

Levels of Historical and Cultural Awareness of Peoples in Selected Countries of Southeast Asia: A Comparative Study

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ABSTRACT

To show one's nationalistic fervor for a country, as Sonia Zaide had stated, there should be a balanced appreciation of all the factors, which make the history of a country, including both the good and the bad aspects of the past. Hence, a study of history must be gleaned not only from the sordid past of the nation's history like the invasion and colonization of a stronger power that usually leads to a revolution of the masses and therefore breeds hatred and bitterness but also from its beautiful heritage and influence on world affairs. It is in this premise that this study was undertaken in the selected countries in Southeast Asia, namely Philippines, Indonesia, Thailand and Vietnam who are constantly at odds with themselves if not with their previous colonizers. This study will be a constant reminder that an appreciation of a country's past can only be possible if the people will be aware of what had transpired in their history as a people and as a nation. Such that a quantitative study on the level of historical and cultural awareness focusing on similarities and differences was conducted to the total of 100 people in the said countries selected based on purposive sampling with the used of Percentage, Mean, Standard Deviation, and Anova to determine the results of the following variables; awareness of the common beliefs and practices, settlement patterns, early settlers, geographical location, and features, resources, legends and myths, family, community, religion, educational system, including its politics and governance. Having these features as the focal point, the study would be relevant to the plan of the Association of Southeast Asian to create one region like the European Union. The study yielded the following results that, in regards to value orientation, religion and political structure of the selected countries are comparable, but based on value and political structures, a significant difference existed. The findings implied that to trace

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and revive the history of one's country is both a social and moral obligation of its people and that a comparative insight on the level of awareness of a people's historical and cultural heritage helps see connections between different events and show how actions lead on to another.

Keywords: *historical and cultural awareness; Asian heritage; political structure; level of awareness; historical and cultural legacies*

In Southeast Asia, countries had experienced countless revolutions and evolutions from the time the Westerners came to their shores until the recent happenings which showed their unity to attain independence. The common denominator among these Southeast Asian countries was that the West colonized all except Thailand. It is in this context that it can be mentioned here the events of the past must be a lesson learned because picking and learning from past experiences become the positive foundation of a nation's development, unity, and understanding. Moreover, despite a country's diverse practices and beliefs, possessing knowledge of history and tracing back the beginning of a nation can motivate unity for positive transformation. A failure to recognize this reality is the same as discounting who we are and how we came to be. If this transpires in a society, disintegration awaits and will soon create people without an identity. With this, perhaps, the most often-cited practical reason for studying history is owing to the belief that knowledge of history can improve judgment as it was stated that history is our genesis. History explains who we are, what we are, and how we came to be.² Hence, if the students grasp this importance of history, it will be a guarantee that they will be a productive citizen of the nation. This can further be affirmed in the study of Santiago, as he emphasized that many of our countrymen, especially the younger generation, have already forgotten the value of the sacrifices made by our heroes.³ His work serves as a reminder for people that heroes must be their role models at present, that their lives must exhibit the positive qualities shared by these heroes to be a productive citizen of this country. This claim assures the thinking that man today lives in a global culture permeated by change and diversity. However, change does not mean progress, so there is a need for man to control and direct history. As Garcia³⁴ stated that man needs a critical center that is big

² Philip Althbach and Toru Umakoshi, ed. *Asian Universities: Historical Perspective and Contemporary Challenges* (Baltimore: Maryland Jon Hopkins University Press, 2004), 377.

³ Danilo Santiago. *Depiction of Filipino Resilience in Philippine History, Exploration Through the Medium of Sculpture*. 2010.

⁴ Bernard Garcia. *Social and Cultural Dimension of the Filipino Life* (Toronto: University of Toronto Press, 1992).

enough to be at home in both the old and the new to avoid living in a world that no longer exists. In addition to this thinking, though history does not tell us the answers to our questions, it helps us to pursue better decisions in the future.⁵ It can be noted here now that a student who reads history will unconsciously develop the value of knowing the past.

