

Our ASEAN: Cultivating the Field Book of Voices

ISAS

International Symposium on ASEAN Studies

24 February 2015
UP Open University
Los Baños, Laguna, Philippines



ASEAN studies has been approached and offered with the shared vision of helping promote scholarly and professional knowledge and understanding of the process of regional community building. Distinctly new and positively promising as a field of study, it has been received with urgency, warmth and welcome magnitude. While state-level pronouncements are broadcasted in official circles and through various media, ASEAN studies voices are walled in academic confines. Outside the universities, opinions of scholars, experts and practitioners are heard as demanded by policy making and public information. The many communities for which they speak and from which they draw knowledge are yet to be drawn from their seeming silence.

ISAS is thus an opening moment to broaden the avenues for cultivating the ASEAN people's community-level engagements. Desiring to speak of and for them—and with them—ISAS joins arms with learners and teachers who envision a more inclusive ASEAN. ISAS hopes to listen to the many diverse ASEAN voices as they seek to speak. In the same breadth, the current and evolving practices of ASEAN studies behoove a concerted and diligent effort to learn from each other how best to cultivate cooperation in this field.

Our ASEAN: Cultivating the Field

Book of Voices

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FOREWORD

BOOK OF VOICES Our ASEAN: Cultivating the Field



We come to conferences and symposia such as this to listen to each other. As academics this is what we do. It is important for us to make public what we are working on; our narratives, creative works, solutions to our problems, studies and researches. We want to hear what fellow academics think about what we are working on. We respect peer review and we have this passion to improve on what we do in pursuit of new knowledge as we contribute to the growth of our disciplines. The idea of sharing and moving our thoughts is part of this academic sharing and authentic cultural dialogue. Today in the 21st century, in this digital era, this usual complex collaboration and networking is made possible with more ease and satisfaction.

The OU5, Universitas Terbuka, Sokothai Tamatirat Open University, Open University of Malaysia, Hanoi Open University and UP Open University pioneered the true collaboration and networking of scholars from the conceptualization, course design and the production of the foundation courses of our ASEAN Studies. It is most appropriate that our community of scholars committed with our voices cultivate the field of study framed with the Universitas ethos of research, teaching and learning in the environment that sustains the values of academic excellence, academic freedom, Humanism, intellectual pluralism, and service to society.

We have to capture in this “Book of Voices: Our ASEAN Cultivating the Field”, our views, approach, methodologies and pedagogies for teaching, learning and research in this new landscape of sharing to thicken the ASEAN discourse. Our ASEAN Studies is as alive as the search for our identities as nations in proximity. We see our cultural diversity as our strength and richness as a region. As we rigorously study and articulate our areas of strengths and challenges as a people we are to find our dynamic discursive spaces ushering shared meanings that will eventually define what binds us as ASEAN.

Grace Javier Alfonso Ph.D.
Chancellor
UP Open University

Capturing Orality and Visuality for eResearch, eTeaching and eLearning as Framework for Art in ASEAN

Grace Javier Alfonso

Chancellor, UP Open University

Professor of Communication and

University Artist I, University of the Philippines

I speak as an administrator of an Open and Distance eLearning institution, as an artist, a multimedia practitioner, a teacher, a researcher and an advocate for the use of Open and Distance eLearning (ODEL) that maximizes the affordances of ICT and Web 2.0..

I approach this as someone who sees the value in teaching art in a cultural critical perspective through grounding of research, teaching and learning approach in a multidisciplinary platform making use of interpretive areas of sociology, anthropology, media studies and art studies in making sense of the meanings of art, artworks and artifacts and artists, and situating art in everyday life and art as and in public spaces. This is a narrative of the processes that I am going through in developing, designing and producing Art in the ASEAN Course as part of the Master of ASEAN Studies being offered by our university. The course is on its first offering this semester.

Artworks are products of cultures, ways of life of different people with shared meanings in facing their challenges and potentials, and in the process creating the identities of nations. The aspects that have the strongest influence in the art and artworks are the government's cultural directions, religion, art trade, art education, and the artists as they see themselves as artisans, crafts people or empowered artists. The framework used in the course design, the development and production, and sample course activities foregrounds "multimedia" as research. The course captures the visuality of the artworks and the orality of the artists and other major participants in the processes that contributes in the creation of the arts and reflects the cultures of ASEAN nations.

The Art in ASEAN course (ASEAN 222) is propelled by a completely online teaching and learning environment which positions academic texts in hard print into hypertext; visual texts as hypermedia; and audio and moving images as hyper-multimedia/rich-media. Online teaching and learning is meant to enhance the learning experiences of our students and to reach more Filipinos in our country and abroad and all those who want to access it, to understand ASEAN.

We are all concerned with the concept of openness and the dramatic changes in recent years in the field of information and communication technologies (ICT). ICT brought eLearning in the center of higher education in our university and added new dimensions to openness. In a networked society there is fast exchanges of ideas and the internet is this unending trillion conversations making use of all media, We have print, we have radio and television all rolled into a medium that is multimedia. Print, graphics, audio video, all different media -- with its own set of grammar and syntax – are combined together to give openness, excitement and synergy in these new dimensions of connectivity, interactivity, ubiquity framed in this automatic constructivist-participatory pedagogy of teaching and learning. This multimedia digital era not only calls for knowledge of different literacies but what is more exciting is that multimedia captures orality, allows for verbal exchange of ideas, and provide moments of quiet contemplation in modes of visibility. We have put our university in a whole new world of teaching and learning as a result.

The widening of the virtual teaching and learning culture world wide has ushered in the changing learning styles of our students. Each year, more and more digital natives are joining the higher education sector. Even digital migrants like us are constantly being put in a position where we have to adapt to a new technology; challenging us faculty and learners to develop other media literacies and instilling in us a deep realization that teachers and learners are co-creators of academic texts through research and praxis which pushes new knowledge for the growth of our disciplines and communities of practice.

The ODeL framework allows me to configure my course in expanding the various ways of making ideas move dynamically, with this view that the Internet is able to carry trillions of conversations, dialogue, voices, images and movement synchronously and asynchronously enabling the use of Web 2.0 platform.

The course objectives are to:

- 1) Understand the creative traditions in Architecture, Sculpture, Painting, Weaving, Theater and Dance in Indonesia, Thailand, Vietnam, Malaysia Cambodia, Myanmar, Lao, Brunei, Singapore and the Philippines;
- 2) Have an enriched understanding of monuments, architecture, murals, performances and sculpture as public art;
- 3) Understand some of the major Religion's and belief systems strengthening the arts of the ASEAN region;
- 4) Consider the effects of world trade, colonial experiences, popular culture, museums, gallery distribution and the ideas of national pastime and entertainment in the formation of national traditions of art; and
- 5) Practice critical thinking in the study of the arts

To be more specific, the course is part of my course which is made available through UPOU's learning management system (LMS) called Myportal. I consider my classes as also research classes and this contributes in ushering in new knowledge in our discipline. I facilitate the maximum exchange of ideas among students through online forums. Students submit their papers and multimedia requirements online and conduct and disseminate their research using multimedia approaches and formats. I do immediate feedback and give both qualitative and numerical assessment.

Our course materials are designed using the resource-based course package approach. All interactions between and among faculty tutors and students take place in Myportal. This LMS has features for online forums, chats, videoconferencing, blogs, and other communication tools. The ASEAN 222 course is designed as such. I am still in the development stage of the course. In Units 1 and 3, the students will be asked to read chapters from e-books, e-journal articles and video lectures both accessible from the e-library or the Web and/or produced by the UPOU Multimedia Center.

Below is the course outline:

Unit I: Introduction to ASEAN Art

Module 1: Art as Identity

Module 2: Reading the Arts

Unit III: Researching ASEAN Art

Module 13: Art as Epistemological Lens

Module 14: Art Research Methods

To enhance the learner experience, I took efforts to promote learner-content, learner-teacher, learner-learner, and learner-community of practice interactions.

Learner-content-teacher community of practice interactions happen online and for **learner-learner interaction**, we **encourage online discussions** in online forums, chat, videoconferencing. Students are encouraged to post their ideas and react to each other's postings. Moreover, the course guide and resource listings include questions that are raised and discussed in online forums to enable learners to expound on the concepts in their own contexts.

To promote **learner-content interaction**, content is delivered to students through technology, through viewing of video lectures by resource persons who are the experts in the field as well as those of our artists and art scholars that were produced by UPOU's Multimedia Center, and reading of online academic articles from the community of practice and journal articles.

To promote **learner-teacher interaction**, I guide students to produce videos to document and to do creative work grounded on authentic beat of their own communities in socio-political-economic contexts in which these stories are situated. I mandate my students to produce only original texts and elicit reflective thinking from them. I have produced video lectures of my own that are accessible at the UPOU Networks. After their submission, I provide numerical as well as descriptive assessment of the students' work.

For **learner-community of practice interaction**, aside from being immersed in their communities when they do their video research, learners are encouraged to enter their works in platforms like Vimeo and You tube, digital video exhibitions, festivals, and competitions. UPOU organizes exhibitions and competitions every year for its students to elevate the discourse in public spaces.

As part of course material development, I have started with the videography of some of the art, artwork, artists and other players in the art scene of the ASEAN region. It is most important that I capture the authentic voices of the artists, art critics, cultural sociologist and anthropologists, art curators, art traders, art patrons, national and local cultural officials and the other stakeholders in art and culture. This automatically reproduces academic texts orally and visually puts forth the importance of developing and strengthening other forms of literacies. The use of written words alone may not be doing justice to the need for authenticity and the capturing of the true beat of the art and culture of each nation and the uniqueness and diversity of each one's cultures and identities. Our region's respect for our diversity of cultures is our richness and our strength as ASEAN.

These are the areas where we can produce video materials of original texts where hopefully the academics of the different universities in ASEAN can collaborate in producing original texts in their perspective and using their own cultural lenses. This includes our students too, since teachers and students are co-creators of academic texts as well. These are the topics identified but I am sure there may be more changes as I do the productions. There will certainly be many more addition and suggestions as the course is offered.

There is a saying that to teach and learn art is to experience art. In the design of the activities, assessment and evaluation, the theorizing, or the process of adding new knowledge in the field of study, is seen in the selection of footage and in its putting together of footage that sets the viewers into thinking and interpreting additional insights and interpretations that go beyond cliché's and mainstream interpretations and is strengthened by synthesis or reflection papers. This pushes viewers, the students, the teacher and those who will eventually see and understand the multimedia use to immerse in the arts and engage in critical thinking by making accessible through multimedia the images, conversations, interpretations by those who are participants of the Arts in the ASEAN being studied.

Below are the course requirements:

1. Forum Participation - 15%
2. Synthesis Papers and Reflection Papers - 25%
3. Fieldwork Research and video Documentation - 40%
4. Exhibition and Critique - 20%

Before I proceed, let me zero in Unit II. Below is a more detailed outline of the said unit.

Unit II: Art in the ASEAN Region

Module 3: Brunei

the Kris: Gilded Icons of Power

Jong Sarat-Gold and Silver-Threaded Textiles: Glitter in Everyday Wear

Pandan Baskets and Gongs: Sustainable and Organic Medium

Folk, Kedayan and Malay: Music and Dance in Rituals

Module 4: Cambodia

Ankor Wat, The Hindu Temple dedicated to Vishnu: a Testimony to a Glorious Past and Wars of Governments
Sculptures of Angkor Thom: Narratives on Stone
Khmer Traditional Music and Dance: On Preserving a Cultural Heritage

15. Module 5: Indonesia

Batik: Art as a Way of Life

Non-Figurative Visual Tradition: Islam's Legacy

Theater and Dance Narratives: Bali and the Hindu Tradition

Burubudur of Central Java: Vestiges of Buddhist and Hindu Kingdoms

Pencak Silat: the Art of Resistance

Module 6: Lao

Epic poems of the early life of Siddhartha Gautama

Buddha:

Strengthening of Oral Tradition

Khene Music: Winds of the Bamboo Pipes

Lamvong: The National Dance

Module 7: Malaysia

Mak Yong and Gamelan: Traditional Drama in Music,
Song and Dance

Bunga Malai: Garland Making in Festive Celebration

16. Module 8: Myanmar

Mural Painting Tradition: The visual narratives

Parabeik Painting: Images on Parchment

“Pantamot” art of making stone sculptures: Buddha Images

Module 9: Philippines

Churches and Paete-Betis Sculpture: Dominance of
Catholicism

Tinalak, ilfugao, and Abel Weaving: Survival of a Tradition

Basket and “Banig” Weaving: A creative form in the Islands

Festivals and Dance: Art of the Streets

Fine Arts Tradition, Contemporary Visual Arts and the
Gallery Systems: Education and Market Forces

New Digital Media Cultural forms: Embracing the
Independent Spirit

Module 10: Singapore

Art in the World Market

High Rise Architecture: Art as a Socio-Political Dictate

17. Module 11: Thailand

Thai Temples: The Indian Hindu and Thai Buddhist Traditions

The Grand Palace and the Emerald Buddha: Anointing Royalty

Thai Dance: Roots of Entertainment in the Royal Courts

Bronze, Stucco, Wood and Stone Sculpture: Serenity in the Images of Buddha

SangKhalok Pottery: Sukhothai Style in Everyday Form

Thai silk of Khorat Plateau: the Silk Trade

Module 12: Vietnam

Lacquer Paintings and Wares: A Popular Art Form

Wood Cut Printing: Recording History

Cai luong and Hat Cheo: Theater Traditions of Vietnam

Water Puppetry: A Distinct Art Form

The Unit II of this course will also be offered at the same time as a massive open online course (MOOC). My students will still be learning, responding and submitting requirements in Myportal but I will require my students to enter the MOOC version so they can collaborate with a larger community of learners/ researchers and as co-creators of academic texts in this course.

Our ASEAN Studies is as alive as the search for our identities as nations in proximity. We see our cultural diversity as our strength and richness as a region. As we rigorously study and articulate our areas of strengths and challenges as a people, we will find our dynamic discursive spaces, foregrounding intersecting spaces on multi-textual levels of complexities, ushering shared meanings that will eventually be defined, articulated and theorized on what binds us as ASEAN. Art in ASEAN is only one of the many courses that contribute to the understanding and explanation of the many questions posted to us on ASEAN.

Our history and past experiences as a people brought us into divergent cultures.

There are factors that determine diversities, namely:

Our Multiracial and multilingual roots

- Diversity in our Government's view of how much the Arts is essential for economic, political, social and cultural development.
- Our varied religions and belief systems as it dominates ways of life and everyday realities affecting the art forms and the philosophies behind them.
- Education systems as it varies, giving importance and/or marginalization of ASEAN as a discipline

- Post colonial experiences in a national scale and the past and present resistance and the decolonization processes
- ASEAN academics/researchers varying commitment to ASEAN Studies as a discipline

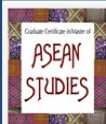
Despite these efforts, the University is aware that there are still some issues and challenges in Open and Distance eLearning that we must address as an academic community. These are:

- More empirical and socio-cultural-critical research work on the co-creation of knowledge and pedagogical practices in the context of the ASEAN communities.
- Encouragement of faculty members to publish their ASEAN researches in peer reviewed journals and on top of that to encourage academics to disseminate their work in social media and for universities to recognize these efforts as part of the universities' extension function.
- Use multimedia not only as an object of study but also as a methodological approach and a means to disseminate our ASEAN research findings beyond academic circles.
- Issues, challenges and opportunities in collaborating and networking in ASEAN Research, Teaching and Learning in the digital age.
- Putting the face and capturing the beat of ASEAN Research for the global movement of ideas through the claiming of e-public spaces for discourse.
- Redefining/ repositioning research, teaching and learning- its medium, content and context of ASEAN discourse, foregrounding cultural diversity as its strength and richness in an emancipatory/critical framework by ASEAN researchers/writers/producers of multimedia texts and new knowledge in ASEAN Studies.
- Enhancing eTeaching, eLearning and eResearch in a collaborative framework to include ASEAN version of MOOCs (Massive Open Online Courses), e.g. UPOU's Massive Open and Distance eLearning (MODeL). Expanding digital spaces for publication of ASEAN Open Educational Resources (OERs) for open or free sharing.
- Claiming spaces in all media environments for ASEAN public discourse beyond academic circles.

- Instilling and reaffirming ethos of– academic excellence, academic freedom, humanism, intellectual pluralism, and service to society for eventual social transformation contributing to ASEAN discourse.

We have to collaborate and network more in these changing times for the future of ASEAN Studies and to engender ASEAN discourse.

Capturing Orality and Visuality for eTeaching, eLearning and eResearch as Framework for Art in ASEAN



UPOU Offers ASEAN Studies Graduate Program

UPOU is accepting applications for admission to the Graduate Certificate/Master of ASEAN Studies program.

READ MORE...

