POWER TO PEOPLE WITH DISABILITIES: THE CONSTRUCTION OF DISABLE SELF-IDENTITIES AND SOCIAL MOVEMENTS FOR SELF-DETERMINATION

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A Dissertation Submitted in Partial
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
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ABSTRACT

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The purposes of this study were twofold: 1) to analyze and interpret the power of the disabled through the construction of self-identities and social movements of persons with disabilities; and 2) to describe the interactions between power, identities, and social movements of the disabled. This study was qualitative research. The narration method, the interpretative approach, and the discourse analysis were used to analyze the data related to life stories and experiences of the disabled. Data were collected using: 1) in-depth interview with sixteen key informants, who were important members in Disabled Club of Mae Pa Sub-district, Mae Sot District, Tak Province and Disabled Club of Mae Tan Sub-district, Tha Song Yang District, Tak Province; and 2) the interview with four government officials responsible for persons with disabilities work in Tak Province and four disabled persons, who were leaders of national organizations for persons with disabilities. Data collected were then analyzed using an interpretive approach under the postmodern paradigm. The results of this study indicated as in the followings: 1) the identities of the disabled constructed by the state and social discourse made the disabled powerless; 2) the establishment of the power of the disabled could be achieved by constructing four types of their self-identities with the following self- definitions: Type 1-I am not a disabled person; Type 2-I am a

disabled person; Type 3-I am a valuable person, and Type 4-I create civilization; and 3) the process in social movements is important for the construction of self-identities, and the establishment of power the disabled and social movements could be both means and ends by empowering the disabled.

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CHAPTER 1

INTRODUCTION

1.1 BACKGROUND AND SIGNIFICANCE OF THE PROBLEM

The current situation of disabled persons around the world seems to be increasing continuously due to population aging and increases in chronic health conditions. The health information of disabled persons from World Health Organization (WHO, 2001) proposes that today across the world there were around 150-160 million people with disabilities or about 15% of the world's population that currently reaches more than 1 billion and most of the disabled are adults or those who are in a working age WHO (2001) Similar to Thailand situation, the number of the disabled is expected to rise. Information from the survey on the number of disabled persons from National Statistical Office Thailand (NSO) in 2017 found that Thailand totally had 3.7 million disabled persons or 5.5%, highly increased from the 2012 survey by 2.2%. The major causes of disability are 1) chronic health condition from diabetes, hypertension and stroke causing cerebrovascular accident and paralysis, 2) traffic accident from fast driving without using safety devices and drinking driving, 3) being older persons; most older persons have chronic health conditions and some form of disability (NSO, 2017)

Consequently, the continual rising number of disabled persons contributes to be an important point that many countries pay attention to solve problems happening to the disabled to ensure that disabled persons will be competent population and the other power to help develop the country. In Thailand, for the past several years, the point related to disabled persons has gained attention and importance from the government and society continuously, considered from progressive implementation of promoting and improving quality of life for person with disabilities, in particular legislations,

acts, and policies associated with disabled persons that aim to protect, promote and improve rights of persons with disabilities widely and specifically, comprehensively covering discrimination, eliminating restrictions that prohibit rights of the disabled. Thailand has been admired from many countries that its laws relate to the rights of people with disabilities are one of the most advanced laws in ASEAN, especially Promotion and Development of Quality of Life of Persons with Disabilities Act, B.E.2550 (2007) and Education Provision for Persons with Disabilities Act, B.E. 2551 (2008) "Montien Boonton" A member of the Committee on the UN Convention on the Rights of Persons with Disabilities by Hatairat Deeprasert (2012). Though Thailand has advanced laws related to persons with disabilities, the disabled still have to face problems and obstacles in living their lives considerably, especially problems related to discrimination. The study conducted by Anuk Pitukthanin, Montakarn Chimmamee, and Poonnatree Jiaviriyaboonya (2013, pp. 43-49) on discrimination against disabled persons, children, women, and the elderly in Thai society found that disabled persons were most likely discriminated by the society with 3 issues as 1) education; there are a lot number of disabled persons who are not granted to study due to insufficiency and unreadiness of education institutions for special needs, 2) working; most disabled persons are unemployed and had difficulty in looking for a job as positions suitable for the disabled are limited. In the meantime, business operators are not confident in potential of disabled persons. Most businesses prefer to donate their money to the Fund for Empowerment of Persons with Disabilities according to the Section 34 than recruiting and employing the disabled and 3) living a life in the society; disabled persons have more difficulties in living a life than other people as they have more travelling expenses than normal people due to refusing passenger of public transport while the disabled cannot predict their commuting time compared to how long normal people spend on their commute. Besides, the disabled persons face environmental problems caused by changing of physical condition of many public areas and buildings that is not suitable for the disabled; for example, some pavements are improved to suit the disabled but barriers are still found.

The study results also indicated that the major cause of problems of persons with disabilities is from attitude and understanding of people in the society as most people view the disabled negatively and judge their value based on their physical

appearance; normal people think that people with 32 organs are regular. Therefore, the disabled are treated as irregular persons as their physical appearance are different from others. The disabled are judged worthless, incompetent, and useless, and being second-class citizen as they do not have potential to take care of themselves and are those who need social support at all times. Moreover, some people treat disabled persons as invisible persons (Anuk Pitukthanin et al., 2013, p. 50).

Furthermore, judging people by their regularity leads to a point of view towards problems happen to the disabled as personal/individual problems; they are not social or public problems. As a result, when disability happens to anyone, that person has to solve his/her own problems; not let the society mutually solve such problems (Antika Sawadsri, 2009, p. 3). Therefore, the way that disabled persons have been judged their value and meaning negatively, as always, is not only lessen the value of the disabled but also drive them out of the society to become marginalized people (marginalization) and powerless, feel worthless; both self esteem and self confidence. They have no power to control over themselves and the society. Consequently, most disabled persons are introverts and stay at home, they are afraid of socializing, they are afraid of being assertive, they do not have confidence and feel that they differ from a community or society in which they are living. That is why disabled persons do not have a chance to get together in a group to help each other or participate in social service activities (Kamolpan Panpueng, 2004, p. 5).

It can be seen that problem conditions that happen to the disabled as mentioned above are recurring problems and exist in the society for such a long time. Though considerable attempts from all sectors have been made to solve those problems, especially government agencies who are majorly responsible for the disabled. For the past several years, the government provided assistance and social welfare to take care of the disabled. Applicable laws were enacted to eliminate inequality and develop the disabled quality of life, etc. However, it seems that they are not enough. In this regard, questions from thinkers, developers and disability academics are raised about points of view or methods used to solve problems related to disabled person problems that previously could not describe to achieve understanding or the root of problems happening to the disabled. Besides, the problems happening to the disabled are complicated and were not related to physical appearance only. Consequently, making

understanding of the disabled problems has to rely on other points of view or concepts that are different from the existence to enable analysis and explanation of the ongoing problems profoundly, leading to a guideline for solving such problems in a sustainable manner. With regard to the study and review of literatures related to disabled persons, it is found that alternative concepts like postmodernism, in particular the concept about "power" proposed by Foucault (1984) was used to analyze and describe the arising problems related to the disabled attractively.

Based on Foucault's (1984) concept, the way that the disabled are reduced their value and meaning negatively, turning them to become weak, worthless, powerless, etc. is caused by the operation of power. Foucault (1984) viewed power as discourse of knowledge/discursive practices. Power originated from giving its meaning while power, truth, and knowledge in a society were created; they did not happen naturally. They were reproduced and passed down through social mechanisms and daily practices. Thus, when this concept was used to analyze problems that happened to the disabled, it was seen that the way that disabled persons were named and given negative meaning was associated with power; the power of naming. Naming had something to do with how to use a language and how to use a language was concerned with using a model of knowledge power that was higher. Giving the definition of disabled persons came from being named through knowledge mechanisms and truth with one of any major discourses. That discourse played its role to control and make things to be natural. Therefore, naming and making a frame of disability has been made to be objects in the context of knowledge and power and reproduced with opposite pairs of discourses, finally becoming righteousness (Tremain, 2005, p. 36). By the way, Foucault (1984) considered power by connecting with knowledge and made humans to become subjects. That means humans are a product of knowledge discourses from various sciences and human identity is produced by a surrounding socio-cultural world acting on humans and changing continuously (Foucault, 1984, as cited in Ratana Tosakul, 2006, pp. 35-37).

Based on the abovementioned concept used for analyzing disabled persons, it was found that previously the definition of the disabled was created from 3 discourses of knowledge/concept; the first discourse was originated from religious/moral model. It can be noticed that teachings of all religions mentioned the disabled in various

definitions which most likely meant people with impurity, people who sin, or people who do bad things. For example, teachings in Judaism viewed that disability was caused by sin and considered impurity and dirt in the religion. That is why the disabled did not have the rights to attend religious rites and rituals or visit places used to perform religious rituals of Jewish people such as temples or synagogues. This belief was passed down to Christianity though the scriptures were purified from the old one in Judaism, the new scriptures still emphasized that the disabled were people who sin and did wrong things to the God (Stiker, 1999, p. 44, as cited in Jittima Juethai, 2008, p. 3).

In terms of Buddhism, disability was described as what goes around, comes around. The disabled are someone who committed sin in the past life and it was a consequence of their bad deeds that they have to pay for it in the current life. Besides, there is a belief that bad deeds (karma) are something that can be passed down from generation to generation. Those are born with disabilities are probably caused by their parents or family members used to do bad deeds in the past. Thus, parents or family members of the disabled have to help each other look after disabled, considering the price they have to pay for what they did in the past life (Apitham Foundation, 2008, p.12). Consequently, discourses related to the disabled that were originated from religious knowledge bring about disability to become a symbol of people who sin or do bad deeds and the disabled deserve to pay for what they did. Personally, disabled persons feel that they committed sin as well and they keep on accepting a consequence of their bad deeds; they accept difficulties they have to confront; they are not enthusiastic to find a way to improve their quality of life as they think that they are paying for what they did in the past life. The second discourse was originated from charity model. This discourse triggers points of view towards disability as something irregular, loss and disadvantage of a person; therefore, the disabled should receive pity, sympathy, and assistance (Health Systems Research Institute, 2010, pp. 25-26). The concept of assistance and charity was influenced by religious concepts, especially teachings in Christianity in the European Middle Ages considering that the important activities for the disciples of Jesus Christ were making merit and joining in charitable activities while the charitable activities should be done with helpless people, those who were suffering and the poorest people, by those ages these people meant persons with disability. Poor disabled persons became beggars and waited for donation from

charitable people and finally, poverty and beggar become an identical image of the disabled (Ravaud & Stiker, 2006, pp. 236-237). Later, the concept related to giving a helping hand or charity model was made widely known from the western countries that had colonies to colonized countries and developing countries under a scheme that fund raising and personal donation should be provided to help the disabled. This concept was consistent with a tradition of charitable giving in religions such as Islam and Hinduism including traditions of ethnic groups that share their wealth with friends from the same ethnic groups who were poorer, enabling this concept has been stuck in many developing countries (Ingstad, 2001, p. 778).

It can be seen that the concept of charity model whose emphasis is placed on assisting helpless persons, weak persons and the poor by fund raising and donation from charitable people trigger the disabled to have an identical image as the object of charity; the disabled have been driven to differ from general people and become those who need assistance, dependency and sympathy (Watson, 2003, p. 44). The third discourse was originated from a medical model. This concept came at the same time as the development of modern medicine and the advancement of science and technology. This concept gives importance to human health; physicians are the ones who diagnose and assess people's health to ensure who are healthy or unhealthy. By the way, medical diagnosis is based on scientific principles, being accepted widely as an international standard that can be examined and verified. Healthy people mean those who have normal health status; they are physically strong with complete 32 organs. Thus, those who have opposite characteristics, i.e. the disabled who have inferior physical appearance as they do not have complete 32 organs, they are named as unhealthy persons, irregular persons, not strong persons with deformity. In addition, the medical model relates to and connects with an illness model as illness conditions are caused by germs getting into the body; for example, people suffer from polio because they get infection from poliovirus, resulting in limb muscle weakness and deformity. It can be said that disability is an effect from having disease pathological symptoms; being disabled persons are sick persons who need to have health treatment, restoration, and rehabilitation to become normal persons again while only physicians can perform this duty.

Consequently, physicians are the one who have power and influence on the disabled as they treat disabled persons to recover from illness or help them restore and rehabilitate their health. The medical model is an influential concept as considered a social mainstream trend that has been used as a standard to regulate disabled persons in terms of definition of disability, naming persons with disabilities or classifying disabilities, specifying types of disabilities, and categorizing persons with disabilities and without disabilities. The outcome from such determination brings about the comparison of characteristics of two groups of people obviously; for example, disabled persons are irregular persons, disabled persons are unsuitable persons, disabled persons are incompetent persons, persons without disability are independent persons, disabled persons are those who require dependency, etc. (Johnstone, 2001, pp. 16-17).

The definition of the disabled from the 3 sets of the discourse mentioned above makes it clear that being disabled persons or identity of the disabled is not something happens naturally or something that is created by the disabled but the product of the knowledge discourse. Each set of the discourses was established to serve the purpose of power in each age differently. In this regard, social value and definition of the disabled created by those sets of knowledge have been told and passed down to society members from generation to generation and become consciousness and spirits of people in the society and resulted in mainstream knowledge that drives people to follow unintentionally and unconditionally. The disabled then are seen that their bodies can be less useful than those of general people and they are treated invisible by discriminating (Exclusion) or expelling out of social space while general people or even disabled persons accept that this is suitable for their deformity. As a consequence, when problems happening to the disabled are something related to power; the disabled are forced to fall under the power of discourses, to overcome those problems is to overcome from being influenced by the power of discourse.

However, Foucault (1984) proposed that "where there is power, there is resistance" (Thirayuth Boonmee, 2014, p. 182) and power exists everywhere even a place where there is the least power. Therefore, to overcome the power of discourses is to resist/disobey the major discourse by refusing/not accepting the definitions that were made from those discourses and making or establishing power to themselves by being producer/creator of definition to meet their own characteristics under new knowledge

discourses that they choose/make by using those guidelines. The study and review literatures related to the disabled showed that the earlier mentioned guidelines were used to create power to other groups of the disabled and powerless people in the society. Similar to the study conducted by Jittima Juethai (2008) on creating self-identity of the disabled. Jittima Juethai (2008) viewed the process of creating identity as a process of creating power of the disabled and viewed the process of creating identity of the disabled as a matter of diversity. The study results found that the disabled could create a meaning to their identity to refuse the negative meaning and value created by the society by using the technology of self and the creative process of power-based relationship in conjunction with surrounding people to destroy the frame of discourses and open a space to the disabled to create their individuality having dignity equal to others in the society. The study conducted by Mathurot Sirisathikun (2001) on politics in creating identity of a group of people affected by HIV in Chiang Mai province. The study results showed that the identity of people with HIV was always detained by a fixed sign and frame. They had to fight against and struggle at all times to create their new identity. The identity that they created could be movable and did not express any specific models while they made great attempt to find the third area to show their resistance in a daily life at all times. They tried not to be in the area determined by the society by creating ambiguous image and mixed identity with 3 models as express themselves as ordinary people who observe religious precepts, express themselves as patients, and being someone who have intimacy with charismatic leaders. The movable identity could help patients to make contact with and relate to people in communities and outside without discrimination obviously (Mathurot Sirisathikun, 2001, pp. 123-129).

In addition to creating new definition to their identity, resistance/ disobedience against the major discourse and self-establishment of power by the disabled are expressed through social movement because social movement is a matter related to power and the enhancement of identity is a method to create social spaces to voice out, identify individuals, and confirm their existence. For disabled persons, the social movement in the first place aimed to request the society to change its attitude and view the disabled equal to other people. Later, emphasis was placed on the movement of rights. A request made by a group of organizations for disabled persons was considered

a model and had effect on social changes around the world, which started by the end of the 1960s in the North America and Europe before expanded globally by The Disability Rights Movement or DRM. The movement of this group relied on the widely renowned slogan "Nothing about us without us". The movement results had influence on disabled persons to participate in the society completely and enjoy chances as equal as other people did. Besides, these organizations played an important role in preparing Convention on the Rights of Persons with Disabilities that supports changes in disability that connects human rights (Charlton, 2000, p. 3).

The earlier mentioned social movement of the disabled inspired a social model that viewed disability was not originated by incompetence but social restriction on persons with disabilities. Therefore, the way to solve problems happening to the disabled must fix and change environment and the society, not the disabled (Oliver, 2004, p. 12). Outcomes and effects that came after social movement of a group of organizations for disabled persons later caused considerable social changes, especially legislation which groups of disabled persons jointly moved forward to become conventions and laws for the disabled such as Convention on the Rights of Persons with Disabilities (CRPD), stimulating many countries across the world to put into practice accordingly (United Nations, n.d.)

The effect from social movement of the disabled contributed to changes in the society for reviewing giving value and meaning to identity of disabled persons, which could be seen in western countries that proposal was made to change words calling the disabled, i.e. cripple, handicap, disabled or impairment to be people with disability instead because disability means people who lose ability or qualification but it does not mean those who do not have ability (inability). Therefore, this word is accepted and has been used widely as it seems more creative and can increase value to disabled persons as well (Ingstad & Whyte, 1995). Changes in the western society resulted in changes in naming disabled persons in Thailand as well. Many words like duan (cut off), pae (twisted), ngoi (crippled), bod (blind), nuak (deaf), idiot, subnormal, etc. have been changed to be "persons with disabilities" instead. The influence of social movement of organizations for persons with disabilities at a global level widely affected other societies including Thailand. Social movement of organizations for persons with disabilities in Thai society has had development continually. The groups being a leader

and play an important role in movement with regard to fighting for rights and access to rights for equality of disabled persons including making an effect on considerable social changes and disabled persons in Thailand is the movement of macro organizations.

It is the movement of national level organizations; for example, Thailand Association of the Blind, Thailand Caulfield Foundation for the Blind under the Royal Patronage of Her Royal Highness Prince Maha Chakri Sirindhorn, Association of Physically Handicapped of Thailand, Thailand Association of Intellectual Disabilities, Association for the Mentally Ill of Thailand, Association of Parents for Thai Persons with Autism, Autistic Thai Foundation, National Association of the Deaf in Thailand and Council of Disable People of Thailand, etc. These organizations for the disabled have fought for, requested, and participated in social movement for all disabled persons until they have obvious pieces of work such as pushing forward to have laws and policies, in particular the constitution of the Kingdom of Thailand 2007 or Promotion and Development of Quality of Life of Persons with Disabilities Act B.E. 2550 (2007), etc.

However, today fighting for and social movement of the disabled in Thai society still exist. Disabled persons have required social spaces to show their identity under the definition that they created/specified by themselves. By the way, the point that they use to mobilize social movement is requesting the rights of disabled persons but it has been modified under the conceptual framework of universal design architecture or known as friendly design. That means the design of houses, buildings, mass transportation, public spaces including tools and equipment for everyone with all physical appearance to utilize them for a maximum benefit with easy access to, safety, modernization, fairness, thoroughness and equality while emphasis is placed on happiness of older persons, recovery patients, disabled persons, families with small children, wheelchair persons or those who rely on a wheelchair including travellers with wheeled luggage.

The social movement on such point aims to encourage and develop equality of rights under the rule of law and international rules. It is a duty that everyone shall follow by the rule of laws, social rules, and rules of the new world (Krisana Lalai, 2013, p. 9). The movement model on universal design architecture is not a protest or request taken place on a road but gathering in a group in a public place to organize activities or hidden activities in daily routines of the disabled such as commuting from homes to study,

work, make contact with government agency offices, travel to many places, etc. Travelling to these places is not only to confirm the existence of disabled persons, but also to request these places to be built or modified surrounding environment to be suitable in accordance with the universal design concept to allow disabled persons and powerless people, i.e. children, women, older persons, marginalized people to access this right thoroughly and these places should be opened to enable them to express their identity under the definition they specify by themselves.

It can be said that creating meaning or definition to their identity and social movement of the disabled are considered an important instrument showing the power of disabled persons in terms of resistance/disobedience and new production/creation. Consequently, the researcher was interested in studying such points by conducting a study with the disabled who have other social identity that shows being powerless people, no matter they are provincial people, marginalized people, frontier people or tribal people. The study was conducted on creating the definition to their identity of the disabled including changes happening to their own definition of identity when the disabled participated in social movement. In this study the researcher selected to study with the disabled who are leaders or played a significant role from the clubs of persons with disabilities in Mae Pa sub-district, Mae Sot district, and in Mae Tan sub-district, Tha Song Yang district, Tak province, totally 16 persons.

These disabled persons played a significant role in the clubs of persons with disabilities and important leaders for social movement in terms of universal design architecture in Tak province. The interesting point of these disabled persons is that they live in frontier areas having valleys and winding roads which are very far from the downtown of Tak province (the distance from Mueang district to Mae Sot district is 86 kilometres, to Tha Song Yang district is 170 kilometres). Therefore, the way that the disabled had to travel for making contact and coordination with provincial government agencies each time was not convenient and full of difficulties. However, due to considerable restrictions and obstacles, the implementation of these 2 clubs gave an opposite outcome. Both of them passed the organizational standard certification from National Office for Empowerment of Persons with Disabilities (NEP) for the year 2013. The annual report of the National Office for Empowerment of Persons with Disabilities for the year 2010 to 2013 showed that there were 135 organizations for persons with

disabilities that passed the organizational standard certification and out of this number, there were only 3 sub-district level organizations for persons with disabilities that passed the standard certification. In 2013 the club of persons with disabilities Mae Pa passed the standard certification with an excellent level, while the club of persons with disabilities Mae Tan passed the standard criteria. Being certified the organizational standard is an instrument confirming the efficiency of the groups/clubs of persons with disabilities that can be well-operated among insufficiency and access to various resources in a limited manner. Therefore, this is an interesting point leading to be selected as the target group of the researcher's study.

The researcher expects that the study results focusing on interpreting and analyzing the power of persons with disabilities from the process of creating identity of the disabled and social movement by giving importance to experiences, stories, and ways of life of the disabled in creating new definition to their own identity, will lead to discharging and challenging of old knowledge that pressured and gave a bias to them will be reduced or eliminated and become new body of knowledge to persons with disability in an equal manner and develop to their own life determination exactly.

1.2 Research Questions

1.2.1 Major questions: Do disabled persons have power? /Where the power of disabled persons are from?

1.2.2 Minor questions: Are the construction of self-identities and social movements of disabled persons are mean that creates the power of the disabled? /How?

1.3 Objectives of the Study

1.3.1 To analyze and interpret power of disabled through the construction of self-identities and social movements of persons with disability

1.3.2 To describe the interactions between power, identities, and social movements of the disabled.

1.4 Scope of The Study

The scope of the study can be divided into the scope of time, scope of area, and scope of content as per the following details:

1.4.1 The Scope of Time

On-site research spent 7 months which can be divided into 4 periods:

Period 1: Working on site to introduce the researcher self, study the context of areas of the study and the target group.

Period 2: Interview disabled persons who are major leaders of the groups/ national levels of organizations for persons with disabilities.

Period 3: Interview related persons and personnel from agencies responsible for setting policies and implement the policies related to persons with disabilities, at national and provincial levels; for example, Director of Division for Empowerment of Persons with Disabilities, Department for Empowerment of Persons with Disabilities (NEP), Chief of Tak Provincial Social Development and Human Security Office (PSDHS), Chief of Tak Provincial Office for Empowerment of Persons with Disabilities, Chief Executive of Mae Pa Sub-district Administrative Office, Mayor of Mae Tan sub-district, medical personnel in Mae Pa sub-district, Mae Sot district and in Mae Tan sub-district, Tha Song Yang district, Tak province, professionals and specialists in disabled persons from public and private agencies.

Period 4: Interview disabled persons who are key informants by allowing them to tell their experiences (narrative method) and interview family members of disabled persons who are the key informants, 1 person per family on their points of view, giving a definition and value to disabled persons who are their family members, daily life of family members and what they have to confront when their family members become a disabled person.

1.4.2 The Research Scope of Area

The site area in this study is "Sub-District Clubs for Persons with Disabilities" in Tak province; Mae Pa sub-district club for persons with disabilities in Mae Sot

district and Mae Tan sub-district club for persons with disabilities in Tha Song Yang district, Tak province.

1.4.3 The Research Scope of Population

Disabled persons who are members of Mae Pa sub-district club for persons with disabilities in Mae Sot district and Mae Tan sub-district club for persons with disabilities in Tha Song Yang district, Tak province. Most of them are persons with movement or physical disabilities.

1.4.4 The Research Scope of Content

The research comprehensively covers the following contents:

1) Analysis, interpretation of naming a definition of their identity and social movement of disabled persons with regard to background/causes, naming a definition, types, models, and process of creation.

2) Interaction between power, identity, and social movement with regard to definition, characteristics, model, operation and relationship.

1.5 Terminology for the Study

Disabled persons mean persons who are named a definition and called by governments and society as "disabled persons" and the meaning comes from connecting their appearance with physical disorder, nervous system disorder, individual learning disorder. Words are used to call these persons by their types of disorders such as persons with vision disability, persons with physical and movement disability, persons with intellectual disability, etc.

Power of disabled persons means the way that disabled persons create their definition and their own identity and determine their ways of life.

Identity of disabled persons refers to individuality of disabled persons resulting from creating their definition by themselves and participation in social movement of disabled persons.

Social movement of disabled persons refer to operation of disabled persons that aims to achieve social changes and rights associated with disabled persons' livelihood.

1.6 Advantages of the Study

1.6.1 To be made known that creating identity and social movement of disabled persons are an instrument to build their power.

1.6.2 To obtain knowledge and understanding of interaction between power, identity and social movement of disabled persons.

1.6.3 Policy-based proposal to support disabled persons to have knowledge and guidelines in building power to themselves, leading to determination of their ways of life.

CHAPTER 2

LITERATURE REVIEW

The study on the power of the disabled: creating identity and social movement involved with the review of related concepts, theories and research studies which can be divided into five parts as follow: The first part refers to concepts related to disabled persons; the second part is concepts about power related to disabled persons; the third part is concepts about creating the identity of disabled persons; the fourth part involves concepts and theories related to the social movement of disabled persons, and the fifth part is the conceptual framework. Each part has its details as follow:

2.1 Concepts Related to Disabled Persons

2.1.1 Definition of Disabled Persons and Disability

The definition of disabled persons or disability of each society is different due to its belief, attitude and experience. In addition, agencies whose work relates to disabled person also give the definition of disability or disabled persons differently. For the benefits in implementing services to disabled persons, today the definition of disabled persons is given in academic and legal approaches variously by domestic and international organizations. This study will mention only the definitions that have been accepted and recognized as international meaning as follow: WHO (2001) defines disabled persons as any person who has any restriction or lack of ability to perform an activity in the manner or within the range considered normal for a human being

In terms of "disability", WHO (2001) had a resolution from the 54th World Health Assembly on 22 May 2001 on category of disabilities as shown below (Department of Empowerment of Persons with Disabilities, 2009 p. 44).

1) Impairment means any loss or abnormality of a structure or organ of the body such as a person's eyesight is blurred or unable to see, arms and legs are paralyzed,

the auditory nerve has hearing loss, any loss or abnormality of psychological and nervous structure of function, etc.

2) Disability means physical disorder, any limitation on activity and restriction on participation. Nowadays the term "Disability" is not be used definitely to name any specific component but used it to serve the broadening of meaning.

3) Handicap is a term used to comprehensively cover any limitation on activity and restriction on participation. It gives negative meaning of interaction between persons as they are limited their chances, causing them unable to live their lives or play their roles in the society as equal as other people do. Currently, this term is not be used definitely as its meaning sounds like condemnation or stigmatizes the disabled as people with physical handicap.

In English language, the terms "persons with disability" or "disabled people" are used instead as they emphasize humanity rather than disability. In Thai language, the terms being used have clear meaning that refer to persons with disabilities. The Convention on the Rights of Persons with Disabilities (CRPD), an international law used to protect the fundamental human rights of persons with disabilities in a concrete manner, gives the meaning of "disabled persons" as persons who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder full and effective participation in society on an equal basis with others (Department of Empowerment of Persons with Disabilities, 2009, p. 42).

The Office of the High Commissioner for Human Rights (UN Human Rights, 1975) defined "disabled person" in the Declaration on the Rights of Disabled Persons as "anyone who cannot ensure by himself/herself wholly or partly the necessities of a normal individual and/or social life as a result of deficiency either congenital or not in him or her physical or mental capabilities."

The International Labor Organization (ILO) defined "disabled person" as an individual whose prospects of securing, retaining and advancing in suitable employment are substantially reduced as a result of a duly recognized physical and mental impairment. For Thai society, the definition of disabled persons and disability that has been accepted and widely used is the definition given by Department for Empowerment of Persons with Disabilities and determined as a law in Promotion and Development of Quality of Life of Persons with Disabilities Act B.E.2550 (2007),

Section 4. "Disabled persons" are defined as persons who encounter certain limitations in performing their daily activities or social participation due to the impairment in vision, hearing, mobility, communication, mind, emotion, intellect, learning or any other impairment/disabilities along with various difficulties, and specifically need some assistance to enable them perform their daily activities or social participation same as ordinary persons. The types and prescriptions of disabilities shall be as determined and announced by the Minister of Social Development and Human Security.

In addition to international meanings, disabled persons and disability are defined by models/concepts of disability (Models of Disability). Namely, disabled persons and disability do not mean only as physical impairment or bodily organ dysfunction, but also have meaning with other points of view, e.g. social and cultural view. Each society and culture define disability differently as disability relates to the power of control, fighting in various levels like individual, family, society, community and country. Thus, defining disability is social construction. The literature review found that "disability" was described and defined through various concepts. The models of disability that are important and have influence on giving value and defining disability are 1) charity model, 2) medical model, 3) social model, 4) citizenship model, and 5) postmodern. Each model contains the following details:

1) Charitable Model of Disability

Charitable model of disability or known as tragedy model of disability. This model views disability as abnormality, loss, and disadvantage of persons and disabled persons should receive sympathy and assistance (Health Systems Research Institute, 2010, pp. 25-26). The background of this model was from teachings in Christianity. Charity is a term from Christianity, derived from caritas in Latin that means love of a human that is free from any hidden benefit. In Christianity, important activities of the Jesus' followers are making merit and joining in charitable activities, especially with those who are the poorest, the most helpless, and the most suffering. During the European Middle Ages, poor disabled persons became beggars. As a consequence, being the disabled meant the poor and charity was something responding to problems of disabled persons by these periods. Other than giving to charity, during these periods organizations for the poor were established such as organizations for housing, foundation for homeless people and the poor, which later were developed to become a

rest home for patients with leprosy from all over Europe (Ravaud & Stiker, 2006, pp. 236-237). Later, charitable model of disability was made widely known from the western countries that had colonies to colonized countries and developing countries under a scheme that fund raising and personal donation should be provided to help the disabled. This concept was consistent with a tradition of charitable giving in religions such as Islam and Hinduism including traditions of ethnic groups that share their wealth with friends from the same ethnic groups who were poorer, enabling this concept has been stuck in many developing countries (Ingstad, 2001, p. 778).

Important contents of the charity model is the concept whose emphasis was placed on assisting and supporting helpless people, weak and poor people by fund raising and donation from those who were compassionate. Such action affected the disabled to have an image as the object of charity. They were referred to be the handicapped, idiots or insane persons. Disabled persons were then negatively classified as those who need assistance and were different from other people, they were dependent persons and pitiable (Watson, 2003, p. 44). From the charity model, considerable charitable organizations were established and these organizations were considered a source of assistance and caring for disabled persons before governmental organizations were established to provide such services. The first charitable organizations providing services for disabled persons were religious organizations. However, strategies for fund raising of these charitable organizations presented an image of disabled persons as the ones who need assistance, care and protection from able-bodied. These things stressed on social attitude towards disabled persons that they were persons who need dependency. Sometimes, disabled persons were presented as dangerous and strange persons, causing surrounding people were afraid of disabled persons and leading to the belief that disabled persons should be treated in different institutes for the benefit of society and social protection. Such belief enhanced the perception that disabled persons did not have enough potential to be social members on an equal basis with others or they did not have potential to provide economic and social contribution to community development. Therefore, a lot of disabled persons needed to be cared by institutes for their own benefits (Barnes & Mercer, 2001, p. 521).

The charity model also related to another important matter, that is welfare. Both of them have obvious connection between implementing charity and welfare

management. Many charitable organizations are key service providers in a volunteer sector or private sector of a welfare state They did not only make attempt to get funding for their operation as much as they could, but also provided welfare for disabled persons on a basis that disabled persons became surrenders and dependent persons. Being surrenders and dependent persons stressed on an ideology facilitating the welfare that disabled persons need professionals as someone who can protect their benefits and they have to depend on welfare at all times for taking care of themselves. In this regard, disabled persons were separated and discriminated to spend their time in different types of institutes such as a daycare center, schools for persons with special needs, etc. (Oliver & Barners, 1998, pp. 65-66). Though organizations for disabled persons were viewed as an indirect assault, causing disabled persons to be in a pitiable situation, most thinkers and scholars in disability did not propose to cease or boycott the charitable model as they viewed that it was useful and necessary for disabled person and society considerably since the disabled and their families had complicated needs increasingly and charitable organizations, especially the private ones, could respond to their needs faster than governmental organizations did. However, thinkers and scholars gave suggestions to those charitable organizations. Managers and professionals related to charity were aware of and review their roles in implementation to ensure that the implementation of organizations, various funds from donation were used to enhance the power of the disabled and encourage them to be a part of the society as citizens who were treated equally as other people. Awareness was also raised that disabled persons required acceptance and respect from people in the society, not only sympathy (Martin, 2010, p. 13).

2) Medical Model of Disability

Medical model of disability is considered an important model having great influence on the life of disabled persons. Medical model is considered a major paradigm that western society and other societies across the world use to view disabled persons from the past till present. This model is named differently such as personal tragedy theory, individual model of disability, biomedical model, biological inferiority, functional limitation model, etc. No matter what it was called, this model adopted the concept of medicalization as important components (Jirarat Jongsatitman, 2013, p. 193). The medicalization concept viewed disability as a consequence of having disease

conditions or injuries that cannot be cured to a normal status, causing impairment of organs or body and inability to perform activities (disability), becoming the handicapped at the end. Therefore, disability was individual problems and problem solving then should be stressed on sufficient provision of individual services and individual restoration (Health Systems Research Institute, 2010, p. 26).

The medical model of disability originated in the 18th century after the World War Two. By that time, technology, health science, and medicine industry were greatly advanced, causing advancement to medical profession as well. Institutes providing medical services were established around Europe and United States of America, considered an important factor that helped protect people from disability (Edmonds, 2005, p. 11). In the 19th century, agricultural production was changed to industrialized production. Human ability was measured by productivity. According to Marxist scholars' points of view, humans/labours were classified as "a factor of production" similar to machines, lands. Thus, when productivity in the industry system was measured, the disabled were separated from the industrial capitalism as they were seen as disadvantaged labours when compared to others or called "social difference resulted from disability". This difference happened obviously when there was separation of places between "home" and "workplace/factory" in the industrial capitalism period. Human body was seen and given value in 2 characteristics as able and disable body. When emphasis was placed on productivity, disabled persons in this period were viewed more inferior than other people in the society. The image of disabled persons was persons who needed assistance, dependence, they were incompetent persons and compared as sick persons. Disability was viewed as sickness that had to be treated and most likely could not be cured (Thomas, 2007, pp. 53-54). Until at the beginning of the 20th century, the influence of health concept at that time viewed that human bodies looked like machines and germs were breakdown or damage happening to the machines. The breakdown or damage needed to be repaired or changed and only physicians could do this (Fougeyrollas & Beauregard, 2001, pp. 171-194). In this regard, most people in the society viewed medical practices as characteristics of powerful profession; physicians had charisma like God as they took responsibility for life and death of people (Johnstone, 2001, p. 17). Furthermore, the medical concept related to and connected with an illness model. From what Talcott Parssons proposed,

a set of rules was mentioned that persons who were sick would be exempted and did not to expect or bind with social obligations from their sickness and would be treated specially. Moreover, sick persons had to follow rules and regulations and treatment plans that medical professionals specified, considered a component of the role that sick persons had to do. For permanent disabled persons or chronic patients, these persons could not be cured to finally back to their normal self. Therefore, what most disabled persons could do is to maintain their lives or try to change and manage their lives as disability could not be fixed. Implementation based on the medical model aimed to cure the existing condition of disabled persons, not to change their environment (Quinn, 1998). It can be seen that the medical model had great influence and was employed to set rules and regulations for disabled persons with regard to the meaning of disability, types of disability, separation of the disabled and able-bodied. The consequence of such determination led to an obvious characteristic comparison of 2 groups of people; for example, able-bodied persons were normal and disabled persons were abnormal, able-bodied persons were appropriate and disabled persons were inappropriate, able-bodied persons were competent and disabled persons were incompetent, able-bodied persons are independent and disabled persons are dependent, etc. (Johnstone, 2001, pp. 16-17)

The terms related to disability from the medical model influence can be obviously seen from the following terms:

Cripple means characteristics of disability related to physical incompleteness, impairment of organs or parts of the body, causing persons be unable to move, walk, stand or run as normal people can do.

Disability means characteristics of disability related to incompetence, any restriction or lack of ability to perform activities in communicating, listening, seeing, learning, etc. Characteristics of disability cause those organs unable to work at the full range as they should do and it is disability that can be measured.

Handicap means characteristics of disability related to disadvantage and weakness. It is the result when an individual with an impairment cannot fulfil a normal life role; it is considered disadvantage when they are compared with environment; for example, when no elevators for persons with limb impairment are available, causing them be unable to access a meeting room located on the top floor, the blind would have disadvantage of photographing but they can do typewriting by listening to the voice

recorded in an audio tape, they can use a computer to read Braille and obtain understanding the same way normal people read a book. In such case, it is not considered disadvantage. Therefore, handicap refers to conditions from some disability only.

Retardation is used to describe problems in human mental development that result in a lack of intelligence or other kinds of physical or learning delays. 5) Impairment means any loss or abnormality of psychological, physiological or anatomical structure of function such as persons with limb impairment.

Deficiency means characteristics of disability due to a lack of qualification.

These terms were used widely at the beginning but for the past decades, characteristics of disability have been described in a form of persons with special needs which mean persons who require additional or specialized services different from others. In Thai language, the term "persons with special needs" is used. It is considered a new term used to replace the term "disabled persons"

By the way, to make it clear during 1970-1980, World Health Organization (WHO) gave definition of disability and disabled persons for the purpose of difference and classification among the term's impairment, disability, and handicap, which later they influenced effectively and were used widely (Barnes, 1996, pp. 22-23). Each term can be defined as follow:

Impairment-any loss of physiological structure of function caused by sickness, diseases or accidents.

Disability means any restriction or lack of ability to perform activities in the manner or within the range considered normal for a human being such as eating, bathing, dressing, caused by deficiency

Handicap means disadvantage of any person caused by deficiency or disability that limits that person to fulfil a normal life role (this depends on age, gender, social factors, and individual culture.)

It can be seen that the medical model often relies on the meaning of disability and handicap as it is considered interchangeable. Higgins described that handicap enabled people to see that disability was a social event. Thus, the medical model viewed disability as "natural happening". Handicap caused disadvantage as disabled persons had restrictions in encountering situations. Disadvantage caused by handicap was a

reason that the medical model had to take responsibility, give chances and develop those disabled persons by using a medical conceptual framework to see disability as diseases and individual deficiency or impairment that can be cured, fixed, repaired to be normal. In contrast, the medical model also had a bad effect on disabled persons in case physicians could not cure, fix, repair deficient bodies to be normal, disabled persons would be pushed away from the mainstream and separated to be other people (Higgin, 1992, p. 28).

From the medical model, the scope of concept was expanded to rehabilitation model of disability. This model expanded the scope of treatment covering health restoration and promoting self-adjustment and potential of patients to get better (Johnstone, 2001, p. 19). The rehabilitation model of disability aimed to alter, eliminate or control disability by treatment, potential enhancement and healthy restoration through creating abilities from restrictions in performing duties, caused by physiological deficiency such as mobility and sensation; seeing, hearing, body organs; suffering from diabetes, epilepsy, cerebral palsy, intellect; learning, psychological aspect; schizophrenia, depression. All of these aimed to enhance the better quality of life of disabled persons (Nagler & Wilson, 1995, pp. 257-260). However, the medical model and rehabilitation model of disability were criticized by scholars in disability with various points like importance given to physicians as persons who determined the life of disabled persons for them including attempts made to cure bodies of disabled persons to be normal. These methods sometimes were not suitable for all disabled persons. Sutherland (1981) a scholar in disability said that "imitation of "normal" body that may be rough and inconvenient is better than using appropriate and efficient devices as it makes disabled persons to pretend to be someone else from the conditions they involve with" or what Wallburga Freitage (as cited in Pakorn Singsuriya and Wipada Angsumalin, 2006, pp. 11-12) described that

> from physicians' point of view, bodies that have effect from Thalidomide are deformed bodies. It is necessary to make things to be normal to help children adjust themselves, but to make things normal is associated with putting prosthetic legs on while children legs cannot support the weight of the device, children who can move around their houses actively and skilfully with their cut

off legs have to lose their movement ability; therefore, it can be seen that the process to make things normal is for the benefits of physicians,not for children as children do not have a problem with accepting their bodies that they are familiar with for living their lives at the beginning. (Pakorn Singsuriya and Wipada Angsumalin, 2006, pp. 11-12)

Today the medical model is considered a mainstream concept that is powerful and has influence on disabled persons. This model has been absorbed through different media in languages, cultural beliefs, research studies, policies and professionals' practices (Swian & French, 1999, p. 572) because the medical model contains important strength in terms of bringing disabled persons to be in standards of normalization. It is useful for disabled persons who receive treatment by increasing their survival rate and life expectancy. Conversely, this model has been considerably criticized that it cannot be true to all disabled persons, especially those with permanent disability or chronic diseases as they cannot be back to normal definitely. Therefore, holding to this model should be done normally by managing problems related to disability as problems in each individual, as the medical model has been criticized that it is a mistake and dangerous as it keeps disability from being some differences and brings these differences to describe consequences of disability such as discrimination, stigma, impairment or those who have more disadvantage than other people in the society (Fougeyrollas & Bearuregard, 2001, p. 190).

3) Social Model of Disability

This is a model that introduces new point of view to disability. The model aims to dismantle the medical model on disabled persons. The social model of disability originated in Britain and a person who named this model was Oliver (2004), a scholar in disability. He was a disabled person and named the model to be consistent with a new change paradigm in viewing disability by grabbing the meaning of disability terminology from powerful scholars in medical and social care businesses; physicians and social workers. Oliver (2004) thought that social and economic power from capitalism was the origin of individual point of view and oppression against disabled persons. Capitalism triggered ideology of normality. Capitalism necessarily depended on labors to mobilize. That meant skilful labors were needed to work and produce

products. Therefore, a concept related to able-bodied/able-minded occurred. These people had physical characteristics to use new machines and be able to work in accordance with determined factory patterns. Those who did not include in this group of people were those who could not work to produce products and were called the disabled (Terzi, 2004, p. 144).

In the meantime, health concern involved with economic and social policies to enable healthy people to work in an industrial sector in conjunction with advancement of medical knowledge and technology that brought about "medical marketing" that means offering services related to personnel who care for health and treatment. Thus, medical professions were highly influential, especially to specify who was not normal and who had to receive treatment, resulting disability became medical concern. Disabled persons were named as patients who had to depend on physicians at all times (O' Gorman, 1998, p. 1229). Oliver (2004) proposed the social model of disability to release all these points and confirmed that disability was not sickness. Disabled persons could live their lives without dependency on medical treatment since disability could not be cured. Attempts made to encourage disabled persons to have treatment or medical technology brought to interfere with disabled persons' lives in many cases increased distress to disabled persons (Oliver, 1996, p. 36). The social model of disability has been known as other names; like in United States of America this model is called "Minority Group Model". Hahn described the minority group model that the way that both male and female disabled persons were under prejudice, discrimination, and segregation resulted from various characteristics such as race/ethnicity, gender, aging, etc, similar to other people who were oppressed, which different from other people in the society. This model gave the highest importance to eliminating social obstacles and social changes rather than medical implementation or rehabilitation (Hahn, 1984, p. 362).

