

RIGHT TO EDUCATION OF MULTICULTURAL COUNTRIES FOR UNITY IN ASEAN COMMUNITY

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ABSTRACT

This article was written based on research paper related to educational management in ASEAN community, and focused on right to education of multicultural countries for unity in ASEAN community. This region is full of multicultural countries that have the different aspects of geography, religious, language, and nationalities of ethnicities. Right to education always contain in Education Act of ASEAN countries. Educational institutes apply the issue of right to education from education act by integrating into practices and design it in lesson plan and classroom activities. Education strategies have also being used for the guideline of educational development for all students in ASEAN community. Every student has the right in education and the opportunity of learning to reach their highest potential as the phrases called "No student left behind in Education within ASEAN Community". In addition, 4-A scheme of right to education can apply for encouragement the quality of education development which is available, accessible, acceptable and adaptable.

Keywords

Right to Education, Multicultural Countries, Unity, ASEAN Community

INTRODUCTION

Right to education for the Unity of Countries in ASEAN Community has been shown through educational management in ASEAN countries and is focused on education and provision for lifelong learning and it is a national priority. It aims to help students to discover their own talents, to make the best of these talents and realize their full potential, and to develop a passion for learning. ASEAN students will be trained to achieve 21st century competencies by the encouragement of schools and parents, and they will be practiced to be a confident person, a self-directed learner, an active contributor, and a concerned citizen. Conducting educational research is simultaneously encouraged to contribute proactively to schools in the system, particularly in building school capacities that includes developing new pedagogies, implementing experiential learning modes, and conducting practitioner inquiry. Enhancing student learning experiences in school system will be set for the final goal.

Right to education is focused for education development especially in basic education. The preparation of basic education to students is very important to train their learning skills for the quality of their future occupations. The learning activity that will meet the target of students' achievement should be designed in variety and diversity and should cover 5 learning aspects which are 1) cognitive domain 2) affective domain 3) psycho-motor domain 4) process skills, and 5) integration. These aspects or skills of learning activities are usually used in general and worldwide. All students should have the right to be developed through these 5 skills. (Khaemane, T., 2007; Editorial department of Wittayajarn Journal, 2011).

The main purpose of educational development of countries in ASEAN community has related to the fifth main objective of ASEAN which is to encourage each other in term of training and conducting research, support South East Asia

education, and create awareness and understanding between people by using knowledge sharing in education. Educational management is also related to the third pillar of ASEAN community which called the ASEAN Socio-Cultural Community. The purpose of setting ASEAN community is to create the unity and co-operation in the region which will provide the opportunity for all countries to increase sharing of usefulness and encouragement to each other instead of having a competition (Piboonsongkram, P., 2011; Department of strategy and evaluation Bangkok, 2013). Studying right to education in multicultural countries is needed for creating the knowledge of education and related field of education. The fulfillment of the right to education can be assessed using the 4 As framework, which asserts that for education to be a meaningful right it must be available, accessible, acceptable and adaptable. The 4 As framework was developed by the former UN Special Rapporteur on the Right to Education (Katarina Tomasevski, 2001)

The study from related literature review indicated that organizations are alert for the adjustment and plan in educational development for the readiness of entering ASEAN community. Previous educations caused to current education and continue to future education. Therefore, studying about right to education of multicultural countries for unity in ASEAN community systematically will toward to the holistic of ASEAN society. However, the composition of educational system needs to have working many levels to cooperate with each other. The right to education is reflected in international law in Article 26 of United Nations Universal Declaration of Human Rights 1948 and Articles 13 and 14 of the International Covenant on Economic, Social and Cultural Rights.

"Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and

higher education shall be equally accessible to all on the basis of merit. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Parents have a prior right to choose the kind of education that shall be given to their children."

Each country will focus on right to education depending on the education act. In the article will propose the nature of ASEAN context with multicultural countries, and then to present how each country integrate right to education from the education act into the curriculum. Therefore, the purpose of this article is to propose right to education of multicultural countries for unity in ASEAN community.

