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6th International Seminar of Health Behavioral Science (ICBH2010)
Sustainable Health Promotion:
Dialogue on Well-being & Human Security in Environmental Health
19 - 21 September 2010
Faculty of Law & Centre for Civilisational Dialogue, University of Malaya



From left to right: Professor Darryl, Tan Sri Dato' Seri Dr Hj. Mohd. Ismail, Professor Azizan, Professor Fumiaki and Professor Mohd. Amin Jalaluddin

An international conference on the theme of dialogue on well-being & human security in environmental health was held on the 19th to 21st September 2010.

The three-day conference was jointly organized by the Japan Academy for Health Behavioral Science, University of Malaya Centre for Civilisa-

tional Dialogue, the General Institute for the Environment of Konan University in Japan and Kyoto University Global Centre for Education and Research on Human Security Engineering for Asian Megacities (Global COE Programme), University of Malaya.

One of the objectives of this conference is to promote sustainable health and continue the dialogue on well-being and human security via environmental health from a 'glocal' (global and local) perspective. The conference was also held to encourage a deeper level of international exchange in order to advance health behavioral science for the goal of a sustainable health promotion.

To be continued on pages 2 & 3

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6th International Seminar of Health Behavioral Science (ICBHS2010) Sustainable Health Promotion: Dialogue on Well-being & Human Security in Environmental Health (continued)



Participants of the conference

This international conference was gracefully officiated by **Tan Sri Dato' Seri Dr Hj. Mohd. Ismail bin Merican**, the Director General of Health of Malaysia.

Overall, there were five invited lectures throughout the seminar, two plenary lectures, one panel discussion, three sessions of oral presentations, three parallel dialogue sessions, and two keynote lectures. Papers presented at this international conference included:

1. **'Realising Sustainable Health Promotion in the Context of Global Public Health and Future Challenge'** by Professor Darryl Macer, Regional Unit for Social and Human Sciences in Asia and the Pacific (RUSHAP) UNESCO, Thailand. The paper discussed the situation relating to implementation of ethical standards for health promotion, and the accompanying debates, in particular in the Asia and Pacific region.

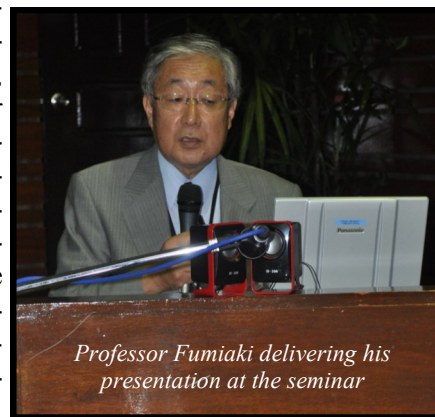
2. **'Burden of Disease and Policy Health in Malaysia'** by Dr. Feisul Idzwan Mustapha, Senior Principal Assistant Director, Disease Control Division, Ministry of Health, Putrajaya. The paper discussed the huge burden of NCD in the country based on The Malaysian Burden of Disease Study in 2004 that shows how NCD poses a huge burden to the public health system.

3. **'HIV Prevention, Treatment and Care to the Marginalised Communities in Malaysia, Advances and Challenges'** by Mr. Bakhtiar Talhah, CEO, Malaysian AIDS Council. The paper explained the multi-sector and comprehensive effort required to address the HIV epidemic in Malaysia that has to transcend the biomedical model of prevention, treatment and care.

4. **'Improving the Sanitation and Foods of Developing Countries'** by Professor Yoshihisa Shimizu, Kyoto University, Japan. He lectured on the sanitation for the future that saves water, does not pollute and returns the nutrients in human excreta to the soil. This approach is called — ecological sanitation or 'eco-san' for short.

5. **'Dialogue between Religion and Science regarding Bioethics for Well-being and Human Security at the Global Level'** by Professor Datin Dr. Azizan Baharuddin, Director, University of Malaya Centre for Civilisational Dialogue, Malaysia. She defined and explained the importance of bioethics and the relationship between science and religion.

6. **'Towards Sustainable Health Promotion in the Context of Environmental Health Care at the Global Level'** by Professor Fumiaki Taniguchi, President, ICHBS2010, Japan. His paper examined the integration between bioethics and environmental ethics in order to solve the global public problems from the viewpoint of Global Public Philosophy.



Professor Fumiaki delivering his presentation at the seminar

7. **'Malaysian Society and Health: Issues and Challenges in the 21st Century'** by Professor Dato' Dr. Mohd. Amin Jalaluddin, President, Asian Pacific Academic Consortium Public Health, Malaysia. The paper reviewed the changing trends and discuss related challenges in disease pattern, environmental health, demographic impacts on health, migration influxes and health, effects of globalization on health, mental health and wellness as well as fundamental access and equality in health care.

8. **'Narrative Practice: Creating New Storyline in Aboriginal Communities'** by Ms. Barbara Wingard, Dulwich Centre Foundation, Australia. She elaborated on the story of how she and other Aboriginal Australian practitioners are engaging with and developing new forms of narrative therapy and community work.

9. **‘Migrant Health: Access to HIV Prevention, Treatment and Care for Migrant Populations in Japan’** by Professor Tadaharu Nakao, Yamanashi Gakuin University, Japan. He discussed the health care of Asian Pacific migrants living in Japan.

A panel discussion on Globalisational Health Promotion: Dialogue on Well-being & Human Security in Environmental Health was held in the conference. The moderators for this discussion were Professor Nik Meriam Nik Ismail and Professor Fumiaki Taniguchi. The panelists include Professor Datin Dr. Azizan Baharuddin, Dr. Benjaporn Panyayong, Professor Naoyasu Motomura, Ms. Barbara Wingard and Professor Habib Chirzin.

Three sessions of oral presentations were organized. The topics discussed in Session I were health promotion, health care and narrative while for Session II, the topic on well-being was discussed. Lastly, human security, sustainability and environmental health were debated in the third oral presentation session.

The theme for Session B was **Unani Medicine**, which is commonly known as Islamic Medicine. In this session, *‘Unani Medicine as a Form of Islamic Medicine: Issues of Islamicity’* by Emeritus Professor Datuk Osman Bakar and *‘Medical Healing vs. Mental Healing’* by Mrs. Dalina Ismail, the Principal Consultant of Quin Consult were presented.



Parallel Dialogue Session A on religious hypnosis



Panel Discussion on Globalisational Health Promotion

Similarly, three parallel dialogue sessions were held throughout the conference.

Session A was on **religious hypnosis** and the paper titled, *‘The Efficacy of the Practice of Surah Yaasin Recitation in Reducing Stress Level’* was presented by Mr. Anas bin Mohd. Yunus of *Universiti Sultan Zainal Abidin (UniSZA)*, Malaysia. This study assessed the efficacy of the practice of surah Yaasin recitation from the al-Quran in reducing stress levels among selected students in an institution of higher learning in Kuala Terengganu. The difference in the stress level among the groups of participants in the study provides some evidence regarding the efficacy of the practice of surah Yaasin recital in reducing stress levels.

Professor Osman’s presentation explained that Unani medicine is fully justified to be regarded as an authentic form of Islamic medicine and is a living legacy of traditional Islamic medicine which once helped to make Islam a proud civilization. Meanwhile, Mrs. Dalina’s paper explained the importance of medical healing and the structure, functions, and specialties of the mind that are closely related to mental healing.

As for Session C, Professor Akira Nakagawa of Osaka Sangyo University, Japan, discussed the **narrative approach** that is based on the idea that we are always continually making meaning, for ourselves and for others, by putting our experiences into the form of stories.

In summary, the 6th International Conference of Health Behavioral Science was a huge success and it provided a golden opportunity to gather so many experts in health sustainability and human well-being under one-roof to discuss and consolidate their findings and experiences with each other. It was attended by 104 participants from Malaysia, Thailand, Indonesia, Australia and Mexico.

The Centre for Civilisational Dialogue would like to record its appreciation to the Dean of the Faculty of Law for kindly permitting the conference to be held at the faculty’s premises.

International Seminar Commemorating UNESCO's World Philosophy Day: Philosophy Of Sustainability

23 November 2010

Court Room, Chancellery Building, University of Malaya

(Reported by: Siew Wai Ling)

Due to the importance and great benefits of dialogue via philosophy and in-line with the crucial role of philosophy in defining the concept of sustainability, University of Malaya Centre for Civilisational Dialogue and the National Commission for UNESCO organized a seminar on Philosophy of Sustainability. This seminar was attended by about 50 participants including those from Germany, the United State, the United Kingdom, Indonesia and Iran.

