

Ethnic Diversity and Peaceful Coexistence in ASEAN Community: Case Study of Thai and CLMV Student Groups in Mahachulalongkornrajavidyalaya University (Main Campus)

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Abstract

The current research aimed to 1) explore the contextual status of the co-existence of Thai and CLMV students in Mahachulalongkornrajavidyalaya University (Main Campus); 2) to propose a model of a peaceful way of co-existence in the midst of ethnic diversity of students of Mahachulalongkornrajavidyalaya University (Main Campus). This research adopted a qualitative field research approach by means of a documentary study and in-depth interviews with 2 groups of a total of 32 key informants.

The research suggested that the key connections of students' common learning despite their diversity are the commitment to their aim of study, common core teaching of Buddhism, and the assistance of Thai students and university faculty. Co-existence also allows for the self-adjustment of CLMV students with a trend of better self-development. The cautions also allow and suggest for co-existence of students with ethnic diversity including verbal expression, learning the culture of each country, bringing no historical stories to incriminate one another, no harsh

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or threatening expression toward one another, no ill-treatment of one another, expression of an open hearth and tolerance, and self-expression of friendship. Neither Thai nor CLMV students reported their expectation of the university's management that facilitates peaceful co-existence of Thai and foreign students with the university's providing the direction for their stepping forward together in peace. The key to building unity among students with ethnic diversity for their peaceful co-existence involves the common goal of students and the university in faithfulness and dedication toward Buddhism as Mahajula students' identity (MCU Identity). It requires 3 major factors, namely: 1) inheritance of an ideological led to the common way of practices of the institutions; 2) culture weaving of institutions combining the power to create unity; and 3) cultivation of learning peace culture in the classroom, as called the **Model'MCU-ICC**. The core of the model is the adoption of Buddhism's Dhamma principles which include observation of Sila; student disciplines; forbearance; physical, verbal, and mental benevolence towards one another; sharing; non-violent communication; contribution to peer students and society; building equity; maintaining justice; and overseeing a supportive way of existence. It can be stated that the **Model'MCU-ICC** can be applied as a common way of co-existence in the ASEAN community of ethnic diversity for its lasting peace and security.

Keywords: Ethnic Diversity, Peaceful Coexistence, Thai and CLMV Student Groups

1. Background and Significance of Problem

The aims of the coexistence among ASEAN member countries are for enhancing the higher potentiality of competing at the world level, having a strong network of production, being a trade center in the region, promoting ASEAN people's better welfare and lifestyle, set regulations and good governance, and getting rid of social and cultural differences in

ASEAN, including being able to cope with the new problems in the world that affect the region; for example, outbreaks, terrorism or transnational crimes, natural disasters, environmental problems, global warming and risks that might occur from the inability to economically compete with other countries. (The Association of Southeast Asian Nations, 2012) Despite having mutual aims in the ASEAN community, differences still remain from ethnic diversity, which covers cultures, traditions, languages, beliefs, or religious principles that might be the issues leading to conflicts if there is no designated direction in living together.

ASEAN Leaders Forum designated 'ASEAN Vision 2020' with 4 pillars: 1) A Concert of Southeast Asian Nations, 2) A Partnership in Dynamic Development, 3) An Outward-looking ASEAN, and 4) A Community of Caring Societies. (ASEAN Community, Ministry of Foreign Affairs, 2019) In order to make these objectives successful, the ASEAN Leaders in this Forum then signed ASEAN Declaration for ASEAN Cooperation in the 3 key pillars in these 3 aspects: 1) Politics and Stability in ASEAN Region, 2) Economics, and 3) Socio-cultural of ASEAN Community, all of which as the charter combining 10 countries with the same unity and power to successfully implement policies.

The most important pillar, the closest to the people is the Socio-cultural of the ASEAN Community which unfortunately has not had a concretely clear-cut policy yet in spite of the pillar's absolute importance; the reason is that each of the member countries in the ASEAN Community is so proud in its ethnic history. The different perception in one's own history is held with the identity and pride of own nationality concealed in the lifestyle, expressed through the language usage, the dress and attire, culture and tradition, and religious belief; all of which is the sign reflecting being in each nationality. Hence, reconciliation in the ASEAN Community and creating a community of caring societies cannot be made possible without the foundation of

relationships in the socio-cultural aspect of the ASEAN Community which will lead to peaceful coexistence among ethnic diversity.