MULTICULTURAL COUNTRIES

This article is to investigate the generalization of information of research methodological strategy in ASEAN community. According to the motto of Association of South East Asian Nations (ASEAN), it has been provided the three pillars to set up the interregional organization and one of three pillars is of the socio-cultural aspect. Moreover, the ASEAN studies or research centre is one factor to gain more knowledge about the neighboring countries included Myanmar, Laos, Vietnam, Cambodia, Malaysia, Indonesia, Singapore, the Philippines, Brunei Darussalam, and Thailand. This paper is to illustrate the locations, cultural sensitivities, unplanned situations, networking strategies, and outcome from Field study in order to have deeply understanding to each other in the contemporary pluralistic society in ASEAN community.

2.1 ASEAN Geography

This section is to focus on the varieties of populations and locations, starting with the mainland Southeast Asia which is Burma/Myanmar, Laos, Thailand, Cambodia, and Vietnam. In addition to mutual understanding between mainland countries, they have been strongly believed in Buddhism especially Theravada and Mahayana Buddhism. Moreover, the most of these countries are nearly located by the seas, oceans, mountains, and the rivers. As we have note here that along these environmental diversities and natural resources, they have been constructed the local or indigenous communities among these areas.

However, the half of ASEAN countries is located in the isolated islands, the archipelagos, the islands; namely Malaysia, Singapore, Brunei Darussalam, Indonesia, and the Philippines. In order to comprehend the traditionally lived life of the people with the difference context, we have to understand the historical background of those countries which broadly and widely senses of multiculturalism. Moreover, we have to understand the cultural, economic, political, social context, set up the common ground of knowledge, hardly try to find out the gaps of that contextualization and provide the best questionable and then reinterpretation of the "ASEANization" into the practical research. Finally, we have to set the planning strategies to conduct the best practice research.

2.2 Religious Diversities

The religion is one of the main values in ASEAN countries because of the ancient times we feared the unseen fearer and of which this reason the religion had been rapidly spreading in the Southeast Asia and isolated islands. So, ASEAN has been the plurality of religions, believes, rituals, ceremonies and local ancestors. In generally speaking, it has all religions located here especially global religions namely; Buddhism, Christianity, Islam, Hinduism, Jainism and etc. In the most geographical locations of ASEAN countries have been supported their own believes traditions with the global religions.

2.3 Language Used in ASEAN Community

English is the medium language in ASEAN community because it is the standardization of the human communication in the contemporary world. Moreover, the proficiency of English communication and interaction between ASEAN citizens is nearly the capacity of native English speaking. However, the conservative mind of localism or the way to preserve its local languages which are the mother-tongue languages, is the right to speak their own local linguistics such as using their own phonetics, syntax, pronunciation, and lexicon. In generally, it has many thousands local or indigenous languages as demonstrated in the following table 1.

Table 1 Languages Diversities in ASEAN Context

Countries	Languages
Thailand	Official Thai; Unofficial Muang, Isan, Tai, Hmong, Saek
Myanmar	Official Burmese; Unofficial Jingpho, Kayah, Karen, Chin, Mon, Rakhine, Shan
Laos	Official Lao, French; Unofficial Hmong, Khmu
Vietnam	Official Vietnamese; Unofficial Tay, Mung, Cham, Khmer, Nung,
Cambodia	Official Khmer; Unofficial Chinese, Vietnamese
Malaysia	Official Bahasa Malay; Unofficial Malayic, Bornean, Aslian, Land Dayak, Sama-Bajaw, Philippine, Creole
Singapore	Official English, Malay, Mandarin, Tamil; Unofficial Hokkein, Teochew, Cantonese
Indonesia	Official Indonesian; Unofficial Bahasa Indonesia, Malay, Javanese and 700+ languages
The Philippines	Official Filipino, English; Unofficial Spanish, Arabic, Tagalog, Cebuano, Ilokano, Hiligayon, Bikol
Brunei Darussalam	Official Malay, English; Unofficial Brunei Malay, Jawi Malay, Tutong, Kedayan, Belait, Murut, Dusun, Brunei Bisaya

Source: Phra Rajvaramethi and Lampong Klomkul (2017: 61)

2.4 The Nationalities of Ethnicities

From the study, it indicated that the nationalities of ethnicities in ASEAN countries have shown as below table.

