

# Contemplating the World from Southeast Asian Lens 1: Community and Global Capitalism ~ It's a Small World After All ~

**AFC 6 ROUNDTABLE II**

2022



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# Overview

## Contemplating the World from Southeast Asian Lens 1: Community and Global Capitalism ~ It's a Small World After All ~

In a world that seems to misconstrue globalization as global standardization that is based on establishing hegemonies, ASEAN stands in stark contrast with its respect for diversity based on a principle of non-interventionism. This call for harmony amidst diversity is in fact the hallmark of the Atsumi International Foundation's vision of good global citizenship.

This in turn has been imbibed by the Sekiguchi Global Research Association, which has been organizing various seminars, one of which is the sustainable shared growth seminar series in the Philippines. These sustainable shared growth seminars have always been concerned with communities. This proposed session is in line with the seminars' focus on decentralization as a major principle in attaining sustainable shared growth. In the roundtable, this focus on communities is taken using international, interdisciplinary, and inter-sectoral lenses, with a strong Southeast Asian perspective.

The term 'small world' is understood in two senses. In the first sense, we borrow from social network theory, which looks at nodes in a complex network as being effectively separated by small degrees so that everyone essentially lives in a small world. In the second sense, we refer to the small worlds of communities, the microcosms of our societies.

Social Network theory tells us that a small world network, especially with scale-free tendencies, tends to create hubs, which make the network more efficient, as well as more robust against random shocks, such as natural disasters, but less robust against orchestrated shocks, such as simultaneous terrorist attacks.

The COVID-19 pandemic has reminded us once again that the global economy is a small world after all. While conspiracy theories would tell us that this was a concerted attack that brought the global economy to its knees, latest evidence-based analysis tells us otherwise. In either case, the pandemic is similar to an orchestrated terrorist bombing attack as it almost simultaneously struck the major hubs of the global economy.

This is a natural result of the hubs being the major points of entry of people or virus carriers from all over the world. This roundtable brings together those from Southeast Asia who are contemplating communities in a turbulent global economy. The pandemic has also reminded us that the small worlds of communities may just be important after all.



Dr. Ferdinand C. Maquito, Assistant Professor,  
CPAf/UPLB and SGRA/AISF  
CHAIR

# Introduction

Contemplating the World from Southeast Asian Lens 1: Community and Global Capitalism ~ It's a Small World After All ~ Dr. Ferdinand C. Maquito Assistant Professor, CPAf/UPLB and SGRA/AISF

I have posted in the chat the program with the participant's bio sketch and they are all, as you could see there, they are Ph.D. and we cover a range of experiences of I would say three generations of community development. I, being the youngest generation. And then allow me also to skip titles as I've said that everyone has a doctorate in various fields but for this roundtable feel free to address each other by Ma'am or Sir.

The parts of the roundtable are as follows:

We will have the introduction to the topic which will be delivered through a keynote speech by Ma'am Jopay just to know that I also helped out in crafting this keynote speech. And this is followed by breaking in of the discussion by Ma'am Aleli and Sir John and they will be having around 15 minutes each and after which we will have the coffee break from 10:40 to 11:00 and this is followed by a discussion of the topic and the context of our other Asian neighbors.

First, by Sir Ha from Vietnam, Sir Jakfar from Indonesia, and Sir Khin from Myanmar. The last part of this roundtable would be the discussion proper where everyone will be given more or less equal time to discuss things taken up from the earlier parts so the keynote plus discussion and other ASEAN presentations.

I would like to encourage everyone to just take notes of some points that they think resonated with them and they can bring this up during the roundtable discussion. Some background notes: this roundtable was mainly driven by a need to review local communities and community development, especially us, in UPLB or College of Public Affairs and Development of course encouraged by The Atsumi Foundation, and the Community Development Program in the College of Public Affairs and Development is headed by Ma'am Jopay and also includes Sir John and myself.

We wanted to look at local communities and community development within the context of a possibly new global order prompted by the pandemic which has been raging on for two years now.

To top it all, we want to view this from the perspective of ASEAN, the Association of Southeast Asian Nations, and this is the first of the series "Contemplating the World through Southeast Asian Lens 1". At the end of this roundtable, we want to bring home some points related to the theory and or practice of community development but under a possibly new equilibrium in global affairs in the context of Southeast Asia. I would like to request the roundtable participants if needed to kindly navigate your presentation materials yourself. If you need help, just let us know.

We have participants who are not members of the roundtable per se, who have been kind here to join us. I am not sure if there would be ample but since you took the time to join us maybe we could give some time for you to share with us your thoughts on the discussion if any. This is not compulsory but if this is not possible you can email me and communicate with me whatever thoughts you have which we might be able to incorporate in the publication that we will come up.

Please raise your hand if you want to speak and wait for me to acknowledge you. I am alone here in chairing it, so thank you very much if you can help me manage the time.

Okay, Knights of Southeast Asia, let us begin!



**DR. KHIN MAUNG HTWE**



**DR. FERDINAND C. MAQUITO**



**DR. JOSEFINA T. DIZON**



**DR. JAKFAR IDRUS**



**DR. ALELI B. BAWAGAN**



**DR. QUYEN DINH HA**



**DR. JOHN E. M. PEREZ**

# Keynote Speech

“Community and Global Capitalism: It’s a Small World After All”

Dr. Josefina T. Dizon Professor, CPAf/UPLB and Dr. Ferdinand C. Maquito Assistant Professor, CPAf/UPLB and SGRA/AISF

Dr. Josefina T. Dizon is a scientist and professor of Community Development (CD) at the Institute for Governance and Rural Development, College of Public Affairs and Development (CPAf), University of the Philippines Los Baños (UPLB).

Born and raised in Los Baños, she earned her BS, MS and PhD degrees from UPLB as a PHILSUCOM, Ford Foundation, and SEARCA scholar.

She was a University Researcher at the College of Forestry and Natural Resources at UPLB for more than 20 years before she transferred to CPAf as a faculty member of the Institute of Community Education.

She has taught CD courses for 18 years and has done research on Community Development, Social Forestry, Environmental Science, and Community Education for more than 40 years. She was the Dean of CPAf in 2013-2016.

After finishing his Bachelor of Science at the Engineering Department of the University of the Philippines, Diliman, he earned his Master of Science in Industrial Economics from the Center of Research of Communication (now within the University of Asia and the Pacific).

Right after which, he was able to get into the Japanese Ministry of Education scholarship to get into the PhD in Economics program of the University of Tokyo.

A scholarship from the Atsumi International Foundation enabled him to finish his doctorate in Economics He was an Adjunct Professor in Temple University Japan campus, before coming back to the Philippines to join CPAf, where he is now an Assistant Professor.

His long stay in Japan and involvement with SGRA/AISF has imbued upon him a keen interest in sustainable shared growth, which has become his research and advocacy.



Dr. Josefina T. Dizon Professor, CPAf/UPLB



Dr. Ferdinand C. Maquito Assistant Professor, CPAf/UPLB and SGRA/AISF

Thank you very much, Sir Max, for opening the round table discussion. So as Sir Max said a while ago, we would like to thank the organizers of the 6th Asia Future Conference, for allowing us to have this roundtable discussion.

Sir Max and I co-wrote this paper and we entitled it, "Community and Global Capitalism: It's a Small World After All".

For the presentation, we have divided the presentation into two parts.

## Outline

1. Part 1: Global Economy and Small World Networks during the Pandemic
  - a. Small world network feature of the global economy (real life cases)
  - b. Robust to random shock
  - c. Vulnerable to targeted shocks, such as the pandemic
  - d. Counter measure: promote development of communities as buffers against the pandemic
2. Part 2: Role of Community (Small Worlds) during the Pandemic: the Case of the Philippines
  - a. Role of Local Government Units (LGUs): rule maker
  - b. Communities: as implementers and innovators  
Synergy between community and LGU

## Introduction

The globalization tsunami unleashed in the late 20th century indubitably has made the world much smaller, leveling down various barriers that separated peoples and economies. It is driven in large part by the quest for efficiency, and, quite naturally, has been misconstrued as global standardization. While it is actually to be welcomed, as it brings people closer, its misconstrued form, which despises diversity, is certainly not.

The COVID-19 pandemic has revealed a critical weakness of this efficiency-driven global standardization that stems precisely from its nature of being a small-world network. As is clearly evident, it has brought the global economy to its knees.

In the next section, we will discuss at more length this small-world nature of the global economy. This is followed by a section focusing on another small world, namely, local communities, and the role these played during the COVID-19 pandemic. We end this paper with a discussion of how communities could make the global economy as it was before the pandemic more resilient to future global shocks.

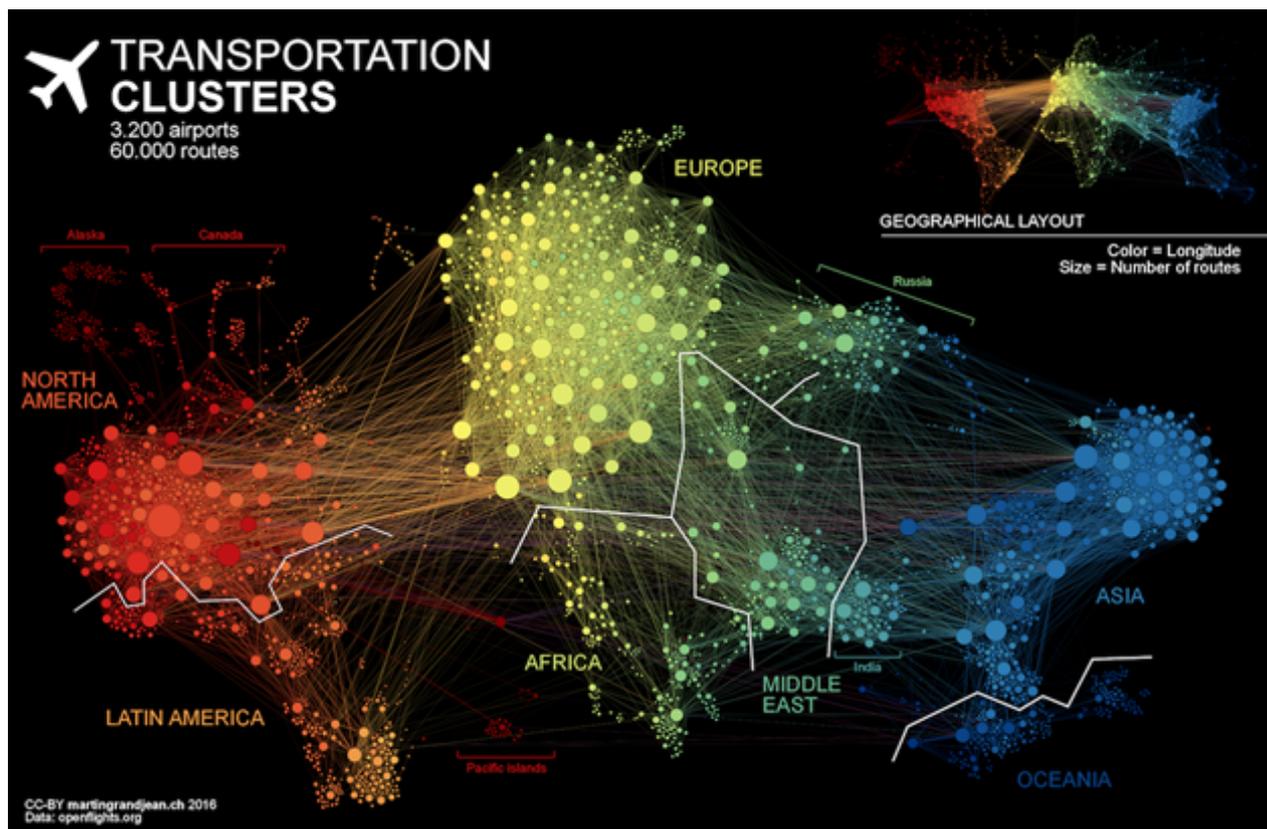
## The Global Economy as a Small World Network

One class of networks that has fascinated social network theorists is the so-called small world network. The fascination has been fueled by this network's apparent ubiquity. Small world networks are characterized by clustering of nodes or actors and relatively short paths to other clusters, imbuing the world, in which the nodes are located, a sense of being small.