The seminar began with the opening speech by the Director of CCD, Professor Datin Dr. Azizan Baharuddin. This one day's seminar was divided into three sessions:

- Sustainability and Spirituality
- Sustainability and Governance
- Sustainability and Innovations

Session I: Sustainability and Spirituality

Dr. M. Mukhtasar Syamsuddin, Dr. Mohd Zuhdi Marsuki and Dr. Eric Winkel were invited as the panel of speakers for Session I: Sustainability and Spirituality. Dr. Amran Muhammad, the deputy director of Centre for Civilisational Dialogue was the moderator for this session.

a) Dr. M. Mukhtasar Syamsuddin

'The Spirituality of Mountain and Sea Intertwining: Wisdom of Life from Merapi People of Yogyakarta'

Dr. Mukhtasar's presentation discussed the classical view on sustainability and spirituality by using Yogyakarta people's beliefs in Nyai Ratu Kidul (Queen of the South Sea) and Merapi Mountain. According to Dr. Mukhtasar, both mountain and sea are intertwined and construct symbolic knowledge that leads the society to live on them. This symbolic knowledge construction is related to the philosophical value contained in the philosophy of "harmony of life".

b) Dr. Mohd Zuhdi Marsuki

'Theoretical Dimension of Islamic Environmental Ethics'

Dr. Zuhdi elaborated on the roles of Islamic policies, laws and teachings on overcoming modern environmental crisis, known as Islamic Environmental Ethics. Based on Dr. Zuhdi's explanation, Islamic teachings are usually categorized

into three categories, namely, *Aqidah*, *Shari'ah* and *Akhlaq*. These three categories are important in order to show the integrated approach of Islamic Environmental Ethics.

c) Dr. Eric Winkel

'Walking Away from Sustainability'

Dr. Eric's paper explained the irony why people walk away from sustainability using Ursula K. Le Guin's story, "The Ones who walk away from Omelas". This story illustrated the city of Omelas and the city's happiness depending on a child sitting in a locked room and if the child was to be released, the city will lost its prosperity, beauty and delight.

Session II: Sustainability and Governance

Dr. Jay Wysocki, Associate Professor Dato' Baharuddin Ahmad and Professor Datin Dr. Azizan Baharuddin were the speakers for this session. Associate Professor Dr. Siti Nurani Mohd. Nur, the Head of Department of Science and Technology Studies acted as the moderator.



Dr. Eric as one of the presenters for Session I: Sustainability and Spirituality



Audiences of the seminar

a) Dr. Jay Wysocki

'The Limits of Governance: Self-restraint and Compulsion in Sustainable Development'

In the presentation, Dr. Jay said that the key to sustainability is work and sustainable development is about not limiting people. According to Dr. Jay, the Government shifted from sustainability to sustainable development and human self-restraint is marginalized in favor of technology optimism.

b) Associate Professor Dato' Baharuddin Ahmad

'Sustainability and Spirituality'

Associate Professor Dato' Baharuddin's paper discussed that a clear mind set is required for sustainability and spiritual philosophy is needed to achieve happiness, freedom and knowledge from different parts.

c) Professor Datin Dr. Azizan Baharuddin

'Ethics & Governance for Sustainable Development'

Professor Azizan explained that Malaysia still has a lot to do to achieve sustainable development. In order for Malaysia to move towards sustainability, Malaysians need to shift their beliefs (values), culture, economy, relationships and attitude.

Session III: Sustainability and Innovations

Professor Dato' Dr. Mohd Yusof Hj. Othman, Mr. Sheikh Hassan Pedersen and Professor Dr. Abdul Latif Samian were the speakers for this session. Dr. Zeeda Fatimah Mohd. was the moderator for this seminar's final session.

a) Professor Dato' Dr. Mohd Yusof Hj. Othman

'Sustainability and Innovations'

Professor Yusof discussed the importance of innovations and the impacts of innovations on sustainability. Professor Yusof also stated that, we must not only focus on the GDP but must also look into the General Well-being of Malaysian (GWD) in order to have a sustainable society.

b) Mr. Sheikh Henning Pedersen

'The Philosophy of Sustainability from an Innovative Perspective'

Mr. Sheikh expressed that sustainability at home is very important and we should develop more sustainable products and items that are affordable and can be used in our

daily life. According to Mr. Sheikh, in the understanding of sustainable innovation, it is necessary to be honest and not look at the monetary gains only, but also to whether the innovation is beneficial to the planet and its inhabitants.

c) Professor Dr. Abdul Latif Samian

'Sustainability and Innovation from the perspective of Problem Solving'

Professor Abdul Latif's paper argued that the root of sustainability in science lies in having sustainable problems. Based on the assumption that science begins from problems, the process of macro creativity is outlined and out of the macro creative process, the dynamic of having a sustainable science and the Cycle of Sustainability is formed.



*Session II: Sustainability and Governance.
From left to right: Professor Azizan, Associate Professor Dr. Siti Nurani (moderator) and Associate Professor Dato' Baharuddin*

Dr. M. Mukhtasar, Dean for Faculty of Philosophy, Universitas Gadjah Mada, Indonesia was invited to give a brief wrap-up of our discussion in this seminar. According to Dr. Mukhtasar, human beings have changed the very tapestry of nature with our intervention, creating several problems for Planet Earth. Fortunately, human beings have the ability to take corrective action once we get to know that we've gone too far. An increasing awareness around the world in the renewable energy and environmental fields and now the commemoration of world philosophical day forum on the philosophy of sustainability attests to this fact.

Through this seminar, participants were exposed to the understanding of the essence of sustainability and the important connections between natural and human communities. With these new gained knowledges and understandings, participants can assist in promoting a culture of sustainability.

The Centre for Civilisational Dialogue records its thanks to the National Commission of UNESCO Malaysia for sponsoring the event.

2nd International Conference on Sustainability Science: Values and Sustainability

21 - 22 December 2010

Lecture Hall Complex, Faculty of Science, University of Malaya

(Reported by: Siew Wai Ling)

A two-day international conference on the theme of values and sustainability was held at the Lecture Hall Complex of Faculty of Science, University of Malaya. It was jointly organized by CCD, Department of Science and Technology Studies, Sustainability Science Research Cluster and UM Cares.

The conference theme was selected especially to cater for the neglected dimension of values *vis-à-vis* sustainability science, technology and innovation. The present day understanding of sustainability science, technology and innovation is largely overwhelmed by a dominant technoeconomic instrumentalist paradigm only thus far.

The aims of the conference included:

- To embark a values-based approach as a balance to the perspective of the conventional technoeconomic instrumentalist paradigm.
- To solicit ideas which will become foundational literature for creating a values-based approach to a sustainability science field.
- To create a platform for representatives of different disciplines of learning, community of practitioners, policy makers and concerned citizens to share and exchange views on diverse aspects of sustainability science.



Participants of the conference

The conference was started with a welcoming speech delivered by **Professor Datin Dr. Azizan Baharuddin**, the Director of Centre for Civilisational Dialogue. After the welcoming speech by Professor Azizan, **Dr. Ho Chee Cheong**, Council Member of Malaysian Academy of Science was invited to deliver a **keynote address** on today's

theme of values and sustainability. Subsequently, the opening speech for this conference was delivered by **Professor Dr. Nik Meriam Nik Sulaiman**, Chairman of the Sustainability Science Cluster, University of Malaya.

In general, four plenary sessions and four parallel dialogue sessions were held throughout this conference. Papers presented during plenary sessions included:



Professor Osman delivering his presentation at the conference

1. **'Values and Sustainability'** by Emeritus Professor Dr. Osman Bakar. In the paper, he defined the meanings of values and sustainability and explained that only something permanent can help guarantee sustainability. Professor Osman also added that man is the key agent of sustainability and axiology is the best science to furnish human beings with the soundest knowledge of human values, types and their classification.
2. **'The Epistemology of Values and Sustainability'** by Professor Dr Abdul Latiff Samian. The paper emphasized that science is a problem solving activity and argued that essentially, the root of sustainability in science lies in having sustainable problems.
3. **'Improving the Sanitation and Foods of Developing Countries'** by Professor Dr. Yoshihisa Shimuzu. The paper was about sanitation for the future where most people will live in towns and cities. Professor Yoshihisa also introduced the 'ecological sanitation' or 'eco-san' approach. This approach can be categorized as 'sanitize-and-recycle' in which urine and feces are stored and processed in site. These disease-free urine and feces can then be used in agriculture.