Taking into consideration the facts above, one cannot deny the importance of historical awareness among people of a particular country and nation so that they can move forward towards a prosperous future. It is for this reason that this study developed an interest to find out the level of historical and cultural awareness of peoples in selected countries of Southeast Asia, namely, the Philippines, Indonesia, Thailand, and Vietnam. In choosing the countries, the researcher took into consideration that Southeast Asia must be represented by countries from the mainland and islands such that this study aims to find out the similarities and differences of the peoples' perceptions about the history of their countries, as well as the influential factors that unite and understand their identity as a region.

Significantly, being aware of one's beginnings will develop positive insights on giving solutions to contemporary problems of society. That historical and cultural awareness can develop an intercultural understanding of strengths and weaknesses that can lead to an environment of respect for people's national identity, thus, promoting peace and tolerance among nations. As a consequence, an appreciation of one's history and culture can indicate a high correlation between the strong values among its people and the progress of a nation. The study was further enforced and was anchored on the theory of Condorcet which states that history is a record of change and is based on the observation of human societies through the different stages of their development.⁶ As Halili wrote it, that as a historical being, man responds to situations placed before him and thus his actions are based on his thoughts as outputs of introspection or meditation. His actions, therefore, are not just involuntary movements especially when an element of time allows him to think of his next steps.⁶ Therefore, if man in a given society is aware of what has transpired in the past, he can choose which action to avoid and will be credible to make sound decisions for the country. Hence, this study can serve as a tool in examining the historical awareness of Southeast Asian countries,

⁵ Dianne Ratvich. *Left Back: A Century of Failed School Reforms* (New York: Simon and Schuster, 2000)

⁶ Patrick Gardiner. *Theories of History* (New York, New York Free Press, 1959)

⁷ Maria Christine Halili. *A History of the Bulacan Military Area Movement During the Japanese Occupation 1941-1945*. 2000.

especially with Southeast Asia's aim of establishing a region like that of the European Union.

In this study, it was assumed that there were no significant differences in the historical and cultural awareness of the peoples under study. The settings of the study were the selected countries in Southeast Asia namely: Philippines, Thailand, Vietnam, and Indonesia. The researcher stayed in each country for at least three days to have a thorough observation of the respondents and to have ample time for the retrieval of the questionnaires.

The study aimed to find out the levels of historical and cultural awareness of the four countries. Specifically, the study sought to answer the following questions:

1. What is the profile of the respondents in terms of: Age, Gender, Nationality, Educational Background, Sources of Livelihood, Salary, Religion, Languages Spoken, Family Structure, Unique Character Traits.
2. How did the respondents identify their Asian heritage in terms of: Beliefs and practices, Legends, Positive values Religious affiliation/teaching, Educational structure, Political structure, Economic structure, Social Structure.
3. In terms of colonization, revolution, and assimilation, how were the respondents influenced by the following countries: China, India, the Arabian Peninsula, European Countries, United States of America except for Thailand.
4. How did the respondents preserve the historical and cultural legacies of their countries in terms of: Education, Government, and Politics, Economic Resources, Religious Affiliation, Character Traits, Beliefs, and Practices.
5. What were the levels of historical and cultural awareness of the respondents based on: Value Orientation, Family Structure, Religion, Political Structure, and Economic Structure.
6. How did the level of historical and cultural awareness of the respondents of the country compare when grouped according to their

countries based on: Value Orientation, Family Structure, Religion, Political Structure, Economic Structure.

Each country was represented by 25 respondents selected randomly, and the approximate population of the country was not included. It can be deduced here that the result of the study will only be true to the particular group of respondents since the survey was done through an unstructured interview and distribution of questionnaires where the researcher left it to the interviewee to guide the exchange of questions and answers. As to the questionnaire, it was a tool specifically prepared by the researcher for the study. To ensure validity and reliability, the instrument was submitted to the experts in the areas of history and Southeast Asian countries. The ages of the respondents were limited to 16 and above because the researcher assumed that this age range of individuals is familiar with their histories and cultural practices through their exposure to its social environment. For instance, in Thailand, secondary education begins at the age of 15 wherein a child practically takes up courses in the Social Sciences.⁷⁸ In Indonesia, on another hand, this subject was given as an integral part of a Social Science subject in elementary school, while in secondary school it was offered as an independent subject. History subject is strategically significant in shaping state character and humanized civilization as well as in equipping Indonesian people with nationalism and patriotism. Children are required by law to attend formal education from the ages of seven to fifteen.⁸⁹—In the case of Vietnam, upper secondary education begins at the age of 16 where students learn about Foreign language, mathematics, art, physical education, Vietnamese language and literature, music, biology, history, chemistry, civics, geography, physics, and technology.¹⁰ As with the Philippines, students learn history at the elementary level. This goes to show that as early as 16 years old in all the countries under study students are already familiar with the history of their country.