[Small-world] networks such as (a) the electric power grid for Southern California, (b) the network of movie-actor collaborations, and (c) the neuronal network of the worm *Caenorhabditis elegans* seem to be small-world networks (2). Further, it was proposed (5) that these three networks (a–c) as well as the world-wide web (4) and the network of citations of scientific papers (22, 23) are scale-free.... (Amaral et al., 2000, p. 11149)

The relevant example for our paper would be the global network of air transport routes, which are generally considered as small world networks.[1]

[1] See for example (Guimera et al., 2005)



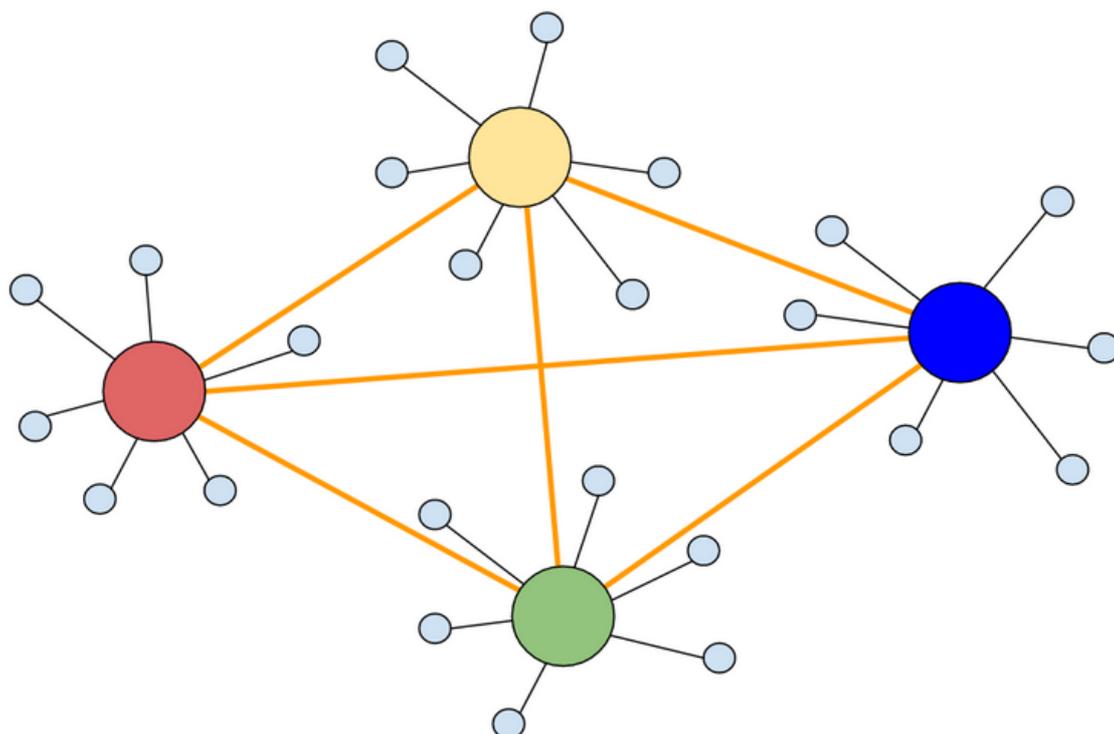
**Figure 1. Graph of Air Transport Network**

Source: (Grandjean, 2016)

Figure 1 is a network graph of the global air transport network based on data from openflights.org. Each node signifies an airport, which is connected by air transport routes. The size of the node indicates the importance of each airport. The larger the node, the more flight routes are going in and out that airport. The color indicates the different latitudes. At the center is the European airports indicated by the color yellow. To its left (west) would be the American continent, and to its right (east) would be airports in Asia.

Figure 1 shows distinct clusters made of several nodes of different sizes. Each cluster has at least one relatively large node that could be considered as a hub to which the smaller nodes are connected. The hubs could be considered as airports handling a large number of international direct flights, and acting as transit points to the smaller or domestic airports. Each hub is connected to other hubs and are highly clustered with their own set of smaller nodes, making this network essentially a small-world network.

Figure 2 shows a stylized version of the air transport network of Figure 1. There are four hubs connected to smaller nodes. The hubs could be considered as international airports, and the smaller nodes as domestic airports. The hubs are connected by international flights (bold orange lines) and the smaller nodes with domestic flights (thin black lines).



**FIGURE 2. A STYLIZED VERSION OF THE AIR TRANSPORT NETWORK**  
SOURCE: THE AUTHORS

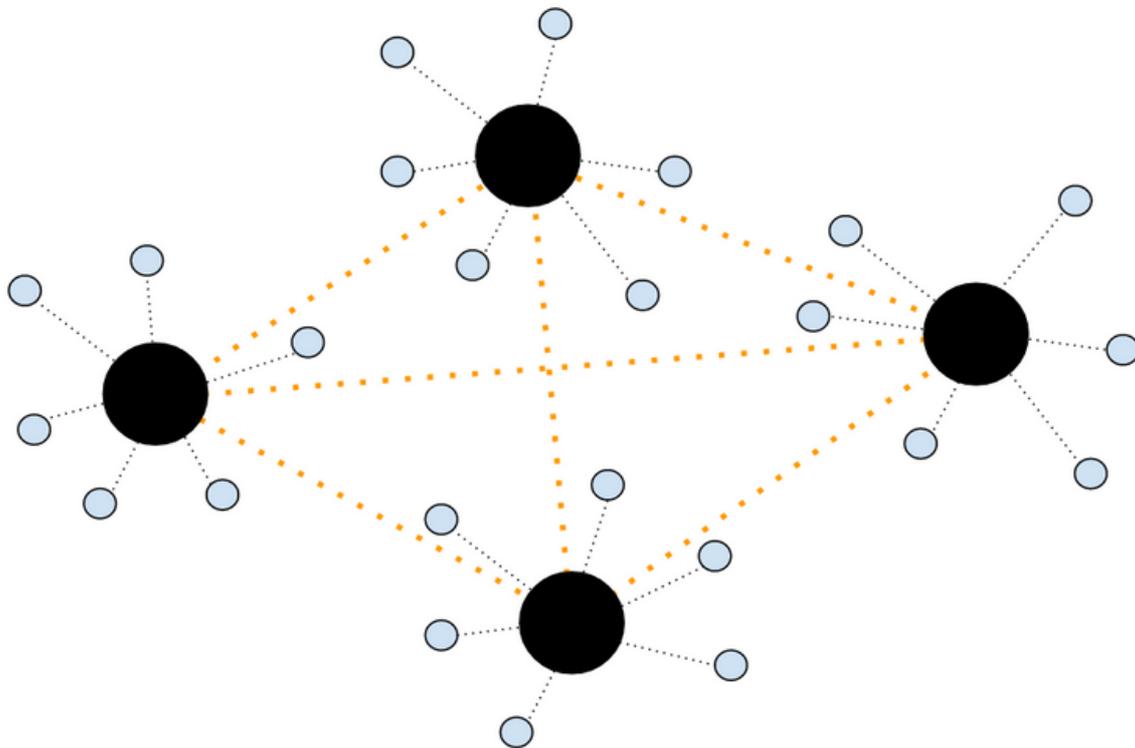
Figure 1 shows distinct clusters made of several nodes of different sizes. Each cluster has at least one relatively large node that could be considered as a hub to which the smaller nodes are connected. The hubs could be considered as airports handling a large number of international direct flights, and acting as transit points to the smaller or domestic airports. Each hub is connected to other hubs and are highly clustered with their own set of smaller nodes, making this network essentially a small-world network.

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The critical weakness of small-world networks lies in its vulnerability to certain types of shocks. A shock here refers to some outside intervention that effectively removes a node from the network. There are basically two types of shocks. One is random shock wherein each node in the network has basically the same probability of being removed. Another is a targeted shock wherein a particular node is specifically designated for removal.

Small world networks are theoretically robust against random shocks, since each node, including the hubs, have the same small probability of being hit. In which case, the whole network has a small probability of being brought down by the shock, since the removed node would most likely not be a hub.

In contrast, small world networks are theoretically vulnerable to shocks that target the hubs. A concerted removal of the hubs would effectively bring down the network. Without the hubs, the air transport network would not have airports that would accommodate flights between continents or between domestic points.



**FIGURE 3. STYLIZED AIR TRANSPORT NETWORK WITH TARGETED ATTACKS ON THE HUBS**  
SOURCE: THE AUTHORS

Figure 3 shows the stylized air transport network with the hubs removed, indicated by their being blacked out as lockdowns are imposed due to an outbreak. This results in the flights between hubs and other smaller nodes to be curtailed, as indicated by the dotted lines.

At its early stages, the COVID-19 pandemic was suspected to be a terrorist attack on the world. The speed and scope at which the virus spread was attributed to a coordinated attack on the major centers of the global economy. This conspiracy theory, however, has not found any compelling evidence.

Either way, the crippling of the global economy could actually be likened to a coordinated terrorist attack on the economic hubs. As the small-world nature of the air transport network would suggest, taking down the hubs takes down the whole network. This is made possible if we consider the hubs as points of convergence of people who could be carriers of the virus. An outbreak in these hubs is therefore highly probable. Moreover, these hubs could then act as super spreaders as the carriers transfer to domestic flights. As we have seen, outbreaks lead to airport lockdowns that severely curtail movement of people and goods.

The small-world nature of the air transport network suggests at least two ways by which a breakdown of the whole network could be avoided. One is the decoupling of hubs to prevent the international transmission of the virus. Countries did resort to this measure but unfortunately were too late. Another would be to significantly increase the number of hubs so as to significantly reduce the probability of transmission due to less human traffic and congestion at the hubs.

In either case, the role of local communities would become important. Creating more hubs generally would entail spreading the growth out of traditional growth centers where hubs tend to locate.

## **The Role of the Community (Small Worlds) during the Pandemic: The Case of the Philippines**

Nations and communities around the world have felt and experienced the onslaught of the COVID-19 virus in the last three years. National governments have provided to the best they can top-down systems of relief for the affected small communities across the nation. In the Philippines, due to the great number and expanse of affected communities, the government efforts have fallen short in some situations. In times like this, the bottom-up efforts by grassroots organizations filled some gaps and helped the local people to survive. The following small community initiatives are worth sharing to show how the rural communities addressed the pandemic by their own initiatives.

### **The Role of Government**

Before looking at the community initiatives, it is important to highlight the role of the government units. The central government has played an important role in tackling the crisis caused by the COVID-19 pandemic. They put in place high-level institutional arrangements to manage policy responses to the pandemic, in three main dimensions: 1) coordination and strategic planning, 2) the use of evidence to inform decision-making, and 3) communicating decisions to the public. As governments face unprecedented governance challenges, the pandemic has uncovered gaps in both government co-ordination and the use of evidence for policy making, which directly affect the nature and quality of the measures adopted to tackle the crisis and its aftermath (OECD, 2020). The WHO (2009) pointed out that while all sectors of society are involved in pandemic preparedness and response, the national government is the natural leader for overall coordination and communication efforts.

In the Philippines, the national government through its Inter-Agency Task Force on Emerging Infectious Diseases (IATF) outlined different quarantine measures with certain degree of rigidity, from lockdown, to keeping only the essential businesses open, to allowing all establishments to operate at a certain capacity. Other measures prohibited individuals at a certain age bracket from going outside of their homes. The provincial, municipal and barangay LGUs can adopt any of these measures depending on the extent of the pandemic in their locality. The purpose is to lower the number of infections and mortality while minimizing the economic impact of the pandemic (Talabis et al., 2021).

## Communities as Implementers and Innovators

Initiatives of the local communities during the pandemic have been well documented. This paper shares some of these experiences in the implementation of the National Community Driven Development Project (NCDDP) and the experiences of the Homeless People's Federation of the Philippines (HPFP).

### 1. National Community Driven Development Project

The NCDDP, a World Bank-funded project, delivers targeted support to many poor communities located in remote areas. By March 2020, it was in its final phase of implementation. The project quickly triggered its Disaster Response Operations Modality (DROM) to support communities with COVID-19 response and early recovery. The mobilization of the DROM for COVID-19 allowed the program to respond to changing community priorities. Before the pandemic, communities prioritized community infrastructure like access roads and drainage canals. In response to COVID-19, communities shifted their focus on establishing or upgrading isolation facilities in accordance with DOH protocols, personal protective equipment, medical equipment, and improved water and sanitation facilities.

In one municipality, 11 barangays agreed to pool their grant funds to finance a health facility, constructed in line with the DOH standards. The DROM for COVID-19 response also provided temporary employment, through a cash-for-work scheme, for more than 38,000 community workers. A total of 2,399 community sub-projects were financed in support of COVID-19 preparedness and early recovery (World Bank, 2021).

## CONTAINER VANS CONVERTED INTO COVID-19 FACILITIES IN MAPANAS, NORTHERN SAMAR



## 2. Homeless People's Federation of the Philippines

The HPFP is an NGO that brings together low-income community organizations that have developed housing savings groups in many different cities and to encourage and support the formation of other savings groups. The Federation now has over 20,000 member families.

Through its network of community-based savings groups and homeowners' associations, the federation has tackled problems of hunger, ill-health and loss of income during the pandemic by:

- Surveying and mapping vulnerable families and those with livelihood problems to understand who needs what
- Setting up community kitchens to cook nutritious meals for unemployed and vulnerable community members, and provide food delivery services
- Setting up hand- and foot-washing stations throughout the communities
- Collaborating with local governments to use community-based health monitors to track infections and distribute aid and information
- Planting community vegetable gardens wherever possible within the communities and on borrowed land, and
- Launching livelihood projects to help those who have lost their jobs.

Two of their member homeowners' associations, namely, Camus Homeowners' Association and Atisan Homeowners' Association, report their experiences during the COVID-19 pandemic.

### Camus Homeowners' Association in Davao

At the beginning of the pandemic, the members of the homeowners' association held emergency meetings to discuss how to handle the situation within their community. They set up foot-washing stations and temperature checks at community entrances. They organized volunteers to monitor entry and exit in the community. These strict protocols needed to be done because Davao had many cases of infection.

With the imposition of the lockdown, people were not allowed to leave the community, so most of them couldn't work or earn, thus many people faced serious hunger. The shock came when community members began testing positive and had to quarantine in their homes, and needed food.

There wasn't much help coming from the barangay, so the people started their own community kitchen to share whatever food they had. They cooked nutritious, hot meals and packed them, so they could be collected or distributed with minimal human interaction.

They have good relations with a nearby health center, where many community members work, and that provided them easier access to health care throughout the pandemic. "I am proud that our communities in Davao have worked together to address our needs in these difficult times." (*Ms. Arlene San Pedro*)

## Atisan Homeowners' Association in Talisay

Before any aid arrived, members began making plans to help themselves during the pandemic. They set up committees to organize the community kitchen, buy ingredients and materials, manage the finances and implement other relief programs. They were careful to ensure full transparency of the finances at all times.

They depended on their community savings program throughout the pandemic. For many who lost jobs and ran out of money during the long lockdown, loans from the savings program provided a vital cushion. They were able to use money from their community's calamity fund for emergencies.

