

International Symposium on ASEAN Studies (ISAS) Terminal Report



UNIVERSITY OF THE PHILIPPINES
OPEN UNIVERSITY
OFFICE OF THE CHANCELLOR

12 May 2015

DR. RHODORA V. AZANZA

Assistant Vice President for Academic Affairs
Director, Office of International Linkages (OIL)

Dear **Dr. Azanza**:

We are pleased to submit the terminal report on the hosting of the International Symposium on ASEAN Studies which was held last 24 February 2015 at the Centennial Center for Digital Learning, University of the Philippines Open University, Los Baños, Laguna as well as the liquidation of expenses.

Our utmost gratitude for the support of the Office of International Linkages in hosting this event.

Very truly yours,

Grace Javier Alfonso
Chancellor

Rationale

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.

The current and evolving practices of ASEAN studies behoove, in the same breadth, a concerted and diligent effort to learn from each other how best to cultivate cooperation in this field. 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 hopes to listen to the many diverse ASEAN voices as they seek to speak.

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.

Objectives

The principal aim of this project is to provide a platform in a form of an international symposium for university administrators, teachers, learners in ASEAN studies, and other members of the academe; members of the diplomatic community; concerned government agencies; non-government organizations; representatives from ASEAN member organizations; and various stakeholders to discuss about ASEAN Studies.

Theme and objectives of ISAS:

Main theme: ***Our ASEAN: Cultivating the Field***

The symposium aims to:

- Bring ideas on ASEAN studies as a field,
- Thicken the discourse on ASEANology, and
- Promote the community of ASEAN scholars.

Subthemes of the Symposium:

The symposium will feature academicians and experts in the region who will speak on relevant topics under the following subthemes:

- Our History, Culture & Religion
- Our Social, Economic & Political Community
- Our Geography & Natural Resources

Participants

- Teachers, learners and researchers in ASEAN studies
- Members of the diplomatic community
- Educators and university administrators
- Representatives from government agencies and non-government organizations
- Representatives from ASEAN member organizations

Symposium Programme

9:00 - 9:30 **Philippine Anthem and ASEAN Hymn**

Welcome Remarks

Dr. Gisela Padilla-Concepcion

Vice-President for Academic Affairs
University of the Philippines

Overview and Mechanics of the Symposium

Dr. Jean A. Saludadez

ISAS Steering Committee Chair,
ASEAN Studies Graduate Program Chair, and
Vice Chancellor for Finance and Administration
UP Open University

9:45 - 11:30 **Sub Theme 1: Our History, Culture & Religion**

Keynote Speakers:

Dr. Grace Javier Alfonso

Chancellor, UP Open University

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

Ms. Elaine Tan

Executive Director, ASEAN Foundation

ASEAN Identity through Arts and Culture

Moderator: Prof. Joeje Santarita, Asian Center, UP Diliman

Sub Theme 2: Our Social, Economic & Political Community

Keynote Speaker:

Prof. Luhulima, Universitas Terbuka

ASEAN, the ASEAN Way and the ASEAN Economic Community

PHOTO SESSION

12:00 - 1:00 LUNCH

Dr. Maragtas P. Amante

VP for Administration, UP System,
Professor, UP Diliman and
Affiliate Faculty, UP Open University

Moderator: Prof. Rolando G. Talampas, UP Diliman & Affiliate Faculty, UP Open University

BREAK

3:00 - 4:00 Sub Theme 3: Our Geography & Natural Resources

Discussant:

President Chailerd Pichitpornchai

Sukhothai Thammathirat Open University

Dr. Inocencio E. Buot, Jr

UP Los Baños & Dean, Faculty of Management and Development Studies, UP Open University