4. **‘Transforming Sustainability Strategy into Actions – The Technology Pathway’** by Professor Dr. Nik Meriam Nik Sulaiman. She highlighted that a balanced mix of success factors compromising political will, market realities, best management practices as well as good science and technology are needed in order to operationalize sustainable development.
5. **‘The Normative Advocacies’ Challenge for Scientific Facts and Technology Determinism: Questioning Values and Norms for Humanity and Sustainability’** by Professor Dr. On-Kwok Lai. He explained the ethic-normative dimensions and perspectives of global-local environmentalism on values and sustainability. Moreover, politicization process and its interfacing with human communities, risk-embedded science and technologies and trajectories of science and technology against criteria of environmental, humanity impacts and inter generational effect were also discussed.
6. **‘Values for Sustainability? Methodological and Institutional Dimensions’** by Dr. Hezri Adnan and Encik Abdul Hadi Harman Shah. The paper explained the set of values and value configuration that make up the quest for sustainability and its accompanying goal of sustainable development. In the presentation, the conceptualization of sustainability programs and their implementations were also discussed.
7. **‘A New Paradigm on Optimization and Sustainability’** by Dr. Shaharir Mohamad Zain. In the paper, he stated that in order to achieve sustainable development, a new paradigm in optimization based on Islamic values and a new sustainability concept that formulates its corresponding multi-objectives optimization planning model are needed.
8. **‘From Islamization of Knowledge to Scientification of Islam’** by Dr. Arqom Kuswanjono was presented by Professor Datin Dr. Azizan Baharuddin. The paper focused on the process of two individual, namely, Naquib al-Attas and Al-Faruqi, to restore science as a part of religion (Islam). This is known as Islamization of knowledge where the verses of Quran and Hadith are needed to be reviewed scientifically in order to find out the new theories that can be applied in real life to ensure sustainability of sciences.
9. **‘Sustainability Journalism as Discourse among Civilizations: Concept and Dialogue’** by Professor Dr. Ahmad Murad Merican. The paper suggested that a dialogue among civilizations be premised through the restructuring of modern journalism to sustainability journalism with the purposes of using sustainability journalism as a form of storytelling, discourse and dialogue in the post-industrial world.
10. **‘Transforming Higher Education for a Sustainable Tomorrow: A Case of Learning by Doing at Universiti Sains Malaysia’** by Dr. Zainal Abidin Sanusi. The paper outlined the effort taken by Universiti Sains Malaysia (USM) to embark a long-term strategy to make sustainability a major mainstream guiding principle to promote sustainability in USM campus.
11. **‘UM Cares’** by Associate Professor Ir. Dr. Abdul Aziz Abdul Raman explained the role of UM Cares of University of Malaya in creating a greener campus. Various activities on environment and sustainability were conducted by UM Cares throughout the past years and these activities managed to promote awareness on green environment among university students and staffs of University Malaya.



Professor Azizan delivering her presentation at the conference

Dr. Amran Muhammad, the Deputy Director of Centre for Civilisational Dialogue was invited to give a brief conclusion of our discussions in this conference. According to Dr. Amran, the conference was very informative and was able to meet all the objectives set for this conference.

Furthermore, Dr. Amran stated that, in order to achieve sustainability science, we have to look into the following four elements: defining sustainability, sustainability methodology, communicating sustainability and institutional sustainability. Dr. Amran also expressed the need of having similar conference such as this to expand our networking between different disciplines of learning, community of practitioners, policy makers and citizens.

In conclusion, the conference was a huge success with over 40 papers presented and it created an opportunity for people of various backgrounds and disciplines to gather in one event and discuss their findings and experiences with each other on values and sustainability.

Dialogue on Science, Religion and Development (SRD)

24 December 2010

KATHA Seminar Room, Centre for Civilisational Dialogue, University of Malaya

(Reported by: Siew Wai Ling)

A dialogue on Science, Religion and Development (SRD) was held on the 24th December 2010 at KATHA Room of CCD. It was jointly organized by CCD and the Social and Economic Development Services (SEDS).

The aims of the dialogue was to promote greater understanding and collaboration in bridging the role of science and religion in social transformation towards a more holistic development.

The essence of the dialogue is the recognition that knowledge is the foundation of development. According to **Dr.**

Ludher Loh Lee Lee, knowledge is not just material but also spiritual in nature. Thus, methodologies of science are needed to work together with the insight of religion to provide the essential tool for building a harmonious and equitable social system.

Dr. Lee Lee added that, nowadays, over-focus on materialism and denial of spiritual nature caused many social problems around the world. Dr. Lee Lee also emphasized that religious traditions are the causes of peace and unity. As a result, discourse on SRD should be conducted frequently to foster greater understanding on the importance and connection between material and spiritual aspects of life in civilisational progress.

The essential spiritual and social dimensions of life fundamental to human welfare had been kept away from the development discourse. According to **Professor Datin Dr. Azizan Baharuddin**, failure to understand this dimension of existence are important in enriching, ennobling and providing guidance to human beings caused human beings to spend more on warfare and cosmetics products instead on education and public health. It is vital for human beings to realize the importance of science and religion in policy making. This is due to the fact that, these inputs from science and religion are important for

human beings to have a balanced development. Professor Azizan also added that, everything starts in ourselves, we must first change our attitude and thinking on SRD before trying to change other people's attitude and thinking on SRD.



From left to right: Dr. Amran, Professor Azizan, Dr. Lee Lee and Mr. Lau Chee Long

Materialistic assumptions and approaches that had dominated development thinking caused unsustainability among human beings. According to **Dr. Amran Muhammad**, nowadays, human beings tend to separate religion and spiritual nature from science and development in policy making and development plans. As a

result, human beings had posted great challenges and problems to the environment, society and economy. Thus, religion plays an important role in guiding science towards sustainability.

This discourse on SRD succeeded in fulfilling its objectives of:

- Creating greater awareness on the need for an ongoing dialogue on science, religion and development.
- Disseminating information on the importance of science and religion in policy making.
- Discussing ways and means of influencing the thinking of decision makers in bringing about balanced development through the complementary inputs from science and religion.
- Strengthening the network among interested participants and partner organizations of the continuing discourse on SRD.

In conclusion, this discourse on SRD provided a venue for participants coming from different disciplines to discuss and exchange views on SRD and participants, consisting of students of various universities, hoped that this kind of dialogue will be conducted again next year.

Wacana Tamadun Melayu: Epistemologi Tamadun Melayu (Discourse on Malay Civilisation: Epistemology of Malay Civilisation)

15 Disember 2010

Bilik Court, Bangunan Canseleri, Universiti Malaya

(Reported by: Priah Applanaidu)

Abstract: *Malay Epistemology is a theory of knowledge of the Malays. In order to avoid the knowledge of Malay civilisation of being lost or associated with myth, arguments and documentations are needed based on research that can prove that the knowledge of Malay civilization is reliable.*

Pada 15 Disember 2010, Profesor Emeritus Dr. Osman Bakar dan Profesor Dr. Hazim Shah Abdul Murad telah membuat pembentangan dalam Siri Wacana Tamadun Melayu yang dianjurkan oleh Pusat Dialog Peradaban dan Akademi Pengajian Melayu.



Dari kiri ke kanan:
Profesor Mohamad Mokhtar, Profesor Osman dan Profesor Hazim

Siri Wacana Tamadun Melayu yang ketiga ini dipengerusikan oleh Timbalan Pengarah Bahagian Ijazah Tinggi, Akademi Pengajian Melayu, **Profesor Dr. Mohamad Mokhtar Abu Hassan**. Wacana ini diadakan di Bilik Court dan ia dihadiri oleh 30 orang akademik, pelajar dan pembuat dasar.

Profesor Emeritus Dr. Osman Bakar

Profesor Osman memulakan pembentangan beliau dengan memberi pengertian epistemologi berdasarkan pengetahuan dan pengalaman beliau.

Menurut beliau, epistemologi adalah sains kepengetahuan dan teori asal sesuatu ilmu dan kehebatan sesuatu tamadun hanya boleh difahami sekiranya ada epistemologi sebagai identiti bagi tamadun tersebut. Sejarah sesuatu tamadun adalah pembeza di antara setiap tamadun. Nilai-nilai yang terdapat dalam sejarah akan menjadi asas jati diri tamadun tersebut. Tamadun dapat dibezakan dari segi agama, kumpulan etnik, dan latar belakang tamadun tersebut dan tulang belakang Tamadun Melayu adalah kumpulan Melayu Islam.

Beliau juga menerangkan bahawa agama adalah pencorak bagi setiap tamadun. Pada pendapat beliau, terdapat tiga fasa dalam Tamadun Melayu iaitu Fasa Pra Islam yang dipengaruhi Agama Hindu dan Buddha, Fasa Islam, dan Fasa Kontemporari (moden). Misi setiap tamadun adalah mewujudkan sintesis dengan menyatukan segala yang benar dan baik kerana yang benar harus dikekalkan bagi kebaikan bersama.

Profesor Dr. Hazim Shah Abdul Murad

Menurut Profesor Hazim, epistemologi adalah teori pengetahuan Melayu yang lebih bermaksud “sifat ilmu atau pemikiran” dan bukannya ‘teori mengenai ilmu’. Beliau berpendapat bahawa Epistemologi Melayu adalah berkenaan pemikiran Orang Melayu (The Malay Mind) dari sudut sastera dan agama. Beliau berpendapat bahawa Sains dan teknologi yang ada sekarang kurang dikaji dari sudut ilmu Melayu. Beliau juga berpendapat bahawa ilmu sesuatu tamadun berasal daripada sistem kepercayaan dan sistem masyarakat, ekonomi dan politik.

Menurut beliau, ilmu dalam Tamadun Melayu telah berkembang sejak dahulu lagi. Perkara ini dapat dibuktikan dalam penggunaan herba atau etnobotanik dalam perubatan Melayu serta dalam pengkajian matematik Melayu. Beliau juga berkata sekiranya tiada ilmu sama ada secara lisan atau bertulis, masyarakat Melayu tidak mampu membina kapal pada zaman dahulu untuk berlayar.