Having another important role to support other Communities to be strong. The way to develop Thai education to propel ASEAN Community is for these purposes: **1)** The question is what it should be for socio-cultural preparation among such diversity caused by the difference of ethnicity; how it should be done to live together peacefully in the ASEAN Community. For Thailand, the policy to enhance its relationship with ASEAN member countries is education which is the main mechanism in implementing development for the essential foundation to promote prosperities in every aspect as well as the **development of Thailand education as the Education Hub** by having 3 lines of cooperation, i.e. developing educational quality, spreading chance for education, and promoting participation on services and providing education, and **2) the building of understandings** in regards of neighbors in ASEAN countries group, ethnic diversity, human rights, promotion of foreign language learning and teaching that the learners can learn by themselves all the time so that they can be made progress to be ASEAN population, peaceful and caring coexistence through the mechanism of education in building the new culture and being able to generate skillfully qualified students to co-work in the community. (Bunyakiat, C., 2012)

Therefore, educational institutions need to reinforce students to be interested and realize the arisen outcomes from the merger of various countries into a community which is the new era of multi-cultural society; the learnings of the new-era students then need to be adjusted both the learning process and attitude in realizing of being nation, which the learning paradigm adjustment in the new era should be objectively done and in time of situations; and there is a study, it is found that one of the factors expected to affect the opening of education freedom in entering ASEAN Community is the length of time in promoting the knowledge management on ASEAN both formally and informally in educational

institutions; it indicates the way to promote learnings to understand the together living in ethnic diversity in educational institutions that it can be peaceful on conditions that these factors are relevant: the same basic value, mutual opportunity and benefits, understandable communication and the same social characteristics. (Suwanchata, P., 1997) Accordingly, a question in the research is how should an educational institution prepare for these mentioned factors; hence, the finding of the means model for peaceful coexistence among ethnic diversity in an educational institution is an inspiring issue to study.

Mahachulalongkornrajavidyalaya University is a monk university that is the source of Buddhist knowledge and open to learning opportunities in various branches of knowledge, together with the organizing of activities and co-living for both sections of monks and lay people who are from various countries such as Myanmar, Cambodia, Vietnam, Laos, Korea, Japan, China, Srilanka, and Bangladesh, etc. It can be said that

Mahachulalongkornrajavidyalaya University is one of the areas comprising ethnic diversity and is the center of Buddhist Education in the ASEAN Community; it is especially the university that students from the group of CLMV countries, which are the new members of ASEAN having their regions in the Great Mekong Sub-region/GMS, the member countries are for instance: Cambodia, Laos, Myanmar, and Vietnam, are very interested in.

In addition, the CLMV group of countries where topography links to Thailand's land is counted as an important investment source for Thai entrepreneurs related to Thai economics; and they have long time been close to Thailand. In another word, the CLMV group of countries have closeness to Thailand because they have some similar cultures, and most people are Buddhists; this has made Mahachulalongkornrajavidyalaya University (Main Campus) an educational institution on the knowledge of Buddhism where CLMV group of countries are interested to come to

further their studies in the academic year 2015 totaling 542 students (Information from student registration of Mahachulalongkornrajavidyalaya University dating 25 December, 2015). Mahachulalongkornrajavidyalaya University is a Thai educational institution that offers opportunities to students among ethnic diversity to enter for studying Buddhism, Thai cultures, and language, successfully; both foreign and Thai students and teachers, including staff are able to live peacefully together in loving harmonization and unity with the tight team relationship. All in all, the research team is therefore interested to study the way to coexist peacefully with Thai students and students of the CLMV group of countries in Mahachulalongkornrajavidyalaya University (Main Campus) in order to reflect the model of peaceful coexistence among ethnic diversity of Thai students and the students of CLMV group of countries with the beauty as the ideal educational institution with peace that can be spread the outcome to peaceful coexistence in ASEAN Community for everlasting sustainability.

