

## Contextualizing Conceptual Foundations: Educational Citizenship Curriculum Development in Chiang Mai Peri-Urban Schools

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### Abstract

This article forms part of the dissertation on Development the English Language Curriculum Base on Culturally Relevant Pedagogy for Students in Chiang Mai Peri Urban Area. In this paper, I analyze data collected from a school and its community in a peri-urban area of Chiang Mai to understand better the cultural context for curriculum development of a migrant population. The paper synthesizes general and practical concepts within a cultural context to provide a better foundation for developing curricula for creating educational citizenship for learners in the suburbs of Chiang Mai. Specifically, this paper aims to: 1) present general concepts for developing a curriculum framework for creating citizenship for grade 8 students in a suburb of Chiang Mai; 2) present operational concepts in the daily life of secondary students to understand better how these concepts affect their practical lives both within in the school, and the larger suburban community.

The researcher employed a phenomenological, qualitative methodology, including data from documents and observations of various school and classroom activities. Additionally, in-depth interviews were conducted with key informants, including three teachers, twenty-three students, and five parents from October 2021- February 2022. To test for accuracy and reliability, the researcher used methodological triangulation. The results revealed that educators could transform contextual concepts at both general and practical levels into foundations for a curriculum framework for educational citizenship at two levels: 1) the general contextual concept, which is a physical environmental issue; migration and loss of community are all affecting the learning ecology of learners in classrooms and schools in suburban areas, where these learners are new educational citizens who live at the seams 2) Contextual concepts at the practical level become practical in everyday life because of the Community Cultural Wealth (CCW) capital knowledge within the learners, culminating in the family-specific contexts and suburban community areas in which the learners lived and grew up. The operation

from CCW knowledge capital is, therefore, support--or scaffolder--to create hope and encouragement for meaningful and valuable learning for learners. Furthermore, it facilitates the setting of goals for living for oneself and negotiating with the expectations or demands that clash with the family and surrounding society.

The conceptual consideration of the contextual conceptualization from the general concept to the relationship with the concept of the operational level can create conceptual foundations for defining the components of the curriculum framework development to create educational citizenship, which is: a comprehensive learning concept with spatial facts and correlation with the social background and cultural wealth of the learner's community. As a result, the curriculum implementation aims to develop life skills for coexistence with others and a broader understanding of social relationships.

**Keywords:** Conceptualization, Contextual concept, Community cultural wealth, Educational citizenship curriculum framework, Peri-urban schooling, Student

## Introduction

Chiang Mai's historical background and social dynamics can be characterized as a "melting pot" of language, ethnicity, and culture. The city evolved from the colonial era to the present as a part of the globalized capitalist economy with flexible and liberal ways of life. Chiang Mai is the cultural capital of Northern Thailand, and its dynamism is driven in large part by attracting people from various settlements, either from within the nation or from neighboring countries. Chiang Mai is also the center of economic activity in Northern Thailand. It supports the cross-national movement of people (transnationalism), which gives rise to "newcomers" who are absorbed into the agricultural, industrial, and service production sectors. (Nawarat, 2016; Nawarat & Yimsawat, 2017) In a short period, this growth has led to the city's expansion from the inner city to suburbs or peri-urban areas. Over the past twenty years, former rural regions, which emphasized agricultural use, have been overtaken by other economic activities, including housing allotment, markets, shopping malls, industrial plant buildings, and so forth. (Yenbumrung, 2018; Nawarat et al., 2019)

Even though Chiang Mai has come to rely on workers from nearby nations, it pushes migrant workers, especially the Shan (Thai-Yai), outside the structures of political and cultural communities into so-called "ethnic enclaves." (Vongphantuses, 2014) The existence of these enclaves testifies to the diversity and otherness of the Shan, as well as the increasingly transnational and cross-cultural conditions in the Chiang Mai region. But both the "ethnic border" and the "cultural border" have led to greater social friction between visitors and residents. Nevertheless, Shan workers represent a diverse social, cultural, and economic asset, which is crucial to the commercial and cultural industries of Chiang Mai.

The migration of Shan workers, especially to the suburbs, usually involves members of the worker's family. There are often many school-age children in each household. As a result, many schools in the suburbs or nearby areas have opened up educational service areas for Shan

children at the early childhood, primary, and secondary education levels (Buadaeng, 2011; Nawarat & Yimsawat, 2017).

The economic, social, and cultural contexts have implications for the construction of educational citizenship. There are more words related to citizenship, such as economic citizenship, cultural citizenship, transnational citizenship, global citizenship, post-national citizenship, flexible citizenship, etc. The focus of civic issues is complex and flexible depending on interpretation from context or position; at the same time, Chiang Mai is a tangible territory of citizenship with complex characteristics and identity building. The differences in cultural dimensions and economic class are also important factors affecting the quality of life between cities and suburbs—especially between schools in urban areas and schools in suburban areas.

