



Proceedings of International Conference on Civilisational Dialogue 2022 (ICONCIDI'22)

- The Future of Civilisation: Reimagining Sustainability

Kuala Lumpur, MALAYSIA 17 & 18 August 2022



Jointly organised by:



UM Sustainability & Development Centre (UM SDc)

International Conference on Civilisational Dialogue (ICONCIDI'22)

Kuala Lumpur, Malaysia

17-18 August 2022

Edited by

**Chang Lee Wei
Azizan Baharuddin
Nur Lisa Mohd Yusoff**

Organised by

**Universiti Malaya Centre for Civilisational Dialogue
(UMCCD)**

<https://dialogue.um.edu.my/>

Co-organisers

**UKM-YSD Chair for Sustainability
UM Sustainability and Development Centre (UM SDC)
Universiti Malaya UNESCO Club (UMUC)**

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Chang Lee Wei, Azizan Baharuddin, Nur Lisa Mohd Yusoff

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Preface

The Universiti Malaya Centre for Civilisational Dialogue (UMCCD) hosted the International Conference on Civilisational Dialogue (ICONCIDI) 2022 at Kuala Lumpur, Malaysia on 17th – 18th August 2022.

It was our pleasure to have Assoc. Prof. Dr. Durriyyah Sharifah Hasan Adli, Assoc. Prof. Dr. Dzuljastri Abdul Razak, Assoc. Prof. Dr. Wendy Yee Mei Tien, Assoc. Prof. Dr. Chai Lay Ching, Assoc. Prof. Dr. Vishalache Balakrishnan, and Mr. Collins Chong Yew Keat as our session moderators.

The sessions started with keynote addresses given by i) Assoc. Prof. Dr. Elisha Nasruddin on “Civilisations & Dialogue of Civilisations (DoC): Anticipation & Transformative Futures” in **Session 1: Future of Civilisations & Dialogue of Civilisations (DoC)**; ii) Prof. Dr. Tariqullah Khan on “Circular Economy & Climate Justice” in **Session 2: Circular Economy & Climate Justice**; iii) Prof. Dr. Ibrahim Mohamed Zein on “Al-Biruni & The Scientific Investigation of Calendars: Worldviews and Religions” in **Session 3: Science, Religion & Worldviews**; iv) Dr. Sharina Abdul Halim on Sustainable Development & Local Actions in **Session 4: Sustainable Development & Local Actions**; v) Emeritus Prof. Datuk Dr. Osman Bakar on “Social Justice & Widening Gaps Between the Rich and Poor” in **Session 5: Social Justice & Widening Gaps Between the Rich and Poor**; and vi) Prof. Dr. Anantha Duraiappah on “Being Human in the Age of AI” in **Session 6: The Meaning of Being Human in the Era of AI**.

The ICONCIDI’22 welcomed the participation of many scholars and students locally and internationally. A diversity of interesting analyses and ideas have been presented by a wide array of distinguished speakers and presenters.

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Organising Committee

- ✚ **Prof. Datuk Dr. Azizan Baharuddin**
Director, Universiti Malaya Centre for Civilisational Dialogue (UMCCD)
- ✚ **Assoc. Prof. Dr. Zeeda Fatimah Mohamad**
Founding Director of the Universiti Malaya Sustainability and Development Centre (UM SDC).
- ✚ **Assoc. Prof. Dr. Durriyah Sharifah Hasan Adli**
Research Fellow, Universiti Malaya Centre for Civilisational Dialogue (UMCCD).
- ✚ **Mr. Chang Lee Wei**
Senior Research Officer, Universiti Malaya Centre for Civilisational Dialogue (UMCCD).
- ✚ **Mr. Mohd Fadhli Rahmat Fakri**
Senior Research Officer, Universiti Malaya Sustainability and Development Centre (UM SDC).
- ✚ **Mr. Ahmad Mohamad**
Project Officer (Events), Universiti Malaya Centre for Civilisational Dialogue (UMCCD).
- ✚ **Mdm. Nur Lisa Mohd Yusoff**
Project Officer (Publications), Universiti Malaya Centre for Civilisational Dialogue (UMCCD).
- ✚ **Mdm. Norzaliza Zainal Abidin**
Senior Administrative Assistant, Universiti Malaya Centre for Civilisational Dialogue (UMCCD).
- ✚ **Mdm. S. Rozita Shaari**
Senior Administrative Assistant (KUP), Universiti Malaya Centre for Civilisational Dialogue (UMCCD).
- ✚ **Mr. Muhammad Abulliamee Makhtar**
Operational Assistant, Universiti Malaya Centre for Civilisational Dialogue (UMCCD).

Acknowledgement

Universiti Malaya Centre for Civilisational Dialogue (UMCCD) hosted the International Conference on Civilisational Dialogue (ICONCIDI) 2022 on 17th – 18th August 2022. The main objectives were to foster integration and platform for great minds to meet and discourse on a vital topic that concerns the current and future generations. While stimulating collective, effective, forward-looking, and productive actions, thoughts, and strategies towards the building of sustainable civilisation of the future, the conference succeeded in strengthening a network of scholars in the field internationally.

I express my hearty gratitude to all my colleagues, staffs, professors, reviewers and members of the organising committee for their hearty and dedicated support to make this conference successful. I am also thankful to all our keynote speakers and presenters for their painstaking efforts to make the conference a memorable one.

Azizan Baharuddin

Director

Universiti Malaya Centre for Civilisational Dialogue (UMCCD)

Honorary Fellow

Institut of Masa Depan Malaysia

UKM-YSD Chair of Sustainability

Editorial Note

Dear Reader,

With great pride and privilege, we present the conference proceedings of the International Conference on Civilisational Dialogue (ICONCIDI) 2022 held at Kuala Lumpur, Malaysia on 17th – 18th August 2022. This proceeding for the conference provides a platform to highlight the valuable research ideas presented at the online conference. The proceedings reflect a combination of presentations featuring empirical research and the practical applications across the disciplines.

As editors, we extend our gratitude to our co-organisers including, but not limited to the university and authors. We are grateful to you for without you, this conference proceedings would not have existed.

To the presenters & authors, we appreciate your efforts towards your research and choosing this platform, we wish you all the very best for your future endeavors and hope your ideas can aid the betterment of society.

To the University Malaya, we say thank you for entrusting us with the opportunity to compile and edit the conference proceeding.

To the organizing team, we acknowledge your hard work and dedication to bring every aspect of the conference to act and to successfully coordinated. Let us keep up the good work in the future.

Editors

**International Conference
on
Civilisational Dialogue
(ICONCIDI'22)**

Keynote Speakers



**ASSOC. PROF. DR.
ELLISHA NASRUDDIN**

Graduate School of Business,
Universiti Sains Malaysia (USM)



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**International Conference on
Civlisational Dialogue (ICONCIDI 2022)**
The Future of Civilisation: Reimagining Sustainability

**Session 1 -
Future of Civilisations &
Dialogue of Civilisations (DoC)**

Plenary Keynote Address:
Civilisations & Dialogue of
Civilisations (DoC): Anticipation &
Transformative Futures



REGISTER HERE
9.30-4.30PM
17-18 AUGUST 2022



**PROF. DR.
TARIQULLAH KHAN**

Istanbul Zaim University



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**International Conference on
Civlisational Dialogue (ICONCIDI 2022)**
The Future of Civilisation: Reimagining Sustainability

**Session 2 -
Circular Economy &
Climate Justice**

Plenary Keynote Address:
Circular Economy & Climate Justice



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9.30-4.30PM
17-18 AUGUST 2022





**PROF. DR.
IBRAHIM MOHAMED ZEIN**

Professor of Islamic Studies & Comparative Religion,
College of Islamic Studies,
Hamad Bin Khalifa University (HBKU), Qatar



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**International Conference on
Civlisational Dialogue (ICONCIDI 2022)**
The Future of Civilisation: Reimagining Sustainability

**Session 3 -
Science, Religion & Worldviews**

Plenary Keynote Address:
Al-Biruni & The Scientific
Investigation of Calendars:
Worldviews and Religions



REGISTER HERE
9.30-4.30PM
17-18 AUGUST 2022



**DR.
SHARINA ABDUL HALIM**

Institute for Environment and Development
(LESTARI), Universiti Kebangsaan Malaysia (UKM)



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**International Conference on
Civlisational Dialogue (ICONCIDI 2022)**
The Future of Civilisation: Reimagining Sustainability

**Session 4 -
Sustainable Development
& Local Actions**

Plenary Keynote Address:
Sustainable Development & Local
Actions



REGISTER HERE
9.30-4.30PM
17-18 AUGUST 2022





**EMERITUS PROF. DATUK DR.
OSMAN BAKAR**

Al-Ghazali Chair of Epistemology and
Civilizational Studies and Renewal, ISTAC-IIUM



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**International Conference on
Civilisational Dialogue (ICONCIDI 2022)**
The Future of Civilisation: Reimagining Sustainability

**Session 5 -
Social Justice & Widening Gaps
Between the Rich and Poor**

Plenary Keynote Address:
Social Justice & Widening Gaps
Between the Rich and Poor



REGISTER HERE
9.30-4.30PM
17-18 AUGUST 2022



**PROF. DR.
ANANTHA DURAIAPPAH**

UNESCO Mahatma Gandhi Institute of Education for
Peace and Sustainable Development (MGIEP)



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**International Conference on
Civilisational Dialogue (ICONCIDI 2022)**
The Future of Civilisation: Reimagining Sustainability

**Session 6 -
The Meaning of Being Human
in the Era of AI**

Plenary Keynote Address:
Being Human in the Age of AI



REGISTER HERE
9.30-4.30PM
17-18 AUGUST 2022



**International Conference
on
Civilisational Dialogue
(ICONCIDI'22)**

**Abstracts
&
Presentations**

Authentic Dialogue on Ethnicity and Intersections with Culture and Religion to Enhance Teaching and Learning in Schools and Universities

Assoc. Prof. Dr. Vishalache Balakrishnan^{1,2}

¹ Center for International and Comparative Education Research (CRICE),
Universiti Malaya, 50603 Kuala Lumpur, MALAYSIA.

² Department of Educational Foundations and Humanities, Faculty of
Education, Universiti Malaya, 50603 Kuala Lumpur, MALAYSIA.

Abstract

The overall aim of this presentation is to share the experience of education for teachers and students by addressing issues of ethnicity and religion in relation to teaching by bringing together practitioners and academics in cutting-edge and innovative opportunities to share diverse expertise and discuss humanity issues. The contexts of ethnicity and religion and concomitant intersections with religion and culture in educational settings is one aspect of civilizational dialogue which is sadly lacking in our educational system in Malaysia. Online programming and workshops on ethnic relationship and religion for teachers interested in creating classroom and school climates that express just, equitable, inclusive, compassionate cultures through deeply considered research-based curricula, and innovative pedagogical strategies for enhancing student-teacher, and student-peer shared discussions, social relations, and ideas for positive ethnic-religion-related civic action, will be explored.

Authentic Dialogue on Ethnicity and Intersections with Culture and Religion to Enhance Teaching and Learning in Schools and Universities

Associate Professor Dr Vishalache Balakrishan
visha@um.edu.my

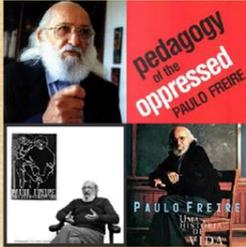


- By the end of this sharing, I hope all of you:
 - understand some basic concepts about authentic dialogue (knowledge)
 - characteristics of authentic dialogue (skills)
 - become an effective authentic dialogue person/educator (values/attitude)



Introduction (Visha)











Life Experiences













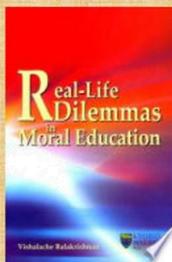




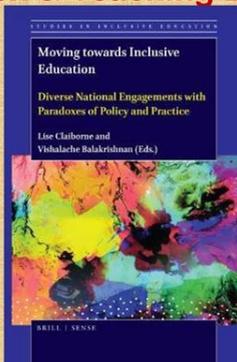




Research & Teaching Experiences



Research & Teaching Experiences



Research & Teaching Experiences

Religion and Nationhood

Edited by
BRIAN GATES

*Praktische Theologie
in Geschichte und Gegenwart*

Mohr Siebeck



Research & Teaching Experiences

The authors of this volume, over thirty authoritative practitioners and scholars, illuminate the context for religion in public education nationally and globally. Their principal focus is on Religious Education in England, with its distinctive matrix of Christianity, plurality of beliefs and secularity.

