



Workshop Proceedings Alternative Practices of Peoples in Southeast Asia Towards Alternative Regionalism

ASEAN Civil Society Conference/ASEAN Peoples' Forum 2019
 September 11, 2019, 1:30 PM–3:00 PM
 Bangkok, Thailand





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WORKSHOP PROCEEDINGS

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Workshop

Alternative Practices of Peoples in Southeast Asia Towards Alternative Regionalism¹

ASEAN Civil Society Conference/ASEAN Peoples' Forum 2019
September 11, 2019, 1:30 PM–3:00 PM
Bangkok, Thailand

Workshop Organizers

Program on Alternative Development (AltDev),
University of the Philippines Center for Integrative and
Development Studies (UP CIDS)

- Eduardo C. Tadem
- Karl Arvin Hapal
- Vernarica B. Papa
- Ananeza P. Aban
- Nathaniel P. Candelaria
- Honey B. Tabiola
- Jose Monfred C. Sy

1 This is a documentation of the workshop under the convergence space "Life with Dignity," ACSC/APF 2019, organized by UP CIDS AltDev, in partnership with the Asian Regional Exchange for New Alternatives (ARENA), UP College of Social Work and Community Development (UP CSWCD), People's Empowerment Foundation (PEF) Thailand, Network for Transformative Social Protection (NTSP), Centre for Women Development (CWD) Vietnam, Sustainability and Participation thru Education and Lifelong Learning (SPELL), Focus on the Global South, K'dadalak Sulimutuk Institutu (KSI) Timor Leste, Konfederasi Pergerakan Rakyat Indonesia (KPRI), 11.11.11–Coalition of the Flemish North-South Movement, Taiwan Foundation for Democracy (TFD), Comite Catholique Contre la Faim et pour le Développement (CCFD)–Terre Solidaire, and Freedom from Debt Coalition (FDC). Mr. Nathaniel Candelaria of the UP Center for Integrative and Development Studies Program on Alternative Development served as the documenter of the workshop.

Partners

- Asian Regional Exchange for New Alternatives (ARENA)
- UP College of Social Work and Community Development (UP CSWCD)
- People's Empowerment Foundation (PEF), Thailand
- Network for Transformative Social Protection (NTSP)
- Centre for Women Development (CWD), Vietnam
- Sustainability and Participation thru Education and Lifelong Learning (SPELL)
- Focus on the Global South
- K'dadalak Sulimutuk Institutu (KSI), Timor Leste
- Konfederasi Pergerakan Rakyat Indonesia (KPRI)
- 11.11.11–Coalition of the Flemish North-South Movement
- Taiwan Foundation for Democracy (TFD)
- Comite Catholique Contre la Faim et pour le Développement (CCFD)–Terre Solidaire
- Freedom from Debt Coalition (FDC)

Introduction

University of the Philippines College of Social Work and Community Development (UP CSWCD) Assistant Professor **Venarica B. Papa** opened the workshop by mentioning that for many years, Southeast Asia has been engaged with alternatives that are considered as heterodox practices based on economic, social, and political culture. There is a need to surface these practices based on greater people-to-people interaction based on the practices of communities.

For this workshop, three cases of alternative practices were discussed: the Mae Tao Clinic located in Mae Sot at the Thai-Burma border, the community-managed fisheries in Cambodia, and the continuing campaign against the Pak Mun Dam in Thailand. Likewise, there are three reactors representing culture-based agricultural practices (in Timor

Leste), green community and sustainable farming (in Lao PDR), and peace house shelter (in Vietnam).

Each of the speakers were given fifteen minutes to discuss their experiences and reactors were given five minutes to share their insights. These discussions were followed by an open forum with the body. Before the presentation of the speakers, **Dr. Eduardo C. Tadem** of the UP Center for Integrative and Development Studies (UP CIDS) Program on Alternative Development (AltDev) gave his opening remarks to discuss the objectives and importance for convening this workshop.