For Chiang Mai suburbs especially, the area that is the boundary between the city are the suburbs along the National Highway No. 118 (Chiang Mai to Chiang Rai). It is an important part of absorbing labor workers who move into the area, thus causing ethnic and cultural borders and increasing transnational and inter-ethnic.

According to the economic conditions, these societies and cultures are important factors that require reconsideration from teachers or educational practitioners, known as “cultural workers,” so they might understand some of the perspectives. Students born and raised under increasingly complex and multicultural socio-cultural conditions may face conflict, bias, prejudice, stereotyping, or otherness in education policy, curricula, teaching, and learning. This could cause an assortment of problems. The Thai state, adhering to the principles of compassion and human rights, has implemented a policy that provides access to public education for children of migrant workers or anyone who otherwise can afford it. Many resources have been devoted to increasing access to primary and secondary education, motivated by a goal of sustainable development, which requires all children to receive education by 2030 (Nawarat & Yimsawad, 2017; UNICEF Thailand, 2019)

According to UNICEF Thailand (2019), there are approximately 14,500 migrants and stateless students enrolled in government schools in Chiang Mai, while their parents work in the labor market and economic areas spread throughout both the city and suburbs. (Anansuchartakul, 2011; Nawarat et al., 2019) Not long ago, some areas in Chiang Mai had policies to exclude Shan children from pre-kindergarten. Some elementary schools even refused to accept Shan children. Migrant workers were frequently discriminated against and looked upon as “other” by local people, thus setting up a dynamic that challenged the educational services of schools located in the peri-urban in Chiang Mai (Nawarat, 2016; Wongjanta, 2019)

There are many studies on education for new educators in both urban and suburban area schools of Chiang Mai, especially in the aspect of ethnicity and transnationalism Anansuchartakul (2011); Nawarat (2012); Nawarat (2016) and Paisalatham (2016). Nasee (2021) also stated that the above group, which emphasizes socio-cultural adaptation, places them as hybrid identities described through a political-cultural perspective, cultural adaptation of learners. They are considered deficient, with deficiency-based approaches. Disadvantaged

or marginalized social groups are often viewed as at-risk and educationally vulnerable, at risk of losing ethnic identity.

There is research that plays a role in enhancing the learning, context, and environment for learners under the belief that knowledge, lifestyle, and culture, as well as the language they use in everyday life, can be a bridge between the learner's sociocultural world, and the classroom and school spaces where they can achieve. Some of this research also includes proposals for how to improve so that these students can learn better while maintaining their respective ethnic identities amidst Thai society (Sanghong & Rattana (2019), Nawarat et al. (2019) Wongjanta (2019) and Watthanawara . (2020). The research focuses on integrating knowledge, knowledge capital and cultural stories into curricula and learning management, thus filling the deficit that previously prevented them from achieving greater learning outcomes. Urban or suburban socio-cultural contexts lack sources of knowledge about the social-cultural life of learners who grow and live in modern urbanized socio-cultural conditions. Culture, in a sense, is at the superficial level of 3F-Model: Food Fashion & Festival. The researchers also pointed out that deficit-oriented sociocultural analysis of fairness in education lacks a dimension in learners' perception as actors. Students, as agents, can negotiate unfair social structures and visualize being learners over time.

The issues that the researcher mentioned above brought attention to the development of a curriculum framework used to create educational citizenship for Chiang Mai suburban learners through an Asset-based Approach. This occurs in a peri-urbanization environment where they were shaped and nurtured by Cultivated with Community Cultural Wealth grants from the context of families and suburban areas in which these learners lived and grew up.

This article aims to synthesize contextual concepts at both general and practical levels to create conceptual foundations for developing a curriculum framework that builds educational citizenship for learners in the suburbs of Chiang Mai. This study questions how these schools have taken action to create educational citizenship for secondary school students whose ethnic identity, language and culture are characterized by ambiguity and instability. How are those who are considered as living a “life in between” in the suburbs of Chiang Mai creating an action to help themselves to support learning in the school area and lifestyle?