The main point of the social model of disability confirms that disability is not from impairment but social obstacles; prejudice, discrimination of people in the society including environment that do not support disabled persons' livelihood or known as social barriers. The social model of disability viewed that "disability is not a problem" as people cannot change disability. Problems that need to be solved are environment and society. Disabled persons can live together in the society if social barriers are

eliminated such as mass transport systems, education, earning a living, and recreation that everyone can access by increasing more various choices (not special needs) such as ramp for wheelchairs, information in audio and Braille format, sign language, website accessible by everyone, etc. All of these will be instrumenting that help disabled persons access various services and compete with other people within the society (Pongthep Santigul, 2009, pp. 10-11). It can be noticed that the social model of disability helps invert the hypothesis that problems are not with disabled persons but social and environmental context (Marks, 1999), or it can be said that it inverts the hypothesis that individuals are not disabled due to deficiency but barriers that have been made (Barnes & Mercer, 1997, pp. 1-2, as cited in Goodley & Lawthom, 2006, p. 2). The social model of disability also challenges the thought seeing people as those who have deficiency or impairment by rearranging disability to be in environment outside people's bodies (Siebers, 2008, p. 73). It also sees that a lot of disadvantage that disabled persons encounter are from society. Disabled persons have to struggle with politics to acquire social changes (Atkin & Hussain, 2014, pp. 161-162). The social model of disability has tried to change circumstances that are barriers for disabled persons and make them disadvantageous by changing environment. These things will help change the definition of disabled persons from being patients to persons who should have the rights to compensate their disability and receive the elimination of social disadvantage (Silvers, 1998, pp. 785-786).

The social model of disability has considerable influence on political and social movement (Shakespeare & Watson, 2001, as cited in Thomas, 2007, p. 3) because the social model of disability supports civil rights and pays special attention to political process that oppresses and refuse civil rights of disabled persons (Johnstone et al., p. 20). Meanwhile, the social model of disability helps promote personal power and political power enhancement of disabled persons, causing disabled persons to gain self-confidence, proud of themselves instead of feeling guilty and ashamed like the tragedy/charity model. Viewed by political aspect, this model helps encourage collaborative fighting of disabled persons for social changes, equality, fairness and rights in full participation as citizenship. The social model of disability helps promote politics of identity of disabled persons, being the process to build self-esteem and motivation for disabled persons as a whole and individually, helps disabled persons to

find their identity and value which is the greatest success of disabled person movement that everyone share ownership. However, the social model of disability that was later criticized and objected to by some disabled persons that most of attention was paid to social outcomes towards disability and did not see the suffering of disabled persons or accepted that disabled persons actually exist, was described by the social model supporters that the reason for raising the aforesaid points since it was afraid that it would be an emphasis and opening a chance for the opposite side to refer to as supporting points that there was actually tragedy from disability and use as a reason to confirm the medical model, that meant depriving and reducing the status of disabled persons to be dependent persons continually (Shakespear, 1993).

In spite of objection, the social model of disability is a model that gains popularity for studying and applying in operation of organizations for disabled persons to some extent. However, the medical model of disability has rooted and played an important role in studying on disabled persons nowadays in terms of the process of measuring, classifying levels of disability by medical methods, even in research studies of World Health Organization (WHO) with regard to health, housing, education, etc. Compared to the traditional/medical model, the social model of disability has been accepted that it contains more ethics (Swain, French, Barnes, & Thomas, 2004, pp. 157-158).

4) Citizenship Model

Lorna Jean Edmonds proposed the citizenship model in a development project supported by Asian Development Bank (ADB) since the 1990s until today the model has been developed and specified as "citizenship model". The objective of this model is to overcome deficiency seen in the medical model and the social model of disability but the strength of those models are developed to become an integrated development approach. That means stakeholders from all sectors will have chances, participation and benefits from the reform of disability policies, policies related to education and services at community and institute levels (Edmonds, 2005, p. 14).

The essence of the citizenship model shows developmental paradigm at an international level seeing that disabled persons should deserve to receive the same way other citizens in communities. It gives importance to building a society on the basis of rights of citizens and social rights which mean everyone by considering difference,

equality, and participation of all sectors, including awareness of diversity and identity of disabled persons. This model expects to lessen restrictions of the previous models by drawing their strength for application and stresses on the groups that have not mentioned that much like women, children, youth, ethnic minority, disabled persons who cannot be obviously noticed like persons with psychological disability, persons with intellectual disability. The model mentions all types of service and employs the term community-based programs that combine institutional services and services of organizations for disabled persons. Services are provided by needs of disabled persons in communities, available variously with many levels. Components of the citizenship model proposed by Edmonds Lorna Jean are shown in the citizenship model diagram as follow:
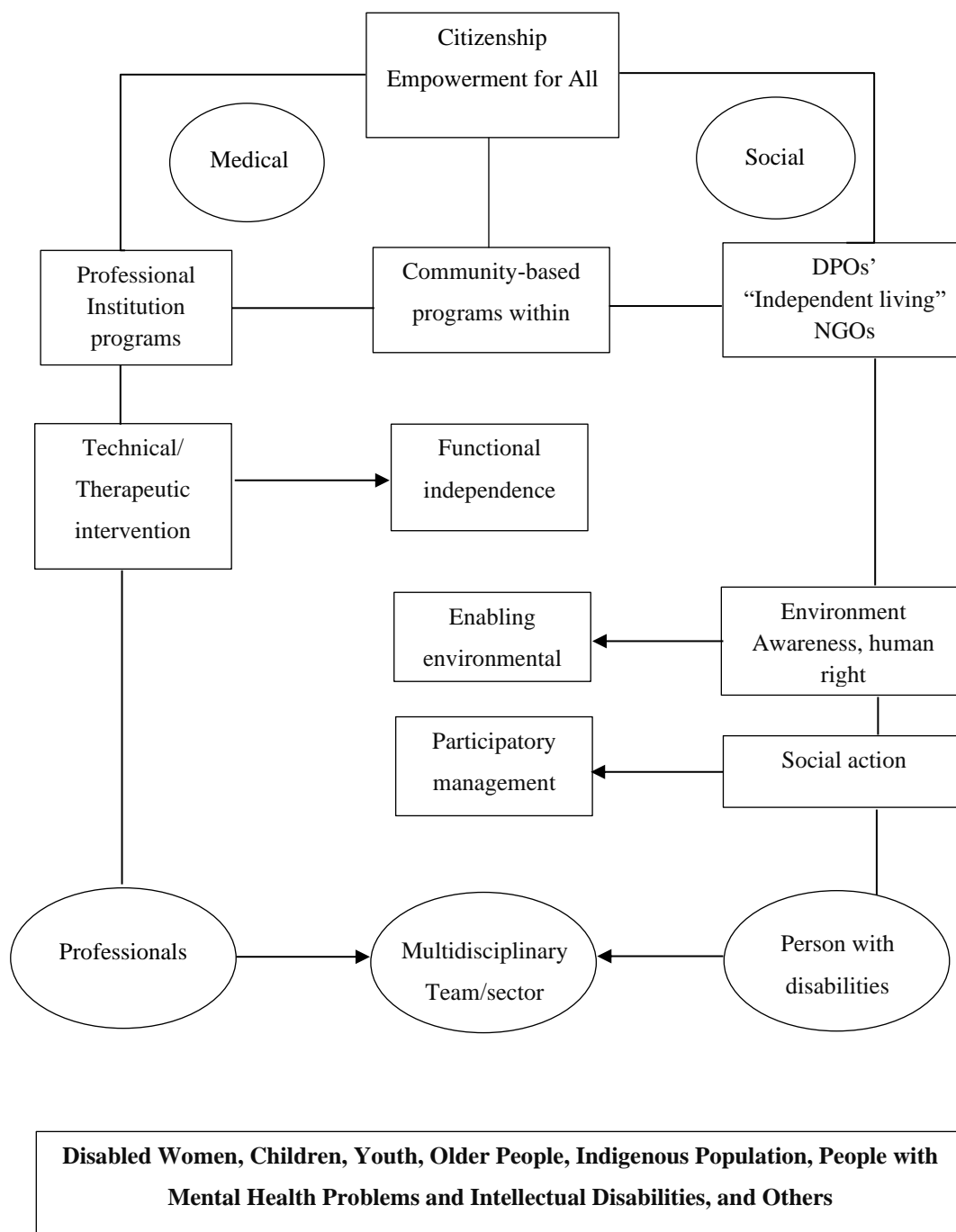
Figure 2.1 Citizenship Model.
Source: Edmonds, 2005, p. 16.

Citizenship model stresses on importance of disabled person empowerment to all people from all sectors. Empowerment based on this model has broader meaning and scope than the medical model and the social model of disability. In this model, disabled persons have participation in decision-making, changes in environment and laws related to human rights. The other important point is levels of control/access to skills, knowledge, and supportive systems that must be sufficient to help disabled persons to perform their duties independently and have potential to manage in a way that empowers all sectors (Edmonds, 2005, p. 15).Disabled person empowerment can occur when disabled persons and helpers, i.e. their families or relatives receive the following:

(1) Necessary knowledge and skills for living on their own and being able to protect their rights,

(2) Access to projects and services in different levels and being able to make choices as appropriate and consistent with culture, society and economy,

(3) Consequences from decision-making methods with integration and connection in planning /projects through a participatory process of multilateral stakeholders, meaning empowerment to everyone.

Based on this model, all related persons must be educated and participate in building environment with power sharing between associates and potential of being partnership. Society must be changed to comply with more diversified empowering activities to respond to needs of disabled persons. Integration must balance between measures to promote rights causing equality, rehabilitation, management, prevention with various choices that comprehensively cover all members in communities while knowledge is given to organizations providing assistance in disability, enabling them to understand needs of disabled persons and strategies to integrate all systems (Edmonds, 2005, p. 17).

5) Disabled Naming in Postmodern Perspective

Postmodern concept was a model that originated from raising questions with modern knowledge to allow new perception to things that were viewed as problems or something wrong and to pay attention to things that were pressed and taken advantage increasingly (Theerayut Boonmee, 2008, p. 3). Points of view of thinkers in postmodern indicated that naming disability according to the mainstream or the medical

model communicated negative meaning. It was discrimination pushing disabled persons to be marginalized people. Initially, it could be seen that persons with disabilities in English language were named The Disabled and The Handicapped. These two words were criticized as looking down on disabled persons. By the middle of the 1970s, terms used to describe disabled persons were changed to be "People with disability" which seems to be more creative and help increase more value to disabled persons. Disabled persons viewed this change could help those who view disabled persons to realize humanity in disabled persons. Besides, according to postmodern perspective, "Disabled" was a word derived from discrimination from those having competence and normal bodies. It was a hidden word showing more disadvantage or impairment of disabled persons that were viewed by the majority of people in the society who took advantage of disabled persons as if it was a natural way (Linton, 2006, pp. 161-172).

Disabled persons most likely were called with different names and each word had levels of control that resulted in disabled persons' lives differently. Naming was considered a labelling process that the society built while "Physical Challenge" was a word enabling people who wished to talk to feel relieved as it showed that those persons had physical deficiency not mental or social deficiency. Moreover, the word "challenge" was used for teasing like "calorically challenged" meaning fat people. The words "the able disabled", "Handicap able" and 'Special people/children" were words that refuse those persons were not incompetent, namely, though they were disabled, they were competent. Using such words can be compared as using reaction formation defines mechanism, a defines mechanism at an unconscious mind level that individuals accept attitude and have behaviour opposite to what they really feel. For example, calling "special children" is attitude showing that these children need special care different from normal children. However, with a deep meaning, these children are "disabled". Impolite and rude words used to call disabled persons like "cripple", "vegetable", "dumb", "deformed", "retard", "gimp" are mentioned in public conversation, though their meaning hurt individuals and people use to tease them for fun or comparison in informal conversation. Considered the word "cripple", this word does not mean only persons who cannot use their limbs or have mobility impairment, but also shows the power of speakers. Besides, naming or using words to admire

disabled persons who are competent and successful has two implications; individuals accept that they are disabled persons and belong to an inferior group; individuals do not want to be disabled persons like others, causing them to adjust themselves and fight against their requirement to be successful. It can be seen that though words are created beautifully and creatively, they can communicate marginalization classified by the society of normal people and disabled persons have to live their lives in a frame that normal people provide (Linton, 2006, pp. 161-172).

It can be noticeable that naming is important in classification. Namely, naming or identifying a person is to classify that person such as gay, disabled persons, criminals or insane persons; this is all about using power. Who has the right to judge, unless those who have power in the society? Michel Foucault, a French philosopher who was an important thinker having influence on the postmodern perspective, proposed his opinion towards naming as a matter of knowledge and power construction. Definition related to using languages, using languages related to using power, a type of knowledge having higher rights. Foucault criticized that people less likely saw power and knowledge occurring in the modern era as power existed everywhere. It was not the same as an object that could be given to others but power existed when it was exercised. Power could be distributed and entered in individuals and individuals had to examine themselves (self-surveillance) at all times. Finally, it became identity and encouraged what to do to become something in their livelihood (Tremain, 2002, pp. 36-37).

Foucault (1978) viewed that identity of individuals was a product of modernization that regulated people's components. Individualism was a result of discourse and discursive practices by means of knowledge from different sciences to help describe reasons including separation, and classification (dividing practices) people in the society such as normal and insane persons, sick and healthy persons, disabled and able-bodied persons, etc. These things were called "traditional practices and social rules", being a method to determine "criteria/standard" for the society under the cycle of discourses. Human beings were "victims" at the same time they felt they were "offenders". The method caused targets not feel they were victim but were enthusiastic to play that role by themselves. For example, in the society that disabled persons were under the cycle of disability discourses/ disabled persons who were in an

inferior group of the society and became "receivers" of social assistance at all times could not change their roles to be "givers". Disabled persons in this society felt that they had rights to have more assistance than other people due to their disability or impairment which was resulted from discursive practices. Effect included fighting for different rights in an enthusiastic manner. Scholars under the postmodern concept believed that knowledge and power to build truth in the society could not be separated by closely connected. Withdrawal of knowledge needed to withdraw those thoughts and theories and newly created with understanding without prejudice and hidden conditions expecting to seek benefits from power relation of people in the society in an unfair manner. Thinkers in the postmodern era viewed that power in the postmodern tried to classify and control people in the society, causing people who were not the majority became marginalized people or other people and had to live their lives differently from others. Naming or giving definition became something that could indicate the quality of individuals and interaction models with other people as there was better new medical system to control individuals. Disabled persons then were classified in the group of worthless or inferior quality groups of people (Valentine, 2002 as cited in Penchan Sherer & Ubonpan Theerasilp, 2010, pp. 16-17). Fighting of thinkers in the postmodern and groups of disabled persons were not fighting or opposing against governments or those having superior powers but (a) to examine, oppose against determination by the society, it was fighting to oppose against obsession of disability identity, (b) to oppose against the process of insulting and attempt making "disabled persons" to be abnormal persons and did not belong to "standard" and had to be separated from the society, (c) to oppose against the process of taking advantage of disabled persons by fellowmen (Tremain, 2006 as cited in Pongthep Santigul, 2009, p. 15-16).

2.1.2 Types of Disability

Promotion and Development of Quality of Life of Persons with Disabilities Act B.E. 2555 (2012) by virtue of Section 4 and Section45. This Act contains provisions that restrain the rights and liberty of an individual, which is allowed by the provisions under Section 29 conjoined with Section 41 and Section 43 of the Constitution of the Royal Kingdom of Thailand announced types and criteria of disability and there are 7

types of disability as follow 1) Vision impairment 2) Hearing loss and communication impairment 3) Mobility disability 4) Mental health or behaviour disability 5) Intellectual disability 6) Learning disability 7) Autism spectrum disorder.

The criteria for disability are:

2.1.2.1 Vision Impairment, i.e.

1) Blind means persons who encounter certain limitations in performing their daily activities or social participation due to impairment in vision. With a visual acuity test of a better seeing eye with simple eyeglasses, having extremely poor visual acuity worse than 3/60 or 2/400 till complete lack of light perception and form perception or having visual field narrower than 10 degrees.

2) Blurred vision means persons who encounter certain limitations in performing their daily activities or social participation due to impairment in vision. With a visual acuity test of a better seeing eye with simple eyeglasses, having poor visual acuity between 3/60 or 2/400 till worse than 6/18 or 20/70 or having visual field narrower than 30 degrees.

2.1.2.2 Hearing Loss or Communication Impairment, i.e.:

1) Deaf means persons who encounter certain limitations in performing their daily activities or social participations due to impairment in hearing causing them to be unable to receive information from hearing. With a hearing test of 500 Hz,1,000 Hz, and 2,000 Hz frequency in a better hearing ear, hearing loss happens when exposure to sound at 90 decibels or above.

2) Hard of hearing means persons who encounter certain limitations in performing their daily activities or social participation due to impairment in hearing. With a hearing test of 500 Hz, 1,000 Hz, and 2,000 Hz in a better hearing ear, hearing loss happens when exposure to sound below 90 decibels to 40 decibels.

3) Communication impairment means persons who encounter certain limitation in performing their daily activities or social participation due to impairment in communication, i.e. being unable to speak, being able to speak or listen but no one can understand.

2.1.2.3 Mobility or Physical Disability, i.e.

1) Mobility disability means persons who encounter certain limitations in performing their daily activities or social participation due to impairment

in or loss of ability of movable organs, i.e. hands, feet, arms, legs due to paralysis, paresis, amputated legs and arms or chronic diseases having effect on the function of hands, feet, arms and legs.

2) Physical disability means persons who encounter certain limitations in performing their daily activities or social participation due to impairment or disorder of head, face, body, and physical appearance which can be seen obviously.

2.1.2.4 Mental health or behaviour disability, i.e.

Psychological or behaviour disability means persons who encounter certain limitations in performing their daily activities or social participation resulted from impairment in mind or brain controlling perception, emotion or thought.

2.1.2.5   Intellectual disability means persons who encounter certain limitations in performing their daily activities or social participation resulted from development that is slower than normal or having intelligence quotient lower than average persons, which normally can be detected before 18 years of age.

2.1.2.6   Learning disability means persons who encounter certain limitations in performing their daily activities or social participation due to impairment in brain, causing impairment in reading, writing, calculating or fundamental learning process which their abilities are lower than standards compared to the age and intelligence quotient.

2.1.2.7 Autism spectrum disorder means persons who encounter certain limitations in performing their daily activities or social participation resulted from development that is slower than normal or having intelligence quotient lower than average persons, which normally can be detected before 18 years of age.

2.1.3 Causes of Disability

Causes of disability can be divided into 2 types; social and medical causes which are detailed below (The Committee for the Rehabilitation of Disabled Persons as cited in Kattaphan Choomnusonth, 2008, pp. 16-18).

1) Social cause affects persons to acquire disability or defect later such as war, vehicle accident, falling from a high place, being assaulted, malnutrition from nutrition deficiency during pregnancy and raising resulting in intellectual and physical

disabilities, exposure to toxic substances causing loss of organs or organ deficiency, employment with the risk of organ loss.

2) Medical cause results in persons having birth defect and teratogenesis. WHO Expert Committee on medical-caused disability classified causes and characteristics of medical-caused disability that incidence of congenital malformations (birth defect) is around 5% and 2-3% of new born babies have major malformation and 9% of the causes of death during delivery are congenital malformations in pregnancy. Congenital malformations can be divided into as follows:

(1) Major malformations are abnormalities that have medical , surgical, or cosmetic significance such as cleft lip, cleft palate.

(2) Minor anomaly is an unusual anatomic feature that is of no serious medical or cosmetic consequence to patients. It may be caused by single gene disorder, chromosomal disorders, disorders from various factors, environmental causes, i.e. maternal illness and diseases and using drugs or chemicals.

Other than these, nowadays disability caused by aging is one of significant factor for people in an aging society as aging cannot be avoidable or preventive. It is a consequence from deterioration that occurs in all organs and organ systems as time passes by, causing a certain organ cannot function efficiently as it should be; for example, blurry vision causing the loss of sharpness of eyesight or kyphoscoliosis, deaf or hard of hearing (Sukhothai Thammathirat, 1988, p. 6).

2.2 The Concept of Power Related to Disabled Persons

The concept of "power" used for analysis in this study is power with the definition according to the postmodern, especially the concept of power proposed by Michael Foucault. Foucault's work led to understanding of the power based on a new point of view that helps release the thought of those who were named as powerless people, e.g. disabled persons, to be confident in their power increasingly. Foucault's concept stimulated marginalized people, underprivileged people to have movement for fighting for their rights. It can be said that Foucault helped inspire one of important revolutions of idea for the 20th century. That is revolution of ordinaries (Theerayut

Boonmee, 2014, p. 12). In this study, the researcher adopted the concept of power by Foucault with important points and relation with disabled persons, in terms of power as knowledge and truth, producing/building power, biopower and power resistance for analysis. Each aspect of the earlier mentioned power is detailed below:

2.2.1 Power is Discourse of "Knowledge and Truth" with Practices

The work on "Power/Knowledge" of Michel Foucault proposed his point of view towards power attractively. He set a hypothesis that the purpose of power was actually the purpose leading to knowledge or truth. Therefore, power had a dimension of knowledge and truth being overlapped. Knowledge had power to build the truth playing a role in shaping power relation. Relationship between knowledge and power supported each other and worked together aiming to control, manage and obsess people. In one side, power supported and allowed production, construction, and selection what should be or should not be knowledge, including being an instrument to expand knowledge to be accepted as social norm (normalization). Meanwhile, the produced and constructed knowledge became a base supporting the use of power to be legitimate to control, manage and obsess people without being questioned, argument, or doubt, being a model of realistic and ingenious power.

Power was distributed around people in a society. Everyone played their parts in building power through interpretation of power discourse and used power one way or another including becoming the ones who received the consequence of power, depending on a context of social relation in each situation (Rattana Tohsakul, 2005, p. 36). Power in a form of knowledge was complicated, slippery and changeable at all times. It relied on a process of construction, reproduction, and establishment of a knowledge set to turn them as truth and social norm that would shape a system of thought, perception of value, meaning, and relationship of things in a society. Power could be understandable in a form of knowledge through the concept of discourses. Foucault (1978) revealed connectivity between knowledge and power. His point of view showed that both of them related to each other and could not be separated. He emphasized this thought clearly in his work named Discipline and Punish (Foucault, 1978) that "There is no power relation without the correlative constitution of a field of

knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations."

Foucault (1978) explained that what we thought we knew about something in a certain period like crimes would have effect on methods used to manage, control, and punish criminals. Thus, knowledge was not in vacuum but played its role through instruments and methods in a specific situation in accordance with a historical context and institutional system. For example, a new society used a court system and prisons as instruments to control criminals. That meant those who did something wrong from what the society at that time thought right but in other times what thought to be wrong might be right depended on power in constructing and naming a definition of that mistake. No matter it was true or not, only everyone thought it was true, judgment would be enforced that way. That was the truth that could have real effect though actually no proof was conducted. Foucault called such truth as regime of truth which was different from complete truth that existed in all eras as it was the truth originated from a discourse that was created in an era and given a definition in a powerful manner to monopolize power for explanation to have required effect (Anan Ganjanapan, 2001, pp. 60-71).

2.2.2 Power and Discourse

The study of power must be conducted through discourse by digging and tracing to open channels and create spaces for other discourses that are different. But it is suppressed by the mainstream discourses of society to have a chance to appear. However, the word Discourse of Foucault does not mean only the words, written words, or words that produce any results according to general understanding. Foucault describes the discourse in his masterpiece, The order of discourse. The summary is that discourse is the production process. Create meaning and identity by language, including various forms of symbols that exist in society together to create knowledge, understanding a matter which influences the norms of knowledge. What is true or anything, not what happened, is a set of knowledge, rules, social practices, social institutions, and social practices that are continuous from that knowledge. Humans need to change their definition of knowledge through the knowledge produced. (Foucault, 1970, as cited in Chairat Charoensin-o-larn, 2542, pp. 19-23).

The discourse is created from society. May be caused by groups that hold power or those who oppose power. Therefore, discourse is a powerful technology that is used to suppress, block, and organize the way of life of people in society. And on the other hand, it is used to counter the counter-resistance against the rules that the main discourses possess. However, when the discourse arose and had the power to dominate, It will act to make the discourse itself continue to exist. Which will have three main characteristics as follows

First, any discourse may come to power as a primary discourse. The discourse will act as a block. It was prohibiting other discourses which have some uniqueness and meaning that conflict with their discourses. Because the powerful discourse is the one who determines the value of things, Therefore, it has the power to divide and deny (division and rejection), a set of other discourses that is right or wrong, such as distinguishing madman from good people - the normalization of abnormalities, etc. Also, it can prohibit prohibition for both itself and other discourses. Also, not to talk about anything unwanted, such as talking about sex between men and women because it is a shameful act or an institutional speech, that is inappropriate. Foucault saw that this deprivation and deterrence process Make a discourse of increasing power and establish a proper knowledge base and the power to make meaning. Through various institutions such as education, discipline, or tradition.

Secondly, mainstream discourse controls and delimits discourse to maintain the existence and make it widely accepted by society by regulating and limiting other discourses. Through criticism and disciplinary mechanisms, because the person who values something in society as something is right or wrong, true or false is the mainstream discourse. Therefore, it has become the authority to indicate that other discourses, whether occurring originally or newly occurring. Is something correct or incorrect? As well as giving rights to any discourse groups Will have the privilege of expressing the meaning of things. Therefore, the broader society will accept whether we can criticize anything or not and how to criticize it. Who should be the speaker or the reviewer? Including critics, will it be trusted or not? It all depends on the scope and control of the major discourses in power at that time.

Third, the main discourses can be established to justify their existence in society and allow the original discourses to reduce their legitimacy. The discourses that have

come to power must go through specific processes. That may cause credibility and sacredness that will make society feel that the discourse is legitimate to have a pure privilege to have power. Which the process will be different according to the era and those who define that value or method. The main discourse that had power at that time, such as discourses in the past, must go through religious ceremonies or a legal process in the present day. The discourses of righteousness must go through scientific processes that can be proven and tried or accepted as science, etc. Therefore, when the methods of creating righteousness change according to the main discourses that have occurred. Old discourses that are unable to go through a new legitimacy process Will lose all righteousness.

However, Foucault's discourse study does not mean that the main discourse that dominates us is bad or that the discourse is correct. It is about seeking an understanding of power relations to understand what is controlling us, whether the state, sex, body, economy, or even humanity in us are discourses. It's something that's created by all the power, and it gives us an insight into how discourse creates identity and norms in us, including how to discourage ideas, beliefs, identities that are different from the main discourse from ourselves and society.(Fairclough, 1992, pp. 64-70).

2.2.3 Power is Existence of Power Everywhere

Power proposed under this point is to refuse the old thought that was understood that power was distributed in one direction; from top to bottom or came from one source, e.g. from sovereign prince and upper class. In Foucault's point of view, power was never been monopolized at the centre but distributed all over like a network. Power relation then inserted in all levels of social existence, everywhere of social life, a private area of families, in the area of sexuality as well as public areas of politics, economy and law. Important characteristics of power, based on Foucault's (1984) point of view, was that power did not have only a negative side, pressure and control (Domination), but also created products no matter they were happiness, knowledge, and discourses, considered implication of empowerment. Based on the reason that power is everywhere, no one can monopolize power. On the contrary, everyone can create and build power, depending on contexts and conditions of how it would be enhanced more or less.

With regard to understanding of the meaning of power like this, sociologists and anthropologists currently can employ the concept of power to study and analyze fight and struggle of many groups of people. Consideration taken into the first two concepts, it looks like they are powerless; marginalized people, poor people, hill tribe people, disabled persons, and women. However, they can build their own power through a process of discourses and fighting in daily lives that become social and cultural areas for them to express their identity. Today we call the expression of this power as community power or local power. Sometimes expression of local power is expanded widely and turns to social movement in fighting for rights. As mentioned earlier, what can be obviously seen in Thai society is showing new identity of people with HIV/AIDS who get together to help each other without hiding themselves or waiting for assistance from the public sector only, enabling them to have power in searching for new methods of treatment.

Expression of power in various characteristics these days, as mentioned earlier, obviously confirms Foucault's (1984) idea that power is everywhere even a place with the least power because power has a side of obsession and a side of creativity. It helps make understanding that no power can definitely obsess at all times in the areas with fighting. Such understanding can help social learners go beyond from the old status and make understanding of dynamic of people from different groups better (Anan Ganjanapan, 2001, pp. 114-115).

2.2.4 Bio-Power

The other type of power relates to and has influence on disabled person, power that enables disabled persons to accept being disabled persons according to the definition shaped by the society while they are unaware of, is bio-power. Foucault proposed the concept of this power in his work named "History of Sexuality" Book 1. This concept was considered a method developed at the same time of "Human Science" and influenced by this science as well. Bio-Power based on Foucault's meaning is characteristics of a power model being attempt or motivation towards problems that are discussed through rationality to create specific characteristics of human beings or population and offer to ruling operation (Foucault, 1978, p. 143).

Bio-Power is a new power model that controls over a biological process. Bio-Power relates to medical knowledge, demography and population fertility rate. Bio-Power has been adopted for analysis, control and monitoring and giving definition to body and behavior of human beings. Bio-Power then aims to control/obsess people so that social members have docile bodies and produces appropriate and desired population for a society. Bio-Power is power enhancing positive production (productive) rather than repressive or destructive power (Somsak Sammukkeetham, 2011, p. 60). Bio-Power works at a micro level or a level that people can control themselves. Bio-Power can work even without being directed from powerful persons. People force and direct themselves as controllers are not a visible unit but a regime of truth. Truth acceptance is used to force and control human bodies; for example, accepting the truth that they are disabled persons, patients, causing them to accept that physicians can diagnose/judge disabled persons. If they do not accept, problems may arise. Bio-Power can treat human bodies through technology of power in a form of an object of power. Foucault compared power dictating people until people became bodies under dictation as a picture of disciplinary power that means invisible power can express its identity clearly when seeing through Bio-Power or self-dictation or allowing other people to act on with one's own consent; power on people's bodies is acted upon by themselves (Anan Ganjanapan, 2010, pp. 135-136).

2.2.4.1 Significance of Bio-Power to disability

According to Foucault's idea, some techniques of power having effect on disability and disabled persons are normalization technique and subjectivity technique.

1) Normalization Technique

Foucault (1978) saw "Normalization" as a major component of bio-power. Control is a reason behind the normalization technique through bio-power. Bio-power is power that takes responsibility of people's lives and it is necessary to build a continuous mechanism for control and correction for testing, measuring, evaluating and ranking. It is not necessary to express the holding power in destroying life, but this bio-power is distributed by using social norms through legal enforcement action. Legal institutions include in instruments that have been passed down, e.g. medical approach, management approach, etc. Its main duty is to control.

Normalization technique is an instrument used to build, separate, and control "abnormality" of social body and its function is to isolate those who are called abnormal. In the meantime, a group of abnormal people can be treated to be normal by healing and fixing with medical technology. Since some of the techniques of normalization require certain subjectivity to make contact with external institutions or organizations having authority, those authorized institutions or organizations are classified as disciplinary mechanisms. Undisclosed danger of the normalization technique is state power can cause a definite social control network that will grow uninterruptedly, which relates closely with state potential and depends on state potential in building specific characteristics of subjectivity in the state increasingly, more or less. This complicated thought becomes a guideline to indicate who involve with subjectivity and cause the subjectivity to be ruled easily (Tremain, 2002, pp. 36-37).

"Normalization" cannot occur if disciplinary technique is not built. Discipline for Foucault (1979) is a type of power, a modality for its exercise. It controls mobility, ability of human bodies happening in times and areas with the purpose related to economy, efficiency, and mobility management within organizations. Such control is conducted regularly and normally without interrupting human activities to stop or suspend. Discipline does not replace other types of power that exist in the first place but discipline comes to obsess and connect other types of power, making them to be stronger and more efficient. The important thing is it makes power to have effect on the parts with the smallest detail or the most remote parts (Thirayuth Boonmee, 2014, p. 164).

The way that people are disciplined without noticing ingenuity and obsession of the normalization technique as people are willing to follow the norms shaped by most people who would like to live their lives the same way as other people do as they need to be "normal" (Waldschmidt, 2005, p. 195). It can be said that bio-power increases the docility and utility of the people who are disciplined without a question or doubt that they are obsessed by power and knowledge and encouraged to actually become powerless people.

2) Subjectivity

Foucault (1984) mentioned this point that bio-power had potential to enable people to be an object. The meaning of "subject" has two

implications; the first one is subjectivity which refers to the way that individuals are under control and dependency of someone. The second implication is the way that individuals bind with their identity resulted from their conscience and knowledge. The meaning of these implications shows a model of power pressing on and causing individuals to become subjects. Foucault's (1984) idea about bio-power helps discover that subjects who are disabled persons are seriously and gradually built but with further development to have appearance containing parts, power, energy, desire, thought, etc. (Tremain, 2002, p. 6).

The other important concept relates to bio-power and affects human beings to become a subject and affects disabled persons is dividing practices. Thirayuth Boonmee (2008, p. 200) defined it as the way that makes human being think that they are a subject by making difference between themselves and other, inside and outside of themselves, which happens in every period. Dividing practices are considered a pattern in persuading people to feel that they are divided inside themselves and they divide other people by binding with identity of individual of groups with knowledge of various sciences and eliminating or dividing. Dividing practices create a borderland for determination. Whenever dividing happens, they start to establish a point or topic; for example, dividing insane people and normal people. A topic about giving a definition to insanity will occur, which contains practices in separating insane people from normal people by giving a definition that insane people have to be deprived of until they are under control of being named as abnormal people (Anan Ganjanapan, 2010, p. 108). Dividing practices are a method to enable bio-power to use its creative potential in modifying human beings to become subjects (Tremain, 2005, p. 10) as they help make parts and types of things and help separate normal people and abnormal people. With a method of dividing practices, difference, separation, and classifying of types of population can be seen; for example, separation of people who behave in deviant ways, criminals, homeless people, those who do not have economic productivity in a prison system, good health people and sick people by medical approach, people with good mental health and those with mental disorders in psychiatry, and heterosexual and homosexual people in sexual orientation (Irving, Epstein & Chambon, p. 273).

2.2.5 Power and Resistance

In the book named History of Sexuality (Vol.1), Foucault (1978) proposed that "Where there is power, there is resistance." He proposed that in all kinds of power relation there was potential of "strategy of resistance". Foucault (1978) meant that in behavioral regulation while power was executed, it could be replaced by "enemy reaction that must be observed and be able to freely express." Foucault (1978) proposed the concept of building power of resistance or guidance or resistance as follow:

1) Instead of analyzing a goal of fighting from inside, analyzing from outside; for example, in order to fight against the "sanity" concept, sometimes people have to firstly study insanity or in order to fight against the legality concept, people have to initially study "illegality".

2) Study pairs of opposites of obsession; men/women, parents/ children, life management/people's ways of life.

3) Make understanding characteristics of current fighting movement in different aspects as

(1) Horizontal fighting that does not depend on borderlands or forms of government,

(2) A goal of fighting is not individual of "power holders" or some goals but "direct consequence of power" such as do not criticize that medical business is conducted for profit but comment as obsession of health, body and death,

(3) Fighting against immediate power not major power or chief enemy, not fighting for the future such as liberation, overthrow of class of people in a society, revolution,

(4) Fighting for individual rights to obtain difference or for everything that a government actually does for individuals while the other side is fighting against a mechanism to separate individuals from individuals,

(5) Fighting against consequence of power and knowledge as privilege of knowledge,

(6) Current fighting embracing the question "Who are we?" It is resistance to build abstract to life and mind and individuality. It is resistance against governmental violence based on economic and ideal approaches that ignores

individuality, it is fighting against scientific question that who we are, being the background of one of important movement as of today.

Foucault (1978) confirmed that people should pay attention to minor points that mechanisms of power and knowledge work delicately at all times (microphysics of power) or view body, mind, and attitude of people who are regulated by power-knowledge, showing techniques and mechanisms to obsess human beings better (Theerayut Boonmee, 2014, pp. 182-184).

Domination-Resistance against power Viewing power as knowledge that plays an important role in dominating body, time, space, object, and affects a society to become a disciplinary society, human beings are totally under power of domination (total submission). Foucault (1978) raised questions that what kinds of fate marginalized people or underprivileged people like laborers, disabled persons, prisoners, children, women would have. Would they be unable to have rights or resist? From these questions, Foucault (1978) proposed an interesting philosophy concept that oppression, domination and resistance shared the nature of existence. Oppression built resistance by itself "no relation without resistance." Resistance seems to be real and effective as it happens where power is executed. According to Foucault's (1978) point of view, power was viewed as duality; oppression and resistance. Power/knowledge is inside not outside relationship. Power is diverse and not consistent. Power distribution in an area can be changed at all times. Compared power to mathematics, the direction of power can be seen. One-way direction power is called vector in mathematic approach. It is compared as power in the old attitude and multi-way direction power is called tensor in mathematic approach, having various components that are contrary, such as force, tensile, etc. (Theerayut Boonmee, 2014, pp. 185-187).

2.3 Creating Self-Identity of Disabled Persons

Under this topic, it is about presentation of concepts related to creating self-identity of disabled persons. Presentation can be divided into 2 parts; the first part is the concept related to identity having influence on disabled persons; the second part is the concept related to creating self-identity of disabled persons.

2.3.1 Concept Related to Identity

Among diversity in society that people make great attempts to create their own identity or create identity for their group to be different from others, the study on identity seems to be an interesting point that gain attention from scholars continually. Many fields of study; philosophy, sociology, anthropology, or psychology, etc conduct a study on terminologies having similar or associated meaning with identity such as subject, subjective, subjectivism, individual, individualism, personality, self and agency (Apinya Feungfusakul, 2003, p. 6). From reviewing of the concept of identity as of today, it is found that the study on identity has been developed. Identity has been studied from modernism paradigm to postmodern paradigm, etc. These things definitely affect the way to describe the origin, existence, and definition of identity.

Therefore, in order to make understanding of creating identity of disabled persons, a major objective of this study, the researcher employed the concept related to identity having great influence on definition of types of identity and creating identity of disabled persons, such as concepts from a psychological field, sociological field, symbolic interaction, and point of view of postmodernism, in the study. To make understanding of identity of disabled persons based points of view of each field, details are as follow:

1) Psychological Approaches to Identity

Identity is presented through the social identity theory by Tajfel (1978) and the self-categorization theory by Tuner, Penelope, Oakes, Alexander, and Craig (1994). Both theories employ collective level approach to help describe identity.

Tajfel (1978, p. 63) described the social identity theory as components that underlie people to have attitude towards themselves as the way that people can understand themselves, evaluate themselves including value and ability that people use to express themselves and communicate with other people are considered development of social identity that people obtain from learning as being member of those social groups.

Social Identity is "that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership". Because an individual is a member of a social group (or groups), s/he will view her/himself in relation to that

membership and how her/his group stands relative to other groups. Individuals consolidate into groups when there are perceived commonalities among individuals. A cause and a consequence of this type of grouping is that comparisons are made between and among groups.

Tajfel (1978) believes that it is the "comparative perspective which links social categorizing with social identity" (Tajfel, 1978, p. 64) ; once the individual perceives that s/he is a member of a group, s/he derives a positive (or negative) social identity from membership by comparing her/his group to other groups. Therefore, the salience of an identity varies with group membership and by situational context. The recognition of social identity affects group membership in many ways. For example, an individual will remain a member of a group and seek new memberships in new groups if these groups contribute to some positive aspects of his/her social identity. If a group is socially devalued and does not contribute positive aspects to one's social identity, an individual will leave the group (unless it is impossible to leave the group or it conflicts with attributes that the individual highly values as integral to his/her identity).

If the individual cannot leave the group, s/he will either emphasize the undervalued positive attributes of the group or engage in social action to change the group's unacceptable situation or image to one that is acceptable. Social Identity theory reflects group identities which are "collective-level self-conceptions; they are identifications of the self with a collectivity, claimed and enacted with or for other members" (Thoits & Virshup 1997, p. 115). It is the comparison of the relative value of one's group to another group that allows an individual to garner positive or negative values of the self.

Tuner et al. (1994) explained that Self-Categorization Theory is part of a group with others who share similar beliefs is important for shaping a person's sense of identity. Tuner explained about Self-Categorization Theory that "when we think of and perceive of ourselves as 'we' and 'us' (social identity) as opposed to 'I' and 'me' (personal identity)... in which the self is defined in terms of others outside the individual person doing the experiencing" (Turner et al., 1994, p. 454).

In other words, the "self is defined and experienced as identical, equivalent, or similar to a social class of people in contrast to some other class.

The self can be defined and experienced subjectively as a social collectively" (Turner et al., 1994, pp. 454-455). Turner stresses that self-categorization is fluid and varies by social context. Self-categorization occurs when one perceives self in relation to others and thus varies according to who the other is. For example, if the social context changes, it is possible for previously classified "them" individuals to become part of "us." Therefore, how the self is defined varies by the situation and the comparison group at hand.

The theory proposes that as the individual shifts (cognitively) into a shared identity with group members, his/her individual self-perception becomes "depersonalized." The individual will define him/herself less as an individual, unique person and more as a representative of a group. Whether or not an individual will define him/herself in a social or personal identity way depends upon the "'readiness' of a perceiver to use a particular self-category (its relative accessibility) and the 'fit' between category specifications and the stimulus reality to be represented" (Turner et al., 1994, p. 455). Relative accessibility reflects the readiness of an individual to use a particular category to define him/herself based on his/her past and present experiences. Fit is composed of two parts: comparative fit and normative fit. Comparative fit represents the process where an individual contrasts self against others to determine if a social category fits. Normative fit refers to the matching of self with stereotypical notions of a group and assessing whether one fits those stereotypes. Self-categorization theory "always reflects an interaction between comparative and normative fit, and between fit and accessibility" (Turner et al., 1994, p. 456).

In sum, self-categorization theory suggests that self-categories are fluid and vary by social context. Self-categories represent social definitions of an individual "in terms of social relations of similarities and differences to others in a social context" (Turner et al., 1994, p. 458). Most importantly, people appraise themselves in comparison to others, not in terms of how others perceive them (as in symbolic interactionism identity theories). Thus, the self (as part of a collective group) defines itself in relation to others in his/her group.

It can be concluded that both social identity theory and self-categorization theory can help describe people to understand giving meaning and value to other people with regard to difference in personal identity that enable human beings

to perceive specific characteristics of individuals as personality that speaks similarity and difference until human beings believe that personality is basic feature of social groups (Swain & Cameron, 1999, p. 73) In relation to both theories and when the meaning of identity of disabled person is taken into consideration, it can be understandable that social meaning of disabled persons arises from being compared with others and its outcome is brought to shape identity of disabled persons. There are 3 steps in shaping identity of disabled persons as follow (Tajfel, 1978, as cited in Swain & Cameron, 1999, pp. 73-74).

The first step: Social Categorization; this step employs a rational process, being a product in human being activities, originated from specific historical context that enable human being to be aware of the existence of 2 types of human beings ; normal (able-bodied) and disabled persons. Such categorization is not resulted from physical impairment but social history in disability significantly.

The second step: Social Identification; this step creates characteristics to types of human beings that are categorized by the first step. Creating such characteristics focuses on their own points of view and others' points of view towards characteristics, enabling social members believe that they use knowledge, emotion, and value to thoroughly consider and judge characteristics of people from each type.

