Design, Democracy, Power, and Care in Thailand:
Designing and Delivering Collaborative Local Community Services in the Deep South Region

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Author’s Declaration

“This thesis represents partial submission for the degree of Doctor of Philosophy/ Master of Philosophy at the Royal College of Art. I confirm that the work presented here is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

During the period of registered study in which this thesis was prepared the author has not been registered for any other academic award or qualification. The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.”

Signature: Date: 17 June 2024

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Abstract

This research aimed to explore the interplay between democracy, power and design, it focused on the design and delivery of a specific type of public service known as Collaborative Local Community Service (CLCS). It is a relational service (Cipolla and Manzini, 2009) designed, developed and delivered by and for people in the community, with or without support from other entities (e.g. the central government and the LAO). The primary objective is to achieve a common goal and enhance collective well-being. Examples of CLCSs include a service for reusing school uniforms, a community garden, and a neighbourhood watch, recognised as community-led social innovations by Thai scholars in the field of social science and political science. For this reason, existing studies often overlook the public administration system, power structure, available mechanisms for public participation, and the roles of the LAO and community leaders in facilitating or hindering such initiatives. This research, therefore, aimed to provide new perspectives by positioning CLCS as a form of public service and a means of public participation in local affairs, and applying design as an approach to knowledge

Designing and delivering CLCS is situated at the intersection of design for public service, design for social innovation and Participatory Design (PD). The concept of collaborative service is not new. It was proposed and extensively developed by the Design for Social Innovation and Sustainability (DESIS) network as a type of social innovation that would lead to sustainable development (Jégou and Manzini, 2008; Cipolla, Melo and Manzini, 2015; Manzini, 2015). This study sought to contribute further knowledge to this area by examining how local communities and designers/researchers design and deliver CLCS in Thailand and examining various types of power manifest throughout the process.

To conduct the research, I grounded my study in the constructivist research paradigm and integrated participatory action research perspectives. Two empirical studies were conducted. The first study examined existing CLCSs in the Thai context through case study research, while the second centred on a collaborative design process between a local community and designers/researchers through Participatory Action Research (PAR) informed by Research through Design (RtD).

By applying the concept of care and power as a lens to analyse the data, the findings suggest that CLCS can be recognised as a form of care practice and a means of providing care for specific

groups and the entire community. It allows community members to care about certain issues within their community, enables them to care for one another, and engages them in creating alternative possibilities for new ways of communal living. Additionally, I proposed processes for designing and delivering CLCS with care as an alternative approach to design with local communities and outlined the various types of power that manifested throughout the process, especially in relation to designers/researchers and objects of design.

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Chapter 1: Introduction

In this introductory chapter, I offer a comprehensive outline of my research, which aims to explore the relationship between democracy, power and design in Thailand through designing and delivering collaborative local community services. I provide an overview of the context, aims, and focus of the research. Subsequently, I introduce the research questions, discuss my research methodology and outline the thesis structure.

1.1 The Context

For over 90 years, Thailand has adopted democracy and implemented this system of government. However, the country has faced ongoing political instability and has been primarily ruled by non-democratic or military-dominated governments (Neher, 1994). One of the major underlying causes is that Thai politics has been influenced by a handful of powerful elites, including the monarch, bureaucrat, high-ranking military officers, and business people, who have abused democracy to their advantage and neglected the sovereignty of the people (Connors, 2003; Tejapira, 2016; Chachavalpongpun, 2020). This domination of a few people, mainly residing in Bangkok, has impacted various aspects of democracy, including public administration and policies, which in turn hinders decentralisation, local autonomy and public participation (Bowornwathana, 2011; Chachavalpongpun, 2020).

The Thai administrative structure is known to be highly centralised (Bowornwathana, 2011; Unger and Mahakanjana, 2016), with heavy control exerted by the central government. It consists of three tiers of administration: (1) Central Administration, (2) Provincial Administration, and (3) Local Administration (*State Administration Act, B.E. 2476*, 1933). A major turning point towards public participation and decentralisation was marked by the promulgation of the Constitution of 1997 (Klein, 1998). As a result, administrative services, including the provision of public services, have been transferred from the central government to the LAO (*Constitution of Kingdom of Thailand, B.E. 2540*, 1997: Chapter 9: Section 284). Citizens have been encouraged to shape and make decisions on state policy through various channels (Klein, 1998, pp. 23–27). The government has made several attempts to promote public participation and citizen engagement in community affairs, including establishing local communities as an official form of governance, advocating for strong communities, and fostering community-led social innovations.

To explore the interplay between democracy, power and design, this research focused on the design and delivery of a specific type of public service known as Collaborative Local Community Service (CLCS). It is a relational service (Cipolla and Manzini, 2009) designed, developed and delivered by and for people in the community, with or without support from other entities (e.g. the central government and the LAO). The primary objective is to achieve a common goal and enhance collective well-being. Examples of CLCSs include a service for reusing school uniforms, a community garden, and a neighbourhood watch, which are recognised as community-led social innovations by Thai scholars in the field of social science and political science. For this reason, existing studies often overlook the public administration system, power structure, available mechanisms for public participation, and the roles of the LAO and community leaders in facilitating or hindering such initiatives. This research, therefore, aimed to provide new perspectives by positioning CLCS as a form of public service and a means of public participation in local affairs and applying design as an approach to knowledge.

In the field of design, designing and delivering CLCS is situated at the intersection of Participatory Design (PD), design for service, and design for social innovation. Over the past two decades, there has been a growing interest in applying design in the realm of public service and the public sector to improve and transform public service delivery processes, change the ways public sectors work and interact with citizens (Bason, 2010), and shift the governance paradigm (Sangiorgi, 2015). An increased attention has been paid to engaging citizens and other stakeholders in co-designing and co-producing collaborative solutions with public organisations as a means of public service reform (Cottam and Leadbeater, 2004).

The concept of collaborative service is not new. It was proposed and extensively developed by the Design for Social Innovation and Sustainability (DESIS) network as a type of social innovation that would lead to sustainable development (Jégou and Manzini, 2008; Cipolla, Melo and Manzini, 2015; Manzini, 2015). These services, including examples such as Foot Bus, Open Handy Shop, Car Sharing, and Neighbourhood Library, are primarily initiated, co-designed and co-produced by grassroots entities, such as creative community and collaborative organisation, to address everyday social challenges (Jégou and Manzini, 2008). They demonstrate the natural design capability that everyone is endowed with (Meroni, 2007; Manzini, 2015) and suggest new roles for expert designers (Lee, 2007; Cantu and Selloni, 2013; Manzini, 2015; Meroni and Sangiorgi, 2016; Manzini and Meroni, 2017; Selloni, 2017) as well as new ways to design with and within the communities and other stakeholders to prompt collaborations (Jégou and Manzini,

2008; Manzini, 2015; Selloni, 2017). This study sought to contribute further knowledge to this area by examining how local communities and designers/researchers design and deliver CLCS in Thailand and examining various types of power manifest throughout the process.

The notion of power is inherently intertwined with design. Several design scholars and practitioners have noted that various forms of power manifest during the design process when designing with participants and as an outcome of the process (Hussain, 2010). Additionally, the inherent power and privilege of designers can influence power relations (Keshavarz and Maze, 2013; Guo and Hoe-Lian, 2014; Aye, 2017; Goodwill and Bendor, 2021). This study aimed to explore the various types of power - power over, power to, power with, and power within - that manifest during the design and delivery of CLCS in Thailand, a country where power is centralised and inequality is prevalent. Furthermore, I integrated a concept of care as a lens to analyse my data, emphasising the relational and reciprocal aspects of the service that contribute to a democratic community and new possibilities of communal living.

1.2 Aims

The objective of this research was to explore the relationship between democracy, power and design in Thailand and introduce design to the realm of public administration and public service, where its applications are still limited. The focus was on designing and delivering CLCS in order to examine its processes and various roles played by community members, community leaders, local administrative staff, designers/researchers and other stakeholders, along with different types of power that were evident throughout the process. Additionally, the research aimed to serve as a case study demonstrating how design is practised by local communities and designers/researchers in Thailand, offering an alternative approach to design and contributing to the discussion on the plurality of design.

1.3 Research Focus

This research focused on CLCSs in the context of Thailand. I examined existing CLCSs to identify how local communities design and deliver the services without any interventions of expert designers. Furthermore, I actively participated in designing and delivering a new CLCS with a local community and Yala City Municipality (YCM). The participatory design project involved working with a group of 7-10 Muslim women in the Baan Rom community to design a community market as CLCS.

1.4 Research Questions

1) Relationships between democracy, power, and design

- RQ 1 – What are the relationships between democracy, power, and design in relation to designing and delivering collaborative local community services (CLCSs) in Thailand?

2) CLCS design process

- RQ 2.1 – What are the processes by which local communities design and deliver CLCSs?
    - RQ 2.1.1 How are the CLCSs designed and delivered by the local community?
    - RQ 2.1.2 How are the CLCSs designed and delivered by the local community with designers' interventions?
- RQ 2.2 – What design tools and techniques can be used in these processes to prompt and sustain collaborations?
- RQ 2.3 – What are the roles of designers/researchers when working with both the local community and the LAO in the CLCS design process?

3) CLCS and power

- RQ 3.1 – What are the different types of power manifested throughout the process of designing and delivering CLCS?
- RQ 3.2 – To what extent do the process of designing and delivering CLCSs and the CLCSs, as objects of design, contribute to changing or retaining power relations?

1.5 Research Methodology

To address the research questions, I grounded my study in the constructivist research paradigm and integrated participatory action research perspectives. I conducted two empirical studies.

The first study aimed at examining existing CLCSs in the Thai context through case study research to identify the characteristics of this type of service, their relationships with democracy and power, and how they are designed and delivered within real-world contexts. The field research was carried out in conjunction with the project titled "Designing Public Services that Aim to Improve the Local Economy", which was commissioned by King Prajadhipok's Institute (KPI). I visited three municipalities selected by academic scholars at the KPI to collect data for the commissioned project and inquire into existing CLCSs in the municipal areas. This involved conducting interviews, holding a focus group with relevant stakeholders, visiting local communities, and observing and participating in service delivery. It's worth noting that the mayor, deputy mayor, and local administrative staff were informed about my PhD research and played a crucial role in suggesting CLCSs within their areas and connecting me with the local

communities. As a result, I was able to identify nine active CLCSs with concrete impact. However, I chose to focus on three cases that were mainly delivered by the local community. I analysed the data from each individual case and performed cross-case synthesis (Yin, 2018).

The second empirical study focused on a collaborative design process between a local community and designers/researchers through Participatory Action Research (PAR) informed by Research through Design (RtD). It is important to note that the qualitative method was the main methodological orientation, and RtD emphasised my position as a designer/researcher and the essentials of design practice during PAR in generating theory on and for design (Zimmerman, Stolterman and Forlizzi, 2010, p. 313). During this phase, I joined a Thammasat University (TU) team that was commissioned to develop a master plan for the Baan Rom community, including a community market, and proposed to approach the market as a CLCS. The TU team was composed of three small teams: a project management team, a landscape architect team from Shma Soen and (3) myself. My role was to engage with a group of 7-10 Muslim women who initiated the idea for the market and to collaborate with the landscape architects to develop the master plan. I kept a working journal and recorded several key events and meetings. The data from the case study research was revisited and reanalysed together with the data from the second empirical study using thematic analysis. The themes of care and power were identified. Subsequently, I re-examined the data through these lenses and discussed my findings with a TU professor, who led the TU team.

I want to clarify that during the case study research, the academic scholars at KPI were informed about my PhD research and its concurrent conduct alongside the commissioned project. As the case study research was independent of the commissioned work, the KPI scholars did not have any influence over the contents of this thesis. In terms of the second empirical study, although my position in the design team and the fact that the project was commissioned by YCM influenced my commitment and presupposed conformity to YCM requirements and deliverables mentioned in the Terms of Reference (TOR), it did not affect what could or could not be included in this research. This research stemmed from my personal interest in the topic and was not part of my contract with Thammasat University and the TOR. Nevertheless, all parties involved in this project were aware of my status as a PhD researcher and that the project formed a part of my PhD research.

1.6 Thesis Structure

Chapter 2 of the thesis offers an insight into Thai democracy and power structure. It delves into Thai politics and public administration, highlighting the centralised nature and limited democratic practices in the country. The chapter also explores concepts related to the design and delivery of collaborative local community services (CLCSs), including public participation, strong community, and community-led social innovation. It concludes with the context of the field research and the research position.

In Chapter 3, the focus is on design as the foundation of this research, discussing three fields of design directly linked to CLCS and democracy: Participatory Design (PD), design for public service, and design for social innovation. It also addresses the differences between co-creation and co-design, the roles of designers, as well as the notions of power, plurality of design and care.

Chapter 4 outlines the research design in detail, providing the background of two empirical studies and the position of the designer/researcher during each study. The chapter describes the research methodology, including the research paradigm, the conduct of case study research and PAR through Design, and the data analysis method.

In Chapter 5, the focus is on local democracy in Yala City Municipality, exploring the relationships between the LAO and local communities, and providing details of three selected CLCS within the municipality area. The findings in relation to design are presented, and the characteristics of CLCS in the Thai context are discussed. The concepts of care and power are applied as a lens to analyse the design and delivery of the CLCS. The proposal involves considering CLCS as a form of care practice, involving the four phases of care proposed by Tronto (2015) and Fisher, which include care about, care for, care-giving and care-receiving. The chapter concludes with the suggestion of three stages of designing and delivering service with care, outlining the power that manifests at each stage. This framework will be applied to discuss the Participatory Action Research through Design in the following chapter.

Chapter 6 focuses on the second empirical study, which involved Participatory Action Research (PAR) through Design with a group of women in the Baan Rom community and Yala City Municipality (YCM). The aim of this study is to design a community market as CLCS. The chapter begins with an introduction to the Baan Rom community's context and the background

of the community market. It then outlines the process of designing and delivering the Baan Rom community market with care and discusses the analysis of the design interventions, their roles in the process, and various types of power that became evident in relation to designers/researchers and the objects of design.

Chapter 7 serves as a concluding chapter, where contribution to new knowledge is discussed and potential areas for future research are outlined.

Chapter 2: The Context

This chapter provides an overview of Thai democracy and power structure. I start by discussing Thai politics and public administration, highlighting the highly centralised nature of the country and its limited democratic practices. I, then, explain the concepts related to the design and delivery of collaborative local community services (CLCSs), including public participation, strong community, and community-led social innovation. Finally, I conclude the chapter by discussing the context of the field research and the research position.

2.1 Thai Democracy

To provide the context of my research, I would like to begin by providing an overview of democracy and the notion of Thainess and Thai nation that have shaped the power structure. In this research, democracy refers to a belief or practice that is based on the principle of equality, respects freedom and others' rights, and provides access to power to advance personal and collective interests and well-being (UN Secretary General, 2009; Thaewanarumitkul, 2016). In the next section, I share a brief history of how democracy has been applied as a form of governance in Thailand.

According to Section 2 of the constitution, the country is "a democratic regime of government with the King as Head of State" (*Constitution of Kingdom of Thailand*, 2017, p. 4). This Western idea of democracy has been introduced widely to Thai society since the revolution in 1932. At that time, the People's Party (known in Thai as Khana Ratsadorn) led by 99 military officers and civil servants, many of whom studied aboard, staged a bloodless coup against King Prajadhipok, the seventh king of the Chakri dynasty (King Rama VII) (Hashmi, 1962; Samudavanija and Traimas, 2013; Sophonsiri, 2021). The incident marked an end to an absolute monarchy that had long been rooted in the country for almost 700 years[1].

For more than 90 years, Thailand has adopted and practised the new system of government. The country has constantly experienced political instability and has mainly been ruled by non-democratic or military-dominated governments (Neher, 1994). Unsurprisingly, it has been recognised as minimal democracy, semi-democracy, and close autocracy (Samudavanija, 1987; Ferrara, 2011; Herre, Ortiz-Ospina and Roser, 2023).

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[1] The Kingdom of Thailand was under absolute monarchy from the Sukhothai period (1238–1438), Ayudhya period (1350–1767), Thonburi period (1767-1782), until the early Bangkok (Rattanakosin) period (1782–1932).

Throughout this period, there have been 30 prime ministers, 20 constitutions, and 13 successful coups (Preechasinlapakun, 2013; The Nation, 2017; Kraivijit, 2019). Chai-Anan Samudavanija, a prominent Thai political scientist, observed the pattern and called it "a vicious cycle of Thai politics", an alternation of authoritarian governments and democratic or semi-democratic ones (Samudavanija, 2002, p. 124; Samudavanija and Traimas, 2013, p. 26) (Figure 2-1).

The cycle begins with the promulgation of a constitution followed by an election. Once the parliament and cabinet are established, day-to-day operations begin. However, at some point, a conflict or crisis arises, leading to a military coup d'état to restore stability. This results in the abolition of the previous constitution and a new one is put into effect. Although Samudavanija first proposed this concept in 1982 in the book "The Thai Young Turks" (1982), it still rings true today.

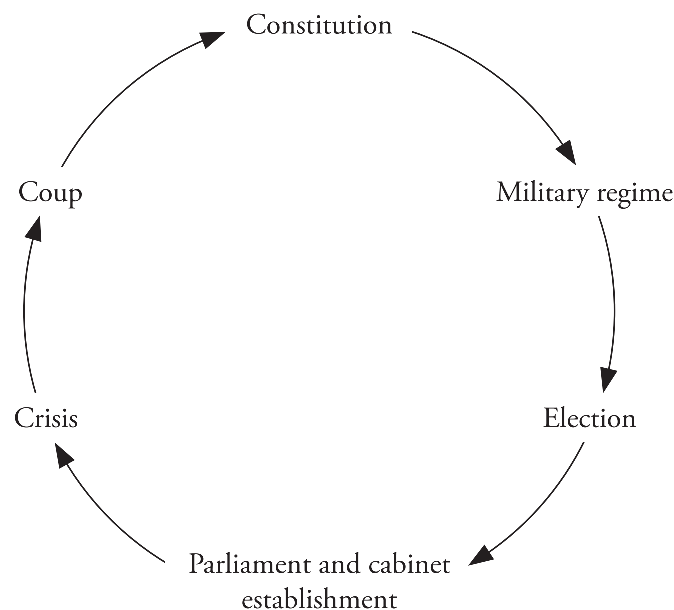

Figure 2-1: Vicious cycle of Thai politics
(Adapted from Samudavanija and Traimas, 2013, p. 26)

Apart from portraying the reality of Thai politics, the vicious cycle also explains the setback in Thai democracy. Many scholars have pointed out several direct and indirect factors that have contributed to this reoccurrence, such as inadequate civic education, corruption among political parties, non-democratic rule of law, international influence and interference, weak civil society, Thai socio-cultural value, patronage-client relations, communist insurgency in neighbouring areas, and the long legacy of centralism and authoritative rulers (Neher, 1994; Preechasilpakul,

2007; Bowornwathana, 2011; Dhiravegin, 2016; Thaewanarumitkul, 2016; Unger and Mahakanjana, 2016).

One of the major underlying causes of these factors is that Thai politics has mainly been influenced by a handful of powerful elites, including the monarch, bureaucrat[2], high-ranking military officers, and business people, who have abused democracy to their advantage and neglected the sovereignty of the people (Connors, 2003; Tejapira, 2016; Chachavalpongpun, 2020). This argument is supported by various concepts proposed and discussed by both Thai and foreign scholars, such as bureaucratic polity (Riggs, 1966), network monarchy (McCargo, 2005), Thai-style democracy (Hewison and Kitirianglarp, 2010), Supra-Constitution (Preechasilpakul, 2007), and Deep-State (Mérieau, 2016).

This domination of a few people mainly residing in Bangkok has impacted various aspects of democracy including public administration and policies, which in turn hinders decentralisation, local autonomy and public participation (Bowornwathana, 2011; Chachavalpongpun, 2020).

2.2 The Notions of Thainess and Thai Nation

One of the main strategies of Thai intellectuals and conservatives to retain power is to construct the ideology of the Thai nation and Thai people by developing the notions of Thainess (Thai identity) and Thai nation (nationalism) that reinforce the hierarchical social structure and the centralised political structure (Sattayanurak, 2007, 2020, p. 241). This effort involved integrating the significance of nation, Buddhism, and monarchs in Thai culture and ways of life, including code of conduct, belief, language, art, and all sorts of media (e.g. songs, textbooks, fiction) (Sattayanurak, 2020). The notions of Thai identity and Thai nation first appeared in writing and speeches around the late 19th century under the absolute monarchy system, coinciding with Western colonisation in Asia, highlighting the status and role of the King and the importance of unity and loyalty to the King, and reinforcing a class structure, despite a recent abolition of slavery. Since then, the two notions have evolved over time, but their core values, which go against democracy, remain unchanged (Sattayanurak, 2002, 2007).

Despite various beliefs and socio-cultural values that constitute Thainess, Nidhi Eoseewong (2017), a distinguished Thai historian, wrote in Matichon Weekly that "the core of Thainess is

[2] Some scholars refer to this group as "royalist" because many bureaucrats are from the royal family in the early days.

"inequality", manifested through the acceptance of social and political classes." Apart from prioritising family status as an indication of social status, several Thais believe that inherent inequality exists among individuals from birth, which is determined by their merit from past lives. Individuals should recognise their position in society and be responsible for their roles (Kongkirati, 2014). For that reason, it is normal for people with more merit to hold more power than others, and those with greater power should, therefore, support those with less. This belief leads to patron-client relations that are prevalent in Thai culture and the public administration system (Tejapira, 2020).

2.3 Thai Public Administration

Thailand is known to be "a highly centralised state" (Bowornwathana, 2011; Unger and Mahakanjana, 2016). The major reformation to modernise and centralise the public administration took place during the reign of King Chulalongkorn (1853 – 1910), the fifth king of the Chakri dynasty (King Rama V), to withstand the threat of Western colonialism. The 6-ministries system[3] dated back to the mid-15th century during the Ayudhya period (1350–1767) was replaced by 12 ministries, modelling after the West (Rajanubhab, 1952; Unger and Mahakanjana, 2016). The new regional system (monthon tesabhiban) was introduced to govern provincial territories effectively. Under this system, cities (muang) were grouped into 21 regions (monthon). High-ranking bureaucrats in the Ministry of Interior (MoI) were sent from Bangkok to oversee each region and supervise city governors within the region. Each city (muang) was comprised of districts (amphoe), sub-districts (tambon), and villages (muban) (Rajanubhab, 1952; Bowornwathana, 2011).

Following the revolution of 1932, the People's Party government made significant changes to the administrative structure, replacing the regional system with three-tier administrations: (1) Central Administration, (2) Provincial Administration, and (3) Local Administration (*State Administration Act, B.E. 2476*, 1933). The concept of municipality was introduced as a form of Local Administration, and the Municipal Administration Act, B.E. 2476 (1933) was put into effect to promote democracy, decentralisation, and local autonomy (Wanthanakon, 2004; Nagai, Funatsu and Kagoya, 2008). However, the decentralisation process has faced numerous challenges due to the unstable political situation and several coup d'états, as mentioned in the previous section.

[3] 6-ministries system was established during the reign of King Borommatrailokkanat around 1448-1488.

As a result, the three-tier administration system, which is heavily controlled by the central government, is still in use today (*Organisation of State Administration Act, B.E. 2534*, 1991) (Figure 2-2):

1) Central Administration – It is comprised of 20 ministries, including the Office of the Prime Minister, and their subordinate departments and agencies.

2) Provincial Administration – It is a deconcentration apparatus of the central government and comprises of provinces (changwat), districts (amphoe), sub-districts (tambon) and villages (muban). There are a total of 77 provinces (76 provinces and Bangkok Metropolitan Administration (BMA)[4]) in Thailand. Each province is headed by a provincial governor appointed by the Ministry of Interior (MoI) (Wongpreedee and Mahakanjana, 2011).

   In addition, the majority of ministries and select departments have established branch offices in provinces and districts to implement policies at the local level and make decisions on behalf of the ministries. These branch offices may be situated within the provincial halls or operate as isolated offices or centres as an extension of the Central Administration (Nagai, Ozaki and Kimata, 2007; National Reform Steering Assembly, 2017). Interestingly, while the officials report directly to their respective ministries and departments, governors hold the statutory authority to supervise them (Nagai, Ozaki and Kimata, 2007). Consequently, in addition to their role in implementing central government policies, governors are also responsible for coordinating between officials working at these branch offices.

   Under the governors are the district offices headed by district officers (nai amphore) who are also appointed by the MOI. The district officers supervise the heads of the sub-districts (kamnan), who look after the sub-districts and supervise the village headmen (phuyai ban). The village headmen are elected by local people, while the heads of the sub-districts are chosen among the village headmen. Apart from representing the local people, the head of the sub-districts and the village headmen "serve as agents of the central government" (Nagai, Ozaki and Kimata, 2007, p. 10) and they receive salary from the MOI.

[4] Bangkok Metropolitan Administration (BMA) is a special form of Local Administration, with the governor being elected.

3) Local Administration – It is an autonomous body. There are 2 forms of Local Administration, as follows (Figure 2-2):

   (1) General form – It can be categorized into 3 main types:

      a. Provincial Administrative Organisation (PAO)

      b. Municipality (Thesaban) – there are 3 types of municipal government: city municipality (Thesaban Nakorn), town municipality (Thesaban Muang), and sub-district municipality (Thesaban Tambon). These different types are determined by the number of populations in the municipal areas.

      c. Sub-district Administrative Organisation (Tambon Administration Organisation, (TAO))

   (2) Special form

      a. Bangkok Metropolitan Administration (BMA)

      b. Pattaya City

   Any Local Administration Organisation (LAO) is comprised of a local council and an executive committee (Figure 2-3). The members of the local council and the chief executive are directly elected by the local people.

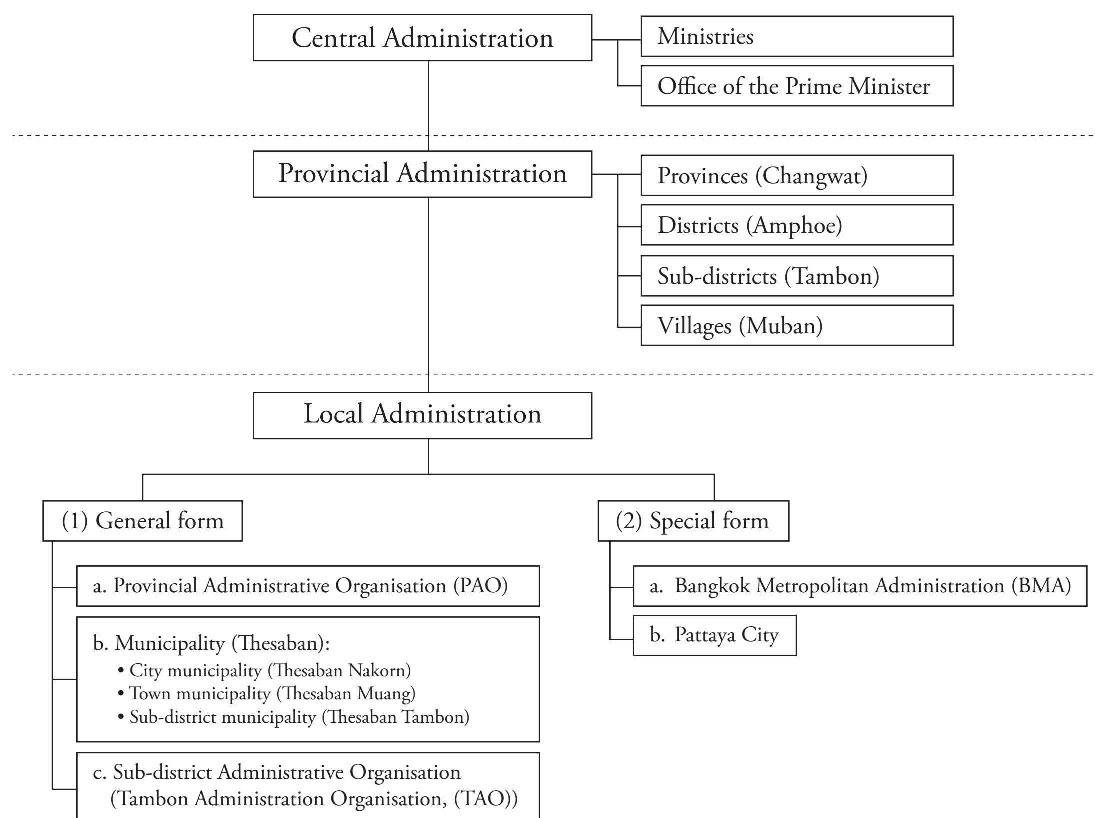

Figure 2-2: The structure of Thai public administration
(Adapted from Wongpreedee and Mahakanjana, 2011, p. 55)

This dual system of Provincial Administration and Local Administration, which is unique to Thailand, has resulted in areas of overlapping authority (Nagai, Funatsu and Kagoya, 2008; Unger and Mahakanjana, 2016). At the district level, individuals are looked after by their elected village headman, who reports to a district officer, and a Tambon Administrative Organisation (TAO). Moving up to the province level, governance of the province is led by both an appointed governor, who supervises the district officer, and an elected head of the Provincial Administrative Organisation.

This duplicating and overlapping of roles and responsibilities among these three administrative organisations has affected the effectiveness of local public service delivery and the cohesion and efficiency of development efforts (National Reform Steering Assembly, 2017; Vititanon, 2018). Furthermore, it impedes the decentralisation process as it allows for the central government, especially the MOI, to intervene in local governance directly and indirectly (see Nagai, Funatsu and Kagoya, 2008, pp. 8–10). The MOI and appointed provincial governors possess the authority to dismiss both the heads of the Local Administrative Organisations (LAOs) and their councils, who are directly elected by the local people (Nagai, Funatsu and Kagoya, 2008). Such authority leads to the questioning of the meaningfulness of public participation and local democracy.

2.4 Decentralisation and Public Service Provision

Continuing from the previous section, the following discussion provides a more comprehensive overview of decentralisation, explaining the distinct roles and responsibilities of each administrative organisation in the context of public service provision.

Although the current three-tier system administration came into effect after the revolution 1932, power had predominantly remained centralised. State activities *(*Rajakarn*)* were mainly carried out by the central government, most of which are military-dominated regimes. The vicious cycle continued and reached another major breaking point in May 1992, known as "Black May". It was the bloodiest public uprising to protest against the premiership of army commander-in-chief general Suchinda Kraprayun, who was appointed rather than an elected member of the Parliament. On top of that, he was one of the leaders of the National Peace-Keeping Council (NPKC), which staged a coup in 1991 to overthrow the elected civilian government and abrogated the constitution, and had given his promise not to become a Prime Minister (Maisrikrod, 1993; Neher, 1994).

The incident marked another major turning point in Thai politics and an important transition to democracy. It reduced the influence of the military and called for public participation and decentralisation. Consequently, the Constitution of 1997 was promulgated to promote the practice of local self-governance and political, fiscal, and administrative decentralisation (Klein, 1998). As a result, the power and duties of the LAO have increased and become more explicit. The LAO has been allocated taxes and has gained autonomy for laying down policies for its local affairs (see Kokpol, 2012). Administrative services have been transferred from the central government to the LAO, including the provision of public services (*Constitution of Kingdom of Thailand, B.E. 2540*, 1997: Chapter 9: Section 284).

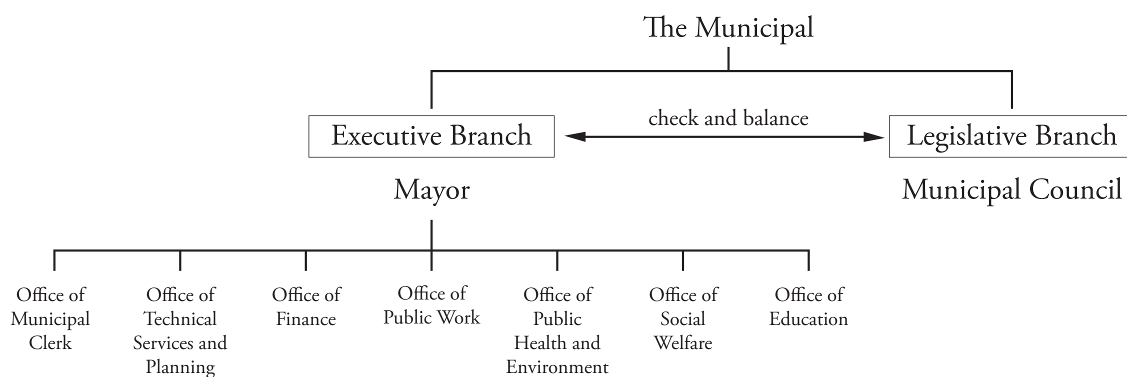

Figure 2-3: The structure of the Municipal, a type of Local Administrative Organisation (LAO)

According to the report "Codification of the Law on Providing of Public Services at National Level", the state is responsible for managing and operating two main categories of activities for public benefits, including peacekeeping and providing public services (Boramanand, 2011, p. 7). In the context of Thai Administrative Law, public service is defined as any activity administered or supervised by the state to meet the needs of the public (Kanchanadul, 1950, p. 112). It draws the attention to service providers, which are the state itself, including Central, Provincial and Local Administrative Organisations, public organisations, state enterprises, or other organisations that are authorised by the state, and emphasises the commitment of such service to address the needs of the people and contribute to public benefits. Until the 1990s, public services were mainly provided by the central government through different ministries, departments, and their branch offices, while the local government played a minor role.

Nevertheless, as a result of the promulgation of the Constitution of 1997 and the Decentralising Plan and Process Act of 1999 (*Constitution of Kingdom of Thailand, B.E. 2540*, 1997), the Local

Administrative Organisation (LAO) has been obligated to provide public services to the locals in six main categories:

1) Infrastructure – traffic and transport, public works, public facilities, urban planning, and building management.
2) Quality of life – livelihood promotion, social security, sport promotion, education, public health, inner city improvement and habitat development.
3) Order and security of communities and society – promotion of democracy, equality and civil liberties, promotion of community participation in regional development, mitigation and prevention of natural disasters, maintenance of the order and security of life and property.
4) Planning, investment promotion, and commerce and tourism – planning technological development, investment promotion, commerce, industrial development, tourism.
5) Natural resources and environmental protection – conservation of natural resources, development and protection of forests, management of environment and pollution, management and protection of public places.
6) Arts and culture, traditions, and local wisdom – Protection, management, and maintenance of archaeological remains and artifacts as well as national museums.

Additionally, the National Decentralization Committee (ONDC) was formed to draft and review the Plan for Decentralisation of Power to the Local Government (Decentralisation Plan), which served as a master plan and an action plan for decentralisation, every five years. The 1st Decentralisation Plan, which took effect in 2002, outlined 245 functions from 57 departments in 15 ministries to be transferred to the LAO based on the principle of subsidiary. In 2008, 114 functions required to be transferred were outlined in the 2nd Decentralisation Plan. Consequently, around 73% of the central government's functions were completely transferred to the LAOs (Office of the Decentralization to the Local Government Organization Committee, no date). However, the 3rd Decentralisation Plan, which should be reviewed and approved within 2015, still has not been approved in 2023 due to the coup d'état in 2014, followed by a military-dominated regime that setback and put the decentralisation process on pause.

Vititanon (2018) demonstrated the current situations of decentralisation and public provision in Thailand in his research on the Bug Pier and National Highway 1020 cases in Chiang Rai province. He listed organisations and agencies responsible for the matters, including the Central Government (e.g. Royal Thai Police, Ministry of Transportation), state enterprises (e.g. Port

Authority of Thailand), PAO (e.g. Department of Land Transport) and LAO (Chiang Rai Provincial Administrative Organisation), and pointed out their overlapped responsibilities and authorities as well as several related laws that have not been revised to conform to the Decentralising Plan and Process Act of 1999. As a result, conflicts arise among different parties and the LAO often finds itself having limited authority and unable to deal with matters in their administrative area.

In addition to these challenges, the LAOs have been facing other limitations, both internal, such as lack of staff and funding, and external, such as limitation of national policies, lack of clarity of role and responsibility between the LAO and the central government and lack of trust or high expectation from local constituents (Tanchai, 2016). In addition, despite being able to initiate any new public services, the LAOs often hesitate to provide additional services other than those outlined in the written laws as the organisations are being audited by the State Audit Office of the Kingdom of Thailand annually. Nevertheless, several people in the rural areas, especially those in extreme poverty, reported having better access to public services, in particular education and fundamental infrastructure, and were satisfied with the services provided by the LAOs (Faculty of Political Science, 2014).

Furthermore, there are several cases where the LAOs have engaged the local community and other stakeholders in co-producing public services, such as the elderly care project in Mae Hia Town Municipality and the Center for Quality of Life and Elderly Occupation Promotion in Nong Khwai Subdistrict Administrative Organisation (SAO) (Khueankaew, Rattanasak and Yawainawichai, 2019), road maintenance project in Khon Kaen City Municipality and Nam Pong SAO (Sudhipongpracha and Wongpredee, 2016). However, I would like to note that although local communities play a role in the co-production process, these services are initiated, funded and overseen by the LAOs. Whereas in the case of collaborative local community service (CLCS), local communities play the main role in designing and delivering the services by recombining existing assets and capitals (e.g. local knowledge, manpower, infrastructure and technology) and collaborating with other stakeholders (e.g. the LAO, other local communities, private organisations). The LAOs, in this case, play a supporting role or sometimes are not involved in the process.

The CLCSs may emerge and develop organically from the needs or interests of the people or incentivise by the public sector (e.g. a provision of community funds). Interestingly, some

services disappeared after a while, whereas others have been developed into the community culture and embedded in their way of life. In some cases, this type of service is referred to as community-led social innovation.