2. Research Objectives

2.1 To study the context of the coexistence of Thai students and students of the CLMV group of countries in Mahachulalongkornrajavidyalaya University (Main Campus).

2.2 To present the model of the way to peacefully coexist in the ethnic diversity of Thai students and students of the CLMV group of countries in Mahachulalongkornrajavidyalaya University (Main Campus).

3. Research Boundaries

This research is qualitative fieldwork by studying documentary information together with an in-depth interview of 31 monks/lay key informants.

3.1 Content Boundary: The content boundary is of 1. ideas related to ethnicity and the policy of ASEAN coexistence; 2) ideas related

to peaceful means and participation, and 3) ideas related to Buddhist Dhammas in coexisting as a peaceful society.

3.2 Target Group Sampling Boundary: The target group sampling boundary is of Thai monk students of Mahachulalongkornrajavidyalaya University (Main Campus) and students of CLMV group of countries (Cambodia, Laos, Myanmar, and Vietnam) in a total of 21 monks/lay students, and Executives and teachers of Mahachulalongkornrajavidyalaya University in the amount of 10, that makes overall 31 monks/lay key informants.

3.3 Area Boundary: This boundary is Mahachulalongkornrajavidyalaya University (Main Campus), Wangnoi district, Phranakornsriyutthaya province.

3.4 Time Boundary: This boundary is 6-month coverage by specifying the length of time according to the major activities of the research project proceeding.

4. Research Means and Conceptual Framework

This research is qualitative fieldwork with the following designs:

4.1 The Target Sampling Groups as the Key Informants

The target sampling groups were divided into 2 groups of key informants: the group of students, and the group of university executives and teachers with the following qualifications:

1) The group of students of Mahachulalongkornrajavidyalaya University (Main Campus) is divided into 5 groups in accordance with the chosen countries, i.e. students from Thailand, Cambodia, Laos, Myanmar, and Vietnam, totaling 21 monks/lay students through purposive sampling, with qualifications of being monks or lay students of Mahachulalongkornrajavidyalaya University (Main Campus), and each of them needs to have been studying for at least 2 years.

2) The group of executives and teachers of Mahachulalongkornrajavidyalaya University (Main Campus) totaling 11

monks/lay ones who are in relations with the administration, teaching foreign students in Mahachulalongkornrajavidyalaya University (Main Campus).

4.2 Research Tool

The tool for the research is an in-depth interview that is improved by the experts of the Peace Studies Program

4.3 Information Collection

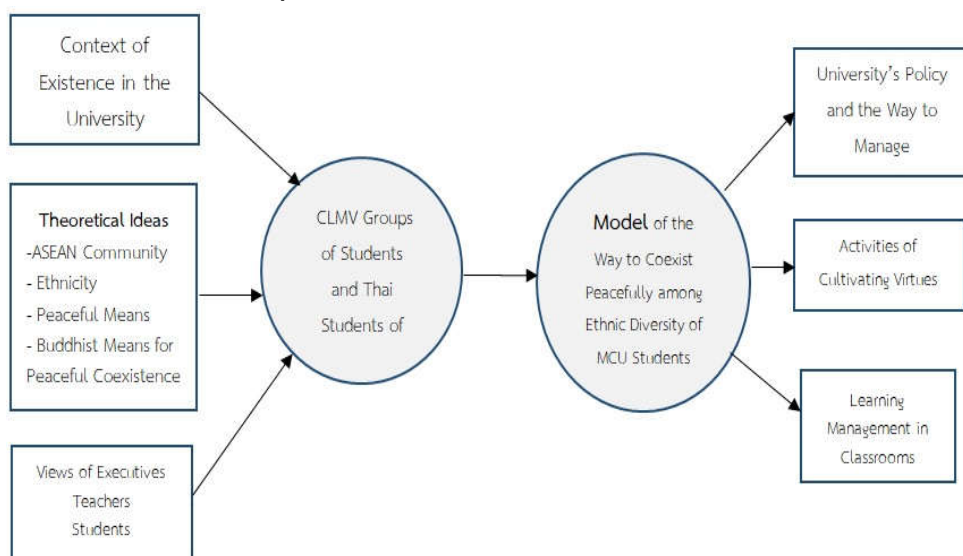
The researchers went into the fieldwork by the means of the in-depth interview and made participatory observations by using the created tool to collect information.