Initially, they used their own savings to disinfect the community, and later coordinated with the local government to ensure they were included in the disinfection drives. Coordinating with the barangay was a challenge because of political struggles, but they worked well with the city government. Because the city found itself overwhelmed by the crisis, they assisted them by identifying point persons in their communities so they could focus their emergency services on those most in need of help. *(Elizabeth Solitas and Jujie Catubigan)*

## The Role of the Youth

The youth in the community could not go to school during lockdown, and many found it too hard to learn online. To give them something to do, the community's youth group recruited them to join an emergency response team. They played a vital role in the COVID-19 emergency response, especially as seniors and other vulnerable people had to stay at home. The young people mapped out the most vulnerable families, and organized drives to receive, store and distribute donated food to where it was most needed. With a small grant from the federation's Cities Alliance project, they set up foot-washing stations at the community entrances and improved hand-washing facilities.

With each household contributing, they also planted community vegetable gardens to address food needs. And they printed stickers for each house showing emergency contact numbers, as well as using Facebook group chats to respond to emergencies.

## Synergy between Community and LGU

An effective crisis response draws on the joint efforts of the government and the community organizations. The government realized that it could not prevent the spread of the virus, or adequately address its impacts, without cooperation from everyone.

Likewise, community organizations found they could work at scale and with greater impact with the support of the government. The challenge of accessing funds, particularly in the early stages of lockdown, made clear the need for an emergency fast-response fund to help manage future disasters and crises.

## Concluding Remarks

Whether it is the big community (representing the whole world) or the small communities, the common goal is to have healthy cities or communities even during the pandemic. As the WHO defines, “a healthy city/community is a setting that is continually creating and improving physical and social environments and expanding those community resources which enable people to mutually support each other in performing all the functions of life and developing to maximum potential”. It is built on the HEALTHY CITY/COMMUNITY principles of equality, community engagement, empowerment through health literacy, governance through intersectoral coordination and leadership, and health and well-being of everyone in communities and whole society. The WHO calls this **social solidarity in pandemic**.

Despite the tremendous misery it has wrought on the world, the pandemic has reminded us about the wonderful value of local communities. Small world forces operating at the global level have ultimately cast in sharper relief the small worlds of local communities, as potent forces to counter a global disaster. It is our hope that these two small world forces (global and local) could be simultaneously harnessed as we recover and future-proof.

Thank you very much for your kind attention.

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# Discussant 1

## “Community and Global Capitalism: It’s a Small World After All”

Professor Aleli B. Bawagan teaches undergraduate and graduate courses at the Department of Community Development and Doctor of Social Development program of the College of Social Work and Community Development (CSWCD), University of the Philippines Diliman.

She also supervises students on field work practicum. Professor Bawagan is currently Vice Chancellor for Community Affairs. She is a regular member of the National Research Council of the Philippines (NRCP) and is a board member of the Assistance and Cooperation for Community Resilience and Development (ACCORD).

She finished her BS Chemical Engineering, Master of Community Development and PhD in Education, Major in Anthropology/Sociology of Education from UP Diliman



Dr. Aleli Bawagan  
Professor, UP  
Diliman

Good day to everyone. I am delighted to participate in this roundtable discussion of the 6th Asia Future Conference. And I'd like to thank Ma'am Jopay and Sir Max for inviting me to participate in this discussion. I am Aleli Bawagan and I teach at the Department of Community Development College of Social Work and Community Development at the University of the Philippines in Diliman.

For this discussion, I would like to share findings from three papers; the two others were written by a co-faculty and published in the Philippines Journal of Social Development in 2021. These papers are about “*ambagan*” or people’s collective actions during the pandemic. The Story of Sto. Domingo Parish in Barangay Janosa in Rizal is written by Professor Paul Edward Muego and his paper talks about fishing communities in Laguna Lake and the support of the Social Action Ministry. The second paper is Surviving the Pandemic: Sapang Munti Women’s Stories during the ECQ or enhanced community quarantine written by Professors Obedicen and Lisa Victoria N. Rosel; reflecting on women’s organization in Bulacan and how they made organizational processes more gender inclusive and responsive.

My paper is entitled “Getting through the COVID-19 Pandemic: Responses of Vendors, Drivers and Residents of Pook Malinis in UP Diliman”. Sharing about urban poor sectors and organizations in our university campus and the support of volunteers from the academe.

The discussion will follow this outline: impacts of the pandemic, the sectors that I mentioned, and their responses, the social networks that can be gleaned from their activities, and lessons learned from these papers.

We all know that everyone was adversely affected by the global pandemic, Ma'am Jopay cited many of these in her discussion a while ago including those of the communities. However, there are some sectors that are more affected compared to others. Especially those who lost their main source of livelihood and thus became more vulnerable. On the 16th of March 2020, President Duterte put Metro Manila and the entire Island Group of Luzon under the Enhanced Community Quarantine or the Total Lockdown of the largest island group of the Philippines. Soon after, major cities were also put on lockdown. This was especially difficult for the poor. Their situation was further exacerbated by the slow distribution of emergency assistance from the government.

In Sitio Sapang Munti, a community within a major watershed near Metro Manila which is populated by the Dumagat indigenous people, mobility was severely restricted which in turn compromised their livelihood opportunities, their access to social services, and overall well-being. Lakeshore communities in Binangonan, Rizal also had similar experiences with the closing of the ports in Binangonan at the mainland, travel to the island communities totally stopped. While this initially helped in delaying the COVID-19 infections at the community level, the lockdown severely affected the supply of food and other basic needs which largely come from the mainland. Livelihood and income were also severely restricted as they could not bring their products to the mainland.

Within the University of the Philippines, jeepney drivers, vendors, and residents of urban poor communities were also gravely affected. The jeepney drivers and residents lost their primary source of livelihood; without faculty, staff and students on campus, there were no passengers riding the jeepneys, no regular buyers from the vendors who have kiosks around the campus, you can see a picture of closed kiosks.

## Impacts of the Lockdown

*“When we could not ply our jeepneys, I literally shed tears since I did not know where I could get food for our family, payment for utilities like water and electricity. I was terrified of the situation.”*

**- Romy, jeepney driver**



The residents meanwhile could not go to their workplaces such as construction sites or vending areas, even scavenging which some of them did was disallowed. People were only allowed to leave their homes to procure basic items such as food and medicines.

These communities survive on their daily income, they do not have savings, and with their livelihoods compromised, their families experience hunger.

*Mobility was severely restricted which in turn, compromised livelihood opportunities, access to social services, and overall well-being*



REPUBLIC OF THE PHILIPPINES   PROVINCE OF RIZAL MUNICIPALITY OF BINANGONAN			
COVID-19 CASES IN BINANGONAN as of March 25, 2020 (Wednesday)			
PUM <small>(Person Under Monitoring)</small>	PUI <small>(Person Under Investigation)</small>	COVID-19 Confirmed Cases	COVID-19 Deaths/Mortality
151	15	0	0
HOME QUARANTINE STATUS:		LAB TEST RESULTS:	
Cleaned : 27	Negative: 2		
On-Going : 124	Pending : 6		
"LORD, PLEASE HELP US THROUGH THESE HARD TIMES."			

*lockdowns also prevented the residents from accessing vital services which were only available in the mainland*

It was a time of great anxiety and nobody knew how long the lockdowns would take. Amidst these difficulties, communities still needed to respond to their needs.

Various forms of community-led responses were observed. At the onset of the pandemic, communities mobilized their own resources to respond to the challenges posed by the lockdown policies. There were individual efforts by people in the community to weather the pandemic such as going on online selling, service contracting, and becoming delivery riders.

The lockdown also encouraged many to do backyard and small-scale farming as what Ma'am Jopay also cited in her example. And then there were significant initiatives from the communities themselves for collective assistance. Communities mobilized local resources to counteract the limited access to food through various means. Sharing of whatever food available to neighbors was the most common expression in addressing the challenges of access to food among all communities mentioned in the three articles.

Community-based organizations also mobilized in accessing and giving aid and relief.

These mobilizations included providing goods and services linking with partner organizations and networks, and assistance in accessing government support.

*Hunger was the most prevalent impact of the pandemic-induced lockdowns. Communities mobilized local resources to counteract the limited access to food through various means.*



In UP communities, transport organizations help each other prepare requirements to avail of the government's Social Amelioration Program.

Both the drivers' and vendors' associations were instrumental in tapping and mobilizing various groups of professional students and faculty in raising funds and resources for food assistance such as rice, vegetables, and canned goods.

Associations also volunteered their time and helped repack donated goods for distribution to the community members.

The COVID-19 Response Volunteer or the CRV was organized, and was made up of UP Faculty, staff, and student volunteers. which aside from raising funds for relief operations, was also involved in community education on COVID-19 prevention.

Donors from private organizations and alumni channeled their resources to the CRV for distribution to the affected sectors.

In Sapang Munti, the women's organization was instrumental in responding to issues encountered by families during the lockdown. SK3SSM spearheaded the overall planning and implementation of relief response by tapping its network of organizations and academic institutions for funds for the relief operations, purchasing of relief goods, and actual relief distribution in the community.

***the women's organization, SK3SSM, was instrumental in responding to issues encountered by families during the lockdown***



On Talim Island, led by the Social Action Ministry of the Catholic Parish of Sto. Domingo, community leaders spearheaded the mobilization of resources to support relief operations. The local church linked with the various organizations such as Civil Society Organizations, private foundations, and the academe as well as individuals among church-goers and friends from the mainland. They also tapped local resources for their relief operations. The local church was converted into a warehouse facility and repacking center for relief goods and their small boat was used to ferry goods from the mainland.

Fish pen owners and livestock-raisers donated their livestock to be included in relief packages. Community kitchens were also started. Going beyond relief operations were activities to support mental health. Care packs were distributed to beneficiaries.

While not discussed in the three articles, there were groups who offered online counseling to those who were severely affected psychologically by the lockdowns, due to the isolation they felt, the absence of families and friends, and not having any social circle to help them.

The communities did a lot to respond to the pandemic - resource generation, mobilization, relief operations, community kitchen, community education of COVID-19 virus, and a lot of volunteerisms. Donors were very happy they could extend help to the various communities and they were grateful to organizations who braved the quarantine restrictions to reach out to these communities.



*An important aspect of responses of the community organizations is their consistent focus on the poorest people and families who needed help the most during the lockdowns*

The social networks were observed in these responses. Others are already existing networks, and many were new networks with volunteers and donors coming from various sectors. Existing networks were those who already had relationships of support even prior to the pandemic, such as:

- Among members of the community or sectoral organization as shown by the vendors and jeepney associations in the university campus and among women's organizations in Sapang Munti;
- Between the Social Action Ministry and lakeshore communities, whether the residents are parishioners or not;
- Between sectoral organizations, such as student and employee organizations and with other sectoral groups on campus such as the vendors and the jeepney drivers; and
- Organization that used to donate during the relief operations whenever communities were affected by the typhoons again mobilized resources to extend support during this pandemic times.

New networks were also established such as individuals in the communities who had extra resources, such as livestock growers, responded to the call of the Social Action Ministry to help in providing food relief packs. Otherwise, they would have just sold their chickens and their fish to the markets but this time they donated it to the social action ministry. Students, employees, and faculty organized themselves as a COVID-19 Response Volunteer group who in turn responded to the needs of the communities on campus largely affected by the pandemic.

And in turn, the previous networks of the individuals and organizations which comprise CRV were mobilized to support the communities, establishing direct networks between the donors and the beneficiaries, through the volunteer network which includes civil society organizations, business foundations, and academic organizations.

These social networks are similar to that written by Ennis and West in 2010 when they explored the potential social network analysis in community development.

Some lessons which may be drawn from the 2010 article as well as these three 2021 articles are as follows:

- Individuals and organizations can assist communities to focus internally on their strengths and resources and externally to consider the links to broader social structure that impact them.
- The links between community organizations and support organizations are key to sharing of information and resources towards mobilization for change.
- Community development literature emphasizes the importance of building networks and a network focus assisted in being more strategic and resources for the mobilization for change.
- Community development literature emphasizes the importance of building networks and a network focus assisted in being more strategic in the networking activities, especially during the pandemic.
- Connections increased and community organizations need to identify ways on how these connections can be maintained even during the pandemic.

However, it should be noted that social connections are not always positive; they can serve to oppress and reproduce dominant and unjust ideologies and systems and community organizations should be conscious of these.

Thank you very much for this opportunity to share about these three articles.

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# Discussant 2

Dr. John E. M. Perez, Associate Professor, CPAf/UPLB

Dr. John Erinorio M. Perez is an Associate Professor at the Institute for Governance and Rural Development, College of Public Affairs and Development of the University of the Philippines, Los Banos. He obtained his Doctor of Philosophy in Community Development (minor in Management) in 2009 and Master of Management major in Development Management in 2001 at the University of the Philippines Los Banos (UPLB). His research areas of interest include Dual Training System, Family Farm School (Pedagogy of Alternation), Community Leadership, Social Enterprise, Institutions and Development, Corporate Social Responsibility, and Entrepreneurial Community Development. Dr. Perez worked at the British Chamber of Commerce of the Philippines as Deputy Executive Director and as Officer-In-Charge at the Laguna Chamber of Commerce and Industry. He also served as Deputy Director of the Institute for Governance and Rural Development (IGRD) and as Assistant to the Dean at the College of Public Affairs and Development, UPLB. At present, Dr. Perez is a member of the Board of Trustees of the Dagatan Family Farm School, Inc. in Lipa City, Batangas



**Dr. John E. M.  
Perez, Associate  
Professor,  
CPAf/UPLB**

Allow me to discuss the major points that Ma'am Dizon shared with us today.

The term small world is understood in two senses, the first is based on social network theory which looks at nodes as being effectively separated by small degrees, and second are the small worlds of communities. She was referring to the micro customs of our society. Small-world networks tend to create hubs that make the network more efficient and robust against random shocks but less robust against orchestrated shocks.