Moderator: Dr. Consuelo DL. Habito, UP Open University

4:00 - 5:00 Open Forum

Keynote Speech

Prof. Atwi Suparman, Universitas Terbuka

ASEAN Is Our Big Family

Closing Message

Dr. Melinda F. Lumanta

Vice Chancellor for Academic Affairs, UP Open University

Master of Ceremonies

Dr. Alexander G. Flor, Professor, UP Open University

Highlights of the Symposium

Welcome Remarks

Dr. Gisela Padilla-Concepcion
Vice-President for Academic Affairs
University of the Philippines



Overview and Mechanics of the Symposium

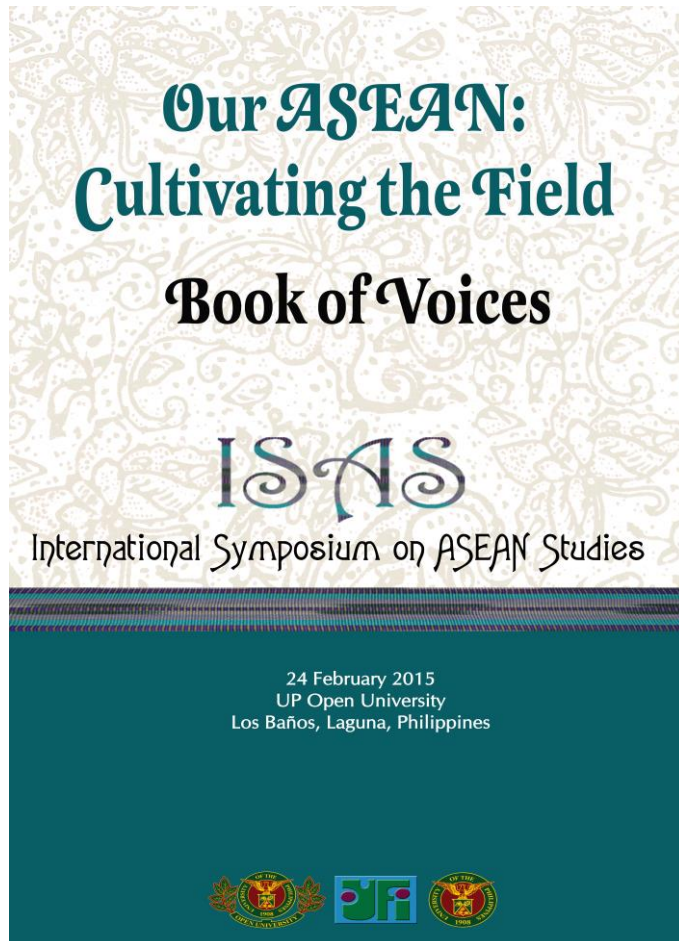
Dr. Jean A. Saludadez
ISAS Steering Committee Chair
ASEAN Studies Graduate Program Chair and Vice
Chancellor for Finance and Administration
UP Open University

The Mechanics

- Each participant is requested to participate in the discussion by preparing a 5-minute talk or other modes of participation that will give voice to your country in the diverse ASEAN voices on any of the following sub-themes of the symposium:
 - a. Our History, Culture & Religion
 - b. Our Social, Economic & Political Community
 - c. Our Geography & Natural Resources
- Participation should be limited to 5 (five) minutes to give way to the voices of the other participants.

- The outcomes of this symposium are learning objects. The voices of the participants on the various sub-themes will be used as learning objects for the ASEAN Graduate Studies Program.

Launching of Book of Voices



- The book entitled "Book of Voices" is a compilation of speeches from both local and international participants. UPOU expects participants to share what will give voice to their country in the diverse ASEAN voices on any of the following sub-themes: Our History, Culture and Religion; Our Social, Economic and Political Community; and Our Geography and Natural Resources.

Sub Theme 1: Our History, Culture & Religion



Keynote Speaker:

Dr. Grace Javier Alfonso

Chancellor, UP Open University

Professor of Communication and

University Artist I, University of the Philippines

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

Grace Javier Alfonso
UP Open University

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 viscosity 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 visuality. 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 worldwide 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

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

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

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.