Kesimpulannya, epistemologi Tamadun Melayu merupakan teori tentang ilmu Melayu. Berdasarkan ilmu pengetahuan yang ada, kajian perlu dijalankan lagi mengenali khazanah Tamadun Melayu secara lebih terperinci. Ini adalah untuk mendapat bukti-bukti yang kukuh lagi sah untuk membuktikan bahawa ilmu tamadun tidak dikaitkan dengan Mitos. Mereka yang hadir wacana ini juga sebulat suara mencadangkan agar unit Epistemologi Melayu Negara ditubuhkan. Dengan itu, pengkaji-pengkaji dapat mengetahui sifat dan menyelesaikan masalah pendokumentasian yang tidak lengkap mengenai ilmu Melayu.

Dialog Intra-Peradaban **“Menangani Arus Liberalisme: Respons Terhadap Kontekstualisasi The Amman Message”** *(Intra-civilisational Dialogue: The Response to Contextualization of The Amman Message in Facing the “Liberalism” Wave)*

12 Oktober 2010

Dewan Persidangan Fakulti Undang-undang, Universiti Malaya
 (Dilaporkan oleh: Mohd Fadhlil Rahmat Fakri)

Abstract: *An Intracivilisational Dialogue Session on The Response to Contextualization of The Amman Message in Facing the “Liberalism” Wave has been successfully organized by the Centre for Civilisational Dialogue in co-operation with Federal Territory Islamic Affairs Department (JAWI). The discussion focused on the issues of different theological group ideologies, like Shiite and Sunni, liberalism and the importance of networking among Islamic communities and international institutions.*

Sesi dialog intra-peradaban ini telah diadakan dengan kerjasama **Jabatan Agama Islam Wilayah Persekutuan (JAWI)**. Moderator untuk sesi dialog ini adalah Timbalan Pengarah, Pusat Dialog Peradaban, **Dr. Amran Muhammad**.

Objektif sesi dialog intra-peradaban ini adalah untuk:

- Memberi satu platform kepada komuniti Muslim untuk berkomunikasi, bersefahaman agar lebih proaktif dan bermuhibbah.
- Memberi ruang memperbetulkan persepsi salah, membina persefahaman, hormat dan toleransi tanpa meliberalkan asas agama.
- Membantu memantapkan perancangan dan gerak kerja ummah agar kedudukan Islam sebagai agama Persekutuan kukuh sambil eksistensi agama lain diiktiraf.

Di dalam ucapan aluannya, Pengarah Pusat Dialog Peradaban, **Profesor Datin Dr. Azizan Baharuddin** mengalu-alukan kesudian JAWI bekerjasama bersama dengan Pusat Dialog Peradaban untuk mengadakan dia-

log dan meminta sifat keterbukaan sentiasa diamalkan oleh semua pihak dalam konteks Pusat Dialog Peradaban dianggap sebagai badan yang boleh memainkan peranan yang positif bagi dialog intra-peradaban.

Seterusnya, **Profesor Dr. Carl Ernst**, Visiting Scholar Pusat Dialog Peradaban dipersilakan untuk membentangkan pembentangan beliau yang bertajuk **“Perception of Islam in the US”**.

Dalam pembentangan beliau, beliau telah menggariskan senario bagaimana pengajian Islam popular di peringkat siswazah mahupun pasca-siswazah di universiti-universiti di Amerika. Ini dapat dilihat dalam Kongres Tentang Pengajian Agama di Amerika pada tahun 1973, dimana hanya sebuah kertas kerja sahaja dibentangkan mengenai Pengajian Islam. Namun, pada tahun 2011, lebih daripada 200 kertas kerja telah dibincangkan mengenai *Islamic Studies* di dalam kongres yang sama. Pembentangan beliau diakhiri dengan mesej bahawa maklumat dan kefahaman mengenai Islam perlu dipertingkatkan di mata orang bukan Islam dan sebaliknya.



Pembentangan makalah oleh
 Profesor Emeritus Datuk Dr. Osman Bakar

Pembentangan Profesor Ernest diikuti dengan pembentangan makalah oleh **Profesor Emeritus Datuk Dr. Osman Bakar**, Pengerusi untuk *Allied Coordinating Committee of Islamic NGO's (ACCIN)*, **Prof. Madya Dr. Zaid Ahmad**, Ketua Jabatan dan Pensyarah untuk Jabatan Pengajian Kenegaraan dan Ketamadunan, Fakulti Ekologi Manusia, Universiti Putra Malaysia (UPM) dan **Ustaz Nik Muhd Marzuki Hj Muhd Nor**.

Pada umumnya, Profesor Osman menggarisbawahkan betapa perlunya orang Islam memahami keadaan *pluralistik* yang mengelilingi mereka. Dialog antara Islam dan kum-

pulan agama lain diperlukan memandangkan 1.9 bilion penduduk dunia daripada 6 bilion keseluruhannya merupakan orang Islam. Menyentuh tentang *The Amman Message*, beliau menyatakan bahawa menyedari hakikat yang disebutkan inilah mesej yang telah dikeluarkan oleh *The Royal Aal Al-Bayt Institute for Islamic Thought*, pada tahun 2008 di Jordan.

Dr. Zaid menyatakan bahawa tiada tamadun yang diberi nama seperti ‘Tamadun Islam’, iaitu sebuah tamadun yang namanya berdasarkan nama sebuah “agama”. Yang ada adalah tamadun yang berasaskan bangsa seperti Tamadun Cina, Tamadun India dan lain-lain.

Dr. Zaid juga merujuk kepada Ibn Khaldun yang pernah menyatakan pintu *khilaf* (perbedaan) seelok-eloknya ditutup. Ini berlaku semasa beliau (Ibn Khaldun) berada di Cairo, Mesir, dimana telah wujudnya begitu banyak perselisihan sehingga meliputi masalah-masalah yang bersifat “what if” iaitu dalam bentuk *Fiqh Khayal*. Dr. Zaid menekankan betapa perlunya ada dialog antara orang Islam yang berbeza latar belakang, budaya, dan etnik yang boleh menyelesaikan perbalahan pendapat antara satu sama lain kerana Islam itu sendiri mengiktiraf faktor kepelbagaian *ethnicity*.

Ustaz Nik Muhd Marzuki pula menekankan bahawa Malaysia merupakan negara mesra agama. Namun demikian, Islam merupakan agama persekutuan menurut Artikel 3 (1) dimana semua agama diberi kebebasan untuk dianuti. Beliau mengingatkan umat Islam bahawa sebelum terlibat didalam *interfaith dialogue*, mereka perlu mengadakan *intrafaith dialogue* dimana dalam dialog *interfaith* itu, hal-hal agama Islam tidak dirungkai sewenang-wenangnya yang akan menimbulkan fitnah dan persepsi bahawa Islam telah diliberalisasikan.

Perbincangan Meja Bulat telah dijalankan selepas pembentangan makalah. Perbincangan ini disertai oleh:

- Dr. Ahmad Tarmizi Talib (Universiti Putra Malaysia)
- Dr. Shuib Dahaban (Jami'yah Seruan Islam)
- Profesor Dr. Azizan Baharuddin (Pengarah, Pusat Dialog Peradaban, Universiti Malaya)
- Dr. Mohd Zuhdi Marsuki (Pensyarah, Jabatan Pengajian Sains dan Teknologi, Fakulti Sains, Universiti Malaya)
- Encik Abdul Rahim Zakariah (Wakil daripada *Jam'iyah Seruan Islam*)
- Dr. Mohd Roslan Mohd Nor (Akademi Pengajian Islam, Universiti Malaya dan mewakili Persatuan Ulama)

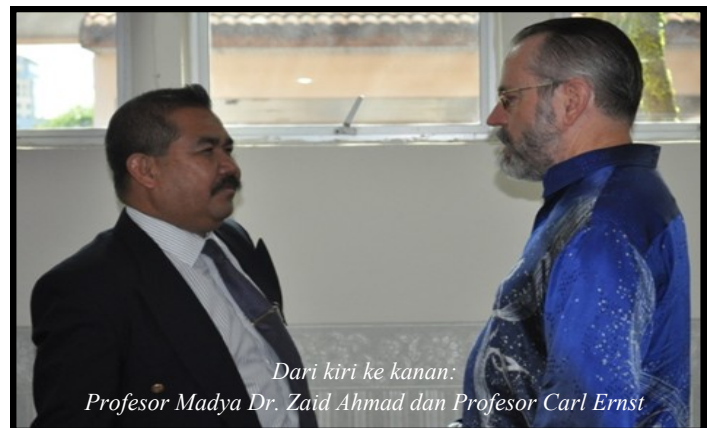


Para peserta yang menghadiri sesi dialog intra-peradaban

Secara ringkasnya, perbincangan ini membincangkan isu kesulitan yang terhasil antara kelompok-kelompok yang berbeza teologi, contohnya syiah dan sunni, yang perlu ditangani di peringkat lokal dan global, persoalan tentang liberalisme juga dibincangkan. Ditekankan perlunya wujud jaringan kerjasama (*networking*) kumpulan Islamic dan institusi-institusi luar negara.