Grace Javier Alfonso Ph.D
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University of the Philippines
UP Open University



Research, Teaching and Learning Approach in a Multidisciplinary Platform

interpretive areas of
Sociology,
Anthropology,

making sense and
meanings of art in a
Cultural/critical
perspectives

Media Studies and
Art Studies

Art in everyday life

**ART- ARTWORKS-
ARTIFACTS - ARTISTS**

Art as and in Public
Spaces

Artworks are products of cultures

- government cultural directions
- Religion
- art trade
- art education
- artists as they see themselves as artisans, crafts people or empowered artists

Foregrounds multimedia as research

The course captures the **visuality** of the artworks and the **orality** of the artists and other major participants in the processes that contributes in the creation of the arts and reflects the cultures of ASEAN nations.



1995 2001 2007

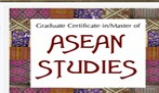
Academic texts

Print → hypertext
 Visuals → hypermedia
 audio / → hyper-multimedia/
 Moving images → rich media



It is not just HyperText, and it is more than HyperMedia.
 WWWWorld Wide WebTechnology gives us HyperMultiMedia.

HyperMultiMediaHyperlinked Multiple Media concepts will help de
 implement, and support the message you need to get to your motivated users.
 Let me start looking at your application early, so I can show you how this Hyper
 will add to the success of your product.



UPOU Offers ASEAN Studies Graduate Program

UPOU is accepting applications for admission to the Graduate Certificate/Master of ASEAN Studies program.
 READ MORE...

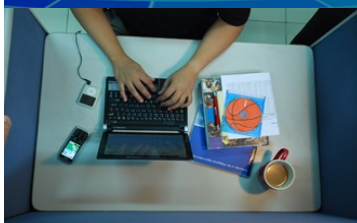


eLearning

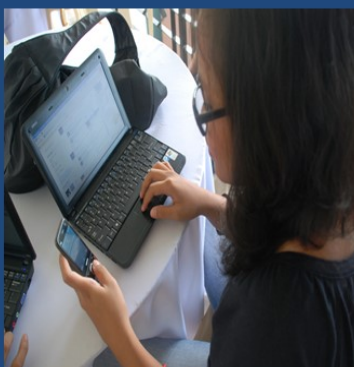
connectivity,
interactivity,
ubiquity

NEW DIMENSIONS

LITERACY
ORALITY
VISUALITY



changing learning
styles of our
students



digital
natives are
joining the
higher
educational
sector.

digital migrants have to
adapt to new technology

Art in the ASEAN in the ODeL Framework: Capturing Orality and Visuality in Research, Teaching and Learning

course ART IN THE ASEAN REGION (ASEAN 222).

The Course Design

And its course objectives are the following.

At the end of the course, the student should be able to:

1. Understand the creative traditions in Architecture, Sculpture, Painting, Weaving, Theater and Dance in ASEAN
2. Understand murals, performances and sculpture as public art;
3. Understand some of the major Religion's and belief systems strengthening the arts of the ASEAN region;
4. Consider the effects of World Trade, Colonial experiences, Popular Culture, Museums, Gallery distribution and the ideas of national pastime and entertainment in the formation of national traditions of art; and
5. Practice critical thinking in the study of the arts

The screenshot displays the myportal.upou.edu.ph interface for the course 'ART IN THE ASEAN REGION (ASEAN 222)'. The left sidebar contains navigation links such as 'Participants', 'Reports', 'General', 'Topic 1', 'Topic 2', and a list of course materials including 'MMS_175_1T_2014-15', 'MMS_111_1T_2014-15', 'DEVIC_290_3_FS_2014-15', 'COMM_310_FS_2014-15', 'Comm310_FS_2013-2014', 'CRP208_1_2012', 'ASEAN Studies', 'MyPortal4FICs (Advance)', 'DEVIC_290_3_SS_2014-15', 'DEVIC_203_FS_2014-15', 'MMS102_3T_2013-2014', 'DEVIC_290_SS_2013-2014', 'DEVIC_207_SS_2013-2014', 'MMS111_1T_2013-2014', and 'MMS175_1T_2013-2014'. The main content area shows the course title 'ART IN THE ASEAN REGION' and 'ASEAN 222' with an 'Introduction' section. The text describes the course as a graduate-level study of art in the ASEAN region, focusing on the cultural directions, religion, art trade, art education, and the role of artists. It mentions the use of the ODeL framework and the importance of capturing orality and viscosity. The right sidebar features a 'Older topics ...' section, 'Upcoming events' (none listed), 'Recent activity' (last login 16 February 2015, 05:05 PM), 'Online users' (Grace Alfonso, last 5 minutes), and a 'PHILIPPINES' section with a video titled 'Weaving Art in Everyday Life'. Below this, there are more video thumbnails for 'SCULPTURE Art in Everyday Life' and 'THAI SILK'.

Production of Course Materials

Most crucial in the design is the positioning in the center of its pedagogy for teaching and learning is multimedia as research with a strong constructivist pedagogy and perspective. This has been designed as a research course and with the view that the teacher and the students are co-creators of academic texts.

The Production of the ASEAN 222 Course Materials

Units 1 and 3 the students will be asked to read chapters from e-books, e-journal articles and video lectures both accessible from the e-library or the Web and/or produced by the UPOU Multimedia Center

Unit I: Introduction to ASEAN Art

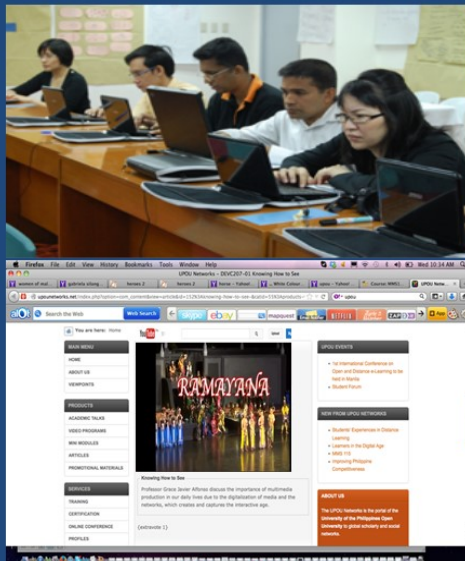
Module 1: Art as Identity

Module 2: Reading the Arts

Unit III: Researching ASEAN Art

Module 13: Art as Epistemological Lens

Module 14: Art Research Methods

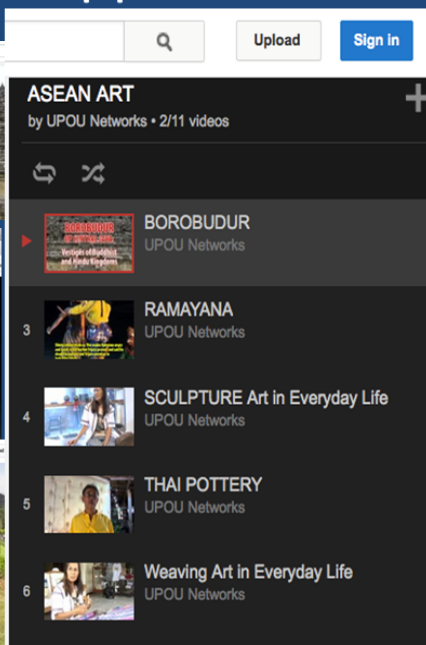
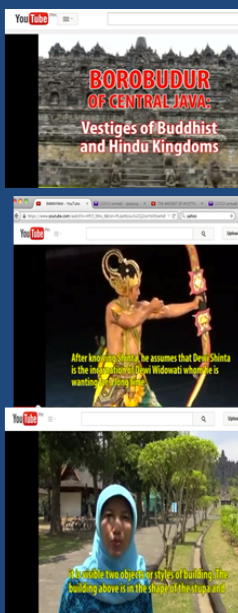


ODeL and Student Support

Learner-content-teacher
community of practice
interactions

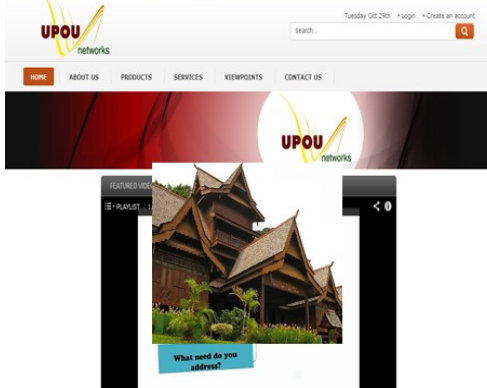
Learner-learner interaction our
learners engagement is from
conversations in the forum and
chat in my portal.

Learner-content interaction,
content delivered to students
through technology through
video lectures academic articles
from the community of practice
and ejournal articles available on
line.



To promote learner-teacher interaction,





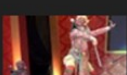
immediate feedback on myportal the Learning management system powered by moodle. produce videos to document and for creative work grounded on authentic beat of their own communities . multimedia as research. students to produce only original texts and elicit reflective thinking from students. produced video lectures accessible at the UPOU Networks, a web-based repository of OERs (Open educational resources) in rich media. numerical and descriptive assessment of the students' work.



ASEAN ART

by UPOU Networks • 3/11 videos



- 6  **Weaving Art in Everyday Life**
UPOU Networks
- 7  **[Deleted video]**
- 8  **THAI SILK**
UPOU Networks
- 9  **THAI WEAVING FABRIC**
UPOU Networks
- 10  **THAI KHON**
UPOU Networks

For learner-community of practice interaction, aside from being immersed in their communities when they do their video research, they are encouraged to enter their works in the platforms Vimeo and YouTube, digital video exhibitions, festivals, and competitions. UPOU organizes exhibitions and competitions every year for its students to elevate the discourse in public spaces.



UPOU Announces Digital Competition Winners

www2.upou.edu.ph/index.php?view=article&id=758%3Aupou...

UPOU Announces Digital Competition Winners Last Updated Thursday, 03 October 2013 01:14 Winners of the UPOU Digital Video Competition – Take Two and the UPOU Digital

UPOU 2nd Wood Design Contest ~ Philippine Freebies, Promos ...

www.boy-kuripot.com/2014/02/upou-2nd-wood-design-contest... Cached

UPOU 2nd Wood Design Contest Labels: ... The organizers shall release photos and videos of the entries for educational purposes; View complete contest mechanics;

Arnel a.k.a Sakay by Alex Zamora - YouTube

www.youtube.com/watch?v=8AeGknJ3Dio Cached

3rd Place- 1st UPOU Digital Video Competition Arnel a.k.a. Sakay is a peek into the life of a 50-year old newspaper vendor in UP Diliman Campus ...

Alamat ng Kasoy By Alan S Dean - YouTube

www.youtube.com/watch?v=ftDyQL4JkFE Cached

Honorable Mention- First UPOU Digital Video Competition. An animated rendition of the traditional folklore "Alamat ng Kasoy", this video proves the old ...

UPOU.EDU.PH - savedwebhistory.org

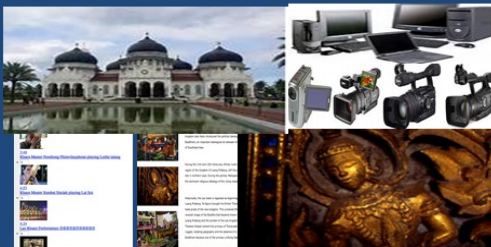
savedwebhistory.org/d/upou.edu.ph Cached

UPOU Announces Digital Competition Winners - UP Open University The UP Open

Winners of the UPOU Digital Video Competition – Take Two and the UPOU Digital Photography Competition 2013 named.

the authentic voices of the artists, art critics, cultural sociologist and anthropologists, art curators, art traders, art patrons, national and local cultural officials and the other stakeholders in art and culture

- The use of written words alone may not be doing justice to the need for authenticity and the capturing of the true beat of the art and culture of each nation.



- To show the uniqueness and diversity of our cultures and identities.

- Respect for our diversity of cultures is our richness is our strength as ASEAN.

reproduces academic texts orally and visually putting forth the importance of developing and strengthening other forms of literacy as in orality and visuality

Unit II:

Art in the ASEAN

Module 3: Brunei

the Kris: Gilded Icons of Power

Jong Sarat-Gold and Silver-Threaded Textiles: Glitter in Everyday Wear

Pandan Baskets and Gongs: Sustainable and Organic Medium

Folk, Kedayan and Malay: Music and Dance in Rituals

Module 4: Cambodia

Angkor Wat, The Hindu Temple dedicated to Vishnu: a Testimony to a Glorious Past

Sculptures of Angkor Thom: Narratives on Stone

Khmer Traditional Music and Dance: On Preserving a Cultural Heritage

Module 5: Indonesia

Batik: Art as a Way of Life

Non-Figurative Visual Tradition: Islam's Legacy

Theater and Dance Narratives: Bali and the Hindu Tradition

Wayang Kulit



Art in the ASEAN

Burubudur of Central Java: Vestiges of Buddhist and Hindu Kingdoms

Pencak Silat: the Art of Resistance

Module 6: Lao

Epic poems of the early life of Siddhartha Gautama

Buddha: Strengthening of Oral Tradition

Khene Music: Winds of the Bamboo Pipes

Lamvong: The National Dance

Module 7: Malaysia

Mak Yong : Traditional Drama in Music, Song and Dance

Malaysian Handlooms

Bunga Malai: Garland Making in Festive Celebration



Javanese Wayang Kulit, Shadow-Puppet Theater of Indonesia

Accompanied by full Javanese gamelan orchestra

Performed by Ki Pado-Astomo and members of Mayangtama

Featuring Gitaran Kusuma Laras directed by U.M. Hengio



Art in the ASEAN

Module 8: Myanmar

Mural Painting Tradition: The visual narratives

Parabeik Painting: Images on Parchment

"Pantamot" art of making stone sculptures: Buddha Images

Module 9: Philippines

Churches and Paete-Betis Sculpture: Dominance of Catholicism

Tinalak, Ifugao, and Abel Weaving: Survival of a Tradition

Basket and "Banig" Weaving: A creative form in the Islands

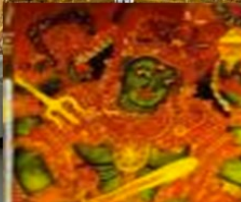
Festivals and Dance: Art of the Streets

Fine Arts Tradition, Contemporary Visual Arts and the Gallery Systems: Education and Market Forces

Module 10: Singapore

Art in the World Market

High Rise Architecture: Art as a Socio-Political Dictate



Art in the ASEAN

Module 11: Thailand

Thai Temples: The Indian Hindu and Thai Buddhist Traditions

The Grand Palace and the Emerald Buddha: Anointing Royalty

Thai Dance: Entertainment in the Royal Courts

Bronze, Stucco, Wood and Stone Sculpture: Serenity in the Images of Buddha

Sangkhalok Pottery: Sukhothai Style in Everyday Form

Thai silk of Khorat Plateau: the Silk Trade

Module 12: Vietnam

Lacquer Paintings and Wares: A



“To teach and learn art is to experience art”

The Design of the Activities

Course Requirements:

- 1. Forum Participation - 15%
- 2. Synthesis Papers and Reflection Papers - 25%
- 3. Fieldwork Research and video Documentation - 40%
- 4. Exhibition and Critique - 20%

The screenshot shows the homepage of the University of the Philippines Open University. The browser's address bar displays 'www.upoumodel.com'. The navigation bar includes links for Home, Register, Courses, and Study Groups. The main banner features the text 'MODEl' in large white letters, with 'Massive Open Distance e-Learning' and 'The Official MOOC Platform of UP Open University' below it. The background of the banner is a sunset sky with a silhouette of a person standing next to a large, abstract sculpture.



Factors that determine diversities:

- Our Multiracial and multilingual roots
- Diversity in our Government's view of how much The Arts is essential for economic, political, social and cultural development.
- Our varied Religions and belief systems as it dominates ways of life and everyday realities affecting the art forms and the philosophies behind them.

Factors that determine diversities:

- Education systems as it varies giving importance and or marginalization of ASEAN as a discipline
- Post colonial experiences in a national scale and the past and present resistance and the decolonization processes
- ASEAN academics/researchers varying commitment to ASEAN Studies as a discipline

Issues and Challenges in Open and Distance eLearning of ASEAN Studies

- more empirical and socio-cultural-critical research work on the co-creation of knowledge and pedagogical practices in the context of the ASEAN Studies.
- Encourage faculty members to publish their ASEAN researches in peer reviewed journals and encourage academics to disseminate their work in new media. Claiming spaces in all media environments for public discourse.
- Use multimedia not only as an object of study but also as a methodological approach and a means to disseminate our ASEAN

Issues, Challenges and Opportunities

- Putting the face and capturing the beat of ASEAN Research for the global movement of ideas
- Collaboration and Networking in ASEAN Research, Teaching and learning in the digital age
- redefining/ repositioning research, teaching and learning- its medium, content and context of ASEAN discourse, foregrounding cultural diversity as its strength and richness in cultural critical framework.