Alternative Practices in Southeast Asia: Thirty Case Studies Towards a New Model of Regional Integration

Dr. Tadem mentioned that the concept of alternatives has never been tackled in-depth before in the fourteen years of the ASEAN Civil Society Conference/ASEAN Peoples' Forum (ACSC/APF). The basis for the research program initiated at the UP CIDS is from the ACSC/APF statements over the past years. Every time, the term alternative regionalism always crops up, but it remains a byword.

When the Philippines organized the ACSC/APF in 2017, one of its aims was to lay down a possible footprint on alternative regionalism. The stimulus behind the call towards an alternative model of regionalism in the region is the perceived failure of the Association of Southeast Asian Nations (ASEAN) in addressing issues and concerns of Southeast Asian peoples. Moreover, the ASEAN is a negative model of regional integration that is dictated by elites consisting of political oligarchies and businesses, thus resulting in widened social inequalities and damage to ecology.

These are the reasons why a concept of regionalism opposite of the existing model of ASEAN—shaped by cut-throat competition, profit-orientedness, and narrow patriotism—must be put forward. Alternatives, in this view, are seen as a mode of cooperation, focusing



Dr. Eduardo C. Tadem presents the thirty cases of alternatives gathered by the UP CIDS Program on Alternative Development from across Southeast Asia

on mutual benefit, the idea of the commons, and joint development. In particular, we look at what organizations and peoples are doing on the ground in terms of their alternative practices. These are guided by the traditional wisdom of peoples inherited and refined through the ages. This is a basis to build an alternative regionalism as it comprises elements of a new civilization and foretells the configuration of a future society.

However, there are gaps that need to be addressed. For instance, these practices are spatially dispersed, disparate, and disconnected. There have also been no academic- or community-led initiatives to document alternative practices. Aside from the lack of research, these practices are also marginal and are confined to a section of society. An initiative to link these practices with one another is needed. Moreover, in making sense of these practices, there is a need to develop a new theory of development to reflect these realities:

- *Economic alternative practices*, such as production, food production and distribution, power generation, and marketing;

- *Political alternative practices*, such as network-building, advocacies, alternatives to traditional parties (e.g., sectoral parties), direct action of communities, integrated socioeconomic planning, traditional conflict settlement mechanisms (that are not necessarily connected to national law), social media;
- *Social alternative practices*, such as self-help groups, community-based healthcare, organic practices, alternative housing (vernacular architecture), and alternative learning; and
- *Cultural alternative practices*, such as network of visual artists that highlight the richness, diversity, and depth of Southeast Asian creative arts, and at the same time, also highlight significant political, social, and economic issues.

In 2018, Dr. Tadem mentioned that the AltDev Program is conducting the documentation of thirty (30) case studies. Here are the categories of the cases studies the AltDev has already compiled:

- *Access to justice*: Holistic approach to handling migrant cases in the Philippines, and paralegal training for vulnerable sectors in Southern Thailand;
- *Ecology and food*: Alternative land management in Surat Thani, Thailand, local food movement and sorghum in East Nusa Tenggara, Indonesia, farmers' union in Ermera, Timor Leste, organic and sustainable agriculture in Sakon Nakhon, Thailand, and agroecology trends and seed banking in Southeast Asia;
- *Gender justice and governance*: Women-headed households in Indonesia, peace house shelter for victims of domestic violence and human trafficking in Hanoi, Vietnam, woman organizing for governance of the Ayta in Porac, Pampanga, and LGBTQI and the fight for gender equality in Timor Leste;
- *Solidarity economy*: Building a peoples' economy in the Philippines, collective action for achieving a full life in Gaya-Gaya, Bulacan, Philippines, TriMona food cooperative's slow food as medicine advocacy, and KPRI's sustainable economy;

- *Culture*: AMP3's music for change in Southeast Asia, and art for human empowerment in Indonesia;
- *Alternative healthcare*: Health in the hands of the Dumagats of the Philippines, and community health watch in Bulacan, Philippines;
- *Right to housing*: Bamboo housing as pathway for alternative living in the Philippines, anti-demolition campaigns and urban poor land acquisition in Metro Manila, Philippines, socialized housing for informal sector in danger zone in the Philippines, housing and social protection in Bangkok, Thailand, and social protection as human and democratic response to crisis in Southeast Asia; and
- *Education/alternative pedagogy*: Education from the academe to movement of caring spaces in the Philippines, rural internship training program in Sarawak, Malaysia, education for sustainable development in Laos, and education and lifelong learning in the Philippines.