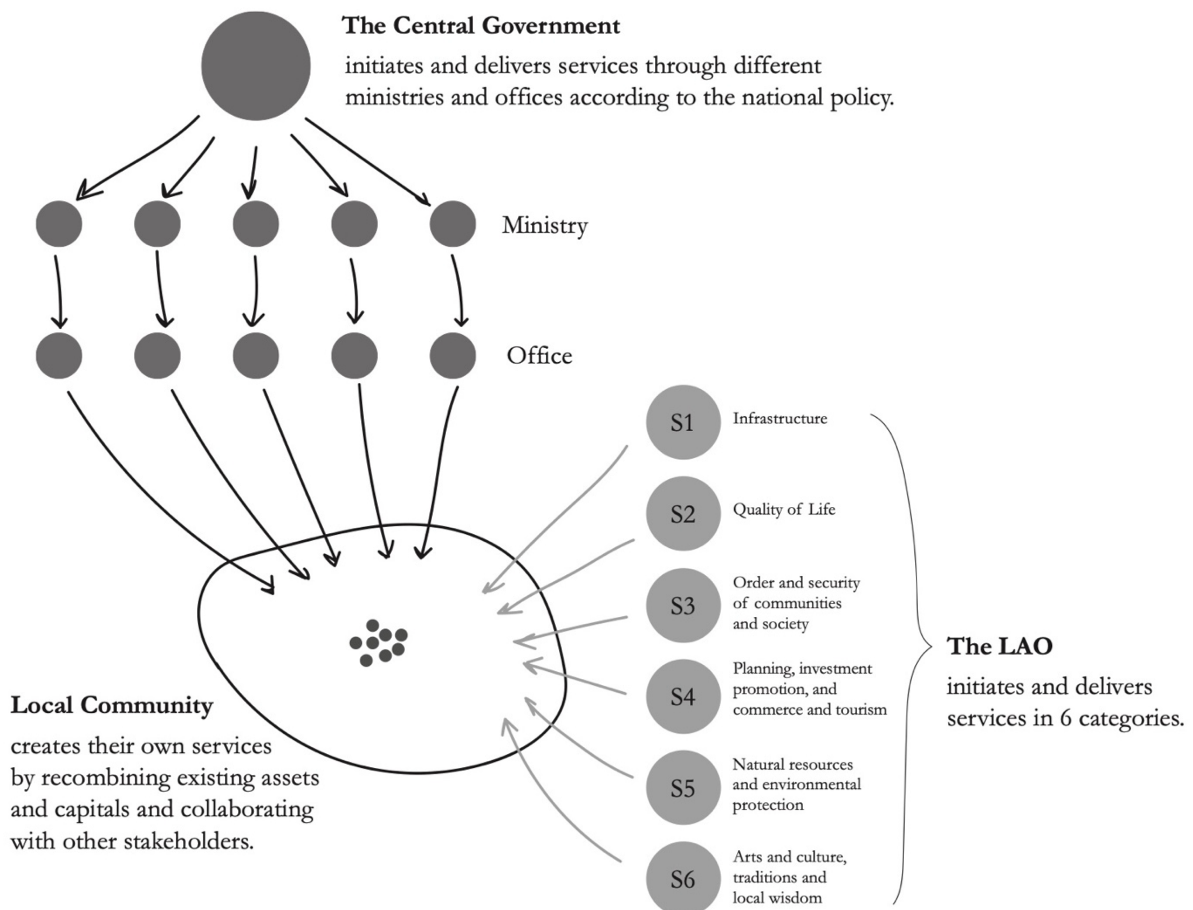

Figure 2-4: The three initiators of local services: the LAO, the Central Government, and the local community

By comparing the services that were initiated by the three entities, it is noticeable that they feature different qualities: issue-based, area-based and people-centred. The public services initiated by the central government are issue-based. They comply with the national policy and often target a specific issue of a certain group of people (e.g. improving the health and well-being of vulnerable people, promoting local entrepreneurship and local products). As they are implemented nationwide, they are usually very general. For that reason, staff from the local office or the LAO are often required to adapt the broad concept to the local context. The LAO concentrates on its administrative area, therefore introducing area-based services that may not cater for any specific local communities but would improve the whole area, whereas the services that are initiated by the community often arise from the needs of the people in that community.

2.5 Public Participation and Local Community

The vicious cycle of Thai politics and slow progress in decentralisation have a direct impact on public participation, which refers to, in this research, as a process in which the people take part in local or national affairs. The levels of participation can be varied ranging from being notified to co-producing public services.

Since the revolution 1932, the Constitution of 1997 was the first time that the state promoted public participation in introducing, shaping and making decisions on state policy through several channels, such as participating in public hearing sessions and referendums, and submitting their draft of a bill to the president of the National Assembly (this requires 50,000 eligible voters) (Klein, 1998, pp. 23–27).

Additionally, the citizens had the constitutional right to access public information and to manage, preserve and exploit local resources and the environment. In terms of local governance, local constituents were able to inspect the LAO and recall members of local councils and executives (Kokpol, 2012, pp. 23–24). Interestingly, in the Constitution of 2007, Section 87, the promotion of public participation in the decision-making process with respect to the provision of public services was added (*Constitution of Kingdom of Thailand, B.E. 2550*, 2007: Chapter 10: Section 87). For this reason, before any implementation of economic and social development projects that impact the local people, the LAOs are required to provide opportunities or channels for the people to express their opinions, such as setting up a public hearing and sending out surveys.

Nevertheless, Bureekul (2020) noted that in many cases, public participation is merely a tokenistic act to legitimise certain projects and policies. This is because many participating opportunities, such as public hearing sessions, often take place after the decision has already been made. This tokenistic form of participation corresponds to the negative outcomes mentioned by Gaventa and Barret (2012). Additionally, Sudhipongpracha and Wongpredee (2016) reported that some local people found it challenging to engage in these conventional channels (e.g. town hall meetings) due to a lack of confidence in their knowledge and public speaking skills and time constraints because the sessions often take place during weekday when they have to attend to other businesses.

Another major attempt by the Ministry of Interior to increase public participation in local affairs was to promote the setting up of the local community as an official form of governance in the year 1987 (Ministry of Interior, 1987). The aims were to engage the locals in preventing and solving problems in their own community and foster collaborations between the citizens and their LAO.

The forming of the local community can either be designated by the LAO based on its geological location, or local residents can organise themselves voluntarily into a group of at least 100 families and be endorsed by the LAO. Thus, the local communities in the same municipality are varied in size and number of families. Furthermore, each community has to select its community leader and committee members as its representatives, which consists of at least five but not more than nine members (Ministry of Interior, 2021). The leader and committee members are responsible for community development through public participation and the use of existing capital and assets, as well as working collaboratively with the LAO and other entities for the benefit of the community. It is important to note that the job is voluntary.

In principle, the power and the responsibility of the LAO are transferred to the community leaders and committee members, which in turn enables the community to become self-reliant. The leaders and committee members would be in charge of looking after their people and organising activities and services that would improve their quality of life, whereas the LAO provides additional support and resources. In addition, one of their primary duties which is required by the Ministry of Interior, is to develop an annual community plan through an organising of public discussion (Ministry of Interior, 2019). During the session, community members are invited to provide information about their problems and needs regarding different issues in the community, such as social, economic, environmental, and safety. Then, the community leader and committee members would prioritise the needs and develop them into a plan before handing it to the LAO. The community plan would be used as an initial input to the development of an annual LAO plan (Provincial Administration Development and Promotion Bureau, 2019). As a result, the two plans would be aligned, and the needs of the wider population would be addressed. However, in practice, many community leaders and committee members struggle to follow the process that is introduced by the government and fail to engage others in the community, which leads to low-quality community plans that do not address actual needs (Yenpiam, 2009).

In addition, despite the state's endeavours, public participation in local affairs and the provision of public services is still limited. According to the "Decentralisation Report 2019" (Kokpol, 2019, p. 39), the majority of local constituents participated in LAOs' activities by making complaints to the local administrative staff, while only a few engaged in developing and making decisions in public policies or public service provision. Scholars have identified several challenges facing both citizens and government, including a lack of understanding of the concept and the importance of participation, a lack of supporting legal acts, and a lack of suitable participation mechanisms that would promote effective collaborations between local constituents and the LAOs (King Prajadhipok's Institute, 2009; National Reform Steering Assembly, 2016).

Another main barrier is Thai cultural values and social norms. Nuttavuthisit and colleagues (2015) studied three communities that successfully engaged locals in development projects and outlined cultural barriers that suppress participation, including hierarchical and submissive social structures, inequality, patron-client relations, face-saving, mistake and conflict avoidance. For this reason, many local people, especially those with low self-esteem and dependent attitude, tended not to participate as they believed they were not able to contribute to any of the discussions and actions and were inclined to rely on those who assumed having more power or knowledge (e.g. the LAO or experts). Another study on the influences of cultural practices on the participatory process was conducted by Buchenrieder and colleagues (2017). By focusing specifically on local community engagement in making an annual community plan during community development meetings, they noticed that the meetings were mainly conflict-free and attempts to avoid conflict and create harmonious meetings could be detected. Furthermore, the researchers referred to similar cultural values and social norms as underlining causes and mentioned that they were propagated by Thai conservative elites to maintain their dominant position and retain their power, as mentioned earlier in the first section of this chapter.

2.6 Strong Community and Community-Led Social Innovation

Apart from addressing public participation as an essential element of participatory democracy, another long-established concept focusing on citizen engagement in the community's affairs is "the strong community".

According to the National Economic and Social Development Council Thailand, "the strong community" is defined as "members of a community who congregate, be self-reliant, harmony, and peacefulness, have potentials of learning, organisation, change agents and empowered

stakeholders, and conserve local tradition, culture and wisdom" (Barameechai, 2007, p. 8). It is often referred to as a foundation of sustainable development of the country (Wasi, 2014; Laothamatas, 2018).

In the 10th National Economic and Social Development Plan (2007-2011), one of the five major development strategies was to strengthen community and society as the basis of national security. It focused on (1) managing strong communities, (2) building secure community economies, and (3) enhancing the capacity of communities to coexist peacefully with natural resources and the environment for mutual benefits (The National Economic and Social Development Council Thailand, 2006). Today, there are more than 46 organisations involved in supporting communities in various areas, such as health, economy, social and environment.

The notion of "the strong community" first emerged around 1977 and has been developed by scholars from various fields, including economy, sociology, anthropology, and political science. It has constantly evolved and been influenced by other concepts, such as community culture, civil society, localism, sufficiency economy, community rights, and self-dependency community (Promwichai, 2014). As a result, the definitions, characteristics, and components of the strong community vary depending on the context and interest of proposed scholars and organisations. Additionally, terms such as Healthy Community, Self-reliant Community, and Empowerment of Community were used interchangeably to refer to "the strong community".

In reviewing Thai literature, several researches were conducted by studying selected communities to identify definitions, characteristics (Saybunjaung, 2018), and indicators of strong communities (Ruanpan and Aussawamas, 2012), as well as processes (Rodsin, 2011; Phetchana, 2015) and factors that contribute to building ones (Someran, 2016; Suksomgasem, 2016; Tuleh, 2018). Most of them aimed to provide suggestions, approaches and guidelines on how to promote strong communities based on their findings (Lukthong, 2015). However, despite great interest in the issues, the number of strong communities is still limited. This may be caused by a lack of integration among the supporting organisations and the centralised power structure that weakens the local communities.

In addition, I would like to point out the study by Promwichai (2014), titled "The Formation of Strong Community Discourse in Thai Society, 1992-2002". Based on the notion of governmentality by Michel Foucault (2007), he suggested that a "strong community" should be

perceived as a discourse propagated by the government to control and manipulate local people to be self-reliant. He added that several promoted mechanisms and political activities, such as public hearings and referendums, that heavily rely on equal voices among community members, deliberative skills and open discussion in public spaces conflict with the nature of the community (Promwichai, 2014, pp. 27–29).

Since the strong community is often referred to as the communities' ability to manage ones' own affairs, the notion of "community-led social innovation" is occasionally brought up alongside. Although the term "Social Innovation" still lacks clarity and theoretical meaning, there are many common elements across the proposed definitions, as follows:

- SI is social in its means and ends. It aims to tackle social challenges and satisfy social needs (Gerometta, Haussermann and Longo, 2005; Mulgan *et al.*, 2007; Phills, Deiglmeier and Miller, 2008; Bureau of European Policy Advisers, 2011; TEPSIE, 2014; Howaldt and Hochgerner, 2018)
- SI is new in the context (Evers, Ewert and Brandsen, 2014)
- SI empowers actors, increases the level of participation and enhances the capacity to act (Gerometta, Haussermann and Longo, 2005; Westley, 2008; Bureau of European Policy Advisers, 2011; OECD, 2011; Moulaert, MacCallum and Hillier, 2013; TEPSIE, 2014)
- SI bring about changes in social relations (Gerometta, Haussermann and Longo, 2005; Bureau of European Policy Advisers, 2011; Moulaert, MacCallum and Hillier, 2013; TEPSIE, 2014; Haxeltine *et al.*, 2016)
- SI is related to better use of existing resources and assets (Manzini, 2014; TEPSIE, 2014)
- SI can take place in any sector (Harris and Albury, 2009)
- Successful SI has durability and broad impact (Westley, 2008). It is socially accepted, diffused and institutionalised as a new social practice (Howaldt and Hochgerner, 2018).

In the Thai context, Kanchanachitra and Im-em (2002) defined Social Innovation (SI) by reviewing Thai literature, interviewing experts and visiting several sites as:

> "Anything new, whether in the form of ideas, imaginations, opportunities, or actions, to solve problems or to make a better society, which includes adaptation or improvement of existing things."

Additionally, after studying nine community-led social innovations in Northern Thailand, Khutrakun (2010, 2013) pointed out that the selected case studies led to changes in values or beliefs. Consequently, he referred to SI, as:

> "A new pattern of practice that differs from what people usually practice in a certain situation because of a change in their values or beliefs. This new practice, if adopted by most of people in the community, creates a relative advantage to individuals and community as a whole" (Khutrakun, 2013, p. 13).

He added three main components of SI, including (1) offering social value that can be perceived by the community, (2) new to the community, and (3) based on a social motive that benefits the community as a whole.

In reviewing Thai literature, a number of research in this area were conducted by thoroughly studying selected success cases in order to analyse different aspects of this type of innovation, including the process of SI, factors and conditions that contribute to the success of SI and the dynamics of SI (see Khutrakun, 2010; Institute for Population and Social Research, 2013; Imiwat *et al.*, 2018). According to several empirical studies, SI often begins when many people in the community realise the problem and come together to solve it, and the common factors that bring about the success of SI are collaborations among people in the community and their capability and ability to learn and adopt new things (Khutrakun, 2010; Institute for Population and Social Research, 2013; Imiwat *et al.*, 2018).

However, I would like to note that several research that focused on studying success cases often emphasised the importance of leaders who initiate and lead the process, with less attention paid to other members of the community, especially vulnerable and marginalised groups of people (e.g. children, women, and disabled people). It is assumed that certain groups, such as those with higher socioeconomic status, would play a leading role in initiating and developing SIs while leaving others to play the role of the follower. This would contribute to perpetuating the dependent and submissive attitude. For this reason, in this research, I do not merely study success cases but also work collaboratively with a group of primarily unemployed women in designing and developing a CLCS.

2.7 Summary

To conclude, in the previous sections of this chapter, I have provided the context of this research by discussing Thai politics, democracy, the Thai public administration system, decentralisation, public services, public participation, strong community and community-led social innovation (SI). This would shed light on the Thai power structure, the roles that each entity plays, and the positions of the local communities.

This research recognised the local communities as official forms of governance, which are made up of a group of at least 100 families residing in the same geographical area. Due to this reason, they have become one of the essential governance mechanisms of the LAOs and are often impacted by the negotiation for power between the central government and the LAOs.

In addition, it is clear that the local communities are situated in an in-between position. They were pressured into being a strong community while being dominated by Thai cultural values and social norms (e.g. acceptance of inequality, patronage-client relations, and deference) and a hierarchical social structure that reinforced a submissive attitude and restrained local people from being genuinely equal. The local people were expected by the government to participate in local affairs when no real power was given to them. They were forced to be self-reliant and start social innovation without suitable support and understanding of their context and needs. The pluralities of the local communities across the country and the needs of individuals, especially vulnerable and marginalised people, are disregarded when propagating one-size-fits-all approaches and policies.

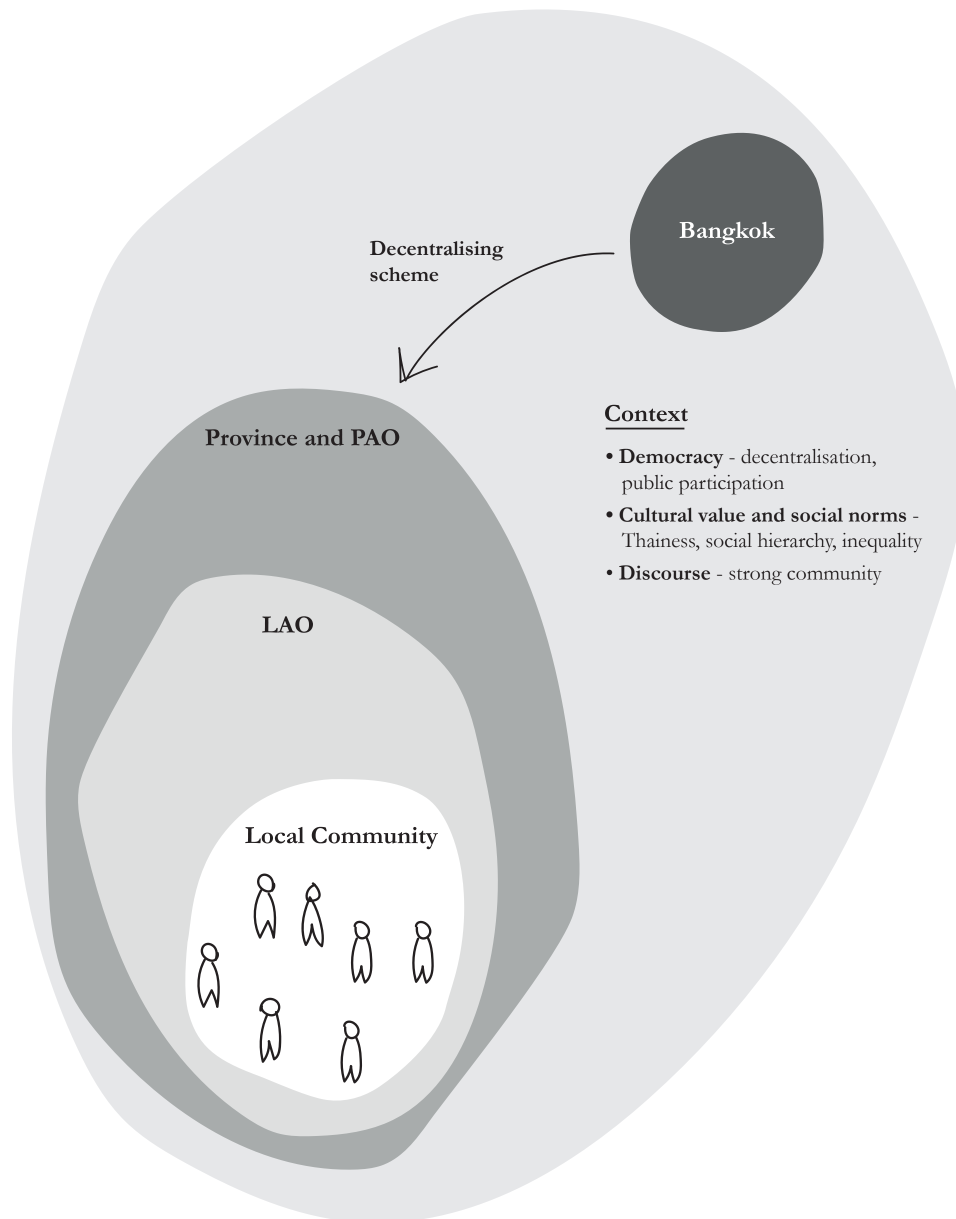

Figure 2-5: The position of the local community within the decentralising scheme and the related context

2.8 Context of the Field Research: The Deep South Region of Thailand

The research was conducted in partnership with Yala City Municipality in Yala province, which is located in the Deep South region of Thailand. In this section, I provide an overview of an ongoing insurgency, caused by long-running tensions between the Thai state and Malay Muslims in Yala and other three neighbouring provinces: Pattani, Narathiwat and Songkhla.

Unlike other parts of the country that are predominately Buddhist, the Deep South region has a significant population of Muslims. While Muslims make up merely 5.4 per cent (3,639,231

people) of the total population[5], more than 2 million of them reside in the affected area. In Yala province alone, out of 318,891 people, there are 259,765 Muslims, which is about 81.46% of the total population (Provincial Community Development Office of Yala, 2019).

This tension between Malay Muslims and the Thai state can be traced back to the late 19th century during the reign of King Chulalongkorn (King Rama V) when the country underwent a significant reformation to centralise public administration (see section "Thai public administration" in this chapter). The officials from Siam (Bangkok) were sent across the country to oversee the local rulers, restrict their power, and intervene in local affairs. In addition, to integrate various ethnicities into Thai, the King put into effect several assimilation policies, neglecting the local code of conduct and ways of life, such as imposing central laws and regulations and educational reform, which required every child to learn the Thai language (Aphornsuvan, 2003; Yusuf, 2007). This gave rise to several rebellions across Thailand, including the Holy Man's rebellion in the northeastern region, the Ngiao rebellion in Phrae province, and the rebellion by local rulers in Pattani province (see Satha-Anand, 2022; Bunnag, no date).

The situation in the Deep South region intensified from the year 1938 to 1944 and from 1948 to 1957 when the country was ruled under a nationalist military regime of Field Marshall Phibunsongkhram, who came into power through a coup d'état. To strengthen and modernise the Thai nation during the WWII period, Phibunsongkhram enacted a national-building programme to reform and construct the nation's socio-cultural values by imposing new beliefs and behaviours to break away from the legacy of the past under the monarch's rule (Numnonda, 1978; Aphornsuvan, 2003, p. 18). As part of the programme, he issued "Ratthaniyom[6]" or 12 Cultural Mandates, which forbade Muslims from speaking their local language and wearing local costumes (e.g. sarongs and hijabs) and required them to change their names to Thai names, and abolished Islamic laws of family and inheritance law (Forbes, 1982; Aphornsuvan, 2003). In response to this, a group of Malay Muslims led by Haji Sulong, a well-respected religious teacher and leader and the President of the Provincial Islamic Council, submitted a petition to the government demanding autonomy on local affairs. The government's refusal of the demand led

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[5] Number of populations by religion, age, group, sex, area and region by National Statistical Office (2018).
[6] The 12 Rattha Niyom were on (1) the names of the country, people, and nationality; (2) protecting the country's security; (3) the name of the Thai people; (4) saluting the national flag, the national anthem, and the royal anthem; (5) the use of the Thai produce; (6) the tune and words of the national anthem; (7) calling the Thais to build their nation; (8) the royal anthem; (9) the Thai language and the duty of good citizens; (10) the dress of the Thais; (11) the daily routine work of the Thais; and (12) the treatment of children, the aged, and the handi capped (Numnonda, 1978, p. 235)

to protests by Haji Sulong and several uprisings in the area. As a result, more than 400 people were killed, and around 2,000 to 6,000 fled to Malaya. The situation was worsened when Haji Sulong and three of his followers, including his son, mysteriously disappeared. This led to the formation of separatist militant groups, such as the Barisan Revolusi Nasional (BRN) and the Bertubuhan Perpaduan Pembebasan Pattani (PPPP) or PULO, which are still active today (Aphornsuvan, 2003, 2004; Möller, 2011).

In an effort to reduce the number of violent incidents, the government established various organisations, such as the Southern Border Provinces Administrative Centre (SBPAC) and the Civilian-Police-Military Command-43 (CPM-43), and initiated peace talks (Wheeler, 2010; Institute for Population and Social Research Mahidol University, 2013, pp. 47–59; Komonnimi, 2023). Nevertheless, the violence escalated again in 2004, which prompted the government to enact the Emergency Decree on Government Administration in States of Emergencies (the Emergency Decree) in 2005, which has caused further problems and is still in effect today. Despite the government's efforts to control the situation, violent incidents (e.g. shooting, bombing, arson, search and arrest) continue to occur. In the past 18 years, there have been approximately 21,328 incidents resulting in 7,413 deaths and 13,584 casualties[7] (Jitpiromsri, 2022).

This complex and multi-faceted problem in the Deep South region stemmed from several factors, including a lack of understanding of different ethnicities and religions, a struggle for identity, the discrepancy between Thai state's vision and the reality of the Muslim community, mishandling of the problems and the use of force and violence to control the situation on numerous occasions (e.g. the cases of Haji Sulong disappearance, Kru-ze and Tak Bi incidents), political of naming, concealing truth, and construction of faulty discourses (e.g. separatism) by officials, scholars, and the press (Aphornsuvan, 2004; Chaiwat, 2006; Askew, 2010; Möller, 2011; Institute for Population and Social Research Mahidol University, 2013).

More importantly, this long-standing insurgency led to other severe problems in the region, such as income inequality, lack of educational and employment opportunities, increasing supply and use of illegal drugs, and a violation of human rights through the enactment of the Emergency Decree (Srisompob and Panyasak, 2006; The Standard, 2023). It has caused distrust among

[7] The updated numbers of incidents, deaths and casualties can be found on the website: https://deepsouthwatch.org/en

people with different religions and isolated the region from the rest of the country. In addition, this situation has both direct and indirect impacts on this research.

2.9 Research Position

This research explores the relationship of democracy, power, and design in Thailand through designing for CLCSs. In this research, CLCSs are defined as a type of public service designed and delivered by the local community, either with or without support from other entities (e.g. the central government and the LAO), to attain common goals that enhance individuals' and collective well-being. The study aims to examine different roles played by various actors, including members of the local community, the LAO, and the designers/researchers, along with the different types of power that manifest throughout the process and how they contribute to changing or retaining the existing power structure. The field research was carried out in the Deep South region of Thailand. For that reason, the ongoing insurgency and the varying religious beliefs between the designer/researcher and the group of women were included as factors that affected the research context.

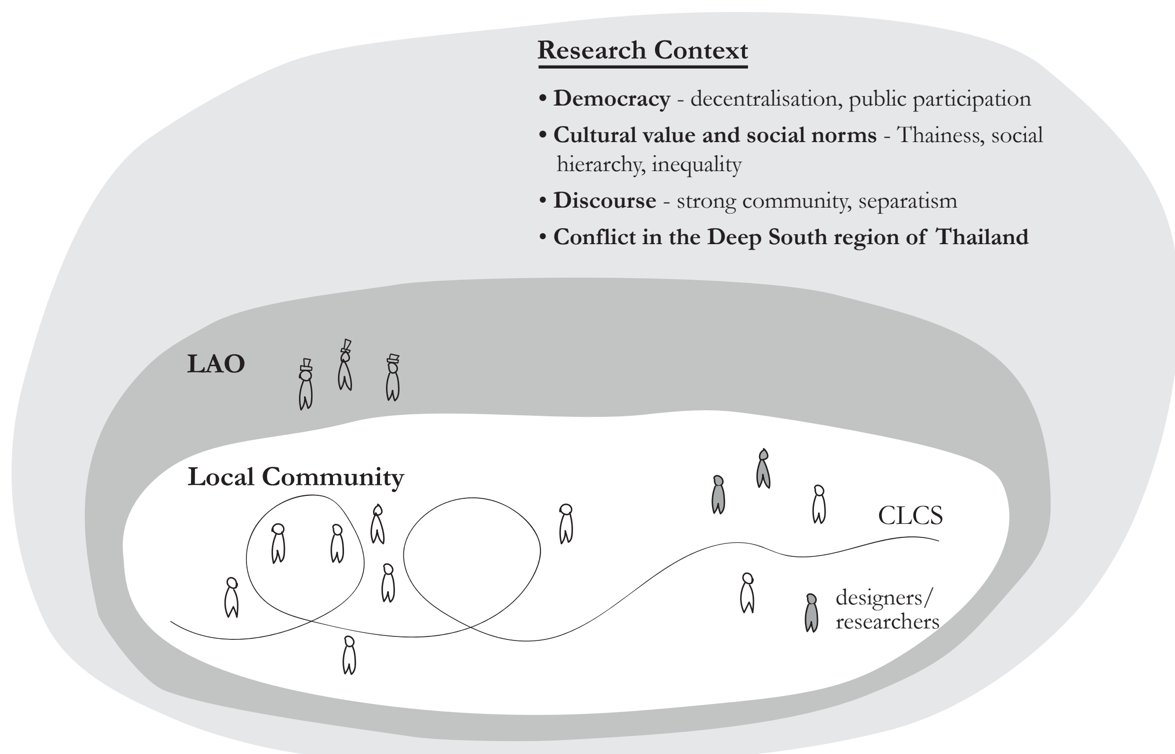


Figure 2-6: Research position and its context

Chapter 3: Foundations

In the previous chapter, I discussed Thai democracy and the decentralising scheme to shed light on the existing power structure and the position of the local community. I shared the paradox of the government, which promotes public participation and advocates for a strong local community while strategically centralising power and abusing democracy through the construction of Thai nation and Thainess. In addition, I position the CLCS as a type of public service rather than a community-led social innovation to examine the design process of such service in relation to democracy and power.

This chapter focuses on design, the foundation of this research. I start by discussing three fields of design that connect directly to CLCS and democracy, including Participatory Design (PD), design for public service, and design for social innovation, followed by the differences between co-creation and co-design and the roles of designers. I, then, draw attention to the notions of power, plurality of design and care.

3.1 Definition of Design

I would like to begin this chapter by discussing what is meant by "Design." Although the term still lacks a theoretical definition that scholars mutually agree upon (Buchanan, 2001), one of the most mentioned definitions is from the book "The Sciences of Artificial" by Simon Herbert.

> "Everyone designs who devises courses of action aimed at changing existing situations into preferred ones. The intellectual activity that produces material artifacts is no different fundamentally from one that prescribes remedies for a sick patient or the one that devises a new sales plan for a company or a social welfare policy a state" (Simon, 2008, p. 111).

According to this definition, design is an act of planning to achieve a preferable future. Buchanan (1995) echoed what Herbert has mentioned and referred to this notion of design as problem-solving. He also emphasised an act to achieve individuals' and collective's goals and well-being, in particular through making, experimentation and inquiry.

> "Design rests on the ability of human beings to reason and act with prudence in solving problems that are obstacles to the functioning, development, and well-being of individuals and society. Furthermore, design is inquiry and experimentation in the activity of making, since making is the way that human beings provide for themselves what nature provides only by accident" (Buchanan, 1995, pp. 29–30).

Based on the two definitions, design concerns with solving problems and attaining the preferable future. It involves an act of planning, inquiry, and experimentation through making in order to achieve a defined output, which can be carried out by any individual. Buchanan (2001, p. 9) later suggested that "design is an art of invention and disposition, whose scope is universal, in the sense that it may be applied for the creation of any human-made product.

Similarly, in the book "Design, When Everybody Designs: An Introduction to Design for Social Innovation", Manzini (2015, p. 37) emphasised that "everybody is endowed with the ability to design" and proposed to define design as problem-solving as well as sense-making. By reinterpreting Simon's definition, he pointed out that the design process entails some kind of judgements to decide what the preferable conditions should be.

> "Design is concerned with making sense of things—how they ought to be in order to create new meaningful entities. Formulated in this way, design becomes a producer of sense. To be more precise: to the question "What does design do?," the new answer is: "It collaborates actively and proactively in the social construction of meaning." And therefore, also, of quality, values, and beauty" (Manzini, 2015, p. 35).

This interpretation corresponds to the etymology of the term "design" mentioned by Klaus Krippendorff (1989, p. 9):

> "The etymology of design goes back to the Latin *de + signare* and means making something, distinguishing it by a sign, giving it significance, designating its relation to other things, owners, users, or gods. Based on this original meaning, one could say: design is making sense (of things)" (Krippendorff, 1989, p. 9).

He suggested that it can be interpreted in three different ways: (1) design is a sense-creating activity, (2) the products of design are to be understandable or meaningful to someone and (3) design is concerned with the subjective meanings of "objectively existing" objects (Krippendorff, 1989, p. 9).

Apart from problem-solving and sense-making, Keshavarz (2016) proposed that design concerns alternative possibilities. In his words,

> "Design, due to its condition, as I discussed, is always a mode of acting, of doing and of configuring the situation in order to propose other possible situations" (Keshavarz, 2016, p. 92).

Based on the above definitions, this PhD research departed from inferring that everyone is endowed with the capability to design and performs the activity of design as a part of their daily lives. Design is an act of reasoning, conceiving, planning, enquiring, experimenting, and making to achieve individuals' or collective goals and improve their well-being (Buchanan, 2001). It is not solely focused on problem-solving and sense-making but rather an enquiry into alternative possibilities for one's life.

3.2 Democracy and Participatory Design

Design, especially participatory design (PD), has long been associated with the notion of democracy. PD emerged around the 1960s and 70s in Western countries as a response to the social, political and civil rights movement that called for citizen participation in local issues (Simonsen and Robertson, 2013). In 1971, the design conference "Design Participation" was held in the United Kingdom by the Design Research Society. It was participated by practitioners and researchers from Europe and the United States to share and discuss user participation in various design fields such as urban planning, architecture, engineering, and design research (Cross, 1972). However, it was in Scandinavia that the field took root in information technology design in the workplace democracy movement. The pioneering research projects, such as DEMOS, UTOPIA (see Ehn, 1988) and Florence (see Bjerknes and Bratteteig, 1986), focused on engaging workers who were the users of new technology in the design process. Apart from aiming at creating better working conditions through collective "reflection-in-action" (Schön, 2017), the process adopted an emancipatory and democratic approach to amplify the voice of marginalised groups, in this case, the workers, and shift the power relation between them and management (Kensing and Greenbaum, 2012). According to Kensing and Greenbaum (2012, p. 33), the main principles of the field are based on (1) equalising power relations, (2) democratic practices, (3) situation-based actions, (4) mutual learning, and (5) tools and techniques that enable participants to express their needs and visions such as mock-ups and prototypes.

Thus, Participatory Design is defined by Robertson and Simonsen (2013, p. 2) in the book *"Routledge International Handbook of Participatory Design"* as:

> "a process of investigating, understanding, reflecting upon, establishing, developing, and supporting mutual learning between multiple participants in collective 'reflection-in-action'. The participants typically undertake the two principal roles of users and designers where the designers strive to learn the realities of the users' situation while the users

> strive to articulate their desired aims and learn appropriate technological means to obtain them."

Although the practice was first situated in the context of the workplace, nowadays, it has grown and expanded to the public realm (e.g. social innovation, public space, commons/commoning, public participation and service design) and involved other users including community-based organisations, activists and hobbyists as well as marginalised groups and communities in various countries (DiSalvo, Clement and Pipek, 2012).

Consequently, PD practitioners and researchers have promoted to shift the focus from designing material objects (things) to designing "Things", which refer to social-material assemblies of humans and artefacts. This suggested that designers should not only concentrate on objects that they aim to design but also consider actors around those objects along with design devices (e.g. prototypes, sketches, models) that are being used in the process. They need to take their agency into account as well as how they influence one another (Ehn, 2008; Björgvinsson, Ehn and Hillgren, 2012). Further, Ehn (2008, p. 96) suggested that when designing Things, design can take place in every use situation, both during the project and when the object of design is in use. Thus, he added that besides designing Things during the design project, it is important to support future design and to create environments that enable other objects of design to emerge at use time (Ehn, 2008, p. 96).

This practice of designing "Things" is related to the notion of "infrastructuring", which was first mentioned in PD by Star and Ruhleder (2016). Based on the nature of infrastructure (e.g. railroad, highway, electricity, internet) and its noticeable features proposed by Star and her colleagues (Star and Bowker, 2006; Star and Ruhleder, 2016) and Karasti and Syrjänen (2004), infrastructuring is embedded into the other socio-material structures, reaches beyond a single event, does not require to be reinvented each time but tend to develop through time gradually, and only accessible by a certain group of people. Björgvingsson, Ehn, and Hillgreen (2012, p. 108) refer to infrastructuring, as follow:

> "…infrastructuring, means aligning socio-material public Things; it is relational and becomes infrastructure in the relationships between design Things at project time and (multiple, potentially controversial) design Things in use. This infrastructure is shaped over extended timeframes, not only by professional designers, but also by users as mediators and designers who "infrastructure" in ways never envisioned at project time."

This suggested that "infrastructuring" is an ongoing process comprised of design at project time and emerging design at use time one after another. Björgvingsson, Ehn, and Hillgreen (2010, 2012) applied infrastructuring process in designing Things with communities to several projects of Mölmo Living Lab and pointed out a series of strategies, such as creating loose work practices with flexible time and resources, being open to any issues and possibilities proposed by diverse partners and building trust and long-term relationship with them. For this reason, they argue that the lab can be recognised as a participatory platform to develop social innovations and "an agonistic public space" in the real-life context (Björgvinsson, Ehn and Hillgren, 2012).

3.2.1 Design, Agonistic Democracy and Dissensus

There are different types and forms of democracy. The notion of agonistic democracy and agonistic pluralism was proposed by Chantal Mouffe (1999, 2000, 2005, 2016) as an alternative to deliberative democracy, one of the paradigms of liberal democracy. One of her main critiques of deliberative democracy was its focus on rational consensus, while neglecting to recognise ineradicable power relations and the importance of conflict (Mouffe, 1999). On the contrary, the agonistic approach, which was grounded on the belief that the political constitutes antagonism and hegemony (Mouffe, 2016), centred around power, dissensus and pluralism. To create democratic politics, in her words, "is to transform an antagonism (friend/enemy relation) into an agonism (relation between adversaries or friendly enemies)" (Mouffe, 1999, p. 755). This requires an establishment of channels or agonistic public spheres where hegemonic practices can be confronted by collective identities with different interests and values, but share ethico-political principles, such as liberty and equality (Mouffe, 2000, 2005).

This concept by Mouffe has caught the attention of a large number of designer practitioners and researchers. For example, DiSalvo (2012) explored how technological artefacts, such as robots and software, can contribute to agonism and called this practice of political design, "Adversarial Design". However, Keshavarz (2016, pp. 88–89) pointed out the shortcomings of DiSalvo's work as it neglected the nature of design that is inherently political and the "potential and capacity of design as material force" that co-exist and interact with other actors, which related to the notion of Things mentioned earlier. As an alternative to agonism, he turned to the concept of counter-hegemonic practices by Laclau and Mouffe (2001) and applied articulation as a method to study migration politics by interrogating designed materials, including passports, camps and borders (Keshavarz, 2016).

Apart from focusing on designed materials, several studies, including the works of the Mölmo Living Lab, focus on creating space for agonism. DiSalvo and Meng (2021) stagged an agonistic event and utilised a designed game as an "adversarial tactic" to provoke a confrontation between those involved in addressing the issue of affordable housing (e.g. members of city councils, and local philanthropies) and residents who were affected by it. The memory of the event would later remind the participants of the "collective contestation" (DiSalvo and Meng, 2021, p. 116).

In addition to the notion of agonistic democracy, Keshavarz and Maze (2013) applied the notion of "dissensus" by Rancière (2010, 2011b) to discuss how design engages in the political by framing and staging processes that prompt confrontation between diverse subjects and social orders. To Rancière (2010, 2011a), dissensus is not merely a disagreement over different interests or values, but it is based upon the principle of equality and concerns who is visible, who gets to speak, and whose voices are more important. In his words,

> "political dissensus is not a discussion between speaking people who would confront their interests and values. It is a conflict about who speaks and who does not speak, about what has to be heard as the voice of pain and what has to be heard as an argument on justice," (Rancière, 2011a, p. 2).