## Objectives

- 1) To present general concepts as basic concepts for curriculum development for educational citizenship of grade 8 students in Chiang Mai the suburban school
- 2) To present the operational concepts in everyday life arising from the Community Cultural Wealth (CCW) knowledge capital embedded in Grade 8 students in the suburban school area and communities of Chiang Mai

## Methodology

### Phenomenological Research

This study employs phenomenological research, whereby the researcher attempts to distill the essence of the phenomenon by investigating the deeper meaning behind appearances, as well as questioning those who have first-hand experience of the phenomenon under investigation in the school area and communities in the suburbs of Chiang Mai to find out what lies behind the educational citizenship action in Chiang Mai's suburban schools to learners who live at the seams. Also, finding tools that help support their learning in the school area and life in the suburbs of Chiang Mai (Phothisita, 2019). Phenomenological research studies explore real environments in all their dimensions and strive to find connections between phenomena and the environment in which they occur by paying attention to people's feelings, thoughts, meanings, values, or ideologies (Chantavanich, 2012, 13). The study uses an analytical framework for understanding the construction of educational citizenship in a Chiang Mai peri-urban area by collecting and analyzing data and synthesizes them into contextual concepts.

### Research area :

This research looked at an “expanding opportunities school” so designated under the office of the basic education commission located in Chiang Mai. This school is in a peri-urban area where economic, social, and cultural meet. Some of the people in the community have connections to urban areas, such as going to the city on day trips or people in comfortable economic conditions sending their children to go to school in Chiang Mai city. As a result, the primary education institutions in the community provide educational services as well as social support to underprivileged children like Shan migrant children, as well as ethnic students from the highlands and a small number of local Thai children.

There has been a long and continuous migration of people from other regions to Chiang Mai because of the expansion of trade, the economic development of Chiang Mai, and the emergence of the housing project resulting in employment for migrant workers. Most of them are construction workers and have temporary residences in the area so that their children receive educational services from an educational institution.

The characteristics of the peri-urban location of the school are that of a multicultural community, which made it a research site suited to purposive sampling (Buonsonte, 2013, 67-68). Furthermore, the researcher was allowed to get directly involved in the study.

### Data collection Data Processing and Data Analysis

The researcher used qualitative data collection and divided the data collection into three parts:

1) Documentary research focused on data from the National Education Act (No. 4) 2019 (Chiang Mai area education policy), as well as documents and educational reports of the academic department and NGOs about multicultural and transnational learners in the Chiang

Mai city area. Also, the researcher analyzed the education core curriculum in 2008 and related documents in the school's teaching and learning management. The researcher recorded the data obtained from the study and analyzed essential documents in a consistent record form.

2) Field Research: the researcher engaged participants in the school area, the classroom, and school-sponsored events. Additionally, by playing the role of (Observe & Immerse) as an English language teacher aiming to create interaction between students and teachers, she was able to monitor the environment and possibilities in the school continuously. The researcher analyzed the phenomena inside the classroom, both while in class and while participating in school activities, and recorded details of the phenomena during the field process from October 2021-February 2022. The researcher chose purposeful sampling as the primary aim to acquire information at a deeper level (Phothisita, 2019).

3) The researcher used in-depth interviews with key informants: 3 teachers, 23 students and five parents. To put them at ease and better facilitate the interview, they were given two sets of questions. The first question obtained general information relevant to the learners' multicultural socio-economic context and background. Further, it revealed the general teacher's beliefs and perceptions of citizenship in the school. This first set of questions was used to synthesize general concepts. The second set of interviews was aimed at understanding the cultural wealth of the community. The interviews were flexible with the interviewer responding to the context of the conversation. The results of these interviews were synthesized into operational concepts.

The researcher used the triangulation method to verify and organize the data systems for the accuracy and reliability of the obtained content and analytic induction analysis data (Subang Chantawanich, 2012: 103; Buason, 2013, 149).

## Results

### ***The in-between life of Shan students in Chiang Mai peri-urban area as new educational citizens***

#### **1.1 The context of Chiang Mai's suburbs and the learning of students in the suburbs**

Tubtim (2014) indicated that the areas in the suburbs of Chiang Mai are the areas that gather people from different groups from rural and urban areas to live together. These people, therefore, have diversity in their identity and their cross-sections, class differences, and values of understanding of the area, including the differences in occupation. The school and community in which the researcher chose to conduct the study are in a comfortable area on National Highway No. 118 (Chiang Mai - Doi Saket - Chiang Rai), connecting the area from the city to the school. Yet there is a disadvantage when the highway is cut in the middle, separating the original community into two sides, with the primary school on the other side and the south-of-the-road part of the secondary school. Resources, including teachers and administrators, are shared.

In addition, the suburban area of the school has been growing due to the increasing number of housing estates to accommodate people who are either the urban middle class or those from rural areas in the north to seek work opportunities in the area. Also, people who work in the city have moved into the local community that used to be the area of economic activity, mainly from the agricultural sector. The urban expansion coincides with the change in the agricultural society, where production from the agricultural sector has become less important to the villagers in the area.