Ma'am Dizon also discussed the small-world nature of the global economy and also focused on another small world, particularly the local communities during the COVID-19 pandemic. According to her, the occurrence of the COVID-19 pandemic, and the crippling of the global economy was likened, to the coordinated attack or attacks on the economic hubs. She stated that the hubs are considered as points of convergence of people wherein an outbreak is highly probable, outbreaks that lead to lockdown that severely curtailed the movement of people and goods. This can only be avoided by detaching the affected hubs and increasing the number of new hubs. But taking down these hubs would also take down the whole network.

Ma'am Dizon also discussed the role of the government as the natural leader of the overall coordination and communication efforts in all these sectors of society that are involved in pandemic preparedness and response.

She also mentioned that in the Philippines, the initiative of the local communities during the pandemic has been well documented.

The National Community Driven Development Project or NCDDP, the Homeless Peoples Federation of the Philippines, and the National Driven Project, even the community's youth group, according to Ma'am Dizon, played a vital role in the COVID-19 emergency response.

In her conclusion, it was emphasized that small worlds of the local communities are considered potent forces to counter a global disaster; it is likewise hoped that the two small world forces of the global and local levels could be simultaneously harnessed for recovery from the pandemic and for future-proofing.

I have here some insights.

We are all aware of how global economic activities have been hard hit by the lockdown which is also viewed in the context of a small world network as a disengagement of a hub. If a major node of hub of the network such as major economic hub is paralyzed and it is the only channel to reach other smaller hubs or nodes in its cluster, then this cluster is also economically crippled. It is important to have immediate measures that would address the paralysis or isolation or to use the term detachment of these hubs that would impact global capitalism.

Regardless of the causes of COVID-19, it brought us so many changes and has played a big role in the dynamics of the so-called small world framework in the light of global capitalism. Well, this can be seen in economic relationships and even transactions between businesses and their stakeholders. Technology has brought them closer to one another connecting one business to another, a business to each client and stakeholders, stakeholders to other businesses, a business to another business and so on and so forth.

Remember that the pandemic has triggered dis-homogenization of viewpoints on basic conditions such as health and safety in the preservation of life.

Likewise, the pandemic has transformed everyone in the communities such as individuals, groups, organizations, and, in a bigger capacity, the institutions to fit in to the demand of the pandemic environment.

Accompanied by advanced technology, almost all business entities hastened to shift to a more sophisticated modality with effective and efficient approaches with less human contact, with an emphasis on safety protocols in almost all business transactions. People became more concerned about safety and efficiency including other important features.

To mention, here in Los Baños, we used the QR Codes for security and monitoring purposes, perhaps it would take us five years to use it but because of the pandemic, we have engaged in using it to make sure that we have effective monitoring.

This is giving the LGU's knowledge of what is happening in our respective areas. At the community level, the concerted effort between and among the communities and the government, national and local including the LGUs in different parts of the Philippines or in any country for that matter has been a manifestation of how a small world network operates.

We can see how the nodes or hubs suggest that local communities under the different initiatives or projects work collectively in different magnitudes.

But no matter how small, they contribute to some extent in addressing the impact of COVID-19, not only in their own areas but they create a rippling effect on other communities or other nodes or hubs.

Finally, we know that economic activities or community development cannot be postponed even during the pandemic.

That is why heeding the lessons of the importance of preparedness and resilience of all concerned communities or economic hubs and government, both national and local, are critical in responding to the requirement of any possible crisis, whatever kind of disaster or pandemic.

The small world network should not only be prepared for possible shocks that may strike in the future but also be realized in a mechanism that would prevent critical or immediately address the occurrences of any crises or pandemic from happening.

That's all. I wish everyone to enjoy their time attending this Asia Future Conference.

# Roundtable Discussion 1

“Community and Global Capitalism: It’s a Small World After All”

FACILITATOR: DR. FERDINAND C. MAQUITO

## SOME TAKEAWAYS

- Those who do not have regular livelihood, those who do not have regular work, those very poor families who cannot really provide for their daily provisions, these were really hard hit by the pandemic.
- We know all of us were affected when many of the businesses were shut down. And you know one thing good with this there were a lot of innovations
- Savings that should have been used for personal needs were able to share that with the rest of the members of the community. This is what we call solidarity.
- The new technology helped them communicate with each other and learn new livelihoods like those who cannot sell, like the vendors they learned how to do online selling
- The entrepreneurial spirit was somehow activated in the local communities

**MA'AM JOPAY** Well, I'd like to thank Ma'am Aleli, for sharing with us, of course, her experiences.

I believe she got these experiences not only from the literature that she cited but I know Ma'am Aleli has been working with urban and rural communities and I'd like to thank her for sharing with us her experiences because I know that she has been working with local communities having been involved with the DSWD before.

Being a community development worker, she is right there on the field and she has first-hand experiences with dealing with people and communities especially during the pandemic.

Of course, you said it correctly that during the pandemic those who were hit hard were the poor communities.

Those who do not have regular livelihood, those who do not have regular work, those very poor families who cannot really provide for their daily provisions, these were really hard hit by the pandemic.

Thanks to many organizations, she mentioned the Civil Society Organization, and church organizations which provided the much-needed help to these communities.

Thank you very much for sharing with us, Ma'am Aleli.

**MA'AM JOPAY** Of course, Sir John, thank you also for injecting the business side of the paper. We know all of us were affected when many of the businesses were shut down. And you know one thing good with this there were a lot of innovations like for example you mentioned the QR Codes. Before we did not think of that, and of course, we resorted to online delivery of goods and so we can say that during crisis situations people get to be very creative. They can think of ways on which they can respond or address the needs during the pandemic and this has been shown by the community organizations that I have discussed with you. Making use of their own savings. Savings that should have been used for personal needs were able to share that with the rest of the members of the community. This is what we call solidarity. Solidarity during the pandemic I am pretty sure we will hear some of these experiences later on as we listen to the experiences from other countries. In this kind of crisis situation, we really show the goodness in each and every one of us. Being a member of the community, we feel the responsibility to help each other. It is a very good characteristic among us Asians.

**SIR JAKFAR** Yes, very interesting keynotes speech, and also the discussion on this issue is very constructive. I am not questioning but I am thinking about Indonesia from this keynote speech. I realized we have lots of similarities. Especially when we cope with the COVID pandemic and how the communities tried to be resilient by itself during this pandemic. I think it's a very nice insight for me. Thank you.

**MA'AM GRACE** My brother had COVID and his son also had COVID and I helped them to get through it by sending money for the needs of the family. So that's where I came in. Also in our subdivision, we gave one sack of rice to the squatter area in our community. In this COVID-19 pandemic, we tend to help each other. And it was spearheaded by our parish priest. He asked for donations to help those in need and he also set up food kitchens to help those who have been affected by the pandemic. Thank you.

**SIR MAX** Thank you, Ma'am Grace. Many nice stories also maybe, later on, we can discuss predatory behavior if there were, I don't know, I heard of such stories but thank you very much for sharing that.

**SIR JOHN** Well, the COVID-19 pandemic is a game-changer for all of us. Even in the private sector, and the business sector there were some adjustments, and re-alignment that they have done just to cope with the pandemic. There were also pains and gains in this pandemic. Like Ma'am Grace's brother. I also had COVID. I and also three members of the family were infected. But again, as Ma'am Grace mentioned, many sectors, and groups are helping to the best of their abilities to share resources to help those who are affected. At this time not only today, but these learnings that we have acquired during the pandemic should also give us momentum on how to face such disasters or crises in the future.

**SIR JOHN** We hope we can be prepared, and anticipate things before they happen. We continue to study these things, develop mechanisms, and something that we can translate into policies, and then we can say that we can be prepared for the future. That's all. Thank you.

**MA'AM ALELI** Yes. All of us community development practitioners had a difficult time during the pandemic because we are used to going to the field and suddenly, we couldn't but we needed to keep in touch with communities with different needs. So, communities who don't know how to do zoom meetings suddenly learned how to do zoom meetings with us because we wanted to ask them how they were and how we could help. Also at the same time, technology helped them. The new technology helped them communicate with each other and learn new livelihoods like those who cannot sell, like the vendors they learned how to do online selling. These were examples of creative ways they could do it. I think the use of technology in the future that is simple and easily accessible can help them translate the use into income easily and will be very useful so it is also something community development practitioners should also learn perhaps and help them make use of these technologies which are sometimes very intimidating at the start but once they learn it, it will be very beneficial for them to keep in touch with each other and also earn from the use of these technologies. Before there were perhaps just consumers of these technologies but now, they can make use of them for additional sources of income. Thank you.

**SIR MAX** Thank you, Ma'am Aleli. It's interesting that the entrepreneurial spirit was somehow activated in the local communities. Maybe we can talk about this somewhere. Thank you very much, everyone.

Natsumi San, tell me why there are many cases in Japan right now?

**MA'AM NATSUMI** Yes, but it's going down now because i heard there are many kindergartens in school that opened. The Japanese government does not want to close those kind of educational spots as they want to continue and raise and stimulate the economy and they don't want to stop it anymore.

Because once the kindergarten and schools close the parents will have difficulty working and the parents who are raising kids is very coordination at working space in general it takes four days so it's very so its economic defamation.

And we also have vaccinations so the Japanese government and kids bring viruses to the family and all the members of the family get COVID again. That is what's happening here.

**SIR MAX** We can start the timer. Thank you very much this is now part two of the roundtable discussion number two for the 6th Asia Future Conference.

SIR  
MAX

Welcome back presenters, discussants and keynote speaker, as well as those who have joined us just now. For the latter, those who have joined us just now, you may find the program and the bio sketches of our participants in the roundtable in the pdf link that I have posted in the chat. So, without further ado, I would like now to invite our ASEAN presenters, from other countries starting with Sir Ha from Vietnam followed by Sir Jakfar from Indonesia, and then last but not least, Sir Khin from Myanmar. You have by our schedule, 10 minutes each.



**PRESENTATION 1:**  
**“PROMOTING THE ROLE OF COMMUNITY IN COVID-19  
DISEASE PREVENTION AND  
CONTROL AND ECONOMIC RECOVERY OPPORTUNITIES:  
LESSONS LEARNED FROM VIETNAM”**  
**DR. QUYEN DINH HA, VIETNAM NATIONAL UNIVERSITY OF  
AGRICULTURE**



**PRESENTATION 2:**  
**“THE IMPACT OF VILLAGE-OWNED ENTERPRISES ON  
INDONESIAN RURAL DEVELOPMENT”**  
**DR. JAKFAR IDRUS, LECTURER, KOKUSHIKAN UNIVERSITY,  
JAPAN, AND SGRA/AISF**



**PRESENTATION 3:**  
**“DEVELOPMENT OF TOURISM INDUSTRY COMMUNITIES  
UNDER THE PRESENT SITUATION IN MYANMAR”**  
**DR. KHIN MAUNG HTWE, MYANMAR HOTELIER  
ASSOCIATION (MHA), AND SGRA/AISF**

# Presentation 1

## Promoting the Role of Community in COVID-19 Disease Prevention and Control and Economic Recovery Opportunities: Lessons Learned from Vietnam

In 2010, he earned a full scholarship from the German Academic Exchange Service- DAAD for the Doctoral Program in Community Development and he earned this PhD. in 2013.

Currently He is an independent consultant/ expert for development programs/projects, sustainable development; Value chain building and product marketing; resource and development issues associated with globalization and climate change.

He also participates in Consulting for Adolescent Forums, cooperating with NGOs such as: UNICEF, Good Neighbors International – GNI, etc.



Dr. Quyen Dinh Ha  
Vietnam National  
University of  
Agriculture

Good morning.

I would like to say thank you to Sir Max and my professor, Dr. Josefina Dizon for inviting me to join this conference, the 6th Asia Future Conference.

The title of my presentation is “Promoting the Role of Community in COVID-19 Disease Prevention and Control - Economic Recovery Opportunities: Lessons Learned from Vietnam”

The content has six parts. First, the introduction, second, the contribution of communities in urban and rural areas, third, the contribution of volunteer groups and organizations, fourth, the importance of community participation, fifth, opportunities for economic development in the context of COVID-19, and sixth, some lessons learned from Vietnam.

The development history of Vietnam shows that communities have an important position and role not only in economic activities, but also in participating in social activities, maintaining security and order, and in coping with dangers, natural disasters, and epidemics that occur.

At the national level, the Government of Vietnam has been active in “vaccine diplomacy” and considers vaccines as the core element to normalize society for economic development. And up to now, Vietnam has already applied 230 million COVID-19 vaccines to the people.

At the community level, volunteer groups and on-site organizations have helped the society, despite the “social distancing”, while ensuring full security, safety, disease prevention and control.

On August 23rd last year, Prime Minister Pham Minh Chinh signed and promulgated Official Dispatch No. 1102, titled, “Strengthening measures to prevent and control the COVID-19 epidemic nationwide”. This included the following:

- Efforts to prevent, repel, control epidemics, and protect people's health and life above all. There is focus on: leading, directing, and promoting the mobilization of people's participation; and directing and decentralizing implementation and ensuring to meet the requirements of epidemic prevention and control and socio-economic development in localities
- . Communes, wards and towns were taken as "fortresses", people are "soldiers", serving centers and subjects of epidemic prevention and control.
- Participation and compliance with regulations play a vital role to attain success in epidemic prevention and control. And up to now, year 2022, we started to open the national economy.
- Currently, Vietnam has changed the state of epidemic prevention and control to “a safe and flexible adaptation to effectively control the epidemic associated with economic recovery in the new normal”.



## Contribution of the Communities in Urban and Rural Areas.

Since the onset of the COVID-19 pandemic, local communities with socio-political organizations at their core (women's unions, youth unions, farmers' unions, elderly associations, veterans' unions, etc.), the business community, the volunteers in the community, and also the households highly contributed to the remarkable results in coping with the COVID-19 disease.