The volume's complementary attention to RE provision in eight other countries and within Europe is revealing of each and a source for comparative comment on the English approach'. Religion is understood universally as referring to the deepest meanings which we have generated to live with, both individually and collectively. The peculiarity of England with a constitutional monarchy and established church is identified as an enabling feature for understanding, inclusivity and openness rather than separation and mutual ignorance, but that RE is threatened by government inattention. Contributors: Jeff Astley, Vishalache Balakrishnan, Dennis Bates, Alan Brine, Alan Brown, Sarah Lane Cavte, Rasamandala Das, Malcom M Deboo, Rene Ferguson, Brian Gates, John Gay, Angela Gluck, Julie Grove, Anna Halafoff, Nasima Hassan, Sivane Hirsch, James Holt, John Keast, Sahin & Yildiz Kizilabdullah, Emvire Lester, Asher Maoz, Bruce Maxwell, Harshad Sanghrajka, Bernd Schroder, Ranvir Singh, Mike Stygal, Phra Nicholas Thanissaro, Richy Thompson, Tatyana Tsyrlina-Spady, Stephen Vickers, Peter Ward, Paul Weller, Barbara Wintersgill, Marc Wisnosky



Basic concept about authentic dialogue

- **Authentic dialogue** is defined as **open and honest conversations** that abide by the Habermas speech conditions in which **fair exchanges** of thoughts lead to detecting and correcting errors (or reconciling differences) amongst engaged actors.

- Ref:
<https://www.bing.com/search?q=authentic+dialogue+habermas+definition&FORM=SLYEPK&PC=YE22>



The difference between a dialogue and a discussion:

- **Discussion** leads people to hold separate points of view, while dialogue can lead to shared meaning.
- A **dialogue** is all about give and take. It is about active listening not for the sake of getting your point across or waiting for your turn to speak but for the sake of learning. Learning is all about destroying old concepts and preconceptions.

-John Winsor-



Characteristics of Educators who Practice Authentic Dialogue



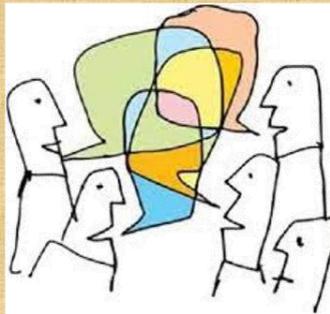




Take home message:

- Authentic dialogue enables individuals to acknowledge that they each are part of a greater whole, that they naturally resonate with others within this whole, and that the whole is, indeed, greater than the sum of its various parts.

Ref: <https://www.psychologytoday.com/us/blog/the-meaningful-life/201907/the-deeper-meaning-authentic-dialogue#>



Association for Moral Education
3 m

Do you, as an educationalist or practitioner, envision classrooms as fertile spaces in which to nurture equity, diversity, and inclusion, with a particular concern for race? Register to attend a session on July 19th themed "Anti-racist and De-colonializing Education," ahead of AME Main Conference, July 20-23, 2022; Manchester, UK. Visit the conference website: <https://www.moraled22.org/>. #moraled2022, #jme50, #apnme16

Moral Development & Moral Education in Global Transition



[moraled22.org](https://www.moraled22.org/)
Moral Development & Moral Education in Global Transition

THE UNIVERSITY OF WAIKATO
Te Whare Hānanga o Waikato

UNIVERSITI MALAYA

Introduction to Service Learning in Malaysia

Vishalache Baburshinan • Yong Zulria Zubari • Wendy Yee Mei Tien



THE UNIVERSITY OF WAIKATO
Te Whare Hānanga o Waikato

UNIVERSITI MALAYA

- Recap:
 - understand some basic concepts about authentic dialogue(knowledge)
 - characteristics of authentic dialogue (skills)
 - become an effective authentic dialogue person/educator (values/attitude)

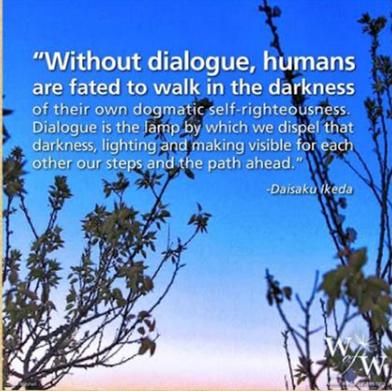


Dialogue cannot exist,
however, in the absence
of a profound love for
the world and its people.

Paulo Freire

PICTUREQUOTES.COM





**“Without dialogue, humans
are fated to walk in the darkness
of their own dogmatic self-righteousness.
Dialogue is the lamp by which we dispel that
darkness, lighting and making visible for each
other our steps and the path ahead.”**

-Daisaku Ikeda



Thank You



Epistemological Challenges of Interreligious Dialogue

Dr. Alwani Ghazali¹

¹ Department of Aqidah and Islamic Thought, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, MALAYSIA.

Abstract

Practitioners of interreligious dialogue (IRD) are often confronted with challenges from both liberals and conservatives alike. The question of epistemological compatibility among and inter-religions is often brought up. This study aims to expound on some epistemological challenges of interreligious dialogue in light of the comparison between the discourse on epistemological issues in Western and Islamic perspectives. It also delves into the changing concepts of religion in the Western world to disclose the roots of the epistemological challenges. Finally, the analysis of this study leads to answering the question of whether IRD is relevant to Muslim contemporary needs. This study uses the qualitative research method by employing literary data. The main form of argumentation involves the deductive method. The findings indicate that the discourse on epistemological issues in the West revolve around the constitution of knowledge which is perceived as empirical and reason-based. On the other hand, epistemological issues in Islam are founded on the premise that human knowledge is not absolute and there is a role of revelation. This epistemological difference influences how religion is conceptualized and how the concept evolves in the West. For some Western sociologists, religion is perceived as human mental construction because of the need for a superior Being in fear of natural phenomena. The need for religion fades away when human beings become independent. The concept of religion in the west further evolves in perceiving the relativity of Truth with the notable birth of religious pluralism by John Hicks.

INTERNATIONAL CONFERENCE OF CIVILISATIONAL DIALOGUE 2022
(I CONCIDI 2022)

EPISTEMOLOGICAL CHALLENGES OF INTERRELIGIOUS DIALOGUE IN POSTNORMAL TIMES

PREPARED BY DR. ALWANI GHAZALI,
UNIVERSITI MALAYA

CONTENTS OVERVIEW



1

CONTEXT



2

TERMINOLOGY



3

CHALLENGES



4

PROSPECTS



5

CONCLUSION

THE CONTEXT: Postnormal Age



STARTED WITH

- Funtowicz and Ravetz (1993) on 'Postnormal Science'
- Sardar (2010) furthered the idea: 'postnormal times have arrived'
- The arrival was around the beginning of 21st century



AMPLIFIED BY

4S -
Speed, Scope, Scale, Simultaneity



CHARACTERISTICS

- Complexity
- Contradiction
- Chaos.



IMPLICATIONS

Changing epistemology (myriads of epistemologies), explosion of knowledge, knowledge-seeking process commodified,

TERMINOLOGY



EPISTEMOLOGY



RELIGION



'WESTERN'



DIALOGUE

Epistemology



<https://www.dreamstime.com/photos-images/brain.html>

What is knowledge?
How it comes about?
How it changes over time?
What is the notion of
truth(s) or Truth?

Religion

a system of communal beliefs and practices relative to superhuman beings" (Merriam-Webster Incorporated, 1999: 915).

"social forms which use practices, symbols and beliefs, usually in a collective setting, to orient people to a higher or ultimate level of reality, thereby providing them with template for ordering social and personal relationships in this life" (Woodhead, 2009: 11).

'Western'

Not geographical but the cultural baggage that stem from European and American experiences

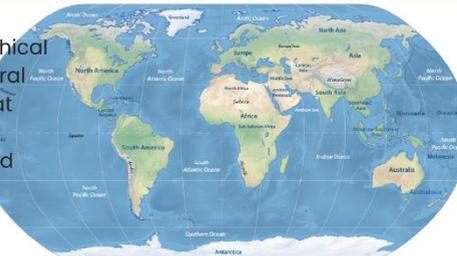


Image: nationsonline.org; background image: Natural Earth, Tom Patterson.
https://www.nationsonline.org/oneworld/continents_map.htm

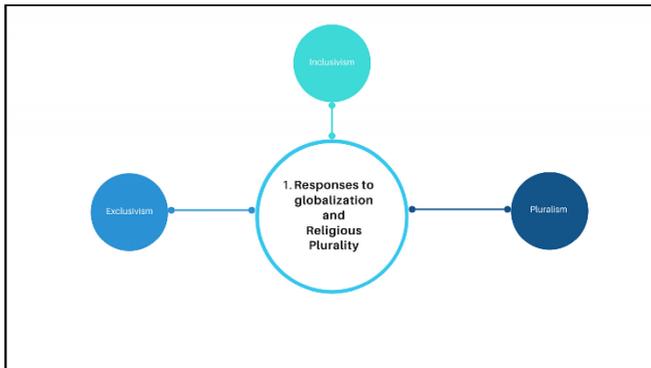
Dialogue

Dialogue is a two-way communication between persons who hold significantly **differing views** on a subject, with the purpose of learning more truth about the subject from the other.



Leonard Swidler

CHALLENGES



2. Different worldviews due to different epistemologies

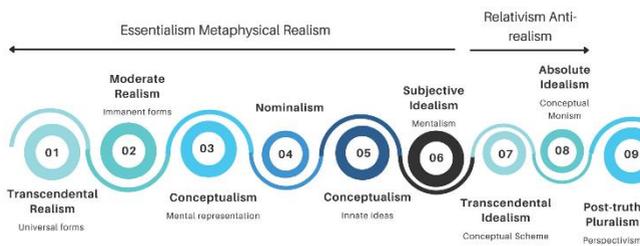
Western

REASON vs REVELATION
Empirical evidence

Islam

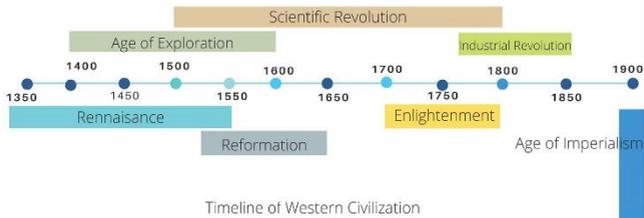
Roles of revelation
Worldview of tawhid -- Allah as a
Creator, man as vicegerent

Evolution of Western Philosophical Worldview



Credit: Assoc. Prof. Amran Muhammad

3. Different Epistemology due to Different Historical Experiences



Credit: Katherine Salembier

4. Changing concepts of religion -- paradigm shift

A New Paradigm



Ernst Troeltsch

- "Religion is relative and the history of religions is evolutionary as human moves universally to perfection"



Wilfred Cantwell Smith

- "All religions ought to be understood as important meetings which change between God and man. Christians missionaries must participate in the meeting between God and man of other religions with the aim of assisting the evolving growths."



Raimundo Pannikkar

- "The truth addressed by Christianity on one hand as well as Hinduism on the other are universal and always regarded as a particular and limited stance, whereas in reality, both are confined by cultural factors related to a more universal truth"

PROSPECT

Can the challenges be unpacked?
Can they be the subject of interreligious dialogue?

CONCLUSION

Ethics in Animals Experimentation: The Concept of Al-Ḍarūrah as Complementary to the Principles of 3Rs

Mohammad Mustaqim Malek¹

¹ Centre for Science and Environment Studies, Institute of Islamic Understanding Malaysia (IKIM), 2, Langgak Tunku, Off, Jln Tuanku Abdul Halim, 50480 Kuala Lumpur, MALAYSIA.

Abstract

Animals are often used in laboratory research to gain reliable scientific data and knowledge. However, this practice possibly exposes animals to harm and pain. This scenario has sparked the issue of animal welfare. Therefore, while venturing towards scientific revelation, scientists formulate guidance in handling and taking care of animals for scientific research without neglecting animal welfare. Currently, there is a guiding principle for animal care and use known as the 3Rs Principles proposed by Russel and Burch in their book “The Principle of Humane Experimental Technique.” 3Rs represent (1) replacement, (2) reduction, and (3) refinement. Despite this guidance, some strongly argue that using animals under the pretence of “urgent scientific needs” is a form of abuse. In Islam, unnecessary activities that harm animals are prohibited. However, at the same time, Islam also emphasises the importance of seeking knowledge; hence experiments on animals are unavoidable for crucial scientific discoveries. Therefore, this paper seeks a balanced Islamic approach to achieving scientific discovery while maintaining excellent conduct towards animals. In particular, this paper examines the issue of ethics in animal experimentation based on one of the Islamic legal maxims, “al-Ḍarūrah tuqaddar biqadarihā”, which means “in exigent circumstances only take what is necessary.” This legal maxim complements the guidance provided by the 3Rs principle.



**ETHICS IN ANIMALS EXPERIMENTATION:
THE CONCEPT OF AL-ḌARŪRAH AS A
COMPLEMENTARY TO THE PRINCIPLES OF 3Rs**

Mohammad Mustaqim Bin Malek

Centre for Science and Environment Studies, Institute of Islamic
Understanding Malaysia

International Conference on Civilisational Dialogue 2022 (ICONCIDI 22)

Animal Experimentation

Procedure performed on **living animals for purposes of research** into basic biology and diseases, assessing the effectiveness of new medicinal products, and testing the human health and/or environmental safety of consumer and industry products such as pharmaceuticals and industrial/agro-chemicals.