Issues, Challenges and Opportunities

- eTeaching, eLearning and eResearch in a collaborative framework to include ASEAN version of MOOCs (Massive Open Online Courses) e.g. -MODEL

Expanding digital spaces for publication of ASEAN Open Educational Resources (OERs) for Open or Free sharing.

- Instill and reaffirm ethos of— academic excellence, academic freedom, humanism, intellectual pluralism, and service to society for eventual social transformation contributing to ASEAN discourse.

We have to Collaborate and Network more in these changing times for the future ASEAN Studies and to engender ASEAN Discourse

Thank you!

ASEAN Identity through Arts and Culture

Elaine Tan

Executive Director, The ASEAN Foundation

Distinguished guests, Ladies and Gentlemen.

Good morning.

First of all, I wish to express my appreciation to the University of the Philippines – Open University (UPOU) for organizing and inviting me to participate in this International Symposium on ASEAN Studies here in Los Banos.

Formed in 1967 by five countries, namely Indonesia, Malaysia, the Philippines, Singapore and Thailand, ASEAN's membership has since increased to ten, with Brunei joining in 1984, Vietnam in 1995, Laos and Myanmar in 1997 while Cambodia acceded in 1999. The Association was primarily established to build trust and confidence amongst its members who continue to engage in regular consultations with each other and with their external dialogue partners on a host of shared intra-regional and external problems that impinge on regional peace, security and economic prosperity. ASEAN began to pay closer attention to matters of economic cooperation, initiating the ASEAN Free Trade Area (AFTA) in 1992 and the ASEAN Economic Community (AEC) project in 2003. Member states have also actively managed the wider East Asian order by establishing broader frameworks for governance centred on ASEAN but extending beyond its membership. Through the various dialogue partner processes, the ASEAN Regional Forum, the ASEAN Plus Three grouping, the East Asian Summit and more recently the Regional Comprehensive Economic Partnership (RCEP), ASEAN states try to work with other states, including regional and global powers such as the United States, China, Japan, India, Russia, Australia and the European Union in ways that help secure ASEAN's external environment for its members.

It is twelve years now since ASEAN member governments in 2003 put forward their shared vision of the ASEAN Community to be completed by 2015 – a tripartite conglomeration of three sub communities, the ASEAN Political Security Community (APSC), the ASEAN Economic Community (AEC) and the ASEAN Socio-cultural Community (ASCC). The ASEAN Community is the concerted goal of ASEAN member states, to form a community not only of states but also a community of the ordinary people of Southeast Asia. Through the three sub-community projects and programmes, ASEAN states expect to address a range of transnational, shared problems and establish an integrated, competitive economic region with the ultimate goal of a peaceful and prosperous Southeast Asia.

The ASEAN identity is the basis of Southeast Asia's regional interests. It is our collective personality, norms, values and beliefs as well as aspirations as one ASEAN community. ASEAN will mainstream and promote greater awareness and common values in the spirit of unity in diversity at all levels of society. ASEAN is a region of immense and colourful cultural diversity, one that shares common historical threads. ASEAN Member States promote cooperation in culture to help build an ASEAN identity. They seek to promote ASEAN awareness and a sense of community, preserve and promote ASEAN cultural heritage, promote cultural creativity and industry, and engage with the community.

The ASEAN Foundation (AF) was established in December 1997 by the ASEAN Foreign Ministers in fulfillment of the decision of the ASEAN Leaders. It is a non-profit ASEAN body under the ASEAN Charter and is mandated to support the Secretary-General of ASEAN and collaborate with the relevant ASEAN bodies to support the ASEAN community building process. Its objectives are to promote greater awareness of the ASEAN identity, people-to-people interaction, and close collaboration among the business sector, civil society, academia and other stakeholders in ASEAN.

Based on the experience of the last eighteen years, the ASEAN Foundation has consolidated its programming thrust by focusing on two components that can contribute to the ASEAN Community building process. This is through the promotion of ASEAN awareness and identity as well as engagement with ASEAN. These two components also build on the ASEAN Foundation various activities and projects in the last eighteen years. The ASEAN Foundation believes that that these two components can help to increase the visibility of the work of the organisation and that it can value add to other initiatives that are currently being supported and implemented in ASEAN with dialogue partners.

Article 15 of the ASEAN Charter states that the ASEAN Foundation should “promote greater awareness of the ASEAN Identity.” Under the *promotion of ASEAN awareness and identity*, the ASEAN Foundation has developed several programmes which have the objectives of supporting ASEAN in its central mission of creating a sense of belonging, consolidate unity in diversity and enhancing deeper mutual understanding among ASEAN Member States about their culture, history, religion and civilisation.

To support on the awareness raising on the culture, the ASEAN Foundation regularly networks, shares and collaborates with various ASEAN bodies, including the ASEAN Secretariat under the ASEAN Committee on Culture and Information (COCI).

Under the component on promotion of ASEAN awareness, the Foundation intensify its collaboration with the ASEAN Traditional Textile Arts Community and the ASEAN Puppetry Association (APA) to be a repository of ASEAN's cultures. This is to bridge the cultural differences in ASEAN and develop an understanding and appreciation of our heritage and at the same time encouraging co-operation and co-existence among the peoples of ASEAN.

One of our projects, the ASEAN Traditional Textiles Symposium will help to promote ASEAN awareness, understanding, and appreciation of this region's rich and diverse arts.

The uniqueness of each country's pattern of traditional textiles—and in fact, regions within countries—reflects the dynamism of centuries old traditions and art form that are reflective of ASEAN creativity and ingenuity. The ASEAN Foundation has always been dedicated to fostering greater awareness of regional culture and arts and has been committed to ensuring that ASEAN identity is preserved for future generations. We share in the ASEAN Foundation's vision.

Further, the ASEAN community in general is greatly supportive of preserving regional art and culture. Textiles have the potential to reinvigorate ASEAN's economy thus creating significant business opportunities that will strengthen the economy pillar of the ASEAN Community. The mutual understanding among the ASEAN Member States on their diverse historical and cultural background will serve as a solid base for the successful establishment of the AEC. At the 24th ASEAN Summit held in Nay Pyi Taw, Myanmar, this past May, 2014, the Chairperson of ASEAN, His Excellency U Thein Sein, stressed the important role of culture in the ASEAN Community in ensuring ASEAN's sustainable development. "We noted the need for enhanced cooperation in the area of arts and culture. We emphasized the importance of developing a common ASEAN identity and raising people's awareness of the ASEAN Community." (*U Thein Sein, Chairman's Statement of the 24th ASEAN Summit: "Moving forward in Unity to a Peaceful and Prosperous Community," Nay Pyi Taw, Myanmar, 11 May, 2014, para. 61*)

On the ASEAN Puppetry Exchange (APEX), their participant network across different ages, cultures and ethnicities will help ASEAN present an inclusive, uniquely diverse and united socio-cultural ASEAN Community. Furthermore, through the bilateral workshops that was conducted, national networks of puppetry artists shall be inspired to support ASEAN's socio-cultural community building processes. The ASEAN Puppetry Association (APA) and the course of ASEAN Puppetry Exchange will help advance and multiply the crafts and audiences of ASEAN's puppet artists, therefore creating a beneficial working synergy among ASEAN's cultural communities.

The methods and achievements of the ASEAN Puppetry Exchange programmes may also promote and influence a regional and intercultural process for other art forms and cultures.

Conclusion

In closing, I would like to underscore that ASEAN has the right ingredients for building the ASEAN Community and achieving its 2015 goal and I am confident that the ASEAN Foundation can contribute to promoting building knowledge for and about the ASEAN Community.

Thank you.

An ASEAN Collective Mind?

Dr. Alexander Flor

Professor

University of the Philippines Open University

When the clock strikes midnight on the last day of the last month of 2015, ASEAN Integration would have been realized. Is this at all possible? Since 1980, I have stayed for extended periods in eight out of the ten ASEAN countries and I find this idea, though appealing, difficult to imagine.

In 1995, as the inaugural lecture for a Metro Manila Commission Professorial Chair on Development Communication, I gave a presentation titled *Communication, Culture and the Collective Mind*. The paper was inspired by a seven-year, seven-country study that we were conducting with Dr Godwin Chu of the East West Center Institute of Culture and Communication. The underlying thesis of that paper is that history was a function of what Chu referred to as the “national character.” It was dictated by a *zeitgeist*, a ghost of the times; Collective Mind, if you will. And that this Mind is molded by societal communication. This is the gist of the course, Communication and Media from an ASEAN Perspective, which I have developed and am teaching for both the Master of Development Communication and ASEAN Studies Programs. The course title itself appears counter-intuitive to me since I cannot grasp the concept of an “ASEAN perspective.”

In my professorial lecture, I cited European integration as a product of the Collective Mind. When the countries of Europe decided to formally integrate as the European Union from its initial status as a geopolitical association under the European Commission, there was an element present that we do not see in the case of the ASEAN. That element is a center that would hold a union together. The initial group of countries in the European Union was predominantly Christian in outlook.

This common worldview is absent in the case of the ASEAN. Many Thai Muslims identify themselves more with Malaysia than Thailand. The same may be true with many Filipino Muslims. Perhaps the Timorese seceded from Indonesia because of the exclusion they felt with their Christian cultural roots from mainstream Muslim Indonesian culture.

On the other hand, the Thai, Lao, Vietnamese and Burmese hardly identify themselves with one another even if all of them share the Buddhist faith. And Catholic Philippines does not identify with anyone else for that matter. Ideology-wise, there are significant differences within ASEAN. You have socialism (Mekong subregion), fundamentalism (Malaysia-Indonesia-Brunei), elitism (Singapore), authoritarianism (Myanmar) and American libertarianism (Philippines) represented in the region, hardly bi-polar outlooks.

At present, one cannot discern a Collective ASEAN Mind. It is difficult to conceive of a distinct ASEANess compared to Asianess or Europeaness. The ASEAN concept appears to lack a genuine socio-cultural dimension. By definition it is an association wherein membership is determined geographically rather than ideologically. Further, it does not extend to individuals nor the populace (there are no ASEANS, only Filipinos, Vietnamese, Indonesians, Thais or, at most, Southeast Asians). Hence, the ASEAN sense of self is non-existent. The lack of an ideological center is manifested in the manner by which the ASEANization discourse plays out in every forum, where participants attach different meanings to the concept. ASEAN does not have a *center* that will hold this Integration together.

ASEAN Prism for Integration Dynamics: The Role of the Emergent **ASEANology**

Sylvano D. Mahiwo, Ph.D.

Constructing the ASEAN Prism

The establishment of the Association of Southeast Asian Nations (ASEAN) in 1967 engendered major conglomeration at the nation-states and non-state categories under the label “ASEAN” with the ASEAN organization itself as the organic entity being the foundation source. Since then, various categories and classification tagged as “ASEAN+ alpha”, e.g. ‘ASEAN economy’, ‘ASEAN politics’ ‘ASEAN culture’, ‘ASEAN ethnicity’, ‘ASEAN history’, ‘ASEAN Games’ ‘ASEAN technology’, etc... came into being along the ASEAN evolutionary journey in the passage of time. In addition, there is the more nebulous and less formal labeling that loosely identifies things using the term “ASEAN” as a nomenclature. The ASEAN “catalog” now invades almost every sphere of undertakings in the member countries, in the Southeast Asian region, and in the global community.

In the sphere of knowledge pursuit, specifically in area studies, the preponderance of the ASEAN descriptive *tag* on ASEAN-related things, circumstances and state of affairs has been occurring. The evolution of knowledge and education on things ASEAN could be termed “ASEANOLOGY” in the academic parlance. This is a kind of a knowledge prism that defines how ASEAN people in their individual and collective location; situation and deportment are viewing, perceiving, and dealing with themselves and with the regional and world environment.

Strictly speaking, ASEANOLOGY in form and essence encompasses technically any and all ASEAN-associated subjects in so far as timeline and terminology are concerned. Moreover, with regards to the contents of ASEANOLOGY, it can include pre-1967(prior to the birth of ASEAN) and post-ASEAN era systems or bodies of knowledge and studies. Hence, the enormous knowledge contributions generated at the local, regional, and international institutions in studies and researches on Southeast Asia are naturally incorporated in the field of **ASEANOLOGY**.

The Emergence & Propagation of ASEANOLOGY

In essence and substance, the learning areas of Southeast Asian Studies and of ASEAN Studies are a continuum and integrated systems of undertaking. One major manner of distinguishing the two areas of study lies in the time frame (Southeast Asian Studies cover the period from ancient times to 1967, and ASEAN Studies cover the period from 1967 onwards). This distinction can be extended to make a differentiation between the focus of study (regional institution as compared to the non-organization focused).

One deals with the affairs of Southeast Asia as a nebulous region during pre-colonial times, undelineated in terms of nation-state characteristics and formal structures.

While the other, the ASEAN Studies, can generally be guided by the delineation of coverage into: “10-nation study cubicles” individually covering each of the 10 ASEAN member countries, or as a “single-organization study cubicle” or the organic ‘ASEAN Organization’ comprised by the ten members under the ASEAN umbrella organization. These two planes of approaches supplement one another while complementing deeper academic pursuit of studying ASEAN.

Natural & Deliberate Evolution

The evolution of ASEANOLOGY as a field can be either natural or deliberate.

First, the natural growth and development of the study and research of things ASEAN refers to the uninfluenced accumulation of knowledge data, information pertaining to the objective givens of fixed inherent nature of ASEAN. The sources and directions of this knowledge category are free-wheeling, random and sporadic.

Second, the deliberate ASEANOLOGY refers to the systematic, intentional, and guided pursuit of knowledge and information on ASEAN in all its attributes (organically and in its member nations individually and collectively) as subjects and topics of study and research exploration. The involvements of institutions and academia with specific study and research interests and directions have more dominance over the natural and unstructured knowledge evolution.

In the deliberate type of ASEANOLOGY, recently, there are various institutions, state and non-state entities that are contributing to the quantitative and qualitative growth and development of ASEAN-related knowledge and erudition. Within the ASEAN geographical sphere, a growing number of institutions and organizations bearing the ASEAN nomenclature that are vital in the promotion and generation of information and data on ASEAN and which contribute to the growth of ASEANOLOGY. Moreover, beyond the ASEAN, formal linkages are instituted to internationalize or globalize ASEAN, which directly and indirectly catapult ASEANOLOGY globally. The latest trends indicates that there are multiple and increasing number of ASEAN-associated organizations wherein ASEAN as a body interface with entities and counterpart s in the ASEAN backyard, with Asia, with the Asia-Pacific, with Europe, with North America, and other international partners. These interplays are pragmatic schemes that further expand ASEANOLOGY globally.

As a field of investigation, ASEANOLOGY embraces and incorporates objectives, scope, and operational categorization of ASEAN studies and cumulative knowledge systems that develop according the domains and interest of individual scholars and institutions of learning in Southeast Asia, Asia and those of other places in the world. ASEANOLOGY may focus on tangible and intangible dimensions of the ASEAN.

For example, it may deal with the fundamental fixed givens such as the geographical and ethnic composition of ASEAN, the bloc's characteristics as an integrating community and as a regional organic entity. Through the knowledge system, it explores the region in its geographical context, specifically the mainland Southeast Asia (Continental ASEAN) and maritime Southeast Asia (archipelagic), with general survey of the peoples of ASEAN and their society and culture, history, economy, politics, economy, security and insecurity, their diverse ways of life as manifested in the languages, arts, religions, and social systems, as well as in the continuum of organic contemporary experiences of ASEAN communities and member nation states.

The first rationale for ASEANOLOGY's coming into being, are directly and indirectly embodied in the legal and institutional frameworks upon which the ASEAN organic body is founded. The spirit behind the ASEAN creation inherently includes the need to create systematized system of ASEAN studies and knowledge.

To state again the obvious, this is essential in achieving the organization's quest for unity, cooperation and integration. ASEANOLGY augurs well for self-determination and in charting the destiny of the individual member nations and of the ASEAN organization itself and in promoting ASEAN's role as a responsible regional player in the global community.

Finally, a most important milestone in the development of ASEANOLGY in so far as the academic field is concerned in the regional level was the establishment of the consortium of the ASEAN 5 Open Universities comprised by the Open universities of Indonesia, Malaysia, the Philippines, Thailand and Vietnam. This refers particularly to the initiative taken by the ASEAN consortium to create a Degree Program for ASEAN Graduate Studies to be offered by the members of the ASEAN5 Open Universities. This is a very challenging undertaking.

ASEANOLGY: A Potent Bridge for ASEAN Integration

As background, the various programs for studies of Southeast Asia as they exist today have been developed in institutions mostly outside the ASEAN adapting either disciplinary or multi-disciplinal approaches. In Europe, in the United States and in other parts of Asia, Southeast Asian studies have been motivated by strong geopolitical interests with strategic perspectives and objectives. This was true way back during the colonial and pre-ASEAN era.