The third step: Social Comparison; this step creates meaning to characteristics in each type by bringing the created meaning to compare with a meaning of the other type so as to emphasize disabled persons to be aware of their status that they are incompetent persons as always when compared to other normal people.

In this regard, psychological approaches shape characteristics to people's identity by positioning people through categorizing, creating characteristics, and making a comparison to enable human beings to believe that individual personality is originated from thorough consideration based on their own experiences and other people's experiences.

2) Sociological Approach to Identity

The study on sociological approach to identity that has influence on defining identity of disabled persons and has been widely used is the study on sociological approach to identity with symbolic interactionism. Important thinkers in

symbolic interactionism are Mead (1934) and Goffman (1963). Both of them proposed the concept of identity as follow:

Goffman (1963) studied development related to people's selves that gradually formed from an interaction process. He saw identity as an interaction process between a specific part of one person (I) and the other part from points of view and interaction with others (Me). Mead (1934) explained that people's selves are not a stereotype but a social process, resulted directly from the way people interact with other people. The important mechanism of people's selves is learning to take others' roles (role taking) or imagine to put themselves someone else's shoes and look themselves back through other people's points of view. The major key of this learning is language, a channel to pass down a symbolic system and social rules. From this point, it seems that a society play its role to dominate and create individual self. Thus, Mead (1934) tried to maintain freedom of individuals by proposing the concept that individual self had two sides that interacted at all times; "me"-individual self from points of view and interaction with others and "I"-individual self from that person characteristics. Both me and I interacted with environmental outside individuals but me came from evaluation and points of view of others while I was answers and attempt to combine various me together and was considered potential of creativity (Ritzer, 1996, pp. 341-342).

Goffman (1963) is a famous thinker in symbolic interactionism. He separated difference between personal identity and social identity. He defined thoughts and feelings that individuals have in them as ego identity. The image of these individuals as the ones who have specific characteristics, based on other people' points of view, is called personal identity. Every society has a separating process and a process for specifying personal identity differently; for example, new society uses identity cards or fingerprinting. Social identity of individuals is social status such as career, class of people, gender, ethnic groups which individuals belong to. Society expects and asks how individuals in this age, this gender, this class should behave or have specific personality at a desired level. This is the point that social identity and individual identity overlap. Therefore, social identity has 2 parts; the first part is standard identity that the society requests from virtual identity; the other part is actual social identity.

From the mentioned above categorization, it is found that individual identity and social identity since those identities connect between individuality and

social aspect. The society will shape roles, duties, systems, value existing in them with fatherhood, companionship, husband and wife, teachers and students. With regard to this dimension, identity relates to symbolic aspect as expression of relationship is done through different types of a symbolic system. On the other side, identity relates to inside dimension of individuality in terms of emotion, feeling, and thinking.

In the book named Stigma: Notes on the Management of spoiled Identity, Goffman (1963) studied relationship between the above mentioned 2 parts of identity. He pointed out a gap between 2 identities which is called stigmatization. His work emphasized interaction between stigmatized people and normal people. For example, physical disabled persons or persons with a background being prostitutes, social identity (virtual identity) expected to "normal people" caused people to have strange interactions to "abnormal people". These things hurt their feelings related to individuality. Goffman (1963) studied processes that these people manage with their social identity. Many persons found that knowing and personal interaction caused them to have familiarity to treat other people as they are normal people. Some disabled persons made their attempt to create ego identity and actual identity by practicing difficult special activities until they were referred to and accepted, e.g. swimming and playing sports (Apinya Feungfusakul, 2003, pp. 26-28). It can be seen that people's selves or individuality in the symbolic interactionism do not have continuality; some parts are definitely separated and some have overlapping of roles since individuality comprises people's images they have with themselves; that is "I" or ego identity and imagine related to other people's points of view; that is "me" or personal identity. It can be concluded that self in the symbolic interactionism is the reflection of a small sized individuality or lives behind individuality showing in front of as identity to public.

Though base thought in the symbolic interactionism gives importance to human beings as agency, studies on this theory have been placed on a social status that individuals belong to. Giving a definition of identity of disabled based on this theory depends on other people's points of view or social expectation related to disabled persons how they should behave or have desired personality rather than considering disabled persons' wishes.

3) Post-Modern Approach to Identity

Current studies on identity move to postmodern approach. Base of thought in the postmodern contains 3 outstanding characteristics; firstly the postmodern doubts reasons as being an instrument to help access truth. Secondly, status change and relationship between researchers and those being researched-that is epistemology; the philosophical study of the nature, origin, and limits of human knowledge, and Thirdly, status change of the theory viewed as human intellectual obsession and should be refused.

From those outstanding characteristics, they have effect on viewing individuality as identity greatly. The postmodern theory caused questions and essentialism criticism that try to seek the final answer by offering some qualifications being basic of nature and human behaviors with rationale behind, causing lack of essentialism, being universality of individuality. Instead of being the origin of meaning and experience with completeness, the postmodern viewed individuality as an effect of a set of discourses, different roles of individuality that discourses make to change according to situations. Therefore, people's selves were in a certain situation only (Apinya Feungfusakul, 2003, pp. 37-46).

In this study the researcher will present the identity concept in accordance with the post-modern approach of important thinkers who are widely accepted, i.e. Foucault (1978) and Hall (1990).

Describing Identity in Accordance with Michel Foucault's Theory

Power and knowledge according to Foucault's (1978) concept had characteristics that help remove essence of individuality. Foucault showed that individuality or subjectivity was the consequence of discourses and discursive practices. The term "discourse" meant production of meaning about truth in various matters that included production of a set of knowledge, rules, social practices. It also meant having social institutions and social practices resulted from those knowledge. Consideration taken into the important purpose of discursive practices, the major purpose was changing people to define themselves in accordance with the produced knowledge. Besides, Foucault presented the meaning of power that connects with discursive practices as a socio-historical process that established one of "Kingdom of

truth" leading to various social practices, both macro and micro levels, to arrange positions within that kingdom of truth.

Foucault (1978) described that the process of subjectivity or identity to human beings, as a process of subjection to human beings, originated from regime of power connecting to be a network circulating and distributing around all social relationships and at all times discourses were introduced. They worked together until human being could not see that they were power but a spotlight to create identity to human beings (Fairclough, 1992, p. 53). "Subject is a product of discourse and power relations and takes on different characteristics according to the range of subject positions that are possible in our socio-historical context" (Anan Ganjanapan, 2010, p. 100 as cited in Dreyfus & Rabinow, 1983)

Foucault (1978) also described a subject production that it referred to creating subjectivity as a point that people accepted that it was a true meaning until people were enslaved by that meaning. Sometimes, Foucault called this process as "doing a snow job" or objectification. Foucault mentioned there were 3 types of process for objectification as follow (Anan Ganjanapan, 2010, pp. 107-108).

The first type: Dividing Practice allows outstanding dividing by making a border to determine. Whenever there is dividing, a point or topic will be established such as dividing between normal people and insane people; a topic about meaning of insanity will arise and practices to separate insane people out of normal people by defining insane people that they have to be discriminated. Insane people become people who are under the command of that definition. In the event that people are named as patients, they will be separated to be in an ICU, which they cannot help themselves as they have to be under the control of dividing practice. Consequently, it is the process of urging people to be enslaved by their own dividing.

The second type: Scientific Classification is a process making people to become an object by a scientific process. This classification comes in various forms such as classifying normal people and people with psychological disorders, classifying healthy persons or sick persons. In case people are diagnosed by physicians that they are sick persons, they may think that actually they are sick. As people believe that the definition is true as those who give the definition are in a reliable institute, causing

those who are defined are in the power or command of physicians who will determine possibility of the treatment accordingly.

The third type: Subjectification means a process of creating or defining subjectivity to be a point persuading people to bind with it until they are under determination and control of that meaning. This process is similar to the process of creating discourses; for example, making understanding that people have to gain high income, sometimes it is not a point for some groups of people as they can live their lives without having a lot of money. But once there is a definition of having income, some people are classified as the poor as they are in the criteria which the amount of income is an indicator. Therefore, many poor people are available nationwide, though no such point is in those people's understanding, triggering them to feel that they are poor as they are attached with the fixed definition. In other words, this process is to make something that has not been an outstanding point become the outstanding one to make people are in the control of that point at the end.

It can be seen that subjectivity theory according to what Foucault proposed at the beginning of his life showing that "individuality" of human beings was not originated naturally but formed by the discourse of power and social practices. Human beings had freedom to be "subject" under the scope or frame of the discourse. Subjectivity was a product of power. Power used practices through its techniques to work together, causing definition and identity to human beings.

From the review of identity theories as mentioned above, it showed development of identity theories from the modernism that viewed identity as a core of some qualifications which had fixed, stable, unchangeable characteristics to the postmodernism that viewed identity as an effect of a set of discourses. Roles of various identity shaped by discourses could be changed by situations. Therefore, individuality exists in specific situations only. Individuality is similar to a coin that has two sides overlapping. Discourses will create a representative image in persons such as women/men, Thai/foreigners, etc. Such identity will shape and forcefully give social positions and guarantee experience of individuality to people. The most important qualification of individuality in this process is dislocation. That is being unable to stick with some qualifications that are fixed and stable; that is a process that individuals

negotiate, question, or refuse social positions forcefully given to them. Of course, identity and individuality based on the postmodernism cannot definitely overlap.

Describing identity in Accordance with Stuart Hall's Theory

Hall (1990) is a cultural study theorist. Hall believed that identity was a constructed thing. He proposed a concept of articulated self to replace the term Agency. Articulated self contains 2 implications; 1) self that appears in a saying or a script or it can be implied as self that appears in proposed discourses, 2) joints or connection of parts to be a skeleton which indicate that individuality is only "many parts" that are assembled. In a situation context "parts" may be connected with one form, once a context is changed, there will be another form of the connection. In this regard, human beings who are specified can change situations as well but people need to understand that change is a consequence that an action responds to various actions in that situation or previous situations.

For Hall (1990), he viewed that a human being was a total result of many sets of discourses that may oppose or support one another. Personality of each person originated from combination of those discourse components in a different direction. Therefore, human beings could create various identities in various situations.

An important thing brings about the definition of identity in specific situations to be highly flexible is the way that components of discourses do not have logical necessity to connect to one another as always. What seen as unity and continuity of identities actually is connection of discourse components under a specific situation. Once a context is changed, the identity definition can be changed accordingly. In practice, identity and individuality overlap. Hall (1990) said that "Self" seemed to be a suture that stitches up a wound to be completely healed. One side that was stitched was identity or positions in discourses that ask for from people, the other side was a reaction process that people have towards those discourses. "Self" originated within this process. Individuality then meant awareness and internal experience happening in each context unexpectedly without connecting with a core. Once individuals interacted, they created new identity. Therefore, identity included characteristics of individuals that were expressed.

"Self" in the process is called "Dislocation" that means being unable to be attached with fixed and stable qualifications. Defining identity of things originates

from a dividing process and separating something from something and refusing qualifications that do not belong to; for example, goodness is not badness, black color is not white colour. In this regard, identity does not have its root inside itself but depends on the meaning of an opposite side to make a comparison. "Otherness" that is refused is the opposite coin, a necessary condition of the existence of identity; the opposite side that has not been expressed at that time but stays together and gives righteousness to the expressed side as always (Apinya Feungfusakul, 2003, pp. 50-57). It can be seen that defining identity is hidden with conflict and power relationship of dividing and discriminating, emptiness without meaning, causing identity be unable to definitely overlap individuality and this process cannot be stopped or stable as a reference relies on the meaning of opposite pairs in various contexts. Instability of identity then means a process that individuals negotiate, question, or refuse positions that a society forcefully give to them. Refusal is not necessary to mean direct opposition or creating opposite identity, sometimes it means "playing" with framed limitation by creating implication of new meaning instead. Instability of this process indicates potential of lively opposition (Apinya Feungfusakul, 2003, p. 77).

With regard to the review of identity concepts from various points of view as mentioned above, in this study the researcher employed the post-modern approach to identity since its conceptual framework is consistent with the objectives, points of view and research methodology that view that identity of disabled persons is not fixed, stable or changeable. Identity contains dimension and dynamic and can be changed in accordance with contexts and situations. Identity of disabled persons does not originate naturally but something created from interaction with other people including accumulation of discourse products. Disabled persons or individuals can create their own identity. With this approach, the researcher employed as a guideline for an analysis of a process creating identity of disabled persons, especially when identity is viewed as discourse products. Discursive practices contain power as knowledge and truth, being an important point to create identity to persons. Therefore, all human beings including disabled persons are able to oppose against power. That is creating a new set of discourses by removing and creating new identity to themselves.

2.3.2 Creating Identity of Disabled Persons

According to what mentioned earlier, the post-modern approach to identity makes people to question people's selves and their identity increasingly, especially disabled persons. In previous times, disabled persons did not have a chance to specify their own identity but "society" judged their value and created identity to disabled persons as always. The society majorly took disability into consideration as physical impairment. Such impairment is permanent and stays with them throughout their lives. Consequently, disabled persons have been specified to have only one identity; that is identity of disability. Foucault's theory has effect on liberation of thoughts, enabling people to be confident in their own power increasingly and of course more freedom (Theerayut Boonmee, 2014, p. 3).

For Foucault (1978), the theory having effect on people to review creating selves by themselves obviously occurred in his study in his later years. He paid attention to "methods that human beings try to create their own selves by themselves" in his work called The History of Sexuality Vol.3. Foucault (1978) was interested in studying "Technology of the Self" that means a set of methods to create human beings' selves from body, thought, and determination by human beings. Technology of the self then became a method enabling human beings to achieve creating selves with completeness happily and freely as they required (Danaher, Schirato, & Webb, 2000, p. 128). Based on this implication, technology of the self-triggered human beings to be able to be back as a subject to create selves on various choices responding to their internal demands again. However, for Foucault, technology of the self was technology for opposition. Foucault did not expect this opposition would lead to the final truth or actual liberation but stepping into another set of truth or a pattern of power relationship (Theerayut Boonmee, 2014, p. 203).

Thus, the study on a process of self identity of disabled persons, the researcher employed a base thought in technology of the self as a core for analysis. Under this topic, there are 2 parts: The first part is technology of the self; the second part is arts of existence. Details of each part are shown below:

The first part: Technology of the self.

Foucault (1978) proposed 2 techniques of the technology of the self as follow:

(1) Self-Examination Technique

Foucault (1978) proposed that this technique mentioned creating self of human beings as a subject, the location of intellectual and emotional perception, by examining and reviewing themselves. There are 3 related descriptions as the first one; a set of self examination about how much their thoughts are attached with social rules. The second one; making understanding of relationship between our inner thoughts and our inner impurity, and the third one is self-examination of their thoughts in responding to those truth.

With all these points, Foucault used genealogy analysis of the subjectivity, it was implied as human beings were responsible for their behaviors. It was a process for self-examination and self-regulation through technology of the self.

(2) Knowing the Self Through the Care of Self

According to Foucault (1978), self-care did not mean paying attention only what matters to oneself but self-care was something that human beings do with selflessness as they had to employ self knowledge to regulate what can be accepted or has any defect . Each human being had to learn regulations and methods that enable his/her demand or desire to be stopped. This concept was filled with a base thought of power to control human beings' minds and bodies so as to achieve the point that human beings are aware of how to develop themselves to have perfection in living a life and commit to reach their set goals. Though human beings were aware of the purpose of power, they made attempt to make themselves have beautiful lives (Nilson, 1998, p. 39). Based on this concept, power is not using force acting on a body directly but microphysics of power. Positively, human beings spirit would be strong and determined to fight against technology and networks of power within discourses for living a life as a master of themselves. Therefore, knowing the self through the care of self brings about human beings to understand imagination, demand, desire and awareness of power and they can consider their own ability and how much they mean to a society. Meanwhile, they will recognize what is important to them. With this implication, knowing the self triggers human beings to determine truth about themselves and truth about their selves, leading to achieve perfection of creating individuality (Danaher, Schirato, & Webb, 2000, p. 129).

However, self identities are not something that happens to all human beings as creating self is bound with ingenious command of power within discourses acting on human beings bodies and identities according to social demand so as to maintain controlling power under those restrictions. It is not that all disabled persons can create their individuality, only those who are members of the society where creative and flexible environment are sufficiently available to encourage disabled persons to have self-examination and know themselves through various signs such as language, talking, reaction from interaction with social members that can stimulate disabled persons to be aware of freedom to live a life under social demands or prefer to create their selves with consciousness of social domination (Danaher, Schirato & Webb, 2000, pp. 122-124). Whenever disabled persons choose to create their selves, they can employ the self examination technique and knowing the self technique to fight against oppression and get away from domination of the truth system built from discourses because these two techniques urging human beings to see that their selves do not originate in a society naturally but a game of truth though relation of power and patterns of their relationships with others (Danaher, Schirato & Webb, 2000, p. 131).

These two techniques enable human beings to have potential to destroy cages and social traps by using technology of the self as a path to construct their selves by stressing on a pattern of their relationships with a technical method that shapes those relationships so as to practice themselves to be able to recognize and change patterns of living their own lives. In such case, disabled persons can use self examination and knowing the self techniques to be components in the process of creating their own identity. Selves made from technology of the self are not selves that turn back to the system of truth built by discourses as those techniques will create awareness to disabled persons to see that their social identity originated from the way that human beings adhere to knowledge they created and processed into a part of their selves. Therefore, there is no truth about the self that human beings search for and perceive because self originated from a set of knowledge and social practices that were built. When there is no truth about human being self, disabled persons can create their selves from their own understanding about self diversely to suit their lives and others. Besides, those techniques also create awareness to disabled persons for being free from a condition of being dominated by encouraging disabled persons to change themselves from being an

object to be a subject (self-determination agents) or a mastery of the self by using the process of thinking, reviewing, examining, analyzing and considering their lives in the past to realize that they are not human beings in a condition of an object that is acted on (Nilson & Clark, 1998, p. 98).

As mentioned earlier, it shows that the origin of self identity according to technology of the self for disabled persons is the way that disabled persons do not change to social identity since they examine and know themselves from experiences they had in the past, causing them to perceive that they are seen as incompetent people and social burden, actually, not from their physical impairment significantly but social identity specified. In this regard, disabled persons demand to get away from a condition of being persons defined their meaning by society, by creating their own path of living a life that is not in the way determined by the society and creating their various selves as a subject of action again.

The second part: Arts of Existence. A method used to create self is important in encouraging human beings to succeed in creating their selves. Foucault proposed technology of the self called "Arts of Existence" meaning the process that subjects formed their selves as an ethical subject, having similar characteristics as creating arts. He described that such technique not only encouraged human beings to adjust themselves from being objects to be self-determination agents, but also enabled human beings to create their selves from their background to challenge and oppose against the structure of power because selves that human beings created from reflection of understanding of themselves (self-reflexivity) were not created freely but within the power of knowledge under social context and discourses. In this regard, the process of creating selves through arts of existence was not uncertain like creating characters in novels but occurred within possible restrictions of human beings (Danaher, Schirato, & Webb, 2000, p. 129). Thus, disabled persons can use the mentioned technique to create their selves in relationship with things so that the created selves can reflect a pattern they need as much as possible.

Foucault (1978) described the process of creating self of human beings through arts of existence by comparing with creating pieces of arts that it was like crating pieces of arts that creators could determine how their works would look like and how they could be changed to appropriateness of each environmental situation.

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Therefore, creating pieces of arts was a social process different from scientific knowledge as creators have their own ways of life, they had their own value, thought, and point of view towards the world. The created works contained uniqueness, specialty, and difference from their ways of life, value, thought and point of view. Uniqueness of the pieces of arts enabled creators to be everlasting and timeless.

Paying attention to arts of life based on Foucault's meaning does not mean to let subjects to pay attention to enhance their bodies to be beautiful but he would like to propose that subjects related to ego and livelihood. Ego then was not something determined but created. Foucault gave an example of the study on sexuality (sexual orientation). He proposed that it was useless for individuals to make attempt to search for scientific truth about people's sexuality so as to adjust their sexual behavior to be normal and consistent with gender and age. In contrast, individuals should form their sexual life creatively by using imaginative power to create new patterns of relationship and methods to create satisfactory experience. He saw that individuals should not have physicians diagnose to give explanation about their disorders but it would be better if they accepted their difference at the same time they produced their sexual life creatively with their own uniqueness and shaped their selves to be more powerful. The goal of doing these was not to definitely destroy scientific knowledge related to self but was to raise questions towards domination of scientific knowledge seriously and to oppose against "normalized commanded power" consisting of "ego creative practice" (creative interrogation) towards patterns of thoughts that currently exist.

The concept of "ethics as arts" showed that Foucault was continually interested in "normalized commanded power". Resistance/disobey against such power was not placed outside power relationship networks since being subject occurred within power relationship. In this regard, meaningful and effective actions would be possible when they were exercised within a network of power that mobilizes in a normal society and power and resistance came together and could not be reduced to be others.

Foucault (1978) saw that power did not easily produce individuals but individuals joined to produce and adjust their subjects through ego practices creatively. In other words, subjects were not docile bodies but people could refuse and took selectively or change patterns of their subjects as well. A method to fight against the condition dominated by a major discourse like "normalized commanded power" was

producing their selves and lifestyles creatively by surveying/searching for new chances while how they would produce their lifestyles, Foucault let it be as an open-ended question so that subjects could have freedom to choose their own lives. Therefore, the self-identity process of disabled persons according to technology of self is an important technique enabling disabled persons to have specific selves not only the universal one as given by discourses. Technology of self consists of "ego creative practice" and "critical questions" towards existing thoughts, encouraging disabled persons to have social spaces, dignity, confidence, independent power by being able to maintain their own identities and determine their destiny (Somsak Sammukkeetham, 2011, pp. 101-103, as cited in Oksala, 2008, pp. 97-99).

2.4 Concepts and Theories Related to New Social Movement of People with Disability

In this research, concepts and theories were reviewed in relevance to influence of social movement of people with disability, for example, New Social Movement (NSM) and Resource Mobilization (RM) with details shown below.

2.4.1 New Social Movement (NSM)

2.4.1.1 Background and Definition of New Social Movement (NSM)

Social Movement was initiated in the Western society during the era of socialism downfall and when left-wing politics was then downplayed. Later, the Western Society approached into Third World especially during 1940-1950 after World War II where there were tremendously social changes. As a result, people faced countless conflicts and chaotic uproar causing a group of struggling people who shared common ideology to come out protesting for social movement. During that time, the purpose was to exist until the 1970s where social movements carried by different groups of people in Western industrial countries and Third World was purposed not only for political class, poverty and income distribution but also more challenging topics related to living conditions such as Anti-Nuclear movement, movement for peace, nature and environment conservation movement, original culture or local wisdom preservation

movement, and even rights movement like Women's Rights movement, Indigenous Rights movement in various countries, Gay Rights movement, and lastly Organic consumption movement i.e. Veganism. Formerly, the previous concept practiced was implemented to describe social movements such as collective behaviors but failed to explain a core of rise of new movement. However, a description well accepted by people working in social science professors in the present is defined as "Social Movement" (NSM) (Chairat Charoensin-o-larn, 1997, pp .1-3).

2.4.1.2 Newness of New Social Movement

The rise of New Social Movement caused various studies to question, "Why did such a new social movement occur?" and "What's new about the movement? Many theorists and sociologists from Thailand and other countries described about New Social Movement as follows (Maniema Thongyu, 2014, pp. 150-152, 160-164).

Castelle and Loftus (2001) a sociologist explained about social movement playing an important role in the city. He later stated socialism and bureaucracy attempted to commodify everything for increasing benefits and profits whereas social movement in various cities and grass-root level movement struggled to protect and to create politic movement as well as preserved their very own cultural identities. Castelle and Loftus (2001) discussed "newness" of 4 aspects of social movement as follows 1) Cultural identity-based movement, 2) Anti-commodification and anti-bureaucracy movement, 3) Movement participants not from class system, and 4) Movement having self-management freely. Alain Touraine another sociologist with Marxism-influenced concept analyzed the rising occurrence of advocacy groups with numerous newer conflicts during post-industry society. In his perspective, New Social Movement can be defined as new changes in mode of Western history. Therefore, "newness" here covers more than a mere change in movement classification that included a target of movement participants, however, is historical newness or that Touraine termed "mode of history." Despite that, he did not clearly describe about movement whatsoever that influenced most changes in the society or the most historically essential core story. He merely pointed out that New Social Movement was more purposed for culture, difference, individuality, and identity than politics (Maniema Thongyu, 2014, pp. 150-152).

Melucci (1994) presented New Social Movement was catalyzed by new form of conflicts related to lifestyle and indigenous persistence protesting for individualism expression and rights as well as for various symbolic concern. The important determinants for social changes were information sharing and definition. Therefore, a social movement play an important role in conveying a "message" for different opinion and needs or even conflict. A wave of new social movement focuses on importance of personal matters, sentimental value, or modern lifestyle resulting from social mainstream disagreement. The significant effect on social system of new social movement is to be acknowledged of things hardly visible in the society that can clearly be seen in the modern society. The new authority that is deviated hidden in logic and righteous of management can clearly be identified by new social movement playing an important role in regulation, principles, whole world being created by human in the society that can later be altered and managed in a new for. Melucci (1994) stated 3 aspects of driving new social movement. 1) Important role for new social movement that can be implemented by rapid changes, internal social diversity, and massive foundations of information in the present society integrated with reference sources. Indigenous identity is now weakened in the society causing homelessness of identity. Therefore, it can be defined that primary factors for people to join a social movement is ability to identify one's own identity. 2) A social movement is an ongoing social construction. An initiator is a product of social action and occurs during a collaboration of collective behaviors through acknowledgement and interpretation until understanding and action is made. To participate in a social movement is a system created by an initiator and, at the same time, brings about an ongoing social construction. Collective behaviors is thereby competitive creativity becoming a product and success of an initiator under limitation and opportunity of complex social context. 3) The importance of connection due to numerous collective behaviors of modern society is driven by fundamentals of basis and newly formed groups or even that is connected to fighting. Most connection is temporary; therefore, to study social movement and movement areas must be more focused than social movement organization to understand about a new wave of social movement that is bound to change (Maniema Thongyu, 2014, pp. 160-163).

Among Thai sociologists such as Chairat Charoensin-o-larn (1997) discussed reasons and newness of new social movement that disapproval of Western people for old social system reached its peak that failed to solve more diverse and complicated problems due to changing world and society focusing on development simultaneously. Eventually, a new kind of problems unexpectedly occurred, and organization or governmental agencies could not put any resolutions. As result, people went for social movement in demand to solve these problems with the purpose for not only certain problem solution or association with shared ideology struggling together but also wider movement for everyone to witness and become interested to participate in solving. With public areas utilized as a base for movement, it increases and strengthen people devoid of waiting of governmental assistance like in the past. Connection in public areas must be built up and widened horizontally. A social movement is different in each country. In some country, an organization is established prior to social movement or vice versa, for example, German society was formed by driving social movement before established as an organization later. Besides that, new social movement does not merely focus on being against matters in the present but does covers various topics such as peace, ecosystem, women's right. Chairat Charoensin-o-larn (1999) also compared a new social movement with a social movement in the past and found that there were 4 aspects different from each other as follows. 1) These following movements are from not social class related like in the past. 2) Movement concern is not all about narrow scope of topics or for certain group of people. 3) These do not request via existing politic system such as politic parties or politicians without any regard to governmental system to drive like in the past. Aimed for individuality, lastly the target is not to usurp any governmental authority like those movement in the past (Chairat Charoensin-o-larn, 1999, p. 64).

Anan Ganjanapan (2010) explained new social movement could not be related to mere economy and politics because movement was still purposed for setting free from government domination, technique and horizontal strategy. More importantly, new social movement later are purposed for more complex and wider topics besides those mentioned aspects such as rights, trend, lifestyle, environment, and health (Anan Ganjanapan, 2010, p. 248). He also mentioned outstanding features of NSM as a social movement as regardless of social class emphasizes on fighting for

culture, human race sustainability, and humanity existence. In their respective perspective, politics is not limited to national existence and they do not fight with the support of government and do not focus on establish themselves as large-size bureaucratic organization. Without concern of election and behavior in left-right political spectrum like in the past, they establish themselves in horizontally strategic connection in emphasis of collaboration and private member recruiting focusing on raise of public minds without high flexibility. The important target for the movement is to change people's mind while promoting identity and constructing social spaces for their respective groups (Somsak Sammukkeetham, 2011, p. 75).

    2.4.1.3 Social Movement Models and Strategies

    Prapart Pintobtang (2003, p. 161) defined social movement models and strategies as possessed and utilized by a group with purposes. Social movement models and strategies can be classified as follows.

    1) Oppressive and disruptive strategy: This method is prevalent. It is to oppress and pressurize decision making process besides election and coup d'état such as Martin Luther King, Jr.'s American civil rights movement, Anti-Vietnam War movement, etc. This method is to disturb decision made a political party and other opponent parties reflecting an act of asking for sympathy and question about rightful existence. It can be divided by 2 legal levels that reflects chivalry of an initiator-boycott and sit-in. Also, another level involved in illegal but non-violent activity is civil disobedience by using disruptive method to challenge a normal system solving repetitive problems and catalyzing a political leader or class to implement actions whatsoever (at least in some period of time) which is a source of authority of social movement and fighting innovation. However, the mentioned strategy fails sustainability and violence tendency. At the same time, it leads to normal political system and matters involved in budget, resources, uncertainty risk, and request for newer invention.

    2) Violence focused strategy can cause property damage such as blockade, setting fire to interest and made a hotline on "new" effectively. Nevertheless, the result of applying this strategy is conflict, fighting against opposite political spectrum and relationship adjusting later. This strategy using violence is the easiest method to do suitable for a small-sized group with limited resource, but activists

are brave and dedicated to drive the movement due to being at risk of violent oppression and responses from opposite parties. The damage can potentially harm oneself and a movement.

3) Convention strategy aka practice conducted via regular politic system is significantly known for a method that does not require any laborious and serious effort but can attract a massive number of people reflecting participants' expectation. It can cause an establishment of institute but lacks challenging convection such as demonstration and strike. These two methods can negotiate with institute with unwavering procedures and clear expectation between a challenger and an opponent. Convention strategy can be seen to possess non-violence and can be utilized in politics. It does not require dedication, determination and sacrifice without any noise and danger of action. General public can understand and accept, and high-class or ones with political authority can support the movement via this convection. However, the weakness of convention strategy is lack of attraction and repetitive loops of actions.

2.4.1.4 People with Disability and New Social Movement

Movement of people with disability reflect new social movement driven by people with disability during 1960-1970. It firstly started from West Europe eventually to America. In the past, African American people and women minority groups as well as disabled people began to have political rights. Social movement by disabled people in the first period was driven termed as Disability Rights Movement or DRM. In each movement, a slogan supporting disabled people to stand up for themselves such as "Nothing about us without us." The power of the slogan reflected oppression over disabled people who also opposed such action.

From the study of Longmore (2003, p. 114) about disability rights movement, the general principles of the movement conducted by disabled people as follows. 1) New framework of disability must be focused more on society and politics than medical problems and rehabilitation. 2) Move/change from the focus on only individuality/ personal problems leading to the social reform. 3) Necessity of disabled people must be approved in order for the society participation and accommodation and service accessibility. It must be enforceable more of citizenship rights than non-profit assistance. 4) Power from experts and public servants must be opposed. 5) Authority was constructed by individuality and by group leading to life of people with disability.

The mentioned principles accords with the overview of Putnam (2005, pp. 191-197). To state about social movement of people with disability, things needed to be considered can be seen as follows.

1) Self-worth: People with disability have dignity in a similar way with people with no disability. One of them can be effective in the society although she/he can be looked down.

2) Pride/claiming disability: Disability is a general human condition that should be viewed as a negative physical threat. It is thereby accepted as a part of a minority group.

3) Discrimination: Looking down on people with disability or treating them differently cause inequality of opportunities among them.

4) Common cause: People with disability must share similar experience together because it can help them change that is required for shared political ideology.

5) Policy Alternative: People with disability are not individual special trait but something that helps promote position and identity including opportunities in bringing about public policy.

6) Engagement in political action: People with disability can become a candidate or a representative. Therefore, there must be a disabled representative. Their participation can change policies.

In Thailand, there was a rise of people with disability social movement started from a group purposed for assisting people with disability. Therefore, the association requested the public section about "Disabled People" as the significant social movement. Wichai Chanboon (2011) studied about Thai people with disability's social movement and found that it started from helping each other to an association to demand the public section with the purpose for rights and equality of disabled people. There are types of social movements of people with disability are individual and group-based. The strategy for disabled people varied including disruptive, challenging, convection, and even violent methods. The result of such social movement showed that government accepted the demand of theirs in every aspect including the highest level demand was to accept people with disability based on new policy making into implementation. Also, to response the needs of disabled people when in trouble was in

accordance with Soopannee and Sooporntham (2017, p. 2) studying social movement of Thai people with disability. The study showed the concerned topic was rights in which both Soopannee and Sooporntham (2011) investigated the occurrence of social movement into 3 phases.

In the first phase during 1947-1982, leaders were in a first batch of disabled graduates and formed as Thailand association of the blind and the deaf to fight for freedom and how they wanted the society to understand that "People with disability can help and develop themselves." In the second phase during 1982-2007, leaders of people with disability formed Disability Thailand to fight for law for people with disability. In the third phase during 2007-2017, the first batch of leaders-progressive leaders and youth leaders worked to drive various strategies for implementing disability rights. The lesson learned during 1947-1982 where social movement for people with disability was driven by Thai government focusing on assisting types of disabilities. Fighting for equality can be done by patron-client relationship in various forms. The result was the legalization for disabilities. The lesson during 1982-2007 laid where Thai government supported Thai disable people to participate in policy making for disabilities that reduced leadership of the first batch and at the same time many newer youth leaders were on a rise lacking unity. There was thereby social movement exclusive to disabilities rights in only particular concerns.

From the review of concepts of new social movement (NSM), it was analysed for proceeding and activities for disabilities in which various social movements related to these concerned was run by the concept of NSM creating more understanding in methods, purposes, topics, and strategies for social movements aimed for disabilities

2.4.2 Resource Mobilization Theory (RMT)

2.4.2.1. Background and Definition of Resource Mobilization Theory (RMT)

It is another theory analyzing politics of social movement developed by an American sociologist in 1970s in attempt of theorizing a newer social practice. Resource Mobilization Theory (RMT) showed some interest for questions in organizational social movement in an aspect of resource, leadership, and movement

theories including analysis of construction of supportive political opportunity or one with opposing against social movement (Prapart Pintobtang, 2009, pp. 67-68). In contrast, Resource Mobilization Theory (RMT) is a theory presenting different ideas from collective behavior theory and is viewed as more rational action of social groups and an activist in proceeding politic activities. With application of rational choice theory to explain social movement, RMT can view each individual by weighing between budget and result of participation in social movement and decide to put into action once result in higher than budget (Maniema Thongyu, 2014, pp. 51-52).

The background of Resource Mobility Theory developed by Mancur Olson (1996) was focused on rational economic man model. Olson (1996) explained individual decision in participating in social movement that each one decided based on the highest benefits received before joining or collective action. Upon joining into such groups, it came with benefits higher or equivalent to budget paid that was termed "selective incentive" by Olson (1996) Also, he divided into 3 types of benefits 1) Material benefits are reimbursement rewarded once joining as an income or a monetary service. 2) Solidarity benefits are social rewards from joining in a group purposed for friendship, living conditions, and respect. 3) Purposive and expressive rewards.

Kitchelt (1991) explained that the main components for individual to decide to join as follows. (Kitchelt, 1991, pp. 329-330, as cited in Prapart Pintobtang, 2009, p. 86)

1) Profit and loss was calculated by individuals before participating and knowing that what he/she needed. It means clarity about clarity of purposes and cause of collective groups equivalent to the rational occurrence of social movement.

2) To decide social movement whatsoever can be considered by individuals applying any strategies or methods in collective groups among occurring construction of politic opportunities.

3) Social grievances normally occurs in the society but can be altered by movement entrepreneurs catalyzing unorganized changes and needs of people into collaboration. It leads to movement with same goal showing resource mobilization theory and emphasizes on social movement organization symbolized as a backbone of social movement.

4) Knowledge, money, labor, sustainability, solidarity, and legitimacy are important resources for movement that can establish some organizations with effectiveness to achieve social movement.

5) Social movement under opportunity structure that was uncertain probably supported or hindered resource and individual mobilization. Classification of strategies, fighting method, and success vary. This factor is termed political opportunity construction.

6) Resource mobilization theory accepting features of wider social movement covered wide-ranging activities including collective behaviors such as belief, preference, and attempt to change done by collective mobilization.

2.4.2.2 Social Movement Organization

The most significant component for resource mobilization theory is social movement organization (SMO) that can be defined by more complex constructional entity with firm purposes including social movement goal or opponent whose duty is to drive in order to achieve organizational social movement. SMO consists of 1) formal organizations like Greenpeace and labor union 2) non-formal organizations like commune, terrorist groups, and academic conference, and 3) connection with looser social relationship as compared with organizations (McCarthy & Zald, 1977, p. 1218, as cited in Maniema Thongyu, 2014, p. 60).

The concept of resource mobilization of SMO has a significant role and duty to mobilize men and properties and arrange resources into social movement activities to compete with other organizations that aimed to seize resources especially roles in adjusting targets and strategies suitable for any situations for achievement and existence of social movement. Each movement led by strategic leaders who mobilized resources to support the movement and formed allies with same purposes to increase authority (Byrne, 1996, p. 35, as cited in Prapart Pintobtang, 2009, p. 7)

McCarthy & Zald (1977, p. 1218, as cited in Maniema Thongyu, 2014, pp. 62-63) explained SMO based on economy by comparing SMO with business organization or entrepreneur organization to meet the demands or might even increase the demands until they are met. Besides that, SMO has a significant purpose to attract people to accept the social movement who eventually become a supporter or a constituent. This group of these people supported various resources such as movement.

It is better if this group of people adjust their perspective to accept concretely, for example, donating money or volunteering to help and support. McCarthy and Zald (1977) further explained that the reason of constituents willing to donate properties to social movement was that they received direct benefits from SMO or from wider purposes than social movement. This group of people is termed "potential beneficiaries." In case of successful social movement, they will receive benefits as well, for example, disabilities supporting SMO during their free time by helping out with labor and money. However, not every potential beneficiary is a constituent because there is always "free rider" who does nothing but earn all benefits as requested. On the other hands, some groups of constituents are not potential beneficiaries and are termed conscience constituents. This type of people performs based on their conscience and is willing to give out partial properties if he/she see this as an appropriate thing.

2.4.2.3 Property Arrangement

The article Resources and Social Movement Mobilization by Edwards and McCathy (2007, as cited in Maniema Thongyu, 2014, pp. 66-73) classified property arrangement into 5 aspects:

1) Moral Resource-legitimacy, solidarity support, sympathetic support, and celebrity.

2) Cultural Resource can be defined by invention and cultural products such as conceptual tools and well-accepted knowledge including tacit knowledge related to some working achievement, for example, protest activity, press conference, meeting, organization establishment, festival holding, internet information search, etc. Besides that, it also covers strategic knowledge, strategies, technique of demagogue, establishment of peoples' league and production of communication devices for movement, for example, music, literature, letters, newspaper, movies, videos, etc. Nevertheless, cultural resources and cultural activities cannot be acquired by everyone and every social movement.

3) Social-organizational resource consists of fundamental construction-connection and organizations. The fundamental construction is public properties such as postal service, public sanitation, road, and footpath facilitating people every day. It is a common property shared among general public with full accessibility including connection and organization located outside the movement that

is a target of oppression and inequality from being unable to access to such resource. The types of organization can be divided by intentional organizations running a social movemtn to achieve a goal and appropriable organization defined by a social movement as an organization held for a target besides movement in contrast to that an activist in a movement can still be accessed to various resources via this type of organization

4) Human resource means labor, experience, skill and expertise including leadership. These resources are in individuals rather than organizations or cultures. Individuals participating in social movement or SMO cause the movement to be able to utilize human resource.

5) Material resource means financial capital and physical capital. Material resource is something that social movement analysts pay attention to as it is tangible, ownership that can be exchanged/replaced easier than any other resources.

2.4.2.4 Resource Mobilization

It is necessary for social movement organizations to have supportive resources to enable them to implement activities to reach their goals. Those who are owners and occupy necessary resources for social movement organizations are individuals and organizations in the society, which can be divided into various dimensions as 1) members who share the same goals (adherent), 2) supportive members (constituent), 3) public bystander, and 4) opponent. In addition, in social phenomenon that social movement is exercising, related individuals or groups of organizations, considered from receiving or not receiving benefits from success can be divided as follow:

1) Potential beneficiary is individuals or groups of organizations being a part of social movement and receive benefits from success of social movement organizations.

2) Persons who provide support but do not receive benefits (Conscience adherent) are individuals or groups of organizations being a part of social movement; groups who sympathize and provide assistance but do not receive benefits from success of social movement organizations.

Dividing types of those who hold resources for social movement organizations aims to connect to an analysis of the resource mobilization process of

social movement organizations; for example, making attempt to change or persuading public bystander to become members who share the same goals (adherent) or expanding goals of social movement to expand the scope of those who directly receive benefits, persuading or changing members who believe in the goals to become supportive members and maintain the membership, etc. (Prapart Pinthoptang, 2009, p. 80).

In terms of resource mobilization, social movement has 4 types of mechanism to access resources as follow (Maniema Thongyu, 2014, pp. 74-77).

Type 1: Mobilization from supporters means a mechanism used to gather resources that are distributed with individuals to become one set of resources before being allocated by activists. Resource mobilization from supporters who directly receive benefits from the movement and ideology supporters will be used in implementation to reach the mutual objectives of the ideology. The movement shall organize a large conference and invite activists to exchange information and brainstorm to create a mobile strategy or organize a training to mobilize cultural resources.

Type 2: Self-production means social movement leaders build or add more value to the resources that are mobilized, co-opted or received from supporters. A basic mechanism of access to such resources is self-production from the movement. Social movement may produce cultural products such as a framework in preparing group activities, methods to implement activities, music, literature, organizational symbol to implement activities or campaigns.

Type 3: Co-optation/appropriation. Social movement often utilizes relationship with other social organizations that are not established for movement. Co-optation means borrowing resources with transparency and being granted permission from groups of organizations who mobilize those resources, appropriation means taking advantage ambiguously of resources mobilized by other organizations/groups.

Type 4: Patronage means resources are given to social movement organizations by individuals or organizations that have expertise in patronage. For financial patronage, supporters outside organizations give a large sum of money to organizations but in general they still maintain their rights to control payment and perhaps build influence on directing working and policy-based decision making, employment contracts with the public sector. Financial support from foundations and donation of a large sum of money from the private sector are a type of patronage that

can be seen in general. Besides, patronage can come in a form of human resource such as borrowing personnel temporarily or moral and ethics patronage such as giving awards, etc.

2.4.2.5 Movement Strategy of Resource Mobilization Theory

It is found that the principle in movement to achieve objectives, goals, benefits or requirements of social movement is collective action with disruptive tactics, i.e. mass mobilization, collective identity of people in social movement or creating a situation for a protest, etc. Building power and influence through those methods occurs outside areas and channels of a normal political system and movement often disagrees with the structure of institutions that settle down in the society, leading to resistance, hindrance and suppression by the government or a social movement opposed to another social movement (counter-movement). Therefore, fighting movement activities ask for seriousness, commitment, unity, and solidarity of those who are in trouble through the process of consciousness. It can be said that a resource base of movement is mass mobilization as social movement cannot access and occupy resource utilization in a normal political system. Social movement then emphasizes mobilizing people who are not affiliated to formal groups/organizations. It can be implied that social movement is an important instrument in fighting of people who are excluded out of (excluded group) a normal political system (Prapart Pinthoptang, 2009, pp. 83-84).