All procedures, even those classified as “mild,” have the potential to cause the animals physical, psychological distress and suffering. Most animals are killed at the end of an experiment, but some may be re-used in subsequent experiments.

Common animal procedures:

- Forced chemical exposure in toxicity testing, which can include oral force-feeding, forced inhalation, skin or injection into the abdomen, muscle, etc.
- Exposure to drugs, chemicals or infectious disease at levels that cause illness, pain and distress, or death
- Genetic manipulation, e.g., addition or "knocking out" of one or more genes
- Surgical procedures followed by recovery
- Infliction of wounds, burns and other injuries to study healing
- Other manipulations to create "animal models" of human diseases ranging from cancer to stroke to depression

The Principles of 3Rs

Replacement

- Using animals with alternative techniques or avoiding using animals altogether
- Tissue culture, computer simulation, 3D modelling

Reduction

- Reduce the number of animals used to the minimum
- Scientists must determine the minimum sample size of animals that meet the statistical significance.

Refinement

- Refining the whole process of animal handling to reduce the animals' suffering to a minimum
- Refinement applies to all aspects of animals' use, from their housing and husbandry to the scientific procedures performed on them and their care after the study is completed.

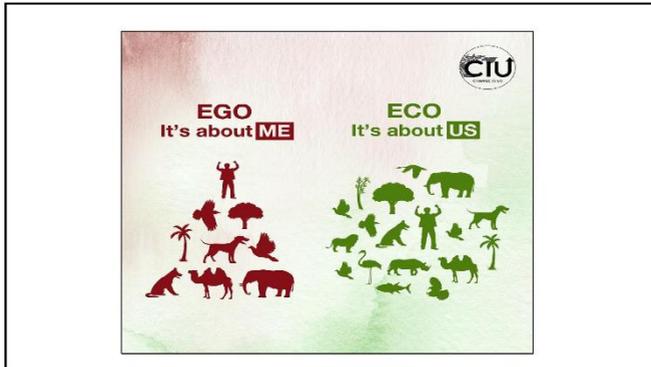
Human-Animals Relationship in Islam

And cattle He has created For you (men): from them Ye derive warmth, And numerous benefits, And of their (meat) ye eat. And ye have a sense of pride and beauty in them As ye drive them home In the evening, and as ye lead them forth to pasture In the morning. And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord Is indeed Most Kind, Most Merciful. And (He has created) horses, mules, and donkeys, for you to ride and use for show; And He has created (other) things Of what ye have no knowledge.

al-Nahl (16): 5-8

There is not an animal (that lives) on the earth nor a being that flies on its wings but (forms part of) communities like you

Al-An'am (6):38



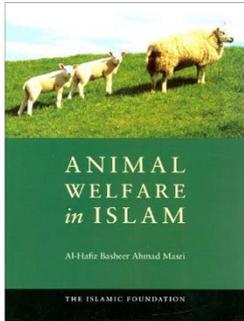
Ethics towards Animals in Islam

1. A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth (al-Bukhari, hadith 3318; Muslim, hadith 2619).
2. "Abdullah bin Jafar said, "the Prophet SAW seated me behind him(on his ride) one day and told me secretly a thing asking me not to tell it to anyone. The place for easing dearer to The Prophet SAW was a mound or host of palm trees by which he could conceal himself. He entered the garden of a man from the Ansar. Suddenly, when a Camel saw the Prophet SAW, it wept tenderly, producing a yearning sound, and its eyes flowed. The Prophet SAW came to it and wiped the temple of its head. So it kept silence." He then said, "Who is the master of this Camel? Whose Camel is this? A young man from the Ansar came and said, "This is mine, the Prophet SAW." He said, "Don't you fear Allah about this beast which Allah has given in your possession. It has complained to me that you keep it hungry and load it heavily, which fatigues it (Abu Daud, Hadith 2549)."

3. Ibn' Abbas who said: "The Messenger of Allah prohibited instigating fights between beasts (al-Tirmidhi, Hadith 1708)."
4. Whoever kills a small bird for no reason, it will beseech Allah on the Day of Resurrection saying: O Lord, so and so killed me for no reason. And he did not kill me for any beneficial purpose (al-Nasai, hadith 4446)
5. Shaddid bin Aus said, "Two are the things which I remember Allah's Messenger SAW having said": "Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably (Muslim, Hadith 1955)."

Therefore:

1. One must ensure that animals in his/her care are given their fundamental needs, such as food, water, and a suitable home, according to their biological and physiological features.
2. Any use of animals must be justified, such as for food purposes.
3. Animals killing for justified reasons such as for their meat must be made in the most comfortable way.
4. No pain shall be inflicted on animals, especially for amusement, as seen in bullfighting and cockfighting



“Many of the experiments that are being done in the name of research and education are not really necessary”

“Some research on animals may yet be justified, given the Tradition of Islam.”

“The most important of all considerations is to decide whether the experiments is really necessary and there is no alternative to it.”

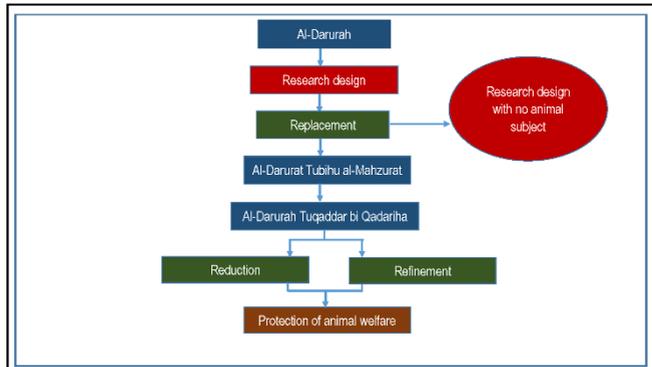
The Principle of al-Darurah

Al-Darurat Tubihu al-Mahzurat

- A necessity may authorise forbidden acts

Al-Darurah Tuqaddar bi Qadariha

- Necessity is determined according to its degree (extent)



Conclusion

Islam always emphasises that humankind should be compassionate towards other beings, including animals. Harming animals without justified reasons is a form of abuse that taints the true piety of the religion of Islam. In the context of scientific research, proper and adequate preparation is required to justify the necessity of animal use. The combination of the principle of *al-Darurah* and the principle of 3Rs may be used as justification tools to convince the animal experimentation that being proposed is compliant with Islamic teaching.

Thank you

Issues of Interfaith Dialogue Implementation in Malaysia

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Abstract

As the world changes year by year, various problems between religions occurred, rendering the need for interfaith dialogue to achieve mutual understanding. Nevertheless, the implementation of this interfaith dialogue has led to some to criticize and question the credibility of its practice especially in Islam. In addition, interfaith dialogue is often linked to epistemological problems that arise. Epistemological problems involve attacks on the intellectuals. Therefore, the objective of this paper is to identify the issues that arise as well as the challenges that need to be faced in the process of implementing the Interfaith Dialogue and to elaborate a preliminary analysis of whether there is a link between Interfaith Dialogue and epistemological problems. It will include together leaders or religious figures as well as intellectuals in giving academic arguments and views on their criticism or acceptance. This study uses qualitative research methods and literature reviews. The preliminary findings of the study showed that the issue of Interfaith Dialogue associated with epistemological problems was based on a lack of understanding and inaccurate ideas of Interfaith Dialogue itself.

ISSUES OF INTERFAITH DIALOGUE IMPLEMENTATION IN MALAYSIA

AHMAD MOHAMAD

PENGANTARAN

•Frasa 'Dialogue' berasal dari etimologi Greek iaitu dialogue, dialogos, dialagesthai, atau kombinasi perkataan 'dia' dengan perkataan 'logos' atau 'logos' yang membawa maksud sebagai sebuah perbincangan, perbualan secara formal antara negara atau sesebuah kumpulan bagi menyelesaikan sesebuah masalah yang timbul atau salah faham yang berlaku.

•Berdasarkan pengertian ini, dialog sesuai dijadikan sebuah medium untuk diterapkan dan diamalkan khususnya ke atas negara yang berbilang kaum seperti Malaysia, Indonesia, dan sebagainya.

•Menurut pengkaji, dialog antara agama adalah sebuah mekanikal yang digunakan bagi mengumpul mereka yang berbeza pandangan, fahaman, dan latar belakang bagi membincangkan sesuatu isu yang dipandang dari pelbagai perspektif dalam melahirkan keharmonian dan pemufakatan diantara penganut-penganut agama bagi mewujudkan kedamaian dalam kehidupan seharian.

LATAR BELAKANG PERMASALAHAN KAJIAN



• Dalam kajian ini, pengaji menyenaraikan 6 perkara yang mengemukakan hujah dan sebab-akibat kritikan dan penulisan mereka mengenai penolakan terhadap Dialog Antara Agama ini.

• «Kajian» ini amat penting kerana wujudnya kritikan dan tentangan yang dilancarkan terhadap Dialog Antara Agama. Kajian ini juga akan membentangkan dan membahaskan lebih banyak isu-isu yang pernah tercetus di Malaysia. Hal ini amatlah berfaedah sekiranya wujud kebenaran keatas kritikan dan tentangan terhadap Dialog Antara Agama.

• Dalam hal ini, perlunya pemahaman yang betul dan tepat terhadap pengertian dan pelaksanaan Dialog Antara Agama dan penerapannya adalah kajian untuk mengetahui pada apakah mana kebenaran terhadap kritikan-kritikan dan tentangan-tentangan yang timbul. Kajian ini amat penting kerana ia bukanlah sebuah isu yang remeh kerana Dialog Antara Agama adalah sebuah platform yang digunakan untuk berbanding dan berkomunikasi di antara satu sama lain bagi mereka yang berbeza latar belakang, fahaman, dan juga pandangan.

• Oleh itu, adalah wajar kritikan-kritikan yang diberikan dan cadangan-bekas wujud sebarang pihak yang menyatukan dan bersedia untuk mempromosikan keadaban-keadaban yang baharu untuk dibentangkan kepada masyarakat umum. Sekiranya benar, ia merupakan sebuah isu yang amat besar dan cabaran yang berat terhadap pelaksanaan Dialog Antara Agama khususnya di Malaysia.

m/e 03

m/e 04

OBJEKTIF KAJIAN

PERSOALAN KAJIAN

•Objektif kajian ini adalah mengenali/pariti isu-isu yang timbul serta cabaran yang perlu ditempuhi dalam proses pelaksanaan Dialog Antara Agama.

•Persoalan kajian ini adalah apakah isu-isu yang timbul serta cabaran yang perlu ditempuhi dalam proses pelaksanaan Dialog Antara Agama?.

METODOLOGI KAJIAN

Kajian ini menggunakan kaedah penyelidikan kualitatif dengan menggunakan kaedah resensi keputusasaan yang mana matlamat utamanya adalah membawa perubahan kepada kajian perbandingan terbitan mengenai perbandingan sesama Dialog Antara Agama.

Perigumputan data kajian ini pula adalah berpandukan dua kaedah utama iaitu rujukan kita primer dan pengumpulan data sekunder.

DAPATAN AWAL KRITIKAN DAN PENOLAKAN TERHADAP DIALOG ANTARA AGAMA

Menurut Khalif Muhammad Azzam (2005), berapat di antara penulis-penulis Barat dan penulis-penulis Islam yang menyuarakan bahawa Pluralisme Agama bertentangan dengan Dialog Antara Agama dan mereka bertanggungjawab bahawa hanya satu agama sah yang benar dalam dunia ini. Dalam di sini adalah teras dasar perselisihan faham dalam merujuk dan meributkan ketidaktahuan dalam kepelbagaian bagi membolehkan sebuah perselisihan antara satu agama lain. Mereka juga cenderung dan berpang banoah Dialog antara agama dan Pluralisme Agama adalah sebuah perkara yang sama kepada pertentangan.

Kiyamuddin Arif (2006) turut mengutarakan perkara yang sama melalui penulisiannya terhadap kata-kata yang dibawa oleh Dialog Antara Agama. Malah, menurut pengkaji, penulisi beliau dalam membicarakan Dialog Antara Agama lebih keras dan tajam dengan mendakwa bahawa Dialog Antara Agama yang digagaskani dan dipertarung hanya akan meredakan kepada keikututan. Hal ini kerana beliau menyuarakan bahawa Dialog Antara Agama merupakan gagasan pemikiran perantara-behazan yang di maki oleh semua agama.

Kame, Elmia Hina Kamardin, Salety dan Nur Fakhria Abadi Mubtadin (2019) menyatakan bahawa terdapat penulisi-penulisi yang-buruknya lainnya yang mendefinisikan Dialog Antara Agama sebagai Pluralisme Agama. Manakala untuk ini, pengkaji berharap ia mengemukakan bahawa Pluralisme Agama dan Dialog Antara Agama adalah sebuah gagasan yang sama berdasarkan penghujuran pendefinisian antara kedua-duanya.