With the birth of ASEAN, varied degrees of interest and commitments from the post-colonial period, the ASEAN member nations and ASEAN educational academic institutions started to take the initiatives to establish locally-initiated knowledge systems that are primarily focused on the ASEAN home region. As a consequence, the contents or the scope of area studies, e.g., ASEANOLGY are deeply intertwined with the perspective of the "knowledge pursuit" relevant to the affairs and general needs of the ASEAN region. The case of the Graduate Program for ASEAN Studies mentioned earlier under the auspices of the ASEAN5 Open Universities (est. 2014) could be considered as the pioneer institutionalizer of ASEANOLGY. The formal academic program is necessarily tailored to be relevant to the ASEAN social, cultural, educational and academic milieu and ASEAN interest. Of course, the objectivity and scientific study methods of universal knowledge must be maintained.

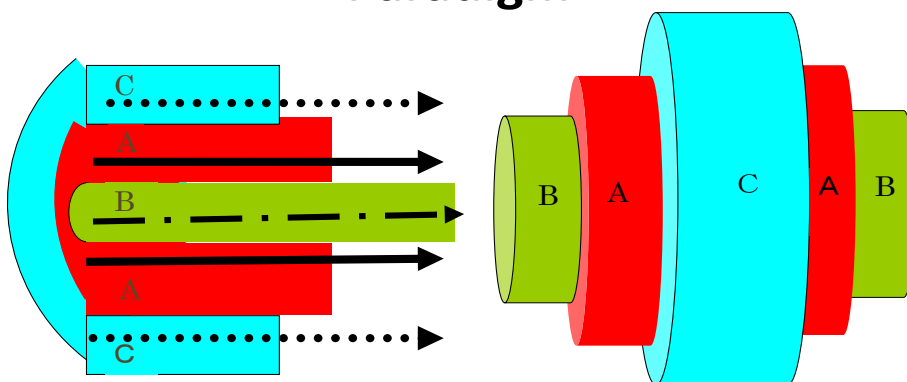
As ASEANOLGY develops, the primary function is to address geographical and interactive country-focus, multi-disciplinary area-focus studies, regional studies, and global studies for ASEAN and ASEAN educational institutions.

On a pragmatic perspective, ASEANOLGY can be a potent bridge or an integrating bond that can be a great contributor in the ASEAN quest for economic, political & security, and socio-cultural community integration.

Disseminating & Utilizing ASEANOLGY as Development Tool Through the Meta-nation State Dynamics

As a focused system of knowledge, ASEANOLGY can develop, metamorphose, expand and to be disseminated through various modes. In this connection, one concept or format for channeling ASEANOLGY is through the Meta-nation state paradigm format. In a nutshell, the flow of ASEANOLGY in its entirety can be viewed in the following illustrations:

Meta-nation state Relations Paradigm

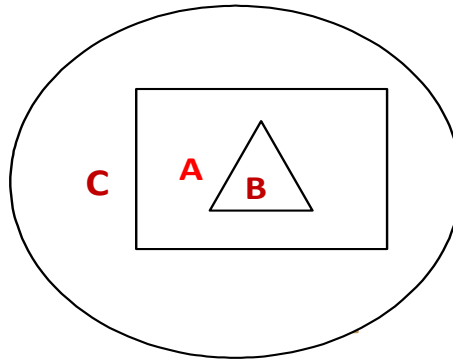


Legend:

(A)= Nation state strata (B) = INTRA-nation state strata
(C) = SUPRA-nation strata

Source: SD Mahiwo

Meta- nation state Integrated Prism



(A). Nation state Channel ASEANOLGY Channel

The inter-actor or player is the nation state itself, or the government or related entities representing the sovereign state, its government agencies and instrumentalities. At this level, usually, the authority and the indivisible power of the sovereign nation state is paramount in the advancement of ASEANOLGY by way of policies and official support.

(B). Intra-nation state ASEANOLGY Channel

This refer to components / entities located within the nation state strata like local government units, sub-administrative regions, provinces, cities, municipalities, counties, and local communities as channels of ASEANOLGY. These also include intra-ASEAN institutions, associations, etc... both public, quasi public entities (GOs), and private or non-state entities like multi-national corporations, non-government organizations (NGOs) through which ASEANOLGY is promoted.

(C). Supra-nation state ASEANOLGY Channel

The components of the nation states or the intra-nation state players that are clustered into larger entities and players without discarding the nation state identity. The UN (international and regional agencies like UNESCO, WHO, etc..) and others are the typical examples under the supra-nation state channel through which ASEANOLGY can be enhanced and disseminated through the supra-nation state channel.

LEVELS of ASEANOLGY **PLAYERS , VENUES, PROCESSES**

- (A). Nation-state level (core or principal ***nation state stratum***),
- (B). Intra-nation state level (***sub-nation state stratum***), and
- (C). Supra-nation state or extra-nation state peripheral level (***supra-nation state stratum***).

Meta-nation state PH-Japan interface

- A. Nation state < > Nation state interface
- B. Nation state < > Intra—nation state interface
- C. Nation state < > Supra-nation state interface
- D. Intra-nation state < > Intra-nation state interface
- E. Intra-nation state < > Supra-nation state interface
- F. Supra-nation < > Supra-nation state interface

ASEAN in the Meta-nation state Interface

- A. Nation state < > Nation state interface
- B. Nation state < > Intra—nation state interface
- C. Nation state < > Supra-nation state interface
- D. Intra-nation state < > Intra-nation state interface
- E. Intra-nation state < > Supra-nation state interface
- F. Supra-nation < > Supra-nation state interface

The Sundaland Theory in Austronesian Diaspora: Ethnogeneses of People in the Asia-Pacific Rim and Comparative Study towards ASEAN community building

Romeo B. Almonte

House of Representatives, Batasang Pambansa,
Constitutional Hills,
Quezon City, The Philippines

Similarities which are worth working on to facilitate or expedite wholesome and beneficial interactions at various levels towards building up of an ASEAN community, to mention some:

“Always look back before you look forward” is the postulate this writer would like to share, “the Sundaland Theory” (1) or the “Eden of the East” theory, as mentioned by Dr. Stephen Oppenheimer and is favoured by archeologists, biologists, and some geneticists. The major part of this theory is about the 8,000 years ago (before the end of the last Ice Age), the lands of Maritime Southeast Asia were connected and Oppenheimer calls it “Sundaland”. Sundaland was the original homeland of the Austronesians, the Hawaiians, and was an advanced agricultural civilization possible predating the Chinese, Egyptians, and Mesopotamians. With the geological changes with the end of the Ice Age, much of this land became submerged. This is one of the reasons there are so many flood legends among the Austronesians. Initially there was a rapid migration due to these initial geological changes. Indonesia is noted that has 150-200 active volcanoes. This affects migrations, however, these peoples were all Austronesian speakers.

The supporting arguments of the Sundaland Theory follow:

- 1.) Sundaland Theory matches oral traditions found in a majority of Austronesian cultures about flooding, disappearing islands, and natural disasters;
- 2.) It explains why Austronesians migrated to the Eastern Pacific;

3.)It would explain why despite many of the legends and traditions have remained intact between Austranesian groups – since they migrated in stages from around the same area;

4.)It explains that Aetas speak Austranesian languages because the ancient Proto-Austranesian language was a lingua franca of the region and every language thereafter (example, tagalog, Ami, Hawaiian, Rapa Nui, Maori, Javanese) were originally a dialect of that same ancestral language;

5.)It explains why taro, hibiscus, breadfruit, etc. found in Hawai'i, Tahiti, and Tonga. They were brought there from Sundaland;

6.)The theory claims that Austranesians were always a Pacific civilization and did not come from somewhere else for at least 25,000 years (i.e. hence java man, Tabon man, etc.) Furthermore, it believes that Austranesians did not come from Egyptian, Hebrew, Babylonian, and Native American societies and whatever commonalities may exist because Austranesians brought those ideas there and not the other way around since Austranesian civilization was probably one of the more developed civilizations of their era;

7.)Austronesian civilization could have helped to influence the development of emerging societies in Asia;

8.)Paternal DNA suggests that there are unique genetic markers that have only developed from people in one region – around Indonesia. These markers are found in Taiwanese, Malays, Filipinis, Tongans, Tahitians, Hawaiians, and Maori;

9.)It matches archeological evidence suggesting a high degree of agriculture and artistic development around the Sundaland area before 5,000years ago; and

10.)Geological and biological evidence shows that Sundaland did exist based on geological samples and underwater mapping.

All these manifestations of ASEAN roots reflect a broader regional phenomenon of crucial geopolitical importance: inclusive of its vast wealth and influence seem shifting in their direction.

STOU Offering an Online Course for Cultivating Our ASEAN

“Leadership Development and Change Management for Nurse Executives in ASEAN Countries”

Assoc. Prof. Dr. Boontip Siritraungsri,
LCM Project Leader, School of Nursing, Sukhothai Thammathirat
Open University

Nursing is one of the seven key services that have been accelerated by the ASEAN Community to combine together toward global quality service and to improve the quality of healthcare services. In this regard, the Agreement on ASEAN Mutual Recognition Arrangement on Nursing Services (MRA) was reached in principle that nurses, who meet the requirement, are eligible to register or apply for nurse license to work in other ASEAN countries under law and regulations in those countries. Therefore, nursing personnel development is necessary in ASEAN region.

Under the current changes in the context of knowledge-based society prior to entering ASEAN Community, preparing to cope with international market competition and understanding ASEAN Community, particularly on economic, social and cultural aspects, are crucial for further progress or survival of health and nursing organization. Every nurse, especially nurse executives, must understand and keep them up with continued learning. Therefore, they can handle the above-mentioned changes and make use of those changes for their organization and personal leadership skills which are the core competencies for nurse executives whose self-development is truly needed.

The School of Nursing is fully aware of the significance of nursing personnel development, therefore, in 2014; a pilot online training course entitled “Leadership Development and Change Management for Nurse Executives in ASEAN Countries (LCM Project)” was organized for nurses at no charge. The main purpose was to empower leadership and change management for ASEAN nurse executives through perspectives of Thai and international nurse leaders/executives.

The LCM website (<http://www.stou.ac.th/lcm>) was created for supporting participants' learning and, sharing their knowledge and valuable experiences. All participants registered for the online course and conducted three activities as follows.

Firstly, participants attended online modules by learning one module weekly and then provided reflection on each module under the supervision of LCM facilitators. Secondly, they shared their knowledge from their learning together as well as experiences in the "Knowledge Sharing" forum. Lastly, each participant developed a mini- innovative project or creative work task based on the project component.

After completing three activities, the participants joined the three days face to face intensive seminar on the second phase. Most participants were satisfied with the offered course, in terms of enhancing their knowledge and new experience as well as building ASEAN nurses networking respectively.

Since the LCM project was based on the connectivism approach, this online course development was focused on learning process, facilitated by researchers as facilitators, bringing people altogether, as well as building up ASEAN network. According to the principle of connectivism, it was believed that "a right answer now, it may be wrong tomorrow". As a result, supporting, mentoring, and monitoring approach to participants throughout the online course by facilitators were quite necessary to encourage continuous attendance in the entire online course.

The connectivism approach emphasized on the learning process. It inspired the participants applying knowledge into practice concurrently. Furthermore, good learning outcomes have emerged in terms of both participants gaining of knowledge and experiences, as well as building up networking among ASEAN nurses. This online course was appropriate and effective for nurse development in ASEAN countries.

ENRICHING THE ASEAN COMMUNITY THROUGH EDUCATION

Rozeman Abu Hassan
Norfardilawati Musa
Noor Zuleika Zulkipli
Oo Cheng Keat
Open University Malaysia

We believe that within the 10 ASEAN countries, a majority of students – whether in the primary or secondary schools are unaware of the 48 years establishment of ASEAN. In Malaysia, knowledge on ASEAN is exposed to lower secondary students until the tertiary level.

Based on the Socio-Cultural Blueprint, in the roadmap for ASEAN Community 2009-2015, it placed the importance on human development besides advancing and prioritising education. The blueprint clarifies that one of the strategic objectives is to enhance the awareness of ASEAN among youths through education and activities.

The awareness stated in the blueprint clearly shown that ASEAN needs to be promoted among students in the primary schools so they could be more sensitive to the functions and roles of ASEAN. In addition, the blueprint also stressed on the development of courses on ASEAN Studies, starting primary, secondary and to the higher education levels.

In September 2014, the Ministry of Education of Malaysia had launched the “5 Minutes ASEAN Community Programme”. The aims are to increase the awareness and to promote the ASEAN Communities in schools, Malaysian teachers training colleges as well as Matriculation Colleges. The programme is held in conjunction with Malaysia as the host country for the ASEAN Summit on 26 and 27 April 2015. Moreover, Malaysia is the new chairmanship for ASEAN, starting on the 1 January 2015 after taking over from Myanmar.

Malaysia's efforts in running the ASEAN awareness programmes have indirectly increased the school students' knowledge on the roles and functions of ASEAN in South East Asia region.

Among the programmes implemented are Seminars on the ASEAN Community at the Ministry level, promotions on ASEAN awareness at the State Education Departments, District Education Offices and also in schools. The Ministry have also distributed posters and printed materials on ASEAN as well as publicities through the mass media.

In schools, the “5 Minutes ASEAN Community Programme” is scheduled during assemblies. Teachers are encouraged to start a corner on ASEAN Community with lots of information on each of the ASEAN community, in terms of social, economics and politics.

The ASEAN Community Program is also inculcated in the teaching and learning process in schools. The main aim is to expose overall information on the ASEAN communities.

A number of competitions are also held to test students’ understanding on ASEAN. Among the competitions held are; essay writing, multimedia presentations and also sports. The essay writing competition on ASEAN will be able to develop awareness, besides promoting and publicizing the related aspects to sociocultural, politics and economy of each of the ASEAN member country.

By offering this programme, it will benefit the students, whether at the primary, secondary or the higher level education. They will be able to understand and know the ASEAN communities in terms of values across boundaries.

We hope other ASEAN countries will emulate the efforts done by the Malaysian Ministry of Education. Should any ASEAN country also implementing the similar programme, it is very useful if we can share to identify the effectiveness of the programmes. Hence, it will help to improvise any on-going and planning activities in regards to cultivate the ASEAN values.

It is our greatest pleasure to propose collaboration with ASEAN members to organise symposium in sharing all the efforts done by the respective countries in cultivating the ASEAN spirit.

Promoting Quality and Research in Open and Distance Learning (ODL)

Ramli Bahroom

Latifah Abdol Latif

Open University Malaysia

The proliferation of ODL worldwide is unstoppable and this relatively new and alternative mode of delivery particularly for working adults and lifelong learning is gaining increasing acceptance around the world. In some places, it is the only viable mode to make education accessible to the otherwise unreachable communities.

Still, in many countries and communities, there are skepticisms and even distrust in ODL. There are countries that do not welcome ODL or its primary mode of delivery, the online learning, and they include some of the ASEAN countries as well. For those who have accepted it, they consider it as a second-class mode of delivery and its graduates are perceived to be of lower quality.

As promoters of ODL in our respective countries, OU5 members need to address the above issue of quality. This is further compounded by the fact that ODL systems in each of our countries vary enormously—in the technologies used, the nature of contents, organizational structures, governance, faculty qualifications and training, learner support system, instructional design, learning assessment, etc. Each of these variables will have a bearing on the quality of teaching and learning of our institutions. We have to galvanise our strengths and capabilities and exploit the common platform that we have created and work towards this end.

As open universities of the major ASEAN countries, we also have considerable influence on our respective governments. Combining our efforts, we will have even greater effects on the various policies affecting the higher education and particularly ODL. We should convince our governments that ODL is a learning system that can assist them to enhance the socio-economic status of our people through greater accessibility and equity. Thus, we should be treated as equal partners in the country's educational system alongside the conventional universities.

But our efforts must be well supported by empirical evidence and real life examples. Thus, research is needed.

We have to strengthen our research efforts and the outcomes from these research efforts will be presented to our policy makers. OU5 will act as a nucleus that provides the impetus for our academic staff to learn from each other in conducting quality research and contributing quality research outputs in enhancing ODL among the OU5 and ASEAN countries. There are still many areas that need to be investigated. To start with, OU5 as a group can consider the following as its priority research areas:

ODL's enormous potential for increasing quality while at the same time reducing costs.

Opening opportunities and rectifying inequalities—addressing access and equity issues via ODL.

Development of globalized contents so that people in different parts of the world can learn from each other, in line with the development of global markets for learning (OERs, MOOCs, etc.).