4.4 Information Analysis

The collected information from the fieldwork is brought for the following procedure:

- 1) Classify interviewing issues into items
- 2) Bring received information to comparatively analyze
- 3) Create an analytic induction

5. Research Conceptual Framework



6. Research Outcome

Regarding the context of the coexistence of CLMV groups of countries in Mahachulalongkornrajavidyalaya University (Main Campus), it is found that the totality of CLMV students is 546, of which the total is 312 students from Myanmar, the second rank is 95 from Vietnam, then 82 from Cambodia, and 57 from Laos, respectively. The majority of the overall totality is in the status of monks, and mostly come in to study in the level of bachelor's degree, totaling 465; 67 monks are furthering their master's degree, and 14 are in Ph.D. level. The faculty that CLMV groups of students are mostly interested in furthering their education is the Faculty of Buddhism in the amount of 186 students; secondly is Faculty of Humanities in the amount of 183 students; thirdly is 94 students in Science of Education Faculty; and lastly is 83 students in the Faculty of Social Science.

It can be said that CLMV Groups of Students have a lot of need in furthering their education at the bachelor's degree level, especially in the Faculty of Buddhism and the Faculty of Humanities; this shows the role of education in Thailand in the ASEAN Community that exceeding to being an Education Hub, Thailand is also involved in spreading educational opportunities to ASEAN member countries. For the inspiration in furthering education at Mahachulalongkornrajavidyalaya University, it is found that suggestions from surrounding people and the close ones create confidence; and after entering to study, they feel good towards the university in the matters of learning and teaching related to Buddhism, having had Dhamma education that can be applied, the university has worldwide network yielding students to have experience in organizing national level of academic events, teachers are lovingly respectable and friendly, supports for foreign students such as dormitory, food at Hauchan Building where convenience is fair enough, living at Mahachulalongkornrajavidyalaya University in the overall image is

peaceful happiness; all of which can be perceived that Mahachulalongkornrajavidyalaya University is peaceful.

The adaptation of CLMV groups of students in studying at MCU is related to the basic factor of living with food, air, accommodation building, system, rules, and regulations of the university, which are physical matters but the important one is the adjustment of mentality, mostly relates to not understanding the cultures of one another's, each country's ethnicity that affects the social expression of that nation. Therefore, when they are necessarily together, the adjustment of mentality among CLMV groups of students is very important. The key things that can link the students to be able to learn how to live together despite the diversity are, for example: concentrating on the aim of coming to study, being Buddhists with the same core of teachings, and having Thai students and teachers' support along with the aggregation of each country; this has made CLMV groups of students available to adapt themselves and tend to develop to a better way.

The conclusion from the students related to things to be careful in living with student friends who are in such ethnic diversity is in the important terms of watching the speech, learning each country's cultures, not bringing history to step over each other, not showing harsh attitude or threatening each other, not making others trouble, expression of open-minded acceptance, self-expression of being friendly and learning one another cultures.

The physical factor that helps enhance peaceful coexistence is the preparation of readiness of personnel and places that support students' learning of the university while the mentality factor is having representatives to connect with informative news, care, teachers' value cultivation, creations of activities for participation, including building mutual understanding in utilizing rules and regulations. It can be said that both CLMV students and Thai students expect university management that will support both foreign and Thai students to learn how to stay

together peacefully in that the university having the university designates the direction to step along together, build cultures of MCU students, the building of MCU students' culture that can be learned and exchanged among one another, which is the knowledge outside the academic textbooks by the agreement on the treaty from students' participation in order to be accepted and ready to yield cooperation. However, the key essential that will make various procedures or the means proposed been brought to apply successfully is having Dhamma principles to hold on to in mentality to peacefully coexist.