Selain itu, kebimbangan tentang peringatan yang dibuat oleh Hillary Clinton tentang cara dua pihak berbeza pendapat di dunia Islam, iaitu Deobandi dan kelompok Salafiah Wahabi dipengaruhi oleh “tangan-tangan” kuasa besar seperti Amerika, boleh mengakibatkan kacau-bilau lagi dikalangan umat Islam dan juga masyarakat diperingkat global disuarakan oleh Dr. Roslan.

Sebelum bersurai, Dr. Zuhdi menarik perhatian peserta dialog kepada sebuah persidangan yang dianjurkan Persatuan Ulama pada tahun 1990-an mengenai perlunya tanggapan negatif terhadap umat Islam ditangani. Beliau mencadangkan sesi *intrafaith dialogue* seterusnya memberikan fokus tentang hal ini.



Dari kiri ke kanan:
Profesor Madya Dr. Zaid Ahmad dan Profesor Carl Ernst

Secara umumnya, sesi dialog intra-peradaban ini telah berjaya menepati objektifnya dan semua ahli dialog ber-setuju bahawa sesi dialog seperti ini harus dilaksanakan dengan lebih kerap lagi.

Visiting Scholar: Professor Dr. Carl Ernst



Professor Dr. Carl Ernst is a specialist in Islamic studies, with a focus on West and South Asia. His published research, based on the study of Arabic, Persian, and Urdu, has been mainly devoted to the study of Islam and Sufism.

Professor Ernst studied comparative religion at Stanford University and obtained his Ph.D. from Harvard University. He was once a lecturer at Pomona College and the University of North Carolina at Chapel Hill, where he has been appointed as the department chair and Zachary Smith Professor. He is now William R. Kenan, Jr., Distinguished Professor as well as the Director of the Carolina Center for the Study of the Middle East and Muslim Civilizations. He and Bruce Lawrence are co-editors of the Islamic Civilization and Muslim Networks Series at the University of North Carolina Press.

His book *Following Muhammad: Rethinking Islam in the Contemporary World* published in 2003, has received several international awards, including the Bashrahil Prize for Outstanding Cultural Achievement, and one of his books has been awarded the Farabi International Award in the Humanities and Islamic Studies by the Iranian Ministry of Science, Research, and Technology in 2008.

He has received research fellowships from the Fulbright program, the National Endowment for the Humanities, and the John Simon Guggenheim Foundation. In 2009, he was elected a Fellow of the American Academy of Arts and Sciences.



Professor Ernst delivering his lecture at Asian Arts Museum

His current research projects include a study of the Qur'an as literature, studies of Muslim interpreters of Indian religions, and a translation of the Arabic poetry of al-Hallaj. He is the co-editor (with Richard Martin) of *Rethinking Islamic Studies: From Orientalism to Cosmopolitanism* (University of South Carolina Press, 2010).



Professor Carl Ernst was a Visiting Scholar at the Centre for Civilisational Dialogue from the 24th September 2010 to the 22nd October 2010. During his visit, Professor Carl had delivered a number of public lectures at the University of Malaya, Universiti Zainal Abidin, Universiti Sains Malaysia, Universiti Putra Malaysia, International Institute of Advanced Islamic Studies as well as National University of Singapore. A newspaper article on Professor Ernst, entitled, '*Rakyat Amerika cetek mengenai al-Quran*' (Americans have superstitious knowledge about the Qu'ran) was published in *Berita Harian*. The full article is available on page 14.

Visiting Scholar: Emeritus Professor Dr. Robert Eisenman



Emeritus Professor Dr. Robert Eisenman is a professor of Middle East Religions and Archaeology and Director of the Institute for the Study of Judeo-Christian Origins at California State University, Long Beach. He obtained his Ph. D. from Columbia University in Middle East Languages and Cultures and Islamic Law.

Professor Robert Eisenman is a Visiting Senior Member of Linacre College at Oxford University, a member of the National Endowment for the Humanities, and a Fellow at the Albright Institute of Archaeological Research in Jerusalem. He is also a Senior Fellow at the Oxford Center for Postgraduate Hebrew Studies. In 1991-92, he was the Consultant to the Huntington Library in San Marino, California, when it decided to open its historical documents and allow free access for all scholars to the previously unpublished Dead Sea Scrolls.

He has written many books, such as *James the Brother of Jesus: The Key to Unlocking the Secrets of Early Christianity and the Dead Sea Scrolls* (1998), *The Dead Sea Scrolls and the First Christians* (1996), *Islamic Law in Palestine and Israel: A History of the Survival of Tanzimat and Shari'ah* (1978), and is co-editor of *The Facsimile Edition of the Dead Sea Scrolls* (1989) and *The Dead Sea Scrolls Uncovered* (1992).

Professor Eisenman was a Visiting Scholar at the Centre for Civilisational Dialogue from the 27th October 2010 to the 27th November 2010. During his visit, Professor Eisenman had delivered a numbers of public lectures at the University of Malaya, Universiti Kebangsaan Malaysia, International Islamic University Malaysia, Academic of Islamic Studies, Universiti Teknologi Mara. A newspaper article on Professor Eisenman, entitled, 'Robert Eisenman-Man of new idea' was published in The Star newspaper. The full article is available on page 15.



Professor Robert delivering his public lecture at Universiti Kebangsaan Malaysia

Newspaper Article: Americans Have Superstitious Knowledge About the Qu'ran (Rakyat Amerika cetek mengenai al-Quran)

Hasliza
Hassan



hasliza@bharu.com.my

Rakyat Amerika cetek mengenai al-Quran

Muslim perlu fikirkan cara jelas salah faham kitab suci kepada bukan Islam

APABILA Universiti Utara Carolina di Chapel Hill, Amerika mencadangkan buku *Approaching the Qur'an* oleh Michael Sells untuk bacaan pelajar sempena program Bacaan Muslim Panas pada 2002, ia menerima bantahan banyak pihak.

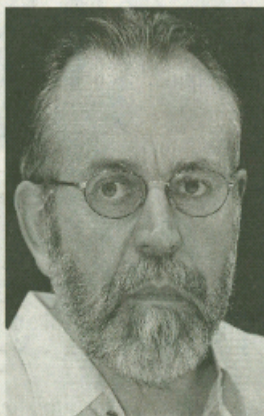
Malah, pihak universiti berdepan tuntutan di mahkamah kononnya berniat menukar agama pelajar, ada mengancam menarik balik dana penganjuran program itu. Media termasuk televisyen datang membuat liputan di kampus hingga menimbulkan tanda tanya di kalangan pelajar.

Itulah antara reaksi bukan Islam. Jadi, tidak hairan jika rasa kurang senang atau tidak suka kepada al-Quran yang menjadi pegangan umat Islam sebagai panduan hidup, masih menebal dalam hati mereka.

Profesor di Jabatan Pengajian Agama Universiti Utara Carolina, Prof Dr Carl W Enst, yang menceritakan pengalaman itu bagaimana-napun cukup mengagumi ketegasan canselor universiti, James Moser untuk meneruskan atas asas kebebasan akademik.

Beliau menyampaikan ceramah umum bertajuk 'Al-Quran Dalam Imajinasi Popular Rakyat Amerika', mengakui kebanyakan rakyat negara itu mempunyai pengetahuan rendah mengenai al-Quran walaupun hakikatnya al-Quran sudah dikenali sejak 1841 apabila subjek bahasa Arab dan Pengajian Islam diajar di Universiti Yale.

"Anggapan kabur mengenai al-Quran ialah, ia sama dengan Injil tetapi bezanya, anggapan itu bukan dalam cara yang baik. Anggapan



Dr Carl W Enst

Kristian terhadap al-Quran adalah untuk mempertahankan Injil ialah al-Quran bukan wahyu yang sah kerana diterima selepas Jesus Christ.

"Ada juga anggapan jika isi dalam al-Quran berbeza dengan Injil, maka al-Quran mesti salah. Oleh kerana semua Muslim membaca al-Quran yang mengandungi suruhan Allah, maka itu menjelaskan semua tindakan orang Islam," katanya.

Ceramah umum itu anjuran bersama Institut Antarabangsa Kajian Tinggi Islam Malaysia (IAIS) dan Pusat Dialog Peradaban Universiti Malaya (UM).

Enst berkata, tindakan memper-sendakan al-Quran oleh sesetengah pihak seperti dilakukan penulis Salman Rushdie dalam bukunya *Satanic Verses* menjurus kepada lebih banyak tanggapan salah hingga sukar memberi kefahaman mengenai

al-Quran dengan cara yang baik kepada rakyat Amerika.

Katanya, kontroversi yang mendapat perhatian antarabangsa tidak banyak membantu. Antaranya, penghinaan al-Quran di penjara Guantanamo dan pemimpin anti-Islam Belanda, Geert Wilders yang cuba mengharamkan al-Quran di Belanda.