The study used the descriptive method and survey research for data gathering wherein the researcher used questionnaires, non-structured interviews, and non-participatory observation as techniques and tools in

⁸ “Education in Thailand.” Accessed: November 26, 2018. <https://www.scholaro.com/pro/Countries/Thailand/Education-System>.

⁹ “Indonesia Guide Early Education in Indonesia.” Accessed: November, 26, 2018. <https://www.justlanded.com/english/Indonesia/Indonesia-Guide/Education/Early-education-in-Indonesia>.

¹⁰ “The Vietnam K-12 Education System.” Accessed: November 26, 2018. <http://www.vietnameducation.info/K12/Vietnam-K-12-Education-System.html>.

sociological inquiry. Purposive sampling technique was used in choosing the respondents because the criteria were set in the selection of the respondents.

The criteria for selection were the following:

1. Must be a national of the country concerned;
2. Must be between the ages 16 and above;
3. Must have studied Social Studies/History in school at any academic level;
4. Must be willing to be interviewed on the spot; and
5. Must be capable of providing reliable information on the chosen topic.

Pieces of data were gathered from primary and secondary sources. In analyzing the results of the questionnaire, the data collected were subjected to statistical analysis using percentage, mean standard deviation and ANOVA was used to compare the level of awareness of the countries under study wherein the mean, standard deviation and T-value (Significance) and findings were reflected in the table.

TABLE 1
Profile of Respondents According to Age

	Thailand		Vietnam		Indonesi a		Philippines	
	f	%	f	%	f	%	f	%
No response			1	4.0				
16-20			1	4.0	1	4.0	2	8.0
21-25	3	12.0	10	40.0	7	28.0	6	24.0
26-31	8	32.0	4	16.0	10	40.0	10	40.0
32-37	7	28.0	4	16.0			3	12.0
38-43	5	20.0	4	16.0	3	12.0		
44-49	1	4.0	1	4.0	4	16.0	2	8.0
50 and above	1	4.0					2	8.0

After a careful analysis, it was found out that the respondents were equitably distributed between male and female, ages 26-31 years old.

TABLE 2
Profile of the Respondents According to Educational Background

EDUCATIONAL BACKGROUND	Thailand		Vietnam		Indonesia		Philippines	
	f	%	f	%	f	%	f	%
1. Elementary graduate	1	4.0	1	4.0			1	4.0
2. High school	5	20.0	4	16.0			2	8.0
3. College undergraduate	1	4.0	5	20.0	4	16.0	6	24.0
4. College graduate	11	44.0	11	44.0	21	84.0	15	60.0
5. Vocational course			2	8.0			1	4.0
6. Did not undergo schooling								
7. Others	7	28.0	2	8.0				
Total	25	100.0	25	100.0	25	100.0	25	100.0

They were college graduates, and the majority were connected to government-related jobs. Patron-client relationship is strong in the four countries.

TABLE 3
Profile of the Respondents According to Family Structure/System

Family Structure	Thailand		Vietnam		Indonesia		Philippines	
	f	%	f	%	f	%	f	%
1. Nuclear	13	52.0	16	64.0	8	32.0	20	80.0
2. Extended	2	8.0	5	20.0	10	40.0	4	16.0
3. Patriarchal	4	16.0	1	4.0	7	28.0	1	4.0
4.	2	8.0	2	8.0				

Matriarchal								
5. Solo	4	16.0	1	4.0				
6. Others								
Total	25	100.0	25	100.0	25	100.0	25	100.0

Like most Asians, the respondents had a nuclear type of families practicing the unique character traits which are - hardworking, cheerful, respectful, hospitable, religious, tolerance, courteous and generosity. All these seven character traits of the people in the region are observed everywhere, and the foreigners are astonished and highly admired the people in the region because of their remarkable Asian characteristics.