It is our intention to have these cases published. Furthermore, the documentation of more cases shall continue, with the release of future cases from Burma/Myanmar, Thailand, Cambodia, and Malaysia. Our study is not only limited to the confines of the ASEAN. Rather, it is based on how James Scott defined the Southeast Asian region: from Northeast India up to the whole of Southeast Asia and four provinces of China; thus, cases from Northeast India and Southwest China will also be included.²

In addition to the case studies, the AltDev also organized a people-to-people (P2P) exchange program in Pasundan, Indonesia in July 2019. A total of 31 participants have joined the P2P exchange which consists of community tours and sharing of experiences. The participants have also encountered alternative schools during the exchange.

2 James Scott, *The Art of Not Being Governed: An Anarchist History of Upland Southeast Asia* (New Haven, CT: Yale University Press, 2009).

There is a need to have a greater unity in the region which considers commonalities across peoples and cultures in Southeast Asia. Principles of alternative practices are guided by solidarity, collectivism, social equality, cooperation, mutual benefit, and the idea of the commons, which are lacking from the ASEAN. There is also a need to be mindful of the use of human resources and nature.

This is an agenda for alternative integration as a pioneering effort in moving beyond mere engagement with ASEAN states. We need to trust in the wisdom of people. This is a long-term vision and will take years to accomplish; nevertheless, we must start now.

Responsive Strategies Toward Improving Access to Healthcare and Child Protection for Displaced and Cross-border Population at the Thai-Burma Border

In her presentation, **Dr. Cynthia Maung** of the **Mae Tao Clinic** explained the situation of the 2,000 kilometer-long border between Thailand and Burma/Myanmar. The militarization of the border has displaced people from their homes, and some of them have become refugees. According to Dr. Maung, there are 100,000 refugees at the border.



Dr. Cynthia Maung presents the case of the Mae Tao Clinic at the Thai-Burma border

Dr. Maung explained that on both sides of the border, there are different ethnic communities with diverse languages. Movement along the Thai-Burma border occurs due to the need for employment, healthcare, and education. People in these areas have limited access to services, as they are both geographically and economically isolated. Moreover, some people are undocumented, and are not under registration from any government, rendering them stateless.

In 1989, the government of Burma/Myanmar curtailed a rising student-led movement in the country. Many of those who participated escaped to the border in Thailand. When they arrived there, they observed that people are dying without medical aid and that babies were delivered without being given medical attention. The services provided in the clinic were expanded and people joined to make use of the community health system to deliver healthcare in the community.

In Mae Tao Clinic, healthcare, education and empowerment, child protection, and women's issues are tackled. The clinic helps in the improvement of the quality of the healthcare system. From 2007 to 2018, 33,000 babies were delivered safely in Thailand.

Aside from these medical services, the clinic also offers training for delivery service, of which many women have availed of themselves. The clinic provides assistance for women, both from Burma/Myanmar and Thailand, for medical procedures. Community members were also recruited to be trained as health workers and the clinic assesses their performance. The clinic also offers midwife education through its community networks.

In their respective communities, there is an increase in the number of children. With this in mind, access to education becomes limited, so the clinic helps in running community education centers for children. Around 30,000 children from both sides of the border study in these centers. Since many children who attend these schools come from beyond the border, the clinic also provides accommodation for them.

Within the clinic, there is a center for child protection. The center handles cases of abuse and refers these cases to respective agencies. Moreover, many children born in Thailand and Burma/Myanmar are stateless. Nevertheless, the Thai government helped provide access to services regardless of citizenship. In 2008, the organization was able to provide documents for stateless people to access services, though the government is still trying to assess the citizenship of the children.