Terbaru, Paderi Terry Jones yang tiba-tiba terkenal dan menjadi perhatian dunia apabila memberitahu rancangannya untuk membakar beberapa naskhah al-Quran sebagai memperingati peristiwa serangan 11 September.

Ditanya kenapa mereka suka membangkitkan kemarahan orang Islam, katanya, mereka tidak kisah perasaan Muslim. Ini cara mereka menunjukkan apa dikatakan kebebasan bersuara sedangkan sebenarnya mereka tidak mengiktiraf Muslim sebahagian daripada rakyat negara itu.

Justeru, katanya, Muslim perlu mengambil kira pandangan bukan Islam mengenai al-Quran kerana ia buka soal kepercayaan umat Islam semata-mata, tetapi Muslim ingin mempunyai hubungan baik dengan bukan Islam.

"Oleh itu, mereka perlu memikirkan bagaimana caranya hendak menjelaskan salah faham atau pandangan salah mengenai al-Quran dan usaha itu perlu dilakukan dengan bijak supaya dapat diterima secara positif dan tidak disalah tafsir," katanya.

Pada masa sama, katanya, Muslim juga mempunyai imaginasi mengenai Injil dengan beranggapan bahawa kandungan Injil sudah di-

rosakkan. Jadi mereka tidak perlu tahu mengenai isi kandungannya selain Injil tidak membantu ke arah memahami al-Quran.

Katanya, tanggapan seumpama itu juga menyebabkan wujudnya jurang antara Muslim dan bukan Islam dalam melihat kepentingan memahami kitab suci masing-masing.

Ernst berkata, kajian dilakukan Pusat Forum Penyelidikan Pew mengenai agama dan kehidupan awam bertujuan menggalakkan pemahaman mendalam berkaitan isu pertembungan agama dan kehidupan awam menunjukkan, kebanyakan rakyat Amerika tahu sedikit saja mengenai agama orang Islam.

Daripada kajian itu, 55 peratus mengatakan mereka tidak tahu sangat (tidak tahu langsung 30 peratus dan 25 peratus tidak tahu agama dan amalnya); tahu sedikit mengenai agama (35 peratus) dan tahu banyak (9 peratus). Peratusan ini tidak berubah sejak 2007.

Di tengah kontroversi cadangan pembinaan Pusat Kebudayaan Islam dan masjid berhampiran tapak Pusat Dagangan Dunia (WTC), lebih ramai rakyat Amerika berseutu dengan pihak yang membantah daripada yang menyokong (51 peratus membantah berbanding 34 peratus menyokong).

Bagaimanapun, 62 peratus berkata, Muslim patut mempunyai hak sama rata dengan kumpulan agama lain untuk membina rumah ibadat mereka manakala 25 peratus berkata, masyarakat setempat yang tidak mahu boleh menghalang pembinaan masjid di kawasan mereka.

“Anggapan kabur mengenai al-Quran, ia sama dengan injil tetapi bezanya, anggapan itu bukan dalam cara yang baik. Anggapan Kristian terhadap al-Quran untuk mempertahankan injil ialah al-Quran bukan wahyu sah kerana diterima selepas Jesus Christs”

“Mereka tidak kisah perasaan Muslim. Ini cara mereka menunjukkan apa dikatakan kebebasan bersuara sedangkan sebenarnya mereka tidak mengiktiraf Muslim sebahagian daripada rakyat negara itu”

Dr Carl W Enst
Profesor di Jabatan Pengajian Agama
Universiti Utara Carolina, Amerika Syarikat

Note: This article is obtained from Berita Harian Newspaper (October 26, 2010)

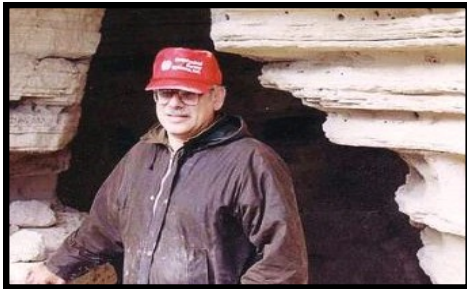
Robert Eisenman - Man of new ideas *(Excerpt from The Star, December 5, 2010)*

Behind the perceived outlandishness and eccentricity of Robert Eisenman is a brilliant scholar and generous teacher.

Prof Dr Robert Eisenman isn't your run-of-the-mill everyday scholar. The stereotype of the boring academic doesn't apply to him at all.

The moment he arrived at the venue of his talk last month – at University Malaya's Centre for Civilisational Dialogue – travel bag in tow, he was instantly at ease, speaking easily with people he had just met.

His whirlwind-like persona swept us all into its path during his talk on the Dead Sea scrolls – Prof Eisenman was one of the people instrumental in getting the scrolls released to the public.



Prof Dr Robert Eisenman at the mouth of Cave Four in Qumran where the Dead Sea Scrolls were found. – Courtesy of Robert Eisenman

The Dead Sea scrolls were discovered in a desolate, arid place called Qumran on the north-west shore of the Dead Sea, between 1946 and 1956. Over 970 documents were found in 11 caves. The scrolls have courted controversy ever since because of their Biblical and extra-Biblical content, and the question of who actually wrote them continues to be disputed till this day.

Because the scrolls were possessively kept secret for a long time, conspiracy theories arose with some claiming that the Vatican was suppressing information found in the scrolls that was damaging to the church, à la Dan Brown's *The Da Vinci Code*. In reality, it was greed and a turf war between scholars that kept the scrolls hidden from the public; scholars wanted to be the first to interpret the texts, for obvious reasons. Today, you can view the fragments of the scrolls on the Internet.

"We said (the scrolls) should be open to anybody," said Prof Eisenman. "It should be free for anyone; religious, non-religious, Christian, Muslim, Buddhist, whoever – to look at the scrolls for themselves. And the Israelis didn't want that. They wanted their scholars to see the documents and write the principal work so that their version would be the official interpretation."

You would expect an academic talk to be monotonous, fact-heavy and as arid as the landscape of

Qumran. With Prof Eisenman, though, it was far from that. He gesticulated excitedly, sometimes leaning forward on the lectern, other times turning around to write enthusiastically on the whiteboard. And he peppered his talk with humorous anecdotes, some of which cannot be reproduced in this newspaper.

Anyone who does a quick check on the Internet would find that there is more to Prof Eisenman than just scholarly work. Currently a professor at California State University in Long Beach, California, Prof Eisenman is not just an expert in Middle Eastern religions, Islamic law and archaeology, he is also a "road poet".

Surprisingly, he started out studying engineering physics at Cornell University and the path somehow led him to philosophy and Middle East studies. (Incidentally, his older brother is famous architect Peter Eisenman who designed the Holocaust Memorial in Berlin, among other iconic structures.)

"When I started in engineering, people didn't have computers," said Prof Eisenman. "They had slide rules on their belts. Everybody in engineering at Cornell was considered a nerd. They weren't considered cool then, not like now. And I was reading Nietzsche, poetry, D.H. Lawrence, James Joyce, and all these sorts of things."

In between all that, he spent five years (1958 to 1963) travelling the world. His journals have been published as a book entitled *The New Jerusalem: A Millennium Poetic/Prophetic Travel Diary (1959-1962)*. Incidentally, his travels coincided with the rise of the Beat Generation, the American counter-cultural movement of the era personified by writers as Allen Ginsberg, Jack Kerouac and William S. Burroughs. Having traversed the American landscape, Eisenman then took the international route across Europe, the Middle East and overland all the way to India.

He worked in Palestine and on a kibbutz (a collective agriculture-based settlement in Israel) and visited Jerusalem.

"I had no money so I worked on the farms," explained Prof Eisenman. "I got interested in the Middle East. I was supposed to teach in Iran but there were too many CIA agents there. At the time (Lyndon B.) Johnson was president, and he thought Americans should know more languages. So he had these National Defence fellowships. I learned Arabic and Hebrew in graduate school on these fellowships and it was all paid for by the government." He learned Islamic law in Palestine & Israel. He couldn't make a living there so when Cal State offered him a job in the religious studies department, he went back home to America.

Asked what inspired his travels, Prof Eisenman jokingly exclaimed: "I was a hippie! A beatnik!"

Provoking thought

In reality, he was very much anti-Beat, even though he had met many of the proponents and exponents of Beat. Prof Eisenman had even stayed at the famous Beat Hotel in Paris from 1959 to 1960, and he still remembers seeing Burroughs there daily, and having encounters with the likes of Ginsberg and Gregory Corso.

Prof Eisenman doesn't hide his dislike of them, calling them "criminals" and "low, street people". He feels they ruined the great culture that America had. He considers the notebooks he kept during his travels as an anti-Beat manifesto. He professes a love for the "old America", the time when George Washington and Abraham Lincoln were presidents, he loves the nobility, honour, generosity and high-mindedness of the old days, and has great admiration for Walt Whitman, Lincoln and Plato.