Furthermore, Rancière emphasised how the participation of certain groups (e.g. artisans and workers) was limited by the distribution of the sensible, which he referred to as "a generally implicit law that defines the forms of partaking by first defining the modes of perception in which they are inscribed" (Rancière, 2010, p. 36). To him, this distribution delimits individuals in a certain time, space, and form of activity, which in turn either includes or excludes them from participating in politics (Rancière, 2011a, p. 7). For this reason, political dissensus emerges when those who are excluded and deemed to be invisible contest the distribution by reconfiguring the space to make their political subject visible (Rancière, 2010).

However, I would like to bring up McNay's criticism of radical democracy theories and practices, including the works of Mouffe and Rancière. In her book, "The Misguided Search for the Political", McNay (2014) emphasised the abstraction of the abovementioned concepts that are detached from social reality and the theorists' critique of power. She noted that some theorists fail to recognise the lived experience of inequality, internalised asymmetrical power relations, and structural domination and oppression, which can prevent certain individuals from even considering participation. Furthermore, McNay pointed out that while Mouffe's criticism of deliberative democracy highlighted the disregard of power relations that led to unequal ability to

take part and pursue consensus, Mouffe presumed equal capacity to participate and did not consider the fact that some, such as vulnerable and marginalised people, may feel powerless and reluctant to engage.

In terms of the position of designers/researchers when applying these concepts into practice, Keshavarz and Maze (2013) explicitly discussed the position of a designer as being the "other" and how they applied an "indisciplinary" approach to breaking away from an inscribed hierarchy between the designer and participants. DiSalvo and Meng (2021), on the other hand, merely mentioned the roles of designers/researchers without discussing the designer/researcher-participant relations and the impact of the position of the designers/researchers on the staging of the agonistic event, which is often overlooked when discussing design and participation.

Therefore, in this research, I pay attention to the position and positionality of a designer/researcher in designing for CLCSs. Additionally, I argued that, in the context of Thailand, despite a great attempt to be neutral and refrain from intervening in the process, it is impossible to break away from the existing hierarchical social structure and the inherent power that one possesses. Consequently, I consider myself one of the actors, and my positionality is a resource for the community.

3.3 Design for Service

The CLCS is positioned in this research as a type of service that is designed, developed, and delivered by and for the people in the community, either with or without support from other entities (e.g. the central government and the LAO), to attain common goals, which in turn improve individuals and collective well-being. Although the term "Service Design" was first used long before in the service marketing field, it was introduced as one of the design fields around the early 1990s as a new design agenda and a result of a growing interest in the service economy and service sector (Meroni and Sangiorgi, 2016). It entails the concept of value co-creation, human-centred design, and collaborative design as parts of a creative and iterative approach to service innovation (Meroni and Sangiorgi, 2016).

To design a service, Ezio Manzini (Meroni and Sangiorgi, 2016) noted that the object of design is not the end result, which is the interaction of people, but rather an "action platform" that prompts certain interactions and makes some difficult to occur. In his words, "design no longer

"designs something" but rather "designs for something" (or to get something to happen)" (Meroni and Sangiorgi, 2016, p. 3).

This way of framing "design for service" implies that the design process takes place before the service delivery process and assumes an agreement between service providers and users on pre-defined service scripts. While this approach may be applicable to designing various types of services, I find it less suitable for designing CLCSs as it neglects the agency and will of those involved in designing and delivering the service. For this reason, I associate designing for CLCSs as a socio-material configuration, one of the approaches to understanding objects of service design put forward by Kimbell and Blomberg (2017).

By analysing Airbnb as a case study from the perspectives of social sciences, especially anthropology, business and management, and creative design and technology, Kimbell and Blomberg (2017) proposed three approaches to perceiving object of service design, as follows (Kimbell and Blomberg, 2017, p. 84):

1) The service encounter – A focus on the experiences people have as they engage in interactions with touchpoints provided by others, often organizations but possibly by other individuals.
2) The value co-creating system – A focus on the dynamic exchanges of resources and processes that achieve outcomes for the actors involved, typically organisations but possibly individuals.
3) The socio-material configuration – An assemblage of constituents which emerges through the dynamic unfolding of practice, providing interfaces through which actors engage with resources.

Based on research and theories in anthropology, system design and Participatory Design, the third approach emphasises the agential capacity of the constituents that are assumed to unfold and "assemble dynamically through practice" (Kimbell and Blomberg, 2017, p. 87).

Although service design was initially associated with the service economy, private sectors, and service innovation, it has expanded its applications into the areas of public service, public sector, and social innovation, where the CLCS is positioned. Service design has been applied to improve and transform the public service delivery processes, change the ways the public sectors work and interact with citizens (Bason, 2010), develop public policies (Buchanan, Junginger and Terrey, 2017), and design policy instruments (Trippe, 2021). It offered alternative approaches to shift the

Public Administration and Management (PAM) paradigm from New Public Management, which is based on the private-sector managerial technique and the concept of target market, to New Public Governance, which prioritises the use of networks and collaboration among government and the other stakeholders to deliver public services that contribute to public value (Osborne, 2006; Stoker, 2006; Sangiorgi, 2015).

Another area of intervention, which strongly relates to designing CLCSs, is "exploring new collaborative service models" (Meroni and Sangiorgi, 2016, p. 119) as an approach to reform public service, prompt organisational change, foster collaborative behaviours, and address social challenges. This area overlaps with Participatory Design and Design for Social Innovation as it often requires designers to work with or within organisations and communities. In this case, service is not just an object of design but also a "means for societal transformation" (Sangiorgi, 2011, p. 29). Hence, it can be inferred that the service has an agency and entails the capacity to facilitate change. This echoes the approach to consider the socio-material configuration as one of the objects of service design by Kimbell and Blomberg (2017), which was mentioned earlier.

In addition, to undertake a transformational project, Sangiorgi (2011) suggested seven key principles based on the principles and practices of organisational development and community action research. These principles are as follows: 1) active citizens; 2) intervention at community scale; 3) building capacities and project partnerships; 4) redistributing power; 5) designing infrastructures and enabling platforms; 6) enhancing imagination and hope; and 7) evaluating success and impact. Additionally, she emphasised the significance of designers applying and remaining conscious of their influence on the existing power dynamic within communities.

I would like to draw attention to the active citizens mentioned by Sangiorgi (2011). While she highlighted the potential involvement of vulnerable communities in such projects, she presumed their ability, willingness, and readiness to engage in co-design and co-production of services that would enhance their well-being. However, as McNay (2014) criticized the idea of agonistic democracy and dissensus, this assumption overlooked disempowered individuals and those who may choose not to participate. As a result, Sangiorgi only acknowledged the need for designing infrastructures and enabling platforms to expand opportunities for design in all use situations but failed to recognise the importance of creating social conditions that enable vulnerable individuals to participate in the first place. Although Sangiorgi emphasised the importance of redistributing power and referred to "citizen power" mentioned in "The Ladder of Participation" by Arnstein

(1969), she did not explicitly explain how this can be achieved in practice. Therefore, this research aims to demonstrate how vulnerable individuals are involved in designing for CLCS and how designers/researchers contribute to the redistribution of power and the shift in power relations. Additionally, it examines the impact of the position and positionality of designers/researchers on the process.

3.4 Design for Social Innovation

Another field of design that connects directly to the design for CLCS is design for social innovation.

Jégou and Manzini (2008) first studied cases of collaborative services in Europe and recognised them as a type of social innovation which led to sustainable development. They defined this type of service as "a social service where final users are actively involved and assume the role of service co-designers and co-producers" (Jégou and Manzini, 2008, p. 32). Unlike traditional services, collaborative services are founded on "peer-to-peer, collaborative relationships and consequently on a high degree of mutual trust" (Jégou and Manzini, 2008, p. 32). Thus, they rely heavily on the people's capability and willingness to take part and their process can strengthen the social fabric and create an environment that promotes future collaborations (Jégou and Manzini, 2008).

The main body of work in this area was carried out by the Design for Social Innovation Sustainability (DESIS) network during the past decade (see Meroni, 2007; Jégou and Manzini, 2008; Cipolla, Melo and Manzini, 2015). It emphasised the abilities of the grassroots to initiate, co-design and co-produce the service to tackle everyday challenges. These non-experts with natural design capability are referred to as "creative communities" and "collaborative organisations" (Meroni, 2007; Manzini, 2015). The former refers to "groups of people who live in the same area that can imagine, think provocatively, cooperatively invent, enhance, and manage innovative solutions for new ways of living by recombining existing resources or promoting new ways of social exchange" (Meroni, 2007; Jégou and Manzini, 2008). The latter is defined by Manzini (2015, p. 83) as:

> "social groups emerging in highly connected environments. Their members choose to collaborate with the aim of achieving specific results, and, in doing so, they also create social, economic, and environmental benefits."

While creative communities entail the aspects of interpersonal relationships, community spirit, self-determination and locality, collaborative organisations feature the use of technology and different types of relationships and social bonds among their members. Nevertheless, both entail relational qualities (e.g. mutual and reciprocal trust), the rule of collaboration, and freedom of choice (Meroni, 2007; Jégou and Manzini, 2008; Cipolla, Melo and Manzini, 2015; Manzini, 2015).

In terms of collaborative services, although Manzini (2015, pp. 82–83) argued that they should be regarded as bottom-up initiatives, they may involve inputs from participants from other sectors. In his words,

> "In fact, the active and collaborative involvement of the people directly concerned (the common and ordinary people) is the precondition for their very existence. However, to exist they also require the participation of other actors. In my view, the mix of bottom-up, top-down, and peer-to-peer interactions can be described better by the term "collaboration" than by "grassroots"" (Manzini, 2015, pp. 82–83).

For this reason, several scholars recognised the collaborative service as a form of social innovations that could be scaled and delivered by the social enterprise as a new model of public service, which in turn led to the future of welfare society and the shift from Government to Governance (Stø and Strandbakken, 2008; Meroni and Sangiorgi, 2016). Nevertheless, in this research, I considered the CLCS as a form of public service that is mainly designed and delivered by and for the local community. Hence, it is context-specific and may not be replicable elsewhere.

In addition, Manzini (2015) pointed out that the collaborative encounters feature active and collaborative involvement of the participants as well as their social tie strength and relational intensity. Cipolla and Manzini (2009, p. 45) focused specifically on a certain type of collaborative service that "requires intensive interpersonal relations to operate", which she referred to as "relational service". In this case, the participants are personally engaged. They would perceive other participants as "Thou" instead of "It", as in standard service, and their benefits are shared and reciprocally produced (Cipolla and Manzini, 2009, p. 48). Thus, the service often entails socio-cultural qualities such as intimacy, trust, openness, dignity, and collaboration (Cipolla and Manzini, 2009; Cipolla, Melo and Manzini, 2015).

Furthermore, Cipolla and Manzini (2009, p. 50) noted that relational service cannot be directly designed, but instead can only be "enabled" by designing ways to bring about, support and sustain interpersonal encounters between participants. Manzini (2015) suggested that certain conditions could be created to prompt collaborations by (1) creating supportive environments, including designing enabling infrastructures and empowering design capabilities, (2) promoting networked governance and (3) creating places for experimenting with characteristics such as tolerance, openness, and fostering learning capability.

Interestingly, relationships in social innovation were one of the themes that emerged during the Design and Social Innovation in Asia-Pacific (DESIAP) workshop, along with cultural nuance, risk, precariousness and uncertainty, temporality, and impact (Yee *et al.*, 2017, p. 5). In the discussion, participants highlighted the dynamic and contingent nature of relationships in social innovation, posing challenges in measuring their impact and assessing how they are formed, developed and deteriorated (Yee *et al.*, 2017, p. 34). Despite often being omitted from the scope of design (Yee *et al.*, 2017, p. 34), Petrella and colleagues (2020) reported that social innovation practitioners in the Asia Pacific region emphasised the importance of establishing mutuality, including mutual trust, role-taking and mutual expectation, mutual respect and mutual learning, and fostering reciprocity to build trusting relationships with stakeholders. For this reason, these processes may demand time, patience, care, hope and courage, and the resultant relationships may persist long after the conclusion of projects. These findings correspond to the intimacy orientation proposed by Akama and Yee (2016) that addressed heterogeneous practices of design and the cultural, emotional and relational entanglement of the practice. This alternative approach to design is related to the notion of plurality of design and care, mentioned later in this chapter.

Furthermore, based on studying 16 social innovation cases in Hong Kong, Bangkok, and Kuala Lumpur, Tjahja and Yee (2022, p. 145) put forward a notion of a "sociable designer" who focuses on "being social, rather than doing social". They urged designers to consider design as a "socially-embedded practice" when engaging in social innovation. In this case, designers should emphasise reconfiguring social relations rather than merely designing enabling ecosystems (Manzini, 2015) and infrastructuring (Björgvinsson, Ehn and Hillgren, 2010, 2012) and situating themselves in the social fabric before the initiation of any design processes (Tjahja and Yee, 2022, p. 145).

In the Thai context, relationships intertwine with hierarchical social structure. Tjahja and Yee (2018) studied six social innovations in Bangkok province and highlighted the influence of social hierarchy in multiple areas throughout the processes and their outcome. They pointed out its fluid nature and emphasised how stakeholders involved in design and social innovation navigated and leveraged it to their benefit. Although Tjahja and Yee discussed how tools and strategies were used by actors to promote equal participation and break down the existing hierarchy, they did not discuss the positions and positionality of the actors in the social hierarchy and how they influenced the process.

3.4.1 Dark Sides of Social Innovation

Social innovation (SI) is often associated with new solutions that address social challenges, satisfy social needs, empower actors, enhance the capacity to act, and bring about changes in social relations. For this reason, it is often perceived as being inherently good. Nevertheless, several scholars have reminded us of its dark sides and unintended negative effects (see Swyngedouw, 2005; Brandsen *et al.*, 2016; Fougère and Meriläinen, 2021; Pel *et al.*, 2023).

Similar to other types of innovation, SI introduces novel solutions that often disrupt the current ways of doing that are deemed to be ineffective, not as productive and having less value. This can threaten local culture and practices, especially when the values that are taken into account are market-oriented ones (Fougère and Meriläinen, 2021). To address this consequence, several practitioners engage local communities in the design and development process. However, this may lead to some forms of exclusion as the process was often participated by limited groups of people. Pel and colleagues (2023) noted that in the case of renewable energy prosumerism, one of the main social innovations in sustainability transitions, was mainly participated by a small range of participants, such as initiators, investors and those with certain socioeconomic status and energy literacy. Furthermore, exclusion can also be seen in an attempt to shift towards networked governance that aims to enhance public participation and empower citizens. Swyngedouw (2005) pointed out that although several citizens have participated, many are disempowered and excluded.

Another harmful effect of SI may be caused by the instrumentalisation and exploitation by the government (Pel *et al.*, 2023). In many countries, governments have reduced their services and turned to SI as an alternative to traditional public service provision and the welfare system. In Thailand, for example, the notions of strong community and community-led social innovations

that have been promoted by the government can be recognised as approaches to empower citizens and bring about sustainable development (as mentioned earlier in Chapter 1). Nevertheless, on the flip side, this political agenda can be perceived as a means to transfer responsibility to the citizens by providing them with limited resources and support. In addition, Fougère and Meriläinen (2021) raised concern that the government or any power actors may frame certain interventions as SI to endorse them as something "good" for their own interests.

3.5 Co-Creation and Co-Design

Designers have engaged users as a part of the design process for more than five decades. Sanders and Stappers (2008) presented the landscape of human-centred design research and pointed out their two main roles of users, which were (1) users as subjects (e.g. user-centred design) and users as partners (e.g. Participatory Design). They also differentiated between "co-creation" and "co-design". While the former was referred to as "any act of collective creativity, i.e. creativity that is shared by two or more people", the latter was "the creativity of designers and people not trained in design working together in the design development process" (Sanders and Stappers, 2008, p. 3). According to Sanders and Stappers (2008), co-design was a subset of co-creation. However, in terms of design for service, co-creation also refers to the notion of "value co-creation" between service providers, consumers, and related stakeholders (Prahalad and Ramaswamy, 2004).

3.5.1 Co-Creation

The concept of co-creation was first introduced in the field of business and marketing by Prahalad and Ramaswamy (2004). They proposed that, in the 21st century, the roles of consumers have shifted from isolated to connected and passive to active. Therefore, companies should focus on their heterogeneous interactions with consumers and find opportunities to co-create unique value with them. In the same year, the introduction of service-dominant logic (S-D logic) by Vargo and Lusch (2004, p. 1) proposed shifting the model of exchange from tangible goods with embedded value to "intangible resources, the co-creation of value and relationships". It suggested that value can only be created by the consumers at the moment that they use the product or service, or "the moment of truth" (Norman, 2002). Further, the S-D logic paid attention to the knowledge and skills of actors, their experiences and interactions in context, as well as the resource integration and configuration (Lusch and Vargo, 2006). Additionally, besides creating "value-in-use" and "value-in-context", the actors and related stakeholders might as well be involved in the process of co-designing the main proposition of the service or goods (Lusch

and Vargo, 2006). Wetter-Edman et al. (2014) linked S-D logic with design for service and proposed a model for design for value creation. They perceived service as situated activity, interface, and the context of design (2014, p. 113) and mentioned that "value co-creation in designing" could be achieved through the participation of actors and related stakeholders in co-designing to generate new resource configurations. Participation, in this case, was a means to "integrate people's resources" in the design process. It was "potentially transformative" and "empowering" (Wetter-Edman *et al.*, 2014, p. 113). In terms of designing for public services, Cottam and Leadbeater (2004) pointed out that co-creation with citizens could lead to public service reform.

3.5.2 Co-Design

Unlike the broad notion of co-creation, co-design centres on activities that take place at any stage of the design process. It is associated with Participatory Design (PD) and the perception that everyone is endowed with the capability to design (Sanders and Stappers, 2008). Since there has been a growing interest in applying a co-design process to design public services and social, economic, and environmental solutions, several strategies and tactics to co-design with different groups of participants were proposed by design scholars and practitioners (see ageing together design strategies (Botero and Hyysalo, 2013), co-design framework for public service design (Trischler, Dietrich and Rundle-Thiele, 2019), design participation tactics (Lee, 2007)). In addition, Zamenopoulos and Alexiou (2018, p. 12) pointed out four different ways that people come together to create Things, including collaborate, co-operate, collective, and connect.

3.5.3 Co-Design Tools and Techniques

To co-design with related stakeholders, designers often use tools, toolkits, and different techniques (e.g. mapping, game boards, cards, and mock-ups) to probe participants, facilitate dialogue and engage them in generating ideas, envisioning use before actual use, and testing the service before implementing it (Ehn, 2008; Sanders, Brandt and Binder, 2010; Bjögvinsson, Ehn and Hillgren, 2012; Meroni and Sangiorgi, 2016). These tools and techniques can be arranged into groups based on different criteria. Meroni and Sangiogi (2016), for instance, classified tools into four clusters according to their purposes and the stage of the design process that they were used, which were (1) analysing, (2) generating, (3) developing and (4) prototyping. Manzini (2015, p. 133), on the other hand, argued that tools were mainly designed to "trigger, support and summarise social conversation", therefore proposed to cluster them into three groups: (1) conversation subjects, (2) conversation prompts, and (3) experience enablers. As for

Sanders, Brandt and Binder (2010), they proposed to classify tools and techniques in PD based on actions of the participants, including (1) tell, (2) make, and (3) enact. The first set of tools and techniques, such as storyboarding, diaries and cards, allowed the participants to talk, explain and tell stories, which in turn enhanced the dialogues and bridged the gap between different domains of knowledge. The second set of tools and techniques involved the making of things. Brandt, Binder, and Sanders (2012) and Sanders and Stappers (2014) suggested three different approaches to making, which were (1) participatory prototyping, to create a representation of the designed object-to-be, (2) probe, to explore the participants' experiences by provoking or eliciting responses, and (3) generative tools, to engage the participants in expressing their feelings and needs, as well as generating ideas. The third set of tools and techniques (e.g. role play and improvisation) required the participants to enact the future scenario when the object-to-be is in use to explore its impact on the context and the people (Brandt, Binder and Sanders, 2012). However, the three sets of tools were connected with one another since the participatory design process was an "iterative cycle of making, telling and enacting" (Sanders and Stappers, 2014, p. 7).

Table 3-1: Different categories of co-design methods and tools

	Classification criteria	**Different categories of co-design methods and tools**
Sanders, Brandt and Binder (2010)	Based on actions of participants	(1) tell (2) make (2.1) participatory prototyping (2.2) probe (2.3) generative tools (3) enact.
Manzini (2015, p. 133)	Based on the promise that tools are mainly design to "trigger, support and summarise social conversation"	(1) conversation subjects (2) conversation prompts (3) experience enablers
Meroni and Sangiogi (2016)	Based on its purposes and the stage of the design process that it is used	(1) analysing (2) generating (3) developing (4) prototyping

To conclude, this section discusses the differences between co-creation and co-design and points out that the former also refers to the co-creation of value between service providers, consumers, and related stakeholders at the moment that the consumers use the service. However, in the case of the CLCS, value co-creation refers to the whole process of designing and delivering the service by and for the local community.

3.6 Roles of Designers

When everybody is endowed with the capability to design and able to co-design and co-produce the service to tackle everyday challenges, Manzini (2015) suggested that there are differences between diffuse design, nonexperts with natural design capability, and expert design, designers by profession. Thus, the roles of the latter have shifted to being process facilitators, motivating and engaging various stakeholders, mediating their different interests, and enabling them to collaboratively envision the preferable future and realise it (Cantu and Selloni, 2013; Manzini, 2015; Meroni and Sangiorgi, 2016; Manzini and Meroni, 2017). In particular, when aiming to design for collaborative services, Jégou and Manzini (2008, p. 128) pointed out that designers had to "reinforce the social fabric" and pay attention to fostering relations among related stakeholders.

In addition, Lee (2007) analysed the roles of designers when working with professionals (policymakers, public service agents, and public authorities) and communities on design participation projects in Hong Kong. She proposed that the designers played important roles in bringing both the professionals and the communities into "the realm of collaboration", a new form of space between abstract space for experts and concrete space for people. They also transferred designerly ways of thinking and doing to the professionals to explore other implications as well as to the communities to emancipate them to improve their quality of life. Further, Lee (2008) suggested three main roles of the designers: (1) design developers, who develop participatory design processes (2) design facilitators, who facilitate the collaboration between the professionals and the communities and the mix between the two worlds, and (3) design generators, who create non-hierarchical situations and make the project more inclusive through the use of design elements. Interestingly, the issue of social hierarchy that appeared in Lee's (2007, 2008) research was rarely mentioned in research conducted in the West.

In terms of co-designing for public-interest service, Selloni (2017, p. 173) added that designers are also triggers/provokers, since they bring visions to life and engage the community and

stakeholders in making things together through co-designing and prototyping, proponents who build the network and connecting between differences, and connectors who connect bottom-up initiatives to the public interest (top-down action). Another role that was mentioned is a translator. Zamenopoulos and Alexiou (2018) implied that designers provide technical support and translate needs into design solutions. However, Keshavarz and Maze (2013) focused on the concept of dissensus (Rancière, 2010) and referred to "the Translator's Task" by Walter Benjamin. For that reason, they intensified the discrepancy between the two sensible orders and introduced the idea of "free translation".

According to the aforementioned scholars, the roles of designers extend beyond simply planning and facilitating the co-design process. It involves creating favourable conditions for co-design to take place and thrive, seeking ways to realise the proposed product or service, and disrupting existing sensible orders. This requires designers to situate themselves in the context and gain a deep understanding of the current situation, existing roles and relationships of related stakeholders before beginning any interventions.

Scholars have urged designers to be more critically reflective and practice reflexivity (Dearden and Rizvi, 2008; Mörtberg *et al.*, 2010; Pihkala and Karasti, 2013). For instance, Mörtberg et al. (2010, p. 107) suggested that designers should reflect upon "design activities…, multiple intentions, and interpretations", while Dearden and Rizvi (2008) recommended focusing on "skills, motivations, practices, relationships and priorities". Further, Pihkala and Karasti (2013, p. 91) proposed to take reflexivity as "an orientation to being and doing design and research." In their words,

> "For the project work this means increasing sensitivity towards the dynamics of multiple situationally evolving relationships, embracing the ambiguities and uncertainties in the field, and paying attention to the taken-for-granted in design" (Pihkala and Karasti, 2013, p. 91).

In particular, when working with the community, Schiffer (2020) suggested applying reflexivity along with positionality as conceptual tools to navigate power relations.

3.7 Power

"Power is everywhere, not because it embraces everything, but because it comes from everywhere" (Foucault, 1985, p. 93). Through designing for CLCSs, this research examines an

intersection between design, democracy and power in the Thai context. It focuses on how the design process and the engagement of designers/researchers change or reproduce existing power relations.

To define power in this research, I referred to the definition by Aye (2017), which recognises power as "the ability to influence an outcome." The notion of power has attracted the attention of scholars from various fields, including political, social, feminist, development, urban studies, and design. Power can be viewed as "power over," "power to," "power with," and "power within" (Pansardi and Bindi, 2021). Although they are interrelated and intertwined (Allen, 1998; Pansardi and Bindi, 2021), I will start by discussing them one by one.

3.7.1 Power-over

"Power over" refers to one's ability to make another do something regardless of their will (Pitkin, 1973). This relates to the notions of power proposed by Max Weber (1987) and Robert Dahl (1957). In Weber's words, "Power is the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance, regardless of the basis on which this probability rests" (1987, p. 53). Similarly, Dahl defined power as "A has power over B to the extent that he can get B to do something that B would not otherwise do" (1957, pp. 202–203). For this reason, several feminist scholars associated this form of power with domination (Allen, 1998, 2022). Nevertheless, Allen (1998) noted that domination should merely be recognised as a kind of power-over, as there are other kinds that aim to benefit those subjected to power, for example, in parent-child and coach-player relations. She added that, in some cases, the intention of those who exert the power may not be easy to gauge, as individuals may unconsciously and unintentionally exercise their power.

In addition, power-over can sometimes be difficult to detect because it can be hidden and invisible (Bachrach and Baratz, 1962; Lukes, 2005; Gaventa, 2006; VeneKlasen and Miller, 2007). Bachrach and Baratz introduced the concept of the two faces of power. This means that certain powerful individuals or organisations may exert power (over) by setting the agenda and limiting the scope of the decision-making to less or non-controversial issues that will not affect them. Lukes (2005) added the third dimension of power, suggesting that power can also be invisible. It can be seen in the form of latent conflict, resulting from the framing of the perception and preferences of the people towards certain issues in the first place. Additionally, Haugaard (2012, 2021) built on Foucault's notions of subjectification (Dreyfus and Rabinow, 2014) and proposed

a fourth dimension of power. In his words, it "concerns the social construction of social subjects, with particular predispositions" (Haugaard, 2021, p. 168). This form of power highlighted how individuals conform to constructed cultural values and social norms that were intentionally and unintentionally propagated and contributed to perpetuating and reinforcing them.

I would like to note that several scholars have discussed one form of invisible power without distinguishing between the third and fourth dimensions of power (Gaventa, 2006; VeneKlasen and Miller, 2007). However, I find it crucial to separate them when discussing power in Thailand. Several rhetoric and discourses (e.g. strong community, separatism) were propagated to shape public preference on certain issues, whereas some were ingrained in cultural values and social norms (e.g. Thainess, inequality), as mentioned earlier in Chapter 1. In comparison to the former, the third dimension of power, the latter form of power is harder to acknowledge and resist.

3.7.2 Power-to and Empowerment

Another type of power is "power-to," which refers to the ability to act and achieve objectives either with or without involving others (Göhler, 2009). It is often recognised as emancipation and empowerment (Allen, 1998; Gaventa, 2021). Feminist scholars view this form of power from maternal and care perspectives and focus their attention on the transformative capacity, creative ability, and ability to empower oneself and others (Allen, 1998, pp. 26–27).

In terms of the psychology field, Julian Rappaport (1987, p. 122) defined empowerment as "a process, a mechanism by which people, organisations, and communities gain mastery over their affairs". It concerns personal capability and a sense of control while taking into account the actual context (e.g. social, political and economic force and legal right). Further, the definition points out different levels of empowerment, including individual, organisation and community, which are interconnected and influence one another (Zimmerman, 2000). Zimmerman (1995, p. 583, 2000, p. 46) suggested that empowerment can be looked at as (1) process (empowering), how people, organisations and communities attempt to gain control, required resources and better understanding about the context and enhance their skills to solve problems and take control of their lives, and (2) outcome (empowered), the consequences of those processes.

Without a doubt, the concept of empowerment concerns both socio-political context and psychological sense (Rappaport, 1987). Zimmerman (1995, p. 588) proposed the nomological network for psychological empowerment that consists of three components: (1) interpersonal component - relates to how individuals think of themselves, perceived control, self-efficacy, and motivation to control, (2) interactional component - associates with understanding of context and causality, ability to mobilise required resources, and necessary skill sets for gaining control (e.g. analytical skill, problem-solving, decision-making, and leadership), and (3) behavioural component - refers to direct actions taken to gain control and influence outcomes. Later, Christens (2012) proposed "relational" as the fourth component of psychological empowerment. It refers to the ability to build relationships, facilitate collaborations, form networks, and empower others.

Interestingly, there are overlapped dimensions of empowerment within the development context proposed by Jo Rowlands (1997). From her experience of working with women in Honduras, she identified three dimensions, including (1) personal - developing a sense of self and individual confidence and capacity, and undoing the effects of internalised oppression (2) relational - developing the ability to negotiate and influence the nature of a relationship and decisions made within it, and (3) collective - where individuals work together to achieve a more extensive impact than each could have had alone (Rowlands, 1997, p. 15), which is strongly related to "power-with". In another study on women's empowerment, Kabeer (1999) recognised power as the ability to make choices and, therefore, referred to empowerment as the process by which individuals, especially women, acquire such ability that was previously denied to them. By connecting with the notion of capability approach by Amartya Sen (1985), she proposed that empowerment can be assessed by examining three interrelated dimensions, including resources, agency, and achievement. To her, empowerment is a process of change. It is context-specific and influenced by cultural values.

3.7.3 Power-with and Power-within

As for "power-with", VeneKlasen and Miller (2007, p. 45) mentioned in the book "A New Weave of Power, People and Politics: The Action Guide for Advocacy and Citizen Participation" that it relates to "finding common ground among different interests and building collective strength." It enables knowledge and skills to increase exponentially through solidarity, collaboration, and mutual support. This notion of power relates to the definition of power proposed by Hannah Arendt (1970, p. 44), which suggests that power is "the human ability not

just to act but to act in concert". She further elaborated that it merely belongs to a group, not an individual (Arendt, 1970, p. 44). Furthermore, Allen (1998, p. 35) emphasised its relational aspect and "receptivity and reciprocity" among collective members. She defined it as "the ability of a collectivity to act together for the attainment of a common or shared end or series of ends" (Allen, 1998, p. 35). Hence, this form of power often entails learning processes and the establishment of mutual goals (Partzsch, 2017). By focusing on power in environmental politics, Phartzch (2017, p. 196) added that power-with can be recognised as "serving the common good" and leading to win-win outcomes.

"Power within", on the other hand, relates to self-awareness, self-acceptance and sense of agency (Rowlands, 1997). VeneKlasen and Miller (2007, p. 45) refer to it as a "person's sense of self-worth and self-knowledge", how individuals perceive themselves and their "capability to imagine and have hope". To Rowlands (1997, p. 126), power-within is a prerequisite for exercising power-to and power-with.

3.7.4 Power Cube

Apart from these four types of power, Gaventa (2006, 2021) argued that power can manifest in various spaces and levels. Based on his works on citizen engagement in the development fields, he proposed the concept of the power cube, which represents an interrelated relationship between forms (visible, hidden, and invisible), levels (household, local, national, and global), and spaces (closed, invited, claimed/created) of power.

In terms of different forms of power, including visible, hidden, and invisible, Gaventa built on the notion of three dimensions of power (Lukes, 2005). As for space, he refers to "opportunities, moments and channels where citizens can act to potentially affect policies, discourses, decisions and relationships that affect their lives and interests" (Gaventa, 2006, p. 26). He identified three types of spaces: (1) closed spaces, where decisions are made behind closed doors, without any pretence of broadening the boundaries for inclusion, (2) invited spaces, where people are invited to participate in public arenas but within set boundaries, and (3) claimed/created spaces, where less powerful actors claim or create their own spaces, where they can shape their own agenda or express their own voices more autonomously (Gaventa, 2021, p. 11). In addition, he mentioned four types of levels where power is residing, including household, local, national, and global.

Despite having aspects of spaces and forms that are crucial to analysing power in various fields (Gaventa, 2019), the power cube mainly focuses on the power-over and can be too broad (Fung, 2020). Other concepts to understand power, include the power matrix by Just Associates (Miller *et al.*, 2006), the power in institutions matrix (Kashwan, MacLean and García-López, 2019), and the four levels of power by Fung (2020).

3.7.5 Power and Change

Avelino and Rotmans (2009) reviewed concepts of power and noted that temporal aspects and change are less discussed than stability. Moreover, existing concepts are not applicable to interdisciplinary research. To address this, they introduced five types of power based on how resources are mobilised at different levels, including (1) innovative power - the capacity to create or discover new resources, (2) destructive - the ability to destroy or annihilate existing resources, (3) constitutive power - the ability to constitute a distribution of resources, (4) transformative power – the ability to transform the distribution of resources, either by redistributing resources and/or by replacing old resources with new resources, and (5) systemic power - the combined capacity to mobilise resources for the survival of a societal system (Avelino and Rotmans, 2009, pp. 552–553). Depending on actor strategies, these different types of power can enable, enforce, resist, or prevent one another. The authors (2009) discussed various power relations among actors and proposed a scenario where A and B have different powers. When these powers enable one another, synergy can manifest, but if they resist one another, it can result in antagonism.

In addition, Avelino (2021) outlined seven main academic debates related to the issue, and pointed out how they can be applied to discussing power in the context of social change and innovation. The seven contestations include (1) power-over versus power to, (2) centred versus diffused, (3) consensual versus conflictual, (4) constraining versus enabling, (5) quantity versus quality, (6) empowerment versus disempowerment and (7) power in relation to knowledge.

3.8 Design and Power

The notion of power is inherently intertwined with design. To Onafuwa (2018, p. 8), design plays a conflicting role as "an oppressive and collaborative force".

From reviewing the literature on Participatory Design, design for social innovation and design for service, different forms of power manifest in the design process when designing with participants and as an outcome of the process. The design projects are often commissioned by

certain individuals or organisations, who decide which projects to proceed with and which would not. To plan the design process, designers have the power to decide who will be included or excluded and how the sessions are stagged and facilitated (Keshavarz and Maze, 2013; Tjahja and Yee, 2018; DiSalvo and Meng, 2021; Goodwill and Bendor, 2021). In some cases, other stakeholders, including certain powerful individuals or organisations and those who commission the projects, may engage in making these decisions (Bratteteig and Wagner, 2012). Nevertheless, Goodwill and Bendor (2021) noted that designers play a major role in setting rules for how participants work together, such as defining the location and duration of the sessions and the use of specific language and jargon.

In their research, Bratteteig and Wagner (2012) studied different design decisions (e.g. big, small, internal and external to the project and non-decision) that were made during a series of participatory design sessions aimed at supporting urban planning projects. They examined various sources of power, including expert knowledge, resource allocation, interpretations, and values, along with other mechanisms (e.g. trust, loyalty, and creating mutual understanding). Interestingly, although the authors suggested that Participatory Design (PD) can be perceived as a way to share power or the transformative capacity among participants, the shared power truly lies with those who reify design into prototypes or artefacts. They also observed hidden power when the project leader set the scope and eliminated options and when the local authorities intervened in the selection of the participants and wanted to safeguard the predetermined decisions.

Moreover, several scholars associate PD with empowerment. Ertner, Kragelund, and Malmborg (2010) reviewed papers in Participatory Design (PD) and pointed out how empowerment was enunciated. The findings suggested that PD led to the empowerment outcome, including improving the quality of life of a specific group of users and enabling citizens to speak out and democratically participate in social and political matters via designed objects (e.g. digital platforms). The authors also identified three aspects related to how PD can be perceived as the empowering process (Zimmerman, 1995), including reinforcing participants' position relative to other stakeholders, enhancing researchers' ability to negotiate and motivate stakeholders to participate in the process, and enabling researchers to apply reflexive practice to analyse the design process. These findings suggest that PD can empower both designers and participants.

Similarly, Hussain (2010, p. 99) proposed that PD can be viewed as an empowering process that leads to empowered outcomes based on her experience working with marginalised children in Cambodia to co-design prosthetic legs. By applying Zimmerman's nomological network for psychological empowerment, she demonstrated how the children involved in the co-design process were empowered and suggested how the concept could be applied to the context of PD. For this reason, Hussain, Sanders and Steinert (2012) recommended that designers not only concentrate on designing products or services but also aim to psychologically empower participants. Additionally, Zamenopoulos et al. (2021) focused specifically on the role of material objects (e.g. prototypes) and the co-design process in relation to empowerment. They applied four different types of power (power over, power to, power with, and power within) as a framework and proposed types of empowerment and conditions of empowerment, including the sources and obstacles. They noted that different types of empowerment are interrelated, and power over was seen to be integrated with "power to" and "power with" types of empowerment.

Another form of power that is mentioned by several scholars is power asymmetry among participants (e.g. local authority versus local community, employer versus employee) and between designers/researchers and participants (Guo and Hoe-Lian, 2014; Moore, 2020). Designers/researchers are often positioned as experts and, therefore, hold more power over decision-making and knowledge creation (Guo and Hoe-Lian, 2014; Goodwill and Bendor, 2021). The positionality of the designers/researchers and the inherent power from their discipline can impact how participants participate in the process (Keshavarz and Maze, 2013). Drawing on a network theory of power by Castells (2011), Goodwill and Bendor (2021) identified five forms of power that manifested in service design, including (1) privilege, (2) access power, (3) goal power, (4) role power, and (5) rule power. They emphasised that privilege, which refers to "an unearned advantage based on this social position or identity" (Goodwill and Bendor, 2021, p. 52), can influence design decisions and impact the other forms of power. Furthermore, the authors proposed a framework for power literacy in service design and recommended designers to practice reflexivity.

Although power has become an increasingly popular topic in the design field, there are still a limited number of studies that focus on collaborative services and democracy. This study seeks to explore the various types of power - power over, power to, power with, and power within - that manifest when designing for CLCS in Thailand, a country where power is centralised and inequality is prevalent. It's worth noting that this research considers CLCSs as Things (Ehn,

2008; Bjögvinsson, Ehn and Hillgren, 2012) or the socio-material configurations (Kimbell and Blomberg, 2017, p. 87) that have the agential capacity and dynamically unfold and assemble through practice. For this reason, there is no distinction between the power that manifests during the design process and the power that results from it, as design can occur in any situation. In addition, I pay close attention to my positionality and inherent privilege as a designer/researcher and how it may influence the process.