The community had many takeaways from this experience, such as strengthening community-based organizing and improving the partnership of different networks in reducing inequality. Another takeaway is on assessing and addressing the risk and vulnerability of people and on promoting the protection of human dignity. Investment in health and education as crucial requirements for sustainable development was also realized. The promotion of health in across policy concerns is recommended, but the social determinants of health also needs to be addressed. Lastly, there is also a need to strengthen health policy, including universal healthcare and the monitoring of government policies on health.

Community-Managed Fish Sanctuaries at the Tonle Sap Lake in Cambodia

For his presentation, **Mr. Heng Eang (Tonle Sap Fisherfolk, Cambodia)** shared with everyone the experience of their fishing community, which they started in 2000. The area where they fish was allotted by the government to a private company. As a result, the private company did not respect their fishing territory.

In line with this, people have come together and started to address the issue of illegal, undetected, and unreported (IUUs) fishing in 2014, covering 731 hectares of fishing territory. The community is united with the people of Tonle Sap Lake and their advocacy is connected with that of other communities as well.

In the presentation, Mr. Eang pointed out that communities should be connected in documenting and reporting cases of IUUs. In the Tonle



Mr. Heng Eang (left) explains how they manage their fish sanctuaries at the Tonle Sap Lake

Sap Lake, the organization gathers evidence, conducts fact-finding missions, collaborates with other organizations, shares information, and empowers people to challenge these IUUs.

Their community is not only protecting fisheries, but also forests. The fishing community planted trees and helped organize other communities to participate and protect those resources. Raising awareness is done in order for those involved to improve their lives. At the same time, the community is also studying the impact of the construction of a dam in the Mekong River, as the Tonle Sap Lake is connected to the river. They also share information on the impact of developments in the Mekong.

In summarizing the presentation, **Ms. Giang Pham Huong (Center for Women Development, Vietnam)** mentioned that communities and organizations must act based on information and they must also share it with other people. These ideas should be shared with other organizations and with governments, and possibly, governments could act on them. If not, these can serve as learning points.

Peoples' Actions Against the Pak Mun Dam Construction in Thailand

Mr. Kridsakorn Silarak (People's Movement for Just Society, P-Move) shared their story on the case of the Pak Mun Dam. Policies on the dam's construction began in 1989, when the government announced that it will undertake a partnership with corporations on infrastructure projects. It was said that investment from these companies will flow in areas covered by the dam project. However, there are many people living in these areas even before the implementation of the project. The project eventually forced the people to move out.

From 1989 up to the present, Mr. Silarak's organization, P-Move, still protests against the dam project. This is because many people will lose their access to their land and livelihood. When the Pak Mun Dam was built, people also lost their access to many species of fish and to other water resources. Since the dam is connected to the Mun and Mekong Rivers, the construction of the dam negatively affected more people.



Mr. Kridsakorn Silarak (seated) of P-Move explains the campaign against the Pak Mun Dam with the help of translator Mr. Don Tajaroensuk of the People's Empowerment Foundation (PEF)

Mr. Silarak then classified the people affected by the dam. First are fishing groups who lost their jobs due to lack of fish to catch. The second are consumers, as they are also affected as less produce is available for them. This shows that the Mun River dam project negatively affects food security.

Given this reality, people are pushing for the government to learn about the cycle of schools of fish in the Mekong. Clearly, government policy on the dam does not work, because it negatively affects the ecology of the river. For the people, the best solution is to open the dam. The government did not believe this proposal. As a result, people began to conduct research on the ecology of the Mekong to challenge the government. According to their research, there is a viable solution to the problem. This led to negotiations with the government. What was agreed upon is that the dam will be closed for eight months for electricity-generation purposes, while it will be opened for four months for fish regeneration.

This agreement worked for three years, but the government did not follow the agreement afterwards. Sometimes, they opened the dam less than the agreed-upon time; at other times, the government did not open the dam at all. Since 2015, the people have tried to protect the river's ecology, but the government changed the surroundings of the dam, thereby affecting flooding, which, in turn, also affects fishing.