Keynote Speaker:
Ms. Elaine Tan
Executive Director, ASEAN Foundation

ASEAN Identity through Arts and Culture

Elaine Tan
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 Baños.

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 tri-partite 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.



Sub Theme 1 Moderator
Prof. Joeefe Santarita
 Asian Center, UP Diliman

Sub Theme 2: Our Social, Economic & Political Community

Keynote Speaker
Prof. Luhulima
 Universitas Terbuka

*ASEAN, the ASEAN Way and the
 ASEAN Economic Community*





Discussant
President Le Van Thanh
Hanoi Open University

ASEAN ECONOMIES

President Le Van Thanh
Hanoi Open University

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 billion 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.

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 billion, 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.

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.

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.



Discussant
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Open University of Malaysia

PROMOTING QUALITY AND RESEARCH IN OPEN AND DISTANCE LEARNING (ODL)

Ramli Bahroom
Latifah Abdol Latif
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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:

1. ODL's enormous potential for increasing quality while at the same time reducing costs.
2. Opening opportunities and rectifying inequalities—addressing access and equity issues via ODL.
3. 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.).
4. Online, web-based teaching and learning and cultural diversity.
5. Learner attrition in ODL.

Discussant

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ASEAN PRISM FOR INTEGRATION DYNAMICS: THE ROLE OF THE EMERGENT **ASEANOLOGY**

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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.

In a very comprehensive and general view, the ASEANOLOGY as a knowledge field lays the foundation for a comprehensive understanding of ASEAN affairs from a level that provides basic and unsophisticated view of ASEAN, up to the higher more complex plane of knowledge pursuit wherein a rigorous demand of abstract discourse and analysis, as for instance in the requisite for students or scholars, to acquire adequate knowledge of the depth and breadth of ASEAN as a subject of study and research in preparation for higher level of knowledge analysis and synthesis. There are general direct and indirect connections and process of knowledge systematization that justify the construction of ASEANOLOGY.

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.

The second rationale for ASEANOLOGY is the impetus to know and understand inherent givens of ASEAN. This includes the geographical location and general characteristics of the ASEAN individual member countries and the overview of ASEAN geographic characterization. A vibrant ASEANOLOGY could address the basic requisites to understand and appreciate accurately ASEAN that is conditioned by natural geography, natural resources endowment, climatic exposures, and similar inherent factors that determine economic, geopolitical, strategic, cultural, and intra-ASEAN extra-ASEAN interface.

The third rationale for ASEANOLGY is to provide educated, objective and long-term knowledge and understanding of the complexities and dynamics of the diverse challenges and issues facing the ASEAN in its journey to development and integration. The diversity characteristics of ASEAN that is both the region's strengths and hurdles in the region's journey to integration and development could be understood through the required and appropriate appreciation of this component such as the various and diversified ASEAN "culturescapes" molded based on the major religious beliefs and value systems of ASEAN societies. Needless to say, the past, the present and the future of ASEAN economic, political, security and socio-cultural development dynamics are shape by the philosophical, value-system, and social structures of ASEAN societies, individually and collectively.

Moreover, ASEANOLOGY in the context of general international and global relations studies will enable students and scholars to have insights on the past, present, and future developments of ASEAN. In the long term, ASEANOLOGY may become an academic pursuit and as a professional undertaking.

The pursuit of ASEANOLOGY is fundamentally the pursuit of the systematic study of the member nation states and of the ASEAN as an organization. From a normative point of view, ASEANOLOGY can inculcate to the ASEAN peoples and societies a greater sense of

consciousness and identification with the ASEAN regional community. 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-disciplinary 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.