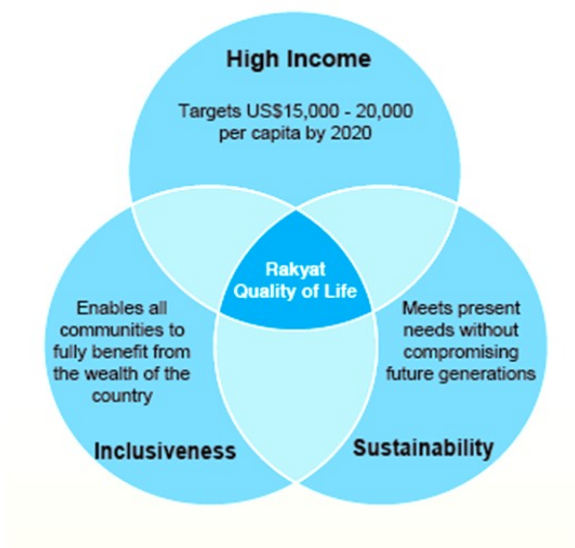
Online, web-based teaching and learning and cultural diversity.

Learner attrition in ODL.

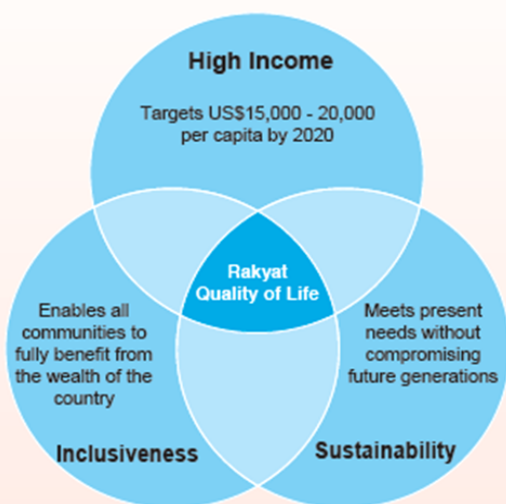
The Four Pillars of Malaysia's National Transformation Plan



The New Economic Model: Goals



The New Economic Model: Goals and Characteristics



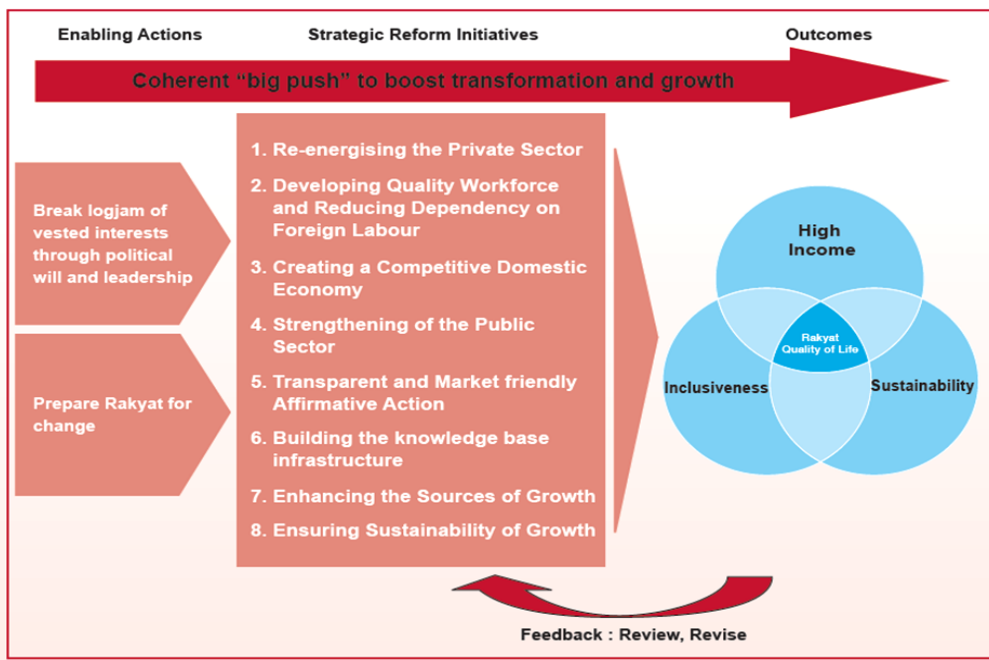
Characteristics of Malaysia in 2020

- **Market Led**
- **Well-Governed**
- **Regionally Integrated**
- **Entrepreneurial**
- **Innovative**

Benefits to the People

In a high income economy, the rakyat can expect:	All rakyat will feel included as a result of:	A sustainable approach will provide the rakyat with:
<ul style="list-style-type: none"> • More choices and higher purchasing power • Better quality of life • Opportunities for upward mobility • Reward for innovation and creativity • Greater confidence in the robustness of the economy 	<ul style="list-style-type: none"> • Living and working in safe surroundings • Equal and easy access to information • Mutual respect and individual dignity • Every part of the nation – be it a state, a city, a town or a village – matters • The poor will not be forgotten 	<ul style="list-style-type: none"> • Confidence in the government • Improved environment • Sustained growth • Sound management and preservation of resources

The New Economic Model: Enablers and Strategic Reform Initiatives



DEVELOPING THE ASEAN STUDIES GRADUATE PROGRAM THE ASEAN WAY

Jean A. Saludadez and Melinda F. Lumanta
University of the Philippines Open University

The framework and the course materials of the ASEAN Studies Graduate Program being offered by the UP Open University was collaboratively developed by five ASEAN Open and Distance Education institutions in the ASEAN region, namely, Universitas Terbuka (UT) of Indonesia, Open University Malaysia (OUM), The University of the Philippines Open University (UPOU), Sukhothai Thammathirat Open University (STOU) of Thailand, and Hanoi Open University (HOU) of Vietnam. The process of collaboration of the five open universities suggests the attempt for community building among the educators situated in an open and distance education context and a real experience of the “ASEAN way” of accomplishing tasks.

Jakarta Meeting, April 2008

A kick-off meeting on ASEAN Studies was held at the Universitas Terbuka (UT) in April 2008 at which certain points of agreement were arrived at by the participating universities. These agreements revolved around the rationale, nature of the academic program, program management, budget, target enrollees, and collaboration among the universities. It was also in this meeting that targets and schedules were finalized including subsequent meetings that were to be held on a roving basis. Hence, top-level discussions to refine the initial ideas and concepts were held in succeeding meetings hosted by the five universities.

The working document for this meeting was the “Proposal of ASEAN STUDIES PROGRAM” prepared by the ASEAN Studies Program Development Team of the Universitas Terbuka. This kick-off meeting was very significant since it established the nature of this program offering.

A compelling reason for engaging in this endeavor is the conviction of the Asian open universities involved that regional and global understanding of ASEAN countries, their histories and cultures should be written from the ASEAN perspective. Further, it defined ASEAN to mean Southeast Asian countries and not just the ASEAN Association. The program, being offered collaboratively and in distance mode are other unique features of the program. Given these program features, many issues had to be dealt with subsequently.

Kuala Lumpur Meeting, November 2008

Seven months after, a meeting was held in Kuala Lumpur, chaired by the Open University of Malaysia (OUM). Using a document entitled “Sanctioning and Finalization of Proposal for ASEAN Studies Programme” the meeting focused on and produced a map of competencies of graduates of the program. This is an important document as it became the scaffolding upon which the curriculum was to be built around. It also resulted in the specification of the number of courses and credit units assigned to each course.

It was agreed, in this meeting, that graduates of this program should be able to demonstrate a comprehensive understanding of commonalities and diversities of ASEAN in the regional and global context. Contributing to this ultimate competency are abilities to synthesize and critically analyze issues concerning the ASEAN region in relation to the global context. Contributory to these analytical competencies are competencies in describing and comparing geographical and natural resources, social, economic, and political identities, and historical, cultural and religious perspectives of ASEAN. A total of about 36 credit units was deemed important for successful completion of a Master of ASEAN studies with 15 for core courses, 12 for elective courses, and 9 for research project.

For further discussion, the participants to the KL meeting identified the following: (1) course development teams, (2) mode of delivery, (3) format of learning materials, (4) financial considerations, and (5) governance. These were to be discussed in succeeding meetings.

Los Banos Meeting, February 2009

The third in the series of meetings was held in Los Banos, Laguna, Philippines on February 2009 under the leadership of the University of the Philippines Open University (UPOU).

A summary of agreements on the five points of discussion was produced in this meeting. Course development teams were identified as follows: (1) Two core courses (ASEAN Studies I and ASEAN Studies II) were assigned to UPOU as team leader; Comparative Study of History, Culture and Religion of ASEAN countries was assigned to OUM; Comparative Study of Social, Economic and Political Systems was assigned to UT; Comparative Study of the Geography and Natural Resources of ASEAN assigned to HOU.

Hanoi Meeting, January 2010

In January the following year, the fourth meeting was held in Hanoi. It was the purpose of this meeting to provide collective feedback to country presentations on general course outlines; to share development approaches and experience by national teams to identify solutions; and to strengthen the sense of commitment to the program.

Aside from the course-specific feedback given to the course development teams, it was also agreed upon that each university begin the process of institution of the Masters of ASEAN Studies Program in accordance with their university procedures. The next meeting was set to be in Sukhothai Thammathirat Open University (STOU).

Bangkok Meeting, September 2010

The STOU meeting intended to discuss and hopefully arrive at consensus on non-curriculum related matters such as program management, governance and finance; learning platforms, evaluation, tutorials and other student support systems.

As a result of this meeting a document on consensus and agreements was produced:

- On program management, it was agreed that while the ASEAN Studies program is a jointly developed program, it is an institutionally-based offering and the participating universities will manage the program within their own systems;
- Faculty or tutors from participating universities may be engaged if requested by another collaborating institution;
- Cross enrollment will be allowed by participating universities;
- English will be the medium for course materials development; and
- Participating universities will be permitted to translate, reuse and reform the material and finally, the universities agreed to assist each other in obtaining country-specific materials.

With the STOU meeting, the first round of university-hosting was completed.

The Memorandum of Agreement was signed in October 2010 in Hanoi during the Annual Asian Association of Open Universities.

Video Conference Meeting, April 2011

A video-conference was arranged in April 2011 to update on the commitments of the consortium members. The members agreed that the purpose of collaboration was being accomplished. Further, the idea of presenting this initiative at the ASEAN Summit in Jakarta was raised and it was in this meeting that the group agreed to hold a follow up meeting in Jogjakarta.

Events from July 2011 and beyond

The collaborating partners met in Jogjakarta in July 2011. It was in this meeting that the monicker OU5 was arrived at by consensus. The main agenda for the meeting was the preparation of the document to be presented at the ASEAN Summit. In November 2011, during the 19th ASEAN Summit in Bali, the initiative of the five open universities has been cited as contributory to the educational goal/aspiration of the ASEAN community.

After July 2011, the OU5 took turn in hosting meetings that basically focused on the sharing of experiences in institutionalizing the program in their respective context. It was agreed in one of the meetings that offering a graduate certificate can be an addition to the offering of a master's degree.

On 27 February 2014, the UPOU's ASEAN Studies Graduate Program, a fully online program consisting of a graduate certificate and a master's program, was approved by the Board of Regents (BOR) of the University of the Philippines System. The program was initially offered on 23 August 2014 with 75 students scattered across the globe comprising the first batch of enrollees.

ASEAN Studies-Student's Perspective

Maria Cecilia Eijansantos-Remanente

ASEAN Studies, University of the Philippines Open university

“Enrolling in the ASEAN Studies program has eased my apprehensions on the impending regional integration. When I first heard about the planned free flow of services and labor or our opening our doors to neighboring countries, my immediate thought was *“how could I make myself competitive in the marketplace?”* I wanted to be prepared for the challenges of ASEAN.

I am an educator who also handles administrative functions. Previously, our concern was to ensure that the curriculum we use is responsive to industry needs. However, the ASEAN integration has made us consider expanding our reach and look at regional needs—*How do we convince other nationalities to study at our school?*

Because I am in the business of training tourism and hospitality students for eventual work, I want our students to have the same global competitiveness that I seek. In our industry, national skills certification allows the recognition of skills across countries. Yet aside from displaying certain competencies, global professionals need to be open-minded individuals. I am grateful that the ASEAN Studies program at the UPOU provides its learners with a strong grasp of the history, culture, and economy of ASEAN countries as that is something that I could pass on to my students. “

Successes and Challenges of Social Welfare and Social Work: from the Philippines' Standpoint

Finaflor F. Taylan, RSW

University of the Philippines- Open University

The Social Welfare policy system in the Philippines is a source of pride. Almost all basic sectors in the Philippines such as children, laborers, women, persons with disability, migrant workers, elderly, fisherfolks, farmers, and poor among others have existing laws which were enacted to protect and enhance state of life of these sectors through programs and services provided by different focus government agencies.

This seemingly advanced policy system in Social Welfare in the Philippines can be attributed to the long and successful journey of social movements in the Philippines since pre-colonization period. As both contributory and output of these successes in social movements, Social Work in the Philippines has become professionalized in 1965 which provided standards in the education and practice of Social Work in the Philippines particularly in Social Work schools and social welfare agencies.

But policy implementation is a far different topic of struggle. This problem of inadequacy in policy implementation can be proven by the situationer of the basic sectors themselves. Needless to say, poor families are constantly growing in number while the complexity of their situation has become misunderstood or misinterpreted. Numerous non government and international humanitarian organizations are also very much engaged in development work in the Philippines to help out the Philippine government in tackling the various but intertwined issues of the basic sectors in the Philippines.

The Philippines' good processes and state of education and policy making practice on social welfare and social work can be enormous sources of inspiration and information for many especially in the ASEAN region. Tackling the very roots and interconnected factors related to the problems of poverty, economic instability, security of tenure, disempowerment, and peace among others is still a far cry in the Philippines, which should be a great topic for further discussion, technology sharing, and collaborative work within and among ASEAN countries. Human rights and social justice, the core principles in Social Work, are universal concepts and but are also a shared dream for many in ASEAN. Let this not be just a dream, but a development goal and should be a reality, more importantly.

Autonomous Rhizomes Asia: Creating the Future Commons through a Multi-Platform Journal Asian Anarchist Network

Randy Nobleza

Marinduque State College School of Arts and Letters

Asian Anarchist Network was born out of 2008 Engage Media transmissions free and open source skills sharing and conference in Indonesia. More than five years since, a network of autonomous individuals and anti authoritarian groups who met provided a platform for exchange and discussion through a mailing list, still a multi-platform journal is yet to be produced. Through an on-going installation project which involves a skype meeting, a physical meet-up could take place and eventually a common expression can finally take shape and be sustained.

AAN works in such a way consistent with anarchist rules, all the decision making process need and must be decided in consensus. According to the riseup.net mailing list, "in case if we spend too much time wasting on decide for a matter, every decision making process should have fully evidence/research/facts provide for the decision making. Especially when we are making plans for action, we don't spend too much time talking about "how i feel we should do". everything based on "facts" so this gets everybody safe and well too. and also save times on he say she say." AAN also is Decentralized. and all the information should be fully spread in the network, everybody has the "responsible" to inform everybody/anybody in the network. AAN doesn't involved in the decision making of local action and doesn't get involved with any local organizing work. When there is a conflict(on how AAN organized, how AAN works or the perspective difference on the article AAN release, and so on...) happen, the network has to "deal" with the conflict, it should not be fix in private between a few people, for any matter. When there is authority happen in AAN, anybody is trying to decide over for anything for a few people, or such. The network have to immediately interfere such brutal power wrongness.

A departure from the formation of AAN, Autonomous Rhizomes Asia is built with explicit aims to produce a multi-platform journal. According to Pablo Birdsong, "With the multimedia nature of the internet, we have an opportunity to pioneer a different kind of online journal... we can start small, and see how it develops.

My idea at this stage is to run it as a multi-platform project consisting of both audio and written content. We could all do interviews with anti-authoritarians in our local areas, which could then be turned into podcasts - as well as transcribed and featured in our journal. One feeds into the other. Conversely, writing could be translated into audio content.”

Moreover, the idea is to just cobble together a modest first issue for now, which be could named Issue 0 (as in "zero"), and plan no further ahead than that. Issue 0 would be a test-run or pilot project, just allowing it to get the feel for working together and what putting together a journal might entail.

ASEAN Economies

President Le Van Thanh
Hanoi Open University

1. Introduction

With a large-scale economy and a population of more than half a billion, the Association of Southeast Asian Nations - ASEAN (consisting of 10 countries, namely Indonesia, Malaysia, the Philippines, Singapore, Thailand, Brunei Darussalam, Vietnam, Lao PDR, Myanmar, and Cambodia) is seen as having potentials to become an economic center equal to China, India, Brazil, and Russia. As a large market with over 603 million people and GDP of USD 1,843 billions in 2010 (*Wikimedia, 2011*), *ASEAN is presently one of the world's most dynamic economic regions. A dynamic and closely associated ASEAN will contribute to the development of its member countries.*

2. Role of international trade, finance, and investment to ASEAN's economic growth

Trade, finance, and investment have played a significant role to the existence and development of ASEAN over the past, and this role will further develop in the future.