Thailand shares a border with Myanmar, and many provinces in northern Thailand, including Chiang Mai, have become a destination for migrants, especially the Shan people. For the past two decades, Shan laborers have been an essential labor force in the construction, agriculture, industrial, and service sectors. In Chiang Mai peri-urban areas, Shan migrant workers are employed in the construction of housing projects, which are common in many projects located in the suburban area. Initially, they chose to establish a temporary community during the implementation of the housing project. However, field data showed that some communities lived for ten years or more without migrating. Some Shan children grew up in a temporary community and studied in a nearby school. Five years ago, many housing projects were completed resulting in a change in their lives, with more residences being moved from worker camps to renting simple rooms in community areas. Some have switched their careers to work as daily employees in the marketplace. Some are grouped as sub-contractors and work in a small trade in the community where their children also receive educational services in nearby schools in the area. Later those schools have become a space to support and provide educational services to Shan students, other ethnic students, and poor Thai students or their families.

In contrast, local students with excellent socioeconomic status attend city or private schools with expensive tuition fees. Bringing children into the free school system, where they can stay in Thailand for ten years, has resulted in students being instilled and transformed into Thai through the education system. These children are *de facto* given citizenship in education but do not have legal citizenship rights. As they grow up in Thailand, it is difficult for them to relate to their birth land or parents' background. Amid changes in urban areas, ways of life, and livelihood in the new land, many Shan children never consider returning to the country their parents left. Thailand has become the home they know and with which they are familiar. They become educated citizens of Thailand and live a life as an in-between in Chiang Mai. However, stereotypical ideas about citizenship in Thai society place them in an uncertain status.

## 1.2 The construction of educational citizenship of the in-between life of Shan students in the Chiang Mai peri-urban area

The researcher sees the school as an area of crucial ideological action. For Shan students in peri-urban or suburban areas of Chiang Mai who receive educational services from state schools, the Thai state continues to dominate and reproduce Thai citizenship. The Shan students, as objects of citizenship construction, are, therefore, a reflection of the interests and experiences of practitioners, school administrators and teachers striving to dominate and refine them through a series of experiences, courses, lessons, and incentives (Thanosawan, 2002: 7; Siwarom, 2008: 92).

Both the teachers and the student's parents were consistent in identifying information on issues related to access to education for children of migrant workers. The overall situation is now much better than before. In the past, children could not attend school because they had no identification documents. Shan students were a large group, and teachers frequently didn't distinguish between individual students. In contrast, the educational citizenship practices of the school have become a 'joint' that connects with Thai citizenship in the civil service or Thai cultural citizenship in the central region.

For this reason, the school system in Chiang Mai peri-urban area reveals the political and cultural politic of fusion and cultural politic of assimilation that emerge in the school's educational citizenship practice through the following three operational areas:

1) Policy area for school administrators and teachers is a political area in policy formulation that is important to direct the construction of educational citizenship among Shan students. The administrators and teachers are the critical mechanisms in driving the policy into action.

2) The curriculum and subject areas are selected and organized by the state to obtain a knowledge set that has norms, values, and expressions that are representative of society. An educational institution's curriculum, teaching and learning management, and materials are planned in a well-organized sequence.

3) The hidden curriculum, school culture, and environment areas beyond the regular content. It does not appear in the class schedule and is a lesson not taught. But everyone has to learn from sight and touch and become parts of life, such as physical artifacts and interpersonal interactions in daily life. These issues are discussed in the next section.

#### The construction of educational citizenship through policy

The school's policy is essential to defining the behaviors, thoughts, beliefs, and values of the school. Teachers and students reformed the education of the Thai state and the signing of an international declaration related to education. It has resulted in the opening of policy and operational areas that increase the opportunity to provide educational services or to accommodate the stateless students in the area so they can study without creating any barriers to nationality and status of the individual. The school the researcher studied has followed the policy since 2007 and can be attributed mainly to the Education for All policy, the 1989 Convention on the Rights of the Child, the National Education Act 1999, and the Cabinet Resolution of July 5. 2005. The school administrators have informed the researcher on the issue of admission to both national and stateless students, emphasizing the principle that every school has to accept all children who apply if there is no proof of identity required. The school or teacher must take the children and then coordinate with the district to issue an individual ID card that does not have civil registration status (ten-year card) for the children to benefit from government subsidies in the same amount as all Thai children. The school also has a guideline to coordinate with the local administrative organization to support the budget for lunch, milk, and two free shuttle buses. The sub-district municipality supports a budget of 1 million baht per year for the school so that the money can be used to carry out activities for the school and its students. Such area and school policies fill the social gaps in which school administrators have a vision and know the limitations of their migrant students and their families. They are

many students in the school who have an unstable economic status, which may lead to blocked educational opportunities for Shan. The school also has a network between teachers and outside stores or public charities. It is another vital channel in obtaining scholarships for some Shan students who are in critically low status. Also, there is a channel and support for further education at higher education levels by requesting an attendance quota from a vocational institution. The opportunity to study further reflects the effort to create "social capital" through networks and relationships of individuals (Yanyongkasemsuk, 2007, 39-40). The construction of educational citizenship through the school's policies towards Shan students is based on the idea of being compassionate. This can be achieved by encouraging entrepreneurs in the area surrounding the school to join, embrace, and create opportunities for Shan students as members of the community. The operation is therefore carried out with the expectation that the school will have the policy to maintain its educational citizenship as a member of the school organization without falling out of the educational system.