3.9 Plurality of Design

In recent years, the field of design has increasingly been contested and challenged by design scholars and practitioners for several reasons (Tunstall, 2013). One of them is the fact that its mainstream theories and discourses have been predominantly developed in the West and influenced by the Eurocentric worldview while paying little attention to discourses and practices from the non-western world, such as Asia, Africa, and Latin America (Tunstall, 2013; Fry, 2017; Abdulla *et al.*, 2019). Another reason is that design is implicated in modernity and globalisation, which are alternative forms of hegemonic colonialism that seek universal progress. Through design, this Eurocentric and Anthropocene view has caused tremendous damage to the world and a large number of people. Various ways of life, culture and knowledge of Indigenous people, as well as the environment, have been lost (Fry, 2017). Tony Fry (2020) referred to this situation as "defuturing", the negation of the future by design.

These critiques are underpinned by postcolonialism and decoloniality, which contest the knowledge production by the West and the imposition of the Western model of "modernity" on other countries through colonialism (Bhambra, 2014). Postcolonialism focuses on interrogating the power relation between the colonisers and the formerly colonised, how the former produces knowledge of the latter and how this knowledge is used to perpetuate their unequal and unfair relations (McEwan, 2019). As McEwan (2019, p. 31) put it, "they [postcolonial approaches] examine relationships of power that determine who creates "knowledge" about other places and peoples and the consequences of this knowledge, be that in the form of colonialism in the past or development and geopolitical interventions in the present." However, besides being critical of how knowledge has been produced, decoloniality aims to liberate from coloniality and the continuing colonial process and condition (Asher, 2013; Mignolo and Walsh, 2018).

In response to this issue, over the past decade, many scholars and practitioners in the field of design have contested how mainstream knowledge is produced. They have explored the impact

of applying this knowledge in non-western contexts, rejected the universal model of design, and advocated for alternative and marginalised ways of thinking and doing (Abdulla *et al.*, 2019; Akama, Hagen and Whaanga-Schollum, 2019). For example, a group known as the "Decolonising Design Collective" was established to challenge and critique mainstream contemporary academic and professional discourse while highlighting issues of gender, race, culture, and class. They aim to develop alternative thinking beyond present-day design (Ansari, 2018). Yoko Akama, Penny Hagen and Desna Whaanga-Schollum (2019) reflected on their positionalities and personal experiences working with Indigenous people in Australia and New Zealand. Rather than relying on popular design methods such as Double Diamond or Human-Centred Design (HCD) toolkits, they put forward "respectful, reciprocal, and relational approaches as an ontology of co-designing social innovation" (Akama, Hagen and Whaanga-Schollum, 2019, p. 2). These approaches require sensitivity to the multifaceted context of design, including "multi-layered sites of power, knowledge, practices, cultural values, and precarious asymmetries as the condition of collaboration" (Akama, Hagen and Whaanga-Schollum, 2019, p. 2).

In terms of design in the Global South, Tony Fry (2017) called for another way of thinking about design and new kinds of practices in designing for and by the South. He proposed that "designer has to be designed to be the provider of care via the designing of things (material and immaterial) that ontologically care" (Fry, 2017, p. 27). This can be done by transforming habitus, "the underlying structure of everything the designer knows and designs". Responding to Fry, Arturo Escobar (2017, 2018) added design "from" the Global South. By working in Latin America with some social movements, he noticed that "every community practices the design of itself" and struggles to defend their territories and overcome cultural, ecological and civilisational transitions. He, thus, referred to it as "Autonomous Design" that placed relationality and communal at the centre. Interestingly, Escobar (2020) also discussed two interconnected design frameworks, which are "Transition Design" (Irwin, 2015) and "Design for social innovation and transition to new civilisation" (Manzini, 2015).

This research, therefore, aims to contribute to the discussion on the plurality of design and serve as a case study demonstrating how design is practiced by local communities and designers/researchers when designing for CLCSs in Thailand.

3.10 Design and Care

In Thai, the word "care" is a loanword from the English language. It means to pay attention to, be attentive to, be concerned with, and take care of. In this research, I refer to the definition of care by Fisher and Tronto (1990):

> "care is a species activity that includes everything we do to maintain, continue, and repair our world so that we may live in it as well as possible. That world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web."

Despite facing criticism for being overly broad, this definition emphasises care as the actions and practices that individuals undertake in their everyday lives (Tronto, 1998).

To discuss design and care, I would like to begin this section with ethics of care (EoC). It is a feminist approach to moral theory that centres around relationships, relatedness, and interdependency in human life (see Held, 2006; Tronto, 2009; Noddings, 2013). It is rooted in women's experience, "human caring and the memory of caring and being cared for" (Noddings, 2013, p. 1) since human beings are recognised as dependent at least in the early years of their life (Held, 2006, p. 10). Thus, EoC mainly focuses on attending to and meeting the needs of those that one takes responsibility for (Held, 2006, p. 10). It values emotion and is "sensitive to contextual nuance and particular narratives" (Held, 2006, p. 10) as opposed to other moral theories, such as Kantian Ethics and Utilitarianism, that are impartial and claim to be universal.

It is important to note that EoC can be regarded as virtue, practice, value and disposition (Held, 2006; Tronto, 2009). To Nodding (2013, p. 5), it arose from natural caring, which is "motivated by love and inclination", and fundamental to caring and human existence is a relation. The importance of relation to care echoed what Carol Gilligan (2003) mentioned in her pioneering book on EoC, "In a Different Voice". In her words,

> "The ideal of care is thus an activity of relationship, of seeing and responding to need, taking care of the world by sustaining the web of connection so that no one is left alone" (Gilligan, 2003, p. 62).

Held (2006, p. 53) noted that between a person and those in one's personal life and between people in society, caring relations should be cultivated. It is sustained by trust and reciprocal over time (Held, 2006, p. 53). She added that when people are in caring relations, their interests are "intertwined" with the interests of those they care for, and thus they are "acting for self-and-others together" (Held, 2006, p. 12). To Nodding (2013), a caring relation is completed when a

person being cared for responds to the carer as his or her needs have been satisfied. She referred to this response as reciprocity.

In terms of what constitutes caring, Mayeroff (1971) mentioned devotion as crucial to caring, since, to him, caring is recognised as "to help the other grow" (Mayeroff, 1971, p. 1) in one's own right by consistently responding to his or her needs to grow despite facing difficulties and challenges. He also proposed eight ingredients of care, namely (1) knowing; (2) alternative rhythm; (3) patience; (4) honesty; (5) trust; (6) humility; (7) hope and (8) courage. As for Nodding (2013), she suggested that caring involves "engrossment" and "motivational displacement", which is experienced by the carer. She defined engrossment as "attention that is receptive: it receives what the cared-for is feeling and trying to express" (Noddings, 2005, p. 2). This, then, gives rise to "motivational displacement", which is "when the motive energy of the carer flows toward the needs and wants of the one being cared for" (Noddings, 2005, p. 2).

By recognising EoC as a practice that requires specific moral qualities, Tronto (2015, p. 5–7) and Berenice Fisher proposed four phases of care, which are:

1) Caring about – notice and identify caring needs.
2) Caring for – accepting responsibility and realising that something has to be done.
3) Care-giving - the actual work of care to address the need.
4) Care-receiving - care-receiving prompts a response or the need is met.

It's important to note that phases one to three do not necessarily have to be carried out by the same individuals. These phases are iterative. If the need is not met, it's essential to reassess the situation and explore new approaches. Based on these phases, they also suggested four ethical elements of care, as follows (Tronto, 2009, p. 127–137):

1) Attentiveness – One needs to recognise and be attentive to others' needs. To do so, "one must first be attentive to one's own needs for care" (p. 131). Ignorance and lack of attentiveness are unacceptable and morally wrong.
2) Responsibility – Unlike obligation, responsibility is flexible and implicitly embedded in cultural practices. Responsibility to care and its meaning depends on several factors (e.g. family status, culture, gender roles, and class).
3) Competence – The ability to provide good care with competency.
4) Responsiveness – The responsiveness of those being cared for to the carer and our responsiveness to those who need care or are in a position of vulnerability.

In addition, Nel Nodding (2003, 2013) identified two kinds of care, "caring-for" and "caring-about", based on the actions of one that provides care as well as direct interactions and the existence of a caring relation between the carer and the one being cared for. She described "caring-for" as "an encounter or set of encounters characterised by direct attention and response, which requires the establishment of a caring relation, person-to-person contact of some sort" (e.g. a mother cares for her child), whereas "caring-about" is when one "expresses some concern but does not guarantee a response to one who needs care" (e.g. a person cares about starving children in Cambodia and donates some small amount of money without checking if those in need has received it) (Noddings, 2013, p. 13). Interestingly, she added that "caring-about" is a foundation for "caring-for" to flourish and can be perceived as a crucial motive for justice, which informs social policy (Noddings, 2003). Nevertheless, some scholars disagree with the concepts. Held (2006), for example, mentioned that care relations between distant others should also entail attentiveness and responsiveness similar to what we would provide those being cared for or in the "caring-for" relation.

Furthermore, it is worth noting that feminist theorists connect the notion of care with "power to" and "empowerment" and refer to women's unique experiences as mothers. They highlight the ability to care, nurture, foster transformative growth, and empower others, which in turn empowers oneself.

The EoC has led to discussions in other areas surrounding care beyond the experience of women, including the value of care work and care labour (Puig de la Bellacasa, 2017). It has also been applied to various fields of study. Joan Tronto (2013, 2015) for example, focused on care and democracy. She highlighted that "care is about inequality" (Tronto, 2015, p. 13) as an act of everyday caring is infused with power that is often unequal between caregivers and care-receivers. For this reason, she argued that societies need to reconsider how care is organised and that citizens need to take responsibility for and engage in "caring with" each other to address these inequalities. As she states, "democracy is the allocation of caring responsibilities and assuring that everyone can participate in those allocations of care as completely as possible" (Tronto, 2015, p. 15). In the field of Science and technology studies (STS), María Puig de la Bellacasa (2011, 2017) built on the notion of "matters of concern" by Bruno Latour and proposed to recognise matters of fact and sociotechnical assemblages of human and nonhuman entities as "matters of care". Additionally, she emphasised the disruptive and transformative potential of care (Puig de la Bellacasa, 2017).

In addition, I would like to note that care is both explicitly and implicitly discussed in the design literature. For instance, Tony Fry (2017) posed the question, "How can a designer be designed to be a provider of care via the designing of things that ontologically care?". He drew on Martin Heidegger's concept of care as the being of dasein and recognised care as "an ontological structure of being". While Fry (2017) acknowledged emotional aspects of care (caring for and about), he also highlighted its praxeological nature, meaning that it's action-oriented rather than solely based on values (axiological). Furthermore, other scholars have stressed the significance of establishing mutuality, building relationships, and being respectful and reciprocal when designing social innovation (Akama and Yee, 2016, 2019; Petrella, Yee and Clarke, 2020). To focus beyond anthropocentric ways of designing, Tassinari and Manzini (2024) drew on Bruno Latour's "Down to Earth" and María Puig de la Bellacasa's "Matters of care" (2017). The authors cited two examples of Transformative Social Innovations to demonstrate how they engender care and embrace complexity.

Apart from perceiving care as an approach to design (e.g. design with care), Light and Seravalli (2019) proposed that care could also arise from co-producing and co-designing public services. This process entails commitment, investment, and sharing accountability, leading to a sense of co-ownership that inspires care. The authors cited an upcycling station in Sweden as an example, which they consider a caring platform as it enables both citizens and local authorities to care about waste prevention. Furthermore, Light and Seravalli (2019) highlighted that the breakdown of a municipality creates opportunities for citizens to work collaboratively to care. Consequently, they suggested that design can engage in creating caring platforms that foster the emergence of care. Drawing from their experience designing for caring services during the COVID-19 pandemic in Barcelona, Benini, Manzini, and Parameswaran (2021) emphasised that intimacy and compassionate relationships can be facilitated through proximity and digital interactions. However, the position and positionality of designers or those who are responsible for design were not discussed in the two studies mentioned above.

For this reason, I would like to bring attention to the concept called "located accountability" that Lucy Suchman (2002) introduced in her essay "Located accountabilities in technology production", which is widely referenced in Participatory Design. By drawing from Donna Haraway's (1988) concept of "situated knowledges" in feminist objectivity, Suchman pointed out that designers often disregard their positions in social relations and detach themselves from the objects of design (e.g. view technologies as objects and themselves as their creators) (Suchman,

2002, p. 95). To address this issue, she suggested that designers need to, in her words, "recognise the various forms of visible and invisible work that make up the production/use of technical systems, locate ourselves within that extended web of connections, and take responsibility for our participation" (Suchman, 2002, p. 101). I believe her suggestion is a crucial step towards incorporating care into all design practices, not just those related to technology production.

Chapter 4: Research Design

In Chapter 2, I pointed out that most of the research on democracy, public participation, local public services, and community-led social innovations in Thailand has primarily been conducted by scholars in political and social sciences. With this in mind, this study seeks to contribute to this conversation from a design perspective. To address the research questions, I grounded my study in the constructivist research paradigm and integrated participatory action research perspectives. Two empirical studies were conducted by using different methods to triangulate the data and produce authentic and trustworthy knowledge. The first study examined existing CLCSs in the Thai context through case study research, while the second centred on a collaborative design process between a local community and designers/researchers through Participatory Action Research (PAR) informed by Research through Design (RtD). It is important to note that the qualitative methods provided the main methodological orientation, and RtD emphasised my position as a designer/researcher and the essentials of design practice during PAR in generating theory on and for design (Zimmerman, Stolterman and Forlizzi, 2010, p. 313).

In this chapter, I provide a background of two empirical studies and my position when undertaking each study. I also detail my research methodology, including my research paradigm. I describe how I conducted case study research and PAR through Design and how I analysed the data.

4.1 Contexts for the Research

I would like to begin this chapter by introducing two empirical studies and providing some context for them. I explain how I approached the case study research and ended up designing a community market with a group of Muslim women during PAR through Design. Following that, I describe my position and its impact on my research.

4.1.1 Background of the two empirical studies

After conducting a thorough review of existing literature, I noticed that there is a limited number of research and information on CLCSs in Thailand, with many of the available resources being written from a LAO perspective. For this reason, I decided to embark on my PhD journey by conducting case study research to explore the characteristics of CLCSs, the relationships between this type of service and democracy and power, as well as how they are designed and delivered within real-world contexts. Rather than relying on the limited cases mentioned in the literature, which may be outdated or too mature, I opted to explore cases in the field. Fortunately, at the

time, a professor at Thammasat University (TU) and I, both of whom were teaching at King Prajadhipok's Institute (KPI), were commissioned a research project titled "Designing Public Services that Aim to Improve the Local Economy" by the institute. As an academic organisation under the supervision of Thailand's National Assembly, KPI aims to promote democracy and decentralisation by undertaking academic work, conducting research, providing consultation, and offering courses and training, which have been attended by civil servants, local administrative staff, members of local councils and executive committees across Thailand.

As part of this commissioned project, I was responsible for compiling examples of local services that promote economic growth and co-designing services with three LAOs. I, therefore, took this opportunity to conduct my case study research in conjunction with the project. The KPI scholars who commissioned the work were aware of my PhD research. However, due to this circumstance, the locations of the field research were selected by academic scholars at the KPI, drawing upon their experience working with LAOs and their knowledge of local services that prompt local economic growth. Accordingly, three outstanding municipalities, which were known for promoting public participation, engaging public, private, and civil sectors in the local service provision, and having innovative local services that build on existing social and cultural assets in the area, were identified.

To proceed with the field research, the KPI staff sent official letters to selected LAOs, along with a set of interview questions, to inform them about the commissioned project and its process. After receiving the responses from the LAOs that they agreed to take part, I then visited each municipality by myself and spent between 3 to 5 days in each location to collect the data for the project and inquire into existing CLCSs in the municipal area. This involved conducting interviews, holding a focus group with relevant stakeholders, visiting local communities, and observing and participating in service delivery. It's worth noting that the mayor, deputy mayor, and local administrative staff were informed about my PhD research and played a crucial role in suggesting CLCSs within their areas and connecting me with the local communities.

During my case study research, I sought out a LAO or a local community to collaborate with for the PAR. My visit to Yala City Municipality (YCM) gave me the opportunity to meet with the mayor, who shared his vision for designing a master plan for the Baan Rom community, including its market. As the TU professor I was working with had been commissioned for the master plan project, I joined his team (known in this research as the TU team) and proposed that

we approach the community market as a CLCS. The TU team was composed of three small teams: a project management team, a landscape architect team from Shma Soen and (3) myself. My role was to engage with a group of 7-10 Muslim women who initiated the idea for the market and to collaborate with the landscape architects to develop the master plan. This empirical study was guided by Participatory Action Research (PAR) and Research through Design (RtD). While the project aimed to co-design a master plan and a community market with relevant stakeholders, my focus was to empower the women to manage and operate the market independently, with or without support from other entities, such as the TU team or YCM, in the future.

Although my position in the TU team and the fact that the project was commissioned by YCM influenced my commitment and presupposed conformity to YCM requirements and deliverables mentioned in the Terms of Reference (TOR), it did not affect what could or could not be included in this research. This research is a disinterested inquiry that stemmed from my personal interest in the topic and was not part of my contract with TU and the TOR. Therefore, it was not influenced by the interests of any parties. However, everyone involved in this project was aware that I am a PhD researcher, and the project was a part of my PhD research.

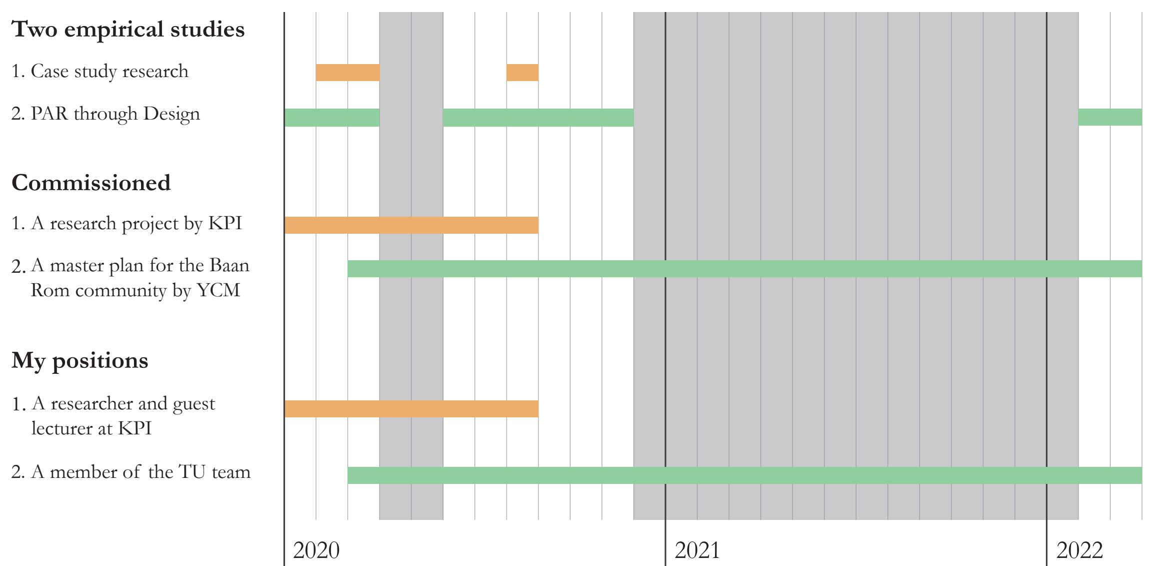


Figure 4-1: Timeline displaying the period of the two empirical studies, commissioned projects, and my positions during each study.

4.1.2 My position

Prior to pursuing my doctorate, I was a service designer/researcher and a guest lecturer at King Prajadhipok's Institute. As one of the few lecturers with a design background, I was responsible for introducing design thinking and methods, such as co-design and co-creation, to civil servants and local administrative officers. This was my first exposure to Thai politics and democracy, which sparked my interest in decentralisation and the provision of public services by the LAOs. This is one of the reasons why I choose to position a CLCS as a local service rather than community-led social innovation.

Being a guest lecturer at KPI allowed me to gain greater access to LAO as several mayors and local administrative staff have studied at or engaged with the institute. This made them very cooperative during the case study research. Further, my previous work with the TU professor on various projects before my doctoral studies allowed me to conduct research alongside the project he was commissioned by both the KPI and the YCM.

In addition, I would like to note that I conducted doctoral research in the School of Design at the Royal College of Art. Nevertheless, the partnership was established through my personal connection with the TU professor and KPI scholars. The research was not related to any other research projects at the RCA.

4.2 Research Methodology

In this section, I begin by explaining that my research was informed by the constructivist paradigm and shaped by PAR perspective. Following that, I discuss the relationship between my two research approaches, qualitative research from social sciences, which was comprised of case study research and Participatory Action Research (PAR), and Research through Design. While the qualitative methods provided the main methodological orientation, RtD emphasised my position as a designer/researcher and the essential of design practice during PAR in producing theory on and for design (Zimmerman, Stolterman and Forlizzi, 2010, p. 313).

4.2.1 Research Paradigm

My methodology was grounded in the constructivist paradigm and influenced by PAR perspective. This means that I rejected the notion of a single reality and acknowledged that multiple realities are co-constructed by individuals and society. These realities are shaped by lived experience and, therefore, specific to certain contexts and dependent on individuals and groups

that construct them (Guba and Lincoln, 1994, pp. 110–111). Guba and Lincoln (1994) noted constructivist epistemology is transactional and subjectivist. In their words, "the investigator and the object of investigation are assumed to be interactively linked so that the "findings" are *literally created* as the investigation proceeds" (Guba and Lincoln, 1994, p. 111, quotation mark and italics in the original). This was reflected in the interaction and entanglement between myself, as a designer/researcher, the local community that I worked with, their context, and a CLCS, which was one of the objects of investigation. Furthermore, it highlighted how the findings were co-created throughout the research process.

In my second empirical study, I focused on collaboratively designing for the CLCSs with the local community. Therefore, I integrated the PAR perspective into my research, which suggested other aspects of knowing. Coleman (2015) proposed four aspects that action researchers engage with, including 1) subjective and lived experience, 2) practical knowing, 3) shared and embodied knowing, and 4) presentational and artful forms of knowing. She emphasised the importance of practice and tacit knowledge, which are often mentioned by pragmatist scholars, and how knowing is embodied and shared within large groups (Coleman, 2015). The research I conducted involved collaborative and recursive actions as well as a reflexive perspective in order to understand practice and commitment to conduct research "with" the local community rather than "on" them (Kemmis and Wilkinson, 2002). Although my research did not explicitly aim to contest social issues such as inequality and asymmetrical power relationships in the Thai context, I intended to demonstrate an alternative social practice and bring about change in the lives of the local community, especially the group of women that I was working with, to investigate related social issues (Kemmis and Wilkinson, 2002).

4.2.2 Case study

According to Yin (2018, p. 50) case study is defined as:

> "an empirical method that investigates a contemporary phenomenon (the "case") in depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident."

He noted that it can be used to describe and explain the conditions that led to the phenomenon, as well as explore subsequent research procedures and methods (Yin, 2018). Hodkinson and Hodkinson (2001) further emphasised that case study research allows researchers to study lived reality and focus on the complex inter-relationship of typical and idiosyncratic experiences, which in turn leads to the development of concepts and theories.

4.2.3 Participatory Action Research (PAR)

Participatory Action Research (PAR) refers to "participatory approaches to action-oriented research" (Kindon, Pain and Kesby, 2007, p. 1). It is a strand of action research that emphasises the direct engagement of participants throughout the process (Kindon, Pain and Kesby, 2007). PAR focuses on changing or improving unsatisfied situations or pressing social issues that impact everyday experiences, similar to the objective of the CLCS. It also concerns human flourishing, which leads to the enhancement of individual and collective capabilities of the local people. In this research, I defined Action Research after the definition proposed by Reason and Bradbury (2001, p. 1), as follows:

> "Action research is a participatory, democratic process concerned with developing practical knowing in the pursuit of worthwhile human purposes, grounded in a participatory worldview […]. It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities."

The origin of this type of research can be traced back to two sources (Bradbury, 2015). One stemmed from Kurt Lewin's paper "Action Research and Minority Problems", which focused on improving intergroup relations (Lewin, 1946). In his paper, he emphasised the necessity of social science in "leading to social action", the involvement of practitioners in the research process, and "the diagnosis (a scientific fact-finding) of a specific situation" (Lewin, 1946, pp. 35–36). According to Lewin, action research "proceeds in a spiral of steps each of which is composed of a circle of planning, action, and fact-finding about the result of the action" (Lewin, 1946, p. 38).

Another root of action research can be traced back to the work of scholars such as Paulo Freire, Orlando Fals Borda, and Marja-Liisa Swantz during the 1960s and 1970s in various countries in the Global South, including Brazil, Latin America, Africa, India and Latin America. As a movement against colonialism, modernisation, and the positivist research paradigm, they focused on local issues and people's struggle for emancipation. They prioritised local knowledge and action and fostered a horizontal relationship between the researcher and the researched (Fals Borda, 2001; Kindon, Pain and Kesby, 2007; Rappaport, 2020). In Orlando Fals Borda's words, "we tried innovative cognitive procedures like doing research work with collectivities and local groups so as to lay sound foundations for their empowerment" (Fals Borda, 2001, p. 28). He also highlighted the importance of developing an empathetic attitude towards others to genuinely

understand foreign worldviews and the use of different forms of language to communicate with non-professional participants (Fals Borda, 2013).

Reason and Bradbury (2008, pp. 3–4) summed up the common characteristics of action research as follows:

- a set of practices that responds to people's desire to act creatively in the face of practical and often pressing issues in their lives in organisations and communities;
- calls for engagement with people in collaborative relationships, opening new "communicative spaces" in which dialogue and development can flourish;
- draws on many ways of knowing, both in the evidence that is generated in inquiry and its expression in diverse forms of presentation as we share learning with wider audiences;
- values-oriented, seeking to address issues of significance concerning the flourishing of human persons, their communities, and the wider ecology in which we participate;
- a living, emergent process that cannot be predetermined but changes and develops as those engaged deepen their understanding of the issues to be addressed and develop their capacity as co-inquirers both individually and collectively.

In addition to the aforementioned characteristics, the iterative cycle of action-reflection introduced by Lewin (1946) is also a crucial element that has been adopted by several scholars. Kemmis and McTaggart (2008, p. 276), for instance, described it as "a spiral of self-reflective cycles" that involves the following stages: planning a change, acting and observing the process and consequences of the change, reflecting on these processes and consequences, replanning, acting and observing again, reflecting again, and so on. However, they noted that in reality, the process may be "fluid, open and responsive", and therefore, researchers need to genuinely understand their practices and closely monitor the evolution and development of their practices in conjunction with their situation. Since it is a collaborative self-reflective process involving social interactions between researchers and co-researchers that takes place in real life, it can be considered a social practice that shapes and can be shaped by social structures (e.g. cultural, political and social-political structures), social media (e.g. language, work, power) and forms of knowledge (e.g. communication, skills and social and system integration) (Kemmis and McTaggart, 2008, pp. 279–280).

It is important to note that while PAR and action research share many similarities, Kindon et al. (2007, p. 11) suggested that the addition of the word "participatory" indicated "a political

commitment, collaborative processes, and participatory worldview" integrated into the research. Therefore, I prefer to use the term "Participatory Action Research" to emphasise my explicit collaboration with participants to address issues they face in their everyday lives and to enhance individual and collective capabilities to improve their well-being, ultimately leading to changes in social practice. However, when engaging participants in research, particularly in international development, Cooke and Kothari (2001) have raised concerns about practitioners' naivety regarding the "complexity of power and power relations" that constitute the process and inherent in social norms and social structure that can reproduce inequalities. They also called for a critical re-examination of "empowerment" that claimed to result from the process and "a genuine and rigorous reflexivity" (Cooke and Kothari, 2001, p. 15).

By employing PAR, my research was a living and fluid process that involved emerging methods and tools. It prioritised fostering collaborative relationships with community members and engaging them in the cyclical process of action-reflection to design a community market as a CLCS. The idea of setting up the market was predetermined by a group of women, who participated as primary co-researchers, as a means of generating additional income. In light of this, I integrated a Research through Design (RtD) approach (discussed in the next section) to emphasise my intention to adopt the design process and designerly activities as methods of inquiry (Zimmerman, Stolterman and Forlizzi, 2010, p. 310) and highlight my position as a designer and a researcher. This means that I, together with the TU team members, brought our design knowledge and expertise to the process and took part as one of the actors who designed for and delivered the community market. However, as a designer/researcher, I maintained a reflexive stance throughout the process and closely monitored how the research progressed, taking into account how the existing power dynamics influenced the process and vice versa.

4.2.4 Research through Design (RtD)

Design practitioners and scholars have applied Research through Design (RtD) to produce new knowledge for more than thirty years. However, it still lacks systematic methods and clear protocols and guidelines (Zimmerman, Stolterman and Forlizzi, 2010). To address this, I have integrated RtD as my preferred research approach and combined it with PAR, which acts as my methodological orientation. According to Zimmerman, Stolterman, and Forlizzi (2010, p. 310), RtD can be defined as "a research approach that employs methods and processes from design practice as a legitimate method of inquiry."

The notion of "research through art and design" was introduced by Frayling (1993) as one of the three kinds of design research, namely research "into", "through", and "for" art and design. He referred to research "into" art and design as research about the discipline itself (e.g. history, aesthetics). In this case, design and designers are subjects of the study and can be conducted by scholars either in design or other disciplines (e.g. various theoretical perspectives on art and design). In terms of research "for" art and design, the knowledge is embodied in artefacts that were produced by researchers, which he linked with the cognitive tradition in fine art. As for research "through" art and design, Frayling later added in an interview that it is about "taking design as a particular way of thinking and a particular approach to knowledge, which help you to understand certain things that exist outside of design" (*RTD 2015 Provocation by Sir Christopher Frayling Part 6: Building a Conference Series*, 2015). This interpretation of RtD by Frayling as well as the one mentioned by Zimmerman, Stolterman and Forlizzi (2010), resonated with how I inquired into the relationship between democracy, power, and design in the context of Thailand through designing for a community market as a CLCS.

Considering its nature, RtD is interdisciplinary and transdisciplinary research that places a strong emphasis on practice and involves self-reflection (Frayling, 1993; Findeli *et al.*, 2008). In addition, Findeli (2008) highlighted the interconnectedness between practice and theory and proposed the integration of action research and grounded theory research as methods. This implies that a design practice or project is a vital component of the research, and a researcher needs to continuously reflect on their practice and study relevant literature to form new knowledge based on their findings.

Archer (1995) has raised a valid concern that since designers/researchers usually take action in the real world, it is challenging to maintain objectivity and impartiality. Their findings are also "situation-specific", depending on the time, place and circumstances where the research was conducted, making it "difficult and dangerous to generalise" (Archer, 1995, pp. 11–12). This aligns with Donna Haraway's concept of "situated knowledge" presented in her essay "Situated Knowledges: The Science Question in Feminism and the Privilege of Partial Perspective" (1988). Haraway argued against the conventional assumption that knowledge must be neutral, unmediated, and disembodied, stating that knowledge is always produced by a subject who is situated somewhere. Therefore, the perspective of that knowledge is partial as it only reflects certain conditions of the location and the positioning of the subject. These points were echoed by Kaszynska, Kimbell and Bailey (2022, p. 23), who proposed that practice research in design

needs to be "sited in a real-world situation from which insights and knowledge emerge". They also suggested two additional conditions of practice research, including situated and situating.

Interestingly, scholars, particularly in the field of Human-Computer Interaction (HCI), noted that RtD is generative (Gaver, 2012). The approach is beneficial for addressing wicked problems and inquiring about the future (Zimmerman, Stolterman and Forlizzi, 2010; Gaver, 2012), which can be conducted in labs, galleries, or the field (Koskinen, Binder and Redström, 2008). Consequently, Gaver (2012, p. 937) noted that theories resulting from RtD are likely to be "provisional, contingent, and aspirational". The outcome of RtD includes guiding philosophies, conceptual framework, manifestos, design implications, and suggestions on how RtD should be conducted (Zimmerman, Stolterman and Forlizzi, 2010; Gaver, 2012). In addition, Zimmerman, Stolterman, and Forlizzi (2010) and Gaver (2012) highlighted that theoretical contribution is also embedded in the designed artefacts as they encapsulated designers/researchers' understanding of the context and their preferred state as well as embodied choices that they made throughout the process.

Additionally, Markussen (2017) put forward three forms of theory construction in RtD based on the programmatic approach to design research, which proposes formulating a design programme as a foundation and frame of design experiments (see Binder and Redström, 2006; Brandt and Binder, 2007; Redström and Redstrom, 2011). The three forms of theory construction include (1) extending theories, (2) scaffolding theories, and (3) blending theories. To him, extending theories refers to when a new concept is added to the programme's core theories. Although scaffolding theories and blending theories concern an integration of theories, the former centres around a join-up of theories within a programme that are usually not connected, whereas the latter concerns a merging of two or more concepts of different phenomena together.

However, as mentioned earlier, this research was informed by PAR and conducted with co-researchers in a real-world context. For this reason, the site and the participants needed to be taken into account when producing knowledge. Kaszynska, Kimbell and Bailey (2022) emphasised the significance of the site in practice research. They proposed that practice research needs to produce both a new concept/design and new knowledge that "changes the site through action" and "adds to the existing body of research and knowledge" (Kaszynska, Kimbell and Bailey, 2022, p. 24). The authors also outlined three domains of knowledge contributions, including (1) the site or issue domain, (2) the domain of current design practice, and (3) the

domain of design research (2022, pp. 23–24). Additionally, the issue of participation in RtD, such as the various types of participation, reasons to participate, and participants' roles, was discussed during the RTD2019 conference in Delft, the Netherlands (Boon *et al.*, 2020). Busciantella-Ricci and Scataglini (2020) proposed a notion of Research through Co-design (RTC), underscoring the importance of the collaborative process as a means of knowledge creation. Notable, the primacy of participants as co-researchers is shared with PAR.

To sum up, in this section, I introduced the PAR through Design methodology, which I employed in the second empirical study. Its focus was on effecting change in the lives of the community members involved in designing and delivering the community market, with design practice serving as the primary mode of inquiry. The design process, incorporating emergent methods, was guided by the iterative cycle of action and reflection. As a designer/researcher, I contributed my design knowledge and expertise and played a role as one of the actors. I considered myself and other TU team members as resources for the local community.

4.3 Two Empirical Studies

In this section, I discussed two empirical studies. The first study employed case study research, while the second study was conducted using Participatory Action Research (PAR) informed by Research through Design (RtD).

The following diagram illustrates my research methodology, which comprised two empirical studies and how each study contributed to addressing the research questions outlined in the first chapter.

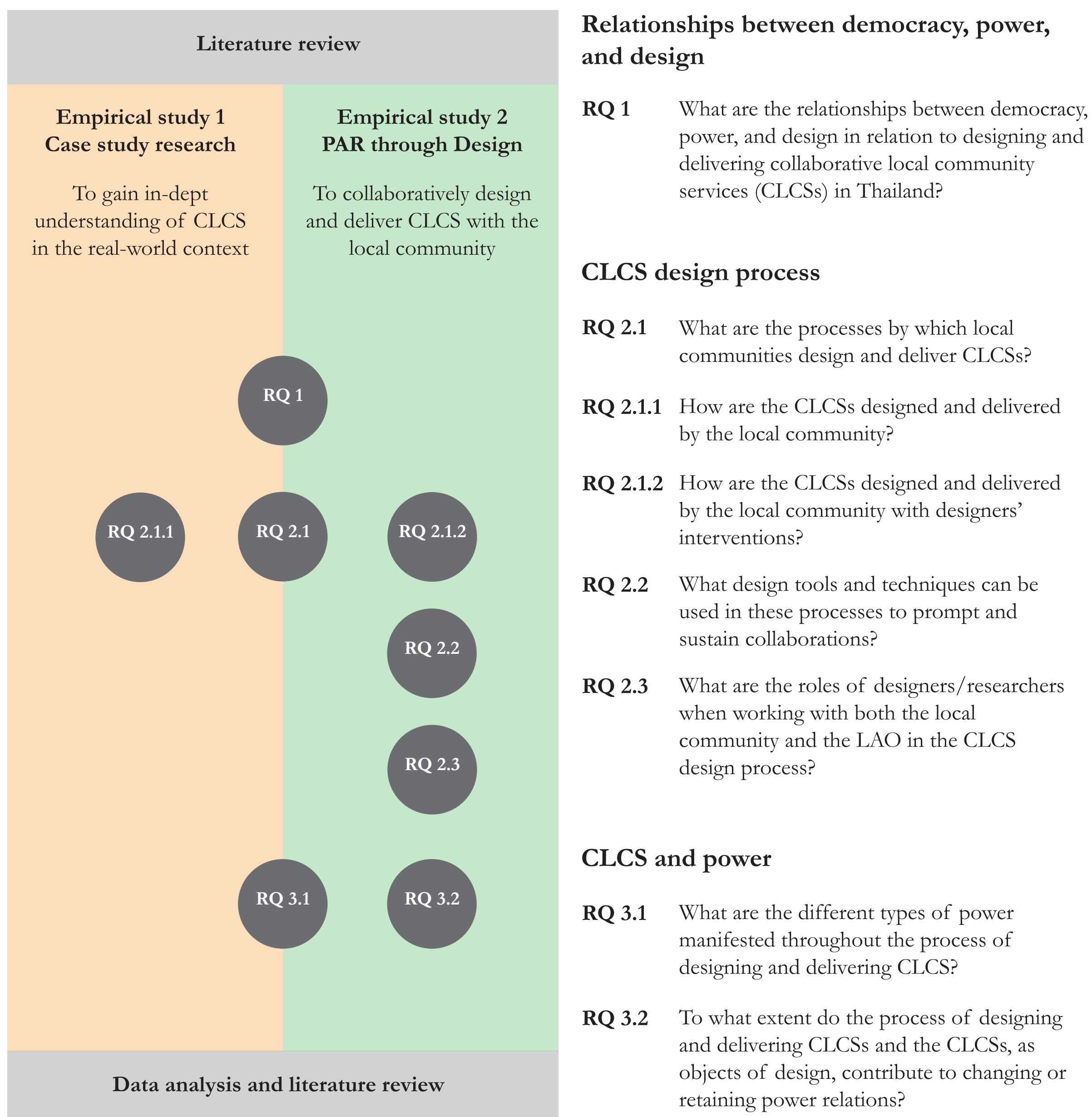


Figure 4-2: Research methodology, two empirical studies, and the research questions

4.3.1 Empirical Study 1: Case Study Research

As mentioned earlier in section 4.1.1, I began my research by reviewing related literature and found limited information on CLCSs in Thailand. For this reason, I decided to conduct case study research to investigate the CLCSs in the real-world context.