Firstly, trade liberalization through the elimination of tariffs and non-tariff barriers among the ASEAN members has started to serve as a catalyst for greater efficiency in production and long-term competitiveness. As a result, ASEAN production and consumption market have grown in size. Moreover, ASEAN member countries can take advantage of large - scale economy and diversity in resources and tastes (comparative advantage) to specialize their production. Therefore, the international trade and export turnover of ASEAN has been increasing, which means an increase in the import and export logistics, and logistics and transport services will be more profitable. ASEAN trade amounts are recording at more than US\$1,500 billion a year. The major trading partners in 2009 were China and Hongkong (US\$246 billion), the EU (US\$172 billion), Japan (US\$162 billion) and the US (US\$150 billions) (*Krishna Ramachandra, 2011*).

The fact has showed that ASEAN members depend on export; rate of export turnover/GDP in 2009 of Singapore was 280%, Thailand was 100%, and Malaysia was 145%. Foreign trade has helped all of the 10 ASEAN countries to enjoy a higher economic growth rate than other regions in the world with an annual average growth rate of 5 -10% (VNA, 2010).

Secondly, the opening of financial markets helps ASEAN's developing countries solve difficulties in raising funds for production and business development, as well as develop its member economies. As result of reforms, significant progress has been made in the area of finance with more stability in the banking system, an accrument of foreign exchange and improved macro-economic environment. These changes are made to enhance the clarity and flexibility for local and foreign companies continue considering to capitalize on the ASEAN financial market.

Thirdly, the liberalization of investment is an important factor to change economic relations and motivate economic development of ASEAN. Foreign investment provides ASEAN countries with funds to carry out their national industrialization and modernization. In 2010, FDI was estimated to have acquired nearly US\$70 billion, whereas a dynamic private sector experienced IPO, issuance of bonds and loans created of more than US\$23 billion (*Krishna Ramachandra, 2011*). *Growth in foreign investment has turned ASEAN into a goods production center of the world and has lead to the development of international trade and expansion of foreign trade, which in turn have contributed to the spectacular economic growth of ASEAN countries over the past years.*

In addition, foreign investment in general and FDI in particular are main factors to quickly improve technology, management, infrastructure, and labor force...of ASEAN countries. The integration of ASEAN members can help the association to maximize its internal strength and to keep closer links to international investors and economies.

This also helps ASEAN member countries join efforts to compete with giant neighboring economies such as China and India, and avoid losses caused by monopoly. The nominal GDP of ASEAN in 2010 was more than US\$ 1,843 billions, ranked 9th in the world and 3rd in Asia.

In brief, commerce, finance, and international investment will put ASEAN's economic resources into more effective use, creating basis for the real growth and sustainable development in the long term.

3. ASEAN's international finance

ASEAN's international finance relates to macroeconomic and monetary policies among the member states and between the member states with countries outside the block. ASEAN's international finance focuses on following issues:

- The balance of payments and policies of the ASEAN governments,
- Changes in exchange rate policy, the cause and economic significance of such fluctuations to economic linkages, the foreign trade of member countries,
- Factors affect international financial flows to ASEAN (neoclassical and OIL theory) as well as the economic growth of ASEAN (the two-gap model, saving debate, and "dependent economy model").

Because financial integration is one of the central themes of ASEAN, this lesson is limited to the analysis of issues concerning ASEAN's financial liberalization and integration through the review of the main mechanisms, policies and practices in the integration of intra-ASEAN's finance.

4. Conclusion

In summary, the Asian currency financial crisis in 1997 as a new phenomenon of globalization made the halo of economic growth to "fade away", caused instability in the internal political of some ASEAN countries, and effected negatively to the implementation of cooperation programs and regional integration.

However, ASEAN has gradually overcome the difficulties to move forward and show that it is an important organization in the region and the world.

After the crisis, the ASEAN economy has gradually recovered and become more flexible and adapt with the conditions of the globalization process, promoted the representing role for the small and medium countries, a force is hardly ignored in the East Asia and Asia - Pacific whether the new international order has changed. ASEAN is an open regional organization that until now its intra-cooperation is not the first priority of the member countries and has only reached a certain level and efficiency. ASEAN always has two aspects: successful and limited, opportunities and challenges, "radial" and "centrifugal" ... but it in overall is a very dynamic and flexible organization, always self-adjusts in order to adapt to changes, confirms its values and its international status.

Industrial relations in ASEAN: filling the gaps

Maragtas SV Amante

Professor, School of Labor and Industrial Relations

University of the Philippines

All ASEAN countries are members of the ILO, and recognize many of its core conventions and recommendations on labor. In most of the ASEAN, there is common recognition of providing the fundamental framework of industrial relations, i.e. freedom of association and collective bargaining through legislation. In almost all of the ASEAN countries, basic laws on industrial relations were introduced in the 1950s or earlier.

With the exception of Thailand, these labor laws had their origin in the rule of the colonial authorities -- Great Britain in the case of Myanmar, Malaysia, Singapore and Brunei; The Netherlands in the case of Indonesia; France in the case of Laos, Cambodia and Vietnam; and the United States in the case of the Philippines -- in the context of controlling labor unrest as nationalism flourished and the cold war developed, and later ended between the Soviet Union and the East Bloc, versus the United States and the western powers. Despite the end of the cold war, many of the instruments of repression of workers' rights to prevent the rise of socialist and communist parties remained.

Common ambiguities and loopholes exist in the fundamental framework of industrial relations. Labor laws provide for the right to organize and bargain collectively, but workers observed to be covered by collective bargaining agreements are very few. Labor laws prohibit discrimination on the basis of gender, political beliefs or other basis, but the implementing rules are unclear and ambiguous on the sanctions. Labor laws are also unclear on the status of union shop stewards and their election; due to lack of training on their expected role, stewards are unable to contribute effectively to the improvement of working conditions and the processing of disputes at the workplace.

Although the right to strike is enshrined in the labor laws, and the law protects workers from reprisals due to strike action, there are cases of workers being forced out of employment as a result of collective action such as strikes, pickets, slowdowns and demonstrations.

There is a need to encourage the exhaustion of alternatives through mediation, conciliation, dialogue, and negotiations before concerted action are carried out. The availability of authoritative third parties for mediation, either outside or inside government and the development of mediation and negotiation skills were part of the gaps which need to be addressed through capacity building in ASEAN.



ASEAN Labor & Industrial Relations: A Comparative Perspective

Maragtas S.V. AMANTE

ISAS, UP Open University, 24 Feb 2015



Outline:

- ASEAN and regional economic integration
- ASEAN decent work & labor roadmap
- ASEAN & core ILO conventions
- Country analysis: industrial relations
- Holidays and work hours in ASEAN
- Conclusions: ASEAN credibility at stake

"ASEAN = a region of peace, freedom and prosperity ... " (1967).

"A stable, prosperous and highly competitive region with equitable economic development, and reduced poverty, and economic disparities", *ASEAN Summit, Kuala Lumpur, 1997.*

ASEAN Community that is
 "...cohesive, economically integrated and socially responsible ... "
Asean Charter 2009

Diversity in ASEAN's 10 member countries

- ◆ Republics with parliaments & judiciary
 ➔ Indonesia, Malaysia, Philippines, Singapore, Thailand
- ◆ Royal Kingdoms with constitutional monarchy: Thailand, Cambodia
- ◆ Brunei Darussalam: Malay Muslim monarchy
- ◆ Lao PDR: a people's republic
- ◆ Vietnam: socialist republic
- ◆ Myanmar: military regime

ASEAN GDP growth: 5.1% in 2013

- ▣ ASEAN GDP increased from US\$2.3 trillion in 2012 to US\$2.4 trillion in 2013
- ▣ ASEAN per capita GDP reaching US\$3,837 in 2013 from US\$3,761 in 2012.
- ▣ Highest per capita GDP: Singapore → US\$ 55,183
Brunei Darussalam: US\$ 39,677
- ▣ Indonesia was the biggest economy in ASEAN, with US\$863 billion, followed by Thailand at US\$388 billion and Malaysia with US\$312 billion.

Source: www.asean.org

Country	Total land area	Total population	Annual population growth	Gross domestic product per capita at current prices	
	km ²	thousand	percent	US\$	US\$ PPP
Brunei Darussalam	5,765	397	1.8	35,622.6	50,234.8
Cambodia	181,035	14,656	2.0	756.1	1,794.0
Indonesia	1,860,360	228,523	1.3	2,236.9	3,705.0
Lao PDR	236,800	5,763	2.8	917.8	2,237.3
Malaysia	330,252	27,863	2.3	7,991.7	13,192.1
Myanmar	676,577	58,510	1.7	464.6	1,082.9
The Philippines	300,000	90,457	2.1	1,843.7	3,421.1
Singapore	707	4,839	5.5	38,046.1	50,347.1
Thailand	513,120	66,482	0.7	4,116.4	7,889.7
Viet Nam	331,212	86,160	1.2	1,052.7	2,595.2
ASEAN (total)	4,435,827	583,651	1.5	2,581.7	5,007.1

Diversity in ASEAN's 10 member countries

- ◆ Republics with parliaments & judiciary
→ Indonesia, Malaysia, Philippines, Singapore, Thailand
- ◆ Royal Kingdoms with constitutional monarchy: Thailand, Cambodia
- ◆ Brunei Darussalam: Malay Muslim monarchy
- ◆ Lao PDR: a people's republic
- ◆ Vietnam: socialist republic
- ◆ Myanmar: military regime

Both the *ASEAN Charter of 2009* and the *ASEAN Roadmap 2009-2015* **do not explicitly mention social dialogue**, but there is recognition of a "**people oriented ASEAN**", in which all sectors of society are **encouraged to participate**, and benefit from the process of regional integration ...".

Conclusion: Social dialogue is enshrined in the ASEAN Charter.

ASEAN Roadmap on HRD & decent work *(Items A2 & A3 p70)*



A.2 Human resource development (HRD)

A.3. Promotion of decent work

13. **Strategic Objective:** Incorporating **decent work principles** in ASEAN work culture, safety and health at work place and ensuring that the promotion of entrepreneurship becomes an integral part of ASEAN's employment policy to achieve a forward-looking employment strategy.

Actions:

- i. Enhance capacity of governments to **monitor labor markets** and human resource indicators, and design social impact policies;
- ii. Establish national skills frameworks as an incremental approach towards an ASEAN skills recognition framework;
- iii. Endeavour to build an **ASEAN network of experts in industrial relations** to assist in promoting sound industrial relations, industrial harmony, higher productivity and **decent work** by 2010; and
- iv. Implement the Plan of Action on National Occupational **Safety and Health** Frameworks for ASEAN as affirmed by the ASEAN-OSHNET.

ASEAN Roadmap on HRD & decent work *(Items A2 & A3 p70)*



- ◆ **Mention of “industrial relations” and “decent work” implies fundamental rights at work, as commonly understood.**
- ◆ **Question: how will social dialogue pave this road to decent work in ASEAN? How to put muscle and teeth to the statement?**
- ◆ **Recommendation: sectoral & industry dialogues with employers and government need to flesh out details, provide muscle and teeth.**

Current ASEAN processes & activities on labor

- ◆ ASEAN Labor Ministers Meeting (ALMM)
- ◆ Senior Labor Officials Meeting (SLOM)
- ◆ ASEAN – Japan Program on IR
- ◆ ASEAN – ILO projects and meetings
- ◆ Donor initiated projects: US DOL, FES ...

Question: how to engage ASEAN on labor?

Recommendation: need to move out of the box, and create innovative processes to achieve better results for workers. Example: HRM in MNCs, CSR, flexicurity ...

Core ILO conventions on workers rights and labor standards

Freedom of association

1. Freedom of Association and Protection of the Right to Organize Convention, 1948 (No. 87)
2. Right to Organize and Collective Bargaining Convention, 1949 (No. 98)

Abolition of forced labor

3. Forced Labor Convention, 1930 (No. 29)
4. Abolition of Forced Labor Convention, 1957 (No. 105)

Equality

5. Discrimination (Employment and Occupation) Convention, 1958 (No. 111)
6. Equal Remuneration Convention, 1951 (No. 100)

Elimination of child labor

7. Minimum Age Convention, 1973 (No. 138)
8. Worst Forms of Child Labor Convention, 1999 (No. 182)

Industrial relations: key principles

- ◆ **Freedom of association**, speaking with autonomy as organized workers and employers;
- ◆ **Freedom to nominate**, elect representatives; and be accountable to constituencies;
- ◆ **Freedom to negotiate** as representatives of the *worker and employer organizations*;
- ◆ **Ability to agree**, and sign agreements on behalf of their organizations . . .
- ◆ **Government's role**: facilitate dialogue, provide balance between workers & employers.

Freedom of association in ASEAN

Information collected from various sources:

- Summary record of the ASEAN regional workshop on industrial relations in 2007 and 2008;
- Country reports presented in regional workshops or meetings on industrial relations;
- *2008 Report of the ILO Committee of Experts on the Application of Conventions and Recommendations*;
- *ILO Country Baselines for the ILO Fundamental Declaration Annual Review*;
- US State Department *Report on Human Rights (2008)*, which includes sections on freedom of association and collective bargaining; and
- Published news reports.

	1. Abolition of Forced Labor		2. Freedom of Association	
	Con. 29	Con. 105	Con. 87	Con. 98
Brunei Darussalam				
Cambodia	24/02/1969	23/08/1999	23/08/1999	23/08/1999
Indonesia	12/06/1950	07/06/1999	09/06/1998	15/07/1957
Lao PDR	23/01/1964			
Malaysia	11/11/1957	Denounced		05/06/1961
Myanmar	04/03/1955		04/03/1955	
Philippines	15/07/2005	17/11/1960	29/12/1953	29/12/1953
Thailand	26/02/1969	02/12/1969		
Singapore	25/10/1965	Denounced		25/10/1965
Vietnam	05/03/2007			

	3. Prohibition of discrimination in employment		4. Effective elimination of child labor	
	Con. 100	Con. 111	Con. 138	Con. 182
Brunei Darussalam				09/06/2008
Cambodia	23/08/1999	23/08/1999	23/08/1999	14/03/2006
Indonesia	11/08/1958	07/06/1999	07/06/1999	23/03/2000
Lao PDR	13/06/2006	13/06/2008	13/06/2005	13/06/2005
Malaysia	09/09/1997		09/09/1997	10/11/2000
Myanmar				
Philippines	29/12/1953	17/11/1960	04/06/1998	28/11/2000
Thailand	08/02/1999		11/05/2004	16/02/2001
Singapore	30/05/2002			14/06/2001
Vietnam	07/10/1997	07/10/1997		19/12/2000

ASEAN union members as % of labor force

- ◆ Brunei Darussalam: <5% of oil workers;
161,000 LF, 68,000 foreign
 - ◆ Indonesia: 3.6% of 112 million LF (10% in formal sector)
 - ◆ **Malaysia: 8.9% of 11 million LF.**
 - ◆ Philippines: 5% of the 36 million LF.
 - ◆ **Singapore: 17% of 2.9 million LF**
 - ◆ Thailand: <4 % of 37.8 million LF
 - ◆ Cambodia: <3% of 8.4 million LF (10% in garments)
 - ◆ Lao PDR: <1% of 2.1 million LF
 - ◆ **Vietnam: 13% of 47.4 million LF**
- Myanmar: no unions 25 million LF est.
LF = labor force.

Country summary: Brunei Darussalam

- ◆ Joined ILO in 2007. Ratified 1 convention.
- ◆ Trade Union Act (1955) → 3 unions
- ◆ Trade union affiliation with international labor organizations need consent from the home affairs minister and Department of Labor (DOL).
- ◆ The law makes no explicit provision allowing the right to strike.
- ◆ No legal framework for collective bargaining.
- ◆ Significant presence of foreign workers.

Indonesia

- ◆ Ratified all 8 core ILO conventions.
- ◆ 91 labor federations (3 major ones)
- ◆ Multiple unions in one enterprise.
- ◆ Union members: 3.6 % of labor force.
- ◆ Labor agreement possible if union represents 50 percent of workers.
- ◆ Strikes reduced: from 175 (2001) to 75 (2005)
- ◆ Government could dissolve a union if it conflicts with the state ideology or the constitution.

Malaysia

- ◆ Ratified ILO C98 & C144, but not C87.
- ◆ Denounced ILO C105 on forced labor
- ◆ Union members: 9.8% of labor force.

Issues:

- ◆ Delays in the settlement of union
- ◆ recognition disputes
- ◆ 2.6 million migrant workers could not organize unions.
- ◆ Government policy prevents national unions in the electronics.
- ◆

Philippines

- ◆ History of unionism as part of national liberation struggles. Diversity in unions.
- ◆ Strikes were significantly reduced, from 63 in 2000 to 3 incidents in 2008.
- ◆ Labor laws in process of amendments, but debates ongoing in congress.
- ◆ ILO high level commission fact finding on violence and murder of trade union leaders.
- ◆ Police and military needs training to raise awareness about workers rights.
- ◆ Special economic zones: labor law enforcement.