DAPATAN AWAL KRITIKAN DAN PENOLAKAN TERHADAP DIALOG ANTARA AGAMA

Terdapat sebuah amanat yang menekankan pada platform kepada sesama umat yang ingin menyebarkan kebaikan terhadap sesama agama dan bangsa yang dikenal sebagai "Proyek Dialog". Proyek Dialog ini adalah sebuah platform yang ingin memajukan dialog dan mewujudkan persahabatan antara penganut agama, kaum, dan juga pemikiran atau ideologi. Antara penulisan yang diterbitkan melalui ruang wacana ini menyuarakan dengan jelas bahawa sebenarnya hidup bersama adalah "mesejikan nilai kesetiaan, keharmonian dan kesetiaan antara agama".

Menurut Anis Malik Fikri (2011), nilai keadanan dalam beragama merupakan salah satu gagasan yang dipopulerkan oleh tokoh-tokoh Islam. Nilai keadanan ini menekankan kepada nilai-nilai yang berkaitan dengan Dialog Antara Agama dan Muzamamah Agama mempunyai kaitan antara satu sama lain.

Terdapat peringat ini kritikan dan tahsarah yang diterbitkan terhadap Dialog Antara Agama ini. Selain itu, melalui kesahibannya ini perlu dihalusi dengan lebih terperinci dalam menganalisis terhadap setiap cabangnya.

m/s 07

DAPATAN AWAL KRITIKAN DAN PENOLAKAN TERHADAP DIALOG ANTARA AGAMA

Anggaran-anggaran dialog dan kritikan seperti ini amat membingungkan banyak pihak kerana ia melibatkan soal agama dan akan menimbulkan keraguan kepada masyarakat di Malaysia khususnya.

Dalam hal ini, perlunya pemahaman yang betul dan tepat terhadap pengertian dan pelaksanaan Dialog Antara Agama dan perlunya sebuah kajian untuk mengatahapi semua masalah sebenarnya terhadap kritikan-kritikan dan tentangan-tentangan yang timbul.

Kajian ini adalah penting kerana ia akan membantu untuk memahami kritikan dan isu yang berkaitan dengan pelaksanaan dialog dan kritikan. Penghasilan Dialog Antara Agama ini akan dapat digunakan sebagai rujukan bagi masyarakat di sini yang berminat terhadap dialog dan kritikan.

m/s 08

ISU-ISU TERHADAP PELAKSANAANNYA DI MALAYSIA

Artikel dan kritikan yang difikirkan terhadap Dialog Antara Agama ini merupakan cabaran yang paling besar untuk ditangani dalam perintis kepada penganalan Dialog Antara Agama khususnya di Malaysia. Tidak dinafikan bahawa wujud cabaran lain yang menyalp penghalang dan kesukaran dalam mengamalkan Dialog Antara Agama ini.

Pengkaji memisahkan isu yang dihadapi terhadap pelaksanaan Dialog Antara Agama kepada tiga bahagian iaitu dari sudut:



m/s 29

ISU-ISU TERHADAP PELAKSANAANNYA DI MALAYSIA

Dari sudut (1) pengenalannya, istilah "Dialog Antara Agama" itu sendiri masih kurang diperkenalkan dan diterangkan khususnya kepada negara yang mempunyai masyarakat yang berbilang kaum. Hal ini perlu diperkatakan dengan jelas kepada awam kerana Dialog Antara Agama adalah sebuah medium dan platform yang amat berkesan untuk memupuk dan memelihara keharmonian dalam sesebuah masyarakat.

Berdasarkan aspek (2) pengamalannya pula diambil menurut Rehimin Affandi Abd. Rahim, Mohd Anuar Ramli, Paizah Kemal, dan Nor Hayati Mohd Dahhal (2011) yang disebabkan oleh pelaksanaan program yang agak terhad khususnya bagi program yang berbentuk intelektual.

Cabaran dari aspek (3) penerimaannya pula adalah Dialog Antara Agama masih tidak diterima oleh masyarakat sepenuhnya. Sebahagian masyarakat di Malaysia masih ragu-ragu terhadap Dialog Antara Agama disebabkan ketidakbenaran politik dengan sistem agama.

m/s 30

DAPATAN AWAL KAJIAN MENGENAI FAKTOR KEMUNCULAN ISU-ISU DAN KRITIKAN TERHADAP DIALOG ANTARA AGAMA

Isu-isu dan kritikan yang dilontarkan ini perlu dipandang serius bagi menentukan sama ada isu yang dilontarkan benar ataupun salah. Kritikan-kritikan yang timbul berkemungkinan disebabkan kelemahan pelaksanaan Dialog Antara Agama itu sendiri yang perlu ditampung kelompangannya dari semasa ke semasa. Pengkaji mengemukakan 5 faktor awal yang berkemungkinan menjadi sebab wujudnya isu dan kritikan terhadap Dialog Antara Agama.



m/s 11

KESIMPULAN

Faktor awal isu yang dikemukakan ini mempunyai hubungkaitnya terhadap cabaran yang perlu dihadapi oleh keliuman Dialog Antara Agama. Hal ini kerana kritikan-kritikan dan isu-isu inilah yang menjadi cabaran dan penghalang yang terbesar terhadap keberlangsungan Dialog Antara Agama terutamanya di Malaysia.

Namun begitu, pengkaji tidak menemui sebarang bukti yang menunjukkan bahawa Dialog Antara Agama ini bercanggah dari ajaran Islam yang sebenar. Pengkaji mengandaikan bahawa kritikan-kritikan yang dilontarkan adalah disebabkan kekeliruan dan kurang pendedahan mengenai pelaksanaan dialog itu sendiri.

Dialog sebenarnya adalah proses untuk menyertahkan perbezaan-perbezaan yang wujud, bercakap mengeniinya dalam keadaan tenang kerana dialog tidak menuntut semua manusia menjadi serupa, tetapi bersedia menjelaskan perbezaan dan menerima perbezaan orang lain.

m/s 12

Isu-isu dan kritikan yang timbul amat penting untuk difahami dan dikaji terhadap keberahannya kerana ia melibatkan sektor agama dan juga penganan akidah. Di samping itu, cabaran-cabaran yang dihadapi terhadap pelaksanaannya perlukan diketahui permasalahan akar untuk menanganinya dan meredakan cabaran itu dengan efektif.

Keilmuan Dialog Antara Agama ini secara kasarnya dipelopori oleh golongan-golongan intelektual dan pemimpin-pemimpin agama. Dalam hal ini, kajian ini amat penting dalam menggunakan kebidanan terhadap kritikan yang diutarakan keatas Dialog Antara Agama kerana kebanyakannya dikerdahkan oleh golongan-golongan yang elit yang mempunyai pengikut dan pengaruh yang besar terhadap masyarakat.

Namun begitu, penjagaan adab-adab dalam berkhidmat amat penting supaya lenya dapat dibahaskan melalui hujah-hujah akademik tanpa menggunakan emosi disamping menjaga keharmonian antara satu sama lain.

Pengalji tidak menasihati sebarang bukti yang menunjukkan bahawa Dialog Antara Agama yang sebenar adalah seperti kritikan yang dibentarkan. Malah, pengalji memasih pelbagai bukti yang menunjukkan kepentingan Dialog Antara Agama terutamanya dalam melahirkan dan mengesatkan keharmonian dalam sesebuah negara.

Pengalji berpendapat bahawa perlunya sebuah kajian yang merangka dan membentuk sebuah modul bebsaru dalam membantu dan menampung modul-modul yang sedia ada yang masih kurang diterbitkan terutamanya di Malaysia. Modul yang berkualiti amat penting dalam membentuk garis panduan iaitu sebagai rujukan kepada ahli-ahli dialog dan juga pengurusan pelaksanaan dialog agar adanya tali pegangan didalam lautan kebebasan.

m/s 13

Travel Behavior of Working Parents in the Universiti Malaya: Focusing on Chauffeuring Children

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Abstract

Chauffeuring children to various childcare services is major problem in the coordination of work schedules. A study has been conducted at the Universiti Malaya with 305 respondents to give some insight about chauffeuring children among the working parents in the university. The method used for this study is stratified random sampling and online survey using Google Form. The outcome of this study allows us to understand the travel behavior of working parents related to chauffeuring and it will be of importance to revise government policies regarding childcare facilities at workplaces in the context of travel behaviour. The outcome of this study also supported the demand for childcare services to be located in higher institution and that the quota of the children admitted need to be increased.

TRAVEL BEHAVIOR OF WORKING PARENTS AMONG UNIVERSITI MALAYA: FOCUSING ON CHAUFFEURING CHILDREN

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RESEARCH BACKGROUND



The women's participation in the labor force is creating **dual-career families**.
(Zaman, R. & Mohd Ismail, 2019)

Malaysian Population and Family Survey (MPFS 5) in 2014 discovered that 24.2% working women surveyed want childcare services at workplaces (Mamun Ismail Ismail, 2016).

The **accessibility and reliability** (Subandi, 2019)

The presence of children in family do affect the travel behaviour of parents (Khanam, 2006; Saifi & Khanam, 2008).

Increasing in trip by private car (Parkinson et al., 2002)

Children can greatly increase the total of household travel. (Sawars, 2000)

They tend to combine all trips related to their children for their work trips. (Odoomon, 2007)

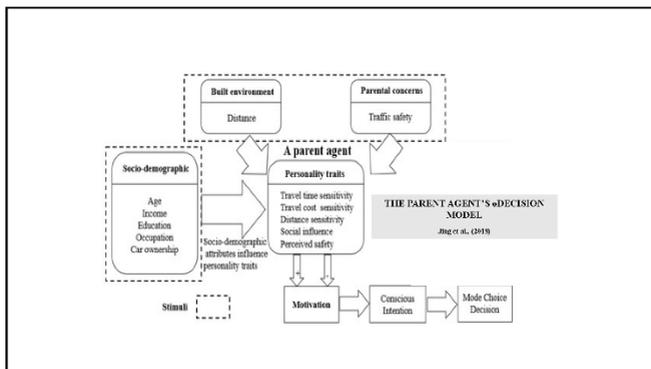
Chauffeurng children to childcare services is a challenge to working parents as to coordinate work schedules (Odoomon, 2007; Ismail, 2008, 2009)

AIM & OBJECTIVES

The aim of this research is to investigate the travel behaviors of working parents focusing on chauffeuring children aged 12 years old and below to childcare services.

The objectives are:

1. To analyze the chauffeuring travel behaviors of working parents focusing on children aged 12 years old and below to their childcare services.
2. To study the relationship of travel behaviors with the parent's preference factors.
3. To suggest for improvement in form of policy or provision of services childcare in parental chauffeuring.



Factor influencing in chauffeuring children

SOCIO-DEMOGRAPHIC CHARACTERISTIC

- Socio-demographic characteristics of household and individuals related significantly with travel behaviour (Sakran et al., 2012)

- Higher income family tend to chauffeur children** more than lower income family by using private vehicles (Sakran et al., 2012; Sakran et al., 2014; Sakran et al., 2017; Park et al., 2019)

CHILDREN DEMOGRAPHIC CHARACTERISTIC

- Travel behaviour research proved that the **older** the children, the children would be **less likely** chauffer by their parents (Sakran et al., 2014; Sakran et al., 2017; Park et al., 2019)

- Muhammad & Aulizog (2009) asked parents why they chauffeur their children. Parents cited two main reasons for chauffeur their children: **convenience and safety**.

PSYCHOLOGICAL FACTOR

- Falah Zawahri et al., (2020) reported evidence that there is a relationship between **household income and level of worry** when children walk to school. For children chauffeured by parents to school, the results show that **higher household income has higher parental worry**.

Who Chauffeured the Children?

- A research done by Misran & Tay at 1997 analysed different type of household and evidence shows that women make significantly higher proportion of trip for their children **regardless type of household**

- In **dual-earner family study**, result shows that **women chauffeur their children twice** as much as men (Sakran et al., 2017; Sakran et al., 2019) when both parents were working. Study shows that the tendency for **mother's** chauffeuring for their children was **much higher than father's** (Sakran et al., 2019)

- The probability of **fathers** doing the chauffeuring is higher when fathers' **working hours are consistent with childcare service** and the **mothers' working hours are incompatible** (Sakran et al., 2019)

QUANTITATIVE RESEARCH

- An online questionnaire survey was conducted to study about the travel behaviour with children (age 12 years old and below), chauffeuring behaviour, and the respondents were also asked to ranked the preference of transportation mode and childcare services for the children.
- The sample is drawn from working population who works as staff of university at public university by using stratified random sampling method. The selected public university is University of Malaya or Universiti Malaya (UM).
- The staff is divided into four categories: Management and Professional (Academic), Management and Professional (Non-Academic), Highest Management and Support.
- By using the proportionate stratified random sampling method a total of **305 respondents** participates in this survey.