#### The construction of educational citizenship through the curriculum

Currently, the core curriculum of basic education 2008 is used as an ideological framework and the primary mechanism for implementing educational citizenship in suburban schools. In the preparation of the curriculum for educational institutions, the state has established 76 learning standards and 4,330 indicators for the use of educational management in each school nationwide to create a better understanding of education and to ensure that all students have the knowledge and essential life skills (Ministry of Education, 2010: 3). Sivarak Siwarom also stated that the content of knowledge in the core or official curriculum is to assure the state that the ideologies and understanding of the country are embedded in the daily experience and practice of the students as citizens of the state throughout their lives. The government, therefore, calls for the status of citizenship in education that is loyal to the Thai state (Siwarom, 2008).

Also, the official curriculum is an essential ideological space focused on creating political, economic, social, and cultural domination through the content and lessons of that course selected and organized by the state and the educational authorities at both the central and local levels. The Shan children in the school are therefore passed over the gaps of knowledge regarding history, society, and culture that do not correlate with the status of otherness and collective memory. Also, there are vast knowledge gaps in their daily life that appear through textbooks, teaching materials, and experiences that teachers convey. (Nawarat & Yimsawat, 2017)

The researcher also found that the school emphasized the quality of teaching and learning in line with the national education management policy and the state-defined core curriculum because the school had to be assessed—so new students who do not yet read or write Thai. The school used screening methods and arranged for those learners to start in grade 1. Then there were examinations for promotion or promotion according to the student's ability. Some students could move from grade 1 to grade 4 or 5, depending on their knowledge and skills. The school has another effort to promote students with academic and sports abilities to participate in various arena and regional competitions. Also, non-governmental organizations, such as Shan Youth Power, volunteer to teach the Tai Yai (Shan) language as a subject of

additional learning. The school provided a classroom, and a teacher's desk, including teaching materials and materials under the support of the parents of Shan students. However, this was unsuccessful, so the additional subject arrangement was replaced by the English language course. The school believed it would improve the average score on the National Academic Study or O-NET. In this regard, the construction of educational citizenship through the school's formal curriculum focused on improving academic achievement and literacy. Although the content of learning does not indicate the learners' social and cultural backgrounds, in some areas of learning, such as social studies, citizenship or the Thai language, the researcher found that teachers applied the stories of Shan students as material for discussion, either during the lesson or during the class.

Also, the school emphasized vocational training for students in occupational learning, technology, and art by bringing Shan food, handicrafts, or artifacts reflecting their culture into the classroom area. These facilitate meaningful learning for transnational and cross-cultural learners such as Shan students.

The construction of Educational Citizenship through hidden curriculum areas, operating through teaching and doing regular curriculum activities that the school arranged. The researcher also understood the school's educational citizenship for Shan students through physical artifacts, mottoes, activities, and culture of the school, as well as the interactions between students, teachers, and administrators through the hidden curriculum that permeates and appears in the school area.

The researcher analyzed the motto of the school "Good morality, passion for sports, developing into learning." The school administrator stated that the school's teaching must focus on morality, regardless of ethnicity. The researcher also believed that the school must be the area for creating discipline, unity, belief in Buddhism, and a feeling of pride in being Thai.

It also reflected the value of promoting and developing students in competencies in sports for Shan students who leveraged to improve their competencies to travel and compete for achievements for the school. However, for some students at the school who won sports (and even received the first prize at the regional level), it wasn't easy to have the opportunity to compete at a higher level. This was because the students did not have documents showing the status of their civil registration. Nor did they have documents granting permission to leave the area due to the bureaucracy of the Ministry of Interior. It was overly complicated and not easy.

At the same time, the researcher saw that educational citizenship status that overlaps with Thai citizenship status is related to "Officially being Thai or being Thai in a central culture." The researcher noticed operations that contend with the Thai government or Thai citizens' ideology—for example, having the Shan alphabet posted in the classroom and having a Shan language classroom in the school that reflected their cultural identity. Also, students dress in national costumes to come to school on Fridays. The interaction between students and teachers found that teachers play a role in providing educational assistance for students in the school. They also encourage students to have hope for the future through academic progress at a higher level.