TABLE 4
Asian Heritage based on Beliefs and Practices

Beliefs and practices	Thailand		Vietnam		Indonesia		Philippines	
	f	%	f	%	f	%	f	%
No Response							1	4.0
1. Traditional	8	32.0	12	48.0	5	20.0	10	40.0
2. Conservative	4	16.0			7	28.0	7	28.0
3. Modern	13	52.0	12	48.0	13	52.0	7	28.0
4. Others			1	4.0				
Total	25	100.0	25	100.0	25	100.0	25	100.0

As to the basis of the respondents' identification with their Asian Heritage, it was revealed that majority of the respondents anchored their beliefs and practices on modern practices. Thailand, Vietnam, and Indonesia, the future tiger economies of Asia, and the countries exposure to industrialization and modernization from the west, and generally applied the modernity of the time in their beliefs and practices. The rest still practice a traditional approach to their way of life. Thus, one can see that despite the coming modernization and technological revolutions, the people of Southeast Asia have nurtured a quasi-belief and practice in their way of thinking; seeing and doing things and are at par with the rest of the global community, thereby enhancing their old practices, which in a way help trace their historical root and origin as a people of distinct identity. On the basis of legends as a means to identify their Asian

heritage, a majority of the respondents based it on religious beliefs. There were also Vietnamese respondents who stated that their legends were based on their colonizers' teaching like China and France.

TABLE 5
Asian Heritage based on Positive Values

Positive Values	Thailand		Vietnam		Indonesia		Philippines	
	f	%	f	%	f	%	f	%
1. Materialistic	2	8.0	1	4.0			1	4.0
2. Western Assimilation	2	8.0	2	8.0			2	8.0
3. Family Teaching	15	60.0	18	72.0	20	80.0	17	68.0
4. Universal Outlook	6	24.0	3	12.0	5	20.0	4	16.0
5. Others			1	4.0			1	4.0

TABLE 6
Asian Heritage based on Religious Affiliation/Teaching

Religious affiliation/teaching	Thailand		Vietnam		Indonesia		Philippines	
	f	%	f	%	f	%	f	%
1. Christian teaching	3	12.0	7	28.0	23	92.0	24	96.0
2. Buddha precepts	21	84.0	14	56.0	1	4.0		
3. Mohammed's teaching			1	4.0	1	4.0	1	4.0
4. Confucianists beliefs	1	4.0	1	4.0				

5. Others			2(animi st)					
Total	25	100. 0	25	100. 0	25	100. 0	25	100. 0

The moral precepts of Buddha and Mohammad had taught them that positive values should be inculcated and enhanced. Other respondents from Thailand, Vietnam, and the Philippines based their positive values on Western assimilation, as they consider it as a legacy from their foreign aggressors. A minority of the respondents stated that their positive values are based on being materialistic a form of survival. Therefore, despite the introduction of Western Culture, these countries in Southeast Asia were able to enhance their Asian Heritage, a sign that Southeast Asian people identify and maintain their own identity as a people.

TABLE 7
Asian Heritage Based on Educational Orientation

Educational Orientation	Thailand		Vietnam		Indonesia		Philippine	
	f	%	f	%	f	%	f	%
1. Teachings of the Origin of Man	2	8.0	8	32.0			2	8.0
2. Western Oriented	1	4.0	2	8.0			1	4.0
3. Education for a Living	10	40.0	9	36.0	11	44.0	10	40.0
4. Education for Material Possession	1	4.0	3	12.0				
5. Education for the growth of Self and Others	11	44.0	3	12.0	14	56.0	12	48.0
6. Others								
Total	25	100. 0	25	100. 0	25	100. 0	25	100. 0

As for educational orientation as a means of identification with their Asian heritage, a majority of them stated that they consider education for growth, self, and others. This is because a majority of the respondents are college degree holders and therefore consider their educational orientation or background as a means to help them live a fruitful life for themselves and

others. This can be seen from the responses of the Thais, Indonesians and the Filipinos