Table 2 Ethnic Diversities in ASEAN Context

Countries	Languages
Thailand	Siamese, Isaan, Khorat, Chao Pak Thai, Phu Thai, Shan, Lue, Chinese, Khmers, Vietnamese, Burmese, Karens (Akha, Musso, Meo, Kamuk, Tin, Lawa, and So), etc.
Myanmar	Jingpho, Kayah, Karen, Chin, Mon, Rakhine, Shan
Laos	Lao Loum, Lao Theung, Lao Soung
Vietnam	Kinh, Hmong, Dao, Tay, Thai, Nung, Degar, Hao, Khmer Khom
Cambodia	Khmer, Chinese, Vietnamese,
Malaysia	Malay, Chinese, Indian, Indigenous
Singapore	Chinese, Malay, Indian
Indonesia	Melanesian, Javanese, Sudanese, Malays, Madurese, Chinese Indonesian, Overseas Chinese
The Philippines	Visayan, Tagalog, Ilocano, Bicolano, Moro, Kapampangan, Igorot, Pangasinense, Chinese, Zamboangueno, Lumad, Mangyan, Bajau
Brunei Darussalam	Malays, Chinese, Borneon, Indians

Source: Phra Rajvaramethi and Lampong Klomkul (2017: 62)

In summary, an observatory overview as above has shown the evidence of basic information which occurred alongside while conducting research in education context. The variety of general data relating to multicultural countries will help the writer to understand the context of each country which will be very useful for studying on education in ASEAN countries.

RIGHT TO EDUCATION IN ASEAN COUNTRIES

In order to understand about right to education of multicultural countries in ASEAN community, five countries are shown for the link between right and education from the book called "Human Rights Education in the School Systems in Southeast Asia (Asia-Pacific Human Rights Information Center, 2009) and showed as below details.

3.1 Cambodia

Regarding national reconciliation, the Supreme National Council, that is the unique and legitimate of authority during the transitional period, and in which sovereignty, independence and the unity of Cambodia are enshrined, adopted the Paris Agreement on 23 October 1991. The agreement provides for the following on human rights:

PART III: HUMAN RIGHTS Article 15 1) All people in Cambodia and all Cambodian refugees and displaced persons shall enjoy the rights and freedoms embodied in the Universal Declaration of Human Rights and other relevant international human rights instruments. 2) To this end, a) Cambodia undertakes: To ensure respect for and observance of human rights and fundamental freedoms in Cambodia;

To support the rights of all Cambodian citizens to undertake activities that promote and protect human rights and fundamental freedoms; To adhere to relevant international human rights instruments. b) The other

Signatories to this Agreement undertake to promote and encourage respect for and observance of human rights and fundamental freedoms in Cambodia as embodied in the relevant international instruments and the relevant resolutions of the United Nations General Assembly, in order, in particular, to prevent the recurrence of human rights abuses

3.2 Indonesia

The integration approach to human rights education in the Indonesian school system has seemingly been selected due to the following factors. Firstly, to prevent the number of subjects from increasing whenever new learning needs arise.

Human rights can be taught in the Citizenship Education subject through the following competencies:

a. Primary level - living in peace and harmony, practicing child rights at home and in school, manifesting cooperation in daily life, demonstrating a democratic attitude, practicing Pancasila values, promoting individual dignity, appreciating joint decisions, and understanding the role of Indonesia in international politics in the global era.

b. Secondary level - demonstrating positive attitudes toward protection and fulfillment of human rights, taking part in protecting, promoting, and respecting human rights.

The human rights content in religious education subjects can be in the form of respecting other people with different ideas and viewpoints, respecting differences in terms of ethnicity, religion, sex, and economic status. Religious education covers both the Islamic and Christianity Education subjects for all educational levels.

The human rights curriculum highlights the gender perspective through the following contents:

1. Mapping of the situation on violence and discrimination against women

2. Human rights principles, concepts and historical contexts

3. The women's rights movement and its link to the history of the development of the international human rights standards

4. Human rights mechanisms, including the human rights treaty monitoring bodies such as the Committee on the Elimination of Discrimination against Women, its General Recommendation No. 19 on violence against women, the United Nations Security Council Resolution 1325 (S/RES/1325, 2000) on the impact of armed conflict on women and girls

5. International human rights instruments (such as the Convention on the Elimination of All Forms of Discrimination Against Women)

6. Case studies of violations of women's rights such as cases of violence against women in conflict areas, trafficking, and violence against women caused by interpretation of religious teachings and cultural practices.

