ABSTRACT

In the age of border globalization, the movement of people, labor, products and cross-border cultures occurs conveniently. This kind of situation has increased variety and complexity of citizenship. It is challenging for citizenship construction in a border school which is various in students’ cultural background and nationality. This article aims to study and analyze the citizenship sense of belonging of students. The analysis result of citizenship construction occurred in students who are diverse in cultural background and nationality in Ban Rim Khong School is stated in the article. Phenomenal qualitative research was chosen to analyze the data collecting from related document, observation and interview. The researcher interviewed 14 students and collected all data from May 10 – August 10, 2018. The concept of cultural citizenship by Renato Rosaldo and Will Kymlicka was used in this article. In finding, it was found that 1) Students with various cultural background and nationality have citizenship sense of belonging related to, nation state, ethnicity, community, and organization. They also aware of their identity and proudly represent themselves as a part of cultural community. 2) Currently, some sectors and organizations have played a role in citizenship construction in school culture but the operation in school has mainly operated by groups of mainstream culture. This makes identity and cultural diversity of subaltern culture students have been diminished continuously and some aspects of rights have been obstructed. Moreover, it also causes becoming of being otherness in subaltern culture students. To be concluded, education management in globalization must aware of being cultural citizenship which possesses all rights and freedom equally and fairly.

Keywords: cultural citizenship, globalization, border school, subaltern

1. INTRODUCTION

Recently, border globalization has effected migration, labor, product and culture across nation state’s border. State can’t completely control the movement which effects ethnicity, language and religion. The movement tend to increase and intense when borderland was turned into Special Economic Zone. Economic perspective was used to cancel power and some parts of politic mechanic (Santasombat, 2008). This made borderland became In-Between space which absorb people with various ,contest, ethnic, language and belief. Those people moved across border in order to live together and assimilate with each other (Buadaeng, 2011).

At the same time, changes in borderland resulted borderland schools to be diversity in cultural background. The schools consist of teachers and students who are different in class, race, economic class, ethnicity, and gender including those who are in mainstream culture, original ethnicity, new immigrant and descendent of the refugee, state minority and migrant worker (Nawarat, 2015). It can be clearly seen in academic year 2017 that there were 145,379 illegal students and 72,173 stateless students in schools in Thailand (DMC, 2017 : portal.bopobec.info/obec60/). The number of those students tend to increase continuously especially in schools located in borderland. Since the Cabinet Resolution on 5th July 2008, it allowed the descendent of refugee and migrant worker enrolled in public and private schools (Buadaeng, 2011; Nawarat, 2013).

It is as same as Ban Rim Khong School (Research Area), located in borderland opposite to Huay Xay, Bokeo Province, Lao PDR. The school was recorded in its history that there was history of cross – border migration from the past to the present. Students in this school are children from...
different background and nationality. They are descendents of aboriginal people, immigrants and migrant workers. Those students come from 9 ethnicities which are Muang, Lue, Hmong, Mien, Aka, Lahu, Khmer, Lao and Haw. 29 students of those students are undocumented persons and stateless persons (DMC, 2017: portal.bopp-obec.info/obec60/). It can be said that the students don’t go to school with their bared hands but they bring some ideologies, values, beliefs, traditions and cultures which were instilled from their family and community to classroom and school (Banks, 2010).

This article aims to study and reveal how students from different culture and nationality show their citizenship sense of belonging and how citizenship ideology construction of actors from government organizations and non – government organizations effect students. It also argued that citizenship should not be considered only by law or document but citizenship should be considered in many types of relationship such as people and state, people and cultural community, people and organization or people and other kinds of citizenship.

2. OBJECTIVE

To study and analyze citizenship sense of belonging of students who have different cultural background and nationality in Ban Rim Khong school and to show the result of citizenship construction of actors from state organizations and non – state organizations effected in students in Ban Rim Khong school.

3. CONCEPTS

In this study, the researcher used the concept of Cultural Citizenship which was stated by many scholars. Renato Rosaldo pointed out that citizenship should not be considered only by law or document because some may not own any document but citizenship should be considered about the relationship of people and state and relationship of people and other types of citizenship such as citizenship of community, school, hospital, workplace or volunteer organizations. Moreover, the awareness of citizenship should include possession and rights to voice and be voiced in order to realize individual citizenship awareness (Rosaldo, 1994; 1994a). Will Kymlicka also pointed out that citizenship should be rights and freedom to be different in culture to learn meaning and value in being member of cultural community. Members should be proud of identity, dignity and being a part of community that everyone must help in hands to take responsibility as they share their awareness (Kymlicka, 1995).