In terms of prevention & control, various activities were undertaken, such as mobilizing members to strictly comply with the State's regulations in disease prevention & control, ensuring proper "social distancing", build green zones (safe zones), and checking and tracing the so-called F0 of the COVID-19 infection. In Vietnam the F0 is the person infected by COVID. F1 is connected to F0, and F2 people connected to F1. We have different strategies for each group.

There was also active participation in the community's COVID-19 epidemic prevention and control groups, disease control checkpoints, and "rescue agricultural products" for local farmers across the country. There was support and donation of medical equipment and food to people and frontline forces in epidemic areas.

We are also calling for all the help from the Vietnamese people all over the world to support the vaccines. So, we are getting help from Vietnamese all over the world.

A few voluntary associations organized financial donations, material support, and consumption of agricultural products via Zalo (Vietnamese social network) and Facebook, conducted spiritual encouragement for local people in epidemic areas, and volunteered to participate in checkpoints to control the disease in the community.



## Importance of Community Participation: Community COVID Prevention and Control Team Model.

The establishment decision was issued by the commune-level People's Committee, with three to five people, consisting of officials, villages, hamlets, residential groups, mass organizations particularly with the participation of the local people. The group leaders run each group, in charge of 30-50 households per area. So, five people manage 1 area or 50 households.

### Contribution of the Communities in Urban and Rural Areas

Socio-political communities actively participated in the epidemic prevention and control movement through various activities:

- mobilizing members to strictly comply with the State's regulations in disease prevention & control,
- ensure proper "social distancing",
- build green zones (safe zones),
- check and trace F0 (COVID-19 infection), F1, F2, F3,...





Here are some images of some local small communities, small areas that help others with food and other emergencies.





The members are trained and received detailed instructions on their duties, regulations, processes, and ways of carrying out their tasks to ensure safety in accordance with the regulations on epidemic prevention and control.

### Opportunities for Economic Development in the Context of COVID-19.

First, an approach was taken for epidemic prevention and control by giving directions to the people. The people were placed at the center of epidemic prevention and control, thereby implementing policies were geared towards the people. Communities also actively participated in epidemic prevention and control.

Second, effective epidemic prevention and control is also supported by great national solidarity.

Third, communities positively responded to the epidemic. When realizing that the grassroots medical capacity was weak, the army and police immediately mobilized to provide additional support.

Fourth, when there was not enough vaccine to prevent the epidemic, social security policies contributed to helping people feel secure and coordinate with the government to fight the epidemic.

Fifth, in addition to using domestic resources, Vietnam has mobilized international help, especially in securing vaccines to all the people and all country in the world.

**Opportunities for Economic Development in the Context of COVID-19**

- Fifth**, in addition to using domestic resources, Vietnam has mobilized international help, especially in securing vaccines to all the people (Primary Minister Pham Minh Chinh).



And last but not the least, some lessons were learnt:

First, is the importance of raising community awareness;

Second, is the role of socio-political organizations in promoting social responsibility of the business community;

The main task of mobilizing and reminding people to take measures to prevent and control the epidemic according to 5K. 5K in Vietnam refers to this picture.

The third, is the contribution of the volunteers in the communities.

The fourth, the household's responsibility in terms of prevention measures, and the last one, proactive participation of the households in disease control and prevention activities.

That's all the guidelines from Vietnam.

Thank you very much and we hope you enjoyed my paper.

# Presentation 2

## The Impact of Village-Owned Enterprises on Indonesian Rural Development

Born in Jepara (Indonesia). Graduated from the Japanese Department, Faculty of Cultural Science, Gadjah Mada University, Indonesia. Master of Political Science, Graduate School of Political Science, Kokushikan University. Completed the doctoral degree from Graduate School of Political Science, Kokushikan University in 2019. Currently, he lectures at the School of 21 Asia, Kokushikan University in Tokyo.



**Dr. Jakfar Idrus**  
Lecturer,  
Kokushikan  
University, Japan,  
and SGRA/AISF

Thank you to Max Maquito *Sempai* for letting me join this roundtable.

This is a new theme for me and very challenging. I am sorry because my presentation is not connected with COVID but I would like to share some Indonesian phenomena about village-owned enterprises, especially the increase of village-owned enterprises in Indonesia. I would like to share the impact of this phenomenon to Indonesian rural development.

I would like to open my presentation with a picture. This is not a diving sport and not a photoshop picture. This is actually a water spring located in Klaten Regency in Middle Java Province; it was a village-owned enterprise called BUMDes, in Indonesian language. BUMDes is a village-owned enterprise in Indonesia.



## BUMDes Tirta Mandiri; Klaten Regency in Middle Java Province



This BUMDes name is Tirta Mandiri. It is a very interesting BUMDes case.

Rural development in the Philippines and Indonesia can relate to the issue of poverty reduction.

In Indonesia there is still a disparity between urban and rural and high areas.

There is high poverty mainly in rural areas. Villages especially in rural areas are the object of development so there were innovations in village communities.

There is a water spring located in Klaten Regency in the Middle Java Province, that is managed by a village enterprise, called BUMDes. Tirta Mandiri.

Through this village-enterprise, the villagers capitalized on the use of the water spring, and turned it into a tourism spot.

The Indonesian government has an ambition to improve village community welfare based on a new law that was implemented in 2014.

The new President, **Joko Widodo**, wants to build Indonesia from the edges. The number of the villages in Indonesia based on the BPS Development Index of Villages in 2018, developed villages was built and issued by the Central Statistics Agency based on the Village Potential Census conducted within five years.

I don't have the numbers after 2018 but from here we can see some improvement from underdeveloped village from 2014 and 2018 so we can see a little bit of improvements.

# NUMBER OF VILLAGES IN INDONESIA

(BASED ON BPS DEVELOPMENT INDEX OF VILLAGE 2018)

	Underdeveloped Villages	Developing villages	Advanced Villages	Number of Villages
2014	19.750 (26,81%)	51.026 (69,26%)	2.894 (3,91%)	73.670
2018	14.461 (19,17%)	55.369 (73,4%)	5.606 (7,43%)	75.436
2021				84.096

What is a village-owned enterprise or BUMDES in Indonesia?

From the legal standpoint we can see that the implementation of Law no. 6/2014 about Village and Underdeveloped Regions and Transmigration, and another law on the village enterprise states that the village can establish a village-owned business entity in accordance with the needs and potential of the village. This is the definition by the law.

But from the characteristics of the village-owned enterprise we can make some definition from these BUMDes in Indonesia. BUMDes is established on a shared commitment of the community and to cooperate together in order to realize economic welfare and prosperity of rural communities.

Through BUMDes, the village is able to develop various types of business in service, distribution, trading, and not only agricultural products but also village products and also a small-scale industry or household industries.

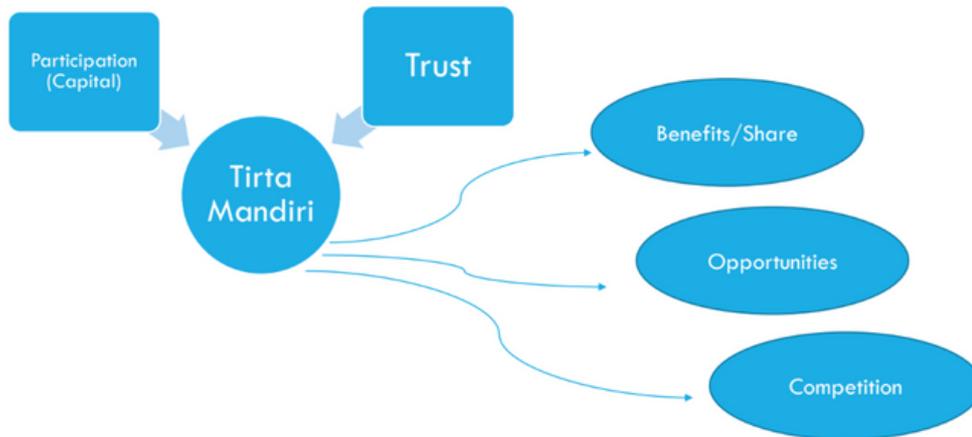
The BUMDes is defined by the village regulation and under the advanced role of village authorities and open for larger community participation.

For legal reasons we can see that before Law 6 of 2014, the village was merely an object of development and of course the policy that was implemented is a top-down policy and development was stagnant. Under the law of no. 6 of 2014, there is a statement that village is a subject of development, and also the village community will be the basis of the policy implementation on village development (bottom-up).



## A CASE OF BUMDES

The village-owned enterprises' activities are an economic driving force in Ponggok Village that has attracted many of Ponggok's residents.



Here is shown the number of BUMDes is increasing in Indonesia. You can see that 2014 is President Joko Widodo Inauguration. In 2017, there is a dramatic increase of BUMDes, and in 2020, there is a continuous increase of BUMDes.



The characteristics of BUMDes in Indonesia have a lot of similarities. Most BUMDes are owned and managed by the village government and community, the capital source is from the village budget and from villagers as equity (share or stock),

There is a strong consideration on local wisdom, and the business is based on the local potential. As I mentioned earlier in Tirta Mandiri BUMDes, they used water spring as a tourism spot.

The usage village policy to share the benefits then facilitated by government at all level of authority and control mechanism and implementation are based on collective agreement. We can see, it is decided and owned by the village government, which by collective agreement, will also control the implementation.

In the case of Tirta Mandiri, it was established in 2009. At first, there was a lack of understanding from the beginning. Only part of the community joined the village-owned enterprise but as time went by and as the village-owned enterprise grew, Tirta Mandiri grew. More people took the advantage to initiative to participate in the village-owned enterprises.

Tirta Mandiri also provides tangible benefits to the community so they feel comfortable and trust the village-owned enterprise. After establishing Tirta Mandiri, the villagers can sell some of their goods and also get some money and other opportunities. Then they can get participation from another part of the village. There is also competition with a lot of enterprises inside the Tirta Mandiri.

About the impact of increasing BUMDes in Indonesia, I can make a summary about this. First, the BUMDes are established and managed by community groups as social enterprises to be able to empower rural communities out of the poverty in a sustainable manner. There is this research that took place in a Lebaran Village in Gunung Kidul. It is an area in Central Java, that the poverty is so high that there is a high suicidal rate because of their poor condition. In this research found the existence of BUMDes can result in an increase in welfare.

There are three BUMDes in villages. They have three business units, namely, tourism in a waterfall area, the use of water springs, and the loan business.

The next impact is that village that run BUMDes and its enterprises have created new economic forces of rural development in Indonesia. The objective of village enterprise is not only as a mediator of the central government funds provided but also as a facilitator to promote the rural economic activities properly.

The formation of BUMDes represents the actual result of the institutional strengthening activities which were able to empower and improve the economy.

The formation of BUMDes not only promotes economic activities but also helps the village community become stronger in its institutional aspect.

BUMDes in the villages increased the existence of small and medium industries or UKM in Indonesia, more than in villages that did not have BUMDes. These small and medium industry activities accelerated village economic growth, and the people who were members of various types of small and medium industries that can promote their products to be marketed through BUMDes.

Lastly, the existence of BUMDes can shorten the sales chain of village products by cutting out middlemen or brokers so the price remains stable and maintains the villagers' well-being.

The promotion of processed and packaged products can also increase better selling prices.

These are some actions, through which the village will connect directly to the market and be more exposed to global capitalism but unfortunately not all the existing BUMDes are active and perform their role and their ideal functions. There is evidence, that BUMDes improve the economy of rural communities and they have productive enterprises. Some BUMDes, however, did not have any enterprise; they will just exist but will indicate it by using a signboard. Even if they were enterprises, they were only settling loans, rentals, or functioning as an intermediary.

It became an obstacle in managing the village enterprises where villages did not get any advantage even though they should have been able to innovate and develop with BUMDes. This condition creates a number of cases related to BUMDes implementation.

There are many complaints about the BUMDes implementation in Indonesia such as lack of capabilities or mismanagement of BUMDes, abuse of authority, fraud, and projects being not for the community but for the money only, with no room for community participation and so on.

For instance, in one of the BUMDes in Aceh, there was a problem related to the mismanagement of funds and fictitious organizations. In addition, in another region in Lampung there are BUMDes established since 2018 but in 2019, 2020 there were no financial reports at all.

So, I would like to close my presentation about village enterprises with some further question concerning these issues.

The village-owned enterprises have positive impacts to the economy of rural communities, but impacts on other aspects, such as the impact on the social aspect of village communities, impact on the cultural aspects of the villages, and also the impact of the COVID pandemic to this village owned enterprises, is another question which I think should be deeply studied.

## FURTHER QUESTIONS

- impact on the social aspects of village communities?
- impact on the cultural aspects of villages?
- impact of covid pandemic to village-owned enterprises?

Thank you for the time.

*Ijo desu, Makito san*

# Presentation 3

## Development of Tourism Industry Communities under the Present Situation in Myanmar

He completed a Ph.D. from the Department of Applied Physics, Faculty of Science and Engineering, Waseda University, Japan. And he also finished as a Research Student at the Graduate School of Ophthalmology, Juntendo University, Japan. In 1997, he worked as an Assistant Professor at the Department of Applied Physics, Faculty of Science and Engineering, Waseda University and as an SGRA member. In Myanmar, he worked as President of Ocean Resources Production Co., Ltd, Founder of Hotel AKIMOMI, Pyin Oo Lwin (2015), and Vice-Chairman of Myanmar Hotelier Association (2017)



**Dr. Khin Maung  
Htwe, Myanmar  
Hotelier  
Association (MHA),  
and SGRA/AISF**

Good morning, everyone.

First, I would like to introduce myself, my name is, Khin Maung Htwe, I am a hotel owner as well as vice-chairman of Myanmar Hotelier Association. Today I would like to talk about the development of Tourism Industry Communities under the present situation in Myanmar.

Myanmar is an undiscovered gem of Southeast Asia. Our country is a cultural wonderland, with a huge mix of ethnic groups, rich history, different cultures, plenty of heritage, and stunning nature, that makes it a favorite of ours. But it is not a complete paradise so we call it a hidden paradise.