Therefore, the researcher employed resource mobilization theory (RMT) to make understanding and describe social movement of the studied disabled persons, especially in the part of causes and factors that encourage disabled persons or groups of disabled persons to make decision in participate in social movement and the theory was used to describe the opening (coming out) and acceptance of disability identity of disabled persons after they participate in social movement.

2.5 Conceptual Framework

In conclusion, from related concepts, theories and research studies, i.e. concepts and paradigm related to disability, concepts of power related to disabled persons, concepts of creating self-identity of disabled persons and concepts of social movement

of disabled persons, the researcher employed to develop the research conceptual framework as follow:
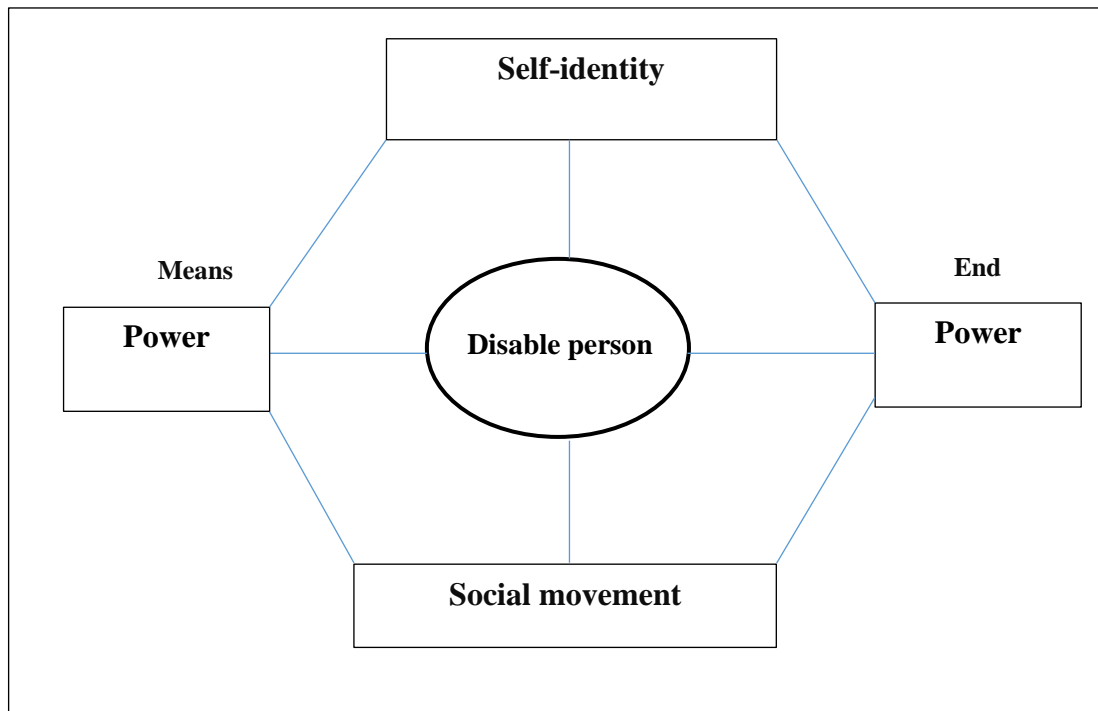
Figure 2.2 Frameworks of the Research

The research conceptual framework was developed from the concepts of power, identity, and social movement. All these 3 concepts have interaction and effect connectively. The researcher then selected them in the study to answer the research questions;

where does the power of disabled person come from? Can creating self identity and social movement be "an instrument" in building power of disabled persons/ and how? This study employed the paradigm from the postmodernism. The researcher focused on studying "power" of disabled persons as knowledge/truth. Disabled persons can exercise "power" as an instrument (means) to remove, resist, produce and build power or create new meaning of identity to themselves. Identity is built within practices of power. Moreover, participation of disabled person in social movement is another instrument (means) that supports power building to disabled persons. Social movement

looks like opening new social spaces to disabled persons to present and express themselves (coming out) and confirms their identity more outstandingly. These things are instruments used as a form to express power of disabled persons.

CHAPTER 3

RESEARCH METHODOLOGY

The objectives of this qualitative research were to analyze, interpret and define the meanings of self-identities and social movements of persons with disability through the narration of their life experiences and to describe the interactions between power, identities and social movements of the disabled. The narration method, the interpretative approach and the discourse analysis under the postmodern paradigm were used to analyze the data. The methodology consists of four parts: the target groups, data collection, the research instrument, and data analysis. The details of each part are as follows.

3.1 The Target Groups

The target groups involved in this investigation are composed of four groups as follows.

Group One consisted of 16 disabled key informants who were selected from the following criteria.

1) They were individuals with all types of disabilities (without specifying disability types), aged 18 years and over and were members of the Tambon Mae Pa Disabled Club, Mae Sot District, Tak Province. They must have leadership and were able to participate in activities of the club and other national social movement groups regularly. Moreover, they must be able to communicate, exchange and express their opinions in addition to being willing to provide their information.

2) They were individuals with all types of disabilities (without specifying disability types), aged 18 years and over and were members of the Tambon Mae Tan Disabled Club, Tha Song Yang District, Tak Province. They must have leadership and were able to participate in activities of the club and other national

social movement groups regularly. Moreover, they must be able to communicate, exchange and express their opinions in addition to being willing to provide their information.

Group Two consisted of four officers in charge of persons with disabilities from both private and state agencies. They must be, in their positions and authorities, involved in and responsible for defining policies and implementation of the policies on disabled persons at the provincial and national levels. They might include the director of the Office of Life Quality Development and Promotion of Disabled Persons, the head of the Bureau of Social Development and Human Security, Tak Province, the head of the Bureau of Tak Provincial Life Quality Development and Promotion of Disabled Persons, the chair of Mae Pa Tambon Administrative Organization, the mayor to Tambon Mae Tan Municipality, medical personnel in the two tambons, and/or professionals or specialists in disabled persons in state and private agencies.

Group Three included four disabled persons who were leaders of organizations for the disabled at the national level. They must be disabled persons (without specifying disability types) who played a major role in and leaders of such organizations pivotal to the social movements of the disabled at the national level and having been involved in the key informants for this study.

3.2 Data Collection

3.2.1 Documentary Data Being Divided into Two Types:

1) Theories, concepts and studies are related to persons with disabilities in terms of power, identity creation, and social movements. The data were derived from theses, textbooks, national and international research studies and articles found in libraries and on the internet.

2) Field research data consist of information, maps, backgrounds, socio-cultural situations as well as statistical information about persons with disabilities in the study areas. The sources of the information include Office of Social Development and Human Security, Tak Province; Mae Pa Tambon Administrative Organization;

Office of Tambon Mae Tan Municipality; and Mae Pa and Mae Tan Clubs for Persons with Disabilities.

After the information sources were specified, contacts with these agencies and concerned personnel were conducted in order to request for related documents. The data were then verified for their accuracy and more up-to-date information was sought after.

3.2.2 Data from Observations

Observations were conducted with the 16 key informants. Non-participatory observations involved their lifestyles, occupations and daily life activities. Participatory observations involved their activities in their respective clubs and social movements. The data were analyzed to create the definitions of their self-identities.

3.2.3 Data from The Interviews

Interviews were conducted with the following target groups with the interview guideline.

1) Four officers from both state and private agencies in charge of persons with disabilities

2) Four disabled persons who were leaders of organizations at the national levels

3.2.4 Interviews by Using the Narration Method

The 16 key informants were involved in the narration method. The method focuses on the sounds and experiences of the narrators. The method would reveal the life and identity of each key informant. It is a knowledge-seeking process through stories of their life experiences with the narrators as the main focus. It is a way to discover, seek and define identity of the narrator. Moreover, it provides a space to perceive the difference of various status and complexity of emotions and feelings of the narrator

Story telling or narration is regarded as a recall of experience or a problem-solving method or a systematic perception of one's life. A person creates his/her stories

all the time by perceiving that the stories are logical for a narrator and others. Telling one's experiences may be an expression of support or objection to existing social power in the society of the narrator. These stories are influenced by pieces of personal identity, such as, gender, age, ethnicity, status, or physical condition. Therefore, stories reflect the relationship system or social sphere where a person resides.

In the perspective of social research, a story is a complicated text that requires interpretations regarding a conventional storyline and negotiation with existing power relationship in the society. A story creates a model of identity and individuality for social members, reflecting the social structure that envelopes an individual in the form of compliance or resistance. In many cases, a story is a method of challenging an ideology or a social belief impinged upon a certain issue (Conle, 2000, as cited in Wanon, 2009, p. 5).

The method used for studying narration is an interview. The interviewee recounts a story while the interviewer guides or directs. In this process, both are involved in making, composing and creating a story that the narrator is satisfied with. Nevertheless, it must be aware that the interviewer cannot actually control the storyline and it may not be smooth as expected. It is also noted that, although the information derived from the narration method seems to be the flashback to the past, the significance of the information is at the present, that is, the living past and the past that is important to the present. A person would tell his/her story when it is necessary. Narration does not focus on reality of the information as much as on the expression of perspectives of the one who claims to have the right to tell his/her story. This investigation attempts to seek and access subjective reality of the experiencer. An individual creates logic of life by fabricating a story to describe his/her own experience or it can be called the creation of subject reality about what happened. A researcher only draws a conclusion about certainty, not exact truth, and pays attention to a method of language use as a discourse in order to understand and justify logic of life as well as to interpret mutual actions. In examining narration, a researcher is interested in that discourse in an attempt to access reasons of one's actions. In this regard, an analysis of narration does not focus on an attempt to examine whether statements or utterances are true or not. It is, however, an attempt to find meanings of those selected statements or utterances and interpret the

variation and complexity of the discourse contesting in a narrated text (Hansen, 2006, pp. 1049-1075).

The narration method is thus selected for this investigation. The initial stage of this research took seven months in familiarizing and building a personal rapport with the target group in an attempt to create trust among the disabled key informants and their family members. Talks between them were conducted on a regular basis and the researcher was involved in the activities at the two clubs, creating a sense of trust and friendship between the two parties. This trust encouraged the informants to open up about their stories. Taking a longer period of time in the field in the initial stage enabled the researcher to carefully select the informants. The 16 informants involved in this study were members of and played a major role in the clubs in addition to having stories of their lives that reflected the creation and definition of their self-identities.

The narrators were persons with disabilities, and they are regarded as socially vulnerable and fragile. Therefore, research ethics must be strictly observed to protect the rights of this group. This research was verified by the Human Research Ethics Board, Social Sciences, Mahidol University, on September 6, 2016, with the research project No. 2016/336.0609 and the verification document No. 2016/394 (B). During the data collection period, permission had to be asked and granted to observe and participate in their daily life activities, narration, picture taking, and story presentation. Their real names and surnames were withheld, but their nicknames were used to identify the informants instead.

3.3 Ethical Consideration

The narrators were persons with disabilities, and they are regarded as socially vulnerable and fragile. Therefore, research ethics must be strictly observed to protect the rights of this group. This research was verified by the Human Research Ethics Board, Social Sciences, Mahidol University, on September 6, 2016, with the research project No. 2016/336.0609 and the verification document No. 2016/394 (B). During the data collection period, permission had to be asked and granted to observe and participate in their daily life activities, narration, picture taking, and story presentation.

Their real names and surnames were withheld, but their nicknames were used to identify the informants instead.

3.4 The Research Instruments

The instruments for data collection are as follows.

1) The interview guideline for the key informants to tell their life stories

2) Three sets of the interview guideline for interviewing the family members of the key informants, officers from state and private agencies in charge of persons with disabilities, officers from concerned state and private agencies, and disabled persons who were leaders of national organizations for persons with disabilities.

3.5 Data Analysis

The content and text analyses are used to analyze the data. The content analysis is used to analyze the data from interviewing the 16 disabled persons who are the key informants, officers from state and private agencies in charge of persons with disabilities, officers from concerned state and private agencies, and disabled persons who were leaders of national organizations for persons with disabilities. The analysis results are used to interpret the process of self-identity creation and participation in the social movements of the disabled.

The text analysis is used to analyze life stories of the 16 disabled person who are the key informants concerning the concepts and theories in the conceptual framework. After that, the texts are interpreted and analyzed to understand and illustrate the power of the disabled derived from the process of self-identity creation and social movements. The analysis focuses on and explains the work of "power" as knowledge meaning/reality that is able to produce, create, signify, and define a self-identity. Additionally, the focus is on analyzing and interpreting the exercise of power and management of the power relationship between the disabled and those around them. All

these would enable the disabled to become successful in creating their self-identities and define their own lifestyles.

CHAPTER 4

FIELD STUDY

There were 3 types of data related to field study-first part: the data were related to field study as the area was considered as "home" and "location" of the association where disabled people became members. The first field study was Mae Pa sub-district, Mae Sot district, Tak province. The second field study was located at Mae Tan sub-district, Tha Song Yang district, Tak province. The data in the second filed study was related to "Mae Pa Disabled People's Association" and "Mae Tan Disabled People's Association" showing historical aspects including originality, establishment, procedures, and achievement. For the third part, introduction of "disabled people" being the target group in this study consisting of 16-Aumpol, Thaworn, Somchai, Yod, Sombat, Aekapong, Anuchart, Chanpen, Paweena, Suchart, Pairoj, Ruethai, Mana, Choosak, A-Nek, and Prasit. All of them played an essential role in Mae Tan Disabled People's Association and Mae Tan Disabled People's Association.

4.1 Context of the Areas

4.1.1 Mae Pha Sub-district, Mae Sot District

Mae Pa sub-district is one of the total eleven sub-districts in Mae Sot district. Located in the east of Tak Province, it is 90 km from the city of the province and neighbored by Mae Kasa sub-district, Phra That Pha Daeng sub-district, Phawo   sub-district, and Tha Sai Luat sub-district and Myanmar in the north, the south, the east, and the west, respectively.

Figure 4.1 The Map of Mae Pa Sub-District, Mae Sot District, Tak Province
Source: Tak Provincial Governor's Office, 2004a.

"Mae Pa" sub-district was originated from 85-year folktale. Once upon the time, an elephant that was belong to one villager went missing in Phawo Sub-district. Afterward, the owner went on search. Despite it being nowhere to be found, the search was still active. Until then, the elephant was found at "Baan San Pha Sang." The term "Phob" was pronounced differently by the villagers as "pa." Etymologically, "san" was defined village located on top of the village, and "sang" was defined "Sang Bamboo." The villagers then named the area "Pa Baan San Pha Sang House" that was officially registered as "Mae Pa Sub-district" removing "San Pha Sang" completely and surrounded by other villages until todays. The very first people living in Mae Pa Sub-district were believed to migrate from Lampang Province where the majority of them were Thoen District natives by settling down in the north of Mae Pa District or Village No. 1 in the present time. Once the start of using surname in the King Rama VI, the immigrants began to use their homeland surname from Lampang province, for example, Tathongkum from Mae Tha District, Kasomsan from Baan Kad Baan San, Hong Chat District. The sub-district is run by administrative subdivisions of Thailand. Mae Pa Sub-district is ruled by Mae Sot Authority another subdivision administered by Nakhon Sawan province. The first governors was Mae Pa native called Hoyma Yakiao. Besides

people migrating from Thoen District, there were people from Karen Pakakayo and Lao Luang Prabang living in this area as well in hope of living in the abundant region where they could do farming and trading especially cow trading across the Mae Sot-Myanmar border at convenience.

Presently, Mae Pa District expands to 198.325 square kilometers consisting of 11 villages being-Village No. 1, Baan Mae Pa Nue, Village No.2, Baan Mae Pa Klang, Village No. 3 Mae Pa Tai, Village No. 4 Baan Huay Ka Lok, Village No. 5 Baan Pak Huay Mae Pa, Village No. 6 Baan Huay Hin Fon, Village No. 7 Baan Nong Bua, Village No. 8 Baan Mae Pa Baan San, Village No. 9 Baan Pra That, Village No. 10 Baan Ruam Jai Panthana, and Village No. 11 Baan Mai Nong Bua Kum

Figure 4.2 The Map of The Villages In Mae Pa District, Mae Sot District, Tak
    Province
Source: Tak Provincial Governor's Office, (2004b)

Mae Pa Sub-district is neighbored by Republic of the Union of Myanmar and serves as a developing trading strategic border region between Thailand and Myanmar. For this reason, Mae Pa Sub-district and Mae Sot District itself has been developed tremendously resulting in all aspect progress such as transport. As a result, there is Tak Airport with expansion and establishment of domestic road routes from Tak Province to Mae Sot District and Mae Sat District to the border where Myawaddy city of

Myanmar is located. Besides, international investment has given birth to the major shopping malls like Central, Robinson, Makro, Lotus, and other residence estates including housing units, condominiums, hotels, and resorts growing in the large number. Thanks to economic prosperity, Mae Pa Sub-district has been developed into semi-communal city housing 15,786 residents.

The majority of Mae Pa residents is Thai followed by hill tribe people. Most of them work in farming-rice, fruit and so on. At the same time, many have been conducting trade for a long time-cow trading imported from the Mae Sot-Myanmar border. Traders and investors mostly are from Bangkok or other neighboring provinces. The major religion is Buddhism followed by Christianity, Hinduism, and Sikh. Whereas, hill tribe people believe in superstition as a result of offering and respecting ghosts on New Year Holidays and Wedding.

For education in Mae Pa Sub-district, all-level academic institutes are available ranging from infant learning centers being Mae Pa Infant Learning Center and Mae Pa Klang learning center. There are 5 primary schools under Primary Educational Service Area Office 2 consisting of Mae Pha Nuer School, Mae Pa School, Mae Pa Tai School, Baan Huay Kra Lok School, and Baan Huay Hin Fon. For the secondary schools, it consists of formal education institutes Mae Pa Wittayakom School and Mae Sot Non-Formal Education School. Moreover, one vocational school is located called as Mae Sot Vocational School. For the higher education, it includes Kamphaeng Phet Rajabhat University Mae Sot Campus and Bodhivijjalaya College Mae Sot Campus.

4.1.2 Mae Tan Sub-district, Tha Song Yang District

Mae Tan Sub-district is one of the total six sub-districts located in Tha Song Yang District, Tak Province. With its mountainous features interrupted by small channels of rivers resulting in small plains, most the area is covered by the national park with 20-kilometer Thanon Thong Chai Range extending from the north ending at Moei River that serves as Thailand-Myanmar Border. The river flows in the southern direction until forming into Salween River. It becomes a source of living and nourishment for riverside residents and a significant transport route.

The north of Mae Sot district is bordering the south of Mae Au Soo sub-district. The sub-district is neighbored by Mae La sub-district, Mae Tuen sub-district of Om Koi

district, Chiangmai province, and Republic of the Union of Myanmar in the south, the
east, and the west, respectively.

Figure 4.3 The Map of Mae Tan Sub-District, Tha Song Yang District, Tak Province
Source: Thasongyang District Public Health Office, (n.d.)
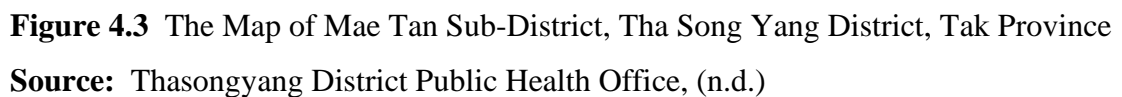
In the past, Mae Tan sub-district, Tha Song Yang district is under administration
of Mae Hong Son Province for the reason Tha Song Yang district is a semi-district.
Currently, under Mae Sariang District administration, the semi-district municipality is
located at Village No. 1 Baan Tha Song Yang, Tha Song Yang sub-district or so-called
"Baan Mae Moei or Baan Mae Ta Wo." Back in 1948, Tha Song Yang Semi-district
was transferred into the administration of Mae Sot, Tak province before relocating the
center at Village No. 1 Baan Mae Tan, Mae Tan sub-district in 1958. Tha Song Yang
Semi-district was re-established as district "Tha Song Yang Disitrct" under
administration of Tak province in 1982. 83 kilometers from Mae Tan sub-district and
173 kilometers away from the heart of Tak province, it is considered the farthest sub-
district surrounded by winding and mountainous road hindering safe transportation. As
a result, the majority of people is the natives in the sub-district or son-in-law or wife-
in-law from other districts. Only few are from different region to migrate. Even public
servants are from Tha Song Yang district and the neighboring districts. It is relatively
rare to see public servants from other areas and few outsiders prefer not to relocate here.

If so, many of them relocated in Tha Song Yang will try to reapply for relocation in other regions. Such act is so common that some story of one ministry is told, "Whoever is relocated here must have misbehaved or they will end up crying whole days to be relocated here counting down to the day when they return." Besides inconvenient transport from Tak Province, insurgency between Republic of the Union of Myanmar and ethnic groups at 150-kilometer boundary affecting people living in Tha Song Yang especially those Moei riverside residents various times. This is one of the reasons public servants prefer to not be relocated in Tha Song Yang.

Presently, Mae Tan sub-district is 237.74 square kilometer region consisting of 10 villages-Village No. 1 Baan Mae Baan, Village No. 2 Baan Lum Rong, Village No. 3 Baan Toh Kee, Village No. 4 Baan Mae Loh Tha, Village No. 5 Baan Huay Poo Kaeng, Village No. 6 Baan Khoon Huay Mae Tan, Village No. 7 Baan Mae Poh, Village No. 8 Baan Kae La Bue Jo, Village No. 9 Baan Thoong Thum, Village No. 10 Baan Thoong Na Soong.
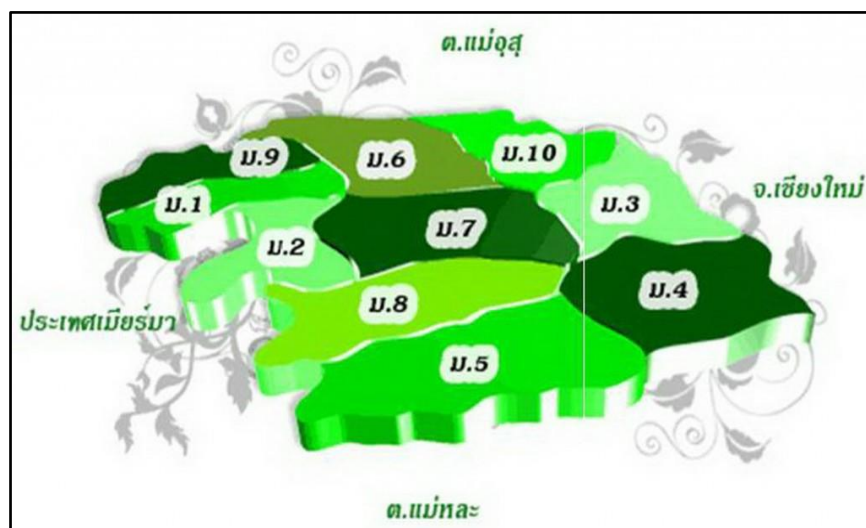
Figure 4.4 The Map of Villages In Mae Tan Sub-District, Tha Song Yang District, Tak Province

Source: Thasongyang District Public Health Office, (n.d.)

The population in Mae Tan district is 10,370 including northern Thai people and hill tribe ethic group Karen Pakakayo. The majority of them are farmer planting rice, fruit, crops, corns for animal raising, and soybeans, and raising animals like cattle and poultry. For ethnicity, Mae Tan residents are Thais whose religion is mostly Buddhism while some is of Christianity. In the district, there are 12 Buddhism temples/centers and 7 Christian churches. They mostly engage in Northern local tradition such as Chao Por Mokkla Shrine offering, making merit at Pra That Huay Luek, and New Year Festival of Pakakayo. Most people in Mae Tan District attend a local school-a nursery for children and continue to secondary education at Baan Thoong Thum School, Khoon Huay Mae Tan School, Baan Au Hoo School, Mae Tan Community School, and Baan Pho School. For secondary school, they attend Tha Song Yang Wittayakom School.

4.2 The History of Mae Pa Sub-District Disabled Persons Club and Mae Tan Sub-District Disabled Persons Club

4.2.1 The History of Mae Pa Sub-District Disabled Persons Club

1) Background of Establishment of Mae Pa Sub-District Disabled Persons Club

Mae Pa sub-district All Types of Disability Club or known as Mae Pa sub-district Disabled Persons Club was established on 5 July 2012, located at 849 village number 2, Mae Pa sub-district, Mae Sot district where it is Thaworn's house. The background of establishing this club was from Mr. Manop Yakeaw, Chief Executive of Mae Pa sub-district Administrative Organization, who was interested in the elderly and disabled, Before the disabled club was established, Mr. Manop succeeded in driving many projects related to the elderly such as establishment of Mae Pa sub-district school for the elderly. Consequently, he would like to drive the topic regarding the elderly to be successful as well. He viewed that at the beginning all disabled persons in Mae Pa district have to gather in a group and once they successfully combine as a group, they have to operate their group by themselves while local

administrative organizations like Mae Pa Sub-District Administrative Organization shall initially support and look after them.

With regarding to the get together group of disabled persons in Mae Pa sub-district, some groups of disabled persons were previously established such as Mr.Manus' group which is the group of visually-impaired persons that is located in Wat Luang (Luang Temple) and Nan Mong's group which is the group of persons with physical and mobility impairment that is located in Wat Mae Pa Nua (North Mae Pa Temple). Mr. Manop used to ask both groups to work together and combine to be one group but both groups had different working concept. Therefore, they could not combine to become the only one group. Mr. Manop made his effort to search for a disabled person to become a leader in establishing Mae Pa sub-district disabled persons club. Until he had a chance to know Mr. Ampol in a meeting and knew later that Mr. Ampol used to help work with Nan Mong's group in Mae Pa sub-district before but he separated from the group later. Now, Mr. Ampol is going to move from his home in Bangkok to stay in Mae Pa sub-district, Mae Sot district permanently. Mr. Ampol had experience in working associated with disabled persons at a provincial and national level before. Currently, he is holding the position of the President of Tak Provincial Association for Persons with Physical and Mobility Impairment. With reference to Mr. Ampol's qualification, Mr. Manop persuaded him to help work in the field associated with disabled persons in Mae Pa sub-district by appointing him to be the consultant of Chief Executive of Mae Pa Sub-district Administrative Organization.

As soon as Mr. Ampol was Mr.Manop's consultant or the consultant of Chief Executive of Mae Pa Subdistrict Administrative Organization, he proposed Mr.Manop to hold an event called "SAO Day for Disabled Persons" with the main objective to enable disabled persons in Mae Pa sub-district to get together and establish the sub-district group of disabled persons. Various activities were organized in the event; for example, disabled persons were allowed to register for having disabled person registration cards, receive medical check-up, employment for disabled persons, etc. The event was supported and received good collaboration from both public and private sectors such as Department of Empowerment of Persons with Disabilities, Tak Provincial Social Development and Human Security Office, Mae Sot International

Hospital, Tak Employment Office Mae Sot Branch, etc. The operational performance of the event was quite successful as a lot of disabled persons in Mae Pa sub-district and neighboring sub-districts participated in the event. Therefore, Mr. Manop took this opportunity invite the disabled persons who made a visit to this event to help establish Mae Pa sub-district disabled persons club and many disabled persons were interested in applying as members of the club. Mr. Manop invited Thaworn, a well known carpenter of Mae Pa sub-district, to join the membership and wished him to be a backbone in establishing the club with Mr.Ampol as Mr. Manop realized that Mr. Thaworn was a well-rounded disabled person, active, and able to drive different kinds of vehicles. Mr. Thaworn accepted the invitation though at first, he did not understand much about establishing the club, with respect he paid to Mr. Manop and feeling courteous, he applied to become a member of Mae Pa disabled persons club. Finally, there were 30 persons applying to be members as expected, the establishment of the club was successful, and Mr. Thaworn was elected to be the chairman of the club while Mr. Ampol was entitled to be the secretary of the club. There were 11 persons being the club executive committee. At the beginning Mr. Thaworn's house was used as the office of Mae Pa sub-district disabled persons club.

2) The Operation of Mae Pa Sub-District Disabled Persons Club

The goal of the operation of Mae Pa sub-district disabled persons club according to the vision as determined by the club is "Mae Pa sub-district disabled person live a good life, have access to social rights and welfare benefits". The club mobilized 8 pieces of work according to the objectives at the time the club was established as follow: 1) The club is the service center for disabled persons to provide service to disabled persons in Mae Pa sub-district and other sub-districts for access to social rights and welfare benefits. 2) Provide protection of disabled persons' rights and organize activities to improve the quality of life of disabled persons in Mae Pa sub-district. 3) Conduct a survey and prepare information of disabled persons including prepare work plans, projects and activities associated with improving the quality of life of disabled persons in Mae Pa sub-district. 4) Promote and support disabled persons to learn activities provided in other disabled person networks in an obvious manner for being able to improve and develop their groups, learn each other, and stay in the society happily. 5) Promote the network of disabled persons in Mae Pa sub-district to be strong

so as to achieve self-management. 6) Provide budget/establish Mae Pa sub-district welfare service fund for disabled persons to help disabled persons to live in the society at their full potential. 7) Be the representative of Mae Pa sub-district disabled persons to do activities with public and private agencies and organizational groups and 8) Publicize the operation of Mae Pa sub-district disabled persons club.

When the vision and objectives of the club were clearly determined, the club performed the operation and accomplished many pieces of work empirically. Emphasis was placed on reactive and proactive working. For example; in terms of reactive working, the club helped disabled persons who wish to register to have disabled person registration cards by advising them to prepare documents, helped disabled persons to see a doctor to ask for a proof of disability letter and helped them submit the documents to the agency responsible for registering persons with disabilities, etc. In terms of proactive working, the club paid a visit to disabled persons who are the club members and questioned about their livelihood, delivered medicines and consumer products to them, provided assistance to the members who had problems or experienced difficulties such as their houses were on fire, their houses were destroyed by storm, etc. With regard to the site visit, the club clearly set a schedule for visiting the members each time like where, when and who. Meanwhile, during a site visit, the club also searched for other disabled persons living in Mae Pa sub-district who were not be registered to receive disabled person registration cards since Mae Pa sub-district has a large area with 10 villages. Some villages are adjacent to Myanmar borders and located very far from the downtown. Therefore, there are a large number of disabled persons who are not registered to receive disabled person registration cards.

Besides, the club prepared work plans of projects to develop occupations and the quality of life for disabled persons such as mushroom cultivation, fish farming, condo frogs farming, making souvenirs from wood scraps, etc. The club also established welfare service fund for disabled persons by dividing into 3 parts as disabled person members contributed 1 part, Mae Pa subdistrict administrative organization contributed 1 part, and the government contributed 1 part. The club collected contribution from disabled person members 1 baht per day, 30 baht per month. The fund provided several welfare services to help disabled persons such as cremation welfare, welfare for receiving hospital treatment, home remedy welfare, etc. However,

as the fund size was small and the amount of money was not enough to provide welfare services, Mr. Thaworn, the chairman of the club figured out to find a way to help the welfare service fund; for example, making collaboration with local administrative agencies and Mae Pa subdistrict administrative organization to host a boxing event to deliver a part of earnings to the club or to hold Pha-Pa ceremony, Kathina ceremony to deliver a sum of money to the welfare service fund of the club. The club coordinated with public and private organizations, communities, homes, temples to contribute budget, instruments, medicine, crutch, wheelchair as well as occupation to look after and elevate the quality of life of disabled persons. Besides, the club provided support and assistance to disabled person members with regard to education by joining with The Redemptorist Foundation for People with Disabilities, Pattaya City, Chonburi province to hold a scholarship competition for a chance to study further at The Pattaya Redemptorist Technological College for People with Disabilities in Pattaya City, Chonburi province. The Redemptorist Foundation assigned the club to be responsible for managing the scholarship examination and the club was determined to be the place where the examination took place. The club regularly organized activities giving knowledge about rights and laws related to disabled persons. The club persuaded disabled persons to participate in activities and see the importance of laws and rights and asked them to meet other disabled persons so as to provide a space for them to jointly discuss and propose any topic in a meeting. Welfare benefits were provided to them for travelling to participate in the meeting. Once the meeting finished, the club brought the proposed topics to implement in a tangible manner according to the meeting resolutions.

3) Accomplishment of Mae Pa Sub-District Disabled Persons Club

The club had a lot of concrete operational performance. The outstanding accomplishment of the club was proactive working such as paying disabled persons home visit, searching for disabled persons who could not access the rights for disabled persons, educational support, occupational training and providing equipment to help disabled persons. Such operation enabled the club to be better known by disabled persons and other people in Mae Pa sub-district, causing disabled persons to pay attention for applying as the club members increasingly. Most of the club members

were persons with physical and mobility impairment. Now, the club has totally 287 disabled person members.

When the operation was performed for 1 year, Mr. Ampol, the secretary of the club, proposed the club to collect all of its operational performance to apply for certification of Standard of Disability Related Organization (SDO) from Department of Empowerment of Persons with Disabilities, Ministry of Social Development and Human Security. Organizations for disabled persons that are certified standard of disability related organization indicate that they have clarified organizational structure management and efficiency in operation and service providing with connecting mechanisms in implementing disability in a strong and sustainable manner. Being organizations for disabled persons certified by the standard are considered a way to promote organizations to be strong and capable to enhance potential and rights protection of disabled persons efficiently. Certification of the standard of disability related organization is divided into 3 levels as excellence, good, and passing. Each level will be received supportive operating fund from Department of Empowerment of Persons with Disabilities and awarded an achievement plaque for standard of disability related organization certification from Minister of Social Development and Human Security. The result of the consideration for being certified to standard of disability related organization, Mae Pae sub-district disabled persons club passed the SDO at an excellence level which the club members were very proud of themselves and the club tremendously as each year there were small numbers of sub-district disable persons clubs that could pass the standard certification at the excellence level. Mae Pa sub-district disabled persons club could pass the excellence level of the standard of disability related organization consecutively from 2012 to 2015.

4.2.2 History of Mae Tan Sub-District Disabled Persons Club

1) Background of the Establishment of Mae Tan Sub-District Disabled
   Persons Club

Mae Tan sub-district club for all types of disability or known as Mae Tan disabled persons club was established on 26 July 2012 which located at Tha Song Yang District Educational Coordination Center Building, Office of Education Service

Area, Tak Region 2, Mae Tan sub-district, Tha Song Yang district, Tak province. The establishment of Mae Tan disabled persons club was started from Teacher Tai who moved from her old workplace in Mae Pa Sub-district Administrative Organization, Mae Sot district to become an officer of Division of Social Welfare of Mae Tan sub-district municipality. Teacher Tai was skillful in working related to the elderly, especially schools for the elderly and most people called her Teacher Tai. When she moved to work in Mae Tan, she was responsible for the work related to the elderly as she used to do. Since the number of disabled persons in the sub-district was not high, the municipality assigned her to take charge of the work related to disabled persons as well.

Teacher Tai made her attempt to persuade disabled persons in Mae Tan sub-district to get together as a group as in the past they got together once a month on the day they had to receive disability living allowances from Mae Tan sub-district municipality. Mae Tan sub-district municipality used the area of Wat Mae Tan Nua pavilion as a place for paying disability living allowances and allowances for the elderly at the same time. In the group of disabled persons, Teacher Tao viewed that Mana was skillful disabled person and possessed leadership. She tried to drive Mana to become the leader of disabled persons of Mae Tan sub-district. Teacher Tai supported Mana by helping and advising him on how to establish a club, how to write a project proposal, and seeking disabled persons to join the club working team.

At the beginning, Mana was not confident to accept the position because he viewed himself poorly educated as he finished his study with Prathomsuksa 4 level and he earned his living by being a driver of two-row seat bus. He had never been a leader or engaged in community work before, he did not dare to accept the position. However, Teacher Tai encouraged him and made him confident that she would help him everything. Meanwhile, other disabled persons in the sub-district agreed that Mana was the suitable leader of the disabled persons group. That was why Mana dared to accept to be the chairman of the club. After he received the chairman of the club position, Mana sought more the club members by persuading Chusak, a young disabled man in the village who had computer skill to help work by being the secretary of the club. Chusak finished his education with a high vocational certificate (High Voc.Cert.); therefore, he was multi-skilled, especially the work related to documentation and he

could help the club work a great deal. As the club was supported by Teacher Tai in terms of close assistance and useful advice, the club operation was performed smoothly and the club members were impressed by her virtue very much and she was named as "Angel of Disabled Persons". In view of the disabled persons, they had never seen or met government officers who seriously paid attention to them and understood their problems like Teacher Tai before.

When disabled persons applied to be the club members increasingly, most of them were persons with physical and mobility impairment, Mana looked for a new location with a broader area to replace the existing club that was located in the same area with the elderly in Wat Mae Tan Nua. Mana saw that the use of Tha Song Yang District Educational Coordination Centre Building, Office of Education Service Area, Tak Region 2 was cancelled and he viewed that the building had vacant rooms and its area was spacious and they were no longer used. He submitted a letter to ask for permission to utilize the area from Office of Education Service Area, Tak Region 2 as the location for the club while the club took charge of overseeing the building and payment of water supply and electricity bills including renovating the building to be in a good order as always. Office of Education Service Area, Tak Region 2 granted the permission and allowed the club to use office supplies in the building as well. From that time, Mae Tan sub-district disabled persons club has utilized that place as the settlement of the club until today.

However, when the operation of the club performed for a while, Teacher Tai needed to move to work in other places, triggering the operation of Mae Tan disabled persons club had to be ceased as the club members felt they were abandoned and did not have the mentor who kept giving them good advice. Coincidentally, Mana had a chance to know Ampol who was at that time holding the position of the President of Tak Provincial Association for Persons with Physical and Mobility Impairment and his other position was the secretary of Mae Pa sub-district disabled persons club. As soon as they knew each other, Ampol volunteered to be Mana's mentor and consultant as a substitute for Teacher Tai. Ampol gave all advices to Mana by letting him to see the operation of Mae Pa sub-district disabled persons club as a role model. Finally, Mana could successfully operate and prepare different projects to the club members. The club operational performance was progressive and outstanding which was very

well known by people in Mae Tan sub-district increasingly, bringing pride and confidence to the members of Mae Tan disabled persons club tremendously. Nowadays, Mae Tan disabled persons club consists of 15 executive committee and 42 disabled person members.

2) The Operation of Mae Tan Disabled Persons Club

The operational goal of Mae Tan disabled persons club according to the determined vision is "Mae Tan sub-district disabled persons live a good life and have access to social rights and welfare benefits, jointly carry on local tradition, culture and wisdom". The club mobilized 9 pieces of work according to the objectives at the time the club was established as follow: 1) The club is the service center for disabled persons and holds a meeting to allow disabled persons to participate in group activities for knowledge and opinion sharing. 2) Conduct a survey and prepare information and activity plans related to disabled persons in Mae Tan sub-district municipality. 3) Promote and support disabled persons to learn activities provided in other disabled person networks in an obvious manner for being able to improve and develop their groups, learn each other, and stay in the society happily. 4) Promote the network of disabled persons in Mae Tan sub-district, Tha Song Yang district. 5) Provide budget/establish a welfare service fund to help disabled persons to live in the society at their full potential. 6) Provide advice service and promote access to rights and benefits for disabled persons. 7) Coordinate with agencies of public and private sectors including organizations to improve the quality of life of Mae Tan sub-district disabled persons, Tha Song Yang district. 8) Publicize the operation of Mae Tan sub-district disabled persons club and 9) Promote, preserve and participate in local activities, tradition and culture.

When the vision and objectives of the club were clearly determined, the club performed the operation and accomplished many pieces of work empirically. Emphasis was placed on helping and taking care of disabled persons to access the rights for disabled persons; for example; taking them to register to have disabled person registration cards, providing occupational training to help disabled persons to be employed, etc. Since most disabled persons in Mae Tan were poor, the club set a welfare service fund for disabled persons and disabled person caregivers with the payment of 50 baht per month and the application fee was 20 baht per person, both disabled persons

and disabled person caregivers could make an application. The regulations of the welfare service fund for helping disabled persons were various such as cremation welfare, welfare for receiving hospital treatment, home remedy welfare, etc. Since the size of welfare fund was small, the sum of money was not adequate for welfare management, Mana, the club chairman, searched for different channels to find more money for the welfare fund. Mana persuaded disabled persons and disabled person caregivers to help make desserts or processed fruits such as sweet banana chips, sweet potato chips, pickled mango, sweet and tangy pickled mango, etc. to sell as souvenirs for tourists at Tha Song Yang District OTOP Centre, enabling them to have some small earnings to support the club welfare service fund. Besides, Mana utilized his mechanic skill to repair out of order wheelchairs which most likely were donated from many places. Mana trained the club members to practice repairing wheelchairs as well. Once the wheelchairs were completely repaired, they were given to poor disabled persons who were the club members or disabled persons from other sub-districts. Later, people a lot of wheelchairs to the club, both functional and damaged ones; therefore, Mana built a wheelchair storage place by using the side area of the club and set it to be a wheelchair repair centre for disabled persons. The amount of earnings from repairing wheelchair after deduction was contributed to the club welfare service fund.

The operation in other aspects of the club was most likely adhered to the Mae Pa sub-district disabled persons club model Since Mana had Ampol, the President of Tak Provincial Association for Persons with Physical and Mobility Impairment as his close mentor and consultant, the operation of the club was successful with great leap forward and continuous accomplishment.

3) Accomplishment of Mae Tan Disabled Persons Club

As mentioned above, the club had Mae Pa disabled persons club as the role model for the operation, especially proactive working. For example, paying disabled persons home visit to ask for their well-being. Home visit enabled the club to see a real problem of the members and could help them right to the point. Some disabled persons lived in very old and deteriorated houses, the club helped repair their houses, some disabled persons did not have wheelchairs, or their wheelchairs were out of order, the club supplied them with wheelchairs, etc.

Establishing the welfare service fund is another outstanding accomplishment of the club as there are a lot of disabled persons in Mae Tan sub-district that live in difficulty and they are poor. The welfare service fund can help them at a primary stage. Another outstanding accomplishment is repairing wheelchairs. It does not only help poor disabled persons who cannot afford wheelchairs but also helps train mechanic skill to other disabled person members to earn their living by using this skill.

When Mae Tan sub-district disabled persons club was established for 1 year, Ampol advised Mana to submit the operational performance of the club to apply for certification of Standard of Disability Related Organization (SDO) from Department of Empowerment of Persons with Disabilities, Ministry of Social Development and Human Security. Initially, Mana was not confident and did not dare to submit the club accomplishment for being certified to the standard of disability related organization because he thought that the club size was small and the accomplishment was not much outstanding compared to Mae Pa disabled persons club. However, both Ampol and Thaworn, the chairman of Mae Pa disabled persons club, encouraged and told him that Mae Pa disabled persons club would apply for the certification of the standard in this time as well so that implementation could be conducted at the same time and in case any problems occurred, they could help one another. That is why Mana made his decision to submit the club accomplishment to apply for the certification of the standard. Mana and the club members, especially Chusak, the club secretary, helped collect and prepare documents related to the club operational performance for applying to the certification of the standard in 2012. The result of the consideration revealed that Mae Tan disabled persons club was certified to the standard of disability related organization (SDO) at a "pass" level from Department of Empowerment of Persons with Disabilities, Ministry of Social Development and Human Security. After the result was announced, Mana and Chusak travelled to Bangkok to receive an achievement plaque of SDO certification from Minister of Social Development and Human Security. Mana was very proud of being entitled to receive the achievement plaque this time as it indicated a part of success in the club operation, he took charge of. The other point is he took pride in himself as he had never thought before that the disabled person from upcountry who finished his study only Prathom 4

level like him would have a chance like this. He was very proud of himself and intended to develop the club to be more progressive.