Furthermore, Fernández described that cultural citizenship could be defined into 4 aspects which are 1) membership means being a part, having rights and being ownership. Anyone who is a member should have the same experience even they have different background. 2) Sense of belonging means the feeling of interaction that promotes and supports each other, be reasonable and pays respect to everyone. 3) Claiming space means a space where members have rights to criticize in order to frame the form of sharing, showing and confirming their identity. 4) Claiming rights means rights to claim anything equally, fairly and honestly (Fernández, 2015). These aspects can lead to a better and meaningful life, the respectfulness in complexity of citizenship identity, the living without being dominated and oppressed, the being a part of argument discussion and specifying the future of being citizenship fairy in the complex cultural space and global community (Stevenson, 2010).

4. METHODOLOGY

This study used phenomenological research by finding the meaning from the existing and also searching for the hidden meaning. The researcher also interviewed people in order to find out the real experience and ask for the real feeling (Podhisita, 2016). Ban Rim Khong school was used as a research area because it was established in Thailand – Lao borderland and students in the school came from different ethnic group and nationality. The researcher collected data from related document, inside and outside classroom observation and interviewed 14 students which are 1) three
Thai nationality students from mainstream culture 2) three stateless students 3) three students who are descendent of migrant workers 4) three ethnic students who have Thai nationality and 5) two Lao and Burmese students who come across border from Lao and Burma. The interviewees were chosen by purposive sampling. All data was conducted from May 10 – August 10, 2018. The researcher analyzed all data and presented in analytical description. The name of every places, organizations and interviewees were concealed for privacy reason and protecting them from negative effects.

5. FINDING AND DISCUSSION
5.1 Cultural citizenship sense of belonging in Ban Rim Khong school.

In the age of globalization, borderland has brought people who are different in nationality, ethnicity, language and belief crossed borderland to live together in Chiang Khong. It resulted Ban Rim Khong school to become a place where students who have different cultural background and install in different ways gathered in classrooms. They didn’t go to school with their bared hands but they brought ideology, social value, belief and cultural way of life which were blend in their ways of living to classroom and school (Melendez and Beck, 2013; Banks, 2010). This phenomenal made each student had their own consciousness in expressing loyalty, relationship and responsibility as a member in cultural community. This showed the complexity and variety of cultural citizenship.

However, cultural citizenship status of individual also depends on time, place, person and organization that have interaction with students. It effects individual in expressing their membership, sense of belonging, claiming space and claiming rights. The expression will be shown in 4 aspects.

(1) Sense of citizenship member interacting with nation state. This kind of interaction normally exists when students interact with higher authority people such as teacher or outsider both inside and outside classroom. The expression can be seen by spoken language (Thai), dress, manners and paying loyalty to nation, religion and royal institution. This shows that students are members of community and share their consciousness as same as other people who live in nation state (Phloithika, interview August 2, 2018; Thomthong, interview August 8, 2018)

(2) Sense of citizenship member interacting with community. This kind of interaction expresses under the relationship between friends and community through joining community activities such as community performance, community sports day or community development activity. This expression shows that students are a part of community. This doesn’t belong to only one community but also belong to community in other nation state especially students who come from neighboring countries (Wiraphon, interview August 7, 2018)

(3) Sense of citizenship member interacting with ethnicity. This kind of interaction showed membership and consensus based on history and culture especially in major groups of ethnicity such as Muang, Hmong, Lue and Lao. They usually show their ethnic identity through their ethnic languages, cultural performances and dressing in special occasion both inside and outside school. Apart from that, this type of expression was sometimes used to negotiate for the rights or special occasion both inside and outside school (Nakhamsi, interview July 17, 2018)

(4) Sense of citizenship member interacting with organization. This kind of interaction showed membership via many types of sign as a space to do negotiation on claiming rights or making easy relationship such as stateless students claim that they are students in school to earn medical welfare, travel rights and rights to apply for citizenship (Phloithika, interview August 2, 2018; Thomthong, interview August 8, 2018)

