humanities



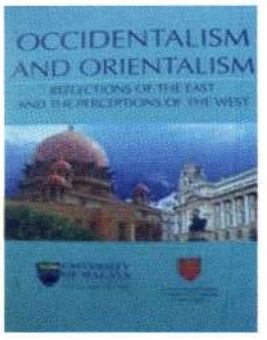
Civilisational Dialogue and the Philosophy of Religion by Douglas Pratt

In June of 2007 the Centre for Civilisational Dialogue at the University of Malaya, Kuala Lumpur, held a seminar on Philosophy and Civilisational Dialogue. Douglas Pratt was honored with an invitation to speak at the Seminar and did so on the topic 'Philosophy of Religion: Critical Reflection and Constructive Dialogue'. This small monograph is an expanded version of his original paper and he is pleased the Centre has seen fit to publish it.



Information on these and other publications by the CCD is available on our website http://civilisationaldialogue.um.edu.my or call us during office hours at 603-79675697 for further information about our programs/events.

"BOOK REVIEWS"



Title : ***Occidentalism And Orientalism: Reflections Of The East And The Perceptions Of The West***
Editors : **Azizan Baharuddin, Faridah Noor Mohd Noor and Alastair Gunn**
Year : **2008**
PRICE : RM30.00

This book is a collection of papers presented by renowed academic figures in the field of dialogue and philosophy. Amongst the contributors are: Shamsul Amri Baharuddin, Hans van De Ven, Shad Saleem Faruqi, Mohd Hazim Shah, khaw lake Tee, Badariah Sahamid, Sharifah Suhanah Ahmad, Shaharil Talib & Gareth A Richards, Khoo Kay Kim and Lee Poh Ping. It focuses on issues such as; Colonial knowledge and the Deepening of Orientalism; Orientalism At War: Shanghai 1937; Human Rights-Reflections of the East, Perceptions of the orient by the occident;Twisted visions, false dreams and embracing the other, the reception of English Law-Eastern customs and practices through the eyes of English judges in Malaya; fluidity and fixing in the making of Southeast Asia; the impact of the Dualization of the Orient and the Occident and East-West Interaction and the future: Three scenarios. The authors of the papers aim at exploring the concepts of Orientalism and Occidentalism through multidisciplinary analysis (e.g.: philosophy, law and sociology) in attempts at defining and understanding the culture that both concepts depict.

Title : ***Buddhism and Environmental Ethics in Context***
Author : **Alastair S. Gunn**
Year : **2008**
PRICE : RM25.00

The Centre has published Buddhist Environmental Ethics in Context by Associate Professor Dr Alastair S. Gunn from Department of Philosophy and Religious Studies, University of Waikato, New Zealand.

The central argument of the book is that Buddhism implies and provides support for a developed environmental ethic, on the basis of its coherent and comprehensive world-view - specifically its epistemology, metaphysics and ethics. Topics include the moral status of animals, species and natural systems, as well as genetic modification and other issues in bioethics. The authors also relate the Buddhist view to other positions, especially the Judeo-Christian tradition and modern secular environmental ethics; they argue that Buddhist teachings incorporate timeless truths that can speak to everyone, regardless of their religious affiliation.