Nowadays, the protection area still exists. The government wanted to introduce other species of fish, but people resisted. The area protected some species of fish, but if the government really wanted to protect around 1,200 species of fish, the solution is to open the dam.

Mr. Silarak ended his presentation by saying that he does not want people to go against the government all the time. However, the people have to go and work for the solution for themselves if the government cannot do it.



Ms. Giang Pham Huong of the Centre for Women Development discusses the initiatives of the Peace House Shelter for victims of human trafficking and domestic violence

Reactions from Stakeholders

Asst. Prof. Venarica Papa remarked that the stories shared by the speakers are inspiring. Alternative strategies improve conditions and well-being—in terms of social, political, economic, climate, and cultural justices—of people at the grassroots. These practices are rooted on principles from people themselves; researchers are the processors, but the people define the knowledge. At the same time, these processes also respect grassroots democracies. It was clear that these strategies have potential in sharing experience in promoting initiatives at the regional level through alternative regional integration.

For her reaction, **Ms. Giang Pham Huong** mentioned the model of the Peace House Shelter in Vietnam. The Peace House Shelter is a space for women and children who are victims of human trafficking and domestic violence. Since its establishment in 2007, the organization has already served 1,200 victims, with 30 percent of them are children. Victim support in the Shelter is comprehensive. The Shelter helps women by giving refuge to victims of domestic violence for three months, and



Mr. Jenito Santana of KSI-Timor Leste discusses strategies on solidarity-building across the region

victims of trafficking for six months.³ Before they leave the Shelter, plans for moving forward are set up for them. If it is safe for them to return to their household, they can do so; otherwise they can stay longer in the Shelter.

The Peace House Shelter also provides health services. It also has a legal support center for women and children and provides training for employment. The victims come from 17 ethnic minority groups in Vietnam and 30 percent of them cannot speak the main Vietnamese language. The Shelter has also provided basic education prior to vocational training, and has cooperated with other vocational trainers and companies in order for those who seek refuge in the shelter to have employment.

The Shelter also submits reports to the government. From 2007 until 2013, it received funding from international donors. The Shelter has

3 In a separate interview with the reactor, she said the Peace House Shelter can provide safe accommodation for women victims of domestic violence for a maximum of six (6) months, and 18 months for trafficked women and girls.

partnerships with local women's unions (LWUs) in different communes of Vietnam, integrating the women in the communities. The Shelter follows up with the LWUs on the situation of women victim-survivors for 24 months.

Afterwards, **Mr. Jenito Santana** also shared the experience of alternative practices in Timor Leste, particularly the *tara bandu*. The *tara bandu* is an ancient oral tradition that is still practiced in Timor Leste. In Timor Leste, there are farmlands whose ownership were contested during the Indonesian occupation of Timor. Due to the occupation, people's lives were also endangered.

Since 2000, they have tried to do research in Ermera, a district in Timor Leste rich in coffee, but poor in terms of development. They implemented the *tara bandu*, but not all followed suit. Nevertheless, they agreed to implement the regulation at the district level. For eight years, it remained as part of the regulation in the community.

As a practice, *tara bandu* is promoted by farmers to protect natural resources and land through cultural ceremonies. Moreover, it is not only used to resolve ecological problems, but also social problems. People in the district became more dynamic, especially the farmers campaigning for agricultural reform. Based on cultural evidence, *tara bandu* can also reinforce the call for agrarian reform, as the practice can help in reclaiming ownership of land.

For their community, the impact of the *tara bandu* was positive, as they successfully mitigated conflict in the district, which was previously a conflict area. While there might be negative thinking about the *tara bandu* because it comes from tradition, its results show that it has positive effects in terms of forming good regulation and solutions for the people.

Finally, **Ms. Hongnapha Phommabout** of Lao PDR discussed the alternative practices of their organization on organic agriculture, forest conservation, and support for farmers' groups. According to Ms. Phommabout, twenty families were organized to farm organically. They use the harvested fruits and vegetables for their own consumption. The



Workshop participants from various parts of Southeast Asia joined the open forum

excess supplies were sold, and these families use the money earned to send their children to school. Because of this, many people have become interested in organic agriculture and people from different areas come to learn from the group.