The conclusion from students is in line with the teachers' attitudes seeing that conflicts among students are caused by the attitudes related to ethnicity and the lack of learning to understand one another cultures, which can be resolved and adjusted by the teachers and the university's policy of teaching and learning, and it can also be developed by adjusting students' view in having good feelings to one another, including accepting and understanding. Accordingly, when students have got problems or conflicts caused by ethnicity, teachers hence have an important role in the resolution and are able to transform the conflicts into learning and creating good understanding as well as relationships with one another. The conclusion from teachers and executives is that they consider the enhancement of students among ethnic diversity to peacefully learn and coexist should be supportive and developed by the university in the aspect of policy leading to the practice arising from the participation of every relevant division, i.e., Foreign Student Affairs Division, teachers and students. In terms of the policy, it is the design of the practice for students to mutually experience understanding in the organizing of orientation which is the part of a practice that the students will be communicated for acknowledgment of the university's policy together with rules and regulations in order that they have the same understanding, and there should be the holding of additional activities for the students to get to know more about one another; these are the

matters that the university should set up the way to prevent problems. In the strategic aspect exceeding the university's proceeding on setting up work departments or institutions to support the future, the university has developed its personnel to be ready in coping with the fluxing-in changes, along with its completeness of learning and teaching media that can support foreign students under the key aim in improving students both on their knowledge and themselves for having morality in line with the university's set up. The 9 signs are the qualifications that the university has been trying to cultivate in its students both Thais and foreigners as they are the identity of MCU students.

The way to make students be in combination of the 9 signs are; for instance, holding activities to enhance relationship, building knowledge, increasing participation and providing supports on accommodation, meals, sharing things, arrangements of international activities of inter-cultures, monthly seminars, inter-activities for bachelor's degree students and foreign students of every academic year, having social-service activities, organizing of linguistic camps and cultural activities, having mutual of Vipassana retreats, giving away rewards and having punishment, and especially being good friends among teachers and executives, providing foreign advisors for students, etc.; these mentions are parts that the university can implement on setting up policies, administration, inter-communication among related people in every division for cooperation in cultivating students to have MCU student identity and supportive virtues in living together peacefully extracted from analyzing lessons from students, teachers and executives of the university, i.e. principles of Sangghahavutthu, Saraniyadhamma, Khantidhamma, Brahmavihara, and Vipassanakammattana practices, etc. From the analytical study of the context coexisting of CLMV and Thai students of Mahachulalongkornrajavidyalaya University (Main Campus) together with the visions and attitudes of the executives and the teachers, it can be concluded as follows:

The essential part of making unity among ethnic diversity of MCU students for peaceful coexistence is having a mutual goal between students and the university in having faith to sacrifice for Buddhism which is **MCU identity**, and this is of the building of a set of knowledge on the new ethnic group of the mutual culture of being MCU students despite each student's own ethnicity, calling this as the unity in diversity that is the thing that the Most Venerable Phra Bhramabundit, Prof. Dr., the university's leader wishes MCU students to have this characteristic. The development of having students be in accordance with the university's ideology and vision, and is in line with the leader's vision, comprises of the **3 key factors**: 1) inheritance of the ideology led to mutually practicing the way of the institution; 2) inheritance of the institution's culture weaving to empower unity, and 3) cultivation of peace culture learning in classrooms.

1) Inheritance of the ideology led to the mutually practicing the way of the institution is the continuation of the mutual university's ideology in inheriting Buddhism with the goal: to enhance a peaceful society from the knowledge of Buddhism; in view of this, the university needs to arrange supportive environment towards student development to attain the goal. The planning of development in policy aspect that promotes students to be able to learn peacefully in the university is **1) creating a peaceful way**, and **2) reinforcing languages for peace**; both can only be successful by the participation of every sector, the power of unity to co-work of related work division, i.e. Student Registration, Student Affairs Department, Foreign Department, various Faculties, including Foreign Department, various Faculties, including teachers of the university. Hence, the university should set up a clear work policy, and its relevant executives should often communicate and create understanding among teachers, staff, and students both foreign and Thais, have opinion brainstorm among involving people in designating direction to work together for the whole image of administrative direction with the goal in

making university environment that supports and fills up the learning of the university's students among ethnic diversity in a peaceful way as the role model of multi-cultural society to Thai educational institutions in the future in order that they have to prepare themselves in coping with students in the diversity of ethnicity. Exceedingly, these procedures must also create a cooperatively practical way in the institution, in which the basic of loving-kindness has to be implemented.