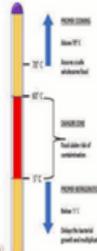
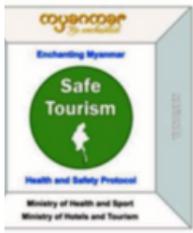
Now Myanmar is reopening and relaunching for the tourism industry in related communities under the present situation based on Myanmar's enhancing safety protocols.

First of all, fully vaccinate tourism-related persons and communities. Up to the end of July 2022, over 300,000 people were fully vaccinated.

Second, per Myanmar's safety protocol, we operate health and safety training for related tourism persons and communities. I am one of the trainees.

## Enhancing Myanmar Health and Protocols (HSP)

NATIONAL LEVEL



*Development of Tourism Industry Communities under the Present Situation in Myanmar*

## Health and Safety Training to Tourism-related Persons and Communities

**fully vaccinated to Tourism-related persons and Communities**  
**over three hundred thousand persons up-to end of July 2022**

NATIONAL LEVEL



*Development of Tourism Industry Communities under the Present Situation in Myanmar*

Finally, our country reopened international commercial flights and visitors from all around the world can apply for visa services. This is the present situation in the Tourism Industry. Although, international tourism has not fully recovered, the number of passengers, increased from Jan 2021 to Jan 2022.

## Re-start the E-visa Services





However, domestic travel is on the rise and widespread. For example, the most famous water festival holiday week in mid-April 2022 was born (created) for hotels and travel business communities in Myanmar, such as at the beaches in Ngapali, Chaungthar, and Ngwesaung, and the hilly regions such as Pyin Oo, Kalaw, and Bagan, the World Heritage UNESCO sites.

- International tourism has not fully recovered. (+31% increase by 2021 Jan to 2022 Jan)
- But, domestic travel is on the rise and widespread.



The most famous Water festival holiday week in Mid April 2022 was born for Hotels and Travel business communities in Myanmar.

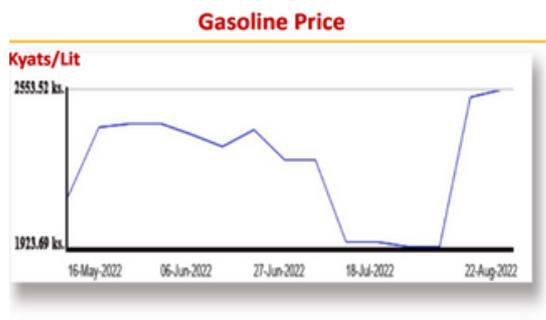
- Beaches in Ngapali, Chaungthar, Ngwesaung
- Hilly regions such as Pyin Oo Lwin, Kalaw
- Bagan, the World UNESCO Heritage site, etc.....



*Development of Tourism Industry Communities under the Present Situation in Myanmar*

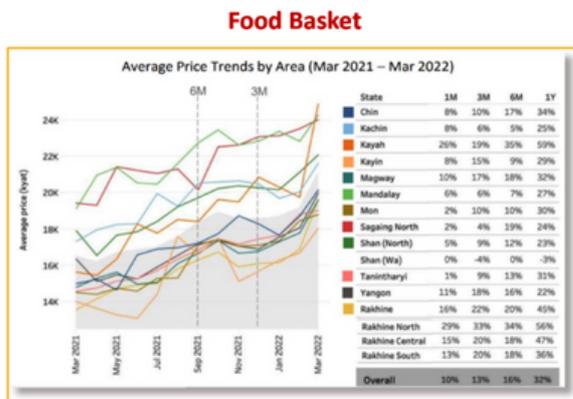
But there are some problems. The cost of living has increased in Myanmar. For instance, the cost of basic food basket increased by 10% compared to February and was 32% higher than the same time last year. And also, the price of cooking oil increased from 24% to 104% higher in one year. And also, the gasoline price increased a lot.

The most important thing is devaluation. Myanmar's currency value has decreased like in the graph. The US Dollar official rate is 2,110.58 Myanmar Kyat but the actual rate is 1 US Dollar to 3,300.00 Kyat. The official rate and the actual rate are different.

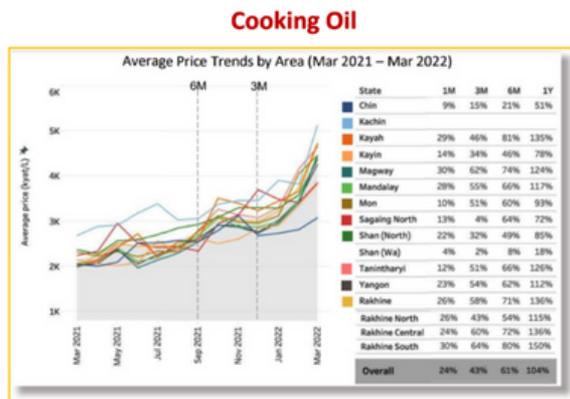


**Cost of Living is Increase**  
**Myanmar Currency Value is Decrease**

*Development of Tourism Industry Communities under the Present Situation in Myanmar*



**The cost of the basic Food Basket increased by +10% compared to February and was +32% higher than the same time last year.**

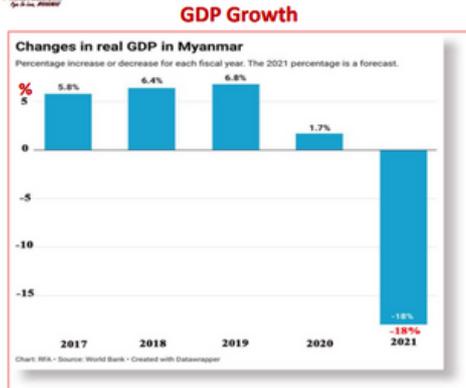


**The price of cooking oil contain to increased by +24% to +104% higher between one year.**

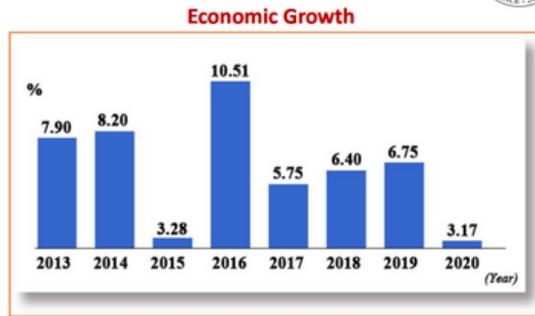
*Data source : WFP Myanmar Market Price update March 2022*

*Development of Tourism Industry Communities under the Present Situation in Myanmar*

Therefore, the cost-of-living increases, and Myanmar's currency value decreases. You can also see the GDP Growth and Economic Growth of Myanmar. The GDP Growth of Myanmar has decreased so the tourism industry leaders are hoping that this reopening will help revive and improve the tourism sector, and workers-related communities under the present situation. Tourism will help to improve and recover our country's development.



Myanmar	Changes in real GDP
Reference	2021
Measure	percent
Source	The World Bank



Myanmar	Economic growth: the rate of change of real GDP
Latest value	3.17
Reference	2020
Measure	percent
Source	The World Bank

*Development of Tourism Industry Communities under the Present Situation in Myanmar*



**Nowadays, the GDP Growth of Myanmar is falling into the Jungle.**



**Tourism industry leaders are hopeful that these reopening things will help review and improve the tourism sectors, workers and related communities under the Present situations.**



**Tourism Industry will help to improve and recover the country's development.**

*Development of Tourism Industry Communities under the Present Situation in Myanmar*

Thank you for your attention. *go seichou, arigatou gozaimasu*

I'm deeply thankful to Sir Max Maquito, my senior, and Imanishi san of the Atsumi Zaidan and many thanks to Sekiguchi Global Research Association and Atsumi International Foundation.

# Roundtable Discussion 2

“Community and Global Capitalism: It’s a Small World After All”

FACILITATOR: DR. FERDINAND C. MAQUITO

## Some Takeaways

- Communities in Myanmar and Indonesia, which had high dependence on tourism or outside income, were hit hard during the pandemic. In Myanmar it is now slowly recovering. In Indonesia, however, village-owned enterprises that were not too badly harmed had adequate savings or self-sufficiency in supply of essential goods. There has been no record of a village-owned enterprise collapsing. Village-owned enterprises in general need more capacity building and proper record-keeping.
- The discipline, characteristic of a strong state, in Vietnam, where communities were considered as fortresses in the fight against COVID, contributed a lot to their weathering the pandemic. Peer or neighbor relations are very helpful in instilling discipline as well as in helping each other through rough times.
- Organic agriculture is one way for communities to be more self-reliant. While developing the youth is important, it is equally important to be concerned about the elderly in the spirit of “nobody gets left behind”.
- The pandemic has highlighted the need for enhanced future proofing. Community development efforts have been making communities more resilient, but not too much on the long-running and severe pandemic that we have experienced thus far. Community Development programs must be revised to enable communities to be more resilient to such new types of shocks.

**SIR MAX** May I now open the table to a roundtable proper wherein everyone is free to discuss or raise some points based on what we have heard, so far. Given our time may I ask you to limit your speaking time to around five minutes? Be brief about your takeaways from the previous sessions. Just raise your hand if you want to speak. The order is free starting from those who are already ready. I can see Ma'am Jopay is ready to respond. Ma'am Jopay, would you like to start?

**MA'AM JOPAY** Thank you, Sir Max.  
Just a few questions for our presenters.

The first is to Sir Ha.

First thank you very much, Sir Ha, for sharing with us your experiences in addressing COVID-19 in Vietnam. As a community development graduate, I am very happy that you were able to highlight the importance of community participation in Vietnam's attempts to address the pandemic. As far as we discussed in our paper with Dr. Maquito, we see the importance of communities. In your case, you said that at the community level you have groups and these groups would take care of 30-50 households during the pandemic. In your firsthand experiences being a community development worker (Dr. Ha is a graduate of Community development from CPAf), I would like to ask, what were your challenges in having communities join in your attempt to of course address the pandemic at the community level?

**SIR HA** Thank you very much, Ma'am Dizon. She was my adviser at UPLB. Ma'am, in Vietnam, especially when we talk about community, we have to observe first the area and consult with the concerned authority. When COVID-19 happened, they have a system to look for small community groups to help other groups. The idea of small group is on Facebook, Zalo and Viber. All groups that have the same idea connect to one another. Since we still have pandemic, there are still volunteer groups that go to the field. The group is more active compared to last time.

**MA'AM JOPAY** Okay. Thank you very much, Sir Ha.

**SIR MAX** Thank you very much, Sir Ha.  
Sir Jakfar, you have your hand raised?

**SIR JAKFAR** Okay, thank you, Sir Maquito.

I also like to ask a question. Sir Ha, especially since we know that Vietnam is not only in Southeast Asia but also in the Global World and is very unique, especially in its political system. I would like to ask you: how does this play a role in the COVID pandemic? As you know, democratic processes tend to slow down the control of the pandemic. In Indonesia, religious ideology plays an important role in COVID pandemic to make it worse or better. How about in Vietnam?

**SIR MAX** Okay, thank you for that. Sir Ha?

**SIR HA** In Vietnam, when COVID-19 started last January 2020, the Vietnamese government decided to create zones. Firstly, we created a COVID guide. If you get F-zero [rating] it means you have to stay in the house. We also have an emergency line to bring them to the hospital. The household is also listed in this area.. We have guidelines for households on how to prevent COVID-19 and for their protection as well. And also you know that here in Vietnam we also have a list of medical personnel knowledgeable on first-aid medicine like herbal medicines, to stay at home. Second, we have the green zone in Vietnam, meaning this area do not have COVID. Further, outside the different zones, we have community teams to help them to connect inside and outside the areas.

**SIR MAX** How about the others? Can we also hear from them?  
Any thoughts about the discussion, so far?

**MA'AM JOPAY** Sir Max? If there are no questions yet from the other members of the group. May I ask a question to Sir Khin?

SIR  
MAX Yes, Ma'am Jopay.

MA'AM  
JOPAY Sir Khin?

Thank you for your presentation.

Of course, your paper discussed eco-tourism in Myanmar. In community development, we have been advocating community-based ecotourism to help communities with their livelihood so that they can also benefit from the resources that are available in their community. How does community-based ecotourism work in Myanmar?

SIR  
KHIN

Yes, In Myanmar there is a lot of community-based tourism and community-based tourism villages. Now in the present situation and with the changes in the country situation, all of the tourism has decreased so our hotel association begged the government tourism sector to promote our community tourism in the villages in that area. Because of that now our domestic tourism has improved. A lot of people go to a mountain village and little rural village to relax and refresh. So, I think next year or in the near future, the community-based tourism will start in my country.

SIR  
MAX

Thank you for that, Sir Khin.

Yes, Sir John wants to say something.

SIR  
JOHN

Yes, my question is for Sir Ha and for Sir Khin.

In the Philippines, we have an experience where people do not want to be vaccinated, some would say because of comorbidities, or personal choice, and some would say it's against religious beliefs or practices. Do you have such kind of experiences and how did you address this major concern in the vaccination process of your country?

SIR HA

Thank you, Sir. In case a particular person is infected and and not in favor of the rules, and this outside the government, the neighbor could "raise their hand" and will not want to connect with them anymore. Because there is a warning to stay inside the house, and if not amenable to the system, they will infect others. That's why one of the most important roles of the community group is to promote the "raising of the hand" and to think on what they should do for the people to follow the instruction of the government. In Vietnam, the COVID-19 has actually made people more obedient to follow instructions of the government.

SIR  
MAX

Thank you, Sir Ha. So that validates the theory of Sir Jakfar that in a society where there is a strong government everyone follows. I think the Philippines also followed. How about in Myanmar, Sir Khin?

I know you have a situation where the country is polarized. Were people following instructions to be vaccinated? Were they following the government in that regard, you think in Myanmar?