The reason why her organization promotes organic farming is because most farmers use chemical farming. However, using these capital-intensive materials left farmers negatively affected. Many farmers also got sick as a result. Their organization encouraged these farmers to stop using chemicals in agriculture and organized them at the same time. At first, they failed because of lack of knowledge. However, their organization has partnered with different civil society organizations (CSOs) and the government to learn and ask for help to make the initiative successful. Once successful, people started visiting them. Moreover, the organization has also established a farmers' network with different farmer groups across the region.

Open Forum

After the reactions, **Asst. Prof. Venarica Papa** mentioned that alternative strategies are respective of, responsive to, and sensitive to peoples' needs.

She further stressed that growth is not about numbers, but actual people's lived experiences, which is why it matters. Afterwards, Asst. Prof. Papa opened the floor for the open forum.

The first comment was raised by **a participant from Thailand**. The participant shared about the ongoing systematic exploitation of workers through labor subcontracting. He shared the advocacy of his group, which is to protect those who are employed under the subcontracting scheme. Aside from the vulnerable employees, they also include regular employees of the company in promoting workers' welfare. He further shared that the policy change they advocated later became law; as a result, subcontracted workers are now protected.

Dr. May Shi Sho of the **Karen Development Network, Burma/Myanmar** asked about the success rate of the Peace House Shelter in promoting the welfare of victims of violence, because at some point, these people will have to go back to their original environment. How does the organization deal with issues that make people return to the center? She mentioned that their organization in Burma/Myanmar wanted to start the same initiative, albeit with difficulty.



Dr. May Shi Sho shares the case of the Karen Development Network to fuel the discussion

Ms. Giang remarked that it is difficult to deal with the issue and stated that there is about an 80 percent success rate. When they stay in the center, they give them skills on how to protect themselves. Their experience before is that they kept silent on these issues. Thus, the Shelter cooperates with local women's unions to help them in addressing domestic violence in communities. When these people stay in the center, they feel more confident as they were taught skills to protect themselves against perpetrators of violence. It is difficult to talk with the perpetrator, so they are dealt with through many methods. One way is that the center helps send them to the proper centers. Another is that the center helps facilitate the meeting between the husband and wife. The center also helps these women to speak out and share their stories. The more people know about their plight, the more that they can help women increase their confidence and skills in protecting themselves.

Lastly, **Mr. Cipriano Fampulme (Aksyon sa Kahandaan sa Kalamidad at Klima, Philippines)** raised a comment on Dr. Tadem's remarks earlier in the program. He specifically pointed out that if there will be a resolution towards the promotion of an alternative regionalism, it should come from grassroots/peoples' organizations on the ground. Dr. Tadem agreed to the comment that was raised.

Reading of the Resolution

After the open forum, **Ms. Raquel Castillo of the Sustainability and Participation thru Education and Lifelong Learning (SPELL)** mentioned that the idea towards an alternative regional integration had already been floated even before the workshop. The initiative started back when the ACSC/APF Philippine National Organizing Committee conceptualized the idea in 2017.

Mr. Jenito Santana of Timor Leste read the ACSC/APF 2019 Resolution on Alternative Regional Integration for Southeast Asian Peoples:

Whereas, the ASEAN Civil Society Conference/ASEAN Peoples' Forum (ACSC/APF) has been engaging with the ASEAN

official process since 2005, in the process presenting ASEAN leaders with annual statements that reflect Southeast Asian peoples' issues, concerns, and recommendations covering political, economic, social and cultural dimensions;

Whereas, an internal ACSC/APF Ten-Year Review (2005–2015), however, concluded that “individual ASEAN member countries have consistently resisted and vacillated with regards civil society participation and engagement” and that “ASEAN and its member governments have been seen to be more comfortable with the private sector and academic and research think tanks than with civil society”;

Whereas, the same internal review concluded that ten years of engagement with the official ASEAN process have been regularly defined by a “prevailing silence and lack of attention and response to the observations and recommendations raised in all previous ACSC/APF Statements.”