BR	CATEGORY	MARRIED
1	Management And Professional (Academic)	1648
2	Management And Professional (Non-Academic)	477
3	Highest Management	5
4	Support	2229
Total		4359

RESULTS & FINDINGS

Demographic Variable	Variable	Percentage
Gender of respondent	Male	55.1
	Female	44.9
	Other	0.0
Age of respondent	18-24	42.4
	25-34	32.4
	35-44	25.2
Highest grade completed	High school	15.0
	Some college	19.0
	College graduate	66.0
Marital status	Married	61.9
	Single	33.0
	Other	5.1
Number of children	0-1	47.4
	2-3	47.4
	4+	5.2
Household income	< \$10,000	28.0
	\$10,000 - \$24,999	38.0
	\$25,000+	34.0
Transportation mode	Walking/Bicycling/Active Transport	1.4
	Car	88.8
	Motorcycle	0.8
Transportation mode to childcare center	Walking/Bicycling/Active Transport	0.0
	Car	97.0
	Motorcycle	3.0
Transportation mode to work	Walking/Bicycling/Active Transport	1.4
	Car	88.8
	Motorcycle	0.8
Time to work	Less than 10 minutes	1.0
	10-19 minutes	11.0
	20-29 minutes	12.0
Time to work by mode	Walking/Bicycling/Active Transport	0.0
	Car	97.0
	Motorcycle	3.0
Time to work by mode	Walking/Bicycling/Active Transport	0.0
	Car	97.0
	Motorcycle	3.0
Time to work by mode	Walking/Bicycling/Active Transport	0.0
	Car	97.0
	Motorcycle	3.0
Time to work by mode	Walking/Bicycling/Active Transport	0.0
	Car	97.0
	Motorcycle	3.0
Time to work by mode	Walking/Bicycling/Active Transport	0.0
	Car	97.0
	Motorcycle	3.0

Childcare Profile and Travel Behavior	Percentage	
Age of children	0-5 months	0.0
	6-11 months	11.0
	12-23 months	12.0
	2-3 years	43.0
	4-5 years	32.0
Type of childcare	Informal Childcare Center	20.0
	Preschool	1.0
	Head Start	11.0
	Childcare center	13.0
	Other	52.0
Transportation to childcare center	Walking/Bicycling/Active Transport	0.0
	Car	88.0
	Motorcycle	12.0
	Public Transportation	0.0
	Other	0.0
	Other	0.0
Time to work by mode	Less than 10 minutes	0.0
	10-19 minutes	0.0
	20-29 minutes	0.0
	30-39 minutes	0.0
	40-49 minutes	0.0
	50-59 minutes	0.0
	60-69 minutes	0.0
	70-79 minutes	0.0
	80-89 minutes	0.0
	90-99 minutes	0.0
	100+ minutes	0.0

Travel Behavior of Parents

- 67.9% of respondents travel to work together with their spouses.
- Majority of the respondents and their spouse have driver licenses.
- 44.9% of the respondents travel between 30 minutes to 1 hour to their workplaces.
- 45.6% of the respondents travel more than 20 km to their workplaces.
- 61.9% of the respondents travel with car to workplaces, 28.1% with motorcycle. Only 2.0% travel with public transportation.

Profile of children and their travel behavior

- 43.1% of children aged between 3-5 years old (pre-schooler).
- 52.8% of children go to registered private childcare services, 30.3% to informal childcare services, 11.8% to workplace childcare centre.
- 46.1% travel to childcare with car, 20.1% with bus/van.
- 47.0% travel to childcare in less than 10 minutes.
- 46.6% travel to childcare less than 5 km from home.
- 30.2% mother pick up their children, 25.1% father and 28.1% both spouses.
- 36.8% mother send their children, 24.1% father and 24.0% both spouses.

Binary Logistic Regression Dependent Variable: To
Childcare Service by Car

Independent Variables	B	Sig.	Exp(B)	95% C.I. for Exp(B)	
				Lower	Upper
Age (year)	15-25	<0.208	0.726	0.412	0.867
	26-35	0.592	0.806	0.554	1.254
Category of staff	Management And Professional (Academic)				
	Management and Professions (Non Academic)	-0.725	0.028	0.484	0.234
Working Hours	Support Staff	<0.183	0.524	0.333	0.473
	Fixed	0.512	0.061	1.685	0.888
Household Monthly Income	Flucter	-2.063	0.000	0.245	
	<RM4500				
Distance from home to childcare services	RM4500 - RM7000	1.569	0.000	0.408	1.954
	>RM7000	0.188	0.486	1.207	0.216
Sex	<5 KM	<0.985	0.661	0.515	0.642
	6 KM - 10 KM	-0.211	0.627	0.417	0.970
	11 KM - 20 KM	0.413	0.468	0.652	0.306
	>20 KM	0.080	0.863	1.083	0.356
Pick up	Husband	1.171	0.001	3.227	1.825
	Wife	0.000	0.000	7.448	1.663
	Both	1.291	0.000	3.665	1.961
Number and Age of Children	Husband	1.291	0.000	3.665	1.825
	Wife	1.553	0.000	4.141	0.610
	Both	1.255	0.000	3.508	1.508
Travel Cost	<1 year	-20.258	0.999	0.000	0.000
	1-5 years	-20.764	0.999	0.000	0.000
	>5 years	0.106	0.577	1.112	0.766

Factor influencing parents' decision to select childcare services

	Mean Rank
Distance	2.69
Quality of Childcare Centre	2.65
Safety and Security	3.12
Operation Hour of Childcare Centre	4.02
Fee of Childcare Centre	3.99
Travel Cost	4.53

Friedman's test result of the factor influencing parents' decision to select childcare services shows there was a statistically significant difference between the factor to select childcare services, $p = 0.000$.

Factor influencing the mode of transportation in chauffeuring

	Mean Rank
Safety and Security	2.56
Distance	3.53
Time	3.36
Children's Age	3.37
Availability of Transportation	3.68
Cost	4.50

The Friedman test result of the factor influencing the mode of transportation in chauffeuring shows that, $p = 0.000$.

CONCLUSIONS

- To investigate the travel behaviors of working parents focusing on chauffeuring children aged 12 years old and below to childcare services.
- As conclusion, majority of parents travel with children to childcare services with short distance and time travel by using car.
- In Malaysia, we do have a guideline for childcare services, 200 unit houses would require one TASKA and one TAD/KA.
- It would be recommended for each workplace to have childcare services so that the working parents have options.
- Understanding how working parents travel with their children, especially to childcare services should remain a priority to suggest appropriate support for the systems.



Bifunctional Shelter Design: A Design for During and Post-Disaster/Outbreak

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Abstract

Disasters and recent unprecedented outbreaks taught us preparation, handling, and mitigation to reduce the impact of disasters on society. Well-handled refugees and quarantined inpatients in an emergency area significantly reduce the worst impact on the people and the area's condition itself. However, the handling and mitigation should not stop after the disaster or outbreak, but should be followed with a sustainability program in the recovery system, particularly in the economic section. This study aimed to generate a model of a shelter for refugees during post-disaster handling or outbreak as a quarantine shelter. The challenge is to produce an affordable shelter using rapid assembly capacity, movable, good durable material, and liveable. Furthermore, this shelter design is reusable for economic activities when required to respond to the sustainability programme, particularly in the economy. This study is expectedly to contribute to a design outcome that is easily applicable and replicable for better well-being during and after post-disaster or pandemic.

BIFUNCTIONAL SHELTER DESIGN : A DESIGN FOR DURING AND POST- DISASTER/OUTBREAK

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ICONCIDI 2022

Background

Disaster as a sudden event that seriously disrupts the functioning of a community or society and causes human, material, and economic or environmental losses that exceed the ability of the community or society to cope with using its own resources (IFRC, 2014).

PROBLEM

the issues raised at this time are in the form of providing construction for emergency shelters, in the form of shelter designs that are able to meet demand needs during disasters, and provide dual functions to building designs that can be utilized post-disaster, especially as buildings capable of increasing economic income for disaster-affected communities.

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DESIGN

Summarizing from the Shelter Guidelines for Humanity, it is stated that shelter assistance is appropriate in meeting the needs of affected communities and meeting shelter standards. This requires a needs assessment and a participatory design approach (Kementerian Sosial Republik Indonesia, 2019). In determining what is appropriate and not, there are several important points that must be considered, including:

MATERIALS

ENVIRONMENTAL
FRIENDLY

DURABILITY

MAINTENANCE
STRATEGY

ACCORDING TO
LOCAL NEEDS

CLIMATE

DISASTER
PROFILE

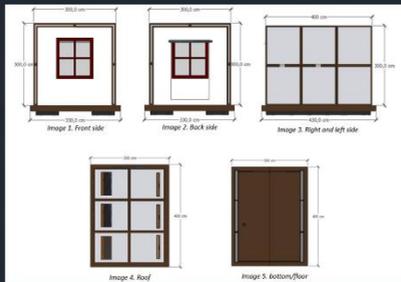
BUILDING FORM CONCEPT

DISCUSSION

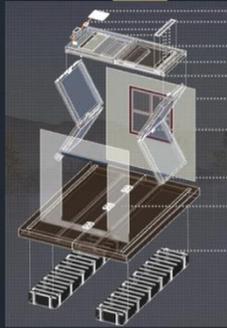
shelter is a process, and is often referred to as the process of providing 'shelter' (sheltering), this is as important as the object of the shelter itself.

The concept of this bifunctional shelter design carries the following criteria: easy-to-find materials, knock-down, economical prices, and multiple functions.

BUILDING APPEARANCE AND SIZE



MATERIAL



SUP-180ND 50W Kit: Solar Panel

Acrylic 1.5 mm 90 x 180 cm

controller

600W 12V

Power Inverter

Stainless ripstop and

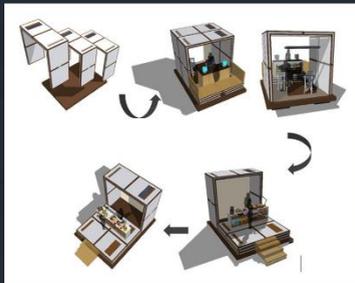
Butterfly hinges

C75.75 Mild Steel rafters (BMT Truss Ring steel)

CRG Board Superpanel: 600 x 2400 mm

Modular Floor System (HDPE Floating Cubes)

OTHER FUNCTIONS OF THE BUILDING





CONCLUSION

THE EMERGENCE OF A DISASTER ITSELF CANNOT BE PREDICTED WHEN IT OCCURS, BUT CAN BE PREDICTED BY THE SYMPTOMS THAT APPEAR AS SIGNS OF AN EARLY WARNING SYSTEM. ONE OF THE WAYS TO DEAL WITH DISASTERS IS TO PREPARE BUILDINGS OR SHELTERS THAT CAN ACCOMMODATE DISASTER VICTIMS WHEN A DISASTER STRIKES. UNCERTAINTY ABOUT THE ARRIVAL OF A DISASTER REQUIRES THE EXISTENCE OF SHELTERS THAT CAN BE IMMEDIATELY ESTABLISHED WHEN NEEDED.

DISASTERS HAVE VARIOUS IMPACTS, BOTH MATERIAL AND IMMATERIAL. ONE OF THEM IS THE ECONOMIC IMPACT.

5IFUNCTIONAL BUILDING IS DESIGNED TO BE ONE OF THE ALTERNATIVE BUILDINGS THAT CAN BE USED POST-DISASTER TO REVIVE THE ECONOMY. THE DESIGN CONCEPT THAT IS CARRIED IS A MODULAR THAT IS EASY TO DISASSEMBLE, LIGHTWEIGHT TO MOVE, AND COMPACT TO STORE.

ICONCIDI 2022

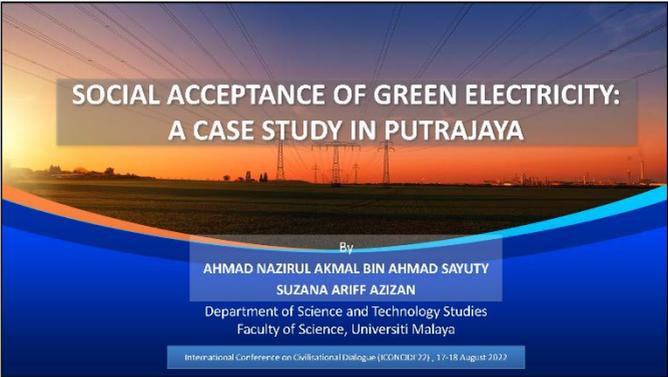
Social Acceptance of Green Electricity: A Case Study in Putrajaya

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Abstract

In recent years, most of the renewable energy programs and initiatives introduced are industry and commercialization centric. Little focus is given by the government to domestic consumers' acceptance. The concept of "social acceptance" is used to evaluate the readiness of the public to embrace renewable investments within their area. It is a tool to measure the attitude of citizens, either active or passive, towards different green products or technologies. This study aims to identify the factors that influence the social acceptance of green electricity among consumers and, subsequently, the relationship between these factors. An empirical study was conducted on Putrajaya residents, involving 185 respondents. Descriptive analysis and Pearson correlation were used as the analysis methods in this study. The result showed that attractiveness, compatibility, and reliability are the main factors that influence the intention to use green electricity. These findings also suggest that respondents' intentions to use green electricity are unaffected by their level of environmental understanding and the expense of using green electricity.