The researcher found that most students who have completed junior high school wanted to advance to vocational education. Many male students dream of studying in the field of

mechanics, and female students dream of studying in the field of tourism, hospitality or business at a scholarship-supported vocational education institution in Chiang Mai. The guidance of teachers in encouraging them to continue their education at a vocational school that would lead them to success and easy entry to economic citizenship significantly influenced their thinking. However, it takes more time and money for Shan students to study at the high school and university levels.

### 1.3 The Construction of Educational Citizenship: The In-between, Tumultuous Life of Shan Students

Several studies indicate that many Chiang Mai suburban schools have made efforts regarding learning management based on the Shan student's culture, such as language, toys, costumes, arts, and traditions. Yet the effectiveness of these programs is subject to limitations that arise due to a superficial understanding of the culture. Some Shan students remain culturally authentic by taking advantage of the social and cultural experiences they have from their families and bringing them as tools to access learning opportunities. They also show their identity in their performances which can be useful in specific courses or subject areas. Also, schools benefit from the use of art, craft, home economics, or cultural projects created by these students in school competitions.

The researcher believes that the above educational process is an accurate representative image of the culture that is inclusive of defying the stereotypical experience of the students, which does not connect learners' real-life cultural experiences. The researcher found that most Shan students lack identity, security, and social and cultural costs from home. Family is one of the reasons that lead to the ineffectiveness of having Shan language activities in the school. Some students are unable to speak or communicate in the Shan language. Some of them may not be familiar with the terminology and do not understand the worldview or cultural way of thinking of their parents.

Moreover, the researcher found that Shan students were raised in urban or suburban socio-cultural settings and contexts. They are not like Shan students in the traditional Shan communities or the border areas, but they grew up in the middle of the city or the suburbs. They may not have a sense of place or sense of belonging to the land where their parents are from. However, this realization is better in Thailand or Chiang Mai. As a result, their "self" is suspended without civil registration status and limited life opportunities in many ways. Dimensions such as receiving government funding, having higher education, or being reserved from certain types of occupations or businesses are limited. The researcher calls this image status. "Life in-between" or life on the seams that penetrate the peri-urban area of Chiang Mai

Finding 2) Contextual concepts at the operational level through Community Cultural Wealth (CCW) knowledge as tools to support the journey of life and learning

Analysis of contextual concepts as a tool to support the journey of suburban life and school education relies on knowledge capital as a practice in students' daily life through selecting any action or strategy. It works well for them to develop or support achievement social inclusion, overall confidence and their future for study and work. This process is a dynamic social learning process in which knowledge capital as the action takes part in shaping each other up, which is known as the concept of Community Cultural Wealth (CCW) proposed

by Yosso (2005). The researcher adopted this concept as the main idea in the analysis to point out the importance they have tools for support. This will encourage and create hope for social life in schools and communities. Aspirational capital is the ability to nurture hope in the face of institutional inequality, even though the researcher cannot see a way to make that hope come true. Aspiration develops within the context of migrant communities that communicates through language, whether storytelling or advice, to determine the path to the goal, which has implications for challenging oppressive social conditions. Aspirational funding overlaps with other funding areas such as society, family, goal setting, language, and resistance to challenges. Anti-challenging capital is soft and flexible. Flexible examples include the need for a shift in social attitudes towards Shan migrants and their descendants including restructuring their life-limiting legal structures, such as different types of cards reserved for occupations. Thus, this form of scholarship is the driving force behind their decision to enter education and want to be successful (Yosso, 2005). Aspirational capital serves to support decision-making to enter education and anticipate success. The second generation of heirs demonstrated that this scholarship is for them to imagine the possibilities of future higher education at the same time. It is often described as the ability to sustain hopes and dreams for the future, but many obstacles exist (Yosso, 2005). Learners' CCW grants are the costs that create meaningful and valuable learning for them, to set goals for social life and schooling for themselves, as well as to be the cost of living that is used to negotiate with the expectations or demands that the family and surrounding society strongly influence.

CCW knowledge scholarship of learners, the researcher used interview methods to obtain voices, narratives, and experiences from the interpretation and creation of new meanings to their own life, having passed the process of creating and reflecting thoughts from their parents, teachers, and learners. Autobiographical reflections tell stories about their lives and their future life expectations, allowing the researcher to listen. Under the terms of trust, conducting and analyzing the data obtained from the above process is related to Working or writing a curriculum document that has the status of writing people's lives, which is formed from stories told, narrative, and experience, which creates a solid foundation. Course developers can extract words containing the story and meaning in people's lives. These learning points and concepts can be upgraded and developed into a curricular framework that integrates and extends thought-provoking experiences. The students' hopes and imaginations lead to a broader understanding of social relationships. Therefore, the emphasis is placed on designing a curriculum framework to contain concepts or concepts covering spatial facts concerning the social, cultural and psychology of learning the backgrounds of students in suburban areas. Emphasis is placed on reducing stereotypes and prejudices to create an open-mindedness, acceptance, and respect for the differences seen and the students, to develop an attitude rather than a cognitive aspect as an important basis for laying a foundation for development. Life skills in coexistence with others in the cross-cultural understanding of society. This is a major cost for multinational and cross-cultural learners to be able to run on the treadmill of the course from a critical point of view. This framework-guided learning process aims to create a learning practice that will lead them to see the relationship between self-understanding and knowledge in their socio-cultural lives. Education for transnational and cross-cultural learners in suburban

areas that are based on the idea of, or build on, CCW grants is also an educational citizenship practice that can be upgraded to economic and cultural citizenship in future.