4.3.1.2 Case Study Research Process

For my case study research, I followed the process outlined in Robert Yin's (2018) "Case Study Research and Applications: Design and Methods" by Robert Yin (2018). It was divided into

three stages: (1) define and design, (2) prepare, collect, and analyse, and (3) analyse and conclude (Yin, 2018, p. 105) (as shown in Figure 4-3).

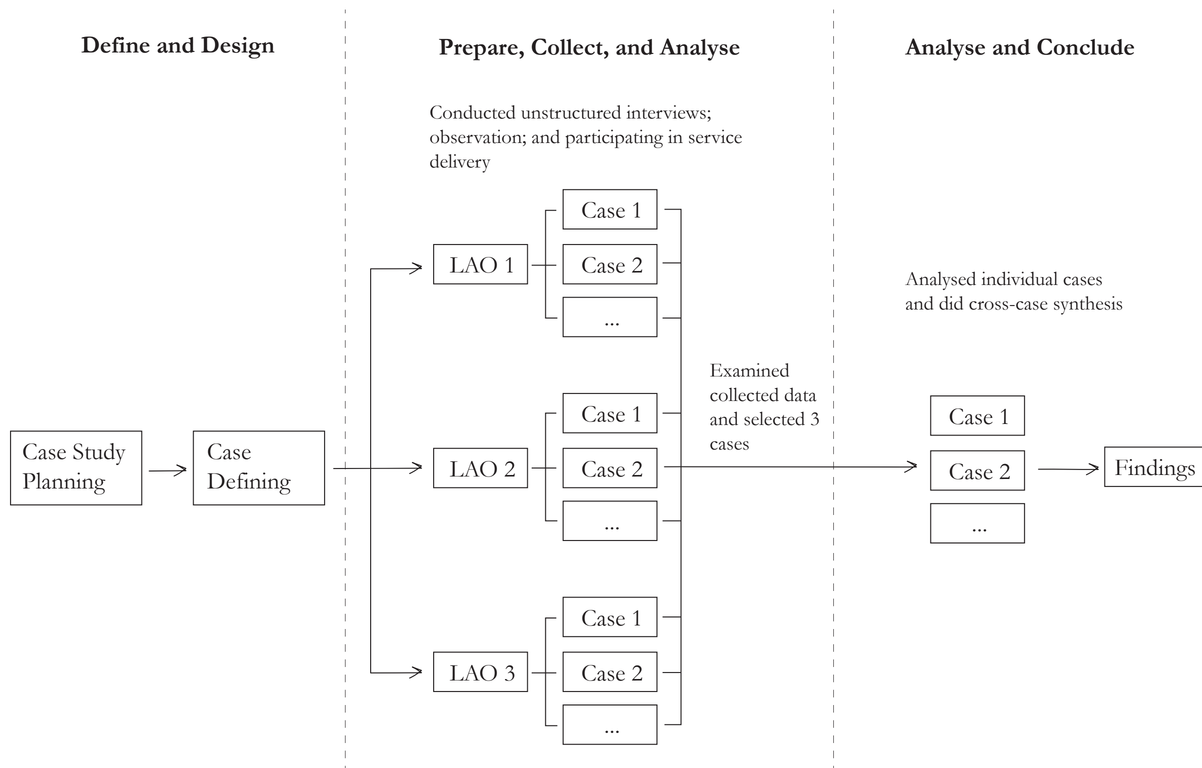


Figure 4-3: The procedure for conducting the case study research

Stage 1 - Define and design

To initiate the case study research, I compiled a set of questions that would help determine the scope of the study and identify pertinent issues. The questions included:

- Defining and outlining characteristics of CLCSs in Thailand – What are the characteristics of CLCSs in Thailand and how can they be defined?
- Examining the process of designing for CLCSs – How and why are the CLCSs designed and delivered by the local community, and who is involved in the process? How does the Local Administrative Organisation (LAO) promote and take part in the process of designing and delivering CLCSs?

However, I would like to note that these questions were different from those outlined in Chapter 1, as they were developed through reflexivity later in the research process.

The subsequent step was to define the cases. Since the case study research was carried out in conjunction with the commissioned project by King Prajadhipok's Institute (KPI), as mentioned

in section 4.1.1, the field research locations were selected by academic scholars at the institute. The three selected LAOs were:

1) Khon Kaen City Municipality in Khon Kaen province
2) Yala City Municipality in Yala province
3) Thung Song Town Municipality in Nakhon Si Thammarat province

Figure 4-4: Map of Thailand showing locations of the three selected LAOs and Bangkok

Stage 2 - Prepare, collect, and analyse

The KPI scholars contacted the selected LAOs through an official letter to inform them about the commissioned project and its process. After receiving the confirmation of participation in the project from the LAOs, I travelled to each municipality and spent between 3 to 5 days in each location to explore existing CLCSs and collect the data.

At Khon Kaen City Municipality and Yala City Municipality, I began by conducting semi-structured interviews with the mayor and available local administrative staff. The interview centred around two main topics: (1) the management of the LAO and (2) examples of local services that were collaboratively delivered by the local community. The goal was to explore how

each LAO operates, their efforts to promote public participation, develop strong communities, and build networks of stakeholders in different sectors and identify CLCS in their areas. I then visited the local communities that designed and delivered local services, which were mentioned by the mayor and the staff, to interview the head of the community or members of the local community committee. At Thung Song Town Municipality, a focus group was held instead of the semi-structured interviews at the request of the LAO. It was attended by the mayor, staff, and local people, who were invited by the LAO.

I gathered information from various sources, including observing and participating in the service delivery when possible and reviewing related publications, social media posts, and a television programme, to triangulate the data (Yin, 2018). As a result, I was able to bring together nine active CLCSs with a concrete impact.

Table 4-1: The summary of the case study research

The LAO and the date of the fieldwork	Data collection methods	Research participants	Examples of collaborative local services
Yala City Municipality 30th Jan – 4th Feb 2020	Unstructured and semi-structured interviews; and observation _____ Primary sources: 18 interviews (see Appendix A) Secondary sources: a recording of a TV programme on YouTube, Facebook page of the group and personal Facebook pages of committee members.	The mayor; staff from bureau of public health and environment, division of social welfare, and division of technical services and planning; the head of the communities, members of the community committees and local people from 7 communities.	1) The Community Garden 2) Kuptasa Water 3) Kongtunmae Fund 4) School Uniform 5) Asawin Neighbourhood Watch 6) Food Cart Rental
Khon Kaen City Municipality 18th – 20th Feb 2020	Unstructured and semi-structured interviews; observation; and participating in service delivery _____ Primary sources: 11 interviews (see Appendix A) Secondary sources: Publications of the	The mayor; the deputy mayor; staff from bureau of social welfare, bureau of public works, and division of technical services and planning; the head of the communities, members of the community committees and local people from 3 communities.	1) Khon Kaen Creative District 2) Food for Underprivilege People

	programmes, Official Websites		
Thung Song Town Municipality 22nd – 23rd Mar 2020, and 13th Jul 2020	Focus group; and observation _____ Primary sources: 1 focus group session Secondary sources: Facebook page of the market, webpages mentioning the market, publications about the market	The mayor; staff from various bureaus and divisions; members of Thung Song market committee and sellers at the local market.	1) Thung Song Market

Remark: The number of cases in Thun Song Town Municipality was limited due to the first wave of the COVID-19 outbreak in Thailand in March 2020. For this reason, I revisited the LAO in July to observe the Thung Song market.

Stage 3 - Analyse and conclude

To analyse the data, I revisited my notes on the nine cases and selected three of them, which were mainly delivered by the local community and demonstrated different scales and levels of formality. While the other cases were also intriguing and unique, they were led by different stakeholders, such as the LAO and private sector, and extended beyond a single community. In these instances, the emphasis on the collaborative design and delivery of service by the local community was less apparent. For example, the service “Food for the Underprivileged People” is initiated and led by the LAO with the aim of providing food to underprivileged individuals, including those who are disabled or elderly, throughout the municipality. The service is managed by the LAO and delivered through collaborative efforts of local administrative staff, local schools, restaurants, and individuals who are interested.

The three selected CLCSs, all of which were based in Yala City Municipality, were individually analysed by reviewing interview transcripts and data from various sources. To better understand the process of each service, diagrams were created to visualise the various factors that influenced the process and the relationship between different components (as shown in Figure 4-5). Following this, I performed cross-case synthesis (Yin, 2018) by examining both the individual features of each service (e.g. trigger(s), initiator(s), service processes, output and outcome of the service) as well as their overall characteristics (as shown in Figure 4-6).

Beyond these initial findings, the first empirical study provided me with a valuable opportunity to spend time with local administrative staff and local community committees. This allowed me to gain a deeper understanding of how LAOs manage and operate, their relationships with the local communities, how the local community is a form of governance, and how the community plan functions as a participation mechanism for decentralisation and democracy. These insights helped me build my knowledge on the topic, especially since I was born and raised in Bangkok and have limited understanding and experience on the ground with the local communities and the LAOs.

Furthermore, I would like to mention that I revisited this set of data alongside the data collected from the second empirical study to generate themes and address the research questions outlined in Chapter 1.

Figure 4-5: The diagrams visualise the design and delivery process of the "Asawin Neighbourhood Watch", one of the selected cases. The left diagram displays the service process and factors that influence it, while the right diagram depicts the relationships between each component of the service.

Figure 4-6: The table compares three different cases in rows, along with their corresponding components, such as trigger(s), initiator(s) and enabling factors in columns.

4.3.2 Empirical Study 2: Participatory Action Research through Design

The second empirical study aimed to collaboratively design for a CLCS with the local community. It was conducted through Participatory Action Research (PAR) informed by Research through Design (RtD).

4.3.2.1 PAR through Design process

The PAR through Design consisted of five main stages, which are as follows:

1) Defining the research questions
2) Selecting the design project
3) Defining the research principles
4) Conducting the design project with participants and collecting data

Stage 1 - Defining research questions

In this phase, I aimed to address the following questions:

- What are the relationships between democracy, power, and design in relation to designing and delivering collaborative local community services (CLCSs) in Thailand?
- What are the processes by which local communities design and deliver CLCSs with designers' interventions? What design tools and techniques can be used in these processes to prompt and sustain collaborations? What are the roles of a

designer/researcher when working with both the local community and the LAO in the CLCS design process?

- What are the different types of power manifested throughout the process of designing for CLCS?
- To what extent do the process of designing for CLCSs and the CLCSs, as objects of design, contribute to changing or retaining power relations?

Nevertheless, I would like to note that research questions have evolved as the research unfolded.

Stage 2 – Selecting the design project

To select the design project, I took an opportunistic approach, as mentioned in section 4.1.1. The project was offered to me by the Thammasat University (TU) professor I was working. He had been commissioned by Yala City Municipality (YCM) to design a master plan of the Baan Rom community, including a layout of a community market. The project was part of a development scheme that aimed at transforming several areas of the community into new recreation areas and tourist attractions of Yala province. I took part in the project as one of the members of the TU team and proposed to approach the community market as a CLCS. The TU team was composed of three small teams: a project management team, a landscape architect team from Shma Soen and myself. My role was to engage with a group of 7-10 Muslim women who initiated the idea for the market and to collaborate with the landscape architects to develop the master plan.

Stage 3 – Defining the research principles

To conduct PAR though Design with the group of women and the LAO, I developed my research principles based on the three guiding principles of action research when working on a transformation design project proposed by Sangiorgi and Scott (2015, p. 123) and a practice framework of PAR, which was drawn from the community development literature, proposed by Genat (2009, pp. 102–103). The principles I followed during my research were as follows:

1) Establishing relationships and building trust with the group of women and the local administrative staff and engaging them in the cyclical process of action-reflection as research partners.
2) Directing the research towards the value and benefit of the group of women and committing to social justice.
3) Respecting and valuing local knowledge and culture.

4) Aiming to empower the group of women and increase their collective capabilities, which would, in turn, enable them to flourish and lead to sustainable development.
5) Being reflexive and cautious about the impacts of my positionality on the group of women and the LAO, as well as on the outcome of the research.
6) Being accountable for my actions and decisions.

Furthermore, I would like to elaborate on the notion of positionality and reflexivity, which were the essential components of my research principle, and declare my positionality statement.

Positionality

Positionality refers to the researcher's stance in relation to participants and the setting where the research is conducted (Herr and Anderson, 2014; Holmes, 2020). It is shaped by personal values, beliefs and worldviews that are influenced by an individual's ascribed and achieved identity (e.g. race, religion, sexual orientation, gender, ability, education, status, and geographical location) (Holmes, 2020). Additionally, it takes into account one's position in the social hierarchy, which affected their power and privilege in relation to others (Herr and Anderson, 2014; Rowe, 2014). These fixed and fluid characteristics have a significant impact on every step of the research process as well as its findings (Rowe, 2014; Holmes, 2020).

In PAR, the notions of "insider" and "outsider" are often used to reference the positionality of the researcher (Rowe, 2014). They refer to the researcher's relationship with the participants who engage in the research process, which can have both advantages and disadvantages. For example, an insider often has prior knowledge and easier access to participants but may have inherent bias. An outsider, on the other hand, may not be biased but may find it difficult to understand the participants (Holmes, 2020). Additionally, Thompson and Gunter (2011) noted that researchers can take multiple positions and their relationships with various groups of participants tend to shift throughout the process. Therefore, it is crucial for researchers to engage in continuous self-reflexive and reflexivity since positionality is not fixed or stable (Holmes, 2020).

Reflexivity

Reflexivity is a practice of being critically aware of and acknowledging "one's location, actions, and power relation" (Sultana, 2017, p. 1). Researchers are required to situate themselves and disclose their positions in relation to the research process and participants. They need to understand their parts, reveal their biases, and continually reflect on how they directly and

indirectly influence the research process and outcome (McGee, 2012; Sultana, 2017; Alvesson and Sköldberg, 2018; Holmes, 2020). The aim is to analyse their own research more accurately and increase the quality of the research (Pillow, 2003; McGee, 2012; Holmes, 2020).

In PAR, researchers have to concentrate on continually interrogating their positionality and how their presence, actions and interactions with participants influence the situations that they are researching (Fook, 1999). They have to constantly reassess power relations in the research process to avoid reproducing inequality, aim at developing reciprocal and horizontal relationships with participants (Fals Borda, 2001; Pillow, 2003), and share power and control with them (Wolf, 1996). Fook (1999) added that it is important for researchers to be aware of power relations and structures of domination and find ways to address them. Likewise, Sultana (2017, p. 3) suggested that "being reflexive can also be a political act", which means "a conviction to making a difference in the lives of those involved in the research process rather than simply producing academic outcomes."

My positionality statement

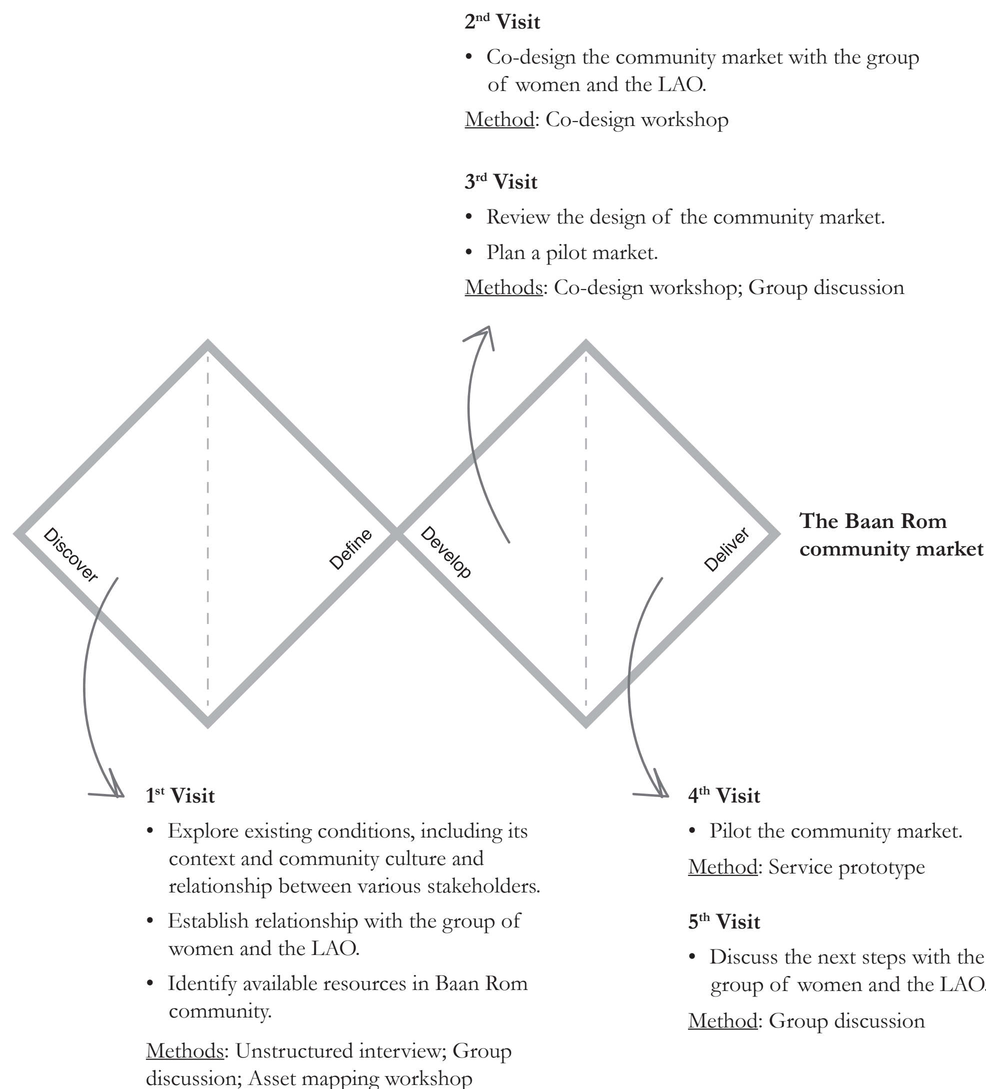
I am a Thai woman and a Buddhist. I was born and raised in Bangkok, the capital of Thailand. My background is in design, specifically service design, and I have worked as a design researcher and guest lecturer at several universities and institutions across Thailand. In this project, I held multiple positions. I was a part of the Thammasat University (TU) team, worked for Yala City Municipality (YCM) and was a PhD researcher. As a result, my role involved meeting the requirements of the TU team and YCM, as well as conducting academic research.

It was clear from the outset that I was an outsider (Rowe, 2014). I was not familiar with the local culture and practised a different religion. Although the group of women I was working with could speak Thai, their mother tongue was Yawi language. I was aware that my positionality would impact the research process and its outcome. For this reason, I kept records of my fieldwork and regularly reflected on my positions in relation to the participants and the setting. I intended to challenge my assumptions, remain open and willing to change, and be accountable for my actions. Most importantly, I committed to improving the well-being of a group of women and producing new knowledge.

Stage 4 – Conducting the design project with participants and collecting data

The study took place from March to November 2020 and in February 2022. It was paused in 2021 due to the COVID-19 outbreak in Thailand, which resulted in the closing of many public places, including a community market, in specific provinces with a large number of cases, including Yala.

As PAR is an emergent process that cannot be predetermined (Reason and Bradbury, 2008), I intended to visit the province once a month and stay there for 3 to 4 days to engage the group of women and related stakeholders in the cyclical process of action-reflection. Initially, I planned to approach my research as a design project, and I set up a precise timeline consisting of five visits (as shown in Figure 4-7).



Picture 4-7: My initial research plan to co-design the Baan Rom community market with the group of women, the LAO and other related stakeholders

The objectives of each visit were defined based on the "Double Diamond" framework proposed by the Design Council (2024), as shown in Figure 4-8. It is a non-linear design process that consists of four phases, as follows:

- Discover – To discover insights into problems and needs by speaking and spending time with those who are affected by the issues.
- Define – To define the challenge based on insights gathered from the discovery phase.
- Develop – To develop various answers to the clearly defined challenge.
- Deliver – To test different solutions at small-scale and improve those that work.

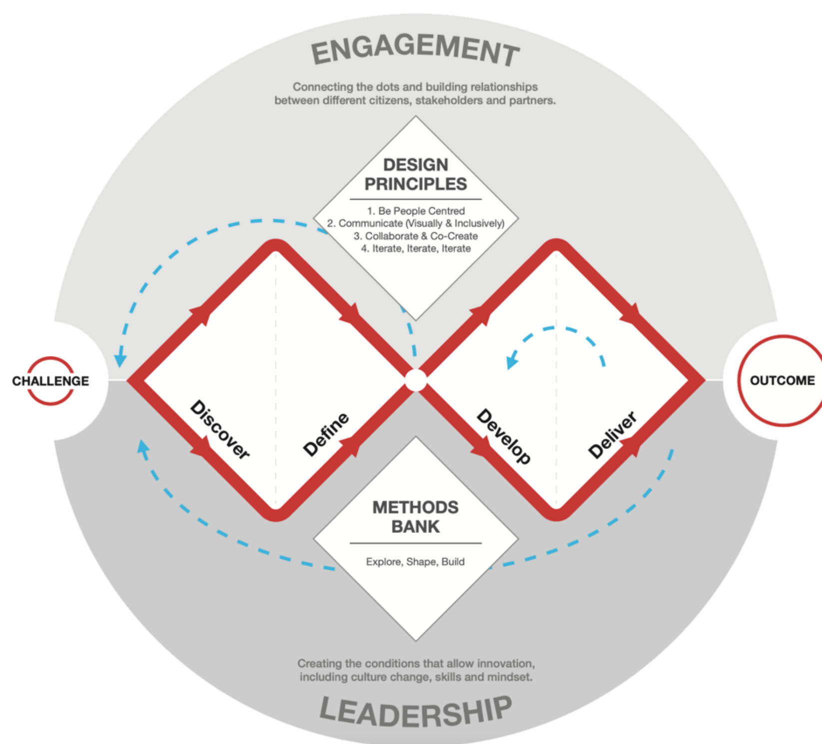


Figure 4-8: Double Diamond framework proposed by the Design Council (2024)

Source: www.designcouncil.org.uk/our-work/skills-learning/tools-frameworks/framework-for-innovation-design-councils-evolved-double-diamond/

The process involves both divergent and convergent ways of thinking and can be applied by designers and non-designers (The Design Council, 2024). Since any methods and tools can be incorporated into the process, I aimed to use several of them in my research, including unstructured interviews, group discussions, and co-design workshops.

Nevertheless, during my first visit with the group of women, I realised that I needed to change my research plan. I faced language and cultural barriers, and I noticed that the women hesitated

to take part in the co-design workshop. The predetermined methods I had prepared distanced me from them. As a result, I extended my stay from 3 - 4 days to 7 - 14 days. During subsequent visits, I spent a lot of time with the group of women and the local administrative staff, establishing strong interpersonal ties and engaging them in a series of informal discussions during meals. We collaboratively decided and planned upcoming design interventions, rather than me defining them precisely defined them precisely in advance on my own.

There were nine visits and four main design interventions, including an asset mapping activity, participatory design workshops, a tasting event, and pilot markets. The group of women and local administrative staff engaged in the cyclical process of action-reflection throughout the research. They were involved in planning, preparing, and implementing numerous interventions. They also participated in reflection sessions to discuss their experiences and determine the next steps. Following the successful second pilot market, the community market committee was established to manage and operate the market. To collect the data, I kept my working journal and recorded several key events and meetings.

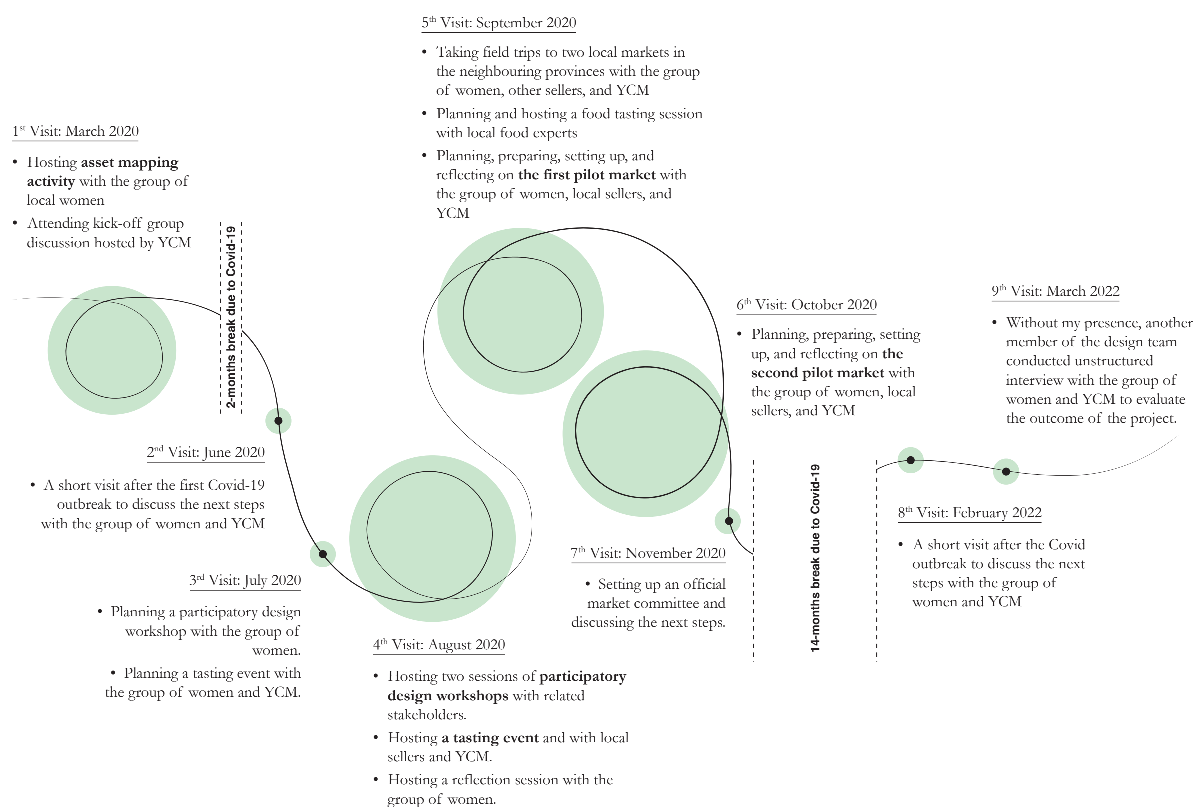


Figure 4-9: My PAR through Design methodology

Unfortunately, the COVID-19 pandemic outbreaks in Thailand prevented the market from continuing in 2021. Consequently, a TU professor conducted an unstructured interview with three women and two of the local administrative staff to evaluate the project's outcomes without my presence.

4.4 Analysis

To derive insights from the PAR through Design, I engaged in self-reflection and critically analysed my working journal, notes of recordings of informal group discussions, reflection sessions and unstructured interviews, and transcripts of the final interviews with three women and two local administrative staff. The data from the case study research was revisited and reanalysed together with the data from the second empirical study using thematic analysis. The themes of care and power were identified. Subsequently, I re-examined the data through these lenses and discussed my findings with a TU professor who led the TU team.

4.5 Limitation

4.5.1 Limitations of Case Study Research

I want to acknowledge that while the case study research provided valuable insights, there were several limitations to my approach. For instance, I had to conduct the empirical research in conjunction with the commissioned project by KPI to gain access to the LAOs, and therefore the field research locations were selected by the KPI scholars. As for defining the cases, I had to rely on the mayor and local administrative staff to suggest cases in their municipality, as there was a dearth of research on CLCSs in Thailand. Consequently, the number of suggested cases in each municipality varied and depended greatly on personal preference and awareness of this type of service in their area.

Additionally, my time spent in each municipality was brief, ranging from 3 to 5 days. This limited my ability to interview a substantial number of locals and prevented me from fully observing or participating in the service delivery processes of all cases. For this reason, the primary sources of information were interviews with the initiator(s) of each service, which may have been biased in favour of the service and lacked critical views. Furthermore, the first wave of COVID-19 outbreaks in Thailand, which occurred around the end of March 2020, and subsequent lockdown measures imposed impacted the duration of my stay in Thung Song Town Municipality and

restricted my ability to revisit the three selected cases in Yala City Municipality to gather more information.

Importantly, I would like to emphasise that my knowledge, intuition, and judgments played a significant role in the entire process and influenced the findings. Furthermore, the small number of cases and their origin from a single municipality may prevent the findings from being generalisable.

4.5.2 Limitations of PAR through Design

There were several limitations concerning the PAR. One of them was the fact that I was as a part of the design team that was commissioned by the LAO. Although it represented one of the ways that designers or researchers could work with both the LAO and the local community, it was undeniable that the position and the agenda had an influence on my actions and intentions. Apart from solely conducting the research by working collaboratively with the group of women and the local administrative staff, I had to deliver what the design team and the LAO expected of me as well. In addition, working on behalf of the LAO could affect how stakeholders engage in the project. While some of the local administrative staff were required to get involved as a part of their job, local people who participated were mainly those who had a positive perception of the LAO.

In terms of project selection, the opportunistic approach was beneficial as it allowed me to start working on my research straight away with the support from the LAO. However, in this case, there were several specific conditions that were challenging. I, as a Thai Buddhist female, had to work collaboratively with a group of women, who were Muslim, in a province that has been facing a separatist insurgency, which stems from tension between the Thai State and the Malay Muslims for more than twenty years. This unanticipated cultural and language barrier increased the level of complexity of the research and led to context-specific findings that were less likely to be generalised. In addition, the idea of setting up the community market was initiated more than five years ago by the group of women as a means to earn extra income. Therefore, this PAR focused solely on realising it as a CLCS but not to explore other solutions for the economic challenges.

Additionally, after conducting the research from March to November 2020, it was not able to resume in March 2021 as expected due to the COVID-19 outbreak in Thailand, which restricted

the opening of many public places, including a community market, in specific provinces with a large number of cases, including Yala. Thus, the ability of the market committee to manage and operate the market, while the LAO, the design team and I stepped back and performed the roles of consultant, was not able to conclude from the research.

Chapter 5: Case Studies of Collaborative Local Community Service (CLCS)

In the previous chapter, I detailed my research methodology and outlined the process of conducting the two empirical studies. In this chapter, my focus is on local democracy in Yala City Municipality, exploring the relationships between the LAO and local communities and providing details of three selected CLCS within the municipality area.

Subsequently, I present my findings in relation to design and discuss the characteristics of CLCS in the Thai context. I apply the concept of care and power as a lens to analyse the design and delivery of the CLCS. I propose to consider CLCS as a form of care practice involving the four phases of care proposed by Tronto (2015) and Fisher, which include care about, care for, care-giving and care-receiving. I conclude the chapter by suggesting three stages of designing and delivering service with care and outlining the power that manifests at each stage. This framework will be applied to discuss the Participatory Action Research through Design in the next chapter.

5.1 Background of Yala City Municipality (YCM)

In Yala province, there are 64 local administrative organisations (LAOs), and one of them is Yala City Municipality (YCM) (Department of Local Administration, 2020). It is located in the central area of the province and covers an area of 19.4 square kilometres. It is the most populated municipality with a population of 59,983 (Yala City Municipality, 2023). The YMC is recognised as one of the most outstanding LAOs in the country for being innovative, promoting public participation and good governance[8].

[8] YCM has received numerous awards from various organisations, including King Prajadhipok's Institute (KPI) (King Prajadhipok's Institute, 2018), Office of the Decentralization to the Local Government Organization Committee (Office of the Decentralization to the Local Government Organization Committee, 2024).

Figure 5-1: Map of Thailand displaying Yala and Bangkok's locations (on the left) and the Yala province with the location of Yala City Municipality (on the right)

The YCM is composed of five bureaus: Municipal Clerk, Public Works, Education, Finance, Public Health and Environment and four divisions: Strategy and Planning, Social Welfare, Waterworks, and Personnel. Each bureau and division is further divided into several subdivisions, each responsible for providing specific local services. For instance, the Social Welfare Division includes three subdivisions and one section: Social Work, which is responsible for caring for vulnerable individuals (e.g. elderly, disabled, homeless children, HIV patients) as well as natural disaster victims; Social Welfare Promotion, which ensures access to welfare and promotes individuals' engagement in groups; and Community Development, which supports and enhance the capability of local communities and various groups, along with the Section of Clerical Work.

5.1.1 Local communities in YCM

There are 43 local communities in YCM[9] (Yala City Municipality, 2023). As stated in the interview with the mayor of YCM[10], the Ministry of Interior's primary objective was to

[9] There were 40 local communities in 2020 when the research was conducted.
[10] This remark is from an interview with the mayor, which conducted on March 19, 2020.

encourage the establishment of local communities in economically disadvantaged areas. This initiative aimed to enable the LAOs to better address the needs of residents in these areas and improve their quality of life by working collaboratively with community leaders. As a result, most of the initial communities were located on the periphery of the city, as it was perceived that residents in the city centre already enjoyed a good quality of life.

The mayor mentioned that the number of communities has grown from 19 in 2003 to 40 in 2020, with many of them located in the city centre. This increase is a result of local residents acknowledging the advantages of having the community leaders represent them in monthly meetings with the mayor and local administrative staff, allowing them to address and report their concerns directly. Additionally, it is important to highlight that another factor prompting the mayor to encourage the establishment of local communities and embrace the concept of a strong community (as mentioned in Chapter 2, section 2.6) in 2004 was the escalating violence and the increasing number of brutal incidents associated with the ongoing insurgency[11], which was detailed earlier in Chapter 2, sections 2.8.

5.1.1.1 Local community structure

In each local community of YCM, there is a community leader, chosen by local residents in the community, and a varying number of community committee members, from 5 to 15 members. Additionally, a community support officer, typically a local resident employed by YCM, serves to facilitate communication between the community and YCM staff in the Community Development subdivision. Furthermore, various other groups operate within the community, including a village health volunteer group, a women's group, an elderly group, a children and youth group and a vocational group. It is important to note that the head of the village health volunteer group is a mandatory member of the community committee, although these volunteers report to the Ministry of Public Health, unlike the community leader, who collaborates with the LAO.

5.1.1.2 Responsibilities of the community leaders and committee members

The community leaders and committee members are all volunteers who are dedicated to looking after their community. Their responsibilities range from resolving conflicts among community members, visiting bedridden patients, fostering a sense of community, and implementing

[11] This remark was mentioned by a member of the municipal council during an interview conducted on February 1, 2020.

programmes for enhancing the quality of life to ensuring the safety of the community during an ongoing insurgency. While each community leader and committee may have a different focus, they all serve as intermediaries between the community members and the local administrative staff.

Their approaches vary. For instance, one leader has assigned a committee member for each street to assist local residents. These members are responsible for gathering the needs of the local residents on their street and conveying this information to the leader, who then communicates these issues to local administrative staff. Issues such as malfunctioning streetlights, broken drainage systems, and high mosquito populations are promptly addressed as the leaders are able to directly contact the staff via text messages or phone calls.

In addition to addressing issues in their everyday lives, the community leader and committee members have the responsibility of participating in monthly community meetings with the mayor and local administrative staff from various bureaus and divisions. This provides them with an additional opportunity to voice their concerns and propose projects, discuss upcoming projects of the YCM with the mayor, and hear from other community leaders. Furthermore, every three months, representatives from other public organisations within Yala province, such as the Provincial Police, Royal Thai Army, and Provincial Electricity Authority, are invited to attend the meetings. In interview[12], the mayor mentioned that these meetings are a way to decentralise power and promote deliberative democracy. He aims for the meetings to be a space where the community leaders can express their opinions, noting that he has observed changes as the leaders are now more vocal than in the early days. The importance of the meeting as an opportunity to raise and discuss issues was also mentioned in the interview with several community leaders.

Another primary responsibility of the community leader and committee members is to develop an annual community plan, as mentioned in Chapter 2, section 2.5. The plan includes a background and profile of the community, SWOT analysis, identification of community issues, and proposed projects and activities. It may outline whether the community intends to independently carry out the projects or activities, collaborate with the LAO, or have the LAO manage them. The process for developing the plan varies among local communities and LAOs. In the case of the YCM, community leaders and committee members were strongly encouraged to hold a public hearing and attend a one-day workshop before submitting their plan.

[12] This remark is from an interview with the mayor, conducted on January 31, 2020.

Distinctive to the YCM, each community is allocated a 50,000 THB (approximately 1,111 GBP, 1 GBP = 45 THB) allowance to support community projects or activities, although communities have the option not to utilise it. This budget is often used for organising community or cultural events (e.g. events for the elderly, children's activities, football matches, Ashura making event), conducting training sessions (e.g. traditional Thai dessert workshop, washing-up liquid and laundry detergent making workshops), and supporting the operation of community committee. Some projects, such as road construction, water system repair, public toilets construction, and CCTV installation, may exceed the capacity of the local communities and require YCM's facilitation, thus may be added to the YCM plan.

Based on an interview with staff from the Strategy and Planning Division[13], the community plan provides an opportunity for local residents to participate in defining their community's development objectives and to collaborate on achieving them. Simultaneously, it allows the LAO to comprehend their needs and concerns. Local residents have a chance to express their needs during a public hearing within their community or engage with executive members of YCM (e.g. the mayor and deputy mayors), members of municipal councils, and administrative staff from various bureaus and divisions during the annual community visit.

Nevertheless, it has been noted that the quality of the submitted community plans varies among local communities due to differences in the capabilities of community leaders and committee members in completing the intricate form. There is also a lack of understanding regarding the purpose of the community plan, its relationship to the LAO plan, and how the LAO prioritise projects. This has resulted in some individuals assuming that all their listed projects in the plan will be fulfilled, whereas, in reality, there are several steps involved in considering and fulfilling requests. Consequently, individuals may question the process and feel demotivated to participate in the future when their requests are repeatedly ignored.

Furthermore, a challenge may lie in identifying suitable projects and activities for the community plan. For instance, projects that can be undertaken by the community without assistance from the LAO (e.g. waste separation) and those that have a direct and immediate impact on daily life (e.g. repairing broken pipes, fixing streetlights, and addressing fallen tree branches) need not to be incorporated into the community plan. Additionally, it may be the case that only a limited

[13] This remark is from an interview with a local administrative staff in the Strategy and Planning Division, which conducted on February 4, 2020.

number of local residents are involved in the process due to various reasons, such as unavailability, lack of interest, and not understanding the necessity of taking part.

5.1.1.3 Challenges facing the community leaders and committee members

According to several interviews with local administrative staff, community leaders and committee members, there are several challenges facing the leaders and committee members. One of the challenges identified was the lack of understanding among local residents regarding the roles of community leaders and committees. This may be due to the fact that the establishment of the local community as an official form of governance (mentioned in Chapter 2, section 2.5) is still relatively new compared to the well-established systems of sub-districts and villages (mentioned in Chapter 2, section 2.3). Another main challenge is the lack of a clear structure for the community committee and power conflicts between the community leaders and the head of the village health volunteer group. As mentioned earlier, the group reports directly to the Ministry of Public Health; some heads of the village health volunteer group want to work independently and do not want to be a committee member and report to the community leaders, leading to conflicts. Additionally, in some cases, there are conflicts among the community leaders and committee members, and only a few of the up to 15 committee members per community are actively engaged.