4.3 Life History of the Disabled Studied

This topic presents 16 biographies of disabled persons. The story tells the background of their lives from childhood to adult, ways of life, points of view towards their lives as disabled persons, how they define themselves and applying for members of a disabled persons club. The story of disabled persons shall be presented in a timely sequence that the researcher met and talked with them. The first disabled person that the researcher talked to was Ampol, followed by Thaworn, Somchai, Sombat, Yod, Akepong, Anuchart, Suchart, Janpen, Paweena, Pairoj, and Ruethai. All of them are disabled persons from Mae Pa disabled persons club, Mae Sot district. After that, the researcher travelled to Mae Tan disabled persons club, Tha Song Yang district. Mana was the first disabled person that the researcher talked to, followed by Chusak, A-Nek, and Prasit. The details of the biography of each disabled person are briefly presented as follow:

1) Ampol (Pseudonyms)

Ampol was born on 14 January 1966,49 years old and his hometown is Phitsanulok province. The family has two sons. His mother is a teacher and his father passed way since he was a child. He studied at Bannongkathao School in Nakhon Thai district from Prathomsuksa 1-4. He moved to Ja Nok Rong School to study from Prathomsuksa 5 to Junior high school and he moved to Phisanulok Wittayakom School to study in a high school level. He loved to play all kinds of sports and he liked basketball the most. Therefore, when he finished the high school level, he applied to study further in Bangkok Physical Education College until he finished his study with a certificate of higher education. He furthered his study at Bansomdejchaopraya Teachers' College. In the middle of 1995, an important situation that changed Ampol's life occurred. Ampol and his friends, totally 5 persons, drove a car to travel to Sukhothai province and the accident caused by drunk driving happened. Ampol's friend was the driver. The outcome from this accident made Ampol to become a disabled. He could

not walk while four of his friends were slightly injured. Ampol received a treatment at Pitsanuvej Hospital at a primary stage. Later, he moved to have a treatment at Praputchinnaraj Hospital. At an early stage, his girlfriend paid him a visit from time to time but after she knew that Ampol had to become a disabled person definitely, she broke up with Ampol.

Ampol felt very sad and was so discourage that he thought about killing himself. The doctor who gave treatment to Ampol encouraged him and advised Ampol to see other people who were inferior than him but still kept fighting for living a life further. After he was encouraged by the doctor, Ampol felt better and intended to live further by practicing physical therapy, practice using a crutch and wheelchair at Sawangkanivas, Chulalongkorn Hospital for 6 months until he was stronger, could take care of himself, and use a wheelchair to commute from one place to another, he came back to his home. After 1 year passed, a physical therapist at Phitsanulok introduced him to know the Pattaya Redemptorist Technological College for People with Disabilities in Chonburi. Ampol was interested in and he applied for an exam and was accepted to study in a computer science major. By the time he studied in the college, he was a college athete and selected to be a player of the national wheelchair basketball team. He was granted opportunities to compete abroad such as Australia and Taiwan. After he finished his study, he came back to stay at home again. In the meantime, his younger brother finished Command and General Staff College and moved to work in the government service in Nakhon Si Thammarat, Ampol decided to move to stay with his brother.

While Ampol spent his life in Nakhon Si Thammarat, he had a chance to know a community leader named Uncle Sangworn who is a disabled person. Uncle Sangworn asked Ampol to work with disabled persons as he viewed that Ampol possessed computer skills. Working with Uncle Sangworn enabled Ampol to have broader knowledge about disabled persons. He could write a project proposal to ask for a scholarship or budget from sources of finance and had a chance to know Lieutenant Colonel Torpong Kulkanchit, Head of the Disabled People Association of Thailand. In relation to working on projects related to disabled persons in Nakhon Si Thammarat, Ampol had knowledge about rights and fighting for the rights of people with disabilities at a national and international level, inspiring him to work on and mobilize the matters

related to disabled persons increasingly. Ampol stayed in Nakhon Si Thammarat for 6 years and was entitled to be President of Nakhon Si Thammarat Council for Persons with Disabilities. Later, he was entitled to become Director of Disabilities Thailand. However, he worked here about 4 months as many problems occurred which most likely related to content of work, problems related to people and work attitude that were different. Ampol told that persons with physical and mobility impairment most likely had independent thinking and be themselves. When they had problems, they did not surrender or compromise as they thought that they had their own ways and could help themselves from such problems. That is why Ampol decided to resign.

By the time that Ampol resigned was the 2011 great flood hit Bangkok. Ampol escaped from the flood by going to his friend's home. His friend is a disabled person leader named Uncle Insao living in Mae Sot district, Tak province. He liked Mae Sot district atmosphere a lot and decided to live here until today. At the beginning that Ampol stayed in Mae Sot, he helped Uncle Insao work on the field related to disabled persons. He most likely help write project plans and wrote drafts for books. He worked with Uncle Insao for a while before he separated himself from the uncle and invited disabled persons whom he was familiar with to jointly establish Tak Provincial Association of Persons with Physical and Mobility Impairment by the end of 2013. Ampol was elected to be the President of Tak Provincial Association of Persons with Physical and Mobility Impairment. He thought to work to proof himself and make accomplishment to be accepted by Tak people for 2-3 years. After that he planned to apply for being the president of the Council for Persons with Disabilities of All Kinds. Being the President of Tak Provincial Association of Persons with Physical and Mobility Impairment, he had a chance to know Mr. Manop Yakeaw, Chief Executive Officer of Mae Pa Subdistrict Administrative Organization. Mr. Manop knew that Ampol moved to stay in Mae Pa sub-district, he persuaded Ampol to work as his consultant, especially the work related to disabled persons as he viewed that Ampol held extensively experiences in working in the field related to disabled persons at a provincial and national level and he could bring those experiences to develop the operation of Mae Pa sub-district disabled persons club to be more progressive. Ampol agreed to work with him and helped Mr. Manop to successfully establish Mae Pa sub-district disabled persons club in 2012. Ampol accepted to be the secretary of the club

and brought his extensive experiences to help improve the work and operation of the club successfully as always. An effective tool indicating the success of the club was being certified to standard of disability related organization at an excellence level from Ministry of Social Development and Human Security for many consecutive years (2012-2015)

2) Thaworn (Pseudonyms)

Thaworn was born on 16 April 1952, 62 years old, in Ban Mee district, Lopburi province. He has 4 siblings and he was the third child of the family. Thaworn studied in Lopburi until he finished Prathomsuksa 4 and his family moved to stay in Bangkok. His father worked at Forestry Industry Organization and his mother was housewife. He studied at Wat Soi Thong School until he finished Matthayomsuksa 3. After that he furthered his study at Pathuwan Technical School, and he was majored in machine tool technology. During he studied at Pathumwan Technical School, he participated in the event of 14 October 1973. Consequently, he could not finish his study. Thaworn started working during he studied in Matthayomsuksa 3 at Thai Teak Product Factory in Samut Prakan province. By that time, this factory was considered the biggest teak manufacturer in Asia and the owner was Mr. Anon Jantrakul or Sia Noei (Sia means rich Chinese man named Noei). Sia Noei let their workers' descendants to work in the factory. Forestry Industry Organization assigned 7 officers to inspect the factory and one of the seven officers was Thaworn's father. Thaworn was responsible for rolling wood glue tanks. When Thaworn finished Matthayomsuksa 3, his parent got divorced. Therefore, Thaworn requested to stay in the factory dormitory and kept working with this factory until he was promoted to be a repair and maintenance technician. By that time Thaworn was interested in electrical work, he was back to study again by applying at Thonburi Polytechnic College and he received a vocational certificate. He furthered his study in a high vocational certificate, majored in electronics, at Siphraya Polytechnic College. He thought that only electrical power skill was not enough, he needed to have electronics skill as well because the factory kept ordering new types of machines, that is why he decided to further his study.

By the end of 1984, an important event changing Thaworn's life again happened. A main distribution board at the factory exploded, causing him to become a disabled person. He told that on that day water flew into the main distribution board

and he decided to disconnect the circuit. While he was unscrewing to disconnect the circuit and he thought he could finish it in time because if he did not do that, electrical wires would explode. He thought that as an electrical technician, he needed to disconnect the circuit. While he was disconnecting the circuit, his senior friend named Pi Lao was with him. Both of them were injured in the explosion. The explosion caused the left arm and hand of Thaworn could not feel from his arm to his fingers, his ring and little fingers could not bend, he could hardly open his hand as he lacked the strength. He was admitted in Sukhuvit Hospital more than one month and used Kor Tor 16 medical benefit scheme. After that he stayed at the factory dormitory. As he spent his life alone, he had to take care of himself while his friends came by to visit occasionally. He did physical therapy by himself. Since he loved playing sports, he recovered gradually. The consequence from disability brought obstacles to his working quite a lot; for example, steel welding work or screw tightening, as he could do it well like he used to do before or in the same way other normal people could do. He could do it but rather slowly as those electrical equipment were small and he could not hold it firmly. However, he could pass these obstacles with his great effort by using the other hand to help and find a way to do that. Most of his colleagues understood his physical restriction and gave him assistance. Thaworn had never felt discouraged or sad or tearful for his life becoming a disabled person. The only feeling he had at that time was "what a pity!" because he took job examinations with a great number of better workplaces, both domestic and international levels. He failed job interviews and medical examination for working because employers did not believe that he could do the job. He missed several good opportunities in his life. Later, Thaworn worked at a wood furniture factory in Rayong. He worked there shortly because Sia Noei built a sawmill in Ban Hua Kwai, Punpin district, Suratthani province. Thaworn decided to work with Sia Noei there. However, the sawmill was operated shortly and had to be closed down as it was threatened by communist terrorists, local gangsters and influential persons.

In 1986, Go Tin, a senior person to whom Thaworn paid respect introduced Thaworn to know Mr. Suchart Tancharoen, Go Tin's close friend, and recommend Thaworn to work with Mr. Suchart in Mae sot. Mr. Suchart assigned Thaworn to take charge of a sawmill. Thaworn's life looked like a homeless person. His life in the past was full of good and bad things. At the beginning that he moved to

live in Mae Sot, his life was difficult. He needed to adjust himself for quite a long time to understand the northern region culture. When he worked there for a while, the sawmill was changed to belong to Sia Boon, Khun Prathinporn Jantaranurak because Mr. Suchart Tancharoen changed to conduct wood business in Indonesia. Thaworn did not follow him but stayed with Khun Prathinporn until 1996. By that time the problem related to Salawin forestry business occurred, the sawmill experienced loss and was closed down finally. Thaworn was unemployed again and tried to find a new job. He started selling roasted pork and it had good sales at the beginning. Later, pork price rose and he had loss. He stopped selling it. After that, he moved to join wood working in Myanmar with his ex-boss from Samut Prakan. He did wood working in the area governed by Khun Sa. He worked there for a while before a battle occurred in Myanmar. He left all tools and came back to Mae Sot again.

In 2007, Thaworn received information that there were loans available for people with disabilities. By that time, he did not have a registration card for people with disabilities because he thought that he was not a disabled person. However, when he was older and unemployed, and he did not have any income he thought that he should have the card because at least he could apply for a loan for making a living. Some people advised him to earn a living by being a motorbike taxi driver because he could ride a bike actively and knew many routes. Based on his physical appearance, he had limb atrophy and looked less energetic but actually he could drive all kinds of vehicles actively. By the time that he initially became a disabled person he probably had some problems, but since he kept practicing every day, he was very skillful. He tried to ride a motorbike taxi and he has earned a living by being a motorbike taxi driver until now. When he had a disabled person registration card, he had to receive allowance for a disabled person every month. By doing this, he had a chance to know other disabled persons in the area and know news and information related to disabled persons increasingly. In 2011, a meeting for disabled persons was held at Mae Pa Subdistrict Administrative Organization (SAO), Mr. Manop Yakeaw, the Chief Executive Officer of Mae Pa SAO supported the establishment of Mae Pa sub-district disabled persons club. Mr. Manop persuaded Thaworn to be a member and committee of the club while Uncle Chan was the chairman and Mr. Ampol was the secretary. Uncle Chan worked as the chairman for 2 months and resigned due to his health problem and he found

difficulty in commuting from one place to another place. The committee then elected Thaworn to become the chairman instead. From that day, Thaworn has been the chairman of Mae Pa sub-district disabled persons club and worked on issues related to persons with disabilities until today.

3) Somchai (Pseudonyms)

Somchai was born on 28 October 1978 in Mae Pa sub-district, Mae Sot district. He is now 37 years old. He studied at Mae Pa School from Prathomsuksa 1-6 and studied in a Matthayomsuksa level at Mae Pa Wittayakom School. He studied only at Matthayomsuksa 1 and furthered his study in a non-formal education program until he finished Matthayomsuksa 3. The reason that Somchai had to study with the non-formal education program because during he studied in Mae Pa Wittayakom School, he was quite unruly and hardly went to school. Finally he had to leave the school. He stayed at home for 1 year and after that applied to study at the non-formal education program. He thought that if he applied for a job, at least he had to hold at least a Matthayomsuksa education level. That is why he decided to further his study. Somchai has 3 siblings and he is the oldest and has 2 sisters. His mother is a housewife and his father works as a carpenter making Champa coffins in Bangkok. His father returns home not often; he did sometimes during a long holiday but he usually sends money back home every month. When Somchai finished his study with the non-formal education program and received a Matthayomsuksa 3 certificate by the time he was around 15-16 years old, he decided to travel to Bangkok to stay with his father and intended to find a job. The first place he looked for a job was Central Department Store Ladprao Branch. He was a sales attendant in Nike shoe department. At the beginning he stayed with his father and later he moved out to stay at a dormitory with his friend. After he worked at the Central Department Store for a while, he moved to a few places. He worked in Bangkok until he was 21 years old. The last job he did while he was in Bangkok was a staff of Honda Showroom in Talingchan responsible for distributing spare parts to technicians.

One day after he finished his work at the showroom around six o'clock in the evening, he rode a bike home. His motorbike collided with Mercedes Benz car at the area by Legal Execution Department, Klong Chak Phra. Somchai told about the event on that day that he rode his bike and passed on the right side onto a bridge. He

did not see that a Mercedes benz car was driven. So, the bike and car collided. The consequence from this accident caused Somchai to have a part of his leg broken and he was admitted to Srivichai Hospital 1 around 2 months. He used social security medical scheme. During he received the treatment, the doctor told him that his leg was to be cut but his mother did not give consent and took him to have a treatment at Mae Sot, his hometown. When he was at home, he decided to have a treatment with a traditional healer (Mor Mueang). He received the treatment for a while but his symptom was not better at all. The metal implant came out of his leg and his wound was exposed to water. Therefore, Somchai's mother decided to take him to have a treatment at Srivichai Hospital again but with the exception that his leg was not to be cut. The treatment caused Somchai to stay at the hospital for 3-4 months. His symptoms included broken leg above kneecap which caused him to be unable to bend his knee and have difficulty when sitting or passing stools or urinating as he had to sit with his leg stretched and he could not hold heavy objects and when he walked his legs were not equal. When he had to go upstairs, he had to start with his left side first, he could not do that from his right side. After spending time in the hospital for months, he was told to leave the hospital and rehabilitate at home because the treatment could be final, no further action would be necessary. Somchai told that he used to feel like to kill himself from the first time he revived at the hospital but he could get through that time because he did not dare and was afraid. He said that staying in bed and living along in a room for such a long time while he could not do anything made him be distracted. However, what made him get through that bad day was watching television and viewing stories of people who had to struggle for their lives, those who had more difficulty than him, making him to be encouraged and able to pass the bad day.

When he had recovered, the Honda showroom asked him to go back to work as usual but he could not work conveniently like he used to do, he could not work actively, he was not good at riding a motorbike as he used to do. His old motorbike was severely damaged and he sold it. If he had to ride a new one, he had to buy it with a push button start which quite expensive and he could not afford it. Besides, he had to rent a house alone. His friends who used to stay with him moved out for working other places or some was married and had a family. When Somchai was back to his home, he was introvert and stayed at home only. Until he was 25 years old, he received advice

from Uncle Manus who was the chairman of Mae Sot Disabled Persons Center located in the temple(the temple does not exist any longer) to apply for a disabled person registration card at Mae Sot Hospital. At first a doctor did not issue the card to him as the doctor viewed that he was not a disabled person because he still could walk and help himself. After that, when he met anyone, he was told to ask for the disable person card. As one year passed, he tried to ask for the disabled person card again but he was not given. Some people recommended him to see the doctor at Srivichai Hospital so that the doctor could issue a medical certificate confirming that he was a disabled person. However, Somchai was not certain that when he came back whether or not he would receive the card or not as many years passed. When he was disappointed from having the disabled person card, he spent his life as he used to. That means he stayed at home only and helped do housework as much as he could. Actually, he did not have much expenses, he collected kitchen vegetables and fruits grown in his house to eat. His father and mother were his major caregivers. His father still worked in Bangkok and sent a sum of money to his mother and him as always. He told that his father and mother encouraged him the best. This probably was he was the only son and his parents had never said anything to make him feel bad or discouraged. They always encouraged him. By the time Somchai stayed in Bangkok, he used to have a girlfriend. At the early stage that he received the treatment at Srivichai Hospital, she visited and took care of him very well. However, once she knew that he had to become a disabled person, she broke up with him and had never made any contact with him. Consequently, Somchai's life has only father, mother and family members only who kept encouraging him and had never left him alone.

Almost two years later, Mae Pa Subdistrict Administrative Organization collaborated with Mae Pa Disabled Persons Club held an event call "SAO meets disabled persons". The event organizer invited doctors to diagnose and issue disabled person cards. In this event Somchai had a chance to receive a disabled person card. As soon as he had the card, he applied for a job immediately. Somchai's first job as a disabled person was an employee of the store department of Zigma Company, a sewing company. He had to lift and drag rolls of fabric in a long distance, causing him to have pain several times. He decided to quit this job and apply to be a store employee at Sahapat Company. He worked at Sahapat Company for 6 months and resigned to study

how to repair computer devices. However, since the time was not fit he did not study to repair computer devices. He then became a motorbike taxi driver to make a living for a while. Somchai started to be a member of Mae Pae disabled persons club on the first day that he received the disabled card. Later, he utilized the rights of disabled person to apply for a loan offered for persons with disabilities within the financial amount of 40,000 baht. He applied for the loan at the amount of 30,000 baht but the officer approved at 25,000 baht. He spent the money on buying a motorbike with a push button start as he expected to ride for working at Zigma company where it is 3 kilometers away from his home. Once he resigned from the company, he sought advice from Mr. Thaworn who is the chairman of Mae Pa disabled persons club what he should do to find some earnings to manage the installment payment of the motorbike. Mr. Thaworn advised him to be a motorbike taxi driver for a while and he has spent his life as a motorbike taxi driver until today.

His role as a member of the disabled persons club at the beginning was participating in meeting but did not help do any task that much. After being a member of the club for many years, he started to persuade other disabled persons to be the club members. His future expectation is studying how to repair computer devices. He would like to study at The Pattaya Redemptorist Technological College for People with Disabilities in Chonburi but since his age is older than the requirement he has to wait for learning in Mueang Tak district. If it is possible, he would like the provincial agency to provide training at Mae Sot district because if he has to travel to Mueang Tak district, he needs to rent a dormitory because the distance from Mae Sot to Mueang Tak district is 85 kilometers. Meanwhile, staying in a dormitory causes him additional expenses and he will lose his earning from being a motorbike taxi driver. Therefore, he is waiting for the coordination from the provincial agency to organize training in Mae Sot sub-district area.

4) Sombat (Pseudonyms)

Sombat was born on Monday 20 November 1955 in Phran Kratai district, Kamphaeng Phet province. He has 3 siblings and passed away. His father was a policeman who had to keep on moving according to his workplaces. His father and mother were divorced and he stayed with his father. When his father passed away, he moved to stay with his grandmother. He studied at Wat Prom Pradit School,

Kamphaeng Phet province until he finished Prathomsuksa 4. After he finished the study, he left the school to become a rice farmer. When he was 17 years old in 1972, he travelled to Bangkok to work at gas stations, car care shops, weaving factories, furniture factories, or to work as a carpenter, to make doors and windows, etc. Until his friends asked him to work at a wood factory in Mae Sot. He stayed in Mae Sot for many years until in 1985, he married a Mae Sot woman and settled down there from now on. Sombat and his wife have 3 children. The first child is a son. The second and third are twin brothers. Currently, all his children move out and have their own families. Sombat worked at the wood factory in Mae Sot for such a long time. Later, the business was not fruitful, he tried to find a new job in Lang Suan district, Chumphon province as his friends recommended him. In Chumphon, he worked at a wood processing factory making wood framing, doors, windows. The owner of the factory was very well known and an influential person with police and military backup. One day while Sombat was working, he put wood into an electric wood planer, for unknown reasons, Sombat's fingers were pulled in the planer, causing 2 of his left fingers were immediately cut and the other 2 left fingers were almost cut. His colleagues hurriedly took him to Lang Suan Hospital to have initial wound treatment. After that he was moved to have a treatment in Chumphon Hospital to have wound suturing for the fingers that were almost cut. He received the treatment in Chumphon Hospital until he felt better. By that time social security scheme was not available, Sombat asked for compensation from the factory at the amount of 10,000 baht and asked to come back to stay at home in Mae Sot. The factory assigned a clerk to give Sombat 3,000 baht. Sombat was very angry and intimidated them that he would file a complaint against the factory with Department of Labor. At the end, the factory owner was afraid of additional problems and paid Sombat the sum of money he asked for. After that, he came back to have a treatment and recovery in Mae Sot again.

When he well recovered, around 1999, Sombat worked at a furniture shop in Nakhon Pathom province. He worked until he was 55 years old and retired. In the last year he worked, an accident happened to Sombat working again. This time his middle right finger was cut. His colleagues took him to Mahachai Hospital by using the rights from a social security scheme. He received almost 50,000-baht compensation. From the second accident, Sombat decided to apply for a disabled person registration

card in Mae Sot. Previously, he did not think that he was a disabled person. In his opinion, a disabled person is a person who cannot help him/herself such as those who lose their legs, arms, blind persons, or deaf persons, but for him he lost his fingers but he could work and help himself and he thought he was not a disabled person. After retirement, he stayed at home. Around 2014, Mr. Thaworn who was the chairman of Mae Pa disabled persons club and Sombat's friend as he used to work in a sawmill factory persuaded him to be a member of the club. Initially, he did not want to join because he was uneducated. He had no idea what to do or what he could help others. However, since he was considerate to Mr. Thaworn, he applied as a member of the club. At the beginning he did not play any role but when a meeting was held, he attended the meeting. When Section 33 was available which allowing disabled persons to engage in volunteer work in communities and receive salary from organizations or companies that provide support. Mr. Thaworn asked Sombat again if he was interested or not so that he would be employed. Sombat decided to participate in this program and helped volunteer work and Mae Pa disabled persons club work such as delivering documents, recording time for factories and public health centers, visiting disabled persons. He received salary from Top Form Factory 7,000 baht per month. As he worked in accordance with the Section 33, he started to play a role in the club increasingly as visiting disabled persons could broaden his horizontal and he understood disability and disabled persons more and felt proud of himself to help and benefit other people in a community.

5) Yod (Pseudonyms)

Yod was born in Mae Sot district and is now 35 years old. His father and mother are rice and corn farmers and they are very poor. Yod has 8 siblings and he is the sixth child of the family. When he was 5 years old, he was sick and his parent took him to see a doctor. The doctor injected him and that caused him to have left leg atrophy. He stayed at home and did not go to school. That is why he cannot do write and read. Since he had left leg atrophy since he was a child, he was used to his physical appearance. He could help himself everything and did not want to be someone's burden. He helped his parent to grow rice and corn, raise cow and buffalo, etc. He was a hard-working, generous, helpful person. Other than rice farming, he engaged in different kinds of work. He was employed as carrying on things at Rim Moei market, causing

him to have extra money for paying some expenses. Yod is married and his wife is a Myanmar woman who is working at a fabric factory in Mae Sot. They have 2 sons. Yod told that "actually he would like to have a Thai girlfriend but when he flirted with her, he was looked down on that he had leg atrophy and how he supported that girl". He felt very angry and did not understand why people had to look down on other people. Though those persons have leg atrophy but if they are hard-working, they can support their family definitely. Later, he had a chance to know Myanmar woman, he tried to date with her. She was very nice and did not look down him and was not interested in his leg atrophy. He decided to marry her and stay with her until today.

Yod worked with Mr. Manop Yakeaw, the Chief Executive of Mae Pae Subdistrict Administrative Organization. He recommended Yod to apply to be a member of Mae Pa sub-district disabled persons clubs. At that time he did not know anything about persons with disabilities and he did not have a disabled person card. Manop asked Thaworn to work on this matter. Thaworn took Yod to a hospital to ask for a medical certification of being a disabled person from a doctor for applying as a member of the club. As Yod is generous, helpful and hard-working, disabled person friends like him. Members in the club knew that Yod cannot read and write, they taught him how to read and write and now he can read some books and write his own name. Being a member of the club and the club committee can broaden his horizontal. He told that "he has never thought before that a person like him who cannot read and write will become the committee like this." He is very proud of himself that he benefits and can help other people.

6) Akepong (Pseudonyms)

Akepong was born on 3 May 1956 in Mae Sot. His family is poor. His father and mother are general employees. He has 5 siblings and he is the oldest child. All his siblings stay in Mae Sot. He studied at Bunyavas School until he finished Prathomsuksa 4. When he finished his study, he helped his parent work in general employment, raising cow and buffalo. In the past, Huay Hin Fon was a large forest and he often raised cow and buffalo there. When he was 13 years old, he was pain in his right knee very much. He saw a military doctor that his relatives and people in the village recommended that he was good at healing people. When he met the doctor, he told about his symptoms and the doctor injected him. Initially, he felt better but his pain

was not definitely cured, he received another injection. The consequence from the second injection made him worse. He could not walk, stand up and had to lie in bed for more than 1 year. He then changed to have a treatment at Mae Sot Hospital for 1 month. His symptoms were better and he left the hospital. After he left Mae Sot Hospital for a while, he could stand up but could not walk. He had numbness at his right leg and he needed to have physical therapy and walking practice. He said that "at that time I think that one day I have to be able to walk. I do not want to be a disabled person. I keep practicing walking no matter how much I feel painful."

Akepong kept practicing walking every day with the help of his parent. His father brought a bamboo to make a handrail for him to hold while walking. Finally, his intention was successful. He kept practicing for two years and he could walk again thought he could not walk in an upright position like he did in the past but tilted to the right side because his right knee could not carry weight as it used to do. He spent his life normally. He worked, got married and had his own family. He had never thought that he was a disabled person. By the time that he could not walk, he thought it was illness and when he received a treatment, physical therapy, physical rehabilitation, he could walk thought it was not 100%. Walking by tiling to one side was not his obstacle. He could walk like other people do, especially driving a car. Though he could not actively step on a brake or clutch, he practiced very hard and he often thought that "I have two legs like other people have why I cannot do that, I have to be able to do that." (Akepong, personal communication, September 17, 2016). The consequence of practicing very hard, he can drive all kinds of vehicles such as car, pick-up truck, six-wheeled truck, truck, and ten-wheeled truck.

Akepong was recommended by his friends and people he knew to register as a disabled person. He thought that "I am older each day and cannot be employed that much, it would be better to have a salary for five hundred baht per month." (Akepong, personal communication, September 17, 2016). He went to a hospital to ask a doctor to issue a medical certificate that he is a disabled person. He received allowance for disabled person at Mae Pae Subdistrict Administrative Organization and this made him to know more disabled person in Mae Pa sub-district. When Mae Pa sub-district disabled persons club was established, he applied as a member. At first he did not know things that much but attended a meeting and

participated in activities or training. He told that "receive allowance for disabled person every month and if there is anything they need help, we need to help them." (Akepong, personal communication, September 17, 2016). Finally, he had more knowledge related to disabled persons in terms of rights, regulations and laws including occupational training for disabled persons such as catfish raising, mushroom cultivation, condo frog farming. He really likes occupational training. After the training finished, he tried to do at home especially condo frog farming that can bring him a good income. From being a member in the club, today Akepong is the committee of the disabled persons club and participates in the club activities as ever because he views the benefits and feels himself as a valuable and self-reliant person and can help other people who are living in difficulty.

7) Anuchart (Pseudonyms)

Anuchart was born on 26 December 1962 in Meuang district Prachinburi province. His father and mother are farmers. He has 7 siblings and he is the sixth child of the family. He studied in Prachinburi until he finished Prathomsuksa 7. After that he looked for a job in Bangkok. The first job was a goldsmith at Taewcharoen gold shop. He worked here for 3 years and resigned to apply for being a ranger stationed at Pak Thong Chai district, Nakhon Ratchasima province. He was a ranger for 3 year and 6 months. After that, he was married. By the time that his wife was pregnant, he had to be a draftee for 2 years and 3 months. During he was a draftee, a battle along borderline occurred and he was to join the battle in Khao Kho, Phetchabun province. When he was discharged, he wished to go home but could not contact his wife. He decided to find a job in Bangkok. He was offered a job as being a security guard of War Veterans Organization as he had a certificate of draftee who passed a battle. He worked in Bangkok for many years and felt bored. He came back to stay in Prachinburi and did bamboo shoot farming and selling. By that time he started to engage in community work, he was a village volunteer, and a temple committee member. One day his friend who used to be a security guard named Suthi Kidla, a Mae Sot person visited him in Prachinburi. He liked its atmosphere and decided to help Anuchart do farming for more than 3 years. One day, Suthi was sick and would like to have a treatment in Mae Sot. Anuchart accompanied him and when he was impressed by its atmosphere. He then decided to move to stay in Mae Sot with Suthi. In Mae Sot, both of them helped each

other to grow vegetables, raise chickens and pigs. One day Anuchart was faint and felt unconscious. Suthi took him to a hospital. A doctor told that he had a stroke, causing him to had hemiparesis. The right side of his body could not mobilize. He stayed in the hospital for months. Suthi was the one who took care of him as in Mae Sot

Anuchart did not have any siblings or relatives. After Anuchart felt better, he came back home and had to receive physical therapy as scheduled. After he received treatment for 1 year, his symptom was better, he could walk more but needed to have a crutch. Not so long after that, Anuchart had a stroke again. After he would like to urinate, he took off his pants and fell down and felt unconscious. Suthi asked an ambulance from Mae Sot Hospital to pick Anuchart. This time he had severe symptoms as the right side of his body could not mobilize, he could not walk, he became a disabled person and has to use wheelchair up to today.

Mr. Thaworn, the chairman of Mae Pa disabled persons club, knew Suthi and Anuchart. He persuaded Anuchart to be a member of the club as he saw that both of them lived in difficulty. Anuchart is a disabled person while Suthi could not work outside as he had to take care of Anuchart. Thaworn asked Anuchart to applied the Section 33 to receive a salary form TNC factory producing electrical wires. Anuchart had to help work in Mae Pa sub-district health promoting hospital from Monday to Friday. What he has to do is sweeping garbage, watering trees, trimming tree branches, etc. These day, Anuchart is not introvert like he used to be. He realized .that he is valuable. He feels good that he can work and other people admire what he is doing. He is a role model for other disabled persons to be encouraged to fight for their better lives further.

8) Suchart (Pseudonyms)

Suchart was born in Mae Sot and now he is 52 years old. He rides a motorbike taxi. He and his wife have 1 daughter. His daughter was married and move to Nakhon Sawan. Suchart did not study much as his family was poor and had many siblings. He finished Prathomsuksa 4. He is a hard-working person as other than riding a motorbike taxi, he is general employed for construction work, electrical repair, water supply repair. When he has a muscle pain, back pain or waist pain, he often bought medicine to take by himself and did it for many years. Until 2006, He felt very painful in his two legs. He could not walk and went to Mae Sot Hospital. The doctor told him

that he had osteoporosis and he needed to have hip replacement by using metal hip so that he could walk but the doctor did not guarantee that he would be 100% better because he had severe osteoporosis. Suchart decided to receive an operation as he wished to be able to walk as he thought that "an operation is better than lying with pain and be unable to walk, an operation would help." (Suchart, personal communication, September 21, 2016)

The consequence from the operation made him to be able to walk again but it was not the same. He tilted to the left or right not a straight line but he was pleased that he could walk and help himself, not to be other persons' burden. When he felt better, he worked as a motorbike taxi driver again. When his friends saw that he could not walk straightly, they recommended Suchart to apply for a disabled person card. At first he was not interested in having the disabled person card because he did not feel that he is a disabled person. He was sick because of osteoporosis and required hip replacement.

Many years passed by and Suchart did not register to be a disabled person. Recently, economic situation is not good, many people turn to be motorbike taxi drivers and competition is intense. Formerly, Suchart could earn not lower than 500 baht per day but now he receives only 200 baht. He is finding a way to earn for a living such as opening a grocery shop, selling food like somtam, etc. He sought advice from Thaworn and Thaworn recommended Suchart to register a disabled person card so that he will receive month allowance and can apply for loan for doing his small business. Then he decided to register the disabled person card. He became a member of the disabled person club and joins the work according the Section 33. He receives a salary from Top Form factory and helps work in the disabled persons club 2 days per week which are Wednesday and Friday. As he works in the field of disabled persons, his attitude towards disabled persons changes as well. He counts himself as a disabled person. He feels he would like to help disabled persons who still live in difficulty and wish other disabled persons to receive such a chance and assistance like he had before.

9) Janpen (Pseudonyms)

Miss Janpen was born on 20 June 1980 in Mae Sot, Tak province and now she is 35 years old. She has 5 siblings and all of them are females. She is the youngest. Her father and mothers are farmers. Janpen studied at Ban Mae Pa Nua

School until she finished Prathomsuksa 6 and furthered her study in a non-formal education program until she finished Mattayomsuksa 6. Actually she would like to study in a Matthayomsuksa level at Mae Pa Wittayakom School but due to her disability, she could not walk on a pedestrian bridge conveniently. When she went to school, she needed to ride on a motorbike. That is why she decided to study in a non-formal education program that she could learn one day per week.

Since Janpen was a child, she was not so strong. All of her fingers are crippled and her right hand was powerless. Her right and left feet have no toe and she cannot walk conveniently. When she would like to go out, she has to request her cousins or relatives to ride a motorbike to take her to a destination. Though her body is not perfect, she likes to work. She used to apply for a job at a garment washing factory. At the beginning her sister gave her a lift. Janpen worked there for a while and later she resigned because nobody gave her a lift. Her sister had a baby and could not give her a lift like in the past. She did not want to ride on a motorbike taxi because it was not worth what she earned from working. So, she had to find a new job near her home so that she would not be someone' s burden. In 2003, by the time that Janpen was looking for a job near her home, her neighbors named Aunt Thongpien recommended her to apply to be a village volunteer. Then she applied and became a village volunteer who could help communities and Mae Pa sub-district health promoting hospital. At the beginning that she worked as a village volunteer, many people looked down on her that she could not do that because she could not commute from one place to others conveniently and she could not help other people. She was not encouraged and made her attempt to proof that she could do that. When the sub-district health promoting provided any training or asked her to do anything, she did them all. Finally, she was accepted by people in the communities.

Janpen participated in employment day for disabled persons held by Mae Pa Subdistrict Administrative Organization. Ampol persuaded Janpen to be a member of a disabled persons club that is going to be established. She was interested in as at that time she was a village volunteer and would like to help people living in difficulty especially disabled persons. She decided to apply as a member and has helped the club tasks as the registrar up to today.

10) Paveena (Pseudonyms)

Miss Paveena was born on 1 January 1984, she is now 29 years old. Her father and mother work at Mae Sot cremation service center. She has 2 siblings and she is the oldest one with a younger brother who works and gets married. She studied at Ban Mae Nua School until she finished Prathomsuksa 6 and studied at Mae Pa Wittayakom School until she finished junior high school (Matthayomsuksa). She furthered her study to receive a vocational certificate at Mae Sot Occupational College. Paveena's life is like other teenagers' lives. She was lively, enjoyed her life, happy. She hoped that she would have her own business like a clothes shop. During she studied in the 3rd year of the vocational certificate program, she rode a motorbike to her friend's house to make a report. Her motorbike collided with a car. She was unconscious and had brain swelling. She had to stay in Mae Sot Hospital for more than 1 month. She received brain operation for 2 times; the first time at Mae Sot Hospital and the second time at Phitsanulok Hospital. After being treated for more than 1 year, she felt better but sometimes she had an abnormal heart rhythm, generalized tonic clonic or seizure, could not remember what being told. She was considered as alphasic. Her father and mother had to take turn to take care of her and she was not allowed to go out alone. Though, her health was not back to normal as she had to take medicine to prevent seizure and to increase blood count every day, she could finish her study in the third year of vocational certificate program.

Thanks father and mother and friends very much to help me everything. At first I do not want to learn any longer because my brain is not the same and I do not have good memory. But with encouragement from father and mother and everyone, I can finish my study. (Paveena, personal communication, September 24, 2016)

After she finished her study, she would like to work. She asked her father to help her find a job. The first job she did was collecting payment from customers who do exercise at a sport club. She worked for 1 year and her parent asked her to resign because she had to go home late. Her father was worried about her health as she

probably did not have enough rest which would be dangerous for her brain. Her father knew Ampol and told him her story. Ampol persuaded Paveena to work at Mae Pa disabled persons club to work in the administration department to manage all documents as she had computer skill. As she could work from 8 a.m to 4 p.m, her father agreed and asked Paveena to apply for a job here. Paveena is happy with her work and feels that she is valuable and can benefit other people. If she stays at home only, she will have stress and seizure. Her health is better and she has less seizure.

11) Pairoj (Pseudonyms)

Pairoj was born on 23 June 1962 in Lampang province. When he was 6 years old, his father took the family to stay in Mae Sot. His father and mother are farmers. He has 7 siblings and he is the second child of the family. He studied in Ban Mae Pa School until he finished Prathomsuksa 6. After that he left the school and helped his parent raise cows and buffalo and grow rice and corns. When he was 6 years old, as a child, he was naughty and fell from his house. His right leg was broken but he did not receive a treatment at a hospital. His mother took him to see a folk healer by using herbal oil to apply on his skin and giving him a massage. When he was 20 years old, he had a motorbike accident. His motorbike overturned and his right leg was broken again, causing him to walk leaning to one side and both of his legs are not equally long. Though he received the treatment, this symptom still exists. Pairoj went to a hospital to have treatment for his second time broken leg but the hospital confirmed that his leg needed to be cut. He left the hospital to have his own treatment by choosing to see alternative healers such as a blowing healer or massage healers. He wished he could be a soldier but the way that he walked leaning to one side made him miss a chance to be a draftee because he could not pass physical examination. As he was disappointed from being a draftee as he expected, he travelled to Bangkok to find a job. He applied to be a construction worker. Since he was hard-working and concentrated at work, he could learn how to work quickly and became a worker with good workmanship. He was versatile and had handful of work. After he worked as a construction worker for a while, he fell in love with a woman working at the same construction site and he married her later. When they had a child, Pairoj sent his child to his father and mother living in Mae Sot to help look after the child. As he and his wife missed the child very much, they decided to quit the job and moved back to earn a living in Mae Sot until today.

Pairoj had never thought before that he is a disabled person. In his opinion, disabled persons are those who lose their organs or people who cannot help themselves. He does not lose any organ and in the meantime he is a tower of strength for his family and can take good care of his family. That is why he thought he is not a disabled person. While he worked in Bangkok, no one made fun of him or spoke bad about him towards the way he walked. When he stayed at home, he wore shorts as usual and did not feel embarrassed about his body at all. When he moved back to stay in Mae Sot, he kept working as usual. He bought a pick-up truck to use for corn farming. When he was free from farming work, he was a driver of a motor tricycle taxi or known in Mae Sot as a skylab motor tricycle taxi. Later, the skylab was not popular and he changed to drive a motorbike taxi instead, causing him to know Thaworn, the chairman of Mae Pa sub-district disabled persons club. Thaworn persuaded Pairoj to apply as a member of the disabled persons club but he did not apply at first as he kept thinking that he is not a disabled person. However, Thaworn kept talking every day as well as his wife. Thaworn and his wife had talked about this matter for more than 2 years before Pairoj agreed. He sought advice from Thaworn and Ampol.

Ampol took Pairoj to a hospital to have medical check to have a medical certificate for disability. During the medical check was performed a doctor asked Pairoj why he just received the medical check for disability since actually he has been a disabled person for quite a long time. He said to the doctor that he just accepted he was. When he received the medical certificate for disability, he applied for a registration card for a disabled person and he received the card in 2015. After he received the disabled person card, he became a member of Mae Pa sub-district disabled persons club and helped engage in the club tasks. Being a member of the disabled persons club enabled him to understand the matters related to disabled persons more. Before he joined the club, he hardly knew about things related to persons with disabilities, especially the definition of disability. He also had a chance to see and help disabled persons who live in more difficulty than him, who are still available in a great number in Mae Sot area.

12) Ruthai (Pseudonyms)

In June 1976, Ruthai was born in Phetchabun. Ruthai is an only child. Her parents separated since her mother was pregnant. When she was born, her grandparents took care of her. They were farmers, doing rice and corn farming in Nong

Phai. Grandfather did not know much about academic, but he was a good man. He liked to read books for Ruthai, taught her how to write Ko Ka. In the evening, heard cousins reading Manee Mana, then remember from listening. Ruthai has an optic neuritis, which makes her see things very blurry. Grandparents tried to get her in school to study, but the principal said she can come to study, but there would be no education certificates for her. Ruthai, therefore, only studied at home with her grandfather, wrote on the ground when they went farming.

When Ruthai was 9 years old, her mother took her to Lom Sak after another marriage. Ruethai's stepfather was a carpenter. He was a kind person. He sent Ruthai to study at a school, so Ruthai, at that time, was slightly able to read books. Teachers at the school helped her well, wrote large letters for her, and taught her to read. However, not for long, Ruthai's stepfather passed away. Her mother then have another marriage. This time, her mother bared her younger child. Rutai was upset. She was afraid that she would not be loved anymore and went to live in an orphan house in Phetchabun with foreigners' assistance and support. Being here allowed Rutai to have an opportunity to finish lower secondary school, and to be able to speak English very well. At the orphan house, Ruthai did all the work-housework, cooking, washing clothes, ironing clothes for 50 orphans, as well as welcoming and greeting visitors, which most of them were foreigners. Ruthai worked hard. She did not know about the school for the blind. She had lived at the orphan house until 27 years of age. There was an Australian couple visited the orphan house, who was compatible with Ruthai, and invited her to live together in Chiang Mai.

There, in Chiang Mai, Ruthai learnt to live by herself, to go anywhere by herself by public transportation and tuk-tuk. This encouraged her to be more confidence. The Australian couple, who adopted Ruthai, took her to travel Australia, and allowed her to travel alone in Australia by supporting all expenses. Traveling to Australia made her very happy and opened up her vision towards life. She wanted to have more knowledge to help others. After returning to Thailand, Ruthai applied for a job as an English language teaching assistant at a school in Phrae. She was working there for about a year and a half, the school maid mentioned a school for the blind in Khon Kaen to her. If Ruthai was interested, the school maid would recommend her to the school, since she used to work there. Ruthai immediately agreed, and therefore went

to Khon Kaen with the opportunity to work and learn Braille. Professors at the Khon Kaen blind school were very kind to Ruethai. They advised her to study at a Non-Formal Education Institute for high school calibrating test examination. As she was intelligent and determined in education, Ruthai was able to calibrate high school grade quickly, and advanced to study in university in the following year. At that time, she was 29 years old, when she chose to study at Khon Kaen University, Faculty of Humanities, English major. Ruthai was able to study with general students. She used the voice recording method, and computer typing for submitting her work to teachers. She graduated with second honorable degree. She was so proud of herself, and the blind school teaches in Khon Kaen as well. After graduation, Ruthai intended to establish a help center for blind children. There was a close foreigner friend of hers, who worked to help stateless people in Mae Sot. Her friend invited her to establish the center in Mae Sot, because there were many blind stateless children. Ruthai went to Mae Sot, and set up a center to help blind children in Mae Sot since then.

After Ruthai had stayed in Mae Sot for 2 years, Amphon and Thaworn spotted the front sign of Ruthai's blind care center. Therefore, the two introduced themselves and invited Ruthai to be a member of the Mae Pa Disabled Club. After that, Ruthai then joined the club to support club members, which most of them were speakers in various club's activities, and advised parents with blind children, especially about learning Braille. Having Ruthai as a club member was considered as to create a wider network of people with disabilities. Ruthai was well known to more people in Mae Sot. More people were there to help her as well. Alao, the Mae Pa Disabled Club was able to work more diverse and able to assist all types of people with disabilities.