However, Prof Eisenman's outspokenness has courted more negative opinions of him than he is comfortable with. He finds the words of his detractors painful and hurtful. And he doesn't like to be labeled "controversial".

"I'm not controversial," he said. "I think I have new ideas, and new ideas are always controversial. The minute you say someone's controversial, you've finished him."

Apart from challenging widely held views of the Dead Sea scrolls, Prof Eisenman has also written a heavy tome entitled *James the Brother of Jesus* that presents a different look at the origins of Christianity. When the 2,000-year-old James ossuary (an ossuary is a limestone box used by Jews for storing bones) was unveiled in 2002, Eisenman was quick to label it a fraud.

All this may be seen as "controversial", and some of his work has been called outlandish and eccentric, but Prof Eisenman prefers to be perceived as offering food for thought.

"Universities are there to extend people's knowledge," he said. "That's why when I came (to University Malaya), I could have just said stuff that, people have heard a hundred times before and left everyone happy. But I believe we should bring new information and new knowledge and let people think for themselves about these facts."

By ALLAN KOAY
starmag@thestar.com.my

Public Lecture: Perceptions of Islam in Europe and the USA (Islamophobia in the USA)

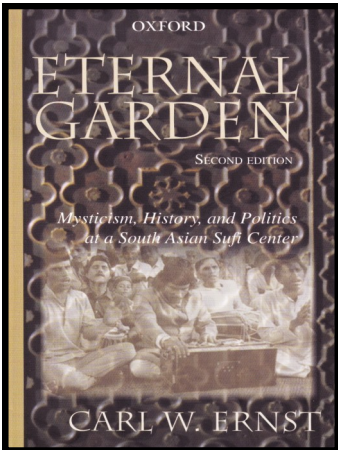
By Professor Dr. Carl W. Ernst

Delivered at Asian Arts Museum, University of Malaya,
Kuala Lumpur
14 October 2010

Professor Carl Ernst's lecture mainly focused on the opinion survey data that are used to illustrate the different perceptions of Islam that differ from one country to another. The data, collected by the Pew



Research Center (Available at: <http://pewresearch.org/>) shed light on the factors that led to increased conflicts between Muslims and non-Muslims, as well as the factors that contribute to positive relations between Muslims and non-Muslims, for example.



In terms of **perceptions of Islam in the USA today**, according to Professor Ernst, generally, Muslims and non-Muslims tend to view each other with some suspicion and misunderstanding and it is striking to see that each group tends to view the other as arrogant and violent. However, the conclusion to emerge from the survey data is that attitudes towards Islam among Americans are relatively stable since 2001, with roughly the same proportion of people expressing positive and negative attitudes towards Islam.

In the recent controversy over the mosque near the World Trade Center, while there was a slight majority of Americans that objected to the idea of constructing a mosque near the World Trade Center, a clear majority of Americans believe that Muslims have the right to construct houses of worship like anyone else. According to Professor Ernst, ignorance about religion is a widespread phenomenon that is not limited to Islam only. Since Malaysia is a multi-religious country, he suggested that Malaysia should have a similar survey on basic religious knowledge to assess the knowledge level of Malaysians on religions in Malaysia.

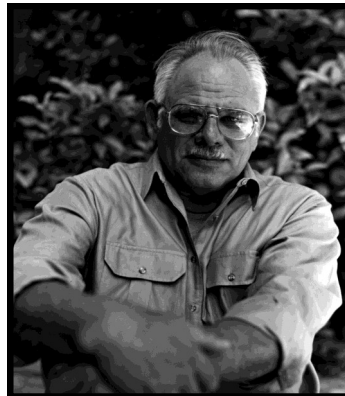
Professor Ernst concluded that there are a lot of positive resources for creating understanding between Muslims and non-Muslims, including political leadership, critical journalism and responsible public scholarship, and both Muslim and non-Muslim must have the will to create positive relations between themselves.

Public Lecture The True Story of Freeing the Dead Sea Scrolls: An Insider's Account

By Professor Dr. Robert Eisenman

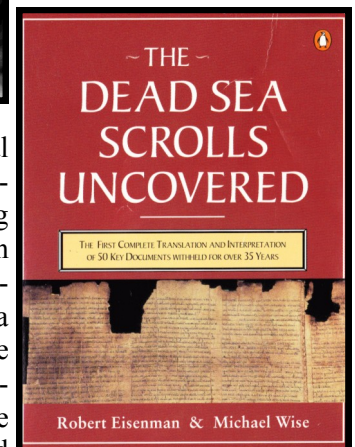
Delivered at The Centre for Civilisational Dialogue,
University of Malaya, Kuala Lumpur
15 November 2010

The famous **Dead Sea Scrolls** were discovered along the sides of the Dead Sea in what is now "Palestine" in 1947-48. After that, various machinations occurred in their possession, purchase, and publications that extended almost over the next 50 year.



Professor Robert Eisenman played an integral part in the last phases of the struggle from 1985-95 to "free them" and allow all scholars regardless of religious background or personal commitment to have

access to them. The internal struggles regarding this, particularly with those having allegiance to the Church in Rome or the Israel Government are worthy of a "Da Vinci Code". Not only did he manage to obtain all the unpublished photographs of the Scrolls (1800 plates) and publish them in 1991; but he also has his own unique theory of the **Dead Sea Scrolls Community**, tying it to the Community of James the Just -- the so-called "Brother of Jesus", not to mention its apocalyptic links to nascent "Sabaeen" ideology and Islam to come.



External Events and Networking

International Conference on the Comparison of Malay Studies and Chinese Studies

On the 25th of September 2010, the Centre for Chinese Studies Research (CCSR) of Universiti Tunku Abdul Rahman (UTAR) and The Federation of Alumni Association of Taiwan Universities, Malaysia (FAATUM) organized a conference on the comparison of Malay and Chinese studies in UTAR. Professor Datin Dr. Azizan Baharuddin and Mr. Chang Lee Wei presented a paper entitled, *'Nilai-nilai Dalam Tamadun Cina dan Tamadun Melayu yang boleh menjadi Asas kepada Konsep Pembangunan Mapan Semasa'*. This conference was very informative and it created a platform for participants to understand the cultures and lifestyles of both the Malay and Chinese communities.

Forum for the Voices of Peace, Conscience and Reason (PCORE)



From left to right:
Datin Halimah and Her Royal Highness Raja Zarith Sofiah

On the 16th November 2010 at the Kuala Lumpur Golf & Country Club, a forum on Voices of Peace, Conscience and Reason was organized by Citizens' movement PCORE, Yayasan 1Malaysia and Asian Strategy & Leadership Institute. The chief speaker was Her Royal Highness Raja Zarith Sofiah binti Almarhum Sultan Idris and other distinguished participants included, Yang Amat Berbahagia Tun Dr. Mahathir Mohamed, Yang Amat Berbahagia Tun Dr. Siti Hasmah Mohd. Ali, Yang Berhormat Dato' Seri Shahrizat Abdul Jalil and Datin Halimah Mohd. Said.

Program Wacana TITAS Serta Hubungan Etnik

Pusat Pengajian Teras & Antarabangsa (PPTK) of Universiti Sains Islam Malaysia (USIM) invited Professor Azizan to present a paper entitled, *'Sumbangan TITAS Dalam Pembinaan Peradaban Malaysia'* on the 2nd October 2010. In her presentation, Professor Azizan highlighted the importance of TITAS as well as the role of dialogue in promoting religious harmony and national unity.

Program Wacana Peradaban Malaysia

In conjunction with The International Decade For A Culture of Peace and Non-violence For The Children of The World Day, Pusat Pengajian Bahasa dan Pembangunan Insaniah (PPBPI) of Universiti Malaysia Kelantan (UMK) organized a program on Wacana Peradaban Malaysia on the 13th October 2010. This program was held in Dewan Terbuka Keusahawanan, Pengkalan Chepa, Kelantan and CCD's Director was invited to present a paper entitled, *'Memapankan Masa Depan Peradaban Malaysia Dalam Era Globalisasi Melalui Pemupukan Nilai & Identiti Kendiri'*.

International Conference on Science Education Policy and Inquiry-Based Science Education (IBSE) for Development

The International Conference on Science Education Policy and Inquiry-Based Science Education (IBSE) for Development was the collective idea of the International Science, Technology and Innovation Centre for South-South Cooperation (ISTIC), the Ministry of Science, Technology and Innovation (MOSTI), Malaysian National Commission for UNESCO (NatCom), Academy of Sciences Malaysia (ASM) and Islamic Educational, Scientific and Cultural Organization (ISESCO). It was held at Cititel Midvalley, Kuala Lumpur from 6th to 10th December 2010.



Professor Azizan delivering her presentation in IBSE

CCD was once again invited to present a curriculum Design for History of Islamic Science & Technology (S&T) in Tertiary Education with the title, *"Development of a Template Curriculum for a course on the History of Islamic S&T or Science, Technology, Engineering and Mathematics (STEM) at the Tertiary Educational Institutions"*. This paper is a collaborative effort of Professor Azizan and Professor Dr. Mohd Hazim Shah Abdul Murad, Miss Zazren Ismail and Mr. Mohd Fadhli Rahmat Fakri.