It is observed that community leaders play a crucial role in enhancing the well-being and promoting public participation of community members. Leaders with vision, experience, leadership capabilities, and abilities to access and mobilise resources and networks can effectively initiate and implement programmes and collaborative local community services (CLCS). However, finding community leaders can be challenging as the role is entirely voluntary and time-consuming. In one case, a single person serves as a community leader, as well as head of a women's group and an elderly group, which affects the intention to decentralise power. Many community leaders are retirees or own their own businesses, and they often need to seek family support when working in the role.

In addition, the engagement of local residents in community activities was influenced by the context. YCM is located in an urban area where residents are primarily focused on earning a living. This can limit their capacity to engage in local affairs. Another influential factor is the relationship between community members. Community leaders and committee members find it

easier to engage with long-term homeowners, while facing difficulty in reaching those who are rented or were transient daily workers.

5.1.2 Relationship between local communities and YCM

The relationship between local communities and the YCM is pivotal for the well-being of residents. Community leaders and committees primarily communicate and collaborate with the staff in the Social Welfare Division, particularly in the Community Development Subdivision. They can report issues directly to the head of the Community Development Subdivision via the LINE application or by phone calls. The head will then coordinate with staff in the relevant bureaus or divisions to address the concerns promptly, even outside of regular working hours[14]. Community leaders who have personal connections with staff in other bureaus and divisions may also directly contact them. Similarly, any bureaus or divisions seeking to communicate or engage with the communities may reach out to the local communities directly or contact staff in the Community Development Subdivision to facilitate communication with the local communities on their behalf. Any document intended for the communities can be delivered to the community leaders and committee members by community support officers.

Another communication channel is a community leader group chat in the LINE application, where community leaders are able to communicate with each other and with the mayor and the head of Community Development Subdivision. These parties also meet regularly during a monthly community meeting hosted by the LAO. Additionally, the communities regularly participate in activities organised by YCM, such as the Yala Marathon and Malayu Day.

In terms of relationships, the head of the Community Development Division mentioned having a close relationship with community leaders and committees. She makes an effort to attend community committee meetings whenever possible. To her, the local communities are the heart of the LAO and members of the family. The LAO and community leaders share mutual trust and respect, with the leaders having the autonomy to manage their communities. For example, when given a 50,000 THB allowance, the communities are free to utilize it as they see fit without having to seek permission from the LAO. Both parties take turns leading and supporting each other. Furthermore, she mentioned paying great attention to engaging them in the work of YCM.

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[14] During my visit, I noticed that the head of the Community Development Subdivision frequently received messages from community leaders or committee members about issues in the community, such as malfunctioning streetlights and a wasp nest in a resident's home. I observed that she promptly contacted her colleagues responsible for addressing this matter, even outside of normal work hours.

In her own words:

> "Without the engagement of local communities, the LAO will be isolated. We will only be a functional body. There would be no love and deep connection that would allow the LAO to move forward. Therefore, we choose to be flexible and treat them as members of our family."

This close relationship was evident in several interviews with community leaders and committee members. Several leaders viewed YCM as their mentor, always there to offer support and help resolve issues. One of them described the organisation as his family, stating,

> "They [the LAO] are my family, much like living with parents. Sometimes, they can give us what we need, and sometimes we have to wait, or they may not be able to fulfil our needs. That's what family is about. If we receive support, it's great, but if we don't, we should not be angry. They have to take care of us as if they were our parents. We are their child; we also have to show them what we can do. We can't rely entirely on the LAO. […] When we have a problem, sometimes we also seek funding from the Provincial Administration Organisation (PAO). It's not like we need to depend 100% on the LAO; we rely on ourselves first."

In addition, there is a group in the LINE application with all 40 community leaders, the mayor, and a few staff that allows them to update and communicate regularly.

It is important to note that many community leaders have held their positions or served as committee members for over a decade, with some starting before or around 2004, when the number of violent incidents escalated. As a result, they have known each other for a long time, and each has developed a strong and deep connection with the mayor, who has been in office since 2003. They have stood together through thick and thin. Several leaders praised the mayor in the interviews, stating that he is one of the main reasons why they volunteer and continue to be community leaders. However, one community leader mentioned that while the mayor's strength and leadership are commendable, there is a downside in that the leaders often unquestioningly follow his lead without challenging him enough.

5.1.3 Public participation in YCM

Residents in the YCM area have multiple avenues for participating in local affairs. They can voice their opinions and raise concerns by contacting YCM through various channels, such as the

LINE application, phone calls and email, or by visiting the office to speak with staff or request a meeting with the mayor. Additionally, they can attend monthly coffee morning sessions with the mayor at the Youth Centre to discuss and exchange their opinions on area development while enjoying complimentary breakfast, coffee, tea, and access to free health checks.

Furthermore, local residents have the opportunity to participate in any public hearings organised by the LAO and their local community to express their opinions on specific issues. They can also propose projects and activities that they would like to see take place in their community to the community leaders and committee members and contribute to the development of the community plan. In some cases, they may not require support from the LAO and can carry out the projects/activities independently or by involving other residents.

Based on interviews, community leaders, committee members and community members have initiated and delivered numerous collaborative local community services (CLCS), with and without support from the YCM. In the following section, I will highlight selected CLCS cases to illustrate its process and impact.

5.2 Collaborative Local Community Services (CLCS) in YCM

In the context of YCM, collaborative local community services (CLCS) demonstrate the active participation of local residents in community affairs. While these services are typically initiated and overseen by community leaders and committees, the services are delivered by various community members. This type of service takes different forms, including organised events funded by YCM allowances and long-standing local programmes integrated into everyday life.

For instance, the Songkran festival (or Thai New Year festival) in the Kuptasa community exemplifies an event organised by local volunteers, featuring activities such as pouring scented water onto the hands of the elderly, Thai traditional dance performances, and the provision of free lunch and gifts for the elderly. Additionally, the "Satja" (meaning "to keep one's word" in Thai) saving programme, which began in 2003 in the same community, represents a well-established CLCS. The aim is to encourage members to save money and provide low-interest loans at 1% APR. Today, the programme boasts around 300 engaged members with a total saving of approximately 4 million THB. Another example is the annual school uniform service in the Lung Wat Muang community, where a community leader and committee members accept

donations of old school uniforms, wash and iron them at the community centre, and make them available to those in need.

5.2.1 The three selected CLCS

In this section, I outline the three selected cases and analyse each case to provide a better understanding of the nature of the CLCSs in the context of Thailand. These cases will then be discussed in relation to design in the next section.

The three selected cases from YCM are as follows:

1) CLCS1: The Community Garden in the Nah Soon Mae Leh Dek community
2) CLCS2: Kongtunmae Fund in the Kuptasa community
3) CLCS3: Asawin Neighbourhood Watch in the Pung Mueang 4 community

5.2.1.1 CLCS 1: The Community Garden in the Nah Soon Mae Leh Dek community

The community garden in Nah Soon Mae Leh Dek was established in 2017 when two elderly community members started planting mulberry trees on one-metre pieces of land alongside the pavements. Initially, the garden was tended to by the two elderly individuals and their group of friends, who would water the plants during their morning or evening exercise routines. The community leader has been very supportive of the project, incorporating it into the community plan and allocating a portion of the 50,000 THB allowances for plant purchases. As time passed, other community members joined in various capacities, such as assisting with planting and watering, offering the use of their unused lands for planting, and providing water from their homes.

Today, the garden has expanded to include other plants and fruits such as papaya, vegetable hummingbird, and basil. The garden's produce, including mulberry fruits and vegetable hummingbirds, is collected primarily by one of the elderly individuals and distributed to community members who contribute to the garden's upkeep as a gesture of gratitude. The remaining produce is packed and sold at the community store. The regular maintenance of the garden has become an integral part of the elderly's daily lives, providing them with a meaningful activity and an additional source of income.

In an interview with an elderly initiator and the community leader[15], they noted that the establishment of the community garden has also resulted in increased community engagement, with more community members spending time outdoors, allowing for interaction and better acquaintance with one another. An elderly person using a wheelchair, who usually spends time at home, has been observed visiting the garden. Community members who have received the garden's produce express their gratitude by bringing their fruits and vegetables to the elderly to distribute them to other community members in return, thus strengthening communal relationships. The commendable efforts of the community garden have gained recognition from the YCM, with the mayor bringing visitors to witness the positive impact of the garden on the community.

Figure 5-2: Mulberry trees planted alongside the pavements (left); an elderly person caring for the plants (middle); an elderly person demonstrating mulberry preservation (right)

Case Analysis

The first case exemplifies the basic form of the CLCS, which originated from the interest and enthusiasm of a group of community members and seamlessly integrated into their daily lives. Unlike many services with predetermined processes, the community garden has organically developed and evolved without specific plans, fixed objectives, or collaboration rules (Manzini, 2015). The visibility, tangibility and simplicity of the service, along with the acknowledgement of the contact person, allows community members to get involved in diverse ways based on their preferences and resources.

It is important to note that the two elderly initiators/actors live close to one another, possess fundamental knowledge and interest in growing plants, and have collaborated in growing marigolds to pay homage to the late King Rama IX. Inspired by this, the main goal of this

[15] The interview with an elderly initiator and the community leader was conducted on February 4, 2020 at the house of the elderly initiator in the Nah Soon Mae Leh Dek community.

initiative is simply to grow long-lived plants together. In this case, the aim of the CLCS is the joy of doing something with one another. While the impact on the community was unintentional, it nevertheless plays an important role in fostering stronger bonds among community members. The commitment and dedication of the primary elderly individual, along with support from community leaders, significantly contribute to scaling and sustaining the service.

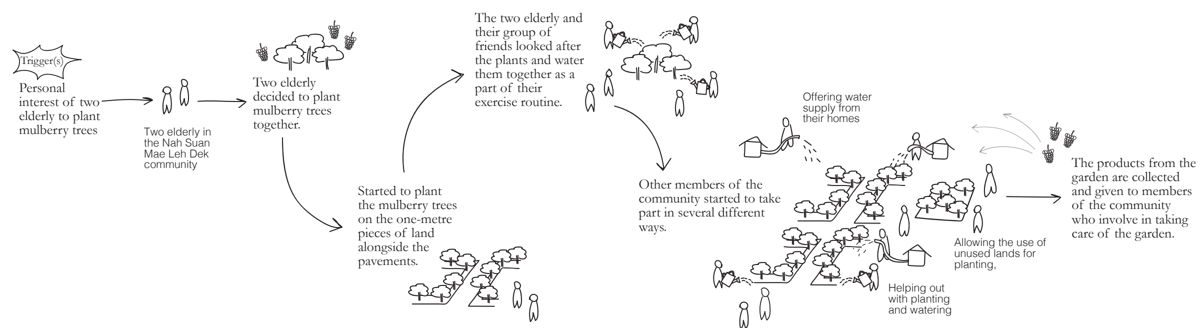

Figure 5-3: The process of designing and delivering the Community Garden (CLCS 1)

5.2.1.2 CLCS 2: Kongtunmae Fund (*meaning* Mother's Fund) in the Kuptasa community

Kongtunmae Fund was established in 2004 with partial funding from Her Majesty Queen Sirikit the Queen Mother. This initiative aimed to address narcotic issues at the community level and promote the development of strong communities. Managed and funded primarily by the Office of the Narcotics Control Board (ONACB) under the Ministry of Justice, the programme allocated 20,000 THB funding to each local community (approximately 444 GBP, 45 THB = 1 GBP) and required the formation of a Kongtunmae committee to oversee the fund's management and operations.

In the Kuptasa community, where narcotic issues were not prevalent, the committee decided to redirect the fund to provide support for Kongtunmae members who were ill or had passed away. However, sustaining the fund proved to be a challenge, as the annual member fee of 120 THB (approximately 2.6 GBP) per family was insufficient. To address this, the committee initially attempted to generate funds by selling T-shirts, but the endeavour yielded limited profits. Subsequently, the committee identified an opportunity within the community and discovered that some members possessed the talent to perform a long drum dance, a form of traditional Thai performing arts. Leveraging this talent, the committee formed a long drum dance team, which offered performances for events such as a wedding and ordination ceremonies, charging

3,000 THB per performance (approximately 66.67 GBP) and also performing free of charge at various public occasions, such as the Songkran festival.

As the long drum dance gained traction, a traditional Thai dance team was formed, with volunteers who possessed the skills stepping forward to teach others. Together with the long drum dance team members, they dedicated significant time to practice at the Kuptasa community centre, conducting evening rehearsals in the lead-up to performances. The head of the Kongtunmae served as the primary contact person, overseeing the management and operations of the teams, organising training schedules, and coordinating the provision of refreshments during practice sessions. Today, the entire team comprises approximately 30 volunteer members, including 12 males and 15-20 females from the Kuptasa community. The team became a key source of fundraising for the Kongtunmae Fund, as all earnings from their performances were channelled back to the fund, ensuring its continued support for the members in need until today.

In an interview with the head of the Kongtunmae Fund and committee member[16], they mentioned that the performers were aware that their earnings supported Kongtunmae members. They volunteered because they loved to dance and enjoyed dancing together, and also to make merit by helping others in need. They even paid for their own makeup and costumes and took a day off from work to perform.

Figure 5-4: The long drum dance and traditional Thai dance performances (left and middle) and the committee visits a sick member (right)
(Source: Facebook group - Chumchon Kuptasa & Kongtunmae kong Pandin, www.facebook.com/groups/193317394199055)

[16] The interview with the head of the Kongtunmae Fund and a committee member was conducted on February 2, 2020 at the Kuptasa community centre.

Case Analysis

The second case involves a combination of two CLCSs. The main service is centred around Kongtunmae agenda, which involves visiting the sick or those who have passed away, while the supporting service focuses on providing financial support for the main service. The former originated from an initiative by the central government, resulting in the establishment of a structured framework (e.g. the formation of a committee) and specific guidelines for service delivery (e.g. families interested in becoming Kongtunmae members must pay an annual fee of 120 THB per family). On the other hand, the supporting service offers more flexibility. Although there are no fixed rules, the performers are aware of the requirement to participate in evening dance rehearsals before the scheduled performance.

Interestingly, this service is rooted in community culture, encompassing local knowledge, tradition, and belief. It bridges the demand for long drum dance and traditional Thai dance performances as part of events and ceremonies (tradition) with the ability and capacity of Kuptasa community members to perform both types of dances (local knowledge). Furthermore, the service has given a new value and meaning to the performances by linking the act of performing voluntarily and donating money to those in need with the concept of "giving or generosity" in Buddhism. Such acts of altruism are considered grounds for accomplishing merit (Payutto, 2005, p. 93). This means that taking part in the performances allows the performers to be upstanding community members and good Buddhists while engaging in activities they enjoy.

It is worth noting that the head of the Kongtunmae Fund is the wife of the community leader and a member of the community committee. She is responsible for overseeing the management and operation of the community activities and projects, as well as coordinating with stakeholders on behalf of her husband, who is a business owner and usually preoccupied with personal matters. Typically, she is supported by a group of friends, who are also community members, in managing the Satja saving programme, the Songkran festival (as mentioned earlier in section 5.2) and various other community activities. In an interview, she mentioned that she has been a long-time resident in the community, where most residents are homeowners who have lived therefore an extended period. As a result, she has developed close relationships with most of them and is able to identify their strength and skill sets. For the Fund, she emphasised the importance of transparency with money and regularly communicates the committee's activities on the Kongtunmae Facebook page and her personal page.

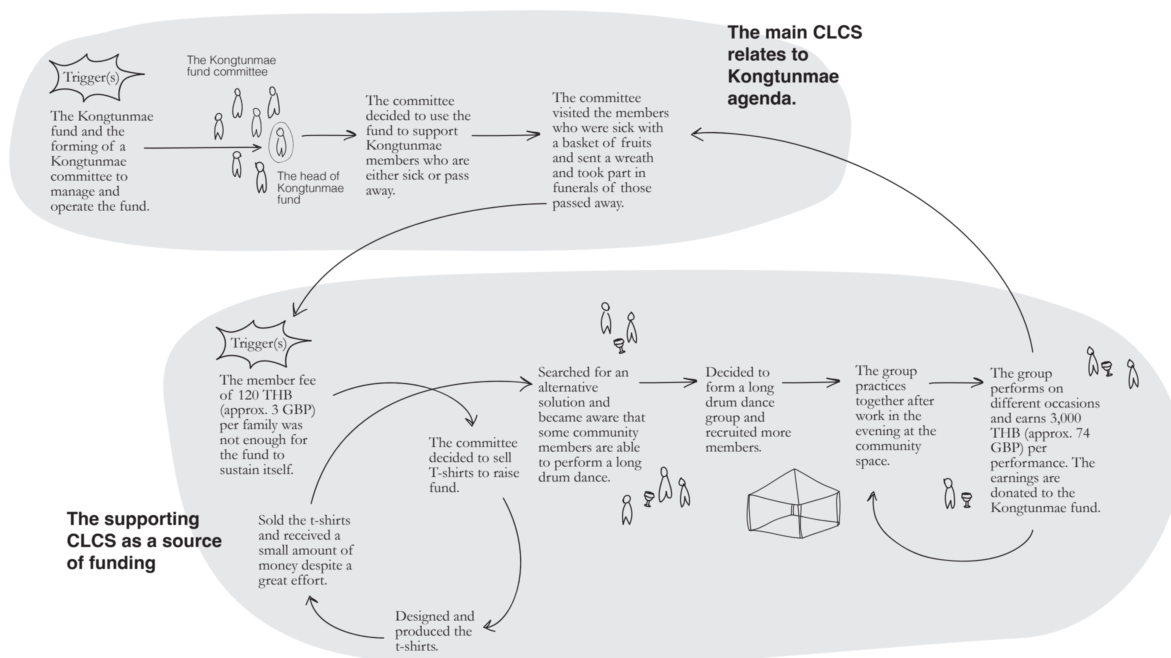

Figure 5-5: The process of designing and delivering the Kongtunmae Fund and the forming of the long drum dance as a source of funding

5.2.1.3 CLCS 3: Asawin Neighbourhood Watch in the Pung Mueang 4 community

In response to the escalation of brutal incidents in the Deep South region (further details in Chapter 2, section 2.8), the mayor of YCM advocated for the formation of strong local communities and encouraged community leaders to take charge of their own area. Consequently, the leader of the Pung Mueang 4 community established a neighbourhood watch called “Asawin”, which translates to “knight”.

Initially, the leader faced resistance from both his family and community members as they believed that this was the responsibility of law enforcement and that participating in the neighbourhood watch would put their lives at risk. Undeterred, the leader took the initiative by driving his vehicle around the community and flashing the headlights to raise awareness and demonstrate how the neighbourhood watch could operate. Fortunately, he received support from the community committee, several local residents, and the YCM. The mayor and the local administrative staff mentored and stood by him, offering advice on organising and operating the neighbourhood watch and providing necessary resources such as a vehicle and weapons.

After recruiting the first set of volunteers, the leader organised them into three shifts, each comprising four guards, and established an official centre. The volunteers received advanced

training from the Provincial Police and Royal Thai Army to enhance their capability. The team's effectiveness was widely acknowledged, leading to its transition from a local community service to an official public service. The volunteers are compensated for their time and service. Furthermore, their responsibilities expanded from solely safeguarding their neighbourhood to becoming one of the three fire units responsible for the entire YCM territory.

Figure 5-6: Asawin Neighbourhood Watch in action

(Source: Jaruek Wai Nai Pandin, Wan Nee Tee Yala, 11 November 2016, www.youtube.com/watch?v=usgdFpAjrJQ)

Case Analysis

The third case exemplifies the most formal form of CLCS that entails a sense of urgency and a matter of life and death. Each volunteer is assigned a specific role and responsibility and later earns compensation for their service. The service has undergone various iterations. Initially, it was carried out by an individual utilising his personal resources, such as car, time, and money. Subsequently, the service expanded by leveraging additional resources available in the community (e.g. space) and resources provided by other entities such as the YCM, Provincial Police and Royal Thai Army (e.g. training, weapons, equipment, financial resources) to enhance the capabilities of community members who involve in providing the service.

The case serves as an example of the collaboration between the LAO and the local community. Based on reciprocal trust and mutual respect, the LAO delegated power to community leaders,

allowing them to take the lead in planning and executing the service to protect their community from insurgents. Consequently, each local community adopted different approaches to address the same problem depending on their available resources and conditions, such as establishing a patrolling team, implementing a curfew or installing removable gates on roads at the community entrances. Meanwhile, the LAO stood by the communities, offering specific support and resources, including equipment, knowledge and skills tailored to the needs of each community.

Notably, the determination of the community leader and the relationship between the leader and the mayor played a pivotal role in this case. The strong bond between them motivated the head of the community to persist with the Asawin neighbourhood watch despite an increasing number of violent incidents and the disapproval of his family. In an interview[17], the community leader expressed,

> "When the brutal incident escalated, I was disheartened. But I remember one person, our mayor, who said that he wanted to be the last person to flee the area. If he left, we would have to leave. Then, I thought, "Okay, this a rule." […] During the first 3-4 years, there were a lot of bombing, sometimes here, sometimes there. I was contemplating whether to keep fighting or not. There was one instance when my wife went to a bank. When she left and got into the car, a bomb exploded inside the bank. There were casualties, and it was unsafe. There were bombs at the bank and 5 retail showrooms simultaneously. It was severe, extremely severe. I was determined. Several highly respected people, including the mayor, persuaded me not to leave but to stay and help build the city together. However, the most influential person was our mayor. Without him, I would have long gone to Phatthalung province."

In addition, the Pung Muang 4 community leader has emphasised the importance of promoting a multicultural society in the Deep South region, actively engaging with the leader of Islam and Muslim community members to foster inclusivity. This involved inviting Muslim community members to Buddhist activities (e.g. Songkran festival) and ensuring Buddhist attendance at Islamic activities (e.g. Mawlid). Additionally, the leader mentioned the community's commitment to caring for each other irrespective of religious affiliation and working together to monitor the entry of unfamiliar individuals to ensure community security. In terms of the neighbourhood

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[17] The interview with the Pung Muang 4 community leader was conducted on January 31, 2020, at his auto repair shop in Pung Muang 4 community.

watch, team members are instructed not to intervene in matters of suppression or engaged in violent actions, but rather to focus on patrolling the community.

To overcome resistance from the community members, the leader underscored the significance of consistent and regular communication about the crucial nature of collaborating within the community and with other parties, such as law enforcement, during this critical period. He also stressed the importance of starting small and taking immediate action on his own to demonstrate how the neighbourhood watch could be implemented to provide a better understanding. The leader then continued with the recruitment of neighbourhood watch team members and the establishment of an official team. Although the service has reached a stable state where it runs automatically, the leader mentioned that he and other community committee members regularly visit the younger team members who are working the daily shift. In the leader's own words,

> "I think that older individuals have to sit with, visit, and mentor our younger members at the community centre. We have scheduled a monthly meeting to drink hot water together until 9-10 pm. We just talk to one another and discuss any matters. If we let the younger members work in shifts on their own, that is not the right form of the community. We have to support each other; otherwise, it would not be called a strong community. Sometimes, I set up a visiting schedule and assign three committee members to visit the community centre, but this is not mandatory. I personally visit them regularly. Usually, I join them after exercise and whenever I have free time just to sit and be there with them."

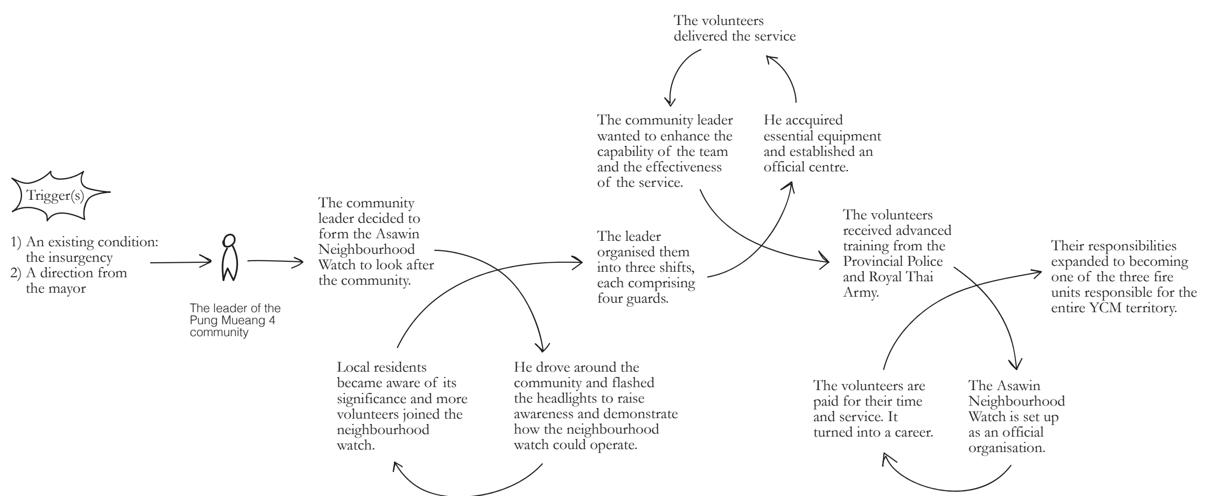

Figure 5-7: The process of designing and delivering Asawin Neighbourhood Watch

5.3 Discussion

In this section, I summarise the findings in relation to design from cross-case synthesis (Yin, 2018). I define the CLCS in the context of my research, suggest its characteristics, point out how the service is designed and delivered only by the local community without any expert designers involved in the process, and propose that the CLCS can be considered an active agent.

5.3.1 The CLCS and its characteristics

Based on the analysis of the three case studies, the CLCS is defined in this PhD as a relational service (Cipolla and Manzini, 2009) that is designed, developed and delivered by and for people in the community, with or without support from other entities (e.g. the central government and the LAO). The primary objective is to achieve a common goal and enhance collective well-being. CLCS allows community members to care about certain issues within their community, enables them to care for other community members, and engages them in creating alternative possibilities for new ways of communal living. It is context-specific and tailored to the needs of the community members.

In this research, I categorised community members who are involved in designing and delivering CLCS into three groups, including initiators, actors, and part-takers. In this context, initiators are an individual or a group of community members who take the first action and have the primary responsibility for overseeing the management and operation of the service, regardless of whether they were the originators of the service idea. For instance, in the Asawin Neighbourhood Watch (CLCS 1), while the mayor came up with the idea, the Pung Muang 4 community leader is considered an initiator of the service. Actors, on the other hand, are those individuals directly involved in service delivery, such as the group of elderly individuals responsible for watering the garden in CLCS 1, the long-drum dance and traditional Thai dance performers in CLCS 2, and the voluntary guards in CLCS 3. While part-takers may contribute to service delivery, they generally assume supporting roles, unlike actors who are indispensable for the service to function. For example, in the Community Garden, part-takers may assist with watering during their free time, whereas a group of elderly individuals is responsible for daily watering. Notable, these roles are not fixed, and the community member may transition from one role to another.

CLCS can be initiated by the community itself or built upon programmes and initiatives provided by other entities, such as the LAO and the central government. This type of service leverages available resources, including physical artefacts (e.g. unused land, water supply),

financial resources, human capital, knowledge, skills, tradition and belief. Typically, it is managed and operated by community leaders or committee members who are responsible for the matter. While CLCS may vary in scale and formality, it is fundamentally rooted in interpersonal relationships, mutual trust, mutual respect, reciprocity, and intimacy, embodying sociocultural values and community culture. The characteristics of the CLCS are as follows:

- CLCS is a relational service.

Unlike most standard services that are transaction-based, CLCS is a relational service that involves collaborative engagement. This type of service is described by Cipolla and Manzini (2009, p. 45) as a service that "requires intensive interpersonal relation to operate." The three cases indicate that the initial group of initiators/actors involved in delivering the service typically have strong interpersonal connections. They usually know each other beforehand and have developed mutual trust and intimacy. As the CLCS takes shape, it is joined by other community members with weaker connections. However, the engagement in the service delivery over time tends to strengthen the connections of those involved.

- CLCS is context-specific and tailored to the specific needs of community members.

The Asawin Neighbourhood Watch (CLCS 3), for example, aims to ensure community security during times of insurgency. Additionally, the success of CLCS depends largely on available resources and the shared goal and values of the community members involved in delivering the service. As for the Kongtunmae Fund (CLCS 2), the forming of the voluntary long drum dance and traditional Thai dance team was made possible by community members who knew how to perform the dances and agreed on how the earnings would be spent.

- CLCS can vary in scale and formality, including formal, semi-formal and informal levels.

The scale of the CLCS is defined by the number of individuals engaged in the service. Therefore, it can be increased or decreased as the service takes shape. For instance, in the case of the Community Garden (CLCS 1), the service was initially established by two elderly individuals. Over time, the service expanded, with fruits and vegetables being planted and more community members becoming involved.

The formality of CLCS is contingent upon the rules of collaboration (Manzini, 2015). For example, the Community Garden (CLCS 1) represents an informal CLCS, as there are no explicit rules or restrictions on participation, and all individuals are welcome to join. The service grows organically as a part of the daily lives of those involved. In contrast, the Asawin

Neighbourhood Watch (CLCS 3) exemplifies a formal CLCS. Although it initially started as an informal service, today, the rules of collaboration and the roles of actors are clearly defined. Each guard has their own duty that they are accountable for. A set of regulations and a line of command are presented in the service.

Notably, the long drum dance and traditional Thai dance team represent a semi-formal CLCS, where certain agreements exist but are not explicitly outlined as rules. While members agree to practice a couple of days leading to the performance and attend the performance, there are no penalties for non-compliance. However, the effectiveness of the service relies on the judgement and accountability of individual members. Manzini (2015) emphasised the dilemma individuals face when having to choose between personal freedom and the benefits of collaboration.

- CLCS embodies socio-cultural values and community culture.

Socio-cultural values and community culture, including belief systems, traditions, codes of conduct, and morals, play a significant role in influencing individuals' decisions to collaborate and shaping the nature of their collaboration. For instance, the Kongtunmae Fund (CLCS 2) is based on Buddhist beliefs and practices. In the case of the Asawin Neighbourhood Watch (CLCS 3), a high level of trust and respect exists between the community leader and the mayor, as well as among members of the Asawin Neighbourhood Watch team. Additionally, CLCS initiatives contribute to reinforcing existing values and cultures, as well as fostering new ones. The three cases demonstrate how the services help nurture a sense of community and cultivate a culture of public-spiritedness.

- The outcomes of CLCS are often in response to a specific trigger(s) and are aimed at achieving a common goal or creating shared value for individuals and the community.

The three cases demonstrate the interconnectedness between the trigger(s), the service's objectives, and the resulting benefits from collaboratively delivery. They emphasise that the service's goal and value must be shared by community members to facilitate cooperation, even though the members may have different motives. Additionally, the service's outputs and outcomes should benefit not only those directly involved but also the entire community. Therefore, CLCSs often aim to tackle pressing challenges or improve the well-being of the community. For instance, the Asawin Neighbourhood Watch (CLCS 3) was established in response to the insurgency. Since its objective is to ensure community safety, the service is

delivered collaboratively by various stakeholders, including the community leader, voluntary community members, and the LAO, who all share the same goal.

- The process of designing and delivering CLCS strengthens the bonds among those who are involved and enhances their capabilities, thereby sustaining and improving the service.

Over time, community members who are involved in designing and delivering CLCS tend to enhance their skills and acquire new knowledge relevant to the service. This contributes to the increased effectiveness and expansion of the service. For instance, in the case of the Asawin Neighbourhood Watch (CLCS 3), the volunteers received advanced training in the use of equipment and weapons. This new knowledge and skill set enables them to better protect their community and extend their responsibility to become one of the three fire units of the municipality. Furthermore, community members who take part tend to develop deeper relationships through collaboration. As group members, they often develop a sense of ownership, belonging and pride in their team's accomplishments.

5.3.2 Designing and Delivering CLCS with Care

The three selected CLCSs exemplify how local communities design and deliver the services with care, without any interventions from expert designers. In this research, I referenced Fisher and Tronto's (1990, p. 40) definition of care, which stated that

> "care is a species activity that includes everything we do to maintain, continue, and repair our world so that we may live in it as well as possible. That world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web."

The cases clearly demonstrate that CLCS is a form of care practice that embodies caring values and involves initiators and actors with a caring disposition. The process of designing and delivering the service enables community members "to maintain, continue, and repair" their community so that they can live together as well as possible. In this context, care is a collective endeavour. While it may be provided to specific individuals or groups, it has a positive impact on the entire community.

CLCS is a relational service primarily managed and operated by voluntary community members. Its initiation and realisation were made possible through care. To further explain, I would like to

discuss the process of designing and delivering CLCS in relation to the four phases of care proposed by Tronto (2015) and Fisher

1) Caring about – identify caring needs. In the context of CLCS, the unmet needs of the community members and issues affecting the local community, as well as individuals or groups impacted by these challenges, can be apparent, identified by the initiator(s) or informed by community members. For instance, the Satja saving programme was initiated by the Kuptasa community leader, who witnessed several community members facing financial difficulties, leading them to resort to loans from loan sharks and fall into severe debt. As for the Asawin Neighbourhood Watch (CLCS 3), it was established in response to community security concerns during the escalation of brutal incidents in the Deep South region in 2004.

   Notably, these needs may involve not only pressing challenges but can also reflect shared interests among community members. For example, the Community Garden (CLCS 1) was initiated by two elderly individuals who wanted to grow long-lasting plants in the community together. Although the action resulted in a pleasant landscape, it was not their primary intention.

   This phase shares similarities with the Discovery phase of the Double Diamond framework (The Design Council, 2024). However, in the context of CLCS, the identified needs, issues, and interests must be collective and shared with multiple community members. They have to be something that the community cares about.

2) Caring for – Accepting responsibility and realising that something has to be done. In the context of YCM, most CLCSs were initiated by individuals in positions of authority or having responsibilities for the matters, such as community leaders, committee members, and programme or group heads. However, I would like to note that these positions are entirely voluntary, so individuals are not obligated to take responsibility even if the identified needs, issues, and interests fall within their remit. For instance, the Kongtunmae Fund was allocated to every community across Thailand, and a Fund committee was established for each community. However, in the YCM area, only the Kuptasa community successfully raised funds and actively utilised them to support Kongtunmae members, while other communities have spent all of the funds or left them untouched in the bank. This case highlighted the importance of taking responsibility to

provide care and address issues, which prompted initiators to come up with ideas for CLCS and take action. The decisions to take responsibility are influenced by several factors, including individual nature, position, personal interest, ambition, access to resources and support, and sense of agency.

3) Care-giving – the actual work of care to address the need. In terms of the CLCS, this phase commences when the initiators take action. For instance, the two elderly individuals planted their first mulberry tree, the Kongtunmae committee visited the first sick members at the hospital with a basket of fruit, and the community leader drove his own car around the community flashing the headlights. Care is provided through the CLCS.

   In the early stage, the initiators often take action on their own or work together with community members who have close relationships or the required resources. The success of the service is evaluated against the identified needs. If the identified need is not met, the service undergoes another iteration of planning, action, and evaluation, often leading to changes in how the service is delivered. For example, in the case of Kongtunmae Fund, while the core service related to the Fund remained the same, the supporting services changed from selling t-shirts to forming voluntary long drum dance and traditional Thai dance teams. Over time, the service becomes more visible and tangible, and the benefits are recognised by community members. As a result, more local residents start to become actors and participate in delivering the service, leading to its expansion.

4) Care-receiving – care-receiving prompts a response or the need is met. In the context of the CLCS, the response can be considered an immediate reaction after the service is delivered or a response over time. For instance, in the case of the Kongtunmae Fund (CLCS 2), a sick member expressed immediate gratitude after receiving a basket of fruit. This allowed the Kongtunmae committee members to know that the recipient's need for support was met. In the case of the Asawin Neighbourhood Watch, the community leader mentioned in an interview[18] that it took time for the community members to recognise the benefits of having someone patrol the community at night and realise the need to take action to protect their own community. Interestingly, the responses received

[18] The interview with the Pung Muang 4 community leader was conducted on January 31, 2020, at his auto repair shop in Pung Muang 4 community.

from the community members were diverse. Some joined as voluntary guards, while others provided support by donating money or bringing food and coffee for the guards at the community centre. This ongoing reciprocal support not only indicates to the team that care is being received and their hard work is being recognised but also strengthens the social fabric of the community, enables the service to sustain and expand, and exemplifies how they would like to live together in a community.

The four phases of care offer a framework for understanding the process of designing and delivering CLCS and the roles that initiators and actors play in relation to care. However, the focus of these phases is less on the roles of the service itself. Light and Seravalli (2019) suggest that public services that are co-produced and co-designed by citizens and local authorities can be seen as a caring platform, enabling participants to care about specific issues such as waste management.

In this research, CLCSs are viewed as Things (Ehn, 2008; Bjögvinsson, Ehn and Hillgren, 2012) or socio-material configurations (Kimbell and Blomberg, 2017, p. 87) that have the agential capacity and dynamically unfold and assemble through practice (as mentioned earlier in Chapter 3). Therefore, the service itself is a form of care and a means of providing care for specific groups and the entire community.

It can also be seen as an interface inviting community members to care for one another and engage in creating new possibilities for communal living, where care is reciprocated. For instance, in the case of the Community Garden (CLCS 1), observing a group of elderly individuals planting trees and vegetables and carrying water cans along the roads back and forth from their houses to water the plants along the pavement prompted other community members to take part in maintaining the garden. While several assisted with watering, some offered water supply by setting up an outdoor tap and connecting water from inside their houses or provided their unused lands for planting. The elderly individual expressed gratitude by sharing the garden's produce with them, and in return, they brought food or fruits for her. The garden, in this case, became an interface that facilitated new interactions, strengthened relationships between community members, and fostered a culture of reciprocity.

The concept of care is interconnected with power. This connection becomes apparent and mutually reinforcing when designing and delivering CLCS with care. The initiator(s) need to

possess "power-within" to take responsibility and "power-to" to mobilise and reconfigure various resources, such as human resources, which can pose significant challenges. In the next section, I will elaborate on the different types of power that manifest when designing and delivering CLCS with care in the next section.

5.3.3 Power and designing and delivering CLCS with care

Based on the findings from my case study research, I have identified three stages of designing and delivering CLCS with care: the initiating and planning stage, the formation stage and the stable stage. It's important to note that the duration of each stage varies and is unique to each service. At each stage, initiators, actors, part-takers and the service itself assume different roles and possess and exercise various types of power.