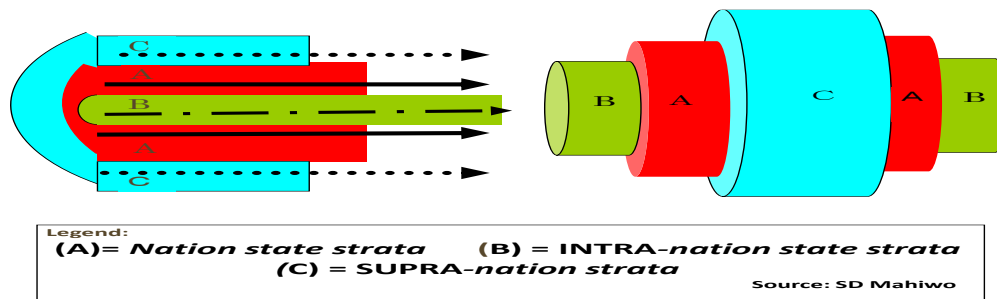
On a pragmatic perspective, ASEANOLGY can be a potent bridge or an integrating bond that can be a great contributor in the ASEAN quest for economic, political & security, and socio-cultural community integration.

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

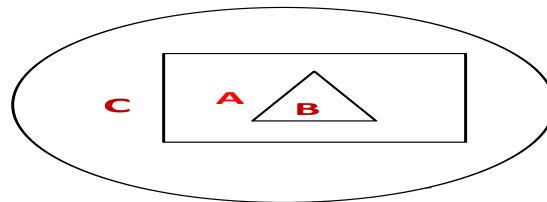
As a focused system of knowledge, ASEANOLGY can develop, metamorphose, expand and to be disseminated through various modes. In this connection, one concept or format for

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 Integrated Prism



Meta-nation state Relations Paradigm



(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, countries, 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 nationa 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-naion state channel through which ASEANOLOGY can be enhanced and disseminated through the supra-nation state channel.

Levels of ASEANOLOGY

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**)

ASEAN in the Meta-nation state Interface

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

Meta-nation state PH-Japan Interface

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



Discussant

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Industrial relations in ASEAN: filling the gaps

Maragtas SV Amante

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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.



Sub Theme 2 Moderator
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Sub Theme 3: Our Geography & Natural Resources



Discussant

President Chailerd Pichitpornchai

Sukhothai Thammathirat Open University

Geography and National Resources in Thailand

Assoc.Prof. Dr. Chailerd Pichitpornchai
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).



Discussants

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Geography and Natural Resources in the ASEAN

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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



Sub Theme 3 Moderator
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Keynote Speaker
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ASEAN Is Our Big Family

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, and living in peace, stability and prosperity, bonded together in partnership in dynamic development and in a community of caring societies.”

ASEAN is actively building partnership with other countries such as Australia, New Zealand, Japan, Canada, USA, EU, Russia, Republic of Korea, India, China 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 Thammarat 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.

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 anyone interested in broaden his/her knowledge in ASEAN.

All Open Universities in ASEAN are welcome to offer this program and contribute to further development of ASEAN Studies. In the future the program might attract other educational

institutions in and outside of ASEAN countries to make collaboration with OU in ASEAN to offer the programs.

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

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 process 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.

Open Forum



Closing Message
Dr. Melinda F. Lumanta
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Kunchon Jeotee	Sukhothai Thammathirat Open University
Chow Rojanasang	Sukhothai Thammathirat Open University
Boontip Siritarungsri	Sukhothai Thammathirat Open University
Sumalee Sungri	Sukhothai Thammathirat Open University
Chantana Thongprayoon	Sukhothai Thammathirat Open University
Atwi Suparman	Universitas Terbuka
Dr. Karnedi	Universitas Terbuka
Dr. Suciati	Universitas Terbuka
Thanh, Le Van	Hanoi Open University
Dr. Nguyen Thi Van Dong	Hanoi Open University
Ms. Dang Thuy Linh	Hanoi Open University

UP System

Gisela Padilla-Concepcion	University of the Philippines System
Lilian A. De Las Llagas	University of the Philippines System
Virgina E. Ramos-Ocampo	University of the Philippines System
Carmencita D. Padilla	University of the Philippines Manila
Abraham Arboleda	University of the Philippines System Information Office
Victor D. Imbuido	University of the Philippines System Information Office
Jo Florendo Lontoc	University of the Philippines System Information Office