Singapore

- ◆ Singapore has ratified ILO Convention 98 but not Convention 87.
- ◆ Denounced Con105 on forced labor in 1965.
- ◆ Tripartism functions well: wage flexibility.
- ◆ Industrial Court must certify collective bargaining agreements.
- ◆ NTUC part of the ruling party PAP.
- ◆ About 600,000 foreign workers.

Thailand

- ◆ New Constitution (2007) provides freedom for association for all persons including Government and State officials.
- ◆ Lobbying for Thailand's ratification of ILO Convention 87 and Convention 98 continues, first stated in 2001.
- ◆ The State Enterprises Labor Relations Act (SELRA) restricts affiliations between state enterprise unions and private sector unions
- ◆ Union officials required to be full-time employees of the company or state enterprise, which makes them vulnerable to employers.
- ◆ Prohibition against permanent union staff, thus limiting the ability of unions to organize.

CLMV: common problems

- ◆ Limited resources and know-how of officials, which constrain the effective implementation of labor laws
- ◆ Enforcement of procedures to recognize trade union rights by the government is inadequate.
- ◆ New labor laws to fit transition to market economy: need for capacity building, training for workers, employers and officials.

CLMV: Cambodia

- ◆ Collective dispute is addressed at the Civil Court because there is currently no labor court in the country.
- ◆ 1999 to 2005: US DoL project on garments quota considered successful, in linking labor standards compliance with trade. Weakness: non compliant exporters with good political connections.
- ◆ Problem of violence & murder of trade union leaders. Government helpless to intervene.

CLMV: Lao PDR

- ◆ FKTU: historic role in war of national liberation. Lao People's Revolutionary Party are also FKTU leaders.
- ◆ Not ratified ILO C87 & 98 → in process since 2001.
- ◆ 2007: ratified ILO C100 & C111
- ◆ No strikes in the official record.
- ◆ Labor law amendments needed.
- ◆ Lack of capacity for FACB for employers, workers & government.

CLMV: Myanmar

- ◆ Over the years, annual ILO meetings devoted to infringements of ILO C87, and C105 on forced labor. Myanmar ratified both in 1955.
- ◆ ILO 2008: "Repressive anti-union legislation, obscure legislative framework, military orders and decrees further limiting freedom of association."
- ◆ Efforts to transform the current workers associations into trade unions.
- ◆ Myanmar is small & weak, but other powerful countries with ILO violations not sanctioned with same intensity.

CLMV: Vietnam

- ◆ VGCL has historic role in Vietnam's war against colonial powers (US, France). VGCL has "vanguard role" to safeguard worker interests.
- ◆ All trade unions in Vietnam are required to affiliate with the VGCL. Discussions ongoing to recognize independent trade unions.
- ◆ VGCL president is a member of the Communist Party of Vietnam central committee.
- ◆ Officers and staff of the VGCL, as well as the employer organizations receive government salaries.
- ◆ US DoL / ILO project on disputes settlement & improvement of capacity in industrial relations.
- ◆ Problem of wildcat strikes.

Conclusions

ASEAN member countries are enmeshed in a “noodle web” of bilateral and multilateral free trade agreements with East Asia countries (Japan, China, and Korea), India, Europe, the United States, Australia, and other countries.

→ **Some of the FTAs deal with labor exchange.**



Credibility of ASEAN Charter is at stake!

“ . . . people oriented ASEAN, in which all sectors of society are encouraged to **participate**, and **benefit** from the process of regional integration. ”



II. COMPARISON OF ASEAN MEMBER COUNTRIES (BIMPST)

Employee Legislation Protection

	BRUNEI	INDONESIA	MALAYSIA	PHILIPPINES	SINGAPORE	THAILAND
TYPES OF EMPLOYMENT						
Fixed Term Contract	-	√ 2X Renewal not exceeding 3 years	√ no limitations	√ no limitations not exceeding 1 year	√ no limitations	√ no limitations not exceeding 2 years
PROBATIONARY PERIOD						
	-	3 months	No limitations	6 months	No limitations	No limitations

Reference:

ILO EPLex – reflects societal values and labor market conditions



II. COMPARISON OF ASEAN MEMBER COUNTRIES (BIMPST)

Employee Legislation Protection

	BRUNEI	INDONESIA	MALAYSIA	PHILIPPINES	SINGAPORE	THAILAND
TYPES OF CONTRACT						
Substantive – Provide Reason	-	Yes	No	Yes	No	No
Procedural – Notice Period	-	No specific form and no required period	Written- 30 to 60 days notice depending on tenure	Written- 30 days notice	Written- 1 week to 1 month depending on tenure	Written- 60 days notice
Reference of Notice	-	No	Yes	No	Yes	Yes

ILO EPLex – reflects societal values and labor market conditions

Geography and National Resources in Thailand

Assoc.Prof. Dr. Chailerd Pichitpornchai
President, Sukhothai Thammathirat Open University

The geography of Thailand is divided into 5 regions comprising northern, north-eastern, central, eastern, and southern regions. The national resources depend on these regional divisions.

In the northern part of Thailand, there are mountains, rivers, forests, ore, wild animals and fresh-water fish, etc. There are also a large number of tourist areas too. The weather is considered cold in winter, cool most of the time of the year, except in summer when it is quite warm or hot. The famous mountains are Doi Inthanont (the highest mountain in Thailand), Doi Suthep and Doi Ang-Khang. The water from four main rivers (Ping, Wang, Yom, and Nan) flows from north to south and join into the Chao Phraya River (the biggest river in Thailand) in Nakornsawan, and pass through several provinces in the central region including Ayutthaya (the ancient city), Bangkok, and runs into the Gulf of Thailand in Samutprakarn. The forests are mainly mixed forest and the most famous wild animal is the elephant. Famous ores are tins, tungsten, Wolfram, etc.

In the north-eastern part of Thailand, there are many high lands and mountains. The weather in most time of the year is considered dry, quite cold at night and quite hot at day time. The Mekong River runs between Thailand and Laos People's Democratic Republic. There are more rubber tree grown in this region of Thailand. Most of the forests are dry-evergreen forests. There are some ores such as Halite, Barite, and Uranium. Wild animals are buffalo, bison, elephant, deer, etc.

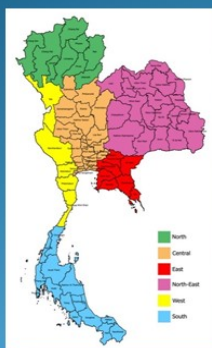
In the southern part of Thailand, most of the land is not high and the peninsula has two coasts: Andaman coast and coast on the Gulf of Thailand comprising mostly mangrove forests. The weather is cool, humid, and rainy most of the year. There are many beautiful islands on Gulf of Thailand. The natural resources in the south are marine and coastal resources. Most famous resources are tin, iron, rubber trees, marine fish, and coral.

The eastern part of Thailand is mainly low land and it has a coast on the Gulf of Thailand. Hence, the weather, the natural resources are somewhat like the southern part of Thailand.

In the central part of Thailand, most of the land is low land with many rivers and canals. There are many dams for agricultural purposes and generating electricity. The weather is quite warm in summer and cool in winter, and raining in the rainy season. The most famous animals are buffaloes, cows, pigs, elephants, and fresh-water fish. The famous Thai Jasmine rice is grown mostly here in the central region.

For the cultural aspect, there are a great number of Thai dialects in each region. The northern dialect is considered soft and sweet tone, the north-eastern dialect is sound like music, the southern dialect is quick and hard to follow, the east dialect is not much different from the central Thai language. Nearly all the Thais over the country could understand central Thai but not vice versa. There are several thousands of temples all over the country. The religions are mainly Buddhism, some Christianity, and Islam (mostly in the southern part of Thailand).

Geography and National Resources in Thailand

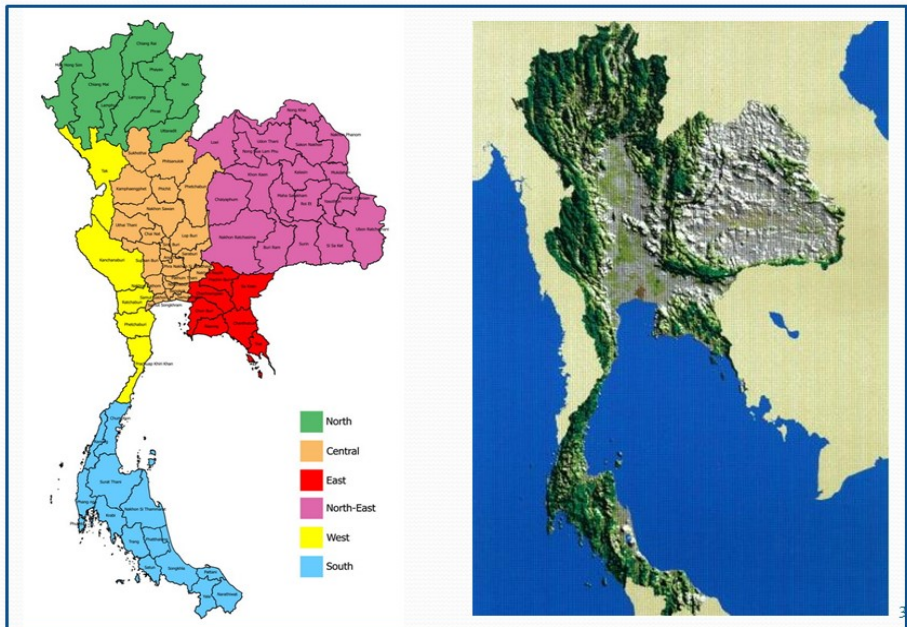


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What does it effect on?

- Socio-Economic aspect
- Political & Legal aspect
- Profession & Life style
- Health
- Culture
- Education and Research
- etc.

Geography



National Resources - North

Rivers

- Ping Wang Yom Nan
- ↓
- Chao Phraya River



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4

National Resources - North



5

National Resources – North-East



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National Resources – North-East



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National Resources - Central



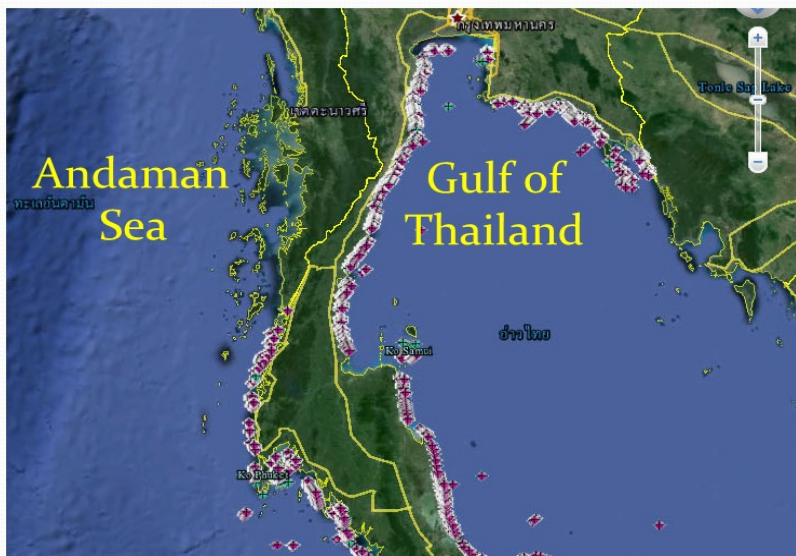
National Resources - Central



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National Resources - South



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National Resources - South



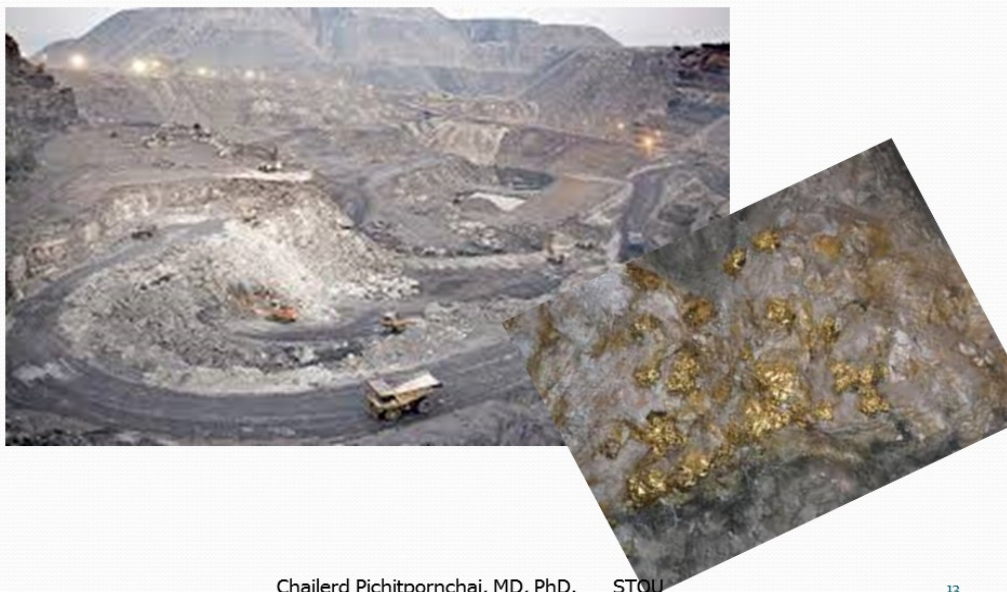
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National Resources - South



12

National Resources - South



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13

If you want to go fast, you go alone.

If we want to go further, we go together.

14

Geography and Natural Resources in the ASEAN

Inocencio E. Buot Jr, PhD

Professor and Dean Faculty of Management and Development Studies, University of the Philippines Open University

And Professor, Institute of Biological Sciences, College of Arts and Sciences University of the Philippines Los Baños

ASEAN is a geographically and biologically unique archipelagic region with exceedingly abundant natural resources. It has the Sundaland, Coral Triangle and Wallacea, among others. These natural monuments enhance marine, freshwater and terrestrial biodiversity. The Sundaic biogeographic region includes the Malay Peninsula, Borneo, Java, Sumatra and the islands in the vicinities. The flora and fauna of the region is distinctly Asiatic in nature. Its easternmost border is the Wallace Line, which is between Bali and Lombok. The islands east of the Wallace Line, known as Wallacea are characterized by a biodiversity totally different from the western side of the Wallace Line. The eastern block have floristic and faunistic elements more related to Australasia than Asia. The Coral Triangle includes the marine waters of Indonesia, Malaysia, the Philippines, Papua New Guinea, Timor Leste and Solomon Islands. It is home to a very rich diversity of corals, turtles, fishes and a variety of marine life supporting a huge number of human populations in the region. Three (3) of the seventeen (17) megadiversity countries of the world are ASEAN members: Malaysia, Philippines and Indonesia (including the fourth, Timor Leste). These are countries with high number of unique species in a very limited piece of land. However, ASEAN, with the exception of Singapore and Brunei, are included in the list of twenty-five biodiversity hotspots in the world, which refer to countries with rapid loss of biodiversity due to anthropogenic activities like deforestation, shifting cultivation, land conversion, and over-harvesting.

There is a need for ASEAN to have a concerted effort as a region, in addressing natural resource management problems. This can minimize sustained loss of biodiversity which could be possible sources of food and medicine. The megadiversity of ASEAN, incidentally, is not much studied yet.

It is ironic for a megadiverse nation (like the Philippines), to have high rates of poverty among its populations. Exploring more food and medicine sources from the wilderness should be a wise move.