3.3 Lao PDR

Lao PDR acceded to the Convention on the Rights of the Child (CRC) on 8 May 1991 along with more than a hundred other countries. In 1992, the National Committee for Mother and Child was established to lead the implementation of the CRC in the country.

General policies and human rights

The Constitution and laws of Lao PDR have numerous provisions that are in line with the international instruments on human and child rights as in the following:

1. Article 32 of CRC on the right of the child to receive protection and care from family and society - also provided in Article 32 of the 1991 Lao Constitution (as amended in 2003), in Article 42 of family law (1997), and also in a labor law that protects minors, etc.

2. Article 28 of CRC on the right of the child to education - in line with Articles 6 and 53 of the Education Law of Lao PDR (as revised).

3. Article 26 of the ICCPR, Articles 34 and 36 of the CRC on the protection of the rights and the benefits for women and children - related to Article 29, 1991 Constitution of Lao PDR (as amended, 2003), the law on the development and protection of women (2004), and the labor law (1994)

4. Article 27 of the CRC on the right to care - related to Articles 43 and 45 of the family law (1997)

5. Article 28 of the CRC, Article 11(1) and Article 15(1,2,3) of the International Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) - in line with Articles 29 and 37 of the 1991 Lao Constitution (as amended, 2003), and Article 35 of the Education Law (as amended).

6. Articles 1 and 2 of ICCPR and ICESCR on right to non-discrimination - reflected in Articles 8, 43 and 44 of the 1991 Lao Constitution (as amended).

7. Article 25 of ICESCR on the right to development, and Article 6 of the CRC on right to life, survival and development - in line with Article 6 of the Education Law (as amended).

8. Article 23 of the CRC on the rights of children suffering disabilities to receive care and education - reflected in Articles 37 and 38 of the Education Law (as amended).

In general, child and human rights are acknowledged by the Constitution and laws of Lao PDR.

3.4 Thailand

The formal attempt to mainstream human rights education into the school system was started with the 1997 Constitution. The National Education Act 1999 was enacted to be the organic law of the 1997 Constitution.³¹ It was to serve as the main mechanism in implementing the State's educational policy. ³² The articles in the National Education Act correspond to the rights guaranteed in the Constitution mentioned above ³³ with provisions related to human rights education when referring to the objectives and principles of education.

Section 6: Education shall aim at the full development of Thai people in all aspects: physical and mental health; intellect; knowledge; morality; integrity; and desirable way of life so as to be able to live in harmony with other people.

Section 7: The learning process shall aim at inculcating a sound awareness of politics and the democratic system of government under a constitutional monarchy; the ability to protect and promote the rights, responsibilities, freedom, respect for the rule of law, equality, and human dignity; pride in Thai identity; ability to protect public and national interests; the promotion of religion, art, national culture, sports, local wisdom, Thai wisdom and universal knowledge; inculcating the ability to preserve natural resources and the environment; ability to earn a living; self-reliance; creativity; and acquiring a thirst for knowledge and capability for self-learning on a continuous basis.

Integration of Human Rights Education into the School

Curriculum Section 24, paragraph 4, of the National Education Act can be considered as providing a basis for an integrated approach to human rights education when it says that in organizing the learning process, educational institutions and agencies concerned shall "Achieve, in all subjects, a balanced integration of subject matter, integrity, values, and desirable attributes". As a result, human rights can be said to be mainstreamed into Thai basic education.

In the Social, Religious and Culture Subject area, where human rights content is found the most, human rights-related content is about the rights and responsibilities of a good citizen according to Thai law, traditions and culture. Under this same theme, the scope of content gradually expands from self and family-centered at the primary school level to a national context in the junior secondary school level and to an international context in the senior secondary school level.

3.5 Malaysia

The Human Rights Commission of Malaysia (also known as SUHAKAM) produced in 2004 a learning material for primary school students that discusses human rights using simple stories. The material entitled "Fair and Square" has a collection of more than twenty stories that deal with the following themes: 1) Meaning of human right, 2) Right to food, shelter and education, 3) Right to privacy, health, peace and safety, 4) Respect and ownership, 5) Freedom, 6) Discrimination, 7) Rights and responsibilities, and 8) Practicing rights.

The stories with accompanying illustrations are simple and interesting for primary school students to read and ponder on. Each story is accompanied by three sections: Think (which asks questions to help the students analyze the story), My thoughts (which asks students to reflect on the story), and either Do (which asks the students to do something about the story) or Your Right (which explains the human right involved).