TABLE 8
Asian Heritage Based on Economic Structure

Economic Structure	Thailand		Vietnam		Indonesia		Philippines	
	f	%	f	%	f	%	f	%
1. Agriculture	10	40.0	11	44.0	11	44.0	13	52.0
2. Technological	5	20.0	5	20.0	11	44.0	8	32.0
3. Trading system	7	28.0	8	32.0	3	12.0	2	8.0
4. Importation	1	4.0					1	4.0
5. Others	2	8.0	1	4.0			1	4.0
Total	25	100.0	25	100.0	25	100.0	25	100.0

Considering Asian legacy based on economic structure, majority of the respondents or 40% from Thailand, 44% from Vietnam, 44% from Indonesia and 52 % from the Philippines were all focused on agriculture, followed by technology which was introduced by western investors; trading system, an economic system, proposed by China, India, and the Western Countries. All of the four countries are import-export oriented, being the suppliers of human and natural resources to the 'haves' countries, and buyers of finished products from outside forces like China, India, Great Britain, some European countries and the United States.

Looking into the level and extent of influences from China, India, Arabian Peninsula, European Countries and the United States of America, it can be gleaned that for Vietnam, China's influence was given a perception of "high extent." For Indonesia, China's influence was to a "high extent," and in the Philippines, China's influence in the country was given a verbal interpretation of "high extent." It can be noted that it was only Thailand where Chinese influence was not given too much concern except in trade unlike in Vietnam, Indonesia, and the Philippines where the presence of Chinatowns proliferate in their countries, and Chinese influence is profoundly felt to the greatest extent especially in trade and commerce including the introduction of Buddhism.

Taking into account India's influence, a majority of the respondents perceive it to a moderate extent.

As to the Arabian influence, the Thai respondents perceived the Arab influence to a "moderate extent." On the other hand, the respondents believed that the Arab influence on family ties, loyalty to family and party leaders' control in all walks of life were to a "low extent." In Vietnam, the respondents felt that the Arab influence was only to a "moderate extent," while in Indonesia, the respondents believed that the Arab influences were felt to a "high extent." As an overall mean, the Indonesian respondents felt that the Arab influence was to a "moderate extent." In the Philippines, the Arab influence was perceived to a "moderate extent."

For the European influence in the four countries used in this study, the following were observed: Thailand believed that the European influence was practiced to "moderate extent" even though England had politically, socially, and economically influenced the country during the past. This was because the present breed of respondents is more familiar with the present conditions of the country. In Vietnam, the respondents considered colonization and revolution to have brought changes because of the series of ethnic wars, and the Vietnam War. The repressive colonial rule made the respondents feel that these events affected the country to a "high extent." For the Indonesian respondents, colonial rule and war were felt to a "high extent," while "moderate extent" was given by the Indonesian respondents in regards to the influence of Europe on their history and culture. For the Filipino respondents, European influence was felt moderately in the country's historical and cultural legacies.

As to the United States of America, The Thai respondents considered the American influence to a high extent as regards to the aspiration for independence done through the establishment of a civilian government, improvement of public health and sanitation and the revolution and evolutionary reforms in business. In Vietnam, aspiration for interdependence and establishing a civilian government was perceived to a "high extent," so with an existing representative institution, since these respondents belonged to the present generation, who probably would like to indirectly forget the sad story of their country in the past. The presumed observation is understandable since these respondents belonged to the present and are only concerned with the present status as a nation. In Indonesia, American influence was not evident because of the Dutch intrusion in the country. For the Filipino respondents, a "high extent" was given to American influences in the lives of

the present-day citizens. It can be observed that American influence in the Philippines was felt in the socio-political and economic strata and with the United States of America's "sphere of influence" over the country's history and socio-cultural practices, the influence was vividly felt.

Discussing the level of historical and cultural awareness of the respondents, as to the value orientation, hospitality was practiced to a "high extent" in the four countries used in the study, as with other values like tolerance, respect, humility, and loyalty are traits taught by the family's religious beliefs and practices and its level of awareness was observed to a "high extent." Asians are also known for their indirect way of reasoning which was "highly" observed in the Philippines and Indonesia but "moderately" aware in Thailand and Vietnam. It is only in Thailand where the respondents observed that the people in Asia are "highly" aware that nature has something to do with their way of life. The three other countries observed the level of awareness only to a "moderate extent."

