

Abstract

This thesis entitled "*The Educational Welfare School: A Social Space for Building "Thai Citizenship" Among Marginal Peoples (A Case Study of Phanomthuan Educational Welfare School, Kanchanaburi Province)*" emphasizes the role of school educational system as implementing the ideological construction of "Thai citizenship" relevant under the political, economic and social circumstances of the state. The educational welfare school is a particular school system designed specifically for child considered by the state as problematic or abnormal. Its ideology has been changed through different time periods reflecting the state's identifications of social "marginality" among its people, appeared in relations with the state's development, security and human right concern, respectively.

The author had conducted her anthropological field research, during the period of 12 months, in the Phanomthuan Educational Welfare School and in the villages where its students came from. The research methodology included formal and informal interviews as well as a participant observation.

The child were selected for their enrollment in that particular school based on the criterion set by authorities to encompass different facets of social "marginality". Enrolled students were then disciplined through fixed practices concerning the partition and recognition of social spaces, daily activities, and the relations between students and teachers as well as among students. It was observed that students reacted to those rules by forming new social groups among themselves based on their different social, ethnic and gender backgrounds, in which the violations of school's rules were frequently observed.

It is found that the social and educational orientations provided by the school did not entirely fit the ways of life of students while in their villages, which had consequently changed the social relations between students and their native communities. In the case of Karen students, the agricultural training received by students at school was contradictory to the traditional agricultural practice in their

villages; more over, the fixed school's schedule didn't allow students to participate in rituals and ceremonies considered essential in their traditional culture. The students oriented at school were then gradually released from their social ties and local knowledge prevailing in their native communities.