3.6 Southeast Asia Lesson Plans Project

Subsequent to the workshop, the participants, resource persons, and their respective institutions undertook a number of national-level activities related to the publication and/or workshop:

a) In Malaysia, SUHAKAM, in collaboration with the Malaysian Ministry of Education, held sessions on human rights in courses for teachers on new citizenship and civic education using the Bahasa Melayu version of the publication as one of the resource materials.

b) In Cambodia, the publication and the workshop were reported at a national workshop on human rights held in Phnom Penh, Cambodia on 24 November 2005. The MOEYS subsequently launched a project entitled the "Human Rights Integration in the School Curriculum, Textbook/ Teacher's Guide and School Environment",⁶¹ with the publication as one of the materials to be used. It reprinted the Khmer version of the publication twice and undertook teacher training using the publication as training material.

c) In Indonesia, the publication is used in teacher training workshops. The Bahasa Indonesia version of the publication was reprinted twice and used as teacher training material.

d) In Laos, the publication has been used as one of the reference materials in developing Laotian human rights lesson plans.

e) In Thailand, some lesson plans have been translated

into Thai and used in teacher training workshops. Some Thai teachers use the lesson plans as a guide for developing their own lesson plans,

while others test them in the classroom. Training workshops for school administrators and teachers were organized jointly in different parts of the country by two Thai nongovernmental organizations, (the Justice and Peace Commission of Thailand) and the National Human Rights Commission.

4-A Scheme of Right to Education

A consequence of the symmetry of law is that there could be no right to education without corresponding obligations for governments. The basic framework of governmental obligations is outlined through a series of explicit guarantees of the right to education in international human rights treaties, national constitutions, and domestic laws. These obligations can be easily structured into the 4-A Scheme (Katarina Tomasevski, 2001: 13-15).

Availability embodies two different governmental obligations: the right to education as a civil and political right requires the government to permit the establishment of educational institutions by non-state actors, while the right to education as a social and economic right requires the government to establish them, or fund them, or use a combination of these and other means so as to ensure that education is available.

Access is defined differently for different levels of education. The government is obliged to secure access to education for all children in the compulsory education age-range, but not for secondary and higher education. Moreover, compulsory education ought to be free of charge while post-compulsory education may entail the payment of tuition and other charges⁵ and could thus be subsumed under 'affordability.' The increasing trend of charging fees at post-compulsory education, contrary to the spirit of international human rights law, will be addressed in Primer 7, which is devoted to university education.

One important facet of the acceptability of education has been highlighted by the addition of 'quality' before education in policy documents as of the 1990s, thus urging governments to ensure that education which is available and accessible is of good quality. The minimal standards of health and safety, or professional requirements for teachers, thus have to be set and enforced by the government. The scope of acceptability has been considerably broadened through the development of international human rights law. Censorship of school textbooks is no different from any other censorship, except that it is exposed as a human rights violation infrequently. The focus on indigenous and minority rights has prioritized the language of instruction, which often makes education unacceptable if the language is foreign to young children (and also often to the teacher). The prohibition of corporal punishment has transformed school discipline in many countries further broadening the criteria of acceptability. The emergence of children themselves as actors vindicating their right to education and rights in education promises to endow the notion of acceptability with their vision of how their rights should be interpreted and applied.

Adaptability has been best conceptualized through the many court cases addressing the right to education of children with disabilities. Domestic courts have uniformly

held that schools ought to adapt to children, following the thrust of the idea of the best interests of each child in the Convention on the Rights of the Child. This reconceptualization has implicitly faulted the heritage of forcing children to adapt to whatever schools may have been made available to them; the school effectively had a right to reject a child who did not fit or could not adapt. Moreover, a conceptual dissociation between 'school' and 'education' has taken place in attempts to provide education to imprisoned or working children. They can seldom be taken to school and thus education has to be taken to wherever they are.