Moreover, all the countries under study except Thailand perceived that the respondents' level of awareness as regards to family structure was "highly" observed. Thailand is "moderately" aware of the practice of listening to circle of relatives for discussions, and instead it is the family elders that give decisions, likewise in marriage, the Thais were "moderately" aware that couple's family training is essential.

TABLE 8
Level of Historical and Cultural Awareness of the Respondents Based on Religion

Religion	- Thailand			- Vietnam			- Indonesia			-Philippines		
	X	SD		X	SD		X	SD		X	SD	
	VI			VI			VI			VI		
1. Religion is a strong legacy of the country's ancestors	3.36	1.00	ME	3.54	.82	HE	4.32	.85	HE	4.08	.81	HE
2. The people practice the law of nature or animism in reversing	3.28	.80	ME	3.32	.75	ME	3.68	.90	HE	3.52	.77	HE

the decision about life													
3. Reverence to ancestors is an important teaching of the country's religion	3.32	.85	ME	3.24	.72	ME	3.84	.80	HE	3.52	.77	HE	
4. Buddhism and Confucianism are both moral philosophies and not religion	3.20	.76	ME	3.48	.96	ME	2.44	1.45	ME	2.80	1.19	ME	
5. All community and family gatherings and festivals are done based on the country's religious festival.	3.48	.92	ME	3.56	1.00	HE	3.68	1.19	HE	4.12	.93	HE	
Overall	3.33	.65	ME	3.43	.54	ME	3.59	.68	HE	3.61	.63	HE	

Looking into the level of awareness regarding religion, the Philippines perceived it to a high extent because Islam and Catholicism plays a vital role in the lives of the people, while in Thailand and Vietnam, due to their different principles of Buddhism, Confucianism, and Hinduism, people's level of awareness was "moderately" observed. Therefore, the diversity of religious practices and beliefs divide the people's perceptions about their religion.

With regard to the political structure of the four countries, respondents from Vietnam, Indonesia, and the Philippines considered their level of historical and cultural awareness to a "high extent" inasmuch as these are countries that belonged and were politically influenced by the "big powers"

like China, Russia, Europe, and the United States. Thailand was the only country in contrast such that its level of political awareness is to a "moderate extent" only because the country has never been colonized by the superpowers and remained a free country, politically speaking.

Furthermore, the people's level of awareness in regards to their economic resources was observed to a "high extent" because of the advent of industrialization and modernization that directly affected the four countries under study.

TABLE 9
Matrix Showing the Comparison of the Countries under Study Based on the Levels of Historical and Cultural Awareness

Levels of Historical and Cultural Awareness	Comparison
Value orientation Thailand, Vietnam, Indonesia, Philippines	Comparable No significant difference exists among the countries under study. This only shows that respondents still adhere to their country's value orientation despite the coming of modernization.
Family structure Thailand, Vietnam, Indonesia, Philippines	Not Comparable A significant difference exists between the Thais and the Filipinos and so with the Viets and the Filipinos. This is because in Thailand social inequalities exist, and there are fewer opportunities for women. In the Philippines, on the other hand, women were highly regarded in hierarchical status and are independent. For the Viets and the Filipinos, the Viet consider the family as second only to the state while for the Filipinos the family is the cornerstone of the society.
Religion Thailand, Vietnam, Indonesia, Philippines	Comparable No significant difference exists among the countries under study. This only shows that the respondents still believe that there is one

	Supreme Being who guides and shape their destiny.
Political structure Thailand, Vietnam, Indonesia, Philippines	Comparable No significant difference exists among the countries under study because their political structure is all a fusion of West and Asian models.
Economic structure Thailand, Vietnam, Indonesia, Philippines	Not Comparable A significant difference exists between the Thais and the Viets because state policies drive the Thai economy while human resources drive the Viet economy. For the Thai and Indonesians, the Thais are particularly dependent on foreign powers wherein they tend to lose track of what the human resources can do while the Indonesians have to work hard to be economically self-sustaining. For the Thais and the Filipinos, the Thai has a robust economy and is aligned with the economic tiger while the Filipinos are dependent on partnerships with other countries.