**SIR KHIN** Yes. The same experience is occurring in Myanmar. In the last one or two years, people hate our new government. So, being vaccinated is not good idea for people and all of the people were very afraid of this COVID-19 vaccination. Some of the people think that the new government will end our lives. But now in January, February, March, April, May, June, July, August, a lot of people suffer from COVID-19 pandemic and a lot of people died. People then started being afraid of this COVID-19 disease, so nowadays plenty of people were vaccinated and even received booster shots two or three times. So, I have also taken my third booster but this disease should not make us fear for our lives, since we prefer our lifestyle and we take care of our health protocols. And we encourage each other, our communities and our people, good or bad. It does not matter.

**SIR MAX** That's good to know, Sir Khin.  
So, there is some kind of will among Myanmar people getting united because of the pandemic?

**SIR KHIN** Yes.

**SIR MAX** Good to know. Thank you very much.  
Ma'am Aleli before I turn to Ma'am Jovi. Do you have some thoughts from the discussion so far? Go ahead.

**MA'AM ALELI** I wanted to ask Sir Jakfar about their experience in the village-based enterprises.

You mentioned that some negative evaluations of the project like many are active now and somehow about dependency among community members.

Maybe you can share with us, if you are going to re-organize things or re-design the project. How would have you done it so that it would be more sustainable?

Because for sure people really need a lot of support for economic activities. And secondly, if you were able to perhaps maybe see some of them during this pandemic how did they survive if they survived at all because we know that economic enterprises in the Philippines, particularly the small ones, are the highly affected. They close down easily because no traffic no people buying from them so they really bore the brunt of the negative impacts of the pandemic. So, two questions, Sir Jakfar.

**SIR MAX** Go ahead Sir Jakfar, you are muted. Village-owned enterprises.

SIR  
JAKFAR

Thank you for your questions, Ma'am Aleli.

First, I think that there is a disparity between the successful BUMDes or village enterprises and the not-so-successful BUMDes. The most important thing that makes them different is the human resource as well as what the government does to improve the human resource. In managing or control of the BUMDes. The government needs to give more support on the improvement of human resources. That's my answer to the first question. With regards to the second question, there is some research and some report on the impact of the pandemic on BUMDes or village enterprises. There are two kinds of survival for BUMDes. The first is that village enterprises that depend on tourism or outside income. These ones really sustained a lot of damage. The good BUMDes or village enterprise are those that, how do you say in English, *Maquito sempai, chokin?*

SIR  
MAX

*Chokin?* Savings

SIR  
JAKFAR

They have a lot of savings and assets so when they got hit by the pandemic, they sold their assets and they use this for the community. The second way to survive from this pandemic is the village enterprise that mainly provided supplies for their village. They survived because they did not get affected too much from outside. So, I think in Indonesia there are two kinds of survivors from the pandemic in the case of these village enterprises.

SIR  
MAX

Yes, Ma'am Jopay.

MA'AM  
JOPAY

Sir Jakfar, with regard to these BUMDes, I wonder who is tasked to monitor the performance of these BUMDes?

SIR  
JAKFAR

That is the main duty of the ministry of the villages. We have a ministry of villages and underdeveloped villages and transmigration. So, they control and they monitor the development of the improvement of village enterprises in Indonesia.

MA'AM  
JOPAY

That is on a national level?

SIR  
JAKFAR

Yes, at the national level and also in the villages. Actually, in Indonesia we also have decentralization from about 2000, so the local government is also monitoring or giving some support to village enterprises.

As I have mentioned, the capacity of the local government also has influence on the improvement of the survival of village enterprise.

SIR  
MAX Thank you. Ma'am Jovi, go ahead, please.

MA'AM  
JOVI Thank you so much, Dr. Max.

I would like to direct my question to Sir Khin Maung Htwe of Myanmar and Sir Quyen Dinh Ha of Vietnam specifically. My question is related to the presence of community-based enterprises especially in eco-tourism sites. I just would like to know the present state, or shall we say do this village enterprises or community-based enterprises still exist especially after this past two years of pandemic?

I am interested because usually community-based enterprises or village enterprises exist symbiotically almost symbiotically with the hotel and other touristic sites. I just would like to know if they continue to exist. That's all.

SIR  
MAX Who wants to go first? Sir Khin? Maybe? Hotels were mentioned in relation to community-based enterprises.

SIR  
KHIN Unfortunately, they are not in all of the community-based tourism villages. Now most of them have stopped because it's very difficult time for tourism in Myanmar after the pandemic and after the many changes in government. So, we are starting and reopening firstly, our hotels and secondly, we are starting community-based tourism and community-based tourism villages so we are now in a difficult time of our tourism development.

SIR  
MAX Thank you for that, Sir Khin. And the other one was addressed to Sir Ha or Sir Jakfar? Sir Ha?

SIR HA Actually, my topic is not much related to tourist community groups. But two years ago, I also applied and completed one project with them to support the community tourist group. So actually, in Vietnam we also have more developed tourism based on the community. Because we have 54 ethnic groups in the country that's why we try to find out their culture, their local culture. Like in the Philippines, they have the Banaue Rice Terraces. And I have also went there, and they belong to the rural area. So, in Vietnam now the people have more interest with the local areas that's why now the households bring in the tourists to the tourist spots, connecting them with company tours. Everything can be checked out on the internet and then you can go to the local area. This trend is still very strong and is one more interesting development nowadays.

SIR  
MAX Thank you very much, Sir Ha.

Okay, Sir Jakfar, do you have anything in relation to what was said?

**SIR JAKFAR** Maybe I can give some insight from my view. Actually, last week I did some little field research around Borobudur on BUMDes nearby. The interesting finding is that they see international and local tourists as a way to survive this pandemic, but they have to establish their foundation. Like I mentioned, if they have savings or assets, they use these to cope with the pandemic. But in Indonesia, I have not yet heard about the collapse of BUMDes.

**SIR MAX** That's good to hear. Thank you. May I ask Ma'am Susiana. You have your hand raised. Go ahead, please.

**MA'AM SUSIANA** Thank you, Mr. Chair. I would like to congratulate, Sir Jakfar for your great presentation. It is a good insight for me. I am in the field of health and have just observed from the field that a lot of BUMDes are increasing their businesses in the village's enterprise. As I saw in your presentation, there is a significant increase during the pandemic. The increase significantly increases the number of the village enterprise or BUMDes as you may have said. How do you evaluate it? It is a good point that it seems that they are not greatly impacted by the pandemic of COVID-19 especially in 2020 to 2021. Is it likely to significantly increase?

**SIR MAX** Interesting point.  
Sir Jakfar, go ahead.

**SIR JAKFAR** Yes. The number of BUMDes in fact has increased but if we look at the village development index from 2019 to 2021, actually from developed village there is a decreasing number of villages so I think there is not much correlation between the increasing number of villages and village development, especially in this pandemic era. I have not really sure about this so I think I have to go deeper on this. Actually, this rural development and BUMDes is a new area of research for me so I apologize for a shallow analysis on this. But I think in this pandemic area there is a evidence that developed village or underdeveloped village have been damaged, and there is a decreasing of welfare in the village.

**SIR MAX** Thank you, Sir Jakfar. At least we are surviving. I see Sir John is about to say something.

**SIR JOHN** Yes, Sir Max.  
For Sir Jakfar, preparing reports or proper documentations is an important feature of a self-managing community or organization or enterprise. How do you encourage them or make sure they try to pass this challenge? We know that this is a basic requirement when they ask for request funding or any assistance from the government or other institutions.

**SIR MAX** Yes, Sir Jakfar about reports about management reports of these enterprises.

**SIR JAKFAR** Actually, in the COVID reports from the BUMDes there is a problem about that. For example, there are fictitious reports on these, and there are some cases of mismanagement, and then there are also cases of some corruption, actually by some of the leaders of the BUMDes, who were sent to jail. So, I think in reporting the local government matter should play their role to take action on monitoring or good management. This is a new area for me so I apologize if my response is not that deep.

**SIR MAX** No problem, Sir Jakfar. I am sure you will be an expert on this topic in 2 months.

**SIR JAKFAR** I hope so.

**SIR MAX** Okay, so far, the stress or the focus of the discussion has been on the entrepreneurial side and I guess that's very important as all speakers have highlighted. Your naming of village-owned enterprise is so grand. The nearest thing we have is I think cooperatives. But cooperatives are not owned by the village but yours is village owned so the level is a little different but certainly it is a model that is worth exploring further.

Do we have questions or comments from the others? We still have a lot of time. 15 minutes.

Yes, go ahead Ma'am Jopay.

**MA'AM JOPAY** I would like to take this opportunity to ask some important questions because they are experts around, particularly of course our bias is in community development.

We are actually planning an international conference to be held sometime in November this year also and community development is one of the topics that we have lined up for the conference. Because many of us here are in the academe. Dr. Ha is in the academy, Drs., Sir John, Ma'am Aleli of course, Sir Max and the rest we are all in the academe.

One of the questions that we lined up is: If we are going to look at the community development curriculum, what do you think should we focus on or do we need to revise or review our community development curriculum learning from our post covid experiences? What do you think should we include in our CD curriculum or rural development in general so that would be able to respond better because in the slide of Dr. Ha, or Sir Ha, I noted that one of his slides says co-exist with COVID which means there is an acceptance that COVID will be here and that we should live with it we should co-exist with it. What do you think we should try to improve as far as our curriculum is concerned particularly in rural or community development curriculum? So that is a question for all.

**SIR MAX** Thank you, Ma'am Jopay. Maybe Ma'am Aleli who is also involved in developing Community Development programs could have suggestions on how to move forward with our Community Development curriculum.

**MA'AM ALELI** Yes, Ma'am Jopay and Sir Max, Sir John, Sir Ha we already included community-based disaster risk reduction and management as a specific course. Because of course we realized that we experience 20 typhoons a year, volcanic eruptions, earthquakes and this pandemic. So, we did that a few years back but of course it has to be enhanced because all the other things are those that are "*medyo madali na lang*". Easy to handle. For example, typhoons. People are already prepared for it we know what happens: when to evacuate; and we already have alarm system and it is over in a day or two, at the maximum. But this one [pandemic]. Three years! We were not ready for it. At least we now know of course the vulnerabilities but on the other hand it is also something that we need continuing advocacy with government for them to understand that people at the community level once they are aware of the situation, they can really take care of themselves. And it is not like how it was handled in 2020, when the virus was like a big major enemy and we had the lockdown. etc., but that punitive thing was something we really did not need at that point, but more awareness raising. And these are things we do in community development: awareness raising, and people taking action based on their own strengths and realizing also what is in the external environment that they can maximize as support etc. We need to review our courses, I think, because again the pandemic is another dimension and it has to be considered in our programs. But for all the other things that we do like organizing, education work, community planning, community resource management, these are all still very relevant and important I think in our curriculum.

**MA'AM JOPAY** Maybe we need to enhance them, further.  
Thank you, Ma'am Aleli.

**SIR MAX** Thank you for that.

May I hear from the others?

So, resilience has been part of a community development, the resilience of communities but this virus is a new thing, the effect is very long.

Any other thoughts with regards to improving community development programs or making systematic study of communities so that they are more resilient to shock?

**MA'AM JOPAY** Future proofing.

SIR  
MAX

Future proofing, that's a word that was used by Ma'am Jopay.

For example, tourism. I have always been saying that we are proud of our tourism industry. Almost all communities in the Philippines have some kind of *matsuri* or festival but given what happened in the pandemic they were really vulnerable. So I have been hesitant, I don't know about you, about pushing tourism. Communities should be more diverse in their sources of income because if tourism is hit, they should have other sources of income. I think, just to increase their resilience. Maybe Sir Khin does not like the idea. He is really pushing tourism especially with a Japanese flavor. We could have gone there, but maybe in one of the next Asia Future Conferences.

Yes, Ma'am Jovi. I see your hand, go ahead please

MA'AM  
JOVI

I have something to share because I have some friends who work in the Department of Agriculture and specifically in the Department of Agriculture that intends to promote organic agriculture. They told us, as far as the technical-vocational curriculum that is mostly in senior high, so for those schools which are offering senior high school specialized towards agriculture (because I think there are such as high schools from grades 11 and 12 which have specialization for agriculture), these have a business enterprise and development subject which enables the students most of whom do own even a small plot of land. They do farming. They grew up in farming communities and they are enrolled in a school geared toward organic farming. They have been helping in the Department of Agriculture in our country. They have regional offices. They do help and give livelihood programs. They give training. They give mentoring for the teachers so that the teachers can be future mentors to the students. It helped them improve that particular aspect of agriculture because they know that organic farming actually has high value added products. So I think it is something that they promote aggressively these days. That's all.

SIR  
MAX

Thank you for that, Ma'am Jovi.  
Sir John, go ahead.

SIR  
JOHN

This is related to Ma'am Jovi's answer regarding the what we should consider for the curriculum of community development.

I believe that aside from entrepreneurship development in community development, we can also consider addressing the succession concerns and continuity of community development programs and projects.

SIR  
JOHN

Well, we should consider focusing on the role of youth development in community development. Right now, we can explore the TVET (Technical Vocational Education and Training), the K-12 technical vocational track related also to agriculture and entrepreneurship so it is a good opportunity that we can explore and give importance. We can perhaps include special topics or maybe a course about youth development or the role of the youth in community development.

Thank you.

SIR  
MAX

Thank you, Sir John. Yes, sustainability very important and Ma'am Jovi's point providing an alternative source of income I think will go a long way in diversifying the portfolio of income of small communities. Maybe that is a hope for you Sir Khin because I know you can be backward integrated into agriculture since tourism depends on food and other delicious things from agriculture you can also develop that in case your clients in the tourism industry start cancelling their trips to your hotels.

Yes, anything else that you would like to add?