13) Mana (Pseudonyms)

Mr. Mana is a native of Mae Tan. He was born in 1962. Now he aged 53 years old. Mana has 5 siblings, 3 sisters, 2 brothers. He is the youngest. Mana finished studying primarily school grade 4 at Ban Mae Tan School. His father was a police officer, but passed away since Mana was 3 years old. His mother was a general employed, looked for bamboo shoots and brewed house made liquor for sale. His mother was a single mother who raised 5 children by her own. It was a very difficult life. After Mana finished 4th grade, he left the house, and worked to raise grandchildren at Ban Wang Kha. There were many Burmese and Mon people living at Ban Wang

Kha. As a result, Mana was able to speak some Burmese language. After that, he returned home to help his mother's work, raised cows and buffalos. When he reached 13 years old, he was a cow truck boy, delivered cows to the meat ball factory in Pathum Thani. Mana was a worker on the truck for a while. After 17 years of age, he started to drive a truck, and repositioned to become a cow truck driver instead. Mana continued the work until he was 20, he decided to marry, built a family. Mana has been married and divorced 2 times. In the first marriage, he has got 1 child, and another 2 children from his second marriage. Currently, Mana is living alone in the accommodation of the old building of the Special Education Center.

Mana had an accident on 25th December 1992. At that time, his second wife became pregnant with the second child for 5 months. There was a water erosion prevention project in Mae Tan, which operated by the owner of where Mana was working. It was required to cut wood from the Burmese side, then brought here as resources for the project. The owner assigned Mana to control the workers cutting wood on the Burmese side. On the accident day, around nine o'clock, at Ban Pak Mae Wai, Moei River, in Myanmar, Mana drove out to buy gas to fill up the boat, and would drive the boat across to the Burmese side. There were all together 15 people. Mana was the 9th person. He walked about 200 meters, then he step on the landmine. Half of his right leg teared apart. Mana was the only injured person. Meanwhile, none of his subordinates got injured. The staff carried Mana on his back down to a passing boat, and transferred to Tha Song Yang Hospital. The doctor has preliminary trimmed the wound completely, and sent him to Mae Sot Hospital for surgery. Mana entered the operation room for 6 hours, and stayed in the hospital for 8 nights and 9 days. Mana took good care of himself, ate only steamed rice and grilled pork, did not eat chicken and eggs as believed that these will slow down the wound healing process. After leaving the hospital, he returned home, and did physical training for about 1 month until the wound was completely healed. Then, Mana went to do artificial feet immediately. He said he didn't have much time to grieve. At first, he thought it was a fate. However, when thinking about the family and his little children, grieving is not going to help, he still have to work to support his family. Once he thought of it, he got up and took good care of himself, so that he could be back to work. Mana always thinks that anything that has happened cannot be reversed. The owner supported him about 3-4 ten thousand

baht, and allowed Mana to work together again. Mana returned, and learned to drive using the right foot stepping on the gas pedal and brake, practiced to weight the feet, trained to wear artificial feet. This caused a lot of difficulty for Mana in the beginning. There were a lot of bruises. Sometimes, he had to wear 4-5 layers of stockings, which was very hot, but must be endured. In the beginning, he needed to use a cane for support for over 1 year. Now, he has mastered and unified with this artificial foot. When having to become a disabled, children were the best encouragement. The eldest child was just 2 years old. Mana drove the owner truck for about 2 years, then changed work to be a driver for public transporting bus between Mae Tan-Mae Sot, which provided better incomes.

Mana never wears shorts, because he doesn't want others to know that his feet are disabled, especially the outsider passengers. However, local people would know that Mana wears artificial foot. They would call Mana as Chando. Do is the Northern language that means inability to walk straight. Calling the name with words that means disabled, for mana, he said that he didn't feel upset or stress. Anybody can call him as they wish, maybe "Do" (can't walk straight), "God" (be amputated). However, if can call just the name Mana, that would better. Northern language has many words with meaning of physical defects, such as "gag" means blind, "kho" means limp and shift. The meaning of "disability" behind those words had no effect towards Mana. After he became disabled, some people started to insult him. For example, a child of a passenger who hired Mana to drive to Chiang Sai said with others that "How could Mana drive for his mother? Since the driver had amputated leg. Accident could happen. Mana heard what the child said, and was upset and determined to drive well, so that he could erase this insult on the trip. Therefore, Mana drove well and safe. He was praise, and able to remove this insult. Mana's daily routine was not much of the problems, because Mana's disability was not severe, and he could take care of himself even when he was alone.

Mana just had a disabled identity card in 2011. The hospital recommended to register as a disabled person right away. There was no need for a disability certificate, since Mana's disability is empirical. However, when Mana applied for disabled person registration at the local government, the municipal officials did not proceed the issue, because it was considered that Mana was not disabled because he

was still able to work. Mana therefore directly applied for the disabled person registration at the Office of the Development of the Quality of Life of the Disabled in Tak. Finally, he got a disabled card.

After having the disabled card, at the end of the month, Mana went to receive allowance for the disabled at the Social Welfare Division in Mae Tan. The person in charge of the disabled allowance was Teacher Tai, who just moved to work from the Mae Pa Subdistrict Administrative Organization, Mae Sot. When they met, Teacher Tai saw that Mana is a disabled person with leadership, and invited Mana to be a leader in establishing a group/club for the disabled, by Teacher Tai providing supports. At first, Mana was not confident to accept this position, as he considered himself as having little knowledge with only grade 4 education background. Mana had never been a leader or a community manager before, so he did not dare to take this position. However, Teacher Tai encouraged him and promised to help with everything. Therefore, Mana accepted the position as the club president. After accepting the position, Mana found more club members. He invited Chusak, a young boy with a disability in the village, who had computer skills, to work here as the club secretary. Chusak graduated with diploma degree with many abilities to work and help the club's work. Eventually, the club was able to be established as a club for the disabled in Mae Tan successfully. In the beginning, there were 38 members. The club was established at the building of the Tha Song Yang Educational Coordination Centre, Office of Tak Educational Service Area 2.

After 4 months of the club establishment, Teacher Tai had a reason to move to work elsewhere, causing the club operation to be disrupted, since there was no Teacher Tai as a supportive mentor. However, Mana had a chance to know Ampol, which at that time was the president of the Physical and Movement Disability Association in Tak and the secretary of the Mae Pa Disabled Club. Ampol volunteered as a mentor and consultant for Mana in place of Teacher Tai. Ampol advised Mana by showing operation model of Mae Pa Disabled Club. In the end, Mana was able to successfully operate and organize various projects for the club members. The club's performance was progressing and outstanding, and well-known to people in Mae Tan. This encourage pride and confidence of members in Mae Tan Disabled Club. Currently,

the Mae Tan Disabled Club has a management committee of 15 persons taking care of 54 disabled members.

14) A-nek (Pseudonyms)

Mr. A-nek is 52 years old. He was born on 11th September 1963 in Chiang Mai. A-nek is the only child with separated parents. When he was 3 years old, his uncle raise him at Mae Tan, Tak. A-nek finished his education with high school grade 6 degree. After graduation, A-nek worked as a cowboy raising buffalo and general employed, until his relatives invited him to work in Kamphaeng Phet. A-nek went to Kamphaeng Phet and worked hard. He was a labor carrying charcoal, cutting sugarcane. A-nek returned to ordain Mae Tan, Tak. After the ordain, he worked at the golf court in Chachoengsao for 1 year by relatives' invitation, and then returned to Tak. A-nek's life was like a homeless person, working hard, unable to take care of himself. During the age of 35 years old, A-nek had the hermiated disk symptom. He went for a surgery in Lampang, which delivered better results after the surgery. However, he has been unable to walk smoothly again.

Once A-nek left the hospital, his body had changed. A-nek could not walk straight, but he still walked around by himself. Sometimes he walked skew to the middle of the road, and received the nickname from the people in the village called "A-nek the road owner". A-nek (personal communication, October 30, 2016) said "Luckily, Mae Tan village is a small community. People here will give way to A-nek as they know that A-nek is a disabled person. People here live simple lives. Not teasing each other."

A-nek lives with his aunt. He helped her to sell rice and curry with a wage of 100 baht per day. Aunt's boyfriend took A-nek to get a disabled card, which would provide A-nek some disabled allowance for personal use. Having to become a disabled person in the age of 35 years old sometimes made he feels regret and sad, when family blamed him for not taking good care of himself and have to be taken care by other now. However, A-nek was not angry because it his family, brothers and sisters. Meanwhile, none outsiders blamed him. There was only small teasing to make fun of, which sometimes made him feel angry as well. Sometimes responded that "Do you want me to carry it? Let me carry your back for you?" (A-nek, personal communication,

October 30, 2016) There were times that A-nek thinks of himself about the consequences from the previous lives as karma.

A-nek had a chance to get to know Teacher Tai, who was an officer of Mae Tan Municipality. Teacher Tai then invited A-nek to become a member of the disabled club. At that time, A-nek didn't know where the disabled club was, and what did he have to do? However, he believed in Teacher Tai, and tried to join the club, applied for membership, then participated in the club continuously as a committee. A-nek was responsible for helping with the general tasks of the club, cleaning club and follow Mana's assignments, the club president. A-nek worked at the club to learn more knowledge, had more connection. Being a club membership allowed A-nek to realize that being a disabled person with a disabled card, can also do money loan and also help others with difficulties as well.

15) Prasit (Pseudonyms)

Mr. Prasit Kerd was born on 9th April 1993 at Tha Song Yang Hospital. Prasit has 2 siblings. He is the eldest. The youngest is his sister. His father is Mon. His father worked as a delivery driver. His mother worked at Tha Song Yang Hospital. Prasit graduated from primary school grade 6 at Ban Mae Tan Community School and finished high school grade 6 at Tha Song Yang Witthayakhom School. Prasit had intellectual disability. His mother told him that when he was about 2 years old, his development was much slower than children with the same age, so he was taken to see a doctor. The doctor said that Prasit had cognitive impairment. However, he was able to study, read and write. Although, he might be slower than others, but friends and teachers are always there to help him. Prasit told that he was not suffering for being like this. Maybe it was because Mae Tan is a small rural community, where everyone knows each other. Most of the community was his relatives, so they understood what he was. "Nobody teased me here. People here always help me." (Prasit, personal communication, September 31, 2016) Prasit was able to take care of himself like other ordinary people.

Prasit liked to play sports a lot, especially petanque. He practiced petanque at school, and played it at the community stadium after school. Prasit practiced playing the sport every day until, until he became a sport representative of Tak, and participated in the national disabled sport competition. Although, he didn't win the

prize, but being a province representative truly brought him a great pride. He added that Playing petanque made him very happy and fulfilled his mind. When he was upset, playing petanque will calmed down the feeling.

Prasit became a member of the Mae Tan Disability Club from Mana's invitation. Mana saw that Prasit was capable of using computer, which could be helpful to the club. From supporting the club operation, Prasit was aware of the information about people with disabilities, especially the education for disabled people. Prasit was aware of the news about free scholarships at Maha Tai School. Therefore, he intended to study computer major at the Maha Tai School, Pattaya. Currently, he is waiting for the exam results.

16) Chusak (Pseudonyms)

Mr. Chusak was born on 25th November 1986 as a Mae Tan resident, in Tha Song Yang District. His parents did farm and general goods trading for living. Chusak has 3 siblings, and he is the youngest. For education, Chusak studied at primary school grade 6 at Ban Mae Tan School and finished high school grade 6 at Tha Song Yang Witthayakhom School before continued to study at the diploma of electronics technician at Phitsanulok Technical College. Chusak passed the exam at Tak Technological College, which currently is called the Rajamangala University of Technology Lanna, Tak College. However, he was afraid of not being able to study until graduation, so he chose to study at Phitsanulok Technical College instead. When studying in Phitsanulok, Chusak shared a dormitory with friends from the same village in Tak.

Chusak had a defective physical appearance. On both side of his hand, there were excessive number of fingers. Some fingers were stuck together. He also had got broken toes on his feet. He had an abnormal right foot, which having to walk on the side of his foot all the time. When studying in primary school grade 6, his homeroom teacher helped coordinate with the International Child Support Developing Children Through Education, to support him with a surgery. The surgery required him to stop studying for 1 year. The process was performed at Chiang Mai Maharaj Hospital. Therefore, before the surgery, he had to go to Chiang Mai Hospital once a month to perform leg bending and treatment procedures for 5 months. On the surgery day, his operation was from 2 pm to 10 pm. All expenses were completely supported by ICS

organization. After surgery, Chusak lived in the hospital for many months for rehabilitation and physiotherapy. Actually, Chusak did not feel that his own body was an obstacle for living, because he could do everything like a normal person. Parents and relatives would also considered him as an ordinary person as well, because he had lived his life like other people in general. He could write books, go to school, and climb up stairs, etc. normally. Chusak did not see himself as a disabled person. He intended to continue working in electronics field, but his brother, who support his education, wanted Chusak to go back home to look after his parents, help them do business. Later after being home in Mae Tan, Chusak had got epilepsy, which was a huge obstacle of his life.

Chusak was adviced by Mana to get a disabled card. However, Chusak went to the hospital many times, but the hospital did not issue any certificate for him. Previously, Chusak had never been interested in requesting a disabled card, because he considered himself as not being a disabled person. Thus, Mana would always speak, consult and advise him, so he went to the hospital for the 3rd time and successfully received a certificate from the hospital.

The role of Chusak in the club was the club secretary. Chusak had the opportunity to participate in workshops, meetings, etc., which provided him wide knowledge about people with disabilities. Initially, Teacher Tai was his mentor who advised him. However, once Teacher Tai had moved out, Chusak had to do it alone. Regarding office supplies, the club arranged a Tod Pa Pah Buddhist's donation activity, and obtained 1 computer. Therefore, Chusak had the duty to record the meeting. When the club received the Organization Certification Award, Chusak was very happy and very proud, because he had never received any awards before. Among people working for the disabled club, Chusak was considered the youngest. He said that since receiving Loh, there were a lot of volunteer work, and he was mentioned to be the committee for almost every work. Chusak wished to take the next step of disabled people in Mae Tan for wider society.

CHAPTER 5

IDENTITY CONSTRUCTION AND SOCIAL
MOVEMENT OF PERSONS WITH DISABILITIES

This chapter presents the analysis and interpretation results derived from identity construction and social movement of persons with disabilities based on the. postmodern concept of power, identity, and social movement. The contents of the analysis results are divided into three parts, and each part illustrates the causes and consequences that are connected and related to power, identity construction, and social movement. The first part is concerned with identity definitions and specifications of persons with disabilities. This part presents identities of persons with disabilities constructed by society and the state, and techniques and power-oriented practiced that the state and society utilize to construct identities for the disabled. The second part is related to the identity construction of persons with disabilities. The part illustrates identity construction for the disable by the disabled by the disabled in each type as well as identity definition, techniques, and strategies used to construct each type of their identities. The last part is related to persons with disabilities and their social movements. This part is concerned with the participation in social movements in terms of backgrounds, strategies, roles, network creation, and impact on the disable community and society as well as relationships of social movements and the identity construction of the disabled The analysis results of each part are detailed as follows.

5.1 Definition and Specifying Identity of Persons with Disabilities

The study to make understanding of identity of persons with disabilities this time was conducted under a concept of identity with postmodern perspective according to Foucault's theory describing personal identity that identity is not something occurs naturally but it is formed by discourse and discourse practice. Discourse produces

meaning related to truth in various matters including a set of knowledge about social rules and practices. The existence of social institution and social practices caused by knowledge is important change allowing people to define themselves according to the produced knowledge (Apinya Feungfusakul, 2003, p. 51) while discourse practice is related to power. Foucault defines power in here as a social history process that establishes "a kingdom of truth" leading to numerous social practices at a macro and micro level so as to arrange a position. Therefore, the process by which a person becomes a subject (process of subjection) is triggered by regime of power that connect each other as a network circulating and distributing to all social relationship and moments having discourse practice and work together which humans cannot see that it is all about power but a pointer in constructing identity to humans (Fairclough, 1992, p. 53).

Based on such concept, when identity of persons with disabilities that was studied through the stories of life experience and self-definition of the 16 disabled persons in the study is considered, the obtained answers show that persons with disabilities define themselves variously and they do not adhere to any meaning throughout their lives. However, at the beginning of their lives, almost every disabled persons defined their identity according to what the sate and society specified, though that definition affected them to have a negative image or it devalued and reduced the power of disabled persons, they accepted and complied with that meaning as their identity. This study employed postmodern perspective on identity to analyze identity of disabled persons, it led to understand that the reason that disabled persons accepted and complied with the negative definition given by the state and society was about power and discourse as disabled persons were under the power of discourse, built by the state and society, in which there were various operations, techniques, and methods having an impact on defining and specifying identity of persons with disabilities as follow:

5.1.1 The State and Identity Definitions and Specifications of the Disabled

Literature review about persons with disabilities and the state revelaed that "the state" was mainly in charge of the disabled in the past. The state's role on the disabled was clear in the period of Field Marshal P. Phibunsongkram, the prime minister of

Thailand (holding two positions the first period between 1938-1944, the second period between 1948-1957) Field Marshal Por. Implemented policies through nationalism and military doctrine as a tool to strengthen politics for the government. Therefore, called that era "National era." In that era, the disabled were under the state's control via the nation-building policy and power mechanisms in controlling the disabled. The state utilized the knowledge on social welfare and medicine as an instrument to produce and categorize persons with disabilities. The state then needed able-bodied persons to build the nation. As a consequence, the disabled were categorized as an invalid population group. From 1938 to 1957, the disabled were classified in the same group as the beggar, the lunatic, the drifter, and the homeless in urban areas. From 1957 to 1987, the disabled were categorized as a risk group that could create urban social problems. From 1987 to the present, the disabled have been categorized as a weak and vulnerable group (Prachathip Kata, 2014, pp. 30-62). Up to now, definitions of the disabled given by the state have been reproduced. The state has created the main definition discourse for the disabled. The result from this investigation revealed that most of the disabled defined their disabilities according to the state definitions and these definitions resulted in four types of disabilities. The first definition of persons with disabilities refers to those with physical impairment. The second definition refers to those with abnormalities. The third definition refers to those who are invalid. The fourth definition defines the disabled as the sick. Each definition directly affects the definition of their identity as well as perspectives and feelings toward themselves. The details are as follows.

  5.1.1.1 The First Definition: Disabled Persons are Persons with

      Physical Impairment

    From the narratives and definitions of the disabled themselves, it was found that most of them gave the definitions according to their physical impairments that were visibly clear, such as, missing limbs or dysfunctional body organs. Definition given by this group of disabled persons is consistent with the definition given by the "state" when disabled persons and disabilities are explained as persons with impairment and disability which can be seen in the Empowerment of Persons with Disabilities Act B.E.2550 (2007), Article 4, defines persons with disabilities as individuals with limitations on daily-life or social activities due to visual, auditory, mobile, communicative, mental, emotional, behavioral, intellectual, learning or other

impairments. They also have other difficulties and require special assistance in order to carry out daily or social activities similar to what ordinary people do. Types and criteria of disabilities are based on the announcement of the Ministry of Social Development and Human Security. It is noted that the definition of persons with disabilities and disabilities is mainly concerned with physical impairment. Self-definition of the sample group based on the above definition is as follows.

1) I am a visually impaired person.

Ruethai defined herself disabled because she is blind. Ruethai (personal communication, September 26, 2016) said that she was not congenitally blind, she could see like normal people when she was a kid, but when she was 4-5 years old, her eyes started to have abnormality that she could not see clearly. During that time, she was very young and did not know what that symptom is called. Her parents did not take her to a doctor until she was 8, her vision got worse and her eyes hurt more. Her parents then took her to the hospital. Doctor said Ruethai's eyes were infected and had glaucoma, but because she came for treatment late and the symptoms were very intense, even surgery could not make her see normally again, so, she was treated according to the symptoms. Because of that, Ruethai gradually lost her vision and finally became blind.

Ruethai (personal communication, September 26, 2016) said that when she was a kid, she did not feel hurt or sad that much for becoming blind as she was young and could see. Even though she could not see clearly, she was still able to do activities like other children, such as, practicing drawing, reading, writing, etc. So, when she was a kid, she did not feel anything wrong. Unlike when she grew up, she had to face obstacles and struggle a lot, especially when she was in grade 1 that her father passed away. About 2 years later, her mother remarried, so, she had to live with her grandmother and did not continue studying even she really wanted to and was good at it, but no one supported her to study. She was always looked down by people around her, such as, her relatives and neighbors that blind people could not study or have good work. The most common words she heard was, "You are blind. Why would you study a lot? You can't do it, you're a burden for others...What will you do after you graduate? You can only sell lottery." (Ruethai, personal communication, September 26, 2016)

Moreover, people around Ruethai usually stopped and threatened her to be scared of the outside world. Hearing those things often, she felt scared and did not go outside alone as she was afraid of danger that she was told, accidents, falling into a hole or pipe, getting lost, being deceived, getting hit by a car. So, she only stayed at home and felt discouraged and sad to be blind.

The story of Reuthai made us see that being disabled did not only mean not being able to see or being blind as stated by the government, but being a blind person was also determined to have others values and meanings from the society and people around her that she was judged from being blind about her ability and disability. They created meaning to make Ruethai an incompetent person.

2) I Am Disabled with Muscle Atrophy in Leg.

Yod is another disabled person who defined himself to be one because of impairment. He had muscle atrophy in his left leg. Yod (personal communication, September 16, 2016) said that he grew up in a very poor family. His parents work at corn farms. His house was in Mae Pa, Mai sot district, next to Myanmar. He rarely got to come to the city. When he was 6 years old, Yod was sick, had a fever, his parents took him to a doctor at a health center near his house. Doctor injected him. After that, Yod's left leg became wasting, he could not walk normally. So, he had to stay at home and did not study and could not read or write. However, when Yod grew up, he could adjust and become used to the condition of his body and able to live like other people. "I did not get to study. I don't know what disabled people means. I only know that my left leg is wasting." (Yod, personal communication, September 16, 2016)

Until Yod was 20 years old, he just realized that being a disabled person with muscle atrophy in leg and called a disabled person made him suffer. Yod said he wanted to have a girlfriend back then, he hit on a girl whom he was really in love with but he was looked down by her and her family a lot that, "You are disabled, leg wasting, how dare you hitting on: Can you manage to take care of others?" (Yod, personal communication, September 16, 2016) That situation made Yod feel bad about his disability. He was embarrassed and sad to have leg wasting, to be rejected by a girl which made him feel worthless. Back then, he only wanted to stay at home, did not want to go anywhere as he was afraid that he would face the same situation again.

However, Yod's thoughts towards disability changed after he got a disability card. Yod said he had a chance to be a worker mowing the lawn and cutting trees at home of Manop Khiaokhamrop who was a Chief Executive of the SAO of Mae Pa. Manop saw that Yod had muscle atrophy in leg and had not got disability card and did not know any rights of disabled people, so he introduced to Thaworn, director of disabled people community in Mae Pa at that time, to help Yod register for disability card.

> I saw Thaworn at the community according to Manop's suggestions. Thaworn helped with everything for me because I could read and did not know how to do it. Thaworn took me to a hospital for doctor to check and certify, helped with the documents for registration until I got my disability card. (Yod, personal communication, September 16, 2016)

Yod (personal communication, September 16, 2016) said that having disability card at that time made him feel that he was disabled. For Yod, being called a disabled person for having disability card did not make him feel bad. But he felt that having disability card has good points as well, for it helped him get paid monthly and have the right to get a loan to invest for work.

Story of Yod clearly showed that human has no freedom to define or create any meaning or control one's lire. Meaning of disabled people was created/occured from interaction of authority between disabled people and others or the society, which was unequal. Disabled people were treated the way that made them feel that they were weaker and had to accept the meaning that was determined. In the other way, being a disabled person of Yod was created by the government, which used regulations in the act about disabled people as a tool of power to make a person disabled. People with physical disability based on criteria of government including 6 types which are Type 1, vision disability, Type 2, hearing disability, Type 3, movement or physical disability, Type 4, mental or behavioral disability or autism, Type 5, intellectual disability and Type 6, learning disability, to be disabled.

Furthermore, government also had disabled people registered to get disability card for them to get privileges, which was a way to categorize disabled people as another group making them feel that they were disabled even they did not feel anything before, but because of conditions to get privileges that made disabled people get disability card.

3) I Am A Wheelchair User.

Ampol saw himself a disable person because he could not walk and gad to travel with a wheelchair. Ampol called himself a Wheelchair User. Ampol (personal communication, September 10, 2016) told a story about his life that before he became a disabled person, he was very strong, an athlete and graduated from physical education college. But he has a car accident, he was traveling with his friends, one of them was a driver and was drunk while driving that he could not control the car and hit another car. The car crashed and fell off the road. That accident made him a disabled person with paralysis from waist and lower, making him unable to walk and have to use wheelchair. Ampol talked about himself that, "If you ask me how I look at or define myself, I would say I'm a disabled person as I have to travel with a wheelchair, be a wheelchair user like this." (Ampol, personal communication, September 10, 2016)

It can be seen that Ampol defined himself a disabled person because of physical condition that he could not walk and had to use wheelchair instead of feet to go anywhere. And explaining that he was a wheelchair user was a way to interpret the meaning ti listeners that he was a disabled person because wheelchair is a symbol of disabled people: However, being a wheelchair user of Ampol was not easy, something that happened in a couple of days.It took years to practice before Ampol could use the wheelchair comfortably and call himself a wheelchair user. Early phase of becoming a disabled person, Ampol was not willing to practice or do anything as he could not bear with his condition and having to use wheelchair stressed that he was really disabled. Moreover, Ampol's ex whom he was dating left hum for another man. It made Ampol feel even more worthless, hopeless and useless to live, not willing to practice walking or do the physical therapy. That load of feelings made him want to commit suicide. "At that time, I felt bad, discouraged and hopeless because I used to always do things on my own, so, I did not know why I should live, whom would I live

for, I was just a burden and had better die." (Ampol, personal communication, September 10, 2016)

Ampol tried to think of ways to kill himself, but finally, he changed his mind because of "Dr. Wichai" from Pitsanuvej hospital, who was taking care of him, encouraging him and telling him to think and see value of himself, for Ampol to see good things in himself more than what was missing.

Ampol, listen to me. Can you see water in this glass? There is half of the glass left. If you are thirsty and drink it, you will feel better, right? This is just like your body, this glass, that there is half of it left. Just half of it could be beneficial and valuable for other people. And helping society makes you a hero.

With motivation from the doctor and his family, Ampol changed his mind that he no longer wanted to die and accepted the treatment and continued his physical therapy. He learned walking with support and using wheelchair. Ampol said that practicing using wheelchair in the past was a lot harder than nowadays since the wheelchair was made with steel and very heavy. Therefore, disabled people needed strength of arm to control it. But Ampol was lucky for he used to be a basketball player so he had strong arms to control the wheelchair. He also practiced until he could walk smoothly. But he chose to use wheelchair more as he could travel faster with it. Ampol used wheelchair so smoothly he felt as if it were a part, an organ of his body. Wheelchair is like his legs and feet. That's why Ampol called himself a Wheelchair user. It can be seen that using the word "Wheelchair User" to represent himself is an example that showed a way for the construction of self-identity of disabled people. It is a sub-identity that disabled people created to let others know and see them as disabled people in 2 aspects. The first one is a will to express to others that they are just human, even they have disability, can't move like normal people, but they are also human. So, the word "user" is used with "wheel" to have a meaning that represents himself. The second aspect is, the word "wheelchair user" is a definition expressing that disabled people do not lack ability, but they have skills, can live on their own, are not anyone's burden, as being a wheelchair user or using the word to represent themselves, that person must have strong arms and hands to control the wheelchair on one's own.

However, it should be observed that among disabled people, the word wheelchair user is still used in limited group, for some people who use wheelchair

did not use this word to represent themselves. For Ampol, he would use the word wheelchair user to represent himself when he was with other disabled people who were wheelchair users as well. Being with other types of disabled people, when he had to talk about himself, he would say that, "I am a physically disabled person" more, because he thought it could interpret overview that was easier to understand. The word wheelchair user in some cases gave the feeling of categorizing sub groups for different types of disabled people, which could cause feelings of superiority or inferiority among disabled people.

  5.1.1.2 Second Definition: Disabled People are Abnormal.

  Defining themselves of disabled people as abnormal people from having abnormal look of organs or unable to function normally, like stories of Somchai and A-Nek who see themselves as disabled people, abnormal, because they can't move like other people in the society.

  1) I Cannot Walk Like Normal People.

  Somchai saw himself a disabled person as he could not walk like normal people. Somchai (personal communication, September 12, 2016) said that, when he was 25 years old, he had a car accident, which he was riding a motorcycle and crashed with a car. From that accident, he could not bend his right leg, making him unable to walk straight. Even after years of treatment, he could not be the same.

> I was treated for years to escape disability. I don't want to be disabled: Doctor would cut my leg, so I did not go the see doctor in the city. But now I have to accept that I'm a disabled person anyway, because even I can now walk, live my daily life again, but my leg is no longer the same. (Somchai, personal communication, September 12, 2016)

  It can be seen that in case of Somchai, at first, he understood and defined disability that it was about missing an organ, from trying every way to stop the doctor from cutting off his leg, for example, seeing traditional doctor in northern region, as curing broken bones by traditional doctor did not involve surface, it was mostly done by oil massage to connect the bone. However, even though Somchai did not lose his

leg and could walk again, but he still saw himself a disabled person because his leg could not function normally like before. Because of this, it made Somchai understand wider meaning if disability, which was not only impairment or missing organs, but the fact that an organ looked different and could not function the way it's supposed to also mean disability.

However, even when Somchai could walk again, he felt even more suffering because he was embarrassed of not being able to walk straight. He did not want people to see him a joker or call him lame, so he only stayed at home and did not go anywhere for 2 years. And staying at home for too long made him overthink and want to kill himself because he felt worthless and useless.

I did not go out for 2 years, I was embarrassed, I did not want people to look at me walking, I did not want to be made fun of...Staying at home for too long without going anywhere made me wonder why I was born. I am the oldest brother and still a burden. I wanted to kill myself, but I was scared. I was afraid my mother would be sad. I was scared because I have heard that committing suicide once, you'll have to commit suicide again every life. So, I changed my mind. (Somchai, personal communication, September 12, 2016)

Story of Somchai reflected the thoughts of disabled people that defined their disability by mainly focusing on one's abnormal body. That criteria lead to comparing physical differences of oneself and others, as well as, questions about normality and assuming that it was social standard and finally, disabled people will feel that they are abnormal, have disabled body, disability because of not having complete body according to the standard (Shakespeare, 1993). Therefore, when physical difference in s looked at as abnormality, disabled people who have different physical body from others will feel the stigma of being abnormal, such as, Somchai being afraid of bullying as lame. This stigma makes disabled people feel that they are strange, making them only stay at home, do not want to go outside, have social anxiety, do not want to be laughed at or gazed. Moreover, always having to ask others for help, no

longer being able to do things on their own make disabled people feel that they are burden, useless and worthless to live. That's why some disabled people commit suicide.

However, in the point of suicide, Somchai's story also reflected "belief" that showed in the thoughts of disabled people, which this thought plays an important role for suicide prevention. For example, believing in being grateful showed that Somchai did not kill himself because he was afraid to make his mother sad or because of belief in karma and past life, Somchai did not kill himself because he saw it a karma and would have to repeat it every life.

2) I Cannot Walk Straight on The Path.

A-Nek is another person who saw himself a disabled person because he could not walk like other people. A-Nek (personal communication, September 30, 2016) said that he was disabled because he was bowlegged, could not walk straight, but going left and right, barely able to control his walking that he sometimes walked into the middle of the road and got a nickname from people at Mae Tan village in Tha Song Yang district of "A-Nek, king of the road." A-Nek (personal communication, September 30, 2016) said that he became a disabled person because he used to work very hard and had a chronic backache. He went to see a doctor at Tha Song Yang hospital. Doctor said that he had herniated disc and needed a surgery but after the surgery, A-Nek's legs were not the same which affected his walking.

In case of A-Nek, aside from defining himself a disabled person, people in the community also defined him one by calling him "A-Nek, king of the road", which was a nickname that related to his behavior. It represented disability of A-Nek that he could not walk on the path and went around the road. However, even though he was given such nickname, he was still optimistic that having legs to walk was still better than having none. Nowadays, A-Nek simply lives his life, walk around as usual without feeling embarrassed. It might be because Mae Tan is a small village where most people know one another. Most people knew that A-Nek had a surgery, so he had to walk like this. There might be some close people teasing him sometimes when they saw him by the road, calling him king of the road, which he was not angry and just said hi back.

5.1.1.3 3ʳᵈ Meaning: Disabled People Are Those Who Need to

Rely on Others.

Defining oneself a disabled person because of not being able to live on one's own, having to rely on other people came from people with severe disability who must have someone to take care of and help. Disabled people who defined themselves with this had negative feelings towards themselves, felt that weak, worthless and that they were burden.

1) I Can't Help Myself, I Have to Sit on The Wheelchair.

Anuchat saw himself a disabled person because he could not help himself, had to use wheelchair. Case of Anuchat was different from Ampol because Anuchat could barely do things on his own, he had a stroke, so his left arm and leg were weak, so, he could not use wheelchair as easy as Ampol. Therefore, someone must help Anuchat when he wanted to go somewhere, by helping him get on the wheelchair and pull him around.

> Because my arm and leg could not function well, as good as before, I became a disabled person. I have to sit on the wheelchair, need help from others to go somewhere... So, I don't want to go anywhere with other's help and only want to stay at home. (Anuchat, personal communication, September 18, 2016)

Becoming a disabled person that could not live on his own, Anuchat felt that he was a burden of others, so, he only stayed at home. Anuchat (personal communication, September 18, 2016) said that, at first, when he had to sit on the wheelchair, he did not want to go anywhere because he felt stressed and annoyed from not being able to do what he used to be able to do, always having to ask for help: Actually, Anuchat wanted to go outside as usual, but to do so, he had to ask at least 2 people for help to put him on the wheelchair and pull him around. Anuchat felt bad to often ask for help. Moreover, going outside each time required a lot of money for having to hire a car to travel, especially to far places where he could not go with wheelchair. Therefore, to save money and not disturb anyone, stying at home was a good solution for Anuchat. So, story of Anuchat was an example that helped understanding disabled

people in another aspect. Disabled people only staying at home did not mean they did not want to go anywhere or be part of the society, but it's because of those obstacles that made it that way.

5.1.1.4 4th Meaning: Disabled People are Sick.

Defining disabled people as being sick got an influence from medical model which was defining disability being related to health. Disability is pathology, an illness which must be diagnosed and taken care of by doctors. This group of disabled people saw that doctors are big influence of their lives, made them have meaning based on assessment and diagnosis of doctors, for example, being sick, having slow development. However, in the other side, result of disabled people defining themselves that way made their image of being weak, fragile, people look at them as having disability. Examples of disabled people that were defined with mentioned meaning are Prasit and Paveena.

1) Doctor Diagnosed Me with Intellectual Disability.

Prasit was from Mae Tan, Tha Song Yang district, Tak. He said that he was a disabled person because doctor said he had intellectual disability, but asking how he looked at himself, he did not feel that he was disabled or cared about the word disability that much, he normally lived his life. "If you ask me how I see myself, I'd say I am Prasit. I don't know what to answer... Prasit is just Prasit." (Prasit, personal communication, September 31, 2016)

Disability of Prasit started when he was 2 years old. His mother said she saw that Prasit had a lot slower development than children his age. So, she took him to a doctor and doctor said he had intellectual disability. "At that time, father and mother were very worried and stressed. The first feeling when doctor sqid my child had intellectual disability, we automatically understood that he was retarded, might not be able to take care of himself. If we die, what would our child do, how would he live."

Doctor explained that Prasit's symptoms were not that bad that he could not take care of himself. In this case, he had lower intelligence than others at his age. He could learn just like other children, but he might be slower than others. See the doctor regularly to let him join activities that support better development. So, his mother took him to every appointment until he had better development and could go to school, attend classes, read, write like others. Even though he was slower, his friends

and teachers always help him. However, being "intellectually disabled person" for Prasit, he did not feel anything about it that much, unlike his parents. For him, if someone asked if he was disabled, he would just say yes. But for his own feeling, being or not being a disabled person did not affect his feeling, as Prasit could take care of himself, live his daily life just like others, travel, play sports, go to school just like his friends. Prasit finished grade 5 from Chumchon Ban Mae Tan school and high school from Tha Song Yang Wittayakom School. Prasit said "No one bullies me here, they all help me". It might be because Mae Tan is a small community, everyone knows one another, most of them are relatives.

Case of Prasit reflected that being disabled of him was not only about Prasit, but it was medical, even Prasit did not feel that way, he had to accept it, etc. Prasit's expression, accepting to be a disabled person as the doctor said, could explain with concept of authority which action scientific classification did its job through doctor's diagnosis defining "disabled people" a group if people. Doctors are considered specialists using scientific process, which is international and reliable, to judge and classify types of people, for example, normal or mentally sick, healthy or sick or sick people are disabled people. Furthermore, the fact that people believe diagnosis of doctors or medical specialists were because they believed that doctor could cure or help with body to be normal again. So, if doctors diagnosed and explained that what we had was illness, we would believe that it's the truth because they were reliable. It made defined people, such as, disabled ones, under the authority and command of doctors, who would determine possibility in medical treatment (Anan Ganjanapan, 2010, p. 108)

2) I Am A Disabled Person Because I Am Sick.

Paveena saw herself a disabled person because doctor diagnosed her being a patient because of brain abnormality, considered her intellectually disabled person. Paveena (personal communication, September 24, 2016) said disability happened when she was in VC 3. She was riding a motorcycle to do a report at her friend's house and had an accident with a car. She was unconscious, had brain swelling and 3 surgeries. After 1 year of treatment, she got better, but sometimes, she had high heart rate, seizures, spasm, could not remember the conversation. For her sickness and symptoms, doctor said it was brain disability and required medicine for

seizure and blood everyday. Paveena is better now, she could finish her studies, but her parents and relatives are still worried when she goes somewhere that they would always take her to places. It could be seen from the case of Paveena that it showed strong connection between disability and illness. According to opinion of Martin (2010), disability is an individual's problem which is caused by direct factors of germ, injury or some health conditions and required doctor's care including therapy. Problem of disability caused by individual with not desirable condition making them have to be a patient. However, disabled people defining themselves patients and giving power to doctor to diagnose, treat, hoping to get better or be normal again affects disabled people to accept it and lack ability. Especially, if disabled people are patients that do not listen to the doctor, if a problem occurs, such as, being more disabled, that person will be blamed for doing wrong, not caring about oneself, irresponsible until they lost confidence, etc. These are reasons that make disabled, sick people and doctor connected and hard to separate (Martin, 2010).

5.1.2 Society and Determination of Defining Disabled People

From the stories of disabled people, it can be seen that, aside from government, defining meaning and identity of disabled people are also created by the society, which "society" in this case means people, community and environment that are related to disabled people. Anyway, society has created definition of disabled people through technology of power, especially dividing practices and technology of normalization, which both ones are done together. However, dividing practice is a technique that is created from basis of similarity and difference and divides people into different types and uses knowledge to make those who are different unwanted, such as, crazy and normal people, sick and healthy people, good and bad people or disabled and normal people (Foucault, 1978, p. 7), while technology of normalization is the creation, classification, control, anomaly of social body and its role is to isolate anomaly out of the society. Meanwhile, there is also an effort from the society trying to normalize anomaly by medical technology, treatment, therapy and fixing abnormality to be normal again. Roles of both techniques are absorbed into every parts and directions of the society including disabled people without knowing it. It created standard of normality by mainly connecting body, having 32 organs mean complete. Therefore, people who

lose organs or disorder or having more organs will automatically be considered disabled (Tremain, 2002, pp. 36-37) which can conclude form and method that society uses to determine creation of meaning for disabled people as follows.

1) Disability Card Registration

Registering disability card is a social action that uses dividing practices to make a person disabled. In this study, it was found that technology was used through action and relationship of disabled people and their close ones, call it family members, relatives, friends or those who have roles in the society. Those people have influence on thoughts of disabled people, making them willing to register the card which they used to reject disability card registration because they do not want to be disavowed people, even they know it will give them privileges and welfare.

For example, Suchat (personal communication, September 21, 2016) said that at first, when he became disabled, he did not get the disability card. Suchat always thought that he was not a disabled person, but having this body was because he had osteoporosis, needed to have a surgery which resulted in not being able to walk straight and seen as a disabled person. Many friends, motorbike taxi rider who are disabled, when seeing Suchat walking, they recommended him to get disability card. At first, Suchat was not interested and did not will to get one. Suchat talked about his feelings at that time as follows. (Suchat, personal communication, September 21, 2016) "I have never felt that I'm disabled. I'm just sick, having osteoporosis and to get a surgery. I can still work and do things as usual."

Until Suchat got to know Thaworn, who was a president of disabled people community and motorbike taxi rider. Thaworn recommended Suchat to get a disability card by explaining about the privilege. Thaworn persuaded Suchat for almost 2 years, finally, Suchat went to register disability card.

Thaworn talked about this every time he saw me. He told me to overcome embarrassment of being a disabled people already, not having food to eat is more embarrassing... Getting disability card, aside from the money, there are many more privileges, taking loan for work, look at me, I just got my card when I was 50s I could take a loan to repair motorcycle to work. We have our rights,

why would we miss it? Think about it. (Suchat, personal communication, September 21, 2016)

It can be seen that people around disabled people, especially successful disabled people and can live independently have a lot of influence on others to follow. As they can see that it can really be done and is effective. It can be said that being a model or doing as an example is a social action that can make a person disabled.

2) Defining A Specific Role to Disabled People

From the stories of disabled people, we have learned that they usually are being assigned a specific role through power relationship by society, in this case, are people around them such as their family, relatives, neighbors, or residence of the same community. These people usually use physical normality as a rule to judge people's abilities, such as having all 32 parts of the body is considered normal and able. Therefore, using this rule, disabled people who were impaired are judged and valued as disabled and should not be supported or have opportunities in working or doing activities like other people in society. Looking into an example from Ruethai's story, she is visually impaired and usually being assigned a role by her family, relatives, and neighbors of what she should do or what she could do. Reuthai said that she did not have much study opportunities or support because of her visual problem even if she likes to study very much. She had been learning at a school and around her house until she began her first year in primary school. However, her vision was worsened more and more since then, so her family decided that she should not continue her study because they thought that she would become blind and could not study anymore. Ruethai cried and tried to persuade her parents to let her go back to school. Her father felt sympathetic so he asked the principal if there is any way to let Ruethai, who is going to have her vision impaired, to continue studying. The answer he received was that the school could not support students such as Ruethai because they did not have a specialized teacher, but she could still come to the class with her friends, only that the school would not assign an exam nor issue a certificate for her. For that reason, her father thought that it would only waste their time, so he let Ruethai stay home without continuing her studies. After being disappointed of not able to go back to school, she still determined to study. She heard that there is a specialized school that teaches visually impaired people in

Khonkaen, so she persuaded her parents to let her study there. However, because her parents have economic difficulties, they did not have enough money to let her study in Khonkaen. Also, Ruethai is still very small, only 7 years old, they are worried about her and don't want to go anywhere far away. Therefore, they decided to not let her continue her study. Ruethai said that she is very sad for being unable to go back to school, she can only watch her relatives go to school. She usually asked her relatives to let her read their books or even secretly spell out content in the book along with them. Back then, the words she frequently heard from her relatives and neighbors about visually impaired people could not study or have good jobs are: "Why would a blind study hard? You can't study, it will only burden other people… What would you do after graduation? At most, you will only sell lotteries" (Ruethai, personal communication, September 26, 2016)

However, other than Ruethai, there are still many disabled people in Thailand who still did not have opportunities and were assigned a role to not access education, reflecting from the information from the Department of Promotion and Development of the Quality of Life of the Disabled on September 2017 that reported the disabled people education in Thailand that there are 596,581 disabled Thai people who are unable to access the education, which is 32.88% of disabled people who have disability ID card, which was counted up to 1,808,524 people and most of them only received primary education

Not only education, society also assigned career roles for disabled people as well. Disabled people could not choose their career path or work freely, but it is the society that will decide and choose a suitable job for them. Society usually use judge the worth of people from their body that the body with no deficiency is a competent and able body, while the body of disabled people was considered to be a disabled body or unsuitable for working like normal people in the society. From such thoughts, disabled people are being refused to work as they are being judged by their impaired body. A disabled person with such experience named Thaworn has disabilities in his fingers, hands, and arms. He said that when he was 20 years old, he applied for an electrician position at a state enterprise unit. At that time, Thaworn passed both written and practical examinations, but he failed the interview because he is a disabled person, he has disabilities. "The committee saw my fingers and arms and asked if I'm

really good at this work, if I'm able to do it, that works here are hard… and they see that I won't be able to do it." (Thaworn, personal communication, September 11, 2016)

Thaworn applied for many other places, but most of them rejected him. Even if he did not know a clear reason for his rejection, but Thaworn could guess from questions and attitudes of the committees who showed their doubts and uncertainty in his ability because he is disabled. From these reasons, Thaworn has a negative opinion on disabilities and on being a disabled. He feels that his disabilities caused him to lose many good opportunities in his life. Therefore, he did not want to reveal or show that he is a disabled person to other people.