The researcher analyzed the area of the San Na Meng community and found that this area has the potential to design activities through data collection on CCW model knowledge capital from family and suburban community contexts to explore knowledge and learning activities in the classroom, which can be defined into six learning topics: Dream, Career, Family, Culture, Victimization and Environment. Each learning issue is based on information from both documents and local contextual information obtained from the researcher's observations, which reflected "CCW knowledge capital." It is embedded in the students and is related to the consideration of contextual concepts (Contextual Conceptualization), both at the general level and the practical level in the students' daily lives.

In addition, the learning issues in each topic are related to the CCW. The researcher designed the topics under the content framework for using in teaching and learning English subjects according to the culturally relevant pedagogical concepts, which have the following components

Definition of Concept is a definition or conceptual explanation under the subject of learning. It aims to make students see the relationship between concepts and generalization in the context of suburban and other social areas.

Vocabulary is vocabulary and meaning of words that students should know contained under the subject of learning

Learning Issue is an issue and topic in sub-learning that exists in each learning issue in each form

Learning Process is a learning process that the researcher used in each learning point

Learning Outcome is the co-intension or what the researcher expected students to learn in each learning area

The learning issues are the contextual concept synthesized from the bottom up of information, for example, the stories and phenomena that occur in the school and communities related to CCW knowledge capital. It can support the action of creating citizenship in education, which is the development of the curriculum. The learning process guided by this curriculum framework aims to create learning practices that lead them to see the relationship between self-understanding through knowledge in their own sociocultural life. Education for migrant and cross-cultural students in suburban areas based on or built on CCW is also an educational citizenship action that can be upgraded to economic and cultural citizenship in the future.

For this reason, the principles of the curriculum of CCW-based learning issues are as follows:

The English subject in this research, therefore, focuses on promoting positive results in terms of language for communication. English is considered a tool to create jobs, cross-border trading business, and multinational and cultural working patterns in ASEAN or other regions.

Proficiency in the English language increases the competitiveness of the workplace and expands the socio-economic position of migrant and cross-cultural students. Therefore, developing the capacity of students to communicate with people from other cultures effectively ensures that students succeed and have good academic achievements not only in the short term but encourages students to be successful in the long term and encourages students to have social and political consciousness as well. It also helps students understand being a global citizen.

## Discussions

The findings presented by the researcher in the two issues can be linked to the discussion of these findings:

1) Discussion on the In-between Lives of learners as a context of educational citizenship operations in suburban schools

The cultural identity of learners who grew up within the socio-economic context of urbanization is a major challenge to the educational citizenship practice of suburban schools. Learning management for transnational and cross-cultural learners, especially Shan children, to gain access to knowledge and achieve learning is not a limitation. Only the dimension of education for cultural inheritance alone, but teachers and school administrators need to expand their imaginations in designing educational management following the conditions that children are free. These megalopolises were not born and raised in traditional Shan or Shan communities in the border areas. Instead, they grew up during a peri- urbanization socio-cultural environment with social conditions and contexts. As such, Shan students in suburban schools have a state of insidiousness to maintain the Shan identity, and there is no ethnic identity. The language and culture are strong enough, but if it becomes a Thai with no civil registration status or legal citizenship, the educational citizenship formed by suburban schools, therefore, reflects the interests and experiences of the operators. The ideologies above the individual status of the state and society seek to build dominance and purify them to live “in-between” the cultures that operate to create educational citizenship. Being able to lead Shan students in school begins by analyzing a series of life and social experiences that they bring from home as well as their future urbanization expectations of how to learn to live, to create opportunities and good quality of life.