A glance at the above table would show that as to value orientation, no significant difference exists among the countries under study. This only proves that the respondents still adhere to their country's value orientation despite the coming of modernization, therefore comparable. Looking closely would further reveal that as to family structure, Significant difference exists between the Thais and the Filipinos and so with the Viets and the Filipinos. This is because in Thailand social inequalities exist, and there are fewer opportunities for women while in the Philippines women were highly regarded in hierarchical status and are independent. For the Viets and the Filipinos, the Viet consider the family as second only to the state while for the Filipinos the family is the cornerstone of the society, hence not comparable. Focusing on religion, no significant difference exists among the countries under study. This only shows that the respondents still believe that there is one Supreme Being who guides and shape their destiny, therefore comparable. As to political structure, no significant difference exists among the countries under study because their political structure is all a fusion of West and Asian models, again comparable. Taking into consideration, the economic structure of the countries under study, a significant difference exists between the Thais and the Viets because state policies drive the Thai economy while human resources drive the

Viet economy. For the Thai and Indonesians, the Thais are dependent on foreign powers that they tend to lose track of what the human resources can do while the Indonesians have to work hard to become economically self-sustaining. For the Thais and the Filipinos, the Thai has a robust economy and is aligned with the economic tiger while the Filipinos are too dependent on partnerships with other countries, hence not comparable.

Thus, it can be deduced from the table that in value orientation, political structure, and religion the countries under study are comparable. On the basis of family and economic structure, the countries under study are not comparable as explained in the table.

TABLE 10
Comparison of the Respondents' Historical and Cultural Awareness
when Grouped According to their Countries

6.1. Value Orientation	- X	SD	F-Value	Significance	Findings
Thailand	3.70	0.85		P=0.374 > .05	6.1. There is no significant interest that exists among the countries under study regarding value orientation, hence comparable.
Vietnam	3.50	0.51		Not Significant	
Indonesia	3.48	1.07	1.051		
Philippines	3.82	0.65			
6.2. Family Structure					6.2. There is a significant difference that exists between the Thais and the Filipinos and so with the Filipinos and the Viets regarding family structure.
Thailand	3.47	.80		P=0.026 <	
Vietnam	3.51	.49		Significant	
Indonesia	3.70	.81	3.225		
Philippines	4.00	.58			
6.3.					6.3. There is no significant

Religion					difference that exists among the countries under study in regards to religion, hence comparable.
Thailand	3.33	.65		P=0.336>0.05	
Vietnam	3.43	.54		Not Significant	
Indonesia	3.59	.68	1.141		
Philippines	3.60	.63			
6.4. Political Structure					6.4. There is no significant difference that exists among the countries under study regarding political structure, hence comparable.
Thailand	3.47	.77		P=0.700>0.05	
Vietnam	3.46	.75		Not Significant	
Indonesia	3.61	.67	.476		
Philippines	3.66	.67			
6.5. Economic Structure					6.5. There is a significant difference that exists between the Thais and the Viets, the Thais and the Indonesians and so with the Thais and the Filipinos
Thailand	3.27	.65		P=0.009<0.05	
Vietnam	3.65	.56		Significant	
Indonesia	3.75	.57	4.059		
Philippines	3.78	.61			

Based on the findings of the study the following are the conclusions derived from the investigation conducted:

1. The basic characteristics of the respondents used in any study especially in regards to age, nationality, and educational background give the readers assurance that their views of the world around them would lead them to a lesser chance to repeat the mistakes of the past and improve their judgments and levels of awareness about their history and culture.

2. Identifying one's Asian heritage can help people develop an awareness of history and the culture shaped by traditions, beliefs, legends, and positive values. With this, they can readily relate it to the present and prepare a sound decision for the future.
3. Foreign and outside influences create patterns of cause and effects which bring about an awareness of history and help develop the national spirit of nationalism and patriotism.
4. History explains to man how he/she comes to be, who he/she is, why he/she is, and where he/she is today. Preservation of historical and cultural records and practices is one way to be conscious of one's sense of history.
5. To trace and revive the history of one's country is both social responsibility and a moral obligation. Hence, it is imperative to be aware of the structures and functions of its underlying social institutions specifically focused on family and religion.
6. A comparative insight on the level of awareness of a people's historical and cultural heritage helps see connections between different events and show how actions lead on to another that brought about the rise of nations, regional cooperation and create its own national identity.

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