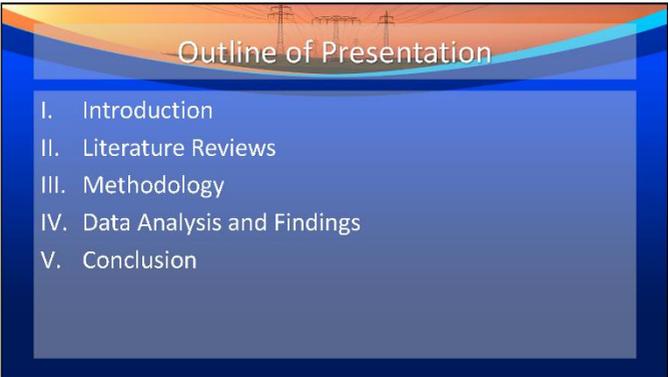
SOCIAL ACCEPTANCE OF GREEN ELECTRICITY: A CASE STUDY IN PUTRAJAYA

By

AHMAD NAZIRUL AKMAL BIN AHMAD SAYUTY
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International Conference on Civilizational Dialogue (ICONDID 22), 17-18 August 2022



Outline of Presentation

- I. Introduction
- II. Literature Reviews
- III. Methodology
- IV. Data Analysis and Findings
- V. Conclusion

Introduction

Renewable energy production (Ahmad et al., 2011), International Energy Outlook (IEA) (2014), the rapid rate of urbanization and growing reliance of households for energy and transport (Fitz-Gerard et al., 2014).

Global CO2 emissions and CO2 concentration in the atmosphere has continuously increased over the last century (Gardner et al., 2007). This is linked to the global warming problem.

Energy security issues, the global energy markets are highly volatile, the process of increasing the level of energy security through the use of renewable energy sources and the use of energy storage has also increased the public's awareness (Maw, 2011).

Green Electricity generated from renewable energy sources (such as solar, wind, hydro, geothermal, biomass, tidal, wave energy, etc.) is a clean energy source. It is different from the conventional energy source and energy storage (renewable energy storage) (Zhang & Wu, 2012).

With 2015 perspective, investment in renewable energy infrastructure to generate green electricity that contributes both to the environment and to general energy security, reliability, sustainable energy supply, and produce benefits for society.

Worthington et al. (2010) have listed three major factors i.e. costs, policy, and technical constraints to be critical to the uptake of green electricity based on energy.

The 2015 Global Energy Outlook (GLO) has stated that a 100% investment in renewable energy will help to reduce global greenhouse gas emissions and thereby help to reduce global warming.

Solution?

Decarbonize energy sector

Introduction

Initiatives introduced by the government are seen to be industry-centric, such as giving tax allowance and exemption under the programmes Green Investment Tax Allowance (GITA) and Green Income Tax Exemption (GITE). Other RE initiatives include large-scale solar, Net Energy Metering (NEM) with a 50MW quota and only 50MW allocated for domestic consumers, Feed-In Tariff quotas reserved only for industrial purposes, and a reduced emphasis on self-consumption (SELCO) schemes.

To ensure the development of renewable energy will be supported by the people, it is important to explore and understand the users' attitudes and their intention to use renewable energy or green electricity (Ahmad et al., 2014).

This study is intended to explore Malaysian social acceptance of green electricity as an input for government policy and planning in expanding the renewable energy incentive for the people.

Literature Review

Sustainability & Energy

- Around 400 billion tons of coal have been released into the air due to the consumption of fossil fuels and the production of cement since 1751. (Boden et al., 2017). As an example, in 2013 alone the power sector contributed around 54.8% of total CO2 emissions (World Bank, 2017).
- Alternative energy supplies are fully needed as the result of depletion of natural resources caused by the human-driven environmental impact such as the greenhouse gaseous. (J.M. Harris, 2003).
- The use of renewable energy technologies also has a significant impact on economic development as this technology is able to turn the solar wind, water, thermal, and plants into the forms of energy and provide clean energy for human needs (IRENA, 2016).

Green Technology

- Green electricity is defined as electricity generated mostly from renewable energy sources and using self-contained facilities such as solar panels, wind turbines, hydropower, and other renewable energy sources (Zhang and Wu, 2012).
- Green technology played a critical role to stimulate sustainable development by identifying new sources of growth that are environmentally friendly, developing new innovations that are environmentally friendly for the industries, and creating more jobs and new technologies (Ghoseiti & Quattraro, 2017).
- Two other aspects that are proven in driving environmental performance are **social** and **market** acceptance (Manjyan Guo et al., 2020).

Green Energy in Malaysia

- Malaysia's power demand was recorded at 33,991MW in 2018, with total fuel use amounting for 80% of the total (Energy Commission, 2019). Malaysia's electricity generation is reliant on two primary fossil fuel sources: natural gas and coal, leaving renewable energy to catch up (Abdul Latif et al., 2021).
- Malaysia's government has attempted to decarbonise the power sector by enacting the National Renewable Energy Policy and Action in 2009, with the goal of resolving market failures, integrating policy direction, resolving investor signal issues, and providing a long-term sustainable plan (Lim and Goh, 2019).
- Malaysia has introduced the Five-fuel Diversification Policy by including renewable energy as part of sources in the national energy mix (Mendonca et al., 2020).

Literature Review

Social acceptance of green electricity

- People's willingness to adopt renewable investments in their area is measured using the idea of 'social or public acceptance' (Liu et al., 2013).
- 'social acceptability' is a technique for analyzing persons' active or passive attitudes toward various green technologies (Caporale et al., 2015).



Figure 1: Triangle of social acceptance by Wüstenhagen et al. (2007)

Social acceptance

- In his paper, Walsink (2013) considered the dimension of socio-political acceptance as the most important for evaluating the social acceptance of renewable energy.
- Numerous incentives are provided in the form of financing, tax breaks, and grants to renewable energy developers in order to reduce capital costs, stimulate market demand and industry growth, and eventually increase the total capacity of renewable energy in the energy generation mix (Sun and Niu, 2015).

- This study adopted Park's (2019) framework, using the theory of planned behavior in exploring both motivations and hindrances to the social acceptance of green electricity by users.
- The theory of planned behavior is used in various fields, such as energy and electricity services (Paul et al., 2016), the technology of renewable energy (Bang et al., 2000), and also in the service of the smart grid (Sintov and Schultz, 2015).

Hypothesis

- H1: Positive perceived **value** on green electricity will lead to significant **intention to use** green electricity.
- H2: Perceived **benefits** of green electricity will eventually lead to significant perceived **value** of green electricity.
- H3: Perceived **risk** of green electricity will lead to lower perceived **value** of green electricity.
- H4: Perceived **usability** of green electricity will lead to significant perceived **benefits** of green electricity.
- H5: Perceived **usability** of green electricity will lead to lower perceived **risk** of green electricity.
- H6: **Interference** of green electricity will lead to significant perceived **benefits** of green electricity.
- H7: Significant environmental **knowledge** of green electricity will lead to significant perceived **benefits** of green electricity.
- H8: Significant perceived **cost** of green electricity will lead to significant perceived **risk** of green electricity.
- H9: Significant **compatibility** of green electricity will lead to lower perceived **risk** of green electricity.

Research Methodology

Respondents:

Residences in Putrajaya

Method of sampling: Quantitative study

Instrumentation:

An online questionnaire survey. A five-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5).

Medium for Data collection

Through online platform such as WhatsApp, Telegram, Facebook & networking from colleague (obtain 185 respondents)

Data Analysis

Descriptive statistic & Pearson Correlation

Duration of data collection

3 weeks – stopped after stagnant responses, (>5 days)

Reliability

Cronbach alphas: .808 - .902

Why Putrajaya?

- Development of Putrajaya, it is based on two key concepts as below:
 - Garden city as a concept of sustainable development; and
 - Intelligent city concept.
- In 2010, Putrajaya Corporation then introduced an initiative called Putrajaya Green City 2025 (PGC2025) with three themes as below:
 - Low Carbon Putrajaya: 60% reduction of greenhouses gases emission related to energy uses;
 - Cooler Putrajaya: reduction of 2 degrees Celsius of the peak temperature; and
 - 3R Putrajaya: reduction of 50% of final disposal of solid waste to landfill and GHG emissions.
- PGC2025 has seven focus areas and one of the focus areas is Energy Usage. Under this area, the focus is given to three (3) items which are Renewable Energy, Energy Efficiency, and Energy Conservation (Othman & Wee, 2019).

Data Analysis: Descriptive Statistic

	N	Mean	Std. Deviation	Variance
Attractiveness	185	4.2018	.14446	.022
Environmental Knowledge	185	3.0814	.03215	.001
Reliability	185	3.8162	.13762	.019
Compatibility	185	4.0360	.20755	.043
Cost	185	3.7386	.07196	.005
Benefits	185	4.2604	.07086	.006
Risk	185	4.0466	.03703	.001
Value	185	3.6773	.05930	.004
Intention to use	185	4.1295	.06561	.006
Valid N (listwise)	185			



- Lowest mean among the factors is **Environmental Knowledge (3.08)**
- Highest mean among the factors is **Attractiveness (4.20)**
- Range of standard deviation .005 - .208
- Variance .000 - .043

Findings

Attractiveness, compatibility and reliability of green electricity became the most notable factors that affected the intention to use green electricity through benefits and value factors.

These findings also verified what Hartmann and Apaolaza-Ibanez (2012) suggest in their study as the effect of attractiveness on benefits is one of the factors that should be considered in evaluating the intention to use green electricity

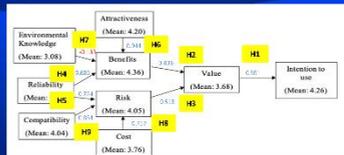
The findings of this study contradict the study conducted by Kardooni et al. (2018), where they concluded that the cost is what will be the key factor that influences the respondents' intention to use green electricity.

Based on descriptive analysis, it is found that the respondents have very limited **Environmental Knowledge** pertaining to green electricity.

Poh and Kong (2002) said in their study that the knowledge of people regarding renewable energy will also have a direct impact on their intention to use green electricity.

Data Analysis: Pearson Correlation

Variable	Mean	SD	Alpha	Reliability
Attractiveness	4.20	0.85	0.91	0.85
Environmental Knowledge	3.08	0.85	0.88	0.85
Reliability	4.04	0.85	0.91	0.85
Compatibility	4.04	0.85	0.91	0.85
Value	3.68	0.85	0.91	0.85
Risk	4.05	0.85	0.91	0.85
Cost	3.76	0.85	0.91	0.85
Intention to use	4.26	0.85	0.91	0.85



Pearson correlation test was run to test the relationship between attractiveness, environmental knowledge, reliability, compatibility, cost, benefit, risk, value and intention to use. Only **Environmental Knowledge** shows negative relationship with $p = .483$

Findings

ITEM	HIGHLIGHTS
H7	<p>The relationship between the factors of Environmental Knowledge and Benefit appears to be a negative relationship.</p> <p>These findings suggest that respondents in this study did not rely on their knowledge during the decision-making process to decide on whether to use green electricity.</p> <p>The findings in this study appear to contradict what Kardooni et al. (2018) conclude in their research as the relationship of knowledge is directly proportional to the intention to use renewable energy products, and as their knowledge increases, it will likely lead to the increased use of renewable energy products.</p> <p>Fashina et al. (2018) in their study also highlight that lack of knowledge and awareness pertaining to renewable energy are among the challenges that hinder the public from using renewable energy.</p>

Conclusion

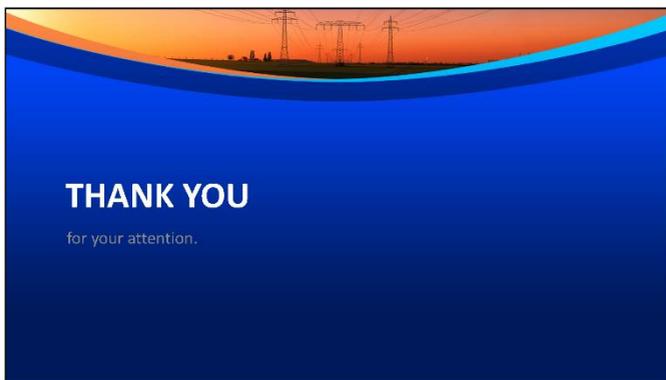
This research was designed to identify the factors that influence the social acceptance of green electricity among domestic consumers.

Based on the descriptive analysis and Pearson Correlation test, it can be concluded that attractiveness, compatibility, and reliability are the important factors to be considered in the first layer of the research framework, and respondents are more concerned about the benefits that they will gain by using green electricity than the risk that green electricity poses to them.

The result from the Pearson Correlation test has shown that the relationship between all the criteria or factors is positive and significant, except for the relationship between environmental knowledge and benefit.

The previous study was done to investigate the intention to use renewable energy in Peninsular Malaysia. It was conducted by Karcooni et al. (2018) and suggests that high cost and lack of knowledge have hindered the respondents from using renewable energy.

The result of this research has new insights regarding the social acceptance of domestic consumers toward the use of green electricity where environmental knowledge and cost are not the main factors to be considered by the respondents.