Key words: Sundaland, Coral Triangle, Wallacea, megadiversity, biodiversity hotspot, natural resource management, poverty

ASEAN Geography and Natural Resources

Inocencio E Buot Jr., PhD

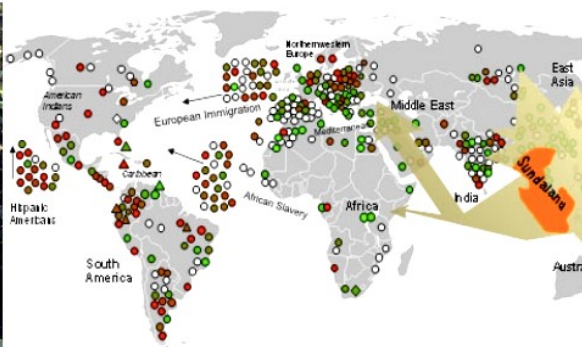
Professor of Botany and Ecology

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Sundaland: Eden in the East



<http://en.wikipedia.org/wiki/Sundaland>

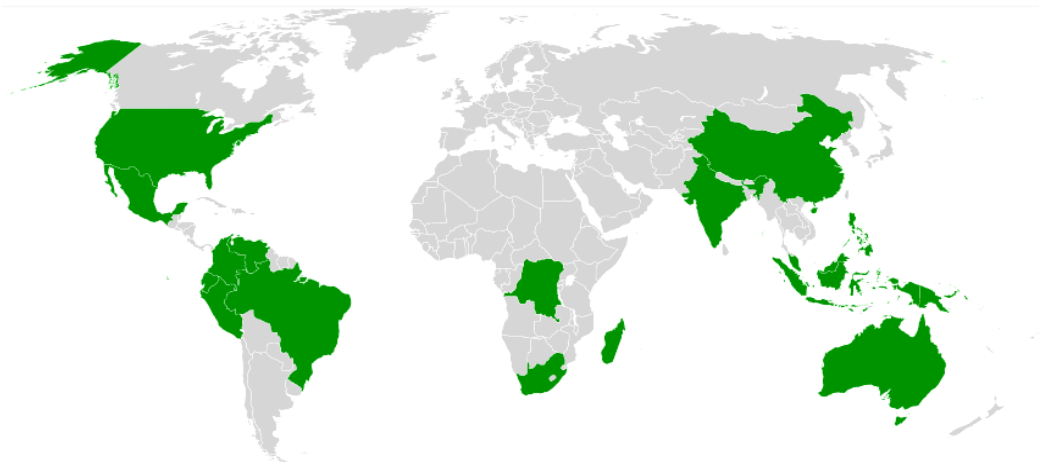


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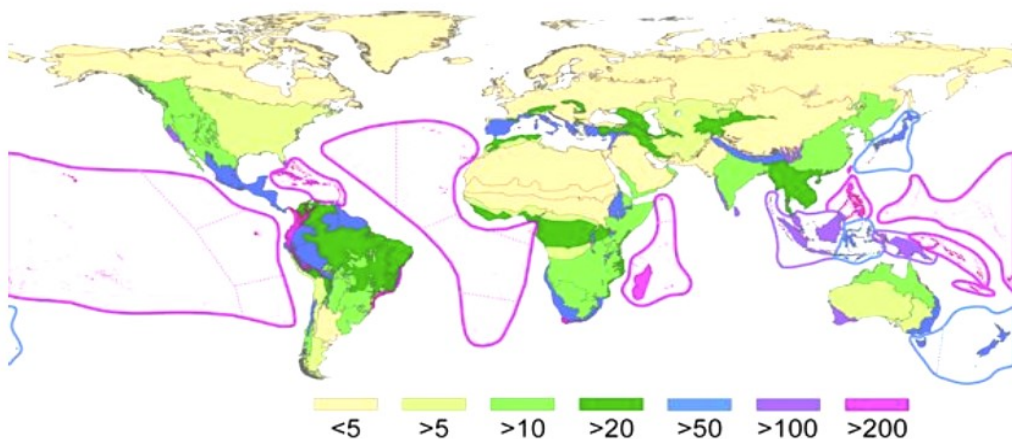


Megadiversity countries in ASEAN

Indonesia, Malaysia, Philippines and Timor Leste

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Attribution: [Joey80](#) at the [English language Wikipedia](#)



Number of ENDEMIC species in the locality

-Courtesy of the Conservation International-



.. includes more than **7,100 islands** covering **297,179 km²** in the westernmost Pacific Ocean.

Diversity and Endemism

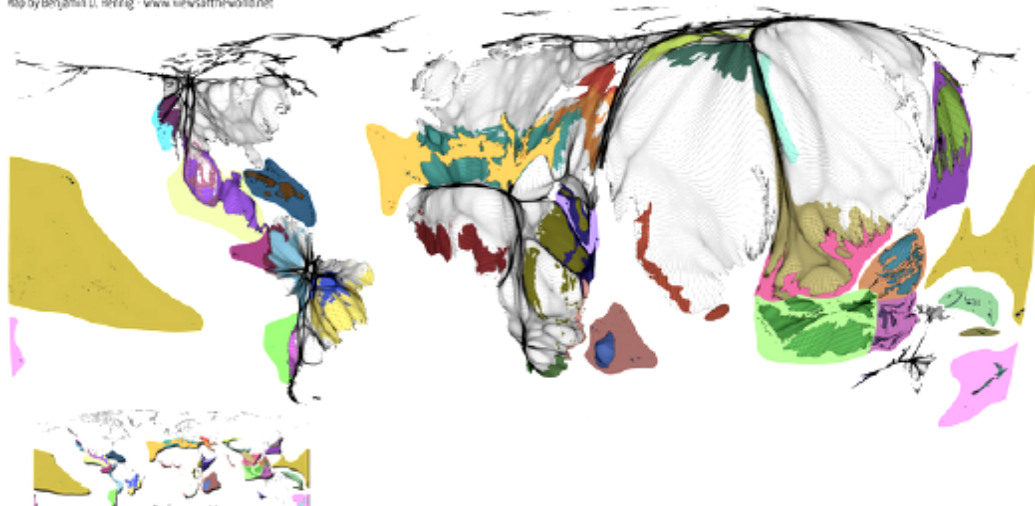
Taxonomic Group	Species	Endemic Species	Percent Endemism
Plants	9,253	6,091	65.8
Mammals	167	102	61.1
Birds	535	186	34.8
Reptiles	237	160	67.5
Amphibians	89	76	85.4
Freshwater Fishes	281	67	23

Courtesy of the Conservation International

“Galapagos times ten”

Heaney and Regalado 1997

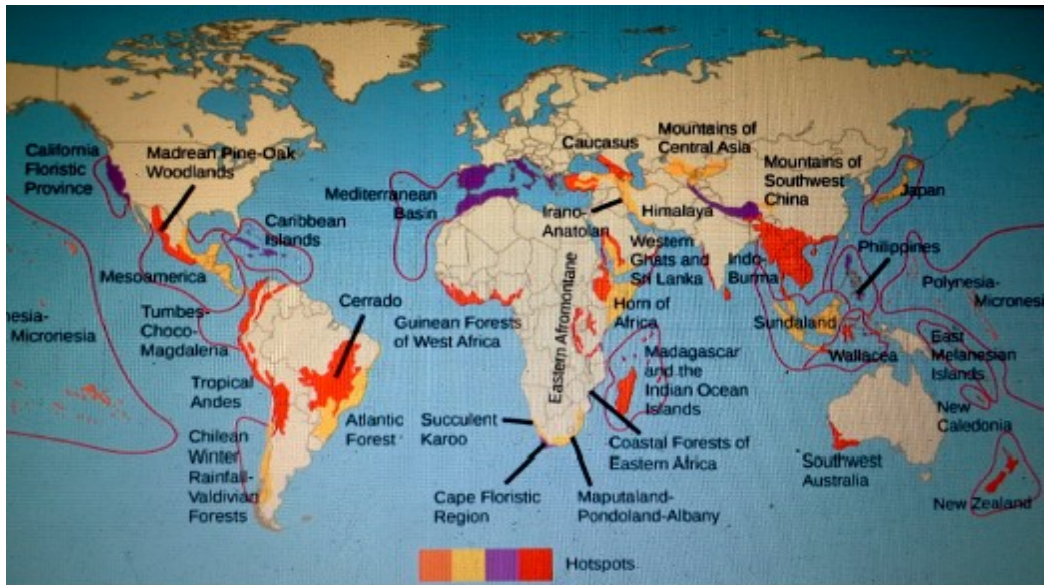
Map by Benjamin D. Henig - www.wineoftheworld.net



BIODIVERSITY HOTSPOTS

Myanmar, Thailand, Cambodia, Laos, Vietnam,
Malaysia, Indonesia, Timor Leste, Philippines

Courtesy of the Conservation International



Biodiversity Hotspots

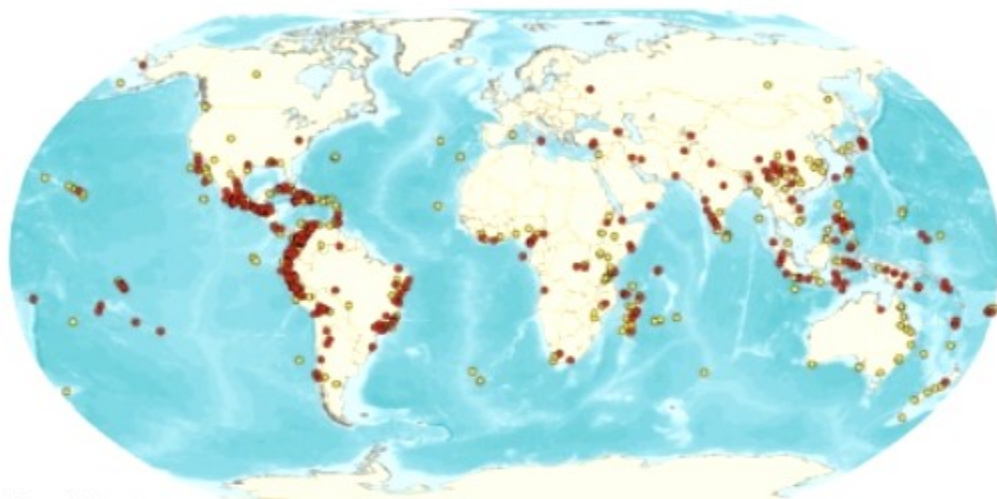
Courtesy of the Conservation International

Declining forests



Areas containing at least one endangered species that lives solely at that site

● Protected sites ● Unprotected sites



Source: National Academy of Sciences



Courtesy of the Conservation International



*Not a single ASEAN citizen
should go hungry...*

ASEAN Centre for Biodiversity: At the Forefront of ASEAN Integration

Iona Vida Rivera

Asean Centre for Biodiversity

A very important component of the ASEAN integration process is the conservation of biological diversity (biodiversity), its sustainable management and use, and promoting access to and sharing of benefits from the use of the region's natural heritage.

Some 600 million ASEAN citizens rely on the region's rich biodiversity and their ecosystems, which serve as sources of clean air, food and water; raw materials for our clothes, medicine and shelter; income and livelihoods; and provider of ecosystem services such as soil fertilization, air purification, and protection from harsh weather conditions, among many others. Thus, biodiversity and ecosystem services are key ingredients for social, economic, cultural, political and security development, which are the main elements of ASEAN's integration process.

But the region's rich biodiversity and ecosystem services are threatened by pollution, climate change, invasive alien species, forest degradation, illegal wildlife trading, unsustainable development and other irresponsible human practices. Thus, ASEAN's integration process is directly threatened by the challenge of biodiversity loss.

The establishment of the ASEAN Centre for Biodiversity (ACB) is ASEAN's response to the challenge of biodiversity loss. The Centre coordinates regional efforts and supports the ASEAN Member States (AMS) in protecting the rich biodiversity of ASEAN, sustainably managing the same, and ensuring fair and equitable sharing of the benefits derived from these resources.

Since its establishment in 2005, ACB has undertaken various actions in the field of policy coordination and capacity building which include, among others, regional trainings and workshops on access and benefit sharing, taxonomy, urban biodiversity, climate change and biodiversity, transboundary cooperation, enforcement of bio-safety regulations, preparation of biodiversity indicators, and gap analysis on marine protected areas. These activities have been launched in different countries across the region.

ACB supports the AMS in meeting the challenge of reducing biodiversity loss and achieving the Aichi Targets, specifically in the following areas that are of global and regional importance: (1) Access and Benefit Sharing, (2) Agro-biodiversity, (3) ASEAN Heritage Parks and Protected Area Management, (4) Biodiversity Information Management and Sharing, (5) Business and Biodiversity, (6) Climate Change and Biodiversity, (7) Ecotourism and Biodiversity, (8) support to the Global Taxonomic Initiative, (9) Invasive Alien Species, (10) Ecosystem Services and Biodiversity, (11) Wetland and Peatland Management and Biodiversity, (12) Wildlife Law Enforcement and Biodiversity, and (13) Public Awareness.

As Secretariat of the ASEAN Heritage Parks (AHP) Programme, ASEAN's flagship initiative, ACB has conducted initiatives aimed at strengthening the management effectiveness of AHPs and other protected areas.

ACB is helping AMS meet their obligations to the Convention on Biological Diversity (CBD) and various multilateral environmental agreements (MEA) and share good practices in the conservation and sustainable use and management of biological resources through capacity building initiatives,

ACB continues to improve the biodiversity knowledge management capacity of AMS by promoting the use of standards in digital data management; harmonization of MEA reporting requirements; identification of gaps in digital capacity and the means to resolve them; and preparation of regional data analyses.

ACB continues to promote science-based decision-making for biodiversity conservation to enable AMS to meet their commitments to the CBD and other multilateral environmental agreements. The Centre supports AMS on data management to mobilize content uploading in their respective CHMs.

ACB continues to enhance public and leadership awareness of the values of biodiversity and the need for conservation and sustainable management through the implementation of a communication strategy; production and dissemination of various information materials, including its website; advocacy and public information initiatives; and media and public relations activities.

These programmes and projects are geared towards strengthening ASEAN. ACB is mindful of ASEAN's theme of "One Vision, One Identity, One Community". It is continuously working to put in operation ASEAN's vision of "ASEAN as a concert of Southeast Asian nations, outward looking, living in peace, stability and prosperity, bonded together in partnership in dynamic development and in a community of caring societies.



ASEAN IS OUR BIG FAMILY

By Atwi Suparman

ASEAN : It's History and Spirit



ASEAN was founded on August 8, 1967 by 5 countries (Indonesia, Malaysia, Singapore, Philippines, and Thailand). Later the number of the members became 10 countries

Next.....



ASEAN intends to build ASEAN Community, moving as one community involving socio cultural, economic, political domains, in anticipating various challenges such as natural disaster, gender discrimination, impact of climate change, global economic, etc.

ASEAN Spirit



The ASEAN Vision 2020, adopted by the ASEAN Leaders on the 30th Anniversary of ASEAN, agreed on a shared vision of ASEAN as a “concert of Southeast Asian nations, outward looking, living in peace, stability and prosperity, bonded together in partnership in dynamic development and in a community of caring societies.”

Next.....



- ☐ **Mutual respect**
- ☐ **Non interference in the internal affairs of one another**
- ☐ **Settlement of differences or disputes by peaceful**
- ☐ **Renunciation of threats or use of power**
- ☐ **Efective cooperation**

Next.....



ASEAN is actively building partnership with other countries such as Australia, New Zeland, Japan, Canada, USA, EU, Rusia, Republic of Korea, India, Cina and many other countries toward the attainment of mutual understanding, cooperation, and development

Why and How ASEAN Studies Development



About 8 years ago a group of open university leaders in ASEAN Region (Universitas Terbuka-UT, Open University Malaysia-OUM, Wawasan Open University-WOU, Sukhothai Thamatirat Open University-STOU, University of Philippines-Open University-UPOU) developed an idea to create ASEAN Studies Master Degree Program, and held a kick off meeting in Jakarta on April 6, 2008. The idea was supported by all open universities within the ASEAN region.

Next.....



The intended students are not limited to ASEAN people but also to foreigners who are interested in studying ASEAN, which include diplomats, candidates of diplomats, scholars, international social workers, and any one interested in broaden his/her knowledge in ASEAN

Next.....



All Open Universities in ASEAN are welcome to offer this programs and contribute to further development of ASEAN Studies. In the future the program might attract other educational instutions in and outside of ASEAN countries to make collaboration with OU in ASEAN to offer the programs.

Closing Remarks



Open Universities in ASEAN need to continue following up the spirit of ASEAN by offering varioust educational programs through collaborative works

Next.....



Are these programs important for ASEAN development and possible to create?

- ☐ **ASEAN school management**
- ☐ **ASEAN agriculture development/management**
- ☐ **ASEAN health science**
- ☐ **ASEAN human resources development**

Next.....



Learning from experience in ASEAN Studies we need long time (several years), special efforts, and very high spirit to develop and offer a new program. One great benefit of the whole proses is that we experience the feeling of being a one community, contributing, clarifying and challenging each other ideas, and together we produce something which will positively contribute to the ASEAN and even more

Are the spirit and motivation still burning in our soul and heart ?



The University of the Philippines- Open University (UPOU) currently offers the online and accelerated Diploma and Master of Asean Studies Program. The program aims to promote regional and global understanding about ASEAN Countries from the perspective of ASEAN; increase the ASEAN community's consciousness of its common historical, cultural, and regional identity; and obtain a balanced perspective in ASEAN Studies.

The framework for the ASEAN Studies Graduate Program was jointly developed by 5 Open Universities in the ASEAN region, namely: Hanoi Open University (Vietnam), Open University of Malaysia (Malaysia), Sukhothai Thammarat Open University (Thailand), Universitas Terbuka (Indonesia), and UP Open University (Philippines).

Established on 23 February 1995, the UPOU seeks to provide wider access to quality higher education. In keeping with its mission in equipping Filipinos everywhere with the knowledge and skills they need for life and work in the 21st Century, the UPOU is the Philippines' most comprehensive distance education institution, offering three undergraduate programs, nine post-baccalaureate certificate and diploma programs, 11 Master's programs, two doctoral programs, and nine non-formal courses in education studies, information and communication studies, and management and development studies.