Other than Thaworn, Chusak is another person who has experienced being rejected from work. Chusak said it might be from his personality and appearance that were different from other people. Chusak could not walk straight and his fingers and toes are abnormal, so he was judged by others that he was a disabled even if he was graduated in Electrical Power program of Diploma level from Tak Provincial College of Technology. After Chusak had graduated, he applied for many places but he never gets a job because he could not pass the interview. When this happened frequently, he became discouraged and decided to go back home at Tha Song Yang to help his parents selling grocers. "I think they did not choose me because I'm like this. Sometime when the see me walked in, they just interviewed for only a short time" (Chusak, personal communication, October 11, 2016)

For Chusak, repeatedly being rejected is stressing him being a disabled even if he was not originally feeling that way as he thought he was like this because of his genetic since he was young and his cousin also has the same problem while his parents also interact with him like any other family members; they did not specially care for him or make him feel like he is a disabled. Moreover, when Chusak went to school, his teachers and friends also did not act to him differently than other people. Therefore, since he was young until he grew up, he did not feel like he is a disabled person at all, he only knew that he has different body than other people and could not do some activities.

3) Giving A Nickname That Related to a Behavior

Giving a nickname to disabled people is another action made by the society, making them feel different from other people. Nickname was mostly coming

from close people or people who know the disabled person, they would give nicknames according to behavior, appearance, speech, walk, or even movement of the disabled. For example with the nickname of A-Nek's, he was called "A-Nek the Street Boss" because he could not walk straight, which was caused by his spinal nerve surgery that made him unable to control his walk. Therefore, when A-Nek was walking on the sideroad, he might walk out to the middle of the road and drivers who see him would slow down their cars and let him go first. While he was in the middle of the road, the drivers would shout things like "Hello, A-Nek the Street Boss" or "Where will A-Nek the Street Boss go?" "How about we go together?". A-Nek said that he does not feel offended by such nickname because he feels like it was more of a teasing and most people who gave him this nickname are his friends and people from the same village. However, A-Nek does not want such nickname because if one looks into it deeply, it was like the name is mocking his walking indirectly. Therefore, if possible, he wants other people to just call him A-Nek without anything followed at all.

Paveena is another disabled who received a nickname from the society. Paveena is girl with good personality, looks, and shapes. Superficially, no one would know she has an aphasia. The nickname her friends gave to her is "A Short-Circuited Beauty" because she would suddenly goes silent while talking with other people that people who don't know her would be confused and misunderstand while her friends and people around her would understand and know how to act. Paveena said that when she was talking and suddenly went silent, she did not know why she would do that and she theorized that it might came from her brain surgery. For the nickname given by her friends, she did not feel anger but sometimes annoyed by it because "Short circuit" has a negative meaning, telling her that she is not a normal person and was disabled; Some people might say that she is insane or crazy.

> I don't like it when people call me A Short-Circuited Beauty. Did they mean I'm crazy? I don't know. I'm not crazy. I wasn't like this before, it just appeared after I had a brain surgery. The doctor said it was a side effect from the surgery and it would become better if I eat medicine regularly. (Paveena, personal communication, September 14, 2016)

When she heard people call her or refer her with this nickname, it was like stressing out and give her the mark of disabled, making her feel she was really like that or think that what she is is not a good thing even if she did not feel like that before, she only felt that she was just sick. So, if possible, she does not want anyone to give her any nickname and just call her by her name.

4) Creating Conditions of Danger

Creating conditions of danger is an action made by the society, especially for family members including father, mother, or relatives of the disabled. They would try to dissuade and frighten disabled people into fearing the outside world. They would say that outside environment was unsuitable for disabled people because it was full of dangers and insecurities, so they should stay home and not going out or traveling alone. For example, with the case of Ruethai, who was visually impaired, she said that since young, her mother and aunt would frighten her to not go out alone because they feared that she would be in danger. Her mother, aunt, and relatives would frequently say that:

> When you go out, bring anyone with you and don't go alone. How would you walk alone if your eyes are not good? There are lots of holes outside. It would be a big problem if you fall on a hole or fall from a sidewalk. You might even got hit by cars… What would you do if you got lost when going alone? Today, strangers can't be trusted. If they see a blind girl walking alone, those villains might trick and make you a beggar. (Ruethai, personal communication, September 26, 2016)

Hearing things like this frequently, Ruethai feel scared and does not have the courage to go out alone because she feared that she would be in danger like what her mother and aunt said. So she became a shut-in, feeling discouraged, and always feel neglected by life of why she would be born like this, why it must be her who will go blind.

Anyhow, from the conditions of danger, even it was an action caused by fundamental love and care of the family members toward the disabled and do not want

them to be in danger or hurt from outside environment, it would make disabled people feel that their value was reduced to be a special group of population that needs care and help from the society. The words of dissuasion and fright would stress the points of weakness, disability, and unable to care for themselves in disabled people. Therefore, a part of disabled people in society became shut-ins who would not dare to go outside or socializing.

 5) Mocking of Physical Condition of Disabled People

 Mocking of physical conditions of disabled people is an action made by the society. This mocking are mostly from physical conditions or defective organs such as calling a disabled the limped, amputated, or the blind. Anyhow, the mocking was usually done more by strangers or people who are not close to the disabled than people close to them and it was usually in the form of gossip more than directly mocking the disabled. Most of disabled people would feel angry and dissatisfied by it as they feel like they were insulted and were made clowns or freaks in other people's conversation. An example can be found in Pairoj's case. Pairoj has movement disabilities from having his legs broken 2 times, making his legs have different length where his left leg is longer than another, making him walk limpy. Pairoj (personal communication 25, 2016) said he was never mocked directly but heard people who gossip about other disabled people with the same disabilities without them knowing that he was also a disabled.

> At that time, I was driving a Skylab and waiting for my regulars. I was wearing long leggings so people don't know I'm disabled. There was another group of people waiting for another car. They said there are many limped people who ride taxi motorcycles and before long they would gather and become a limping gang. (Pairoj, personal communication, September 25, 2016)

 Even if those people did not gossip about him but hearing them talking behind others back, he felt even stronger that being a disabled is very shameful. He does not want anyone to talk about him negatively or call him like that. Therefore, after he became a handicap, he tried to hide and will not reveal that he is one such as not

registering for the disabled ID card nor association with people with disabilities. This is because he feared he would be called "The Limping Gang" like he heard before.

From the story of Pairoj, it was clear that mocking disabled people reduced their value. This is because mocking is like creating a stigma for disabled people who have body or movement differently from other people in the society, a wrong or shameful thing to be, making them feel worthless and would not dare to socialize. For the disabled community, they feared that they would be mocked. For non-disabled community, they also feared that they would be mocked behind their backs. This action made disabled people lose their opportunities to follow up with the society or the constant changes.

6) Obstacles from The Environment and Lack of Facilities

Chanpen sees herself as a disabled who need to rely on others. Chanpen (personal communication 22, 2016) said that since she was still a child, she was born with weak left leg and arm and short right index and ring fingers. Chanpen said that having this body, she would not feel angry nor shameful when being called a disabled because she really is one. This might be because of her familiarity with her body as she has them since birth. For her, disabilities are not shameful things, but are a matter of inconvenience where she has to rely on other people when going anywhere. "Because my body is like this, I can't walk well. I have to ask my family or relatives to drive for me when I'm going far away." (Chanpen, personal communication, September 22, 2016)

For Chanpen, having a defective body, not only she would have inconveniences when going places and has to rely on other people, having a defective body also made her lose many opportunities in her life, such as in her study.

Actually, I want to continue my study in secondary school at Mae Pa Witthayakhom School, but the school is on the other side of my home. The school was next to a 6-lanes road so I had to walk through an overpass, but the overpass is also too high, I can't walk up. Going on a bus is inconvenient and I feel bad for my sister if I had to ask her every day because it's a detour and she had to go to work… So, I decided to study at a non-formal education center

because it's nearer to my home" (Chanpen, personal communication, September 22, 2016)

In Chanpen's case, it reflected that having disabilities does not make Chanpen to feel like a disabled but having obstacles from unsuitable environment such as high overpass or buses with low floor made Chanpen feel like a disabled because she could not help herself and had to rely on others. Therefore, environment is important in this matter. Having a suitable environment could create a disabled-less society.

Anyhow, people in the society including disabled people still see disabilities as individual matters and not the problems of other people like society or environmental problems. Disabled people would view that their defective bodies are the cause of barriers in their life and the loss of opportunities. They did not see that the society or the environment are among them like having unsuitable environment or no facilities for disabled people, creating barriers. Therefore, when they see disabilities arises from physical conditions, they see it as an individual problem, causing them to struggle and search for new options by themselves in place of their lost opportunities like Chanpen who has to study at a non-formal education center instead of going to a school that was far from her home.

5.2 Constructing Self-Identity of Disabled Persons

The study on defining and specifying self-identity of disabled persons revealed that at the beginning identity of disabled persons was governed by the definition that the state and society gave to disabled persons, which was actually full of negative impact and caused disabled persons have negative feelings with themselves; they felt that they were different from others; they felt devalued, useless, powerless, needed to depend on other people and were a burden of the society. However, the analysis of the storytelling from life experience of disabled persons showed that self-identity of disabled persons can be changed and developed. Disabled persons do not adhere to the identity full of a negative definition throughout their lives as determined by the state and society determined. Disabled persons have made their attempt to adjust themselves

and find various ways and different methods to be free or independent from the dominance of the state and society so that they can live their lives happily with human dignity similar to other people in the society.

The findings from the study indicated that a way or method that disabled persons employed is building themselves up again or constructing their self-identity (the construction of the self-identity). Constructing self-identity of disabled persons does not mean to change their personality or physical appearance as disabilities are permanent characteristics that cannot be changed but it means changing from the inside out with regard to their points of view, attitudes, and roles that previously they viewed themselves with negative aspects; they accepted and surrendered the power of definition specified by other people by changing to build/choose the definition suitable for their identity. It can be said that "constructing new self-identity of disabled persons is to construct/choose new definition of themselves and express their identity in accordance with the new defined definition."

The findings from the study also found that constructing self-identity of disabled persons did not have a process or pattern in the constructing that can be specified as an obvious or continuous step as each disabled person has their own starting point or duration for constructing self-identity differently, depending on factors/conditions affecting their lives, duration, types/characteristics of disabilities, families, parenting, education, environment including experience that each of them had. However, self-identity that each disabled person builds has been developed and never ended. Disabled persons did not construct only one self-identity, they could develop and construct various types of self-identity. Each type of self-identity they built /choose can express the definition through their actions, participation in activities and spending their lives. When such information were analyzed, the self-identity that disabled persons built can be divided into 4 types as: Type 1-I am not a disabled person; Type 2-I am a disabled person; Type 3-I am a valuable person and Type 4-I create civilization. Each type of identity consists of details of constructing, defining identity, causes and factors affecting the constructing of identity including expression of identity as follow:

5.2.1 Type 1 Identity "I Am Not A Disabled Person".

1) Defining "I Am Not A Disabled Person" Identity:

"I am not a disabled person" is the way some disabled participants in the study built their identity. Their disabilities were not severe and could be covered. They had negative feeling toward being disabled persons in accordance with the definition given by the state and society in which disabled persons are considered from physical appearance. Disabled persons are persons with physical impairment and those who lose their organs, have excessive organs or deformed organs are categorized and named as disabled persons. Such definition made some participants in the study did not agree with and did not accept. They viewed that in order to classify or name someone as a disabled person, their ability should be majorly considered rather than physical impairment. In their opinions, disabled persons are persons who have physical impairment and do not have ability (disable), cannot help themselves, cannot work, have to be bedridden or have to depend on others. For them, though they have some physical impairment, they have ability to help themselves, they can earn a living to feed themselves and their families. Therefore, they are not considered to be disabled persons. That is why the disabled persons in this group construct their self-identity as "I am not a disabled person". Disabled persons in this group express themselves or identity similar to other normal people. They would cover or do not show themselves as disabled persons but present themselves as persons with ability. They can enjoy doing activities and spend their daily lives the same way normal people do. How disabled persons express the first type identity is shown in accordance with the storytelling of the following disabled persons:

Thaworn is another person who sees himself as a disabled person, especially back when he just became disabled, he chose not to show that he was disabled. Thaworn had an accident of explosion when he was 18 years old, making his right hand and fingers unable to function normally. At that time, doctor told Thaworn to register for disability card, but Thaworn did not do it because he felt that he was not that bad, he had complete 32 organs, even they might not be the same but after continuous treatment and therapy at the hospital, he could go back to work.

Even though my fingers and hand don't function the way they used to do, but I felt that I'n not a disabled person. Saying that does not mean I don't accept the truth, but I can still work, I can do what I used to do, not as easy or fast but I can do it. (Thaworn, personal communication, September 11, 2016)

Aside from Thaworn, Pairoj is another man who does not see himself a disabled person. Even though his body has defects, his right leg is obviously bended. Pairoj said that he had an accident and broke his leg twice. The first time was when he was 7-8 years old, he was a kid running and playing around, he fell off the balcony and broke his right leg, but at that time, he did not go to the hospital, his mother took him to local doctor for herbal oil and massage until he was well and could walk normally. But when he was 20, Pairoj had a motorcycle accident, his right leg was severely broken. This time, he went to a hospital but doctor would cut his leg. Pairoj did not consent that because he did not want to be disabled, so, he went to see traditional doctor for oil massage like when he was a kid. It took years until he could walk again. This time, even he was better, he could not go back to walk normally again. His leg bended that he hobbled. However, Pairoj never thought he was a disabled person, because for him, disabled people are those who lose organs, arm or leg or people who cannot take care of himself. But he did not lose any organs, and he is a main person taking care of his family. Pairoj does many jobs, but he favorite one is construction. He is skillful and accepted by people in Mae Pa. "I don't feel that I'm disabled at all because I can work just like other people. They can drive, so do I. My daily life is normal." (Pairoj, personal communication, September 25, 2016)

Ekkaphong is another person who tried rejecting being a disabled people as government and society determined. Even though he has physical defect, hobbling, but he does not feel that he is disabled. "I might hobble left and right, but I can still walk. I have both of my legs. I can drive and do everything just like other people. I don't considered myself disabled." (Ekkaphong, personal communication, September 17, 2016)

Ekkaphong (personal communication, September 17, 2016) said that disability came to him when he was 13 years old, his right knee was severely painful. Someone recommended him to see an army doctor, so, his parents took him to that doctor. Doctor injected Ekkaphong's right knee which he stopped feeling painful right away. Two months after that, Ekkaphong felt the pain again, so he went to see the doctor for the second time. He was injected like last time, but the result was different. Ekkaphong got worse, his leg was numb, he could not walk and stayed on the bed for over 1 year. He then decided to go to Mae Sot hospital, he had the treatment for a month before getting better and went back home, which he has to do therapy to learn walking again. He practiced it everyday with the help of his father and mother. His father used bamboos to make rails for him to practice walking. Finally, his effort paid off, he practiced it for almost two years to be able to walk again. Even he could not walk straight like before, but it was enough to make him able to live normally and work like others. For Ekkaphong, when his knee was painful that he could not walk, he did not think that he was disabled, but he thought that being unable to walk was a sickness, which could be cured. Even he was not 100% the same, he could still walk. His legs were not missing, he still had both of them, so, he did not feel that he was disabled.

Chusak is another person who did not think that he is disabled because he could take care of himself, work and live normally like other people. Chusak is from Mae Tan, Tha Song Yang district, Tak. He was born with polydactyly, Dactylitis and Oligodactyly, his right foot is also out of shape that he has to walk with the side of his feet. When he was in grade 6, his adviser coordinated International Child Support Developing Children Through Education to help Chusak get a surgery at Chiang Mai Maharaj Hospital. Chusak said the surgery made him have to stop studying for 1 year because he had to travel from Tha Song Yang district in Tak to the hospital in Chiang Mai often to cut his leg and proceed the steps for 5 months to do the surface. Chusak stayed at the hospital for months to rest and do physical therapy. But the result of the surge was not quite successful. Chusak still could not walk normally like other people, had to use the side of his feet to walk. However, Chusak did not feel that his walking was an obstacle at all nor feel that he is disabled.

Since when I was a kid, I did not feel that I was disabled at all, because disability in my opinion at that time meant people who can't take care of themselves, but I can do everything just like other people. Some might not be convenient or slow, like walking up the stairs or running. But I get to go to places, do things like others. So, I don't feel that I'm disabled. (Chusak, personal communication, September 30, 2016)

Moreover, Chusak's family, parents or relatives have not treated him like he was disabled. His mother said that, his disease was caused by genetics, because his relatives also have the same thing, out-of-shape feel, use the side of feet to walk. So, when Chusak has that kind of feet, his family was not surprised or saw it something abnormal. They thought surgery can help him. That's why Chusak was raised and treated just like other siblings. He spends his daily life like other children, going to school, riding bicycle and riding motorcycle, etc. These things make Chusak feel that he is like other peiple because he can do what others can do. So, since he was born until ge was 25, he did not see himself as a disabled person.

Suchat is another person who does not see himself a disavowed person even he had defects. Suchat saw that disabled people are those who cannot take care of themselves, but he cam still work, drive a car, so, he is not a disabled person: Suchat has similar defect to Pairoj and Ekkaphong, which is hobbling. Suchat said that he just had this symptom because he took too much painkillers. "I never feel that I'm a disabled person. The reason why I walk like this is because I had osteoporosis making me beed a surgery, adter that I can still walk and do things just like before." (Suchat, personal communication, September 21, 2016)

Suchat (personal communication, September 21, 2016) said that he has to be like this because he used to do many jobs in the past, motorcycle rider, general employee, construction, electric repair, water pipe repair, etc. Suchat was hardworking and worked hard, so, he had muscle pain, backache, waist pain. When having the pain, Suchat would buy medicines on his own: At first, he got better, so, he continued to take the medicine that way for years until 2006, both of his legs were very painful, he could not walk, had to be in bed. So, his wife took him to see a doctor at Mae Sot Hospital,

doctor said he had osteoporosis, needed a surgery to change his hip joint by using steel as hip joint to be able to walk. But doctor did not guarantee that he would be 100% well because he bone decayed a lot. Suchat decided to risk having a surgery because he wanted to walk again. After the surgery, he could walk again but had to hobble. Suchat said it was embarrassing at first when people looked at him walking. But he still felt relieved that he did not have to be a disabled person. Suchat said, "Having legs is better than having none" because having legs, we can still walk to places on our own, take care of ourselves and are not a burden for others.

Sombat is another person who did not see that he is disabled even he misses many fingers. He is a carpenter making furnitures. While he was working, he had accidents twice. The first time, his left thumb and forefinger were cut by electric planer, so were middle and ring finger which almost torn. Sombat said that the first accident happened when he was about 29. At that time, he did not think he was a disabled person because after the treatment, he could go back to work again, even not as easy at first, but practicing made it easier. Sombat talked about his feelings at that time as follows.

> I can still work, so, I don't feel that I'm disabled... You know what, I don't even understand the word disability. I only studied a little. For me, disabled people are those who are blind, deaf, have no legs, have to use wheelchair, can't take care of themselves, those are disabled people. (Sombat, personal communication, September 15, 2016)
>
> Until the second accident, Sombat was 55 years old, a few years before retirement. The factory recommended him to get disability card to get privileges, so, he became a disabled person since then. "I registered for disability card as recommended. They told me at least when I retire, I will get the money, 500-600 baht, enough for petrol, water, electricity bills, so I got one." (Sombat, personal communication, September 15, 2016)

However, even though he already has disability card, he does not feel that he is disabled, as after retiring from the factory, he could still work for himself and

his family. Sombat rides motorcycle, us general employee, as people may call. "For me, still being able to take care of, work for oneself and family is not consuming disabled." (Sombat, personal communication, September 15, 2016)

Mana is a person who lost his foot but never thinks that he is disabled. He is from Mae Tan, Tha Song Yang district, Tak, a minibus driver on Mae Tan (Tak)-Mae Seree Yong (Mae Hong Son) route. He said he lost his foot when he was about 23, he and 15 staff were hired to cut trees in Myanmar, near Moei river. Unfortunately, while walking, Mana stepped on a bomb, the explosion torn his feet from his ankle. He said he was terribly in pain and felt numb. He did not know what to do, his workers lifted him up and went back by boat to Tha Song Yang hospital. Doctor treated him by primarily healing the wound. Then, he was sent to have a surgery at Mae Sot Hospital for 6 hours and stayed at the hospital for 8 nights, 9 days. Mana took care of himself well, only ate rice with grilled pork. He did not eat chicken or eggs because he believed it would make the wound heal slower. When the wound healed, Mana started the therapy and made an artificial foot. It gave him a hard time at first, he had many wounds, sometimes he had to wear 4-5 layers of stockings making him hot and itching. But he was really patient, tried to practice walking and did therapy strictly to be able to walk and drive again. He needed wood to support at first, but after 1 year, he could do it easier and felt like it was a part of him. "When I can walk normally with artificial foot, I never think that I'm disabled... Wearing it was hard and painful at first, but I continued because I want to get better quickly to be able to walk again." (Mana, personal communication, October 29, 2016)

For Mana, he thinks that wearing artificial foot makes him able to walk again, live normally, work for his family. Therefore, being able to do things like before means he is not disabled.

2) Cause of Identity Construction, "I Am Not A Disabled Person."

From the story of disabled people, it can be seen that their first identity construction is declining and not showing that they are disabled. It is because of many causes and factors, the significant ones are as follows.

(1) Having Negative Feelings Towards Disability, Do Not Want
  Stigma of Being Disabled

  From the study, most disabled people have negative feelings towards disability, for example, disabled people do not have skill, are worthless, pitiful, burden, etc. That feeling makes some disabled people create identity of, "I am not disabled" for themselves. However, because they do not want themselves to have negative meaning like that, that definition is like stigma for that person. Accepting that they are disabled also means according that meaning.

  Disabled people who have this thought are Somchai, Yod, Sombat, Mana or Chusak. They did not show that they are disabled and tried to live normally like people in the society. This group mostly agree that if they show that they are disabled, especially to the government, for example, getting disability card, means they officially approve and accept that they are disabled people. Pairoj provided an interesting opinion about this topic that, "For me, registering for disability card with the government is like stigma of being disabled person, which means abnormal. I don't want to be categorized as being abnormal or counted in group of abnormal people." (Pairoj, personal communication, September 25, 2016)

  Suchat is another person providing opinion about this topic that, "At first, I did not register for disability card because I don't want people to call me a disabled person since the word disability made me feel bad, abnormal and that I don't have ability. I think I'm normal, I can work and take care of my family." (Suchat, personal communication, September 21, 2016)

  From sample opinions from Pairoj and Suchat, it can express feelings of disabled people towards stigma. Having negative feeling towards the word disabled person is because stigma is an telling that person is blamed, that person has physical abnormality, strange from culture, society should avoid especially in public. Stigma is like a symbol of reducing value, opportunity, unaccepted or unwanted from construction of society and culture (Erving Goffman, 1963, as cited in Tavee Cheausuwantavee, 2008, p. 56). Because of this, no one wants to be stigmatized, so, identity creation by not showing that they are disabled is a way to avoid social stigmas.

(2) Embarrassment and Do Not Want Gazing

A lot of disabled people, especially acquired ones at first of becoming a disabled person, they are not used to their physical condition that change, permanently, cannot be the same again. From people with normal body, complete 32 organs, they lose organs or have out-of-shape body makes them feel different, strange, less confident in themselves, embarrassed to be gazed by other people, especially when they walk or move. Some disabled people are made fun of, laughed at, etc. It can be seen that gazing is about power, those gazing have power, while those being gazed, such as, disabled people, have less power. (Kanchana Kaewthep and Somsuk Hinwiman, 2008, p. 201). Being so, disabled people do not want to be gazed and show that they are disabled because they do not want to lose power. For example, in the story of Somchai, he had a car accident and broke his leg making him a disabled person hobbling. He stayed at home for two years without going out because he was afraid of embarrassment and made fun of.

> There was a time I went outside to 7-11, I felt that when I was walking, many people looked at me and whispered, some laughed, I don't know if he laughed at me but it made me lose confidence and did not want to be anyone's joker. I did not want to leave my house again since then." (Somchai, personal communication, September 12, 2016)

Or after story of A-Nek, who has similar diseases to Somchai, hobbling, but his was caused by herniated disc. Even after having a surgery, he did not get better, he is not an introvert, he likes to go outside. When he walks on the road, sometimes he went to the middle of the road because he could not walk straight making the cars passing by have to slow down. Some people who know him called his name and teased him, such as, "Here comes A-Nek, king of the road", "Let others walk with you too."

But some people who do not know him shouted at A-Nek telling him to walk properly, not to walk in the middle of the road, to be careful, etc. However, even though he is blamed sometimes, he is not angry because he feels that he is really

like that, he only seldom feels sad that his physical condition cannot be changed. He goes to places alone because he does not want to rely on people, he wants to live on his own and does not want to be a burden having someone to take him everywhere, so, he wants people to understand that too.

(3) Insult and Discrimination

From this study, there are many physically disabled people that do not have severe disability, if not observing closely, it is not obvious that these people are disabled. So, these people choose not to show that they are disabled and try to live normally like other people, for example, riding motorcycle, driving, working, etc. They said that, not showing they are disabled does not mean they do not accept or lie to themselves but doing so makes people reduce their value and judge negatively. Some disabled people are looked at as not having skills, having low intelligence, not being able to study or work. Some have to face discrimination, rejected to work, making them lose opportunities, jobless, confidence and self-esteem, etc. Disabled people who need to face this situation include Thaworn, Mana and Ruethai.

Thaworn is a talented carpenter in Mae Pa, Mae Sot district, 18 years old and working at a factory in Bangkok. He had to become a disabled person because he had an accident from an explosion at the factory making his left arm and hand paralyzed from upper arm to fingers, ring and little finger cannot be bended, his hand is weak, but after Thaworn had treatment and therapy regularly, his arm and hand start to have strength and he could go back to work. So, being able to work as he used to, he did not feel that he is a disabled person, including his physical appearance which if not being observed closely, it can barely be seen that he is disabled. He said that he applied for a job at a state enterprise, he passed an exam and practice but he failed the interview because one of the judges saw his arm and fingers and said, "You are disabled, right? Seems like you won't do this job well." At that time, Thaworn was very sad. He felt that the judge was unfair and discriminated making him lose his opportunity to have good job, especially passing the exams already proved that he is talented, but being disabled made him being judged this way.

Mana is another person who thinks that being disabled makes him being looked down by other people. He said he became disabled because he stepped on a bomb in the forest turning his foot. Now, he uses artificial foot and can do activities

the way he used to, for example, walking, running, swimming, cycling, riding motorcycle, driving, etc. However, Mana usually covers his artificial foot from others to see, whenever he goes outside, he will wear pants, socks and shoes to cover it thoroughly. Therefore, from Mana's physical appearance, if not observe, it can barely be seen that he is disabled. Mana said he has to do this because he works as a driver, so, if passengers know that he wears artificial foot, no one would travel with him. Mana said most of his passengers have been with him for a long time, even when they know he uses artificial foot, they still travel with him because they trust him, but there are also some who leave after knowing because they are not sure that without his foot, he could be able to drive as good or not.

He said it to my face that he won't let his mother travel with me, even when she had done for so long. His son said that the driver is no longer the same, how he could control the car with artificial foot, there are many curves, who would be responsible if the car would crash... Had better wait for others. (Mana, personal communication, September 29, 2016)

Having to face this situation often, Mana feels that being a disabled person makes him being looked down upon by others, judged that he lacks skills, even when he has shown everyone that he has skills. However, Mana does not have that many choices, so he has to continue with this job to get money for his family. Therefore, if not necessary, he does not want anyone to know that he is disabled.

Ruethai is another disabled person who does not want to show that she is disabled, even though she is blind. She does not have congenital disorder, she started to have abnormality when she was about 6-7 years old. She could not see clearly, but because her family is poor, her parents did not take her to the doctor in time. But when she had a chance, it was too late to cure because the symptoms were so bad, making her blind. However, at first, she was not totally blind yet, she could still see things, so she went back to continue studying in grade 1. But people at school said,

Don't come back to study anymore, blind people won't be able to study anyway, you'll just hold everyone back." Her relatives and cousins also said the same thing that they do not want Ruethai to study with reasons of, "want Ruethai to stay at home to help her parents, it would benefit more, studying won't make her get have good jobs because she will only be able to sell lottery anyway. (Ruethai, personal communication, September 26, 2016)

At that time, Ruethai was really sad that she would not get to study and upset that everyone made the decision for her without asking how she felt or what she wanted. But at that time, she was still a kid, she thought she was really like that, so she did not like and did not want others to know that she was blind.

(4) Having Negative Feeling Towards the Word Disability,

Don't Want the Stigma of Being Disabled

From the study, most disabled people have negative feeling towards disability, for example, disabled people do not have skill, are worthless, pitiful, burden, etc. That feeling makes some disabled people create identity of, "I am not disabled" for themselves. However, because they do not want themselves to have negative meaning like that, that definition is like stigma for that person. Accepting that they are disabled also means according that meaning.

Thaworn, Somchai, Yod, Sombat, Pairoj, Suchat, Mana or Chusak are disabled people who have this thought. They live normally like other people in the society, do not show that they are disabled. This group mostly agree that if they show that they are disabled, especially to the government, for example, getting disability card, means they officially approve and accept that they are disabled people. Because registering for disability card with the government is like stigma or discrimination of abnormal people. They do not want to be the others, do not want to be considered disabled, they want to be normal people.

3) Identity Construction Technique of "I Am Not A Disabled Person."

Self-identity construction technique of disabled people can be seen from their expression in different characteristics and form, which is how they show power. The study found that the first form of disabled people's self-identity construction, "I am

not w disabled person", they use the technique through the following forms and methods.

(1) Not Doing A Job That Expresses Being Disabled

Not doing a job that expresses being disabled is a technique that the first group of disabled people use to create their identity. Most disabled people in this group agree that they should not do a job that expresses being disabled, for example, selling lottery, Thai massage or singing at the market, etc. Because for them, these jobs are specifically for disabled people, especially blind people. Thaworn has given an opinion for this point that,

> For me, jobs of selling lottery, Thai massage, singing, I think we should just let blind people do. It's their job. They should be cared about more than us. We can still do many other jobs. Another thing is, if I do it, it's like I take their job. People don't know that I'm disabled, they might blame me for not doing something else. (Thaworn, personal communication, September 11, 2016)

Or Chusak gave an opinion about this topic that people can do many jobs based on their ability, for him, he does not want people to judge from body or defected organs, for example, he graduated high voc. cert. in computing, he thinks he has ability to do many things more than only selling lottery.

> Actually, anyone can sell lottery right now, not only disabled people, but it's familiar that disabled people have to sell lottery, especially me hobbling like this, so I don't want to sell lottery because I don't want anyone to think I'm disabled. There are a lot of jobs out there if we're not picky." (Chusak, personal communication, September 30, 2016)

(2) Not Registering for Disability Card

Most disabled people that create first form of self-identity do not register for disability card, which they provided opinion that, "disability card" is a symbol of disabled people, so, if they get one, it means they approve and accept to be

categorized as disabled people and people with definition by the government or being under power of the government. Therefore, to show that they do not accept that power, they do not get the disability card, which disabled people who express like this includes Thaworn and Pairoj.

Thaworn said that at first, when he became a disabled person in around 1983, he did not inform organization or register for disability card because he did not think he would be categorized as disability for he could take care of himself, work on his own, so, he did not think it was necessary to get one. "Back then, I did not think that I should inform anyone or get a disability card. I think people who can't take care of themselves are rather disabled and needed help from the government, just them first, I can work, so I don't need to have it:"

Like Pairoj, who did not register for disavowed card because he did not think he was disabled nor want anyone to look at him as one.

I don't feel that I'm disabled at all because I can work just like others. They can drive, so can I. So, I did not get a disability card... For me, being called a disabled person does not make me feel any good. It's like I'm worthless, can't take care of myself. I'd rather have people called me a worker, or my name. (Pairoj, personal communication, September 25, 2016)

Considering concept of Foucault in the topic of authority, it can be seen that expressions of Thaworn and Pairoj are an example showing resisting the power of government towards disabled people, which the government uses registration of disability card for division and exclusion of disabled people from normal people. That technique constructed a standard and put everything on it. If a thing does not go with the standard, it is separated to control under an excuse of to improve and make it normal (Kanchana Kaewthep and Somsuk Hinwiman, 2008, p. 200)

(3) Hiding Disability or Not Using Supported Device for Disabled People

Form 1 of self-identity expression, "I am not a disabled person" can also me shown by hiding defects of body or not using supported device for disabled

people, like story of Mana, who always wears trousers, socks and shoes to cover his artificial foot when he goes out. Mana never wears shorts even at home because he was afraid someone may visit him. Mana said he has to do it not because he is shy of being disabled, but because of his job. Mana is a driver, so he is worried, afraid that no one would hire him or people will not ride with a driver without foot.

What I'm worried more is people not trusting me if they see my artificial foot... When I go outside, I always wear trousers, wear socks and shoes to cover. Actually, I don't want anyone to see. It's understandable, no one would probably want to ride with driver with artificial foot. (Mana, personal communication, September 29, 2016)

Or story of Ruethai, who is blind but does not like to wear glasses or use a cane for the blind outside. Ruethai said she does not like to wear glasses because she does not want anyone to look at her as a blind person and treat her differently.

When I go outside, I don't like to wear glasses, I was not embarrassed or trying to hide anything. But I feel that sometimes wearing glasses stresses too much that I'm blind. I think sometimes it's not necessary. If they come to talk to me closely, they will just know that I'm blind... Some people see and judge me right away that I can't do things, which I would just ask or tell them myself if I can't do it. (Ruethai, personal communication, September 26, 2016)

(3) Not Being A Member of Disabled People Community

Not being a member of disabled people community is a technique that Somchai, Ekkaphong and Suchat use to express that they are not disabled people. They do not want anyone to look at him as disabled people and they do not want to to be categorized or counted in disabled people. Ekkaphong provided an opinion that being with disabled people makes people know that he is disabled more because he does not like how others look at him. The more disabled people being together, it

catches more attention: He was embarrassed. "At first, I did not want to be a member of the club, I don't want anyone to look at him or say to him that we are lame, I don't want to be the center of attention." (Ekkaphong, personal communication, September 17, 2016)

Somchai also has similar opinion to Ekkaphong's, Somchai said his house is next to Thaworn's house, which was a club of disabled people in Mae Pa at that time. Thaworn invited her to join for years but Somchai would not join because he felt that disabled people gathering was embarrassing, the center of attention and he was not confident as he stayed at home for almost 2 years, so he was not ready to meet anyone. "At that time, Thaworn invited me to join yhe club, I was not interested because I was shy and not confident in myself. I just thought that disabled people being together, it was funny to walk together." (Somchai, personal communication, September 12, 2016)

Like Suchat, who never thought of joining with other disabled people, even he has disability card, which was because his doctor treating osteoporosis certified him and recommended him to get disability card. Suchat knew Thaworn, who was the president of disabled people club in Mae Pa, invited Suchat to join the club for many times, but Suchat declined and told Thaworn that he did not have time to help with the work at the club, which the true reason was that he was embarrassed to be with a lot of disabled people, did not want to be the center of attention for people to gaze at his disability.

However, to create self-identity of disabled people by not showing that they are disabled, other people might think that they do not accept the truth or lie to themselves, but for disabled person who experienced it, doing so is a method to show power. It is a method that makes them free from suffering of being controlled and stigmatized to stick with negative definition determined by the society and government, as well as, able to control their lives to live normally like others in the society.

5.2.2 Type 2 Identity "I Am A Disabled Person."

1) Defining "I Am A Disabled Person" Identity

How to construct the type 2 identity "I am a disabled person" is developed from the first type identity "I am not a disabled person" that previously they

refused and did not expressed themselves as disabled persons to accept that they are disabled persons and express themselves that they contain the definition that the state or society specified. They show themselves that they have physical impairment; they lose their organs, they have excessive organs or deformed organs, etc. However, disabled persons who built the type 2-"I am a disabled person" identity, though they express themselves as disabled persons complying with the definition given by the state and society, in some situations they chose not to express themselves as disabled persons as they have negative feeling toward being disabled persons and would like to hide other people that they are disabled persons.

2) Factors Associated with Constructing "I Am A Disabled Person" Identity

(1) Demands to Have Benefit of Being Disabled Persons

The study showed that constructing the type 2 "I am a disabled person" identity is caused by demands to have benefit of being disabled persons. This group of persons formerly had the type 1 identity; they did not express themselves as disabled persons, they refused to receive any benefits of being disabled persons but since they faced problems related to earning for a living causing them to have lower income to support their lives and families while they had health problems and entered to an old age causing them not to be able to work like they did before, they needed to construct the type 2 identity. They express themselves as disabled persons so as to receive benefits of being disabled persons, especially the right to work, the right to access source of loans for working of disabled persons, etc. One of the disabled persons who built the type 2 identity is Pairoj. Pairoj faced problems related to his working, he expressed himself as a disabled person to gain the right provided for a disabled person. He told that in the past people in Mae Sot widely used skylab motorbike taxi. He decided to move his family from Bangkok back to his hometown in Mae Sot to drive a skylab motorbike taxi.

At the beginning my earning from driving a skylab motorbike taxi was very good. Both Thai people and Myanmar people in Mae Sot widely used the skylab motorbike taxi service as there are plenty of spaces to place what they bought. By that time I had regular customers. Later, there were a lot of taxi and sidecars,

passengers did not use the skylab service and I had to stop driving it as it was not worth gasoline expenses. (Pairoj, personal communication, September 25, 2016)

Stopping driving a skylab motorbike taxi, Pairoj lacked earning. He needed to find some money to invest in his new career. He decided to register for having a disability identity card so that he can gain the right to applying for loan for his career[1].

Pi Thaworn and Pi Ampol told me to register to have a disability identity card for such a long time but I did not want to. I don't want anyone to see me as a disabled person as I can work but they told me not to care about how other people see me, we should use our right.....I reviewed what they said and asked my wife. She told me not to care other people, we have to be ourselves and spend our lives the way we are. (Pairoj, personal communication, September 25, 2016)

It can be seen that disabled persons who built the type 2 identity most likely were influenced by Thaworn's idea as by that time he was the chairman of Mae Pae sub-district disabled person club. Thaworn is considered an obvious example of disabled persons who adjusted themselves and built new self-identity to themselves from refusing being disabled persons to accepting being disabled persons in accordance with the definition given by the state. Thaworn told that actually he was a disabled person according to the types and criteria of disabilities specified by the state but he never showed up to any public agency that he was a disabled person as he thought that he was self-reliant and could earn himself a living. He thought it was not necessary for him to express that he was a disabled person. However, as time passed by, Thaworn who was a carpenter started to face some working problems. Carpentry work gradually

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[1] Disabled persons and their caregivers shall be entitled to ask for a loan for their career or expanding their business. Loan application for career is not exceeding sixty thousand baht per person and the loan shall be paid by installments within five years without interest. In case a person shall ask for a loan exceeding the specified amount, consideration shall be taken on a case by case basis but it shall not be exceeding one hundred twenty thousand baht

decreased and wood cutting was more difficult because woods were rarely found. In the meantime, Salawin forest was closed and sawmills in Mae Sot province started to close down or moved to other countries. By that time Thaworn was 58 years old and if he had to move to work abroad or apply for a new job, he was not recruited. Therefore, he thought about finding an independent job such as being a vendor or a motorbike taxi driver. He would like to have some money to invest in his new career. As he heard about benefits of being a disabled person, he reconsidered being a disabled person from a different point of view. He viewed being a disabled person as a matter of exercising his right, especially the right to asking for a loan for his career. Thus, expressing as a disabled person is exercising his right that he should have as he actually has physical impairment. If he had not express himself, he would have lost his right definitely.

I watch T.V. and know something that a disabled person will gain some benefits. By that time Mae Pae SAO organized an event to meet disabled persons. Many activities were organized in the event like registration for having a disabled identity card. I did it on that day. . .I thought that firstly I have to survive and do not stick with disability or do not feel embarrassed for being a disabled person but I had better look for the right or benefits I should have because I am alone and do not have a family, who else would take care of me if I do not do something for myself. (Thaworn, personal communication, September 11, 2016)

The way that Thaworn expressed himself as a disabled person by defining disabilities as the matter of right is considered a good example for other disabled persons like Pairoj, Somchai, Suchart, Akepong, and Sombat who previously refused to/did not express themselves as disabled persons. They thought over and accepted to express themselves as disabled persons in accordance with the definition given by the state the same way Thaworn did.

(2) The Society Better Accepts Persons with Disabilities

Another important factor that disabled persons in this group built "I am a disabled person" identity is most people in the society better accept persons

with disabilities. It is different from the past that people in the society viewed disabled persons negatively. For example, people in the society viewed disabled persons as pitying, pathetic, worthless, useless, and a social burden. As time passed by, changes occurred in the society in terms of concepts and perspectives toward many groups of people. Diversity of people has been more accepted not only disabled persons, but also lesbian, gay, bisexual, transgender, and queer (LGBTQ), ethnic groups, groups of HIV and AIDS patients, etc. Numerous points related to these groups of people have been mentioned and given more importance.

As for the group of persons with disabilities, concepts and definition given to them have been changed positively. The society has not viewed them as a social burden like in the previous day but disabled persons are viewed as human resource that can help the country that much if they are promoted their rights and potential to be equal to normal persons. Social concepts and perspectives toward disabled persons have been developed and changed to the rights and equality. The society gives value to disabled persons that they are persons who have rights to spend their lives in the society equally to what other people do. Therefore, when the society has been changed to that direction, disabled persons have the courage to express themselves as disabled persons increasingly as well.