Challenges in Quality of Education in Higher Education Institutions (HEIs) of Pakistan

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Abstract

The objective of this study is to pin down the challenges in excellence of education in Higher Education Institutions (HEIs) of Pakistan. In order to attain the goals of the study in reduced time and affordable manner the formulative research approach is used. In education sector, Pakistan is facing great challenges in academic sector from past few years. Thus, objective for this study acts to pin down challenges for excellence of education in Higher Education Institutions in the country (Pakistan) that the academic zone has been experiencing since the past few years. Concerning the reliability and validity of the particulars for conclusion, the researcher used triangulation. In order to carry out this triangulation, questionnaires for students; questionnaires for teachers and interviews of the management were used by the researcher. From each university, a total of 100 questionnaires were filled by students and teachers of the focused five universities. The aim of performing this research will play a vital role in the progress of Pakistan. In this research Curriculum, Corruption in education, less training institutions, Teacher's behavior and less research work are independent variables and Quality of Education is dependent variable. Moving forward, we will definitely look into the answers for these challenges so as to improve the excellence of our education in line with the government of Pakistan's declared that literacy is obligatory for every citizen in the country.

Challenges in Quality of Education in Higher Education Institutions of Pakistan



Zohaib Hassan Sain



MS Quality Management, Pakistan



INTRODUCTION:

What does quality mean in the context of education?

Many definitions of quality in education exist, testifying to the complexity and multifaceted nature of the concept. Considerable consensus exists around the basic dimensions of quality education today.



Quality education includes:

- Learners who are healthy, well-nourished and ready to participate and learn, and supported in learning by their families and communities.
- Environment that is healthy, safe, protective and gender-sensitive, and provide adequate resources and facilities.

In Pakistan the education system is categorized into five levels. These are:

- **Primary Level** (Class 1 to 5)
- **Middle Level** (Class 6 to 8)
- **Secondary Level** (Class 9 to 10)
- **Intermediate Level** (Class 11 to 12)
- **University Level** (Class 13 to onwards)

After focusing on levels of education system, if we talk about schools, colleges and universities, they are also categorized into three types. These are:

- **Government Institutions**
- **Private Institutions**
- **Madaras**

Quality of Education in HEIs of Pakistan is really having a bad configuration at the moment. There is no doubt in accepting the fact that education stands the backbone for the development of nations. Pakistan is still struggling with the lowest literacy rate (60%) in the world even after 74 years of its existence. This study attempts to analyze the various challenges in quality of education in HEIs of Pakistan. Role of TQM in educational sectors is the basic research problem. In Pakistan, the quality of education has a declining trend. Previous researches provided only short-term solutions of the problems and information related to public sector HEIs. In this research most important challenges are discussed along with their recommendations. This research will be helpful to students, researchers, managers, policy makers, trainers, target population and general public.

STATEMENT OF THE PROBLEM:

This research is aimed at identifying the factors affecting quality of education in Higher Education Institutions (HEIs) of Pakistan.

RESEARCH QUESTIONS:

- Q1. What are the challenges in quality of education in higher education institutions of pakistan?
- Q2. What solutions can be proposed in order to improve the quality of education in higher education institutions of pakistan?

OBJECTIVES OF THE STUDY

Main Objective:

- To identify the Challenges in Quality of Education in HEIs of Pakistan.

Sub Objective:

- To identify the relationship between Curriculum and Quality of Education.
- To identify the relationship between Less Training Institutions and Quality of Education.
- To identify the relationship between Corruption in Education and Quality of Education.
- To identify the relationship between Teacher's Behavior and Quality of Education.
- To identify the relationship between Less Research Work and Quality of Education.

THEORETICAL FRAMEWORK:

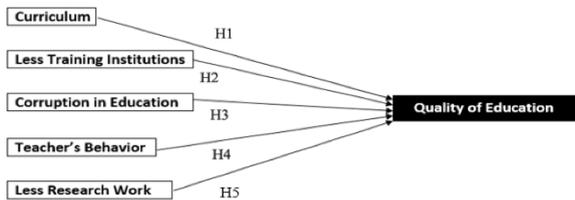


Figure-1 Schematic Diagram of Variables

The figure 1 indicates the connection of the parameters/ variables.

RESEARCH HYPOTHESIS:

Evolved from theoretical structure, the following hypothesis can be formed:

- **H₁**: There is a favourable relation among/between curriculum and quality of education.
- **H₂**: There is a favourable relation among/between less training institutions and quality of education.
- **H₃**: There is a favourable relation among/between corruption in education and quality of education.
- **H₄**: There is a favourable relation among/between teacher's behavior and quality of education.
- **H₅**: There is a favourable relation among/between less research work and quality of education.

METHODOLOGY:

- An exploratory approach has been adopted for this research. The reason for using this approach is to identify the challenges in quality of education in HEIs of Pakistan.
- A sample of five universities was selected on the basis of commonality i.e. all institutions were from the public sector and chartered by the same Provincial Government. Similar environment, dependency on same superior ministry, locality and nature justifies selection of this sample. A total of 100 questionnaires for each university were filled by the students of the focused five universities.
- The researcher used triangulation in order to carry the reliability and validity of the data for results. So, to conduct this triangulation the researcher used polling survey for the students, questionnaire for the teachers and interviews of the management.

Table 1.1

S.No.	University	Students	Teachers	Management
1	A	95	5	3
2	B	95	5	5
3	C	95	5	4
4	D	95	5	3
5	E	95	5	4
Total		475	25	19

The table 1.1 explains the data about 475 of students (polling survey), 25 teachers (questionnaires) and 19 management personnel (interviews) of the focused five universities.

Data Analysis

Research Question 1: What can be the objections in excellence (quality) of learning/education in institutions (HEIs) of the country (Pakistan)? For this segment, statistics gathered are shown descriptively and the comprehensive view is presented. The analysis of the feedback given by the students to the factors is shown in Table 1.2

Likert Scale:

1	2	3	4	5
Strongly Agree (SA)	Agree (A)	Not Sure (NS)	Disagree (DA)	Strongly Disagree (SDA)

Summary of Students Feedback

Table 1.2

Factors	University	SA	A	NS	DA	SDA	Total	Weight
Contentment	University A	25	18	2	10	2	55	21.11
Less Training Institutions		25	18	2	10	2	55	21.11
Competition in Education		25	18	2	10	2	55	21.11
Teacher's Behavior		25	18	2	10	2	55	21.11
Less Research Work		25	18	2	10	2	55	21.11
Quality Education		125	90	10	50	10	285	105.00
Contentment	University B	40	13	1	1	1	56	21.11
Less Training Institutions		40	13	1	1	1	56	21.11
Competition in Education		40	13	1	1	1	56	21.11
Teacher's Behavior		40	13	1	1	1	56	21.11
Less Research Work		40	13	1	1	1	56	21.11
Quality Education		200	65	5	5	5	280	105.00
Contentment	University C	41	2	0	14	2	59	21.11
Less Training Institutions		41	2	0	14	2	59	21.11
Competition in Education		41	2	0	14	2	59	21.11
Teacher's Behavior		41	2	0	14	2	59	21.11
Less Research Work		41	2	0	14	2	59	21.11
Quality Education		205	10	0	70	10	295	105.00
Contentment	University D	62	14	0	10	2	88	21.11
Less Training Institutions		62	14	0	10	2	88	21.11
Competition in Education		62	14	0	10	2	88	21.11
Teacher's Behavior		62	14	0	10	2	88	21.11
Less Research Work		62	14	0	10	2	88	21.11
Quality Education		312	56	0	50	10	428	156.00
Contentment	University E	28	12	0	1	1	42	16.44
Less Training Institutions		28	12	0	1	1	42	16.44
Competition in Education		28	12	0	1	1	42	16.44
Teacher's Behavior		28	12	0	1	1	42	16.44
Less Research Work		28	12	0	1	1	42	16.44
Quality Education		140	60	0	5	5	210	77.78

Summary of Teachers Feedback

Table 1.3

Factors	University	SA	A	NS	DA	SDA	Total	Weight
Contentment	University A	3	0	0	0	0	3	80.00
Less Training Institutions		3	0	0	0	0	3	80.00
Competition in Education		3	0	0	0	0	3	80.00
Teacher's Behavior		3	0	0	0	0	3	80.00
Less Research Work		3	0	0	0	0	3	80.00
Quality Education		3	1	1	0	0	5	60.00
Contentment	University B	3	0	0	0	1	4	80.00
Less Training Institutions		3	0	0	0	0	3	80.00
Competition in Education		3	0	0	0	1	4	80.00
Teacher's Behavior		3	0	0	0	1	4	80.00
Less Research Work		3	0	0	0	0	3	100.00
Quality Education		6	1	0	0	0	7	90.00
Contentment	University C	3	0	0	0	1	4	80.00
Less Training Institutions		3	1	0	0	1	5	40.00
Competition in Education		3	1	0	0	0	4	80.00
Teacher's Behavior		3	0	0	0	0	3	80.00
Less Research Work		3	0	0	0	1	4	80.00
Quality Education		6	1	0	1	0	8	60.00
Contentment	University D	0	0	0	3	3	6	60.00
Less Training Institutions		0	1	0	1	3	5	60.00
Competition in Education		1	0	0	2	2	5	40.00
Teacher's Behavior		0	0	0	1	2	3	40.00
Less Research Work		0	0	0	1	2	3	80.00
Quality Education		1	0	2	1	1	5	20.00
Contentment	University E	1	1	0	1	2	5	40.00
Less Training Institutions		0	0	1	0	4	5	80.00
Competition in Education		0	1	0	1	3	5	80.00
Teacher's Behavior		0	1	0	1	4	6	80.00
Less Research Work		1	0	1	1	2	5	40.00
Quality Education		0	2	0	0	3	5	60

RESULTS & DISCUSSIONS:

- In this study, the researcher has applied Pearson Correlation to check the hypothesis. The value of Pearson Correlation varies within 1 and -1. Alternatively stated, if value is higher than 0 this means the relation is favourable although the relation is not favourable when the value is less than 0.

Factors	Pearson Correlation
Curriculum and Quality of Education	.576
Less Training Institutions and Quality of Education	.862
Corruption in Education and Quality of Education	-.405
Teacher's Behaviour and Quality of Education	.644
Less Research Work and Quality of Education	.687

CONCLUSION:

- This paper concludes that education develops people in all domains of life such as social, moral, spiritual, political and economic. With effective educational systems, many countries are playing a leadership role in the comity of nations. The quality of education system in Pakistan has not been able to play its role effectively in nation building. This factor has contributed towards development of frustration among the Pakistani society.
- Finally, this study concludes that there is an urgent need to reform the system of quality of education in Pakistan and for this purpose the study presents the following recommendations.

RECOMMENDATIONS:

Research Question 2: What answers must come up with concerning to enhance the quality of education in Higher Education Institutions of Pakistan?

Taking note of the research analysis and the conclusion of this study, succeeding are suggestions given below to improve the excellence in learning in Higher Education Institutions as below:

- Curriculum should be evaluated on annual basis. In this regard a vast survey could be conducted to seek options of teachers, parents and community regarding their expectations and observations. In this light the expert recommendations of the education researchers, the curriculum goals should be redefined.
- In the view of importance of education, the government should take solid steps towards implementation instead of projecting policies like forming an evaluation team that could take control of the quality of education. In this regard, government should establish more training institutions for better and continuous feature of quality of education in Pakistan.

- The system of accountability must be strengthened and all the professionals associated with the system of education should be educated to own their responsibilities on individual and collective basis. This helps in creating a sense of ownership of the system and its functions.
- Government should conduct workshops and training programs making teachers aware about their behavior towards students.
- The culture of research should be promoted within educational institutions. For this purpose the pace of research oriented programs in teaching and learning should be accelerated in educational institutions around the country especially at higher levels. Government should increase the volume of funding to higher education commission for this purpose.

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Thank You!

Exploring A Special Educational Needs Teacher's Instructional Practices for Indigenous Students with Learning Disabilities: A Qualitative Case Study

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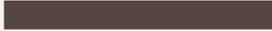
Abstract

Despite the establishment of inclusive education policy and legislation in supporting equal participation for students with disabilities in Malaysia, some indigenous students with learning disabilities (LD) still experience exclusion and discrimination in education settings. As a result, this group of students constantly struggle to have access to equal, quality education and participation. This paper employs a case study approach and through interview, survey and observations, it identifies the possibilities of how equal participation in traditional dance competitions can be established in order to benefit more indigenous students with LD. Qualitative data were examined to determine connections with regards to literature reviewed and the following research questions guided the study: (a) What strategies do SEN teachers develop to achieve equity for their indigenous students of LD in the participation of traditional dance competition; (b) In terms of equity in participation in traditional dance competition, how do indigenous students with LD differ from other students? It explores the barriers for inclusion in social participation faced by SEN teachers, and additionally, provides comment whereby SEN teachers can completely appreciate the context in which many indigenous students may participate socially. Further, this paper reports the two types of traditional dance competitions which were examined using two constructs: social justice; and empowerment. As an outcome, possible roles and responsibilities of SEN teachers are identified. The author also suggests some changes in practices that may assist in creating conducive settings that would increase equal participation.