Next, I will provide a detailed discussion of each stage in relation to the four phases of care proposed by Tronto (2015) and Fisher and outline various types of power that manifested at each stage. The three stages of designing and delivering CLCS with care are as follows:

1) Initiating and planning stage – This stage corresponds to the "care about" and "care for" phases of the four phases of care outlined by Tronto (2015) and Fisher. During this stage, an unmet need of the community members, a pressing issue facing the community, or a shared interest is identified and set as an objective of the CLCS. It involves individuals or a group of community members accepting responsibility and starting to plan how to address the identified objective. These individuals are referred to as initiators, as they are the ones who take the first action.

   In analysing the three selected cases, It was observed that the initiators shared characteristics of self-awareness and a sense of agency, as described by Rowlands (1997) as "power-within". The initiators were determined and certain of their ability to take action to achieve the targeted objective as they possessed the necessary knowledge, skills, experience and resources to deliver their service. For instance, in the case of the Community Garden (CLCS 1), the two elderly individuals shared an interest in collaboratively planting long-lasting trees. They had experience working together, knew how to plant mulberry trees, and owned necessary resources, such as gardening equipment and mulberry saplings). More importantly, they were aware that would be working together and supported by other community members, including the community leader. In the case of Kongtunmae Fund, the head of the Fund mentioned

that she and her peer took responsibility for several community activities because other community members were not ready. In her words,

> "Besides managing the Satja savings programme, I am also the head of the Kongtunmae Fund, and she [referring to her peer who joined the interview] is a committee member. We help each other. Others are not able to the head of the Fund; they do not know the details. They would join us if we were visiting some community members who are sick or who have passed away, but I have to oversee all the management and operations. They can't do it."

In the case of Asawin Neighbourhood Watch, the Pung Muang 4 community leader expressed certainty that the idea of patrolling would prevent insurgents from placing bombs in the community. He was confident that the mayor and the local administrative staff would stand by his side, providing guidance, support, and necessary resources, such as communication equipment and weapons.

The cases demonstrate that confidence in one's ability to act, access to resources, and personal connections, and knowing that one will be supported, especially by those in positions of power, can influence individuals to accept responsibility. It is important to note that, in these cases, the initiators have yet to receive tangible support. However, the belief in the presence of support and the reassurance of its existence can bolster their confidence and reinforce their "power-within".

2) Formation stage – At this stage, the service begins to take shape and become visible and tangible. This is when the care-giving work commences. The initiators may work independently or with other community members to mobilise and reconfigure resources to deliver the service. The initiators initially identify existing resources within the community and attempt to gain access to those necessary to deliver the service. However, the primary resource for delivering CLCS is the collaborative effort of community members. In an interview[19], the Pung Muang 4 community leader, who was an initiator of the Asawin Neighbourhood Watch, mentioned that his approach was to deliver the service by himself using his own resources to demonstrate how it works and its benefits to the community. He consistently delivers provocative speeches to

[19] The interview with the Pung Muang 4 community leader was conducted on January 31, 2020, at his auto repair shop in Pung Muang 4 community.

encourage community members to work together to protect the community. In his own words,

> "I have to lead by example. I demonstrate it on my own. I have to explain to them that without our collective efforts, the community could face bombings, just like at the market near the RuamMitr area, where all the houses were burned down. I have to keep pushing them. There are people who do not join as voluntary guards, but they donate 100 THB to buy us 2-3 bags of coffee. This is a good starting point."

If successful, the initiators will be joined by the first group of actors who play a role in delivering the service, such as voluntary guards and elders who assist with watering. As they engage in delivering the service, the initiators and actors often gain new knowledge and skills, becoming more proficient in their tasks. This is closely related to the concept of empowerment as described by Rappaport (1987), which emphasises gaining mastery over one's affairs. For example, the initiators of the Community Garden acquire more knowledge about planting the mulberry trees and transforming them into mulberry juice. The voluntary guards receive training from the Royal Thai Army on how to use specific weapons. Furthermore, regular engagement with each other, along with the joy of being together, fosters a sense of belonging and ownership of the service. The solidarity and power of the collective efforts to achieve mutual goals are manifested. This shares similarities with the "power-with", as defined by Allen (1998, p. 35), as "the ability of a collectivity to act together for the attainment of a common or shared end or series of ends." Furthermore, by collectively providing care through the service, the initiators and actors also care for one another. For instance, the Pung Muang 4 community leader mentioned regularly visiting the young guards at the community centre to sit with them, support and provide guidance.

During this stage, the initiators and initial group of actors consistently evaluate the service's outcome against its objective. They engage in discussions, negotiations, and decision-making processes to identify ways to enhance service delivery. In the case of Asawin Neighbourhood Watch, the community leader mentioned a disagreement with a committee member regarding the collection of 100 THB from community members as a funding source for necessary equipment. The community leader disagreed with the suggestion and did not pursue the suggestion. It's essential to acknowledge that during

this negotiation and decision-making process, the initiators and actors may exert power to influence one another, leading to changes in service delivery. For instance, the Kongtunmae Fund committee changed from selling T-shirts to organising long drum dance and traditional Thai dance performances as a source of funding. As for the Community Garden, after having over a hundred mulberry trees, the two elderly individuals decided to plant other types of vegetables.

3) Stable stage – During this stage, the service delivery process is well-established and operates on a regular basis. The cycles of care-giving and care-receiving continue and expand into the wider community. Community members develop an understanding of the service and become part-takers. The initiators and actors continue to collaborate and engage in negotiations and decision-making processes to enhance the service, resulting in stronger relationships and increased effectiveness in service delivery.

   The primary difference between this stage and the previous one is that, at this point, the service gains an agency to act in collaboration with the initiators and actors to provide care. It becomes an integral part of the collective efforts aimed at achieving a common goal (power-with). Its role is to encourage community members to imagine how they would like to take part in service delivery and to provide them with opportunities to take action to enhance their communal living. For instance, in the case of the Community Garden, an initiator and a community support officer mentioned in an interview[20] that some community members helped with watering tasks to assist elderly individuals they saw walking back and forth carrying heavy watering cans, while others mentioned assisting to preventing the plants from wilting due to the hot weather. Additionally, some community members bring an abundance of fruit to the initiator for her to distribute to others in return for the produce from the Community Garden that she shared with them. In the case of Asawin Neighbourhood Watch, even as a formal CLCS, community members can still find ways to take part and show appreciation for the care they receive by visiting the community centre and bringing food or donating money to the guards.

   These cases demonstrate the expansion of care activities, where community members engage as part-takers in the service delivery process to care for others and their

[20] The interview with an elder initiator was conducted on February 4, 2020, at the elderly initiator's house in the Nah Soon Mae Leh Dek community, with a community leader and a community support officer present.

community. The collaborative efforts between the initiators, actors and part-takers enable them to shape their own lives and the ways in which they want to live together in the community.

Table 5.1 summarises the three stages involved in designing and delivering CLCS with care in relation to the four phases of care proposed by Tronto (2015) and Fisher. It also covers the roles of initiators, actors, part-takers and the service itself, as well as the manifested power.

In the next Chapter, I will apply this framework to discuss how a team of designers/ researchers designed and delivered a community market with a group of Muslim women in Baan Rom community in the YCM area.

Table 5.1 – Three stages of designing and delivering CLCS with care and power manifested at each stage

Stage of the CLCS	Four phases of care	Roles	Types of power	Description
1) Initiating and Planning Stage – an unmet need, a pressing issue, or a shared interest is identified and set as an objective of the CLCS. Individuals or a group of community members take responsibility and plan how to address the identified objective.	Care about and Care for	Initiators	Power-within – Self-awareness and confidence that prompts ones to take responsibility	The determination, sense of agency, and confidence in one's ability to act, access resources and support, and personal connections play important roles in prompting individuals or a group of community members to accept the responsibility for addressing an identified unmet need, a pressing issue, or a shared interest.
2) Formation Stage – the service begins to take shape and become visible and tangible.	Care-giving and Care-receiving	Initiators	Power-to – The ability to act in order to achieve an objective of the CLCS. (This type of power persists to the next stage.)	An ability of initiators to identify, mobilise and reconfigure resources (e.g. physical artefacts, financial resources, human capital, knowledge, skills, tradition and belief) to deliver the service. This includes encouraging community members to engage in the service delivery.
		Initiators and Actors	Empowerment – gaining knowledge and expertise in service delivery. (This type of power persists to the next stage.)	Through engagement in service delivery, initiators and actors gain new knowledge, skills and experience, and become more proficient in their tasks.
		Initiators and Actors	Power-with – the ability of initiators and actors to act collectively to achieve an objective of the CLCS. (This type of power persists to the next stage.)	Regular engagement and the joy of being together foster a sense of belonging and ownership of the service among initiators and actors, resulting in solidarity and collective effort to achieve a common goal.

		Initiators and Actors	Power-over – The exertion of power during discussion, negotiation and decision-making processes. (This type of power persists to the next stage.)	Initiators and actors consistently engage in discussions, negotiations, and decision-making processes to identify ways to enhance service delivery. During these processes, they may exert power over one another.
3) Stable Stage – The service delivery process is well-established and operates on a regular basis.	Care-giving and Care-receiving	CLCS	Power-to – the ability to invite others to take part in the service delivery.	The CLCS encourages community members to imagine how they would like to take part and provides them with opportunities to take action to enhance their communal living.
		Initiators, Actors, and a CLCS	Power-with – the ability of initiators and actors, and CLCS to act collectively to achieve an objective of the CLCS.	The CLCS gain an agency to act in concert with the initiators and actors to provide care. It becomes an integral part of the collective efforts to address the objectives.
		Initiators, Actors, a CLCS, and Part-takers	Power-with – the ability of initiators, actors, a CLCS, and part-takers to act collectively to achieve an objective of the CLCS and to care for one another and their community.	Initiators, Actors, a CLCS, and Part-takers engage in the service delivery process to care for one another and their community. The collective efforts sustain and expand the cycles of care-giving and care-receiving into the wider community.

Chapter 6: Designing and Delivering CLCS with Care

In the preceding chapter, I presented details about three selected CLCS within the municipality area. I proposed three stages of designing and delivering the CLCS with care and outlined the power that manifests at each stage. In this chapter, I will discuss the second empirical study, which is Participatory Action Research (PAR) through Design with a group of women in the Baan Rom community and Yala City Municipality (YCM). The aim of this study is to design a community market as CLCS.

I begin the chapter by providing the context of the Baan Rom community and the background of the community market. Subsequently, I outline the process of designing and delivering the Baan Rom community market with care and discuss the analysis of the design interventions, their roles in the process, and various types of power that became evident in relation to designers/researchers and the objects of design.

6.1 Background of the project

In this section, I provide the context of the Baan Rom community, the community market initiative and the group of women

6.1.1 The Baan Rom community

The Baan Rom community, one of 43 communities in YCM, has a rich history spanning over a hundred years. It was once the location of the province's town hall, and many government offices are still situated there. The community comprises 389 families with a total population of 965 (471 men and 495 women), including 160 elderly residents. The majority of the population are Muslims, and the average household income is 81,543 THB per year (approximately 1,812 GBP[21]) (Yala City Municipality, 2023). This income is significantly lower than the national and regional averages, which stand at 328,224 THB and 319,452 THB, respectively (National Statistical Office, 2021).

[21] 1 GBP = 45 THB

Figure 6-1: Map of Yala City Municipality showing the location of the Baan Rom community

The Baan Rom community is located in an urban area, approximately 3 kilometres from the city centre and across from the Tha Sap district, with the Pattani River flowing between them. The majority of the residents have been living in the area for many generations, so they know each other very well. Furthermore, the community is known for its distinctive cultural identity and heritage, beautiful scenery, and a well-preserved community forest. However, some people from the city centre of Yala province, particularly the Thai-Buddhist population, are still hesitant to visit due to previous brutal incidents in the Tha Sap district. In terms of well-being, like many in the Deep South region, a number of the Baan Rom community members face multiple challenges, including security concerns and unemployment.

Figure 6-2: Various distinctive places in the Baan Rom community

6.1.2 Background of the community market initiative and the group of women

The idea of establishing a community market was initiated by a group of 7 to 10 Muslim women aged between 30 and nearly 70 years. They have lived in the community for more than 10 years, have close relationships with one another, and some are relatives. Most of them have been grappling with financial hardships, working as day labourers or being unemployed.

For this reason, they envisioned a market or a space within the community where they could sell homemade food to supplement their income. Approximately five years ago, they explained their idea to the Baan Rom community leader, who then brought it to the attention of the mayor during the monthly meeting. Typically, the mayor would delegate such matters to either the Bureau of Public Works for constructing market stalls or to the Social Welfare Division for organising cooking workshops or training sessions. However, in this case, the mayor decided to incorporate the market into the district's development plan and commissioned a professor from Thammasat University (TU) to design the master plan. As a member of the team, I proposed to approach the market as a CLCS and engaged the group of women, YCM, and other stakeholders in the designing and delivering process.

6.2 Designing and delivering the Baan Rom community market with care

In this section, I applied the three stages of designing and delivering a CLCS with care to discuss the process of designing and delivering a community market with the group of women and YCM.

Stage 1 - Initiation and planning stage (care about and care for)

a. The community leader and community members identified an unmet need, a pressing issue, or a shared interest.

   In the case of the community market, a group of Muslim women facing financial challenges expressed their need to earn extra income by selling homemade food at a local market. As they lacked the ability, capacity, and resources to set it up on their own, they sought support from the Baan Rom community leader and the YCM. The leader integrated the market into his plan to transform Baan Rom into a tourist attraction in Yala province and presented the idea to the mayor.

b. The mayor has accepted the responsibility of addressing the issue.

   The Baan Rom community leader had repeatedly presented his idea to the mayor during their monthly meetings. In response, the mayor took responsibility and commissioned a

professor at Thammasat University (TU) to develop a master plan for the community, which includes the design of the community market. I joined the TU team and suggested approaching the market as a CLCS. At that point, it should be noted that the TU team was given the responsibility of temporary initiators, and establishing a community market was set as a goal of the CLCS.

c. The TU team took on the responsibility of being the temporary initiators.
To fulfil this role, we had to enhance our ability to mobilise the necessary resources to design and deliver the service with care. This involved carrying out the following tasks:

- Discussing and negotiating how the project would be carried out with the mayor.
The concept of CLCS, organising co-design workshops and testing the idea with prototypes are new to LAOs. The TU professor had to communicate with the mayor about the design process and the benefits of engaging stakeholders and community members to gain his approval, support and access to LAO's resources, including manpower.

- Situating myself in the context to gain a deeper understanding of the issue.
My main focus was to comprehend the underlying reasons for establishing a community market, including the origin of the idea, the individuals in need of care, the reason behind their needs, and how the market could address them. To achieve this, I made frequent visits to the Baan Rom community and engaged in discussions with the community leader, committee members, village health volunteers, and other community members to understand the current situation and the dynamics of their relationship. I also had conversations with local administrative staff to ensure a well-rounded understanding.

- Building personal relationships with the local administrative staff
The findings from the case study research indicate that personal connections and support, particularly from individuals in positions of power, are crucial for initiators to mobilise resources for service delivery. Close relationships often result in active involvement and assistance in service delivery. To achieve this, I made an effort to get to know staff in various bureaus and divisions and sought opportunities to spend time with several staff outside of the working hours. Although the TU team was backed by the mayor, establishing personal connections with the staff provided valuable insights into the local context of Yala province and the operation of the LAO. This facilitated better

navigation of the situation and access to the LAO's resources without solely relying on the mayor for support.

- Identifying potential actors, building trust, developing mutual and horizontal relationships and engaging them as equal partners.
  As CLCS is a relational service, the active involvement of community members in designing and delivering it is crucial. The three case studies in the preceding chapter illustrate that the initiators often reside within the community for a while and hold positions of authority. They have fostered strong connections with community members and are able to motivate several of them to engage in service delivery as actors. As an outsider (Rowe, 2014), I initially approached the group of women, who were the originators of the idea, and asked if they would be interested in taking part in designing and delivering the market.

  To build trust and develop mutual and horizontal relationships, I adopted various approaches. This involved breaking away from my status as a "Ajarn Kwan" (meaning someone who teaches at university) and positioning myself as "Nong Kwan" (meaning a younger sister Kwan), paying regular visits and spending time with them at the community instead of requesting them to meet me at the YCM office, showing genuine interest in their culture by learning a few Yawi words and familiarising myself with their traditional dishes.

  My commitment to establishing a community market was evident when I returned to the community after the explosion occurred in the neighbouring area during my first visit. As I was walking with them, the bomb detonated, prompting every to look at me in silence. The following day, when I went back to the community to meet them, a few mentioned that they had anticipated my immediate departure back to Bangkok and were surprised to see me back in the community. Additionally, I made sure to involve the group of women as equal partners throughout the entire process. We collaborated on planning interventions and determined when, where, and how they would be carried out. Each party then took on the responsibilities they were entrusted with. Subsequently, we reflected on the outcome and decided on the next steps.

- Setting up physical collaboration platforms

  The physical collaboration platforms refer to spaces where various activities or interventions can occur. In this case, instead of creating new spaces, a group of women and the TU team members identified three existing spaces that were regularly used by local residents, giving them new functions or meanings related to the market. The three spaces included the wooden table, the pavilion at the local mosque, and the riverfront pier. Each space played a distinct role and was associated with different types of activities and interventions in the design process, as follows:

  (1) The wooden table – It was an existing informal gathering spot for the group of women. It became an unofficial meeting place where the group of women and I spent time together and discussed any market-related issues. Situated outdoors along a major road, passersby would occasionally join our conversations.

Figure 6-3: My first lunch with the group of women accompanied by local administrative staff (left) and an informal discussion with the group of women at the wooden table (right)

  (2) The pavilion of a local mosque – The pavilion is a community space for various activities, including community meetings. During the design process, it was utilised for hosting events that involved a large group of people. These events included a project kick-off group discussion, participatory design workshops with related stakeholders, a lecture on hygienic regulations, and a meeting to select members of the market committee.

Figure 6-4: The LAO hosted a project kick-off group discussion (left), and staff from the Bureau of Public Health and Environment gave a lecture on hygienic regulations at the pavilion of a local mosque (right)

(3) The riverfront pier – It is a public space where various community activities, such as Ashure festival and Loy Kratong festival, take place. The group of women suggested establishing the community market at this location instead of the riverbank opposite the Tha Sap district, as proposed by the mayor. As a result, the pier became the venue for events, such as a tasting event and pilot markets. After each event, a reflection session involving local sellers and related stakeholders was organised at the pier's pavilion.

In addition, it's worth noting that while the wooden table facilitated daily collaboration, the use of the other two spaces was determined by activities or interventions taking place. Consequently, these activities and interventions can be regarded as non-physical collaboration platforms that enhance existing collaborations and prompt new ones.

- Identifying available resources

  The TU team members adopted several approaches to identify existing resources, including conducting a site survey with community members and local administrative staff, and organising two types of workshops. The workshops aimed to gain more insight into the Baan Rom community, collectively identify available resources and their potential, and engage related stakeholders in the design process.

  (1) The assets mapping workshop – During my first visit, I conducted an asset mapping activity with the group of women at the wooden table. I began by presenting the group with a map of the community printed on an A0 paper and asked them to

identify important places (e.g. government offices, attractions) and community members with specific knowledge or skills (e.g. making bird cages, cooking). Afterwards, each participant placed three heart-shaped stickers on the map to mark their top three most favourite places in the community.

Figure 6-5: The assets mapping activity with the group of women (left) and the output of the assets mapping activity (right)

(2) Two sessions of the participatory design workshop – During the 4th visit, two sessions of the participatory design workshop were conducted at the pavilion of the local mosque. The first session involved Baan Rom community members, while the second session was attended by various stakeholders, including representatives from central government organisations in the area and representatives from the LAO in the neighbouring area, with 15 and 22 participants, respectively. The activities included identifying community resources, problems and opportunities, proposing solutions by leveraging available resources, visiting potential market locations, and discussing and voting on design schemes.

Figure 6-6: The initial session of the participatory design workshop with members of the Baan Rom community

- Equipping the potential actors with the ability and necessary knowledge and skills to deliver the service

  During the 4th visit, a tasting event was organised at the riverfront pier to build the confidence and ability of the group of women and local residents to become food sellers. The aim was to provide an opportunity for them to showcase their culinary skills and gather feedback from food experts and the public attending the event. Prior to the event, they were to receive funding from the TU team to purchase ingredients for practising and creating new dishes, as well as for cooking on the day of the event.

  The tasting event took place on August 22, 2020, from 13:00 to 17:00. Sixteen food stalls were set up, offering a variety of savoury and sweet dishes. Approximately 35 participants attended the event to sample different dishes prepared by the group of women and other local individuals. They had a chance to walk around, sample food from any stalls, and engage in conversations with the food sellers. Each attendee was provided with a feedback form to rate their top three favourite and least favourite stalls, and a heart-shaped sticker to place on the sign of their most preferred stall.

Figure 6-7: A tasting event

Stage 2 – Formation stage (care-giving and care-receiving)

a. The TU design team and the group of women mobilised resources to set up pilot markets

   This pilot market was conducted twice, with a month-long interval, at the riverfront pier during the 5th and the 6th visits. Its purpose was to assess the market's potential and offer opportunities for the group of women to sell their food, get involved in managing and operating the market, and work collaboratively with other related stakeholders.

To prepare for the market, the group of women was responsible for scouting for additional sellers and deciding where each stall would be located. They also attended a lecture on hygienic regulations provided by staff from the Bureau of Public Health and Environment to ensure compliance with standards. The TU team was responsible for developing the layout of the pilot market, designing a backdrop and installations to attract event attendees, and setting up a Facebook Page of the market called "Lard Baan Rom at Yala" (*meaning* Baan Rom market at Yala). Additionally, the team coordinated with staff from several bureaus and divisions to oversee construction activities and promote the event. Local children and other community members assisted in preparing the venue by setting up brick blocks as seating along the river, carrying chairs and tables from the local mosque, and tidying up the area.

The initial pilot market took place on Sunday, September 27, 2020, from 15:00-20:00, while the second event occurred a month later, on Saturday, October 17 and Sunday, October 18, 2020, at the same time. The market was attended by a number of people from various areas in Yala and neighbouring provinces. The event featured numerous activities, including musical and dance performances by local children, a craft workshop, and a reading activity for children. There were 21 stalls at the first pilot market and 30 stalls at the second one. During the event, several local administrative staff, local residents and children, in collaboration with the TU team, worked diligently to facilitate the events and ensure that everything unfolded according to plan.

Figure 6-8: The pilot market

b. The TU team and the group of women were engaged in discussions, negotiations, and decision-making processes to enhance service delivery.
   These activities took place on various occasions, including informal conversations at the wooden table, on-site during the preparation of the pilot markets, and during reflection sessions at the riverfront pier. Regular meetings at the wooden table provided the primary opportunities for the group of women and me, sometimes joined by local administrative staff, to discuss and make decisions on market-related matters, such as developing and tasting new dishes, selecting sellers, and determining the prices of different dishes.

   In the days leading up to the pilot markets, the entire TU team would be on-site to supervise the design and work closely with the local administrative staff on construction. The group of women frequently visited the site, engaging in negotiations with landscape architects regarding stall planning and size. During the reflection session, the women and other sellers reviewed the pilot market, shared business experiences, discussed improvements, and suggested the next steps.

c. The TU team consistently kept the mayor and deputy mayor updated on the progress and extended invitations to them for every event.
   The mayor and deputy mayor granted the TU team access to LAO resources and were responsible for making final decisions regarding the design and budget of the master plan and community market. Once approved by the mayor, the project will be integrated into the LAO plan and reviewed by the municipal council. In addition, the mayor's attendance at the events was crucial to the group of women and community members. It demonstrated his interest in supporting the project and bringing it to life.

Stage 3 – Stable stage (care-giving and care-receiving)

a. The community market committee was established to take over the initiators' roles from the TU team
   Following the second pilot market, an official market committee was established to manage and operate the community market in the future. The committee comprised ten local residents from the Baan Rom community, including two from the group of women and two local administrative staff.

However, I would like to note that despite the establishment of the community market committee and assurances from several women during interviews with the TU professor, stating that they could host the market without support from the TU team, the market has not been hosted since the second pilot market. This indicates that although the market's design and delivery process had progressed to Stage 3 – Stable Stage, it has not yet been well-established and does not operate on a regular basis.

6.3 Discussions

In this section, I discuss the analysis of the design interventions, their roles in the process, and various types of power that became evident in relation to designers/researchers and the objects of design.

6.3.1 Analysis of the design interventions

The community market's design and delivery process can be viewed as a series of interventions that served as a scaffold, engaging various stakeholders and demonstrating how they could collaborate with one another and interact with the market.

From the outset, the establishment of the community market was merely an idea. Early interventions, such as the assets mapping and participatory design workshops, helped kickstart the process by engaging potential actors and related stakeholders, attracting their attention, and initiating discussions about the market. The renderings of the three design schemes of the upcoming market were crucial for actors and stakeholders to envision the market and set a common goal, motivating them to engage in subsequent interventions.

The tasting event served as a transitional intervention from Stage 1 – Initiating and Planning stage to Stage 2 – Formation stage as it empowered the group of women and transformed them into actors who were directly involved in service delivery. It allowed them to practice roles they would perform once the market was established. The funding of ingredients and packaging, along with the pre-arranged participation of a set number of individuals for the food tasting, enabled the group of women and community members interested in selling food to concentrate on honing their culinary skills. Additionally, it provided an opportunity for the group of women, the LAO, and the TU team to collaborate with one another to mobilise available resources to organise a small market-like event. The pilot market, on the other hand, was an actual representation of the upcoming market, albeit without permanent infrastructure. To bring it to

life, every party had to work closely with one another, expanding their scope of work and accountability compared to the tasting event.

In addition, I would like to note that the scale of the interventions had expanded in line with the increasing numbers of actors and part-takers (as shown in Figure 6-9). A series of interventions facilitated the mobilisation and reconfiguration of existing resources to establish the community market that held significant meaning and value for all involved. Consequently, the market gained a sense of agency and was equipped with the ability to engage those already involved and other individuals in the process of designing and delivering that would occur as the market took shape.

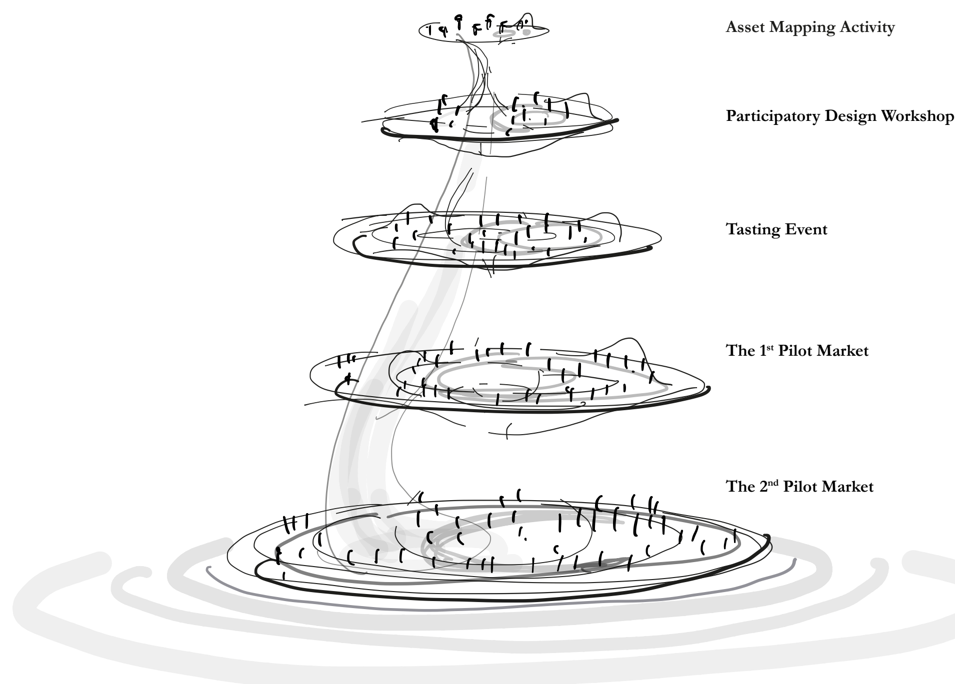

Figure 6-9: A diagram illustrates an increase in the scale of the design interventions.

6.3.2 The roles of design interventions in designing and delivering the community market

The four interventions played different roles in the design and delivery process of the community market. In addition to involving relevant stakeholders in telling, making, and enacting (Sanders, Brandt and Binder, 2010), as well as prompting conversations and enabling experiences (Manzini, 2015), they emphasised key aspects that were fundamental to the CLCS, as follows:

- Enabling initiators, actors, part-takers and other stakeholders to identify and mobilise existing resources
  a. Visualising tools, such as large-printed maps of the community and neighbouring areas, were used during the assets mapping activity and participatory design workshop to locate existing resources collectively, facilitate conversations among participants, and pinpoint discussion subjects. These tools enabled designers/researchers and others who were not from the community to actively participate in the discussions.
  b. The planning, preparing, and implementing of actual events, such as the tasting event and pilot markets, involved initiators, actors and other related stakeholders recognising the potential of available physical artefacts, knowledge, skills, and abilities of others as well as their own. They explored alternative applications of these resources and mobilised them to bring the events to life. In the process, the renderings of the events produced by the TU team were used as visual tools to guide the direction of the event and initiate conversations on how existing resources could be reconfigured.

- Making the market and its impact tangible
  The use of tools and methods to represent a designed object-to-be, in this case, the community market, played a significant role in reifying an idea and inspiring related stakeholders to take part in designing and delivering the service. Firstly, presenting renderings of the three design schemes during the participatory design workshop allowed related stakeholders to visualise the upcoming market and set a shared goal. Subsequently, a market-like tasting event was hosted to bring the renderings to life, showcase the potential of the riverfront pier as the market's location, and highlight the culinary talents of the group of women and other community members. The event's success bolstered the self-confidence of the women and other sellers, leading the LAO and other stakeholders to recognise their potential and the market's viability, motivating them to take part in the next intervention – the pilot market. Despite being named a "pilot market", it functioned as an actual market, lacking only a permanent structure, and attracted numerous visitors from Yala province and nearby areas. At this stage, the social, cultural, and economic impact of the market was widely acknowledged by stakeholders and the public, prompting the establishment of the market committee to oversee the management and operation of the market in the future.

- Creating opportunities and providing various options for stakeholders to take part
  The interventions enabled relevant stakeholders to engage in realising the market. Everyone was encouraged to take part in any point of the interventions and could withdraw at any time. They were designed to be flexible and entirely voluntary. Each intervention offered different ways for the relevant stakeholders to contribute. The assets mapping activity and the participatory design workshop provided opportunities for relevant stakeholders to share information about existing resources and participate in the market design.

  The tasting event allowed a group of women and other local residents to perform the role of sellers while food experts and local administrative staff were invited to taste the food and provide feedback. The pilot market involved local administrative staff from various bureaus and divisions, as well as community members in setting up the venues and organising activities on the day of the event. For example, the education division staff hosted activities for children, local children performed a dance in front of the crowd, and a schoolteacher volunteered as the Master of the Ceremonies. In addition, the reflection sessions held at the pavilion at the riverfront pier after the tasting event and the pilot markets were recognised as platforms for collaboration open to anyone to provide feedback and exchange ideas.

- Enhancing the abilities of actors, part-takers, and related stakeholders
  By engaging in role-playing activities and practical tasks, the group of women, other sellers and related stakeholders were equipped with the necessary knowledge and skills required for their respective roles in the envisioned market. These interventions focused on two key areas: firstly, preparing aspiring food sellers for their new roles by imparting culinary and entrepreneurial skills, and secondly, enhancing collective abilities for market management and operation, including tasks such as scouting, coordinating with sellers, and waste management.
  a. Equipping individuals with knowledge and skills related to being food sellers – a series of interventions were implemented to gradually prepare the group of women and local residents, who were first-time sellers, for their new roles. The sequence of interventions commenced with the tasting event, which provided them with the opportunity to practice food preparation on-site for a group of over 30 individuals. The subsequent pilot market required sellers to manage their own budgets and attend

a lecture on hygiene regulations provided by staff from the Bureau of Public Health and Environment to improve food safety practices. The reflection sessions allowed the sellers to share their experiences and how they would improve their own business, fostering a collaborative learning environment.

b. Enhancing collective abilities of the actors to manage and operate the market – As the actors, the group of women were involved in planning, preparing, and implementing the interventions, allowing them to understand the overall processes. As the intervention progressed, the number of tasks and the level of responsibility assigned to the group gradually increased. For instance, during the tasting event, the group of women was tasked with identifying and coordinating with potential local sellers, while during the pilot markets, their responsibilities expanded to include discussions with the TU team regarding market planning and stall allocations, as well as waste separation. These endeavours were complemented by refection sessions, providing an opportunity for the group of women, local sellers, and other stakeholders to reflect on the events and engage in collaborative discussions regarding the next steps.

- Enabling the initiators, actors, part-takers and other stakeholders to collaborate with one another – The interventions facilitated collaboration among stakeholders, even if they had not previously worked together. The group of women mentioned that they got to know several local administrative staff as a result of engaging in the market's design and delivery. Importantly, the pilot markets allowed those who were involved to understand their respective roles and the roles of others, providing them an opportunity to practice tasks and coordinate efforts, preparing them for the realisation of the market.

6.3.3 The types of power that manifested throughout the process in relation to designers/researchers and the objects of design

- The power of designers/researchers to influence the approach of the project in order to empower the group of women and foster "power with" versus the power of the mayor to reject the proposal – Initially, the mayor expected the TU team to deliver the master plan, including the design of the community market, as well as forecast the construction costs. The LAO would then either carry out the construction themselves or commission the work. Local residents would be invited to sell their goods at the market once it was completed. However, when I suggested approaching the community market as a CLCS,

the TU professor supported the idea and played a significant role in convincing the mayor. While engaging the local community in public hearings was common for the LAO, involving them in the design, management, and operation of the market was a new concept. Furthermore, the idea of organising a pilot market was unconventional for the LAO, as it would require budget allocation from the previous fiscal year. This approach went against regulations and posed challenges to the LAO. Despite these obstacles, the mayor sided with the TU professor and approved the proposed approach.

This demonstrated the TU team's effort to empower the group of women by providing them with opportunities to engage in service delivery. This would enable them to acquire new knowledge, skills, and experience and become more proficient in their tasks, ultimately gaining more control over their lives. In addition, the interaction between the group of women, the TU design team, and the local administrative staff would foster "power-with," resulting in solidarity and collective effort to achieve a common goal.

- The power of designers/researchers to decide whom to engage in the process and how to engage with them versus the power of a group of women to withhold their engagement – In this project, I made the decision to approach the group of women who originated the idea of establishing the market and engaged them in designing and delivering the community market. During my first visit, I conducted the assets mapping workshop with them. I had planned the activity in advance, with the aim to tap into their knowledge to identify existing resources.

  Although the women did everything that I requested, I noticed that they were not fully engaged in the activity. They seemed hesitant to take part, especially in tasks that involved writing. When I overheard one of the women say, "Let's quickly finish this so that we can have lunch together", I was certain that I needed an alternative approach. I began engaging the group of women, sometimes with the participation of local administrative staff, in a series of informal discussions to collaboratively decide and plan upcoming interventions. This approach allowed everyone to voice their thoughts and concerns and to agree or disagree with the proposed ideas.

- The collective power of designers/researchers and the group of women to achieve a common goal – Our regular meetings and informal discussions at the wooden table

helped foster a strong bond between the group of women and me. They often invited me for a homemade lunch or a late-night tea, and I would reciprocate by taking them out to a restaurant. Sometimes, we would engage in joint activities, such as visiting other markets or experimenting with various dishes. This mutual give-and-take strengthened our bond and nurtured mutual trust.

I involved the group of women as equal partners, and together we collaborated on planning, preparation, implementation and reflection concerning the intervention. However, we each had specific responsibilities aligned with our respective expertise. For instance, the TU team, myself included, was responsible for the design of the venue, while the group of women took the task of inviting and coordinating with local sellers. This power relation resonates with the relation proposed by Avelino and Rotmans (2009), where A and B possess different powers, leading to synergy if the powers enable one another.

Our collective efforts represented a blend of solidarity and multi-expertise collaboration, with each member contributing their unique expertise while supporting one another and working together toward our shared goal. However, it is important to note that no market has been hosted by the group of women and the LAO since November 2020, when the TU team had to discontinue the project due to the COVID-19 outbreak in Thailand. This suggests that power-with is temporary and requires all parties with different expertise and power to reinforce one another for it to be sustained.

- The power of the group of women, community members, and other related stakeholders to voice their opinions on the design of the market, versus the power of the landscape designers to either consider or dismiss the suggestions, versus the power of the mayor to disagree with the design and exclude it from the LAO plan, versus the power of the municipal council to reject the project and the allocation of the budget – The concept of "Power Cube" proposed by Gaventa (2006, 2021) can be used to discuss power dynamics amongst various stakeholders in the decision-making process. While there were opportunities for stakeholders to express their opinions on the design of the market during the participatory design workshops and reflection sessions, decision-making processes eventually shifted into more enclosed spaces, limiting the influence of the public.

The TU team incorporated feedback from these sessions into the design, which was then presented to the mayor and local administrative staff, along with the construction cost, influencing their decision behind closed doors. The mayor had the authority to approve or disapprove the final design and its integration into the LAO plan. Subsequently, the plan would be reviewed by the municipal council, and the project would proceed if approved.

This process exemplifies the various levels of power involved in LAO projects and how decision-making processes can be hidden from the public. Designers/researchers, in this case, act as mediators and influences, working across open and closed spaces to reflect the needs of local residents through renderings and pilot markets. Ultimately, the final decision rested with the mayor and the municipal council, but design interventions played a crucial role in informing and influencing these decisions.

- The group of women and other sellers were empowered through engaging in designing and delivering the community market – Through a series of interventions, the group of women and other sellers gained culinary and entrepreneurial knowledge, skills and experience. One woman, who was previously unemployed, participated as a seller in the tasting event and the pilot market. This opportunity allowed her to receive funding to buy ingredients and learn how to make a traditional snack from her mother. When she sold her snacks at the first pilot market, she was approached by several people interested in buying her products wholesale for their shops. This turned selling traditional snacks into her main source of income. Some sellers mentioned that they had never sold anything before, and the pilot markets provided them with opportunities to explore new occupations and earn extra money.

  Furthermore, the success of the tasting event and the pilot markets bolstered their self-confidence. During the reflection session, most women expressed surprise at the large turnout at the market and how quickly their food sold out. This newfound confidence motivated them to participate in subsequent events, even without receiving funding.