2) Inheritance of the institution's culture weaving to empower unity can be implemented by students' participation in doing activities, together with the follow-up; this is the way to promote students to have MCU student identity. The core activities are in 3 groups, creative ones to enhance student identity; the inspiring of practice modes is the first sign of the 9 characteristics MCU students should have. In the past, the university had Theravada monk students such as in the CLMV group of countries that they wore different color robes and different ways to dress; therefore, in making unity, the university designates a certain way to dress the robes with student tags among MCU monk students as for nice disciplines to inspire the faith of the Buddhists who come to visit MCU and make merit. This way, it creates conflicts towards some country students' former cultures; accordingly, to adjust or change such familiarity and belief of each nation's culture, conversation and discussion to clarify the university intention should be made; all this communication should be brought to add up during students' activities; **the cultivation of MCU Student Identity can be made through the following activities:**

- **Orientation activity, the first step of having life in MCU** is an important activity in understanding, talking, and communicating so that the students understand and absorb the university's culture; there should be opportunities for them to express Buddhist cultures in each country. The outstanding point of MCU orientation is Vipassanakammatthana training which is the beginning point to lead

students to calmness and inner peace that will expand its outcome to peaceful coexistence in the university.

- **Tightening relationship activity to develop a volunteering mind** is the activity leading students to mutually participate in fulfilling benefits to the society, such as the holding of learning and exchanging cultures or bringing Dhamma arts through songs and poems, language learning, etc. which the university should provide a budget to support these activities, and give each club of each country chances to harmonize relationship through activity participation.

- **Religious harmonization activity** should be implemented by having monk students from every sect participate in performing religious activities during important days, praying, having Vipassanakammattana retreats, making alms, etc. Creating a culture of sharing each other among students, learning activities, and exchange cultures through academic seminars arranged by faculties or university's stage conferences; the key thing to proceed activities to be performed and participated by the students is that the project responsible persons who are implementing student culture to become actual is the 6 principles of inter-acting with loving-kindness, friendly speech with politeness, giving honor, mutually depending on one another, having good wish and desire for mutual benefits, seeing the virtual value of every side, sharing or giving under the foundation of righteousness not the minding of the little value, having nicely honest behavior, paying respect to practice rules and disciplines in the status of the university's student, and the tuning of attitudes to match one another's with respect in listening to every side.

3) Cultivation of peace culture learning in classrooms: the cultivation of living together peacefully should have been promoted in classrooms by the teachers to also inspire students' consciousness in various following virtues:

- **The path of respect and giving honor to friends and the institution** comprises promoting the learning of the key foundation that