Wayang Kulit Special Performance and Lecture

A *wayang kulit* special performance and lecture presentation by **Professor Dato' Dr. Hashim Yaacob**, the Former 8th Vice-Chancellor of University of Malaya, was held in the Museum of Asian Art, University of Malaya on the 6th of December 2010.



Professor Hashim and his shadow play team

Attendance at the event was by special invitation only and the aims was to introduce the beauty of *wayang kulit* to the selected audience. Two representatives from the Centre for Civilisational Dialogue; Miss Siew Wai Ling and Mr. Mohd Fadhli Rahmat Fakri attended this lecture. Professor Hashim performed a 30-minutes *wayang kulit* performance in English, with the title, '*Sir Isaac Newton and His Fallen Apple*'. Overall, the audience were very responsive and many guests showed great interest and enthusiasm for the *wayang kulit* performance and lecture.

Workshop on Creative Writing (Fiction and Non-Fiction)

Majlis Permuafakatan Persatuan Ibu Bapa dan Guru Nasional (PIBGN) and Koperasi Buku Malaysia Berhad (KOBUKU) organized a three-day workshop on creative writing from 14th to 16th December 2010 at Rumah Universiti, University of Malaya.



Participants of the workshop

This workshop attracted participants from various organizations and universities. Three representatives from the Centre for Civilisational Dialogue; Miss Siew Wai Ling, Miss Zazren Ismail, and Mr. Mohd Fadhli Rahmat Fakri participated in this workshop.

In the workshop, participants were exposed to useful tips and guidance on ways to become a successful writer for both the fiction and non-fiction genre. Among the attractions of this workshop was the presence of two of our very own **Sasterawan Negara**; Datuk Dr. A. Samad Said and Dato' Dr. Anwar Ridhwan.

42nd Asia Pacific Academic Consortium for Public Health (APACPH) conference

The APACPH conference was held at Bali International Convention Center in Nusa Dua, Bali, Indonesia from the 24th to 27th November 2010. The theme for this year's conference was '**Strengthening Public Health Institutions to Address Non Communicable Diseases and Emerging Health Challenges**'. CCD was invited to present a paper entitled, '*Culture, Religion and Health: A Perspective of the Asian Context*' in this conference. The 42nd APACPH conference was a huge success and with that, CCD may be invited to the 43rd APACPH conference which is proposed to be held in Seoul, Korea next year.



University of Malaya UNESCO Club (UMUC)

UMUC's Car Boot Sales 2010

(Reported by: Mohd Fadhli Rahmat Fakri)



Jointly organized by Eco-Film Fest 2010, this annual event for UMUC took place at the Faculty of Economics and Administration, University of Malaya from 16th to 17th October 2010. The theme and message that underlines this green event was the instilling of sustainable behaviour in the community in the context of environmental awareness through the 4R concept: Reduce, Reuse, Rethink and Respect. With great support from UMUC's previous car boot sales partners, a total of 10 booters turned out with their different goods and items which were sold at very reasonable prices. Even though the concept of car boot sales is a new one, most customers were very keen to see such green events become a part of our culture to be adopted in the future especially within the University of Malaya campus itself.

LIST OF FUTURE EVENTS

14 January 2011	- Visit from Hon. Mr. Wu Shimin, Vice Minister of the State Ethnic Affairs Commission (SEAC), People's Republic of China
22 –23 February 2011	- <i>Seminar Bioetika yang bertajuk 'Perspektif Pelbagai Agama dan Budaya Mengenai Isu-isu Bioetika Terpilih di Malaysia'</i>
March 2011	- University of Malaya UNESCO Club (UMUC)'s <i>Projek Aman UNESCO Melaka</i>

2011 VISITING SCHOLARS

1. Professor Dr. Samuel Olouch Imbo

Professor Samuel Olouch Imbo is a Professor of Philosophy and the director of the African American Studies Program at Hamline University in Saint Paul, Minnesota, U.S.A. His teaching, writing and research interests are in the areas of comparative philosophy, Africana philosophy and social & political philosophy.

2. Professor Dr. Leonard Swidler (To be confirmed)

Professor Leonard Swidler is a Professor of Catholic Thought and Interreligious Dialogue at Temple University, Philadelphia. He has lectured on Catholicism, Ecumenism, Interreligious Dialogue, and Global Ethics all over the world.

3. Dr. Muhammad Afifi al-Akiti (To be confirmed)

Dr. Muhammad Afifi al-Akiti is a Kfas Fellow in Islamic Studies at the Oxford Centre for Islamic Studies, and Islamic Centre Lecturer in Islamic Studies at the Faculty of Theology, University of Oxford and is a Fellow of Worcester College, Oxford.

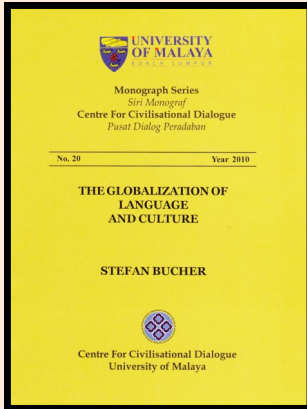
4. Professor Dr. Fumiaki Taniguchi

Professor Fumiaki Taniguchi is a Professor of Philosophy and Environmental Studies at Konan University, Japan. He has published papers in the areas of environmental ethics and environmental education.

5. Dr. Whitney Bauman

Dr. Whitney Bauman is the Undergraduate Program Director and Assistant Professor of Religious Studies at Florida International University, USA.

Publications



Monograph - The Globalization of Language and Culture

Author : Stefan Bucher

Price : RM20.00

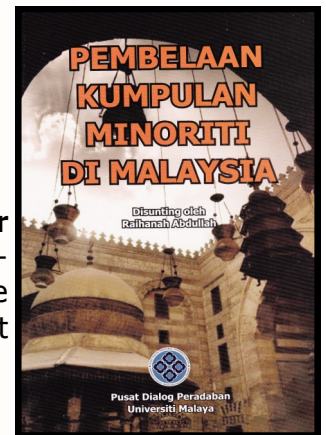
Stefan Bucher brings to light the hegemony and the privilege enjoyed by the English language and its speakers due to its status as the *lingua franca* of communication among the world's communities. The use of English for academic publication privileges English speakers, who are able to focus on substantive aspects of their work, while native speakers of other languages must focus on both the content of their research, and the linguistic forms of English through which they must express themselves. English as a *lingua franca* further provides opportunities for monetary gain by its native speakers through language instruction to non-English speaking communities whose members are compelled to learn the language as a tool for success, and for expression in the global milieu. Bucher offers several suggestions toward 'leveling the playing field,' between native and non-native English speakers engaged in the global milieu. The author calls for the respect and protection of particular identities within the globalist system, considering the human rights corpus as a framework through which individuals and communities could articulate their struggles against 'oppressive social practices, unjust governments' and the injustices inherent in the global hegemonic structure.

Pembelaan Kumpulan Minoriti di Malaysia (Defending Minority Rights in Malaysia)

Editor: Raihanah Abdullah

Price : RM30.00

Summary: This book consists of papers presented in a seminar entitled, '**Seminar Islam Hadhari: Defending Minority Rights**' on the 10 to 11 April 2008 at Institute of Postgraduate Studies, University of Malaysia. It was jointly organized by The Centre for Civilisational Dialogue and Malaysia Department of Islamic Development (JAKIM).



Malaysia merupakan sebuah negara yang mempunyai **pluraliti** rakyat yang berbilang agama, bangsa, warna kulit dan keturunan. Masyarakat majmuk ini diagungi di seluruh dunia kerana Malaysia merupakan negara yang aman dan makmur tanpa sebarang pertelingkahan yang merosakkan keamanannya. Walau bagaimanapun dalam kepesatan yang dilihat pada mata kasar ini terdapat satu perkara yang dianggap remeh dan tidak penting dalam pembangunan sebuah negara yang bernama Malaysia ini, iaitu sumbangan golongan minoriti dalam pembangunan Malaysia. Bukan sekadar itu sahaja pembelaan terhadap kaum ini juga dipinggirkan jauh disudut mata hati masyarakat dan rakyat negara ini. Dalam situasi ini satu dasar telah diwujudkan di bawah kepimpinan Perdana Menteri Malaysia yang kelima iaitu Tun Abdullah Ahmad Badawi. "Islam Hadhari" merupakan dasar yang telah diwujudkan olehnya dan mendapat kritikan hebat dari segenap lapisan masyarakat sama ada golongan rakyat bawahan sehinggalah ahli-ahli politik di peringkat **kerajaan dan pembangkang**. Pembelaan kumpulan minoriti adalah termasuk kaum pribumi, orang asli, warga emas, orang kurang upaya, golongan tersisih dan sebagainya yang menjurus kepada keprihatinan para pemimpin, pihak kerajaan, swasta, NGO dan rakyat dalam membela golongan ini dalam kerangka membangunkan modal insan ke arah cemerlang, gemilang dan terbilang.