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Exploring A Special Educational Needs Teacher's Instructional
Practices in Enhancing Equity in Social Participation for Indigenous
Students with Learning Disabilities:

A Qualitative Case Study



INTRODUCTION



The Education 2030 Framework for Action provides guidelines for the implementation of the 17 Sustainable Development Goals (UNESCO, 2020).

Goal 4 - Inclusive and equitable quality education.

- Fundamental human rights
- Key factor in achieving lasting sustainable development
- Essential with the aim to eradicate global poverty.



ISLD

Children with neurological issues relating to how their brains absorb, process, analyse, and store information are known as Indigenous Students with Learning Disabilities (ISLD).

ISLD should receive equal treatment in obtaining proper and quality education.



MINISTRY OF EDUCATION MALAYSIA (MOE)

- The educational system includes special education.
- Possessing a unique educational philosophy of education that is in harmony with the National Education Policy.
- Students with special educational needs (SEN) are formally educated beginning in special education schools and continuing through the completion of secondary school, according to the Handbook of Operation of Special Education Integration Program (Special Education Division, 2015).

SOME ISLD STILL experience exclusion and discrimination in the education settings. As a result, this group of students constantly struggle to access :



Equality in education



Quality in education



Social participation



A theory, a methodology, and behaviours that embody treating everyone with fairness, respect, dignity, and kindness are described as social justice education. (Nieto and Bode, 2007)

Students in the special education system continue to be divided based on their disabilities. (Losen and Orfield, 2002).

Malaysia has national laws and policies in place to support the right of every child and their families to an inclusive, nondiscriminatory education (Samy et al., 2021).

GLOBALLY, LEGISLATION SUCH AS

Action Plan for Inclusive Education of Children and Youth with Disabilities (2005)



the Education for All Movement (2001)



the Persons with Disabilities Act (1995)



- Dance provides a special means of understanding, expressing, and establishing connections with both oneself and others. (Richmond, 2021).
- Dance that dispels misconceptions about disability and provides a means of movement for a wide range of people—both those with and without disabilities—is referred to as inclusive dance.(Cheesman, 2018).

Although the techniques utilised don't deviate too much from standard dance pedagogy, they should have a specific focus depending on the modifications that are required. (Dinold, 2014)

An inclusive environment's psychomotor, cognitive, emotional, and sociopsychological characteristics give people of all abilities and backgrounds the chance to dance. (Urmston and Aujla, 2021).

Dance is a special discipline because it engages people not just physically but also emotionally, intellectually, spiritually, and socially. (Fitzgerald, 2017).



Universal Design for Learning Guidelines



An innovative instructional framework called Universal Design for Learning (UDL) is being embraced by the education community and includes the inclusionist ideology. (Meyer et al., 2014).

Through three important principles, UDL tackles learner variability, maximises equitable access to the general education curriculum, and gives all students the same opportunities to achieve.

- Multiple means of engagement.
- Multiple means of representation
- Multiple means of action and expression (Hartmann, 2015)

RESEARCH QUESTIONS

(a) What specific pedagogical techniques does a SEN instructor employ when implementing inclusive dance pedagogy?

(b) What difficulties does a SEN instructor encounter when applying the inclusive dance pedagogy?



METHODOLOGY

- Qualitative case study analysis
- Method of purposeful sampling
- Beginning in February 2021 and lasting through May 2021
- Tools for gathering data using sociological and anthropological field methods such as participant observations, questionnaires, interviews, and gathering documentary and photographic evidence
- Thematic analysis techniques were used to analyse the interview results once they had been transcribed.



METHODOLOGY

- Instructional planning, practises, and how he started the traditional dance group with ISLD in his school were discussed in the first interview (I-1).
- Following the observation of the traditional dance performance, the teacher was given a second interview (I-2) to allow him to reflect on his teaching methods and the challenges he encountered when implementing inclusive dance pedagogy.
- After each observation, we employed informal interviews (I-1) to help us gain more in-depth understandings and clarifications about her teaching methods.
- To increase the reliability and validity of the results, data was triangulated. For authenticity and dependability, Ahmad received access to all field notes and transcripts.



PARTICIPANT

- SEN teacher at an elementary school named Ahmad (pseudonym).
- SEN teacher with extensive special education training and background.
- 5 years or more.
- Special education bachelor's degree.
- Additionally serving as an instructor of traditional dance while fluent in Bahasa Melayu and Mathematics.
- Engages with other instructors as a traditional dance instructional teacher (ITII) to find additional dance forms, strategies, and ways to support ISLD in dance classes.
- Ahmad taught pupils in years 4, 5, and 6 in classes with 8 to 12 kids each.
- There were several indigenous pupils with special needs in Ahmad's class, including those who had learning difficulties and attention deficit/hyperactivity disorder (ADHD).



OUTCOMES

Means of Engagement



Means of Representation



Means of Action and Expression



DISCUSSION AND IMPLICATIONS

As previously mentioned, the Universal Design for Learning (UDL) theoretical framework served as the foundation for this study.

- Based on the idea that applying inclusive dance pedagogy calls for the greatest teaching techniques
- Ensure that all pupils have equitable access to general education
- Every student in the classroom should be treated equally, so no one should be treated as an extra or additional addition. (Florian, 2015).
- UDL, in accordance with Baurhoo and Asghar (2014), offers useful strategies for overcoming learning obstacles..

RESEARCH QUESTION 1

(a) What specific pedagogical techniques does a SEN instructor employ when implementing inclusive dance pedagogy?

- Each student's understanding is necessary
- Planning the dancing lessons in accordance with the students' skill levels and customising the programme to suit their requirements.
- Made the necessary instructional modifications to meet the demands of his students.
- To portray knowledge, engage students, and give them access to and a chance to demonstrate their abilities in traditional dance, instructors combined hands-on learning, traditional dance videos, and group-based dance activities.

RESEARCH QUESTION 2

(b) What difficulties does a SEN instructor encounter when applying the inclusive dance pedagogy?

- Inadequate special education teachers or traditional dance instructional resource teachers (TDIT).
- Lack of specialised professional development for teachers.
- A rigid curriculum.
- Excessive reliance on test-based evaluations.
- Evidence reveals that in order to effectively adjust the curriculum to the various abilities, learning styles, and needs of students, teachers working in inclusive classrooms must be specially trained, competent, and pedagogically effective.
- Schools can provide opportunities for teachers to cooperate on lesson design and co-teach the dance curricula by adding more special education teachers to inclusive classes.
- Increase their pedagogical effectiveness when instructing traditional dance, teachers can benefit from chances for co-teaching that active collaboration can bring.

DISCUSSION AND IMPLICATIONS

- For some students, one-size-fits-all dancing teaching may not be effective.
- Learner variety "requires corresponding flexibility in the learning context if each student is to discover an engaging, properly demanding, and supportive experience". (Neyr et al., 2014).
- Better prepare them for the difficulties of teaching various student groups in an accepting environment (Blanton et al., 2011).

The UDL framework states that learners' preferences for learning, motivations, and activity involvement vary greatly (Rose and Meyer, 2002).

When teachers adjust the curriculum and give flexible directions, pupils can more easily complete the same lesson objectives regardless of the diversity in the classroom (Johnson-Harris & Mundschenk, 2014).

LIMITATIONS OF THE STUDY

- Single qualitative case study
- Odell (2001) asserts that the goal of a single qualitative case study is to capture the narrative for potential use by stakeholders and policy makers without generalising the results.
- The findings may be helpful for inclusive dance instruction and teacher education even though Ahmad's opinions, experiences, and practises may differ from those of other teachers with or without special education backgrounds in other contexts (Merriam and Tisdell, 2015).

RECOMMENDATIONS AND FUTURE RESEARCH

- Encourage active teamwork in inclusive classrooms.
- Building teachers' pedagogical expertise should be one of the main goals of SEN teachers' professional development.
- How to use UDL to ensure that all students may access the curriculum fairly. Should investigate how other level SEN instructors adapt to the inclusive methodology.



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THANK YOU

FOR ANY QUESTIONS OR COMMENT

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Bioethics and Farmer's Rights: Constructing the Interdisciplinary Approach (Indonesia and Malaysia)

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Abstract

Previous research in Malaysia and Indonesia has not adequately addressed bioethical issues in GM crops technology. Biosafety regulatory measures were gazetted to deal with balancing modern biotechnology development and the protection of the environment. However, farmers' right to livelihood and rights to contractual justice nonetheless have been ethically disregarded as ethical principles are usually descriptive and difficult to be translated into practice. Therefore, to ensure that the use of GM crops technology does not violate fundamental human rights (in this research-focus on farmers' rights), its ethical implications must be carefully assessed. A legal framework, policy, and good practise will be presented to help policymakers assess bioethical issues in GM crops technology and identify ways to incorporate bioethical issues into GM technology decision-making processes to protect farmers' rights. However, more research is required to refine and expand this framework to ensure sustainable modern biotechnology and farmers' rights protection. This paper identifies the bioethical issues relating to GM crops that affect the farmers' rights in Malaysia and Indonesia and the protection given to the farmers in this regard.


INTERNATIONAL CONFERENCE ON CIVILISATIONAL DIALOGUE 2022 (ICOCIDI 22)
 17-18 August 2022

**Bioethics and Human Rights:
 Constructing the Interdisciplinary Approach
 (Indonesia and Malaysia)**

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Background



GM crops are introduced through GM technology, and GM crops diversification could contribute to sustainable agriculture in a warmer world (Abraham & Mel Dollison, 2019).



However, concerns about GM crops cover many bioethical issues, including bioethical debates on human rights (Siti Hafsyah, 2019; Jenniffer, 2019).



Literature and case law show bioethical issues of GM crops were linked to the farmers (Siti Hafsyah, (2020); Beckman & Rüdelsheim, (2020); Ruth & Frans, (2015); Irene. (2009); Vänninen, J. et al. 2009).

Research Questions



What are the bioethical issues relating to GM crops that affect the farmers' rights in Malaysia and Indonesia?



To what extent do the related legal framework, policy and good practices play important roles in assessing the ethics of GM crops in protecting farmers' rights in Malaysia and Indonesia?

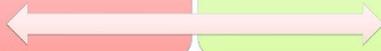
Research Questions

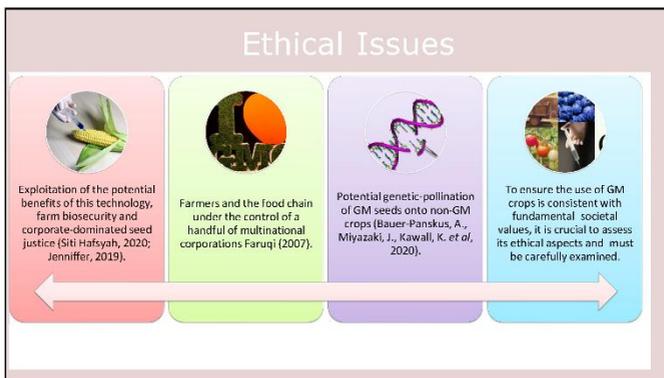
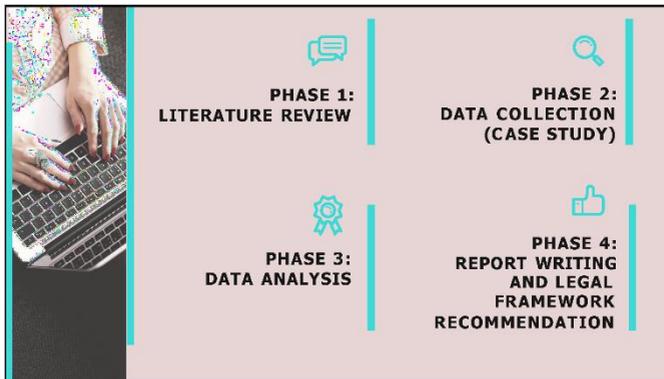


To identify the bioethical issues relating to GM crops that affect the farmers' rights in Malaysia and Indonesia.



To analyse the extent of the related legal framework, policy and good practices play important roles in assessing the ethics of GM crops in protecting farmers' rights in Malaysia and Indonesia.





Legal Mechanisms



Biosafety regulatory measures were gazetted to deal with balancing modern biotechnology development and the protection of the environment.



The current legal frameworks cover the procedural process of GM technology; prioritizing the development of biotechnology industries over the protection of human's rights and the environment.

Findings



Bioethical considerations are displaced especially farmers' rights to livelihood and contractual justice because descriptive and difficult to be translated into practice.



Therefore, there is a need to come up with legal frameworks for the ethical principles to be of practical use for the regulators to assess the ethical compliance of researchers and industries in protecting human rights.

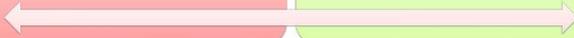
Conclusion



Further research is needed to refine and expand this framework and ensure sustainable modern biotechnology and the protection of the farmers.



Guidelines to identify possible ways to integrate the bioethical issues in the decision-making process of GM technology for the protection of farmers' rights.



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