Students

Rhea Joy E. Abejuela	University of the Philippines Open University
Rolando B. Balabagno	University of the Philippines Open University
Rosalyn Dayao	Surigao del Sur State University - UPLB Graduate School
Airish Jane A. Baquiran	University of the Philippines Open University
Harold Carag	University of the Philippines Los Baños Graduate School
Anthony Cuanico	Eastern Samar State University
Presley De Vera	University of the Philippines Open University
Ele E. Dinampo-Lunzaga	University of the Philippines Los Baños Graduate School
Lea E. Licong	University of the Philippines Los Baños Graduate School

Institution

Elaine Tan	ASEAN Foundation
Bruce Tolentino	International Rice Research Institute
Juan Robertino, D. Macalde	Southeast Asian Ministers of Education Organization Regional Centre for Educational Innovation and Technology (SEAMEO INNOTECH)
Nerlita M. Manalili	NEXUS Agribusiness Solutions
Randy T. Nobleza	Marinduque State College
Editha, L. Pimentel	Southeast Asian Ministers of Education Organization Regional Centre for Educational Innovation and Technology (SEAMEO INNOTECH)
Iona Vida, A. Rivera	ASEAN Centre for Biodiversity
Joefer Santarita	Asian Studies, University of the Philippines Diliman
Katherine P. Torralba	Southeast Asian Ministers of Education Organization Regional Centre for Educational Innovation and Technology (SEAMEO INNOTECH)
Sandra B. Tempongko	Southeast Asian Ministers of Education Organization Tropical Medicine and Public Health Network (SEAMEO TROPMED)

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The OIL funding support amounting to P200,000.00 was used to cover the airfare, food and accommodation of the keynote speaker Ms. Elaine Tan as well as the food and accommodation of sponsored participants from Open University Malaysia (OUM), Sukhothai Thammathirat Open University (STOU), Universitas Terbuka (UT) and Hanoi Open University (HOU).

List of Sponsored Speakers/Guests

Name of Participant	Affiliation	Sponsorship
Ms. Elaine Tan	ASEAN Foundation	Airfare, Food and Accommodation
Prof Ramli Bin Bahroom	OUM	Food and Accommodation
Dr. Latifah Binti Abdol Latif	OUM	Food and Accommodation
Dr Rozeman Bin Abu Hassan	OUM	Food and Accommodation
Dr. Kunchon Jeotee	STOU	Food and Accommodation
Dr. Chailerd Pichitpornchai	STOU	Food and Accommodation
Mrs. Rattip Phukkeson	STOU	Food and Accommodation
Prof. Atwi Suparman	UT	Food and Accommodation
Dr. Suciati	UT	Food and Accommodation
Dr. Herman	UT	Food and Accommodation
Dr. Le Van Thanh	HOU	Food and Accommodation
Dr. Nguyen Thi Van Dong	HOU	Food and Accommodation
Ms. Dang Thuy Linh	HOU	Food and Accommodation

Registration fees amounting to PHP 1,200.00 per local symposium participant and USD 75 for international participants were collected to cover the symposium kit and food expense during the symposium. The rest of the operating expenses were charged to UPOU.

ISAS Future Plan

Future Plan for ISAS 2016

Since the International Symposium on ASEAN Studies (ISAS) initiated the cultivation of the field, the ISAS 2016 is being planned for the continuation of the discussion of ASEAN Studies discourse. The recording of which will serve as learning materials of the program.

Initial plan for the hosting of ISAS 2016 was being discussed and negotiated with Hanoi Open University, a partner university of University of the Philippines Open University for the development of ASEAN Studies Graduate Program.

ISAS

Liquidation of Expenses

Liquidation of Expenses

ITEMS	AMOUNT
Accommodation	P 186,600.00
Airfare	P 19, 338.00
TOTAL	P 205, 938.00