Whereas, the ACSC/APF 2016 Timor Leste Statement stated that “ASEAN civil society remain extremely concerned about ASEAN's prevailing silence and lack of attention and response



Ms. Raquel Castillo opens a discussion on the proposal for the adoption of an alternative vision of Southeast Asian regionalism

to the observations and recommendations raised in all previous ACSC/APF Statements”;

Whereas, a press release issued by the ACSC/APF Co-Chairs at the close of the two Laos Summits of Leaders in 2016 expressed “disappointment at the continued lack of opportunity to voice human rights concerns and critically engage with government ... [(and of)] ASEAN governments’ lack of recognition of civil society as a critical stakeholder”;

Whereas, the ACSC-APF Statement on 8 Aug 2017 on the occasion of the 50th Anniversary of ASEAN, argued that the “many years” of “critical engagement” with ASEAN have resulted “in minimal outcomes in terms of the substantive improvement in the lives of our people”;

Whereas, the final statement of ACSC/APF on 13 November 2017 stated that “years of our critical engagement with ASEAN have not contributed in any substantive improvements in the state of our peoples’ lives and the environment” and that “issues and concerns raised by civil society, especially ACSC/APF continue to be ignored”;

Whereas, the same 13 November 2017 statement of ACSC/APF pointed that the “lack of meaningful dialogue, absence of opportunities for interface with officials, and inaction over the draft terms of reference on government-non government relations evidence the shrinking space for civil society to effectively shape the agenda and policies of ASEAN and their respective governments”;

Whereas, the 2015 ACSC/APF statement asserts that “engagement with the ASEAN process is... anchored on a critique and rejection of deregulation, privatization, government and corporate-led trade and investment policies that breed greater inequalities, accelerate marginalization and exploitation, and inhibit peace, democracy, development, and social progress in the region.”

Whereas, the 13 November 2017 ACSC/APF statement further noted that ASEAN continues to foster a regional

integration model based on a “dominant development narrative that has bred economic, social and environmental crises, including extreme inequalities, extensive human rights violations, situations of conflict and violence, and wanton exploitation of natural resources that are overwhelming the region’s ecosystems”;

Whereas, the 13 November 2017 ACSC/APF Final statement argues that “the case for a radical transformation of ASEAN is irrefutable” and that “participants to the ACSC/APF 2017 firmly believe that such transformation will require taking decisive steps to ensure equitable distribution and sustainable use of natural resources, realize the full gamut of economic, social, cultural, civil, and political rights for all peoples, and to reestablish itself along the principles of solidarity, cooperation, complementarity, and friendship among nations”;

Whereas, the 13 November 2017 Statement concluded that “to this end, the ACSC/APF shall develop and adopt a new vision for engagement by civil society with ASEAN based on greater people to people interactions that will establish, expand and strengthen a new peoples’ regional integration process based on the alternative practices of peoples, networks, and organizations across the region’s societies;” Whereas, the 4 November 2018 Statement recommended that ACSC/APF “undertake a collection of grassroots case studies of community-based projects on the ground of local people taking action in building an Alternative Peoples’ Economy towards an Alternative Regionalism;”

Whereas, Southeast Asian peoples’ grassroots communities, popular organizations, civil society organizations, and social movements have, for many years, been engaged in alternative, heterodox, and non-mainstream practices that encompass economic, political, social, and cultural aspects that directly address the issues and concerns of workers, the peasantry, urban poor, fisherfolk, women, youth/children, LGBTQ+ community, indigenous peoples, migrants, older persons, employees, professionals, students and persons with disabilities;

Whereas, ACSC/APF, as the region’s primary network of civil society organizations, social movements, and popular

organizations, is independent and autonomous of both the state and corporate business interests;

This was followed by **Ms. Raquel Castillo**'s discussion of the things that needed to be resolved in the whole ACSC/APF:

Be it therefore be resolved that, in order to overcome and address the frustration and disappointment at the results of the 13-year engagement with the official ASEAN process, the ACSC/-APF shall develop and adopt a new vision for engagement by civil society with ASEAN based on people-to-people interactions rather than state-to-state relations or purely market-oriented interactions.