- Designers/researchers were perceived as a source of power and were caught in the midst of power struggles – After the success of the first pilot market, several community members who had not previously participated started showing interest in managing and

operating the market. They began competing for power by approaching members of the TU team, inviting us to lunch, offering support in promoting the market, and expressing a desire to join the market committee. This presented a challenge for the TU team, as it was important to remain neutral and represent the LAO without getting entangled in the conflict between these individuals and the group of women who had been deeply involved in the market. The attempt to establish a relationship with the TU team and take control of the market's operations was noted by the Baan Rom community leader. He intervened and proposed selecting the market committee members through voting.

Chapter 7: Conclusions and Contributions to New Knowledge

In this final chapter, I discuss my contribution to new knowledge and outline potential areas for future research.

The main focus of this research was to explore the relationship of democracy, power and design in Thailand through designing and delivering CLCS. I conducted case study research and Participatory Action Research (PAR) through Design and applied the concept of care and power as a lens to analyse my findings and propose contributions to new knowledge. In addition, this research aimed to serve as a case study demonstrating how design is practiced by local communities and designers/researchers in Thailand and contribute to the discussion on the plurality of design.

7.1 Contribution to New Knowledge

In this section, I discuss my contributions to new knowledge in the domain of design practice, particularly Participatory Design (PD), service design, and design for social innovation. I have identified CLCS as a specific type of service, provided a definition, and outlined its characteristics in relation to care. My argument is centred on recognising it as a form of care practice, pinpointing its roles, and highlighting its ability to create a caring community. I have proposed processes for designing and delivering CLCS with care, as an alternative to the Double Diamond framework proposed by the Design Council (2024). Additionally, I have delved into the various types of power that manifested throughout the process, especially in relation to designers/researchers and objects of design, aiming to contribute to the discussions on power and design.

I want to emphasise that the research was conducted in the Deep South region of Thailand. As a result, several findings are context-specific reflecting conflict in the region and the local cultural values and social norms, such as Thainess, social hierarchy, and inequality. However, the process of designing and delivering CLCS with care can be applicable to other contexts when developing relational services or social innovations with stakeholders, particularly vulnerable individuals.

7.1.1 The CLCS as a form of care practice

In Chapter 5, I examined three CLCSs in the Thai context: the Community Garden, Kongtunmae Fund, and Asawin Neighbourhood Watch. I proposed a definition and outlined the

characteristics of this type of service in relation to care. Drawing from Fisher and Tronto's (1990, p. 40) definition of care, which stated that

> "care is a species activity that includes everything we do to maintain, continue, and repair our world so that we may live in it as well as possible. That world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web."

I suggested considering CLCS as a form of care practice. I defined CLCS as a relational service (Cipolla and Manzini, 2009) designed, developed and delivered by and for people in the community, with or without support from other entities (e.g. the central government and the LAO). The primary objective is to achieve a common goal and enhance collective well-being. CLCS allows community members to care about certain issues within their community, enables them to care for one another, and engages them in creating alternative possibilities for new ways of communal living.

7.1.2 Designing and delivering CLCS with care

As a relational service and a form of care practice, the initiation and realisation of CLCS were made possible through care among community members. I identified three types of voluntary community members who are involved in the service delivery according to their roles and level of engagement in the service, including initiators, actors, and part-takers. Based on the four phases of care proposed by Tronto (2015) and Fisher, which include care about, care for, care-giving and care-receiving, I proposed a framework for understanding the process of designing and delivering CLCS and the roles that initiators and actors play in relation to care, as discussed in Chapter 5.

7.1.3 The roles and abilities of CLCS in creating a caring community

In terms of the roles of CLCS, Light and Seravalli (2019) suggest that public services that are co-produced and co-design by citizens and local authorities can be seen as a caring platform, enabling participants to care about specific issues. However, in this research, CLCSs are viewed as Things (Ehn, 2008; Bjögvinsson, Ehn and Hillgren, 2012) or socio-material configurations (Kimbell and Blomberg, 2017, p. 87) that have the agential capacity and dynamically unfold and assemble through practice (as mentioned earlier in Chapter 3). Therefore, the service itself is a form of care and a means of providing care for specific groups and the entire community. It can

also be seen as an interface inviting community members to care for one another and engage in creating new possibilities for communal living, where care is reciprocated.

7.1.4 Three stages of designing and delivering CLCS with care

Drawing from the four phases of care proposed by Tronto (2015) and Fisher, I identified three stages of designing and delivering CLCS with care, as follows:

- Stage 1: Initiating and Planning Stage (Care about and Care for) – an unmet need, a pressing issue, or a shared interest is identified and set as an objective of the CLCS. Individuals or a group of community members take responsibility and plan how to address the identified objective.
- Stage 2: Formation Stage (Care-giving and Care-receiving) – the service begins to take shape and become visible and tangible.
- Stage 3: Stable Stage (Care-giving and Care-receiving) – The service delivery process is well-established and operates on a regular basis.

Additionally, I pointed out the different roles of initiators, actors, and part-takers, as well as the various types of power that they possess and exercise at each stage, as discussed in Chapter 5.

7.1.5 The process of designing and delivering CLCS with care

In Chapter 6, I discussed how designers/researchers, including myself, applied the three stages of designing and delivering CLCS with care framework. While Cipolla and Manzini (2009, p. 50) noted that relational service cannot be directly designed, but instead can only be "enabled" by designing ways to bring about, support and sustain interpersonal encounters between participants, this research demonstrated that designers/researchers played a crucial role in the process by assuming the role of a temporary initiator. The process to design and deliver CLCS with care was as follows:

Stage 1 - Initiation and planning stage (care about and care for)

a. The community leader and community members identified an unmet need, a pressing issue, or a shared interest.
b. The mayor has accepted the responsibility of addressing the issue.
c. Designers/researchers took on the responsibility of being the temporary initiators.
    - Discussing and negotiating how the project would be carried out with the mayor.
    - Situating oneself in the context to gain a deeper understanding of the issue.
    - Building personal relationships with the local administrative staff

- Identifying potential actors, building trust, developing mutual and horizontal relationships and engaging them as equal partners.
- Setting up physical collaboration platforms
- Identifying available resources
- Equipping potential actors with the ability and necessary knowledge and skills to deliver the service

Stage 2 – Formation (care-giving and care-receiving)

a. Designers/researchers and primary actors mobilised resources to set up pilot markets
b. Designers/researchers and primary actors were engaged in discussions, negotiations, and decision-making processes to enhance service delivery.
c. Designers/researchers consistently kept the mayor and deputy mayor updated on the progress and extended invitations to them for every event.

Stage 3 – Stable stage (care-giving and care-receiving)

a. Establish a governance body to take over the initiators' roles from the designers/researchers

Remark: Although the market's design and delivery process had progressed to Stage 3 – Stable Stage, it has not yet been well-established and does not operate on a regular basis.

The process outlined above should be applied to design and deliver CLCS with care instead of the Design Council's Double Diamond (2024). The latter fails to consider the positionality of designers/researchers, their positions within the context, and the various types of power that each stakeholder possesses and exercises throughout the process. More importantly, the proposed process is rooted in the concept of care, encompassing care about, care for, care-giving and care-receiving. It emphasises the significance of designers/researchers situating themselves in the context, building trust and personal relationships with the potential actors and the LAO. These aspects share similarities with the notion of "sociable designer" proposed by Tjahja and Yee (2022). The authors stress that designers should focus on reconfiguring social relations when engaging in design for Social Innovations rather than merely designing enabling ecosystems (Manzini, 2015) and infrastructuring (Björgvinsson, Ehn and Hillgren, 2010, 2012), and situating themselves in the social fabric before the initiation of any design processes (Tjahja and Yee, 2022, p. 145).

However, to design and deliver CLCS with care, designers/researchers have to be attentive to individuals in need of care, the underlying causes of their needs, and how the design process and objects of design could address them. In the case of the Baan Rom community market, vulnerable individuals in need of care were also potential actors who would engage in designing and delivering the market to provide care for themselves, each other, and the entire community. Thus, designers/researchers need to pay attention to their social position, sense of agency (power-within), and their ability and willingness to engage in the process (power to). Inequality, internalised asymmetrical power relations, and structural domination and oppression, as noted by McNay (2014), can hinder certain individuals from even considering participation.

For this reason, when engaging vulnerable individuals as actors, designers/researchers have to focus on empowering them by building their self-confidence and equipping them with the necessary knowledge and skills to deliver the service through a series of design interventions. Designers/researchers have to demonstrate a strong commitment to addressing their needs and supporting them throughout the process, develop mutual and horizontal relationships and engage them as equal partners to foster collective efforts (power-with). Furthermore, designers/researchers have to communicate and agree upon the project approach with the project owner or those commissioning the project from the outset. They may also need to enhance their ability to mobilise necessary resources to deliver the service by building personal relationships with individuals in positions of power or those with access to the required resources.

7.1.6 Design interventions as interactive scaffolds and engaging platforms

In Chapter 6, I discussed a series of design interventions that were carried out throughout the process, including the assets mapping activity, two sessions of the participatory design workshop, the tasting event, and two pilot markets. The interventions play pivotal roles in designing and delivering the community market, enabling actors, part-takers, designers/researchers, and other stakeholders to identify and mobilise existing resources, creating opportunities and providing various options for them to take part. Furthermore, they made the service and its impact tangible, allowing actors, designers/researchers, and other stakeholders to visualise the service and set a shared goal.

For these reasons, I argued that these interventions serve as a scaffold, engaging various stakeholders and demonstrating how they could collaborate with one another and interact with

the service, which held significant meaning and value for all parties involved. As a result, the service gained an agency and was able to continue to engage those already involved while attracting other individuals in the process of designing and delivering as the service took shape.

Distinct from conventional co-design sessions that primarily focus on participant involvement in telling, making, and enacting (Sanders, Brandt and Binder, 2010), the approach adopted in this research engaged actors and relevant stakeholders throughout the entire process, from planning and preparation to implementation and reflection. The shift in approach, informed by the PAR through Design methodology, reinforced the position of the actors as equal partners, fostering a sense of ownership and nurturing stronger relationships, mutual trust, and collective efforts.

In addition, these interventions were aimed to transition the group of women into actors directly involved in service delivery. They shared responsibilities with the TU team and gradually took on more tasks as the interventions expanded. By engaging in the design interventions, individuals acknowledged their agency, acquired new knowledge, skills, and experience related to being food sellers, and enhanced their collective capabilities to manage and operate the market. This research underscored that design interventions should not merely be designed to "trigger, support and summarise social conversation," as noted by Manzini (2015, p. 133), but should also empower stakeholders to take action and equip them with abilities to care for themselves, each other, and the entire community.

7.1.7 Manifestation of power throughout the process in relation to designers/researchers and the objects of design

In Chapters 5 and 6, I discussed the relationship between power and care, highlighting how they intersect and reinforce each other in the context of designing and delivering CLCS with care. I argued that while it is widely acknowledged that "everyone is endowed with the ability to design" (Manzini, 2015, p. 37), in the context of CLCS, one requires self-confidence, a sense of agency, and self-awareness (power-within) to take on design responsibility. They also need the ability to (power-to) mobilise resources and encourage other community members to engage in service delivery to provide care for themselves and each other. Consequently, vulnerable individuals often rely on those in positions of power, such as community leaders and the mayor, to take responsibility and initiate actions, perpetuating social inequality. For this reason, it is crucial to encourage those in need of care to engage in the process as actors to empower them to care for themselves and others. Additionally, in this research, the power and privilege of

designers/researchers played a significant role in influencing project owners or those commissioning the project to adopt this approach.

Despite designers having the power to decide who will be included or excluded and how the sessions are stagged and facilitated (Keshavarz and Maze, 2013; Tjahja and Yee, 2018; DiSalvo and Meng, 2021; Goodwill and Bendor, 2021), participants retain the ability to withhold their engagement. In the case of the community market, although the group of women did everything that they were asked to do during the workshop, a slight hesitation was observed. The continuation and repetition of the sessions would mean exerting power over the group of women and perpetuating inequality between the two parties, which may hinder collective efforts from being fostered (power-with).

Another crucial type of power in designing and delivering CLCS with care is "power-with" or collective efforts. Distinct to this research, the efforts were a blend of solidarity, which embodies "receptive and reciprocity" among collective members, as mentioned by Allen (1998, p. 35), and multi-expertise collaboration, which resonates with the relation proposed by Avelino and Rotmans (2009), where A and B possess different powers, leading to synergy if the powers enable one another. However, it's important to note that this collective power disappeared when one party disengaged from the process and the intended goal was not yet achieved. This suggests that power-with is temporary and requires all parties with different expertise and power to reinforce one another for it to be sustained.

Empowerment, often associated with Participatory Design (PD) (see Ertner, Kragelund and Malmborg, 2010; Hussain, 2010), was also observed in this research. The vulnerable individuals gained self-confidence after the success of market-like design interventions, such as the tasting event and pilot markets. This sense of empowerment aligned with the personal dimension of the three dimensions of empowerment proposed by Rowlands (1997) as it entailed a sense of accomplishment and the ability to overcome internalised asymmetrical power relations. Furthermore, by engaging in the design interventions, some women gained culinary and entrepreneurial knowledge, skills and experiences that enabled them to become food sellers and earn additional income. This enhanced their capability to care for themselves and others and gained the ability to make choices that may have been previously denied to them as noted by Kabeer (1999).

Similar to other design projects, this research involves countless discussions, negotiations and decision-making, where those involved exert their power over one another throughout the process. This exercise of power can be visible, such as during participatory design workshops, informal discussion and reflection sessions, or hidden, such as in the studio when designers developed the design of the community market or when the mayor and the municipal council reviewed the proposed design and budget. These findings aligned with insights by Bratteteig and Wagner (2012). However, in the case of the community market, designers/researchers attempted to inform and influence the decision of the mayor and the municipal council by making the market and its impact tangible.

Furthermore, designers/researchers themselves can be perceived as a source of power and may be caught in the midst of power struggles. Gaining control over the management and operation of the CLCS can become a starting point of conflict among community members. In the case of the community market, designers/researchers were viewed as possessing power and access to resources and YCM that could help them gain more control. This can pose challenges to designers/researchers, and the escalation of the conflict could result in the dissolution of the CLCS. In this instance, the community leader intervened to resolve an issue.

7.2 Conclusions and Recommended Future Research

Apart from contributing new knowledge to the field of design, this research was an attempt to introduce design into the realms of public administration and public service in Thailand, where its applications are still limited. The study demonstrated how designers and the design process could empower local communities, promote public participation by engaging them in delivering services to care for themselves and others in the community, and influence change in established systems. Although the research did not lead to the adoption of design practice in the public sector, some local administrative staff recognised the benefits of engaging the local community in the decision-making processes and began to change their approach to working with them. Concurrently, the local community gained confidence and realised their capacity to engage in other daily activities.

For future research, the process of designing and delivering CLCS with care should be tested and further developed by applying it to designing and delivering other CLCSs. In the context of designing with vulnerable individuals within an asymmetrical power dynamic, additional research is essential to explore the impact of the designers' positionality, investigate various types of

power that manifested throughout the process, and develop design methods and interventions that empower the vulnerable and lead to a shift in power relation. Additionally, further research is needed to explore an integration of care into design practice, offering an alternative approach to design and new possibilities of living together.

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Appendix A: Interview participants for case study research

Table: A list of interview participants for the case study research

Yala City Municipality		
Date	**Participant(s)**	**Location**
31-Jan-20	The head of the Community Development subdivision, division of Social Welfare	YCM office
31-Jan-20	The Pung Muang 4 community leader	The leader's auto repair shop in Pung Muang 4 community
31-Jan-20	The mayor of YCM	The mayor's office
31-Jan-20	The mayor of YCM	The mayor's office
01-Feb-20	The Nah Soon Mae Leh Dek community leader, a member of local council, and a community support officer	The Nah Soon Mae Leh Dek community centre
01-Feb-20	An elderly actor of the Community Garden (joined by The Nah Soon Mae Leh Dek community leader and a community support officer)	The house of the elderly actor
01-Feb-20	The head of a women's group of YCM	The house of the head of a women's group
01-Feb-20	The Baan Rom community leader	The house of the community leader
01-Feb-20	A member of Baan Rom community committee	A pavilion at the river front pier
02-Feb-20	The Lung Wat Muang community leader and a community committee member	Lung Wat Muang community centre
02-Feb-20	The head of the Kongtunmae Fund and a committee member	The Kuptasa community centre
02-Feb-20	The Muslim Sampan community leader and two community committee members	The Muslim Sampan community centre
03-Feb-20	The Koo Ha Muk community leader	A local restaurant
03-Feb-20	The Ja Roo Pattana community leader	The house of the community leader
03-Feb-20	Two staff from bureau of Public Health and Environment	YCM office
04-Feb-20	A staff from division of Social Welfare	YCM office
04-Feb-20	Two staff in the Strategy and Planning Division	YCM office
04-Feb-20	The head of the Community Development Subdivision, Division of Social Welfare	YCM office

Khon Kaen City Municipality		
Date	**Participant(s)**	**Location**
18-Feb-20	The Deputy Mayor of KKCM	The deputy mayor's office
18-Feb-20	The Mayor of KKCM	The mayor's office
18-Feb-20	A staff from bureau of Public Works	KKCM office
18-Feb-20	A staff from bureau of Social Welfare	KKCM office
18-Feb-20	Three local entrepreneurs	A local café
19-Feb-20	A local businessman	His office
20-Feb-20	A staff from bureau of Social Welfare	KKCM office
20-Feb-20	A staff from bureau of Social Welfare	KKCM office
20-Feb-20	A staff from bureau of Social Welfare	KKCM office
20-Feb-20	A community leader	The community centre
21-Feb-20	A staff from Thailand Creative Design Centre (TCDC) in Khon Kaen	TCDC Khong Kaen

Appendix B: Notes on the Field Research

Empirical Study 1: Case Study Research (February – March 2020)

Gathering information about collaborative local community services in the 3 selected Local Administrative Organisations (LAOs) as case studies by interviewing Mayors, local administrative staff and community committees. The three selected LAOs were as follows:

1) Yala City Municipality
2) Khon Kaen City Municipality
3) Thung Song Town Municipality

Figure 1: Map of Thailand with locations of three selected LAOs and Bangkok

Case Study 1: Yala City Municipality (31st January – 4th February 2020)

Methods:

- Conducting interviews with the following participants:
  - The Mayor,

    Remark: During the interview with the Mayor, he mentioned one of the area development projects at Baan Rom community and suggested that I might be interested in conducting participatory action research in the next phase as part of the development project.
  - Local administrative staff from different offices (e.g. welfare, technical services and planning, public health) who work with local communities,
  - Members of 7 local community committees.

- Visiting the local communities and participating in community activities.
- Visualising a community structure as a part of the interview session with the community committee.

  Toward the end of each interview session with the community committee, he/she would be asked to draw a structure of his/her community by focusing on the interactions between 1) the LAO and the community committee and 2) the community committee and the local residents. I noticed that many of them were reluctant to draw. Only two out of seven people agreed to do so, while the rest mentioned that they were not good at drawing and refused to participate. Another reason might be that the community structure is abstract; therefore, it is difficult to visualise. Nevertheless, the activity provided good insight into how the committee functioned and the participants' perception of the roles and responsibilities of the committee.

Figure 2: Interviews with the community committees and local administration staff

Figure 3: Sketches by the community committees regarding the structure of the community

If I had to conduct this activity with the community committee again, I would develop a set of cards with various diagrams of the community structure that they could choose from. I believe that it will elicit fruitful conversation without intimidating the participants. In addition, looking through the set of cards will give the participants an idea of how to interact with the local residents and the LAO.

Case Study 2: Khon Kaen City Municipality (18th – 22nd February 2020)

Methods:

- Conducting interviews with the following participants:
  - The Mayor and the Deputy Mayor
  - Local administrative staff from different offices (e.g. welfare, civil works, technical service and planning, public participation promotion) that work directly with communities
  - The head of a local community committee
  - A staff of Creative Economy Agency (another government entity in the area)
  - Citizens and local entrepreneurs
- Joining the local administrative staff when working with communities and delivering services
- Visiting local communities

Figure 4: Interviews with local administration staff and the community committees

Figure 5: Visiting the community and joining the local administrative staff when working with communities and delivering food to the elderly

Case Study 3: Thung Song Town Municipality (21st – 23rd March and 12th July 2020)

Methods:

- Conducting a focus group discussion with the following participants:
  - The Mayor
  - Local administrative staff from different offices (e.g. civil works, technical service and planning)
  - Lecturers from local universities and colleges
  - Citizens and local entrepreneurs
- Visiting local communities
- Visiting the market "Lard Chum Tang Thung Song" on 12th July 2020

Remark: The first visit to the Thung Song Town Municipality on 21st – 23rd March had to be cut short due to the coronavirus pandemic. Therefore, I had to return to the town again on 12th July 2020 in order to visit the market "Lard Chum Tang Thung Song."

Figure 6: A focus group discussion with the Mayor, local administrative staff, community committees, citizens and local entrepreneurs

Figure 7: Visiting the local market "Lard Chum Tang Thung Song"

Empirical Study 2: PAR through Design - Designing collaborative local community services with Baan Rom Community in Yala City Municipality

<u>Pre-PAR visit</u> (1st Feb 2020)

Baan Rom community was one of the seven communities that I visited during my case study research at Yala City Municipality (Field Research 1). At that time, the Mayor told me to pay a visit because he would like to redesign two areas of the community, which he thought might interest me and benefit my research. The two areas were the riverbank, located opposite the Tha Sap district, and an abandoned brewery. He proposed setting up a local market at the riverbank in response to a request from the local people, while the future of the abandoned brewery still remained open for discussion.

Therefore, my aim was to visit the two areas and discuss with the locals to understand the community's background, current conditions, and their actual needs. More importantly, I wanted to find out if they would be interested in working with me and taking part in the participatory action research.

<u>Methods:</u>

- Conducting a one-hour interview with the head of the community's committee and some of the members.
- Conducting a one-hour interview with Uncle Dam, an eminent local with a lot of knowledge regarding the history of the area
- Site visit

Figure 8: Interview with Uncle Dam, an eminent local who has an extensive knowledge of the community

Figure 9: The riverbank along the Pattani River (left and middle),
and the riverfront, taken from the Tha Sap district (right).

Results of the visit / Next Steps:

After the visit, I decided to team up with an assistant professor from the Faculty of Architecture and Planning at Thammasat University and Shma Soen Co., Ltd., a landscape architecture firm that was commissioned to design the master plan for the Baan Rom community. Each party has an assigned role as follows:

- Asst. Prof. Peeradorn Kaewlai – Managing the project
- Landscape architects from Shma Soen Co., Ltd. - Conducting a co-creation workshop and designing the master plan and physical space, including the local market.
- Kwan Phonghanyudh – Working with local people who would like to sell food or items at the local market.

First visit (16th – 22nd March 2020)

On the second visit, I would like to discuss with a group of people who initiated the idea of setting up the local market and gain more insight into their needs, existing assets, and the resources that are available.

Methods:

17th March 2020

- Interviewing with Uncle Dam about possibilities to improve the community as well as identifying local assets.
- Conducting an informal group discussion with the people who initiated the idea, mostly unemployed women, together with local administrative staff. They are the main group of people whom I am working with.

Figure 10: Visiting the community and conducting an informal discussion with local people together with the local administrative staff

- Site visit with local administrative staff and local children

Figure 11: Various distinctive places in the Baan Rom community

18th March 2020

- Conducting a two-hour asset mapping activity with the group of local women

Figure 12: Asset mapping activity with the group of local women

- Having a home-cooked lunch with the same group of people

Figure 13: Having lunch with a group of local women and the local administrative staff

19th March 2020

- Taking part in the group discussion with the community committee and local residents as one of the team members commissioned to design the master plan and physical spaces of the community. The two-hour session was held by the LAO to inform the locals about the project and to discuss the changes in the area that the community would like to see in the future.

Figure 14: The group discussion with the local community

<u>My reflection:</u>

Apart from an informal group discussion, the asset mapping activity was another activity that I conducted with the group of local women, the main group of people with whom I will be working. They are all Muslim and mainly unemployed. The activity was a good source of information. I was able to gather data about existing resources and assets (e.g. public spaces, abandoned spaces, existing services), the knowledge and skills of individuals in the community and the participants' outlooks towards these community assets. At the beginning of the session, I noticed that they were a bit hesitant to take part. This might be because the activity was new to them, or some of them might not be familiar with writing in the Thai language and using a map to navigate. The part that they all enjoyed was when they had to select their top three favourite

places in the community by putting heart-shaped stickers on the map. It was very simple; therefore, many people took part, including several small children who were playing in the area.

If I had to conduct the asset mapping activity again, I would pay more attention to the use of the Thai language since it was not their mother tongue. In addition, landmarks of the community and major roads have to be clearly identified on the map. I would use more symbols and ask indirect questions (e.g. Where would you take your friend from another city? What is the best secret place in the community that no one knows about?) to elicit more animated conversations. I will conduct another session with small children since they were reluctant to join the session with many adults. It might be because of the Thai seniority culture that stopped them from participating, as they were not supposed to voice their opinions if they had different views, or they assumed that their opinions were not as important.

Nevertheless, it is interesting to note that comparing the asset mapping activity to having lunch with them, the latter led to a more fruitful conversation. It allowed me to better understand them and how they live their lives while establishing trust and building relationships with them.

Results of the visit / Nest steps:
I was able to get to know, establish trust, and build relationships with the group of women with whom I will be working, although, at the beginning, it took us a while to get used to one another. Fortunately, during my first meeting with them, I was accompanied by two local administrative staff who are familiar with the community and are also Muslims. After I was introduced, I was able to carry on a conversation with them. I noticed that most of them are either day labourers or unemployed. For this reason, they would like to set up a local market so that they can earn some money. They usually gather at the old wooden table in front of Moh Zu's house during their free time. Regarding the local market, they have suggested changing its location from the riverbank to the riverfront park and pier as it is closer to the community centre.

Remarks: Despite a great start with the community, the research had to be postponed due to the COVID-19 pandemic.

Figure 15: Baan Rom riverfront park and pier, the main public space of the community, where most of the community activities, such as the Ashure festival and the Loy Kratong festival were held.

<u>Second visit</u> (18th – 19th June 2020) – A visit after the COVID-19 pandemic lockdown

After it was allowed to travel within the country, I visited the Mayor again to discuss whether he would like to continue with the project. Fortunately, the Mayor decided to proceed despite facing financial challenges resulting from the pandemic. Apart from that, I also visited the group of Baan Rom women to catch up and maintain relationships with them.

<u>Methods:</u>

18th June 2020

- Visiting the group of women
- Taking them to lunch at Bung Dul O-Dip restaurant
- Discussing with the Mayor regarding the status of the project

19th June 2020

- Having a late-night meal with the group of women and a local administrative staff

Figure 16: A late-night meal at an old wooden table in front of Moh Zu's home.

<u>Third visit</u> (16th – 23rd Jul 2020) – A first visit by the whole design and research team

This was the first time that the whole design and research team visited the Baan Rom community. Therefore, the team aimed to visit the site, in particular three different areas that would be developed, and meet the local community.

<u>Methods:</u>

16th and 17th July 2020

- Visiting the group of women and informing them about an upcoming visit of the team on 18th July 2020.
- Planning the team's site visit schedule with the same group of people.

18th July 2020

- Visiting three areas that will be developed and also the Tha Sap district, the neighbouring district, with the team, the group of women and local administrative staff.

Figure 17: Visiting three areas that will be developed and the Tha Sap district with the team, the group of Baan Rom women and local administrative staff.

- Having a homemade snack, "Madu Gatong", with the group of women and children at Moh Zu's home.

Figure 18: Having a homemade snack, "Madu Gatong", with the group of women and children at Moh Zu's home.

19th July 2020

- Visiting the "Samakkee" community, another Muslim community, and the Old Market area in Yala City Municipality with local administrative staff.
- Visiting the "Sai Khao" local market in Pattani province with local administrative staff.

Figure 19: Meeting with Kru Umpan, a former teacher and expert in traditional food (left), visiting the "Sai Khao" local market (middle), and having a casual discussion with the local administrative staff regarding environmentally friendly packaging.

21st July 2020

- Having lunch with the group of women and local administrative staff at Moh Zu's home.

22nd July 2020

- Visiting the group of women. They brought "Kuay Tiew Pak Mor," a new dish that they would like to sell at the market for me to try, while I brought a famous satay from Pattani province.

Figure 20: A local administrative staff presented different creative local dishes that he had tasted to the group of women (left) and tested and discussed various local dishes (right).

23rd July 2020

- Having brunch with the group of women and a local administrative staff at a local breakfast restaurant in the community. We decided to host a tasting event in August.

Figure 21: Having brunch with the group of women and a local administrative staff at a local breakfast restaurant in the community

<u>My Reflection:</u>

After several visits to the group of local women, I noticed that it took quite some time to discuss any issues with them and the best time to talk is during a meal as they would feel more relaxed. I figured that my inability to speak Yawi, the native language of Muslims in the Deep South region, could be one of the reasons. However, the main reason was my lack of understanding of the local context, culture and their ways of life. I noticed that the local administrative staff, who regularly work with local communities, can easily communicate with them. They used a lesser amount of time and effort to explain and point out important issues. For that reason, I always invite them to accompany me and consult with them on related matters. To me, they play the role of "a local agent."

In addition, although the group of local women and children accompanied me and the team to visit the site and hosted a snack break, I noticed they hesitated to speak with the team members. Later, I came to know that it was because they did not fully understand the purpose of the visit as we did not communicate it clearly enough. Therefore, I had to explain to them again, slowly, and walk with them to the riverfront to the point where the market would be located. That was when they started to give opinions about the market. I have learned a new way to communicate with them.

Results of the visit / Next steps:

After a failed attempt to use tools that required writing, I decided to organise a tasting event as the next intervention. It would allow the group of women to showcase their cooking abilities and receive useful feedback from food experts and the general public who participate in the event. The local administrative staff advised me to provide funding for those who would like to practise cooking or develop new dishes. Therefore, I assigned Mai, one of the Baan Rom women, to communicate with others and manage the funding. Several of them developed new dishes and prepared them for the local administrative staff to taste.

In terms of the design of the market, the design and research team met in Bangkok on July 29th and August 13th to discuss different activities that would be held during the next visit, including participatory design workshops and the tasting event. The team decided to test one of the three design schemes on the day of the event. Thus, the project manager had to contact the LAO in advance to discuss how to proceed with the setup.

Fourth visit (20th – 27th Aug 2020) – Participatory design workshops and a tasting event.

This visit aimed at gathering more insight regarding the Baan Rom area and the community. Two participatory design workshops were held with the local community and related stakeholders, including central government organisations in the area and an LAO from the neighbouring area. In addition, the Baan Rom tasting event was held to showcase the local community's culinary skills and test the market layout.

20th August 2020

- Hosting participatory design workshop and visiting Baan Rom riverfront park and pier with the local community.

Figure 22: A walk to Baan Rom riverfront park and pier with the local community to explain three different designs of the local market.

Figure 23: The local community discussed the three designs of the local market.

21st August 2020

- Having breakfast with the Mayor to update the project.
- Hosting participatory design workshops with related stakeholders, mainly government officers from central government organisations in the area and local administrative staff from Yala City Municipality and Tha Sap Sub-District Municipality.

Figure 24: Updating the project with the Mayor and the Deputy Major during breakfast (left), and the workshop participants discussed the history of Baan Rom, present conditions (e.g. assets, problems, needs), and expected future (middle and right).

22nd August 2020

- Hosting a Baan Rom tasting day with local sellers and the LAO. Approximately 35 participants were invited to taste various dishes prepared by the local sellers and were asked to provide feedback on their three most and least favourite stalls. There were a total of 16 stalls offering both savoury and sweet dishes. The design and research team funded the event, covering the costs associated with each stall, while the LAO provided facilities and equipment such as tents, tables, chairs, and a sound system.

Figure 25: Tasting day

23rd August 2020

- Visiting the "Nah Tam" local market with the Deputy Municipal Clerk
- Visiting the traditional food market "Ja Bung Ma Gun" in Pattani province

25th August 2020

- Hosting a reflection session with the group of local women.
- Visiting a local market with the group of local women. On the way, they pointed out several households that they would like to invite to join the market.

Figure 26: Discussing the tasting day and the next steps

26th Aug 2020

- Visiting the "Baan Khlong Sai Nai" market, another local market in a neighbouring area.

27th Aug 2020

- Having a late lunch with the group of local women.

My Reflection:

There were two major interventions during this visit: 1) the participatory design workshop and the testing event.

1) Participatory design workshop

There were two sessions: 1) with the community and 2) with relevant stakeholders, which were mainly government officers.

I felt that the session with the community was very effective. We had a chance to meet many others that we had never met before while gaining a better insight into the community. Thanks to Je Yong, a local resident, for recruiting a wide variety of participants on our behalf. In addition, a walk to different sites and perspectives of each design scheme helped to communicate our idea to the community better and brought about fruitful discussions afterwards.

Another session with the stakeholders was also beneficial. Besides being able to gather insights from other groups, the team learnt that although some of the government officers have worked in the area for a long time, they have not had any connection with the community. Thus, when the group of local women prepared and served snacks and lunch to the participants, they had a chance to interact for the first time. Undoubtedly, the group of local women was more familiar with the local administrative staff as some of the staff accompanied me on many occasions.

I felt that the workshop was a great tool for engaging the community. The three different design schemes of the local market not only imply that the development has started but also enable them to envision the future.

2) The tasting event

I think the tasting event had a great impact on the group of women. It provided them with an opportunity to showcase their abilities and boost their confidence while also allowing them to meet and talk to the participants. That day was filled with joy.

There were two main activities. One of them was a popular vote, where each participant received a heart-shaped sticker to give to their favourite seller. This gesture helped the sellers feel appreciated. Another activity was a feedback form. Although the feedback was anonymous, I noticed that the comments were short, positive and kind. This contrasted with the more

elaborate and direct feedback I received when speaking with participants in person, which could sometimes be quite harsh. It could be because the participants were not keen on writing lengthy comments or wanted to avoid being unkind or hurting feelings, reflecting the Thai social norm. Nevertheless, the feedback activity was still valuable, as it allowed the sellers to hear from others beyond me and the local administrative staff who usually visit them.

I noticed that many things have changed, particularly the attitude of the group of women towards trying something new. Earlier, whenever I or the local administrative staff proposed any ideas, they would immediately say, "no". Nowadays, their responses have changed to, "let's try it."

Results of the visit / Next steps:
On the day of the reflection session following the tasting event, I met several new people who would like to take part in the market. One of them suggested that I take the sellers to the Yagang market in Narathiwat province, which also focuses on traditional local food. I agreed to do this on my next visit.

In addition, we decided that we needed to officially set up a market committee responsible for overseeing various aspects of the market. Je Yong, a retired local woman, volunteered to be the head of the committee and will recruit more members. We also created a Line group called "Chao Talad Baan Rom," meaning "people of Baan Rom market", to serve as a communication platform between the sellers, a couple of the local administrative staff, and me.

Apart from that, I tried to form a local team consisting of a local designer, a restaurant owner, and two local administrative staff to assist and advise the committee and the sellers. I provided the contact information of the local team to the sellers. Nevertheless, they did not reach out to them.

Fifth visit (15th – 30th Sep 2020) – Taking a field trip and piloting the first Baan Rom local market

15th September 2020

- Visiting the group of women at Moh Zu's home

16th September 2020

- Tasting a new menu, a fish golek burger, and discussing with the group an upcoming tasting event with a local food expert and a pilot Baan Rom market.

18th September 2020

- Taking a field trip to the "Yagang" market with the market committee, local sellers, and local administrative staff. There were a total of 30 people. Later, we had dinner at Baan De Nara restaurant in Pattani province. Before the meal, the owner gave a brief talk on how she developed different local dishes.

Figure 27: Visiting the Yagang market (left and middle), and having dinner at Baan De Nara restaurant (right)

20th September 2020

- Taking a field trip to the "Ja Bang Ma Gun" market, a traditional food market in Pattani province.
- Hosting a food-tasting session with local food experts. Any new or current sellers who have improved their dishes after receiving feedback from the tasting day were invited to cook for the local food experts. The comments from the experts will allow them to make further improvements before the pilot market day.

Figure 28: The local food experts tasted the food and provided suggestions to the sellers.

21st September 2020

- Planning the construction of a pilot Baan Rom market in collaboration with the Bureau of Public Works.

21st – 26th September 2020

- Preparing the pilot market with local administrative staff from various bureaus. However, the staff from the Bureau of Public Works carried out the main construction work. A group of women and local children also helped with the setup.

Figure 29: The local administrative staff from the Bureau of Public Works constructed a stair, paved a new walkway along the wall and built a backdrop for the pilot market.

Figure 30: The local children and adults gather at the Baan Rom riverfront park and pier after the area was lighted up.

23rd September 2020

- The local administrative staff from the Bureau of Public Health and Environment informed the local sellers of the hygienic regulations with which they had to comply, including the use of environmentally friendly packaging and different types of bins to separate waste. The session was organised in response to feedback received during the tasting day in August, when one of the participants mentioned that the sellers still lacked knowledge regarding the matter.

Figure 31: A lecture on the hygienic regulations

27th September 2020

- Piloting the first Baan Rom market from 3 – 8 pm. The market was organised by the design and research team together with the market committee, local sellers, and the LAO.

Figure 32: The first Baan Rom pilot market

28th September 2020

- Reflecting on the pilot market and discussing the next steps with the market committee and local sellers.

30th September 2020

- Visiting the group of local women at Moh Zu's house before leaving for Bangkok.

<u>Sixth visit</u> (14th – 20th Oct 2020) – Piloting the second Baan Rom market

14th – 16th October 2020

- Planning the construction of a pilot Baan Rom market with the Bureau of Public Works.
- Preparing the second pilot market with the local children, local sellers, the market committee, and local administrative staff from the Bureau of Public Works.

Figure 33: Setting up the second pilot market with local administrative staff, local sellers, and children.

15th October 2020

- Having a home-cooked lunch with some of the local sellers and the market committees at Moh Zu's house.

16th October 2020

- Having lunch with a market committee and local administrative staff at Naif Bukhari restaurant.

17th – 18th October 2020

- Piloting the second Baan Rom market from 3 – 8 pm. Although the market was organised by the same entities as the first time (the design and research team, the market committee, local sellers and the LAO), the market committee has taken on more responsibility than before.

19th October 2020

- Reflecting on the second pilot market and discussing the next steps with the market committee and local sellers.

Figure 34: Reflection meeting with local sellers and the market committee.

21st October 2020

- Having lunch with market committees, local sellers, and local administrative staff at Kirikhet restaurant.

<u>Seventh visit</u> (5th – 10th November 2020)

- Attending a community meeting to set up an official market committee.
- Discussing with the market committee and the local administrative staff about the roles of different parties and the next steps.

Figure 35: A community meeting (left) and the first market committee meeting (right)

<u>Eighth visit</u> (3rd – 5th February 2022)

- Visiting the group of women to catch up and discuss the next steps.
- Discussing the next steps with the local administrative staff.