In Border school, the expression of being cultural citizenship is the rights of each student to show their membership status, claiming space and claiming rights in democracy way. There must be justice in all citizen even they are different in ethnicity, religion, class, sex and gender. It is very important to be a complete member of each group because of the rights to voice their own fate (Rosaldo, 1994).
5.2 Education in school system and cultural citizenship status

The variety of cultural background and nationality of students in border school and education in schooling which has to do through official curriculum and hidden curriculum usually make the voice of mainstream culture students get more legitimate than the voice of subaltern culture students. This normally happens when culture is related to nationhood, single culture and single identity under nation state (McLaren, 1998; Katemanee, 2012). This brought hegemony, insult, bias and oppressed between students from different cultures.

Apart from that, the inequity in bureaucracy system, law and document effected status and opportunity of children especially stateless children. They may not receive the rights or face some problems in education system such as further studying or getting scholarship. This shows inequity, inequality and otherness in school system (Piyach, interview July 12, 2018).

By the way, since the decade of 1997, the educational policy changes in nation level and borderland level was opened to government organizations and non-government organizations such as community, civil society, business organizations and some organizations in borderland. The new policy gave an opportunity to those organizations to participate in school in order to make phenomena in cultural community and culture in subaltern group. There are many examples of phenomenal effects such as cultural dressing promotion, Lao and Burmese speaking promotion and art performance of ethnic groups and other local wisdom (Field note, 2018). Nevertheless, the changes did not make change in social structure level or support equity under cultural background and nationality but it was a good start in empowering and supporting pride in many students as members of cultural community (Thidararat, interview July 20, 2018).

To be considered equally and fairly as cultural citizenship, it can be seen that students didn’t be oppressed from mainstream culture but they got claiming space for presenting and confirming themselves. Rain Bow House is an interesting example. It is a group of students from different ethnicity such as Aka, Lahu and Lue. They created an awareness in their community and their ethnicity. They started doing many activities for supporting knowledge, empowering and making pride of their ethnicity (Phloithika, interview August 2, 2018). Furthermore, they also worked with civil society in Chiang Khong for arranging activities in school as student leaders such as anti-trafficking in persons activity, anti-adolescent pregnancy activity and anti-drug activity (Sida, interview August 2, 2018).

As mentioned, it pointed out that although state ideology of citizenship created hegemony and subordinate cultural citizenship status of students, they tried so hard to defend the status hegemonized by nation state through creating space, claiming rights, emphasizing being membership, and creating awareness in citizenship based on membership in cultural community. This will bring good life and profitable relationship in daily life (Ong, 1996; Rosaldo, 1994; Kymlicka, 1995).

Therefore, arranging education in borderland school should realize about the importance of participation and role of marginalized group in the meaning production of society and culture, the fighting with belief and value of subaltern, the ability in criticism about unequally aspects, the ability in questioning about history, society and economic status and the relationship about politic in classroom which challenge to power status and reproduction ideology of the dominant (McLaren and Farahmandpur, 1999). Being cultural citizenship that has rights, freedom and equity will bring good life to citizen in cultural context and complex global (Stevenson, 2010).

6. CONCLUSIONS

The variety of cultural background and nationality of students in Ban Rim Khong school, each student has different cultural background which was instilled from family and community. It made each student realized about different cultural citizenship such as citizenship interacting with nation state, community, ethnicity and organization. Everyone has rights to express their proud membership, sense of belonging, claiming space and claiming rights. However, it also depends on place, time, persons and organization that interacting with students.
By the way, education in schooling normally makes righteousness on mainstream culture over subaltern culture. This can make students in subaltern culture perceive the feeling of hegemony, insulting, unfairness, inequity and otherness in schooling. Although government policy opened space for government organizations and non–government organizations to take a role in education, there were an existing of subaltern ideology in schooling.

Although being hegemonized and subordinated to subaltern, students attempted to defend through building space, claiming rights, being membership and sense of belonging with their community and ethnicity. The fighting was done inside and outside community and they were the subject of the acting in cultural citizenship.

Finally, this article suggests that borderland school should realize about rights and freedom of students to be different in culture as they are members with identity, honor and part of cultural community. Critical multicultural education is an interesting choice to construct appropriate cultural citizenship in cultural context and complex global.

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8. REFERENCES