Table 3 4-A Scheme of Right to Education

4-A Scheme	Role	
AVAILABILITY	SCHOOLS	Establishment/closure of schools Freedom to establish schools Funding for public schools Public funding for private schools
	TEACHERS	Criteria for recruitment Fitness for teaching Labour rights Trade union freedoms Professional responsibilities Academic freedom
ACCESSIBILITY	COMPULSORY	All-encompassing Free-of-charge Assured attendance Parental freedom of choice
	POST-COMPULSORY	Discriminatory denials of access Preferential access Criteria for admission Recognition of foreign diplomas
ACCEPTABILITY	REGULATION AND SUPERVISION	Minimum standards Respect of diversity Language of instruction Orientation and contents School discipline Rights of learners
ADAPTABILITY	SPECIAL NEEDS OUT-OF-SCHOOL EDUCATION	Children with disabilities Working children Refugee children Children deprived of their liberty

Source: Katarina Tomasevski (2001: 14)

ASEAN STRATEGIES RELATING TO RIGHT TO EDUCATION FOR UNITY

For the strategy of ASEAN education for unity has been developed from the research called "Trends of Educational Management for Unity and Peace of Countries in ASEAN Community" (Phra Rajvaramethi and Lampong Klomkul,

2017). It indicated that six strategic aspects were synthesized consisted of strategy 1 develop teachers and administrators, strategy 2 collaborate curriculum and assessment, Strategy 3 enhance teaching and instruction, strategy 4 encourage educational research, strategy 5 facilitate educational opportunity, and strategy 6 develop educational management, and it can be considered goals and strategy shows as below:

Three goals are set for the 1st strategy to develop teachers and administrators, which are 1) develop teachers and lecturers to be professionalism, 2) develop Educational administrators to be professionalism, and 3) develop educational personnel to have accountability.

Four goals are set for the 2nd strategy to collaborate curriculum and assessment, which are 1) develop the basic education curriculum for all, 2) enhance curriculum diversification with ASEAN standards, 3) continue the comprehensive reform of educational assessment, and 4) collaborate curriculum and assessment between ASEAN countries.

Five goals are set for the 3rd strategy to enhance teaching and instruction, which are 1) enhance teaching and instruction with efficiency and innovativeness, 2) enhance the quality of learning and teaching effectively, 3) integrates technology through teaching and instruction excellently, 4) encourage cross cultural learning between each ASEAN country, and 5) encourage a personalized learning to achieve 21st century competencies.

Four goals are set for the 4th strategy to encourage educational research, which are 1) increase associate training scientific research for social needs, 2) conduct research for improving the quality of teaching and learning, 3) conduct research and implement from educational system into the community, and 4) develop educational innovation for improving student's learning through classroom action research.

Five goals are set for the 5th strategy to facilitate educational opportunity, which are 1) support compulsory and inclusive education, 2) expand access to preschool services for children in rural areas, 3) increased attention to the education and training needs of adults, 4) provide the opportunity to fulfill student's potential regardless of background, and 5) increase scholarships and opportunities for poor and merit students.

Five goals are set for the 6th strategy to develop educational management, which are 1) extend educational service accessibility and lifelong learning, 2) expand and raise effectiveness of international cooperation on education, 3) provides students with shared values, shared experiences, and common aspirations by acceptance diversity, 4) develop the quality of graduates, institutions and the overall system, and 5) develop education system that appropriate for multicultural community.

These six strategies can apply into right to education for all students in ASEAN community. No matter the different background of students, all of them have the right to learn and to have the opportunity in education. They will have an equal chance to attend all educational activities. These six strategies are set and created for educational development in ASEAN countries as shown in the figure below.