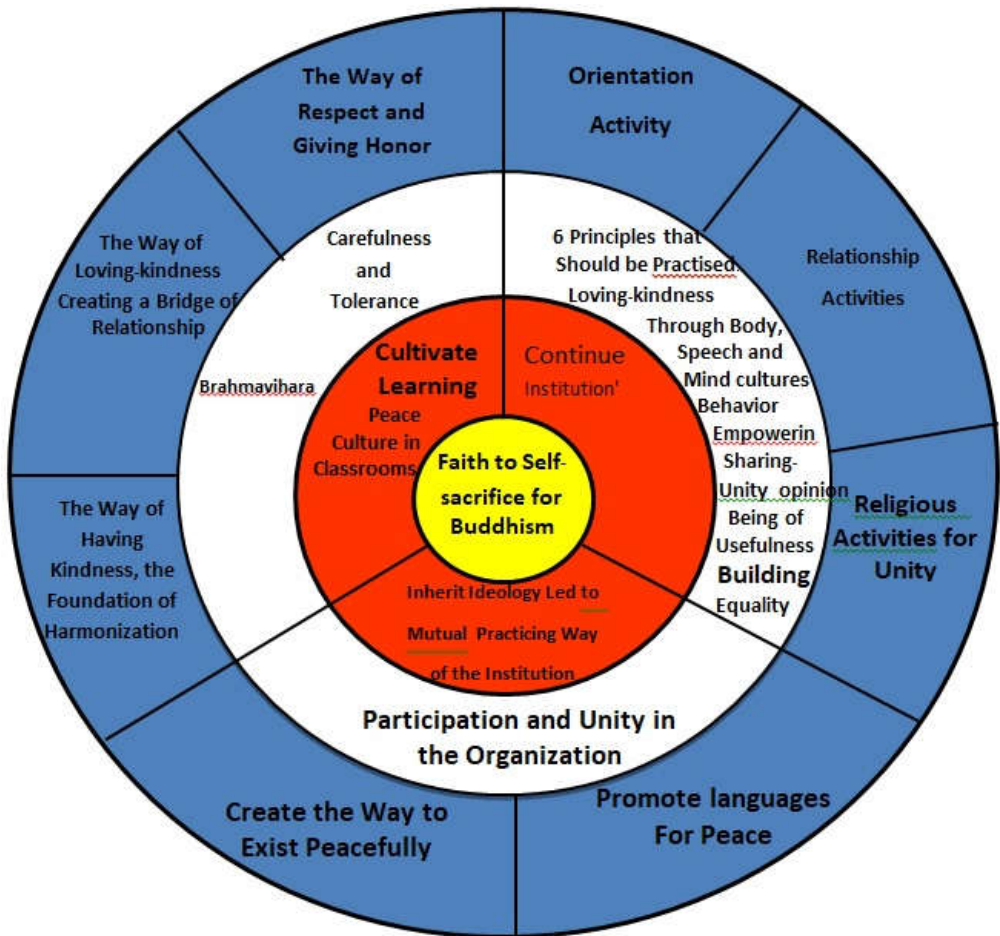
needs to be careful about coexisting in the university; the practice of paying respect to universal rules and regulations, and students from every country must be equally treated; paying respect to one another; being careful in bringing up the matters of ethnicity, ethnic conflicts in the past, including traditional practices towards ethnic cultures; and avoiding speech of hurting others' feelings. These practices are of the teachers' authority to set up as rules and regulations that students have to practice in classrooms, and the teachers may punish the students who do not follow by deducting their scores on participation

- **The path of loving-kindness to build the bridge of relationship** can be made by the teachers to cultivate in students to be kind to one another; the teachers can assign or ask students to share, yielding assistance to foreign students who come to depend on learning Buddhism in Thailand. Not understanding the Thai language and culture affects learning and the communication with university's work divisions. Promoting Thai students to take part in harmonizing through their help is counted as students' practice that they can naturally learn and exchange inter-culture without being forced; loving-kindness towards one another is in Brahmavihara Dhamma which is a tool in preventing conflicts. The most loving-kindness to one another is deep listening which teachers should train students to know how to listen, not criticize, nor interrupt others' speech; and the in-depth practice with the heart of having loving-kindness can be trained by additional Kammattana in classrooms.

- **The Way to Have Spirit as the foundation of Harmonization** is the enhancement of having students interact with one another with Sangghahavutthu, which is the principle of the ability to live together in spite of having different ethnicity and having MCU Student Identity. The way that the teachers can promote students to have spiritually friendship towards one another is of following: 1) sharing things, knowledge and smiles for the good atmosphere of harmonization, love, relationship,

sympathy and understanding; 2) kind speech made by creating classrooms with the culture of using relationship-harmonized speech creating trust to one another that teachers can express their admiration to reinforce students turn to use loving-kindness speech which will make the real classrooms; 3) creation of mutual benefits by assigning works to students for mutual learning and inserting in the content of each subject; creation of classroom atmosphere of participation causes foreign students to absorb Thai language culture, and in the meantime Thai students also have opportunity to learn the languages of friends' as well as ASEAN cultures; 4) the equality of being friends in the same institution that is the learning in classrooms that does not yield bias attitude related to ethnicity or religions; the self-acting in equality of being MCU students without discrimination from classroom teachers opens up the chance and inspiration to students in bold expressing with equality, inter-acting with honor and understanding, and human fellow loving.