School administrators and teachers need to learn to enhance their knowledge of communities and socio-economic conditions in the suburban areas where students live to integrate such knowledge into the policy areas, formal curriculum areas, and hidden curriculum areas of the school. The researcher analyzed the area of the community and found that areas have the potential to design activities by collecting information about CCW grants from families and suburban contexts to lead the survey of knowledge and learning activities in the classroom. This can define Learning topics from issues, dreams, career family culture victimization, and the environment. A solid foundation is synthesized from space-level data in which the researcher considered the concept of contextual conceptualization from a general concept and operational level to create a basic conceptual foundation for the development of a

curriculum framework to create educational citizenship for learners in the suburbs of Chiang Mai. Schools can also organize meetings to share knowledge between teachers and those involved in knowledge, like Shan parents. Knowledge may be the subject they are familiar with in daily life, such as using technology, art and religion, health care and medicine etc. The educational practices that the researcher presented above are a conceptual choice built from the bottom up of information, stories, and phenomena occurring in Chiang Mai suburban schools to support the implementation of civil society-building education, which is “A process along the way” to prepare the economic and cultural citizens of Chiang Mai for a sustainable future.

2) Discussion on the methodological challenges in curriculum development of outsiders/insiders

The researcher will become a tool (Human as a Research instrument). Ornstein & Hunkins (1993, 266) and Pinar (1995, 365-367) argue that curriculum is a relationship that is inseparably related to the teacher. Teachers are responsible for developing curricula. It is completed by applying it to teaching practice. Therefore, the teacher's curriculum is a practice that is suitable for the student's content and real environment (Apple, 2001: Eisner, 2006: Pinar, 1995). As a result, teachers as curriculum researcher and development (Zeichner, 2003; Thongthew, 2008) Level of self-study subjects which Taylor (2003) identify the role of the teacher as Being a course developer and an important person directly affects by the course development at a high level, as well as being an influencer or the power to induce influence. Public perception, such curricular development approaches are based on categorizing and grouping stakeholders in curricula development according to the dimensions of impact and influence. as well as framing the boundaries of being "outsiders - insiders " who know about the course development process Under the assumption that teachers are close to or know their students well, they must be people who understand the needs of the students, which the researcher considers what the above curriculum development discourse deserves. Challenging and questioning sovereignty in curriculum development at the classroom and school level.

The researchers also positioned themselves through the Researcher as a Teacher methodology to create a methodological challenge in curriculum development, which found that the information and issues critical to the development of the curriculum were the acquisition of voices, stories (Narrative) and experiences (Experience) arising from the interpretation and create new meanings for their own lives. Having passed The process of creating and reflecting thoughts from one's self of parents, teachers and learners (Autobiographical reflect) to tell the researcher to hear Under the terms of the trust (Trust) to tell, to tell a story.

## Conclusion and suggestions

Conclusion and suggestions: Challenges and transcendence of the construction of educational citizenship of the in-between life of Shan students in Chiang Mai peri-urban area The cultural identity of the Shan students growing up in the socio-economic context of urbanization is a significant challenge to constructing educational citizenship in the Chiang Mai peri-urban area. The management of learning for transnational and cross-cultural learners

like Shan students to access knowledge and achieve learning outcomes must not be limited to the educational dimension of cultural inheritance alone. However, teachers and school administrators need to expand their imagination in designing educational arrangements under the conditions that Shan students who are not born and raised in traditional Shan communities or border areas. Therefore, school administrators and teachers must create ways to help these Shan students who grow up in an increasingly urbanized socio-cultural environment. (peri-urbanization) without civil registration or legal citizenship status, maintain their ethnic identity, language, and culture to survive "the life in-between" in the middle of the seam. So the construction of educational citizenship for the in-between life of Shan students in the Chiang Mai peri-urban area must be created and seriously considered so that they can have opportunities and good quality of life in the future. School administrators and teachers must learn to enhance their knowledge of the community and the socioeconomic conditions in the student's suburban areas to integrate the knowledge sets into the policies and both the formal and hidden curriculum of the school.

### **New knowledge and the effects on society and communities**

The researcher analyzed the area of the community and found that it has the potential to design activities by collecting information about families in suburban areas that contribute to the learning activities in the classroom. Schools can also organize meetings to share knowledge between teachers and the parents of Shan students. These discussions may include information about livelihoods, technology, commerce, arts, religion, health care, and medicine. This intelligence can also include networking about family livelihood costs, access to labor market news, capital sources, etc. The conversations and phenomena when the researcher was in the field brought suggestions for moving beyond the persistent stereotypes of Shan migrant families in the community. The teachers should also acknowledge the identity of Shan students in many aspects. The researcher recommends that these types of learning should be based on life, socioeconomic, and future-based education so that the picture of Shan students in the in-between life of Shan students in the Chiang Mai peri-urban area can be painted differently, without having an entirely frozen ethnic identity framework.

Therefore, the construction of educational citizenship presented above is a conceptual choice built from the bottom up. It includes information, stories, and reasonably accurate accounts of phenomena occurring in the Chiang Mai suburban school. To prepare these economic and cultural citizens for a sustainable future, "the process along the way" of educational citizenship should be vigorously promoted.

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