Be it further resolved that, to lead the way forward to greater participation by Southeast Asian peoples in cross-border interactions and undertakings, this new vision shall lead to the establishment of a new peoples' regional integration process.

Be it further resolved that, as a preliminary starting point, the new Southeast Asian peoples' regional integration process shall be based on, among others, the alternative practices of peoples, networks, and organizations across the region's societies.

Be it further resolved that, to show good faith on the part of Southeast Asian civil society movements, the engagement with the official ASEAN process shall continue and will complement the process of building a new peoples' regional integration process.

Ms. Castillo expressed their hope for the body to support this resolution. The UP CIDS Program on Alternative Development, as the main workshop organizer, will endorse the resolution to the ACSC/APF Drafting Committee.

Ms. Castillo then asked if there are any comments, objections, and/or reactions. Hearing none, the body has decided to adopt the resolution in the session.

Annex

Workshop Program Flow

Workshop: Alternative Practices of Peoples in Southeast Asia Towards
Alternative Regionalism

Convergence Space: Life with Dignity

ASEAN Civil Society Conference/ASEAN Peoples' Forum 2019

September 11, 2019 | 1:30 PM–3:00 PM (1.5 hours)

Bangkok, Thailand

TIME	TOPIC	IN-CHARGE and PROCESS
3 minutes	Preliminaries	Moderator: Venarica Papa, UP CIDS AltDev (Philippines)
10 minutes	Context-framework of alternative regionalism	Speaker: Eduardo Tadem, UP CIDS AltDev (Philippines) <ul style="list-style-type: none"> • <i>Key points: Channels of alternative regionalism, people-to-people exchange (P2P), solidarity economy (SE), sharing of indigenous agricultural knowledge systems and practices, human rights</i>
57 minutes (including language translation)	Presentation of sample cases across Southeast Asia	Presentation of Speakers: Giang Pham Huong (CWD–Vietnam) Speakers: <ul style="list-style-type: none"> • Cynthia Maung, Mae Tao Clinic (Thai-Burma Border) • Heng Eang, Action Research Team (Cambodia) • Kridsakorn Silarak, Peoples vs. Pak Mun Dam (Thailand) • Jumnong Nupan, People's Movement for Just Society (Thailand)

- *Note to speakers: Prepare short photo or PowerPoint presentation focusing on your strategies of state engagement and building peoples' movement while advancing grassroots alternatives*

20 minutes	Open forum	Moderator: Venarica Papa, UP CIDS AltDev (Philippines)
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Workshop Liaison	Honey Tabiola (UP CIDS AltDev, Philippines)
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Strategies Session (Plenary of Convergence Space: Life with Dignity)
 ASEAN Civil Society Conference/ASEAN Peoples' Forum 2019
 September 11, 2019 | 3:00 PM–5:00 PM (2 hours)
 Bangkok, Thailand

TIME	TOPIC	IN-CHARGE
20 minutes	Discussion of strategies and solidarity building to support grassroots alternative practices across Southeast Asia	Presenters: Raquel Castillo, SPELL (Philippines) and Jenito Santana, KSI-Timor Leste Moderator: Venarica Papa (for questions, comments, revisions)
	Ways forward/ invitation for Plenary 4: "Advancing Social Movements and Alternatives in Southeast Asia" (September 12, 2019)	PEF-Thailand

Workshop Photos



The participants of the workshop organized by the UP CIDS Program on Alternative Development at the ASEAN Civil Society Conference/ASEAN Peoples' Forum 2019



The participants of the workshop comes from different civil society organizations across the Southeast Asian region



Ms. Maris dela Cruz of the Network for Transformative Social Protection (NTSP) discusses the idea of life with dignity for all



The Philippine delegation at the ASEAN Civil Society Conference/ASEAN Peoples' Forum 2019



The UP CIDS Program on Alternative Development Team at the ASEAN Civil Society Conference/ASEAN Peoples' Forum 2019



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