For the **conclusion** of the research outcome, Mahachulalongkornrajavidyalaya University has got various students of ethnic diversity, mostly in the CLMV group of countries. This coexistence of ethnic diversity of students can reflect the example of the trend of having problems that might happen in entering the ASEAN Community having the same mutual goal of 10 member countries if each of them does not learn nor understand the saving area of living together, including the way to adjust and create members' unity while remaining self-culture. For analyzing the lessons learned from the coexistence of CLMV student group of countries and Thai students in Mahachulalongkornrajavidyalaya University (Main Campus), the research team brings it to the conclusion through the model of peaceful coexistence among ethnic diversity of MCU students, called **MCU-ICC Model**.



MCU – ICC Model by Author

MCU is brought from its students’ identity to be held or absorbed by MCU students from every nation that they will have to remain and preserve it as ones who are faithful and sacrifice for Buddhism, and to be in the line with the university’s philosophy that is “Providing Buddhist Education, Integrating with Modern Science, Developing Mentality and Society”

I is from “Inheritance of an Ideology Led to the Common Way of Practices of the Institutions”

C is from "Cultural Weaving of Institutions Combining Power to Create Unity”

C the last one is from “Cultivation of Learning Peace Culture in Classrooms”

MCU Identity will be true among students’ ethnic diversity if ICC is utilized as the key mechanism in pushing students to absorb, learn and create students identity that can be made possible while remaining each own national culture, and Buddhist Dhamma principles are to be included, i.e. observing precepts and disciplines of students, tolerance, having loving-kindness through the body, speech, and mind, knowing of sharing, peaceful communication, making benefits to the university friends and society, building equality by paying attention on the way of supportive existence.

‘**MCU-ICC**’ **Model** can be applied in planning to cope with the trend of having more students, from neighboring countries such as CLMV, who are interested to enter to study in the university; including in students’ preparation for entering ASEAN Community, saying that Mahachulalongkornrajavidyalaya University is going to have the key role in helping develop the country to be strong as the Buddhist Educational leader in ASEAN Community who will help sustain ASEAN Community’s unity and stability as being able to coexist peacefully and continuously.

7. Suggestions

7.1 Suggestions for Applications

In an aspect of the policy in administering the ASEAN Studies Center of Mahachulalongkornrajavidyalaya University, the Model got from this research can be used to enhance and designate the means to MCU campuses for further studying and development to be in line with the educational context of each campus in accordance with its strength and weakness. The working planning in terms of policy might be adjusted according to reality which will lead to students’ mutual performances of various activities with the same expected aims and directions for

cultivating learning in classrooms exceeding the campaign of asking for teachers' cooperation in preparing their teaching intervening with the cultivation of peace culture in classrooms. The essential issue is the study of teaching and learning of teachers to implement mutual learning and sharing experiences.

In an aspect of an organization, various work divisions can bring this Model to adjust in finding mutual mental refuge of their personnel as the main core in merging organizational members to lead the way of co-working to reach everybody's goal, depending on working through the planning policy leading to the concrete operation, following up, coordinating and studying lessons in the organization, creating activities which are not only for organization's image but also for cultivating the virtue in its members; and in the same time, the work chiefs who work closely need to pay attention on the cultivation and improvement of co-workers to have the virtues of sacrificing, sharing, having loving-kindness towards one another, and especially peaceful communication in the organization, not taking advantages from one another or hurting one another by using abused speech and actions. On the contrary, the organization has to reinforce the power for harmonization in divisions that will yield occupational progressive stability as well power to the good people intra-work divisions.

7.2 Suggestions for the Next Research

1) The model from the study should be brought to use for developing and trying out in work divisions of MCU campuses where there are various students of ethnic diversity, especially the ones close to neighboring countries, i.e. Cambodia, Vietnam, Laos, and Myanmar.

2) There should be a study of the model to enhance the identity of MCU students and teachers in order to have a way of teaching and learning management that concretely enhances the identity of MCU students and be the guideline for the new teachers in the training of development.

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