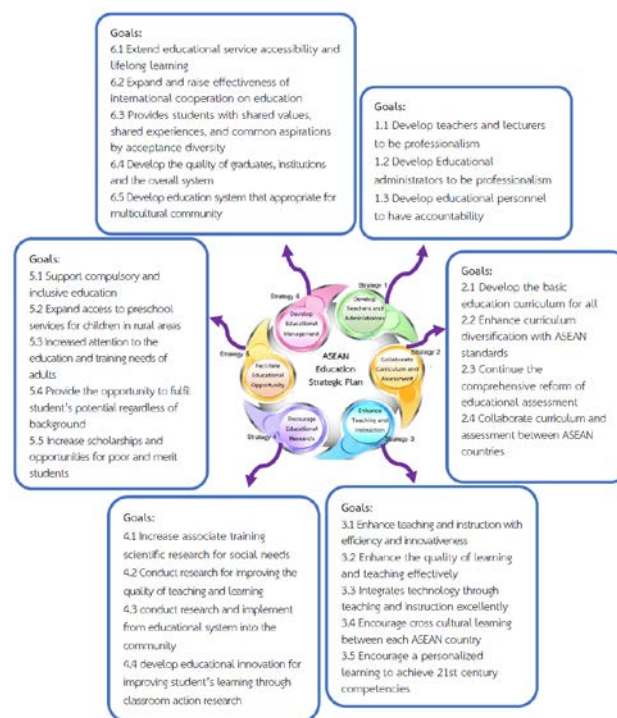


Figure 1

Strategic plan for the ASEAN Educational Management
Source: Phra Rajvaramethi and Lampong Klomkul
(2017: 150)

GUIDELINE FOR IMPLEMENTATION

Strategies of educational management that related to right to education for unity in ASEAN community, from the result showed that it indicated that six strategic aspects were synthesized consisted of strategy 1 develop teachers and administrators, strategy 2 collaborate curriculum and assessment, Strategy 3 enhance teaching and instruction, strategy 4 encourage educational research, strategy 5 facilitate educational opportunity, and strategy 6 develop educational management. It can be discussed these results are related to the research of Bureau of International Cooperation (2009) which conducted the research called "Strategic Development of Educational Cooperation between Thailand and Neighboring Countries" consisted of Cambodia, Laos PDR, Myanmar and Vietnam. The main strategic plan showed that the 1st strategy was to enhance the policy of educational cooperation to be the national policy for being a mechanism in creating sustainable relationship between Thailand and Neighboring countries. The 2nd strategy was to expand the cooperation of educational quality development in basic education, higher education, vocational education to be lifelong education that related to trend of national development of each country. The 3rd strategy was to create unity in educational cooperative movement with neighboring countries in the same direction. The 4th strategy was to encourage good understanding, trust and confident between Thailand and Neighboring countries. In addition, these results also related to the research of Ministry of Education (2006) from the research called "Comparative research on educational reform of countries in ASEAN community". Results indicated that all ASEAN countries have given right

to education to all students in order to develop student's learning with equal opportunity. Many countries in both old members and new members still give the role of education to reduce poverty and move over underdeveloped country in economy. At the same time, education is the key of potential enhancement for competition at international level. All countries in ASEAN wish to have equally potential development to all students to reach their highest potential within ASEAN countries.

A value of results, from the result showed that five goals are set for the 5th strategy to facilitate educational opportunity that related to right to education which are 1) support compulsory and inclusive education, 2) expand access to preschool services for children in rural areas, 3) increased attention to the education and training needs of adults, 4) provide the opportunity to fulfill student's potential regardless of background, and 5) increase scholarships and opportunities for poor and merit students. This strategy is very important for education development for making the unity in ASEAN community. Education for all is key for providing education opportunity for children who are ASEAN members. It related to the article of Simpson, R.L. and others (2004) studied about "The No Child Left Behind Act Challenges and Implications for Educators". It showed that The No Child Left Behind (NCLB) Act is potentially the most significant educational initiative to have been enacted in decades. Among the salient elements of this initiative are requirements that all students have qualified teachers and be given the opportunity to attend high-quality schools. The NCLB legislation also requires that states raise academic achievement levels for all students, including those with disabilities. Linked to these components and related issues, this article discusses the major components of the NCLB along with implications and recommendations for educators. For the expectation of this research, researchers hope that we can apply The No Child Left Behind (NCLB) Act to be a part of educational development in ASEAN countries.

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CONCLUSION

Right to education is very important aspect for educational development in ASEAN countries. The right to education has been recognized as a human right in a number of international conventions. The right to education also includes a responsibility to provide basic education for individuals who have not completed primary education. Within a multicultural

community, education is a mechanism for enhancing a quality of life and right to education is also needed for support all children in ASEAN region as the right of ASEAN members. Considering to implementation, six strategic aspects are introduced into practice which consisted of strategy 1 develop teachers and administrators, strategy 2 collaborate curriculum and assessment, Strategy 3 enhance teaching and instruction, strategy 4 encourage educational research, strategy 5 facilitate educational opportunity, and strategy 6 develop educational management. There are also having 4-A scheme of right to education that can apply for encouragement the quality of education development which is available, accessible, acceptable and adaptable as well.

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