Yes, Ma'am Susiana, go ahead.

Of course, the role of the youth there is some tendency for them to go back to agriculture and that's a good thing because even at our stage very early, I think, and premature, young people don't want to do agriculture anymore. I think this is happening in Japan but they have already developed. They have already used agriculture.

MA'AM  
SUSIANA

Thank you so much. It is a very interesting discussion.

I just want to share my experience on how to enhance community development and maybe it could become another idea that can be applied for the upcoming community discussions. I am working with a community that is highly infected by COVID-19 with older people that are vulnerable groups during the COVID-19 pandemic. Since 2020, we have been working with them. This group is likely to be left behind. They are having many illnesses and many comorbidity issues that's why they were left behind and stayed at home. They do not do anything. Even to access their daily medication is so hard because they are afraid of to go out from their homes and they cannot ask someone else especially those who stay alone. Considering this vulnerable group is really important, this is why the mutual inter-generational support is very important here when we start to talk about community empowerment. Considering that the SDG's purpose of no one left behind, we should also consider this vulnerable group (older people) not only during the pandemic but also in other disaster situations in the near future. So mutual collaboration between younger group and older group is very important and also international support connectivity between the younger and the older, especially of course the older people, who have lots of experience.

MA'AM  
SUSIANA

Especially for those who are living in rural area, they have lots of experience in developing farming and some other village activities they can share with the younger generation. The younger generation they can transfer, and could come from the university. Or through the internet or some resource that can foster collaboration between these two generations, between the younger and the older groups. So, we stick to the SDG purpose that no one is left behind. That's my idea.

Thank you.

SIR  
MAX

Thank you Ma'am Susiana for putting a vote in for the older generation, They are also included in addition to other sectors that are vulnerable. I think the discussion is just picking up, and we have gotten a lot of points. Ma'am Jopay, Sir John, Ma'am Aleli, Sir Jakfar, Sir Ha and Sir Khin, thank you very much and those who took their time to participate in this round table. Ma'am Jovi, Ma'am Grace, Ma'am Susiana.

Sorry, but time is up.

## Thank you for your contributions!



SIR  
MAX



MA'AM  
JOPAY



MA'AM  
ALELI



SIR  
JOHN



SIR HA



SIR  
JAKFAR



SIR  
KHIN



MA'AM  
GRACE



MA'AM  
JOVI

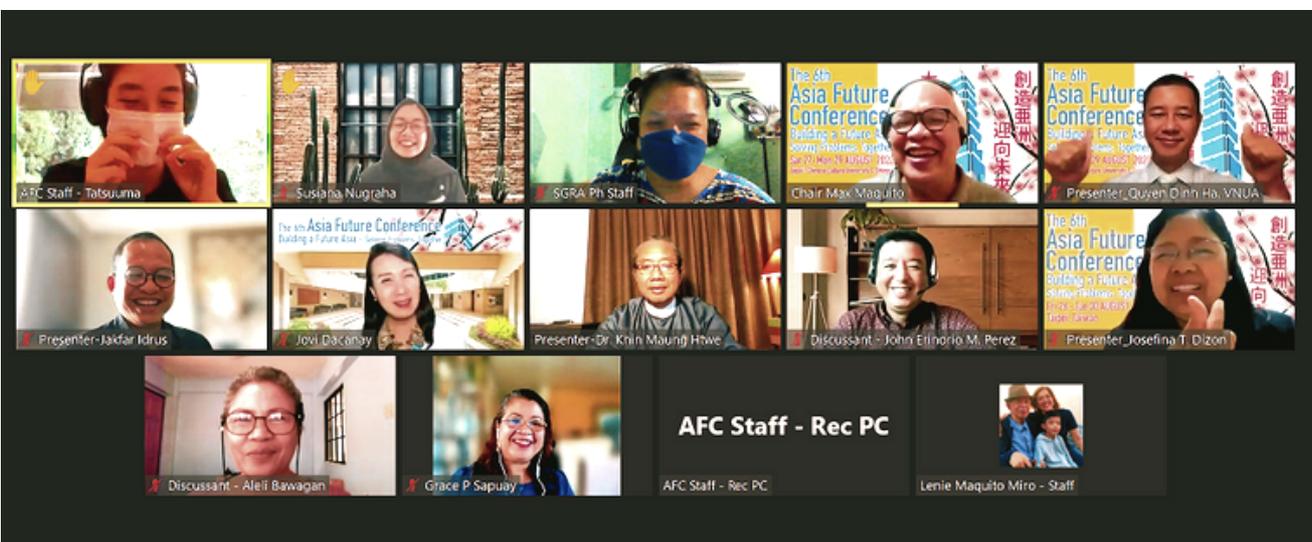
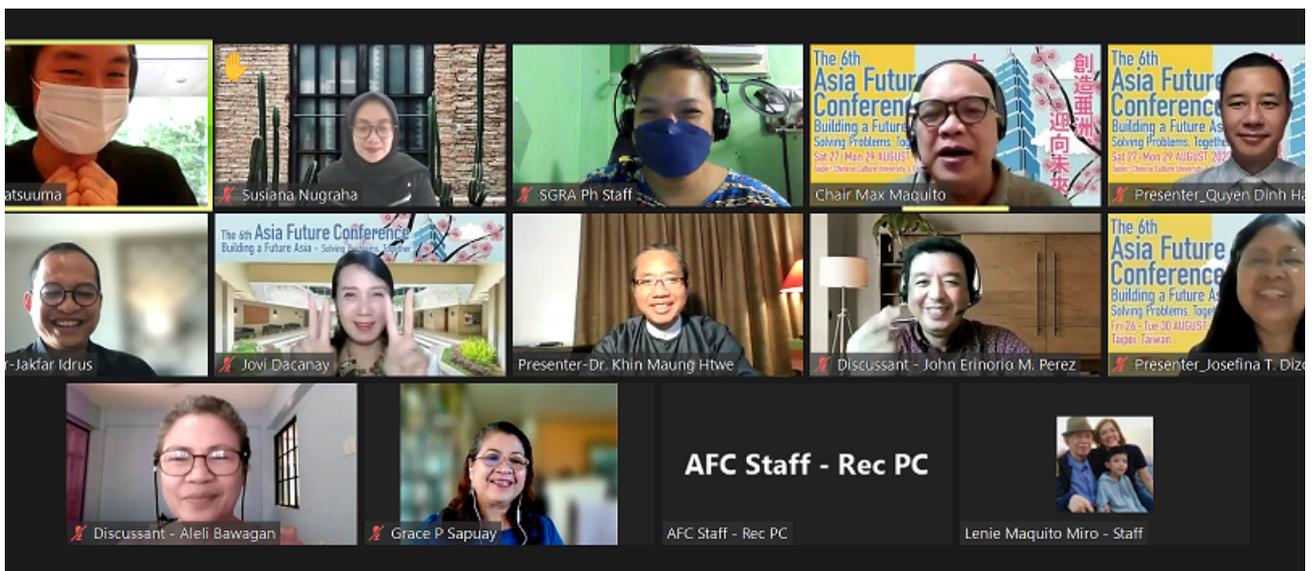


MA'AM  
SUSIANA



MA'AM  
NATSUMI

# GALLERY



## NEXT STEP

AFC 7 is scheduled to be held in Thailand on August 2024

The poster features a blue background with a network of colorful lines (yellow, orange, red, green, blue) connecting various points, symbolizing global connectivity. At the top left, logos for SGRA (Seiki International Foundation), AFC, and Chulalongkorn University are displayed. The main title 'THE 7TH ASIA FUTURE CONFERENCE' is in large, bold, pink letters, with the Japanese translation '第7回アジア未来会議' below it. The theme 'REVITALIZATION AND RECONNECTION' is also in large, bold, pink letters, with the Japanese translation '再生と再会' underneath. The dates 'AUGUST 9 (FRI) ~ 13 (TUE), 2024' and location 'CHULALONGKORN UNIVERSITY BANGKOK, THAILAND' are listed in pink. The language 'LANGUAGE : ENGLISH, JAPANESE' is also in pink. A 'CALL FOR PAPERS' section includes the URL 'HTTPS://WWW.AISF.OR.JP/AFC/2024' and the opening date '(OPEN ON MAY 1, 2023)'. A paragraph of text explains the conference's purpose: 'The Asia Future Conference aims to provide a platform for researchers and scholars who have studied in Japan or who are interested in Japan to meet and discuss the future of Asia. The AFC is interdisciplinary at its core and encourages diverse approaches to global issues. The AFC is not a conference for a specific field of study, so please try to make your presentation comprehensible to a general public.' The host and co-host information is provided at the bottom in pink text.

**THE 7TH  
ASIA FUTURE CONFERENCE**  
第7回アジア未来会議

**REVITALIZATION  
AND  
RECONNECTION**  
再生と再会

**AUGUST 9 (FRI) ~ 13 (TUE), 2024**  
**CHULALONGKORN UNIVERSITY**  
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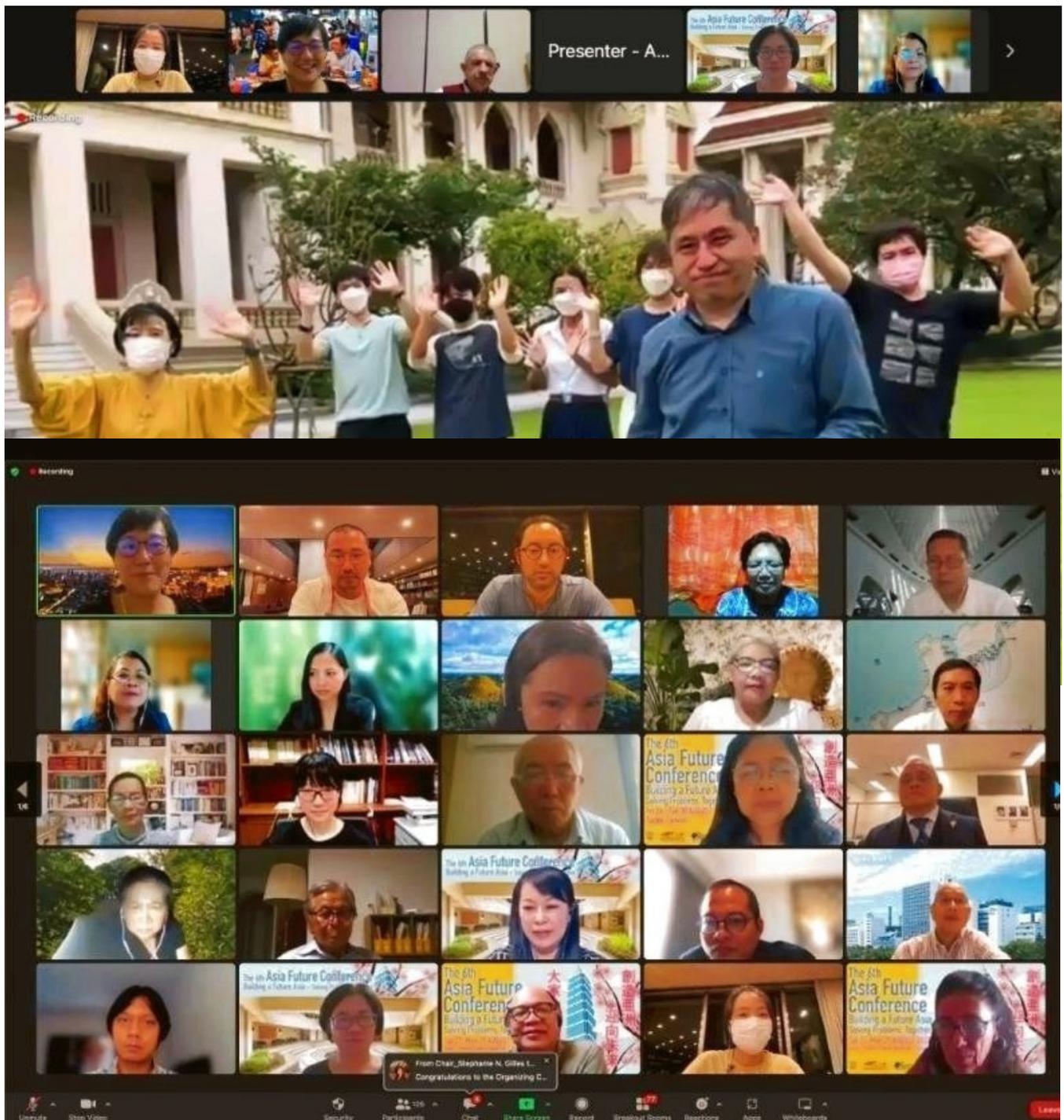
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主催: 公益財団法人暹美国際交流財団関ログローバル研究会(SGRA)

**CO-HOST: JAPANESE SECTION, CHULALONGKORN UNIVERSITY**  
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# NEXT STEP

Invitation to AFC 7  
Chulalongkorn University  
@Bangkok

Let's meet again in  
Thailand!



## What is AFC?

The Asia Future Conference (AFC) is international and interdisciplinary at its core and encourages diverse approaches to global issues that are mindful of the advancement of science, technology and business while taking into consideration issues of the environment, politics, education, the arts, and culture. The aim of the AFC is to provide a space to discuss these multifaceted issues. The AFC is hosted by the Atsumi International Foundation Sekiguchi Global Research Association (SGRA) with the support and cooperation of a number of institutions and organizations. The conference takes place biannually and is held in a different location in Asia each time. To date, each conference has seen over 500 participants from over 20 countries take part. The conference hosts symposiums and roundtable sessions based on a specific theme and provides a space for young scholars to present their research in parallel sessions. Best Papers are selected from the papers submitted and published in an edited volume, and AFC scholarships are also provided to give young scholars from various Asian countries the opportunity to participate in the conference.

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Atsumi International Foundation  
SGRA



Ms. Leilanie M. Miro  
SGRA Philippines

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