3) Techniques Used to Construct "I Am A Disabled Person"

Identity

(1) Registering to Have A Disabled Identity Card

To register for having a disabled identity card is an important method to enable disabled persons access benefits of disabled persons that the state provides. A disabled identity card is a tool to confirm and identify a person that he or she is a disabled person. However, to register for having a disabled identity card is not simple or convenient for all disabled persons because before registration disabled persons need to see a doctor to have medical checkup and diagnosis that they are disabled persons according to the criteria or not. Therefore, doctors play a vital role in disabled persons. A disabled person who will register to have a disabled identity card needs to have a disabled person certificate, which depends on a doctor's discretion and decision. Disabled persons who built the type 2 identity are most likely worried about seeing a doctor for having disabled identity cards because previously they refused to

express themselves as disabled persons and they spent their lives similar to normal persons. People in communities and doctors know them well. Consequently, when they have to see a doctor, there might be a question that why they have just asked for disabled identity cards. Similar to Mana's story, when he decided to register for having a disabled identity card, he went to see a doctor at Tha Song Yang District Hospital. The answer he received from the doctor who diagnosed him was "how can you be a disabled person?, I see you go from one place to another by yourself and you drive your own car, don' you?" (Mana, personal communication, October 29, 2016)

Mana (personal communication, October 29, 2016) told that by that time he felt very upset. He was not pleased and angry at the doctor. He thought to visit other hospitals because he is actually a disabled person, he did not pretend to be. Mana has foot amputation but he looks normal as he wears artificial feet. After that Mana went to see a doctor at Tak provincial hospital and he was issued a medical certificate for a person with disability immediately.

In addition to Mana, Pairoj is another disabled person who was worried when he had to see a doctor to ask for a medical certificate for registering to have a disabled person identity card. He told that at that time he had no idea how to start doing that. He went to see Ampol and Thaworn at Mae Pae sub-district disabled person club. Both of them gave good assistance to Pairoj. They took Pairoj to a hospital to have a medical checkup and medical certificate. A doctor asked Pairoj that "why have you just received a medical checkup though you have been a disabled person for such a long time?" He answered that "I've just accepted that I am a disabled person." (Pairoj, personal communication, September 25, 2016) Once he had a medical certificate for a person with disability, he applied to have a disabled person identity card and he received it by the end of 2015. After he had a disabled person identity card, he applied as a member of Mae Pae sub-district disabled person club and helped the club activities because he wished to help work with Ampol and Thaworn as much as he could. Being a member of the club, Pairoj had more understanding about disabled persons increasingly as he had a chance to see and help many disabled persons who had more difficulties than him in Mae Sot area.

Other than Pairoj, there are disabled persons like Thaworn, Somchai, Sombat, Yod, Akepong, and Suchart who expressed themselves as disabled persons

and registered to have disabled person identity card to be entitled to have the rights of disabled persons. The rights of disabled persons are not provided only for the loan application for their careers but there are like the rights to occupation of disabled persons as prescribed in the Empowerment of Persons with Disabilities Act B.E.2550 (2007), Section 33-35[2]

The intention is to allow persons with disabilities to have a chance to utilize their abilities to earn their living and self-reliance, reduce a family and social burden. It can be seen that the right of disabled persons is an important factor enabling them to construct "I am a disabled person" identity. The right of disabled persons enables disabled persons to overlook thought and feeling that they are pitying and need to have assistance from others at all times to new thought that disabled persons deserve to have rights to many things as citizens of the country. Based on such perspective, it reflects that the right encourages disabled persons to adjust themselves and know how to negotiate with the old definition by expressing themselves as disabled persons increasingly, though they are worried about being watched and teased by other people.

(2) Exposing Inferior Parts of Body in Public

Exposing inferior parts of body in public including using media or assistive devices of persons with disabilities such as wheelchairs, white canes, or crutches is another technique disabled persons use to construct their self-identity. Disabled persons utilize their inferior bodies to be a space of power to enable other people to look intently (Gaze) and perceive that they are disabled persons. They do not need to use words or explain who they are. Inferior bodies, assistive devices including

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[2] Section 33–Employers or owners of the establishments or state agencies shall employ persons with disabilities to work in suitable positions in proper proportions to the entire number of the employees in the establishments or state agencies. Any employer or owner of a business must recruit or employ at least 1 disabled person for every 100 employees (based on the number of employees so as to calculate the number of disabled persons to be recruited or employed as at the 1st October each year).
Section 34 – Employer or owners of the establishments who do not employ persons with disabilities prescribed in the Section 33 are required to contribute to the state fund for rehabilitation of disabled person fund. The contribution amount follows the minimum wage multiplied by 365 days and the number of disabled persons to be employed and
Section 35–In the event that any state agency or employer or owner of the establishment does not wish to employ persons with disabilities for work under Section 33 and does not wish to send money to the fund under Section 34, the said state agency, employer or owner of the establishment may grant concessions, arrange places for distributing products or services, hire subcontract employees or hire employment services by special means, provide apprenticeship or equipment or facilities and sign language interpreter or other assistance to persons with disabilities or caregivers of persons with disabilities.

other symbols showing their disabilities indicate their identity, causing them to have the rights that disabled persons should have such as parking spaces for persons with disabilities, special seats for persons with disabilities in buses, toilets for persons with disabilities, ramps for persons with disabilities, the right to buying bus ticket with a special price, etc.

(3) Applying to Be a Member of a Disabled Person
Club

This is another technique that disabled person use to construct the type 2 identity for themselves. They apply to become a member of a disabled person club to let other disabled persons to accept them as disabled persons and suitable for receiving the rights disabled persons should have. Since some rights and benefits of disabled persons are decided and selected by a disabled person club to give to suitable disabled persons; for example, employment in communities or public benefit organizations, recruitment of disabled persons to study further in Pattaya Redemptorist Technological College for People with Disabilities, etc.

5.2.3 Type 3 Identity "I Am A Valuable Disabled Person"

1) "I Am A Valuable Disabled Person" Identity

Type 3 identity "I am a valuable disabled person" is built from the old negative feeling toward disabilities of the disabled participants in the study. They used to feel that they were worthless, pitying, pathetic, incapable, useless and a social burden. Most of disabled persons with such feeling have severe disabilities and they have to depend on assistive devices for persons with disabilities such as wheelchairs, white canes, crutches, etc. This group of disabled persons does not want anyone to call them disabled persons but due to an obvious condition of their physical impairment, they cannot refuse the identity of disability. Later, this group of disabled persons built and developed their new self-identity by defining themselves as valuable and capable disabled persons. They have had positive feeling toward themselves increasingly; they accept that disabilities are a part of their lives which cannot be changed. Disabled persons in this group reviewed and considered themselves by seeing what they have rather than what they do not have. Thus, when they see value in themselves, it leads to proving their own value by doing /showing their potential to other people to see and

accept them. Consequently, constructing the type 3 identity- "I am a valuable disabled person" is expressed via action or various activities of disabled persons such as working/ working outside, spending their lives similar to normal people do like travelling, exercising, participating in activity clubs or joining social activities, etc.

2) Factors Affecting Constructing "I Am A Valuable Disabled Person" Identity

(1) Institute/Governmental

Institute/governmental sectors working with the disabled such as Ministry of Social Development and Human Security, Office for Empowerment of Persons with Disabilities, Sirindhorn National Medical Rehabilitation Institute, Disabled Occupation Training Centers, schools for the disabled such as Mahatai vocational school, school for the blind, school for special education (hearing impairment) etc. These governmental institutes not only support and develop the disabled's life quality providing them knowledge, life skills and professional skills, but they also transfer mindset and ideal for the disabled for them to see their value and worthiness.

(2) Encouragement

Being encouraged is an important factor affecting constructing "I am a valuable disabled person" type 3 identity as disabled persons in this group have severe disabilities. Some cannot help themselves and require other people's assistance or assistive devices for persons with disabilities. Disabled persons in this group have just received accident such as car accident or sickness that turns them to become disabled persons later. Vital changes in their lives cannot turn them back to be normal again are major factors that make those who experienced the same incident cannot accept their conditions. Some people cannot adjust themselves to accept that they have to become disabled persons. They feel depressed and disappointed and some case is severe to thinking about killing themselves. The storytelling and experiences of disabled persons show that for disabled persons, especially those who were disabled later, encouragement plays an important role to energize them to live their lives further. Being encouraged from family members and surrounding people is necessary and important to change disabled persons' perspectives to see their own value and enables them to overcome those changes in their lives.

Ampol is an example of a disabled person who used to think about killing himself. Due to encouragement, he could overcome a big change in his life and built new self-identity "I am a valuable disabled person" to himself. He told that he became a disabled person from a car accident in 1995. He and his friend, 5 persons, drove a car to travel to Sukhothai province. His friend was a drunk driver, being the cause of the car accident. All four of his friends were slightly injured but he was severely injured. His spine was broken causing him to become paralyzed from the waist down. When he was a disabled person, his girlfriend left him and he was deeply sad. He felt disappointed and wished he could kill himself. However, he was encouraged by Doctor Wichai who treated him at that time. The doctor encouraged that

> Please listen to me Ampol, did you see water in this glass? The water left only a half of the glass, if you are thirsty, you drink it and you will feel relieved. Similar to your body, only a half of it left. If you can use only a half of it to be useful and valuable for other people and the society, you are going to be a great man. (Ampol, personal communication, September 10, 2016)

What the doctor said encouraged him a lot. Ampol started to see himself positively. He took care of him both physically and mentally. From that day, he kept on practicing physical therapy, though he had some pain, he was patient. He practiced how to use a wheelchair and spent his life with it. Finally, he had a better health and could help himself and spent his life well. He could use a wheelchair skillfully and actively which sometimes he called himself "a wheelchair human". He has used his wheelchair to substitute his legs until he gets used to with it and can enjoy doing various activities such as driving a car (using a hand gear system), going up and down escalators, playing basketball, playing tennis, etc.

When he was back to his normal life, he was interested in working with a field related to disabled persons because he would like to encourage and help other disabled persons. He thought that encouragement is very important to disabled persons, especially when it comes from disabled persons. For disabled persons, no one can better understand them than disabled persons. Besides, he thought that his story, in

particular how to overcome changes in life and the fact that he had to become a disabled person and the way he could change his perspective toward his life, could inspire other disabled persons. Currently, Ampol is the President of Tak Provincial Association of Persons with Physical and Mobility Impairment and the secretary of Mae Pa sub-district disabled person club, Mae Sot district, Tak province

(3) Receiving A Chance

Receiving a chance is another important factor in constructing the type 3 identity as disabled persons express themselves as valuable and capable persons. Disabled persons need to prove themselves or show other people to see their ability through action or working. Therefore, if disabled persons receive a chance, it means that they can prove or express that they are valuable persons. The way that disabled persons receive a chance does not mean only a chance from people in their workplaces like their employers, chiefs or colleagues, but also their surrounding people like their parents, relatives or family members through accepting and being confident in ability of disabled persons.

Paveena and Anuchart are the example of disabled persons who express themselves that they are valuable and capable persons because they received a chance for working.

Paveena: She is a person with mental retardation (intellectual disability). She became a disabled person due to a car accident, causing her brain was attacked. She received several times of brain operation. Though she was well recovered, she could not be the same person she used to be. She thought slowly, she was silent and sometimes forgot things easily. She had to see a doctor and took medicines regularly. Though she became a disabled person, she would like to work. She did not want to stay at home doing nothing and became her parent's burden. At the beginning, her parent did not allow her to work because they were afraid that she could not do it and she might be sick during working, causing problems and trouble to her workplace, etc. Paveena requested her parent every day until her father agreed to let her work. She worked with her relatives by being a payment collector at a swimming club in Mae Sot district. She had great intention to work and could work well and she was admired from her workplace. Her parent was confident with herself increasingly. Her father told that

At first I was not confident in my daughter that she could work. I was worried that she could be sick and would be a burden for her workplace, that was why I didn't allow her to work.... But now I believe that she can do it. It is a pity that I had not allowed her to work in the first place otherwise she would have been developed than this. (Paveena, personal communication, September 24, 2016)

Anuchart is another disabled person who would like to prove his value through working. He is a person with physical and mobility impairment. He became a disabled person because he had stroke 2 times, causing him to have hemiparesis. The right side of his body could not mobilize. He had to use a wheelchair to go somewhere. His close friend named Suthi helped take care of him. Anuchart was used to be a healthy person and when he became a disabled person, he could not accept his condition as he felt he was worthless and incapable. By that time he often stayed at home and did not want to go out because he did not want to be other people's burden.

Thaworn, the chairman of Mae Pae sub-district disabled person club had a chance to know both Anuchart and Suthi. He saw that both of them had difficulty as Anuchart became a disabled person while Suthi could not go out to work as he needed to take care of Anuchart. Thaworn persuaded them to apply as members of the disabled person club. Thaworn asked Anuchart to apply for participating in an employment project for disabled person[3]

Anuchart received salary from TNC factory producing electrical wires. Anuchart had to help work in Mae Pa sub-district health promoting hospital from Monday to Friday. What he has to do is sweeping garbage, watering trees, trimming tree branches, etc. These days, Anuchart is not introvert like he used to be. He realized .that he is valuable. He feels good that he can work and other people admire what he is doing. He is a role model for other disabled persons to be encouraged to fight for their better lives further.

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[3] A project supporting establishments to change from making contribution to the fund for rehabilitation of disabled persons as specified by the Act (Section 34) to employing disabled persons to do public works near their homes (Section 33). The project is driven by Social Innovation Foundation receiving supportive budget from Thai Health Promotion Foundation and Department for Empowerment of Persons with Disabilities).

(4) Have Job

One of the expressions of the disabled showing their worthiness and ability is that they have job or they can work. From the study of disabled work found that every disabled need job to do which is not difficult for them as most of them have physical limitation with body and movement impairment. The job has to be near their home without mush walk or several getting on/off the bus or boat. It is the job that allows them to be able to take care of themselves which does not need high income or not the heavy physical job such as carrying heavy items.

The study also found that the disabled register to be the members of Mae Pa disabled association to be able to get the job they want. Being the member of disabled association will allow them to receive several benefits, especially the right and opportunity to work due to disabled employment project by Social Innovation Foundation, receiving funds from Thai Health Promotion Foundation. The mentioned project supports the establishments change from sending money to foundation because they cannot employ the disabled according to the law (clause 34) to employ the disabled to work publicly near their homes (clause 33) or support disabled work (clause 35) of Empowerment Of Persons With Disabilities Act, B.E. 2550 (2007). For the area on Mae Sot, Tak, the Social Innovation Foundation grants the right to Physical and Movement Disability Association and Mae Pa disabled association to select the disabled to be the members. The mentioned project grants job to the disabled which most of them chose to work near their homes such as Thawon, Somchai, Tod, Sombat, Piroj and Paweena join the volunteer officers of Mae Pa disabled association. Anuchart registers as gardener for Mae Pa community health promotion hospital. Junpen registers as daily employee at Mae Pa subdistrict administration organization. Every position receives allowance from establishments in the area such as Top Form Brassier Co., Ltd., Thai TNC Co., Ltd., Mae Sot International Hospital etc. moreover, it can be seen that being disabled association member grants right and opportunity to work due to the disabled employment project, the disabled also receive the knowledge in their career as the disabled association consistently arranges the training to support their career. The disabled then are able to improve their skills as well as have more choices for more job opportunity

(5) Seeing Successful Examples of Disabled Persons

Seeing successful examples of disabled persons in lives is another important factor enabling disabled persons to construct "I am a valuable disabled person" identity to themselves. Disabled persons can overcome negative feeling toward themselves when they became disabled persons, other than being encouraged and receiving a chance, when they can see or know successful disabled persons. Disabled persons will have a role model disabled person for the way they spend their lives. Being successful does not mean only for working but ability to overcome suffering from becoming disabled persons. The findings from the study showed that most disabled persons have "Ampol" as a role model disabled person/a good example of how to spend their lives because Ampol can prove and show them that disabled persons can do many things and it is not too difficult. Besides, Ampol is a disabled person whom they know well and has social capital not different from them. Therefore, they dare to change themselves like the way Ampol did by starting to review and consider themselves (self-examination) and take care of themselves (the care of self). These things lead them to be aware of themselves and make decision to construct new self-identity of disabled persons.

3) Techniques Used to Construct "I Am A Valuable Disabled Person" Identity

(1) Spending Everyday's Life Similar to Other People in The Society

Being valuable and capable disabled persons can be expressed through how they spend their lives similar to other people in the society such as going to work/working outside their homes, commuting from one place to another place with different kinds of vehicles, driving a car, riding a motorbike, travelling to many tourist attractions, going shopping at a department store, making contact with a government agency, doing some exercises, etc. Exposing their inferior parts of bodies in public is considered expressing themselves to other indicates that this society consists of disabled persons who can spend their lives similar to non-disabled persons and disabled persons are members of the society who are full of value and capability as well.

(2) Applying as A Member of a Disabled Person Club

This is another technique that disabled persons use to construct the type 3 identity "I am a valuable disabled person". The important reason disabled persons apply to be members of the club as they would like to be employed. For disabled persons, being employed/having occupation is the way to show that they are valuable and capable persons. Being members of a disabled person club enables them to have various benefits of disabled persons, especially the rights and chances to work in social employment projects for disabled persons; for example, Mae Pae sub-district disabled person club. Disabled persons who need the rights of employment in those projects need to be members of disabled person clubs. The disabled person club committee shall judge and select suitable disabled persons to gain those rights. Consequently, disabled persons in Mae Pae sub-district who need employment are interested in applying to be members of Mae Pae sub-district disabled person club increasingly.

In addition to the rights and chances to be employed in the social employment projects for disabled persons, being members of a disabled person club enables disabled person to have knowledge in work or occupation more and more because the club will provide occupational training for disabled persons regularly so that disabled persons have a chance to develop their potential and skills. In the meantime, they will have alternatives for choosing work/occupation variously.

5.2.4 Type 4 Identity "I Am A Person Who Creates Civilization".

1) Defining "I Am A Person Who Creates Civilization" Identity

This is the way disabled persons construct the type 4 identity in the meaning of being a part of creating civilization to the society. Disabled persons have perspective toward disabilities different from they used to have. They do not view themselves according to the definition given by the state or society which disabled persons are viewed as personal or individual problems related to physical impairment. This group of disabled persons view that environment has problems and impairment. Impaired environment is an obstacle that makes disabled persons to spend their lives with difficulties. Some disabled persons believe that if environment is not impaired,

there will not be disabled persons. Therefore, this group of disabled persons keeps on fixing environment and the method they use is social movement to enable environmental change in accordance with universal design concept[4]. (Krisana Lalai, 2013) Other than the perspective toward disabilities caused by impaired environment, this group of disabled persons viewed disabilities as a matter of public not individual. Therefore, problems related to disabled persons or disabilities are considered public problems that everyone has to jointly fix and take responsibility for.

2) Factor Affecting How to Construct "I Am A Person Who Creates Civilization" Identity

As mentioned earlier, how to construct the type 4 identity is related to social movement. Therefore, persons who construct this identity are those who hold experience in participating in social movement with a point related to universal design and are disabled persons with a leadership level. Processes occurring in social movement, no matter it is all about models, methods, and strategies can help develop the type 4 "I am a person who creates civilization" identity (the topic about social movement shall be mentioned in details in the 5.3). However, social movement is movement in a group and network. Thus, disabled persons who wish to participate in social movement need to be members of a group/club that participates in the movement as well. Being members of a group or club is another factor enabling disabled persons to construct the type 4 identity (participation in being members of disabled person clubs and the operation of disabled person clubs shall be mentioned in details in the 5.3).

3) Techniques Used to Construct "I Am A Person Who Creates Civilization" Identity

(1) Adjusting Their Own Roles

Constructing self-identity of disabled persons in the meaning of

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[4] Universal design means designing houses, buildings, transportation systems, public spaces including devices and instruments for people of all ages, all physical conditions to maximize benefits. It is a design friendly to everyone so that everyone from all genders, ages, races, nationalities, religions, physical conditions can access and utilize conveniently, safely, modernly, fairly, in a thorough manner or it means a progressive design in accordance with eras and necessity of people of all ages, physical conditions in the society. Universal design or known as friendly design is a concept focusing on practical results that can communicate with people from all levels. Universal design is a progressive concept aiming to raise awareness of legal rights and equality. It is a duty to be performed legally compliant with social rules and regulations and regulations of the new world. Universal design is a concept promoting democracy principles, namely everyone has the right to have equality and it promotes principles of socialism that is everyone in the society can live happily together

civilization creator can be seen from the roles of disabled persons that have been changed. Such changes resulted from the way that disabled persons are members of disabled person clubs and participate in social movement. The outstanding changing role that can be seen is changing from passive persons who wait for other people to help them to be active persons who can help themselves.

The outcome from participating in being members of disabled person clubs and social movement triggers disabled persons to change their role from being the ones who take to become the ones who give. Such role can be seen from the fact that disabled persons help other people and the society such as paying a home visit to disabled persons, providing assistance to disabled persons who are in difficulties and live in a remote area, raising awareness of avoiding driving drunk during festivals and traditional events, etc. Working to help other people and the society can make disabled persons change their way of thinking to feel that they are valuable persons and make useful things to the society as well.

(2) Exposing Their Inferior Parts of Body in Public

It is the way to express themselves to let other people know that disabled persons are citizen of the country as well. They have the rights to spend their lives independently. Disabled persons utilize their inferior parts of body to let other people watch (Gaze) and realize that they are disabled persons without saying a word or describing who they are. Besides, spending their lives outside is to confirm that the state and society should modify environment to facilitate and provide convenience for all people according to the concept of universal design and it is worth to do as there are disabled persons who really need to utilize that design.

Exposing inferior parts of body in public is to express their identity that they are the ones who create civilization can be seen from different media used to publicize disabled persons in terms of how they spend their everyday lives, operational performance of disabled person clubs or inviting disabled persons to participate in implementing social works and social movement. Media that disabled persons widely used to express their identity are social media like Facebook, Instagram and Line. Besides, disabled persons express their identity that they are civilized people through mainstream media like television. For example, disabled persons from Mae Pae sub-district disabled person club that made a trip to visit the Late King Rama 9 by the time

he was sick and stayed at Siriraj hospital. At that time all television channels presented this news during the period of Royal news to let the public know that there were many people, organizations, and agencies paid him a visit. Thus, when disabled persons from Mae Pae sub-district disabled person club paid the Late King Rama 9 a visit, they were publicized to all television channels as well.

5.3 People with Disabilities and Social Movements

5.3.1 The Beginning of The Social Movement By The Disabled

In this study, participation in the social movement by the disabled began with Mr. Krisana Lalai's persuasion, a famous and widely known disability leader, both as a journalist and a leader in driving Thailand Friendly Design. At present, Mr. Krisana Lalai is the president of Thailand Friendly Design, the manager of Friendly Design ambassador project, and the president of the Thailand Friendly Design Group to the ASEAN Community. Mr. Krisana had an idea that Tak has a potential to be developed as a Friendly Design model city due to its readiness, appropriateness and potential in many areas as

The first aspect is a matter of space. Mr. Krisana saw that Tak is a province that has both economic and tourism potential, especially in Mae Sot district which has been established as a special economic zone[5] as it is an important trade area on the Thai-Myanmar border. Mae Sot was growing in the business sector, which can be seen from numerous business and tourism establishments, such as stores, department stores, accommodation, hotels, resorts, apartments, etc. Also, Mae Sot had an airport, where businesspeople, tourists, including people with disabilities or the elderly, can travel conveniently to the place. Therefore, Mr. Krisana agreed that Mae Sot is suitable to be as a hub for the movement of universal design in both Tak province and the northern provinces.

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[5] Specific area was established by law to benefit, promote, support and facilitate by giving certain privileges in carrying out activities, such as industry, commerce, service or any other business that is beneficial to the national economy. The current government has announced the opening of 5 special economic zones, namely Mae Sot, Aranyaprathet, Trat, Mukdahan and Songkhla.

The second aspect is a matter of personal relationship between Mr. Krisana and Mr. Amphon, President of Tak Physical and Movement Disability Association and secretary of Mae Pa Disabled Club in Mae Sot. Mr. Krisana and Mr. Amphon are friends and have worked together before, since the time when Mr. Amphon worked in Bangkok. In addition, Mr. Ampon has been working for the disabled for a long time, so he has a good understanding of universal design issues, and has been appointed as an ambassador for the Friendly Design Ambassador[6]. Later, when Mr. Amphon moved to Tak, he became a strong leader of the disabled, who takes action to establish the disabled club in almost every sub-district in the province, as well as coordinates well with other disabled groups, making a network of people with disabilities in Tak Province. Personally, it was believable that Mr. Ampon will be a leader in driving universal design in Tak province.

The third aspect is a matter of the strengthened groups and clubs for the local disabled. In this regard, Mr. Krisana agreed that driving universal design requires a group of people working in the area, who have strong potential to be the core to drive universal design in the area. Mr. Krisana saw that the disabled groups in Tak are strong, especially those with physical and movement disabilities, which can be seen from the disabled clubs established in almost every districts by grouping of people with disabilities in each district together. Each club had outstanding works, for example Mae Pa Disabled Club in Mae Sot, Mae Tan Disabled Club, Mae La Disabled Club in Tha Song Yang, etc.

The fourth aspect is a matter of cooperation and support from both the public and private sectors. Mr. Krisana had an opinion that both public and private sectors in

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[6] Friendly Design Ambassador was established by Friendly Design Foundation, together with the Ministry of Social Development and Human Security, Office of Health Promotion Fund, Tourism Authority of Thailand, and PTT Public Company Limited, and had been initiated the Friendly Design Ambassador Program since 2014. There was a selection for volunteer people to participate in the campaign to promote, research and enhance knowledge and understanding on the Friendly Design, or principles of universal design that fair and friendly for all, in order to lead to improvements, modifications and improvements for buildings, footpaths, locations, environment, including tourist attractions, religious places, schools, public transportation systems, as well as various services for people of all ages and all physical conditions, especially the elderly, the disabled and people using wheelchairs to access to the services, conveniently, modernly, safely, fairly, thoroughly as much as possible. Currently, there were over 500 ambassadors of friendly design, including young students, young people and those wheeled men or people with disabilities, distributed across various provinces throughout Thailand. Among these ambassadors of friendly design that were 240 wheeled humans and the blinds. All of them performed duties in 40 provinces in all regions of Thailand.

Tak have understood and are aware of universal design issues. In terms of public sector, most provincial and local parties, including the governor, Head of the Office of Social Development and Security of Tak Province, Director of the Tak Disabled Service Center, Social and Welfare Development Staff, President of Provincial Administration Organization, President of Subdistrict Administration Organization, Social Welfare Officer, etc., had a reasonable understanding of universal design as it is a mission of public organization's building and unit design based on the concept of universal design or friendly design. In terms of private sector, most local business people, including the Chamber of Commerce, Federation of Industry, etc., agreed with the universal design in Tak as it is can lead to business growth, especially in the tourism industry. As a result, all sector was ready to cooperate in driving Tak to be a prototype of the universal design city.

For all mentioned reasons, Mr. Krisana (Krisana Lalai, personal communication, January 21, 2016) decided to travel to Mae Sot in Tak, to motivate the disabled to work on the mentioned matters. Initially, Mr. Krisana discussed and coordinated this issue with Mr. Amphon, the leader of the disabled people in Tak before. However, Mr. Krisana wanted to go to the area to talk to the leaders of the disabled and other disabled people by himself, because he wanted local people with disabilities to be the leader of this social movement. Mr. Krisana said in an interview that

> Personally, pays attention to the local disabled people, because they are the insider and will live there forever. The others, including himself, public and private sectors, are outsiders, who do not always live in the area. We are assigned for operation and leave, because there are changes and migration all the time, uncertainly. He, as an outsider, takes action in the role as a main facilitator. The main leaders in the movement should be the local disabled, because they are more reliable and sustainable. (Krisana Lalai, personal communication, January 21, 2016).

Regarding the leaders of the local disabled in the provincial area, Mr. Krisana spoke to motivate them to join in driving the universal design. In the beginning, there were 6 people, namely Mr. Amphon, the president of Tak Physical and Movement Disability Association, Mr. Thaworn, President of Mae Pa Disabled Club, Mr. Somchai, vice president of Mae Pa Desabled Club, Mr. Mana, President of Mae Tan Disabled Club, Mr. Chusak, Secretary of Mae Tan Disabled Club, and Mr. Sumet, president of Mae La Disabled Club. There was an informal meeting between Mr. Krisana and the disabled leaders about the discussion on a way to persuade local people with disabilities to participate in driving the universal design together, and getting to know each other's ideas and experiences on disabled services. Later, all disabled leaders have agreed to the persuasion of Mr. Krisana. Each person had a reason to decide to participate in driving the universal design as follows.

1) Relationship and respect, which is the reason most of the people with disabilities decided to join this project, especially Mr. Amphon. Mr. Amphon have been close to Mr. Krisana for a long time and have worked together before since when Mr. Amphon worked in Bangkok. Now, Mr. Amphon moved to Tak, but both of them have kept in touch until now. Mr. Amphon respects Mr. Krisana as a brother and admired his works, especially the universal design project or Friendly Design. In this regard, Mr. Amphon has been supporting Mr. Krisana as a Friendly Design Ambassador since 2014. Therefore, when Mr. Krisana motivated Mr. Amphon to be a leader in driving the universal design in Tak by developing Mae Sot as the first universal design model city in Thailand. Mr. Amphon was proud that Mr. Krisana is confident and trusts in him. Therefore, immediately agreed to the invitation.

2) Power relation, which leaded to participation of the disabled leaders in this social movement, was the relationship between leaders of the local disabled and Mr. Krisana and the relation between them and Mr. Amphon. In the view of the leaders of local disabled, Mr. Krisana had higher social status with more power. By considering the position, work and role of the disabled projects, Mr. Krisana is the national leader of people with disabilities, the person with power to drive key policies related to people with disabilities to be enforced in society. Mr. Krisana is an example of a successful disabled person. The person has a great influence on the disabled in Thai society.

Therefore, when Mr. Krisana came to persuade them by himself, all 6 disabled leaders agreed to participate in this project as they felt honored for this persuasion.

The decision to join the disabled project was also raised from the power relation between the disabled leaders and Mr. Amphon., which by duties, is the President of the Physical and Movement Disability Association in Tak. He is considered as the leader of people in the area, and the president of the district disability club, as seen from the disabled organization structure in Tak as follows.

District level disabled club

Association for all disabled, Tak Province

Association of the physical and movement disabled	The Association for the Visually Impaired	Association of the hearing or communication impaired	Association for the mentally or behaviorally disabled	Intellectual Disabled Association	Learning Disabled Association	Association of people with disabilities with autistics

District level disabled club
District level disabled club
District level disabled club

Figure 5.1 Organization Structure in Tak Disabled Society

From the organization structure of the Disabled Association in Tak, especially the Association of Physical and Movement Disabilities with Mr. Amphon as the president, Mr. Amphon was regarded as an important person that helps establishing disabled groups in Tak province. All sub-district disabled clubs established by Mr. Amphon had a strong performance and was certified by the Ministry of Social Development and Human Security. In addition, Mr. Amphon also protected disabled persons from human rights violations, promoted and supported the disabled to have

education and employment, etc. Therefore, Mr. Amphon was considered by all disabled leaders, and received agreement on this project participation by his invitation.

        3) The need for acceptance from others and society: The disabled leaders believed that joining Mr. Krisana would allow other groups of disabled people Including others local people to see their capabilities and potential, especially in social services. Because universal design or friendly design was not just benefit the disabled, but it was also for people in all ages and groups in society, whether children, pregnant women or the elderly to access the facilities equally and safely by having the disabled people as the leaders for project operation. In addition, the movement of universal design concepts in society was also a demonstration of civilization, stating people who recognizes and understands rights, the world, and empathy for others by joining to create good society and environment. Therefore, the participation of people with disabilities in this issue showed that disabled people are civilized just like other people in society as Mr. Thaworn, the president of Mae Pa Disabled Club, who once said about his decision to participate in social movements on universal design that "Because Mr. Aoi (Krisana) and Mr. Amphon, the universal design ambassador, invited him directly, he as the president of a Disabled Club surely join the project, if not, it would mean that he is an uncivilized people."

        4) Access to equal resource allocation: The disabled leaders saw that driving universal design is a way to claim for the right, which will lead to a fair allocation of resources that their groups should receive from society equally. The resources they need were mostly infrastructure that facilitates daily life, including roads, sidewalks, ramps, railings, elevators, parking lots, toilets, etc. These basic structures were considered as social-organization resources, which are common resources that everyone can access equally. However, in the past, disabled people or social disadvantaged groups were often excluded from the benefits, and received unequal access to these resource (Maniema Thongyu, 2014, pp. 66-73). Therefore, joining the social movement for universal design would be a way to allow society to recognize this problem among people with disabilities or other disadvantaged people, who also have the right to access to the allocated resources equally as well. In this regard, Mana, the leader of disabled people in Mae Tan, said about this issue interestingly that having public facilities for people with disabilities or others is

essential. In the past, both the public and private sectors may ignored disabled people in rural areas as considered as a small group of people with no need to invest or allocate the resources. However, Mana saw that a small group of disabled people does not mean they do not need the resources; "If we don't reach out, they probably think that we do not need the resources, leaving no allocation as a result." (Mana, personal communication, October 29, 2016)

5.3.2 Planning and Preparation for Social Movement of People with Disabilities

After the disabled agreed to join the social movement by Mr. Krisana Lalai's invitation, the next step was planning and preparation before implementing social movement by the following processes.

5.3.2.1 Establishment of Working Group

Mr. Krisana Lalai and the disabled leaders discussed that they should work together as a working group by unofficially establishment for the benefit and specification of duties and responsibilities on the social movement operations. With Mr. Krisana Lalai as the head of the group to oversee the overall operation, the working group was divided into 2 teams. The first team was a central team with Mr. Krisana Lalai as the team leader and disabled members from Arayasatapat Foundation, Arayasatapat Ambassadors Project and Thai Arayasatapat to ASEAN Community Project. The second team was a team working in Tak province with Mr. Amphon as the team leader and 6 members from the disabled leader in Tak, including Mr. Thaworn as the president of Mae Pa Sub-district Disabled Club, Mr. Somchai as the vice president of Mae Pa Sub-district Disabled Club, Mr. Mana as the president of Mae Tan Sub-district Disabled Club, Mr. Chusak as the secretary of Mae Tan Sub-district Disabled Club, Mr. Sumet as the president of Mae La Sub-district Disabled Club and Mr. Pramote as the president of the Disability Association in Tak Province.

In terms of duties and responsibilities of the working group, initially, the working group planned for an introduction, goal explanation and publication about the operational guidelines, as well as inviting them to be a part of the project making Tak as a prototype of this Arayasatapat city. In which the central team was responsible for coordinating and contacting documents, areas and government officials with high

authorities, for example Minister of Social Development and Human Security, Minister of Tourism and Sports, Director-General of the Department of Empowerment of Persons with Disabilities, Governor of Tak Province, Governor of the Tourism Authority of Thailand (TAT), President of the Thai Tourism Promotion Association, The Chamber of Commerce of Thailand, etc. On the other side, the team working in the area was responsible for surveying and preparing the location in Tak, as well as coordinating and inviting important people and leaders in the area, for example Head of the Office of Social Development and Human Security in Tak, President of Chamber of Commerce in Tak, Chairman of Provincial Industry Council, President of the Thai-Myanmar Chamber of Commerce, Director of Tourism Authority of Thailand (TAT), Tak Provincial Office, President of Provincial Administration Organization, President of Sub-District Administration Organization, Provincial Health Officers, Hospital director, the Network for the Disabled People, President of the groups in Tak, such as elderly group, women group, young generation group, public health volunteer group, etc.

5.3.2.2 Educating the Working Group

Once gained the working group, the next process was to educate the working group that was the disabled leaders in Tak province. Because each member of the working group had different background and knowledge on different social movements, especially the local disabled leaders, such as Mr. Thavorn, Mr. Somchai, Mr. Mana and Mr. Sumet, somce of the member had never experienced working in social movements before. However, some disabled people working in central team also did not have experience in social movements in other provinces as well. Therefore, it was important to educate the working members by Mr. Amphon, one of the disabled leaders, proposing that the working team should be educated before working in the social movement area. For him, having knowledge was very important and necessary, especially legal knowledge. Mr. Amphon said that he was taught and introduced this idea from working with social movements with Lieutenant Colonel Torpong Kulkhanchit, Head of the Asia-Pacific International Foundation for the Disability Office (Currently passed away). Lieutenant Colonel Torpong taught Mr. Amphon that (Amphon, personal communication, September 10, 2016) "People with disabilities are

often be violated and discriminated, so people with disabilities must remember and understand legal knowledge, so that it can be applied for self-defense tool."

From Mr. Amphon's proposal, there had been 2 seminars to provide knowledge to the working group. The first seminar was held on 2nd August 2015 at Wattana Village Resort, Tak Province. The hotel was designed according to Arayasatapat idea or friendly designs. The first objective of the first seminar was to provide an opportunity for the working group from both the central team and the team working in Tak to meet, talk, exchange knowledge and get to know each other. The second objective was to participate in surveying various locations in Mae Sot district that are designed according to the Arrayasatapat or friendly design. The second seminar was held on 3rd to 4th October 2015 at Damnoen Care Resort, Lak Hok, Damnoen Saduak District, Ratchaburi province. There were 2 objectives of the second seminar as follows. The first objective was to provide an opportunity for the working group for the disabled in Tak province to meet, discuss and share knowledge about working experiences on disabilities with the general disabled leaders across the country. In this seminar, the working group invited disabled people who were Arayasataoat ambassadors throughout the country to participate in the seminar. The second objective was to enable the working group to gain knowledge and understanding of concepts and styles of working in social movements from expert and experienced speakers. The knowledge shared in the seminar was focused on 4 topics, including the concept of Arayasatapat, laws related to Arayasatapat, concepts of social movement for people with disabilities and experiences in social movements of people with disabilities. The knowledge in each topic had the important contents as follows.

1) Universal Design Concept This topic was raised from the question by many people with disabilities on how to identify the definition of the word "Universal design", "Arayasatapat" and "Friendly Design". Do these three words have the same meaning? Can we use these three words interchangeably? In this regard, Mr. Krisana Lalai, the speaker on this topic, explained to the seminar participants that the concept of universal design had been known for over 20 years in the United States, and then shared to developed countries, for example, Europe and Japan. In essence, the universal design concept is design that is convenient, safe, fair, thorough, equal and suitable for people of all ages and all physical condition, found in both in daily life and

in various locations. It is the construction and various facilities for people of all genders, all groups, all ages and all physical conditions, for example, normal people, the elderly, the disabled, the recovering patients, pregnant women and children. In terms of vocabulary or word use, most countries use the word universal design directly with an abbreviation as UD for convenience. In Thailand, I was the first person in the country who introduced the word universal design with an inspiration since traveling to Tokyo, Japan in 2005. The visit to Japan allowed me to see and feel the design of construction, building, public places and various public transportation systems in Japan that encouraged people of all ages and all physical conditions, especially the elderly, rehabilitating patients, disabled people, as well as families with young children and wheelchair users, including tourists with large luggage, to access to the service conveniently, safely, thoroughly and equally.

From this impression, it inspired Mr. Krisana to promote the Universal Design campaign in Thailand, using the Tokyo Model concept. At the time, Mr. Krisana had the idea that when introducing universal design in Thailand, the word should be translated into Thai word for common understanding as "Arayasatapat", which derived from the word Araya/Civilize (civilization)+Design (construction design), and directly translated to a design that civilizes by time or needs of everyone in society. Mr. Krisana had been using this word in the campaign for social movement for the disabled. However, after a while, there were comments reflected that the word Arayasatapat was hard to understand as a complicated word, which needed an interpretation from Thai to Thai to simplify the meaning. Also, there was an understanding that Arayasatapat was about a design to support people disabilities only.

In this regard, in the past, there were people proposing to use the word "Satapatayathorn" (architecture+empathy) instead of the word "Arayasatapat". However, this proposal arose a lot of controversy among people working in disabled field, so a meeting had held to discuss together on the matter with experts from various agencies and sectors. Most of the comments agreed to continue using the word "Arayasatapat", because the word "Satapatayathorn" sounded negative, as its term of generosity reflects a charity model indicating poverty and poorness, while the term Araya reflects a social model indicating prosperity, civilization and equitable rights

From the mentioned issue Mr. Krisana explained that there was no definitive conclusion on the word use. For him, as an operator, the word Arayasatapat cannot be abolished because it has been used and remembered by people in Thai society for a while. However, when there were doubts and comments from society in terms of complicated interpretation of the word Arayasatapat, the use of the word Arayasatapat that cannot be as comprehensive as the word universal design, which has a broader meaning, or the misunderstanding that the word Arayasatapat refers to a design for people with disabilities only, etc., these comments were needed to be solved to find the solution. Mr. Krisana consulted with many experts working in architectural field, disabled field, International Wheelchair Users group, the conclusions and solutions were to avoid using the word universal design or UD, and find another term to describe the meaning of the word Arayasatapat instead. Mr. Krisana chose the term Friendly Design or FD as the meaning of the word Arayasatapat, as the word Friendly sounds positive, which when combined with the word Design to Friendly Design, it created a feeling of being a design that everyone can access and use. The two words would be used together along with explaining create an understanding that all words mean the same. For example, Arayasatapat (friendly design) means a design that is friendly for all" (Krisana Lalai, personal communication, October 15, 2015).

2) Laws related to Arayasatapat Legal knowledge, especially laws related to Arayasatapat, was important and necessary for people to work on the Arayasatapat campaign. In this seminar, the working group invited Mr. Preda Limnontakul, the president of the Disability Rights Network, as a guest speaker to give knowledge to the participants. There were 2 main topics for the seminar as follows (Preda Limonthakun, personal communication, October 4, 2015).

The first topic was the history and development of laws, regulations, announcements and cabinet resolutions related to facilities or Arayasatapat in Thailand by summarizing that laws, regulations, announcements and cabinet resolutions related to facilities began from the constitution in 1997 to the NCPO in 2014 stating "People with disabilities have the right to receive public facilities and other assistance from the state" and "The state must support the elderly, the poor, the disabled and the disadvantaged to have a good quality of life with self-reliance". There were also the Ministerial Regulations in 2005, the Ministerial Regulations for Social

Development in 2013, the Ministry of Transport Regulations in 2013, the ICT Regulations in 2012, which stated to provide Arayasatapat or various facilities for the elderly, disabled or unhealthy people in all forms of building and public services under the ministries' supervisions. In addition, the Act on the Promotion and Development of the Quality of Life of the Disabled in 2007 with an amendment in 2013 stated that people with disabilities have access to public facilities as well as welfare and other assistance from the state. At the end of 2012, the Cabinet at the time also approved the measures to promote the provision of facilities for the elderly, disabled people and everyone in society to access and use provided in buildings and public services, by having the Bureau of Budget to support the budget of three hundred thousand baht for the expense of improving or providing facilities for the disabled and everyone in the society to access and use in each government agency. According to the Cabinet resolution on 19th May 2009, the provided facilities must not less than 5 types, including ramps, toilets, parking lots, signs and information service, which the process must be completed by 2015 to support the entry into ASEAN Community.

The second topic was the Arayasatapat situation in Thailand, which was a presentation of Thai Arayasatapat laws for a clear result in practice. Example of public and private sector operations were as follows. The Ministry of Transport provided facilities for people with disabilities in public transport services according to the universal design concept for everyone to access and use in the Mass Rapid Transit Authority of Thailand (MRTA) or MRT (MRT), including parking spaces for disabled people, ramps, elevator, toilet for the disabled, telephone for the disabled, information and warning signs, wheelchair parking spots, information display screen for passengers, as well as elevator for wheelchairs provided in MRT Purple Line, MRT Blue Line, MRT Extension and MRT Green Line, with completely provided elevator in 18 Sky Train Stations and Airport Rail Link connecting Suvarnabhumi Airport Station to Phaya Thai Station, etc. The Bangkok Department was interested in Arayasatapat by requesting cooperation for wheelchair taxi project to facilitate everyone to access basic services from the government, while also building a good image for Bangkok. Currently there were 20 wheelchair taxis and planned to increase to 30 taxis. In addition, government agencies, such as the Department of National Parks, Wildlife and Plant Conservation, under the Ministry of Natural Resources and the

environment, had improved about 40 national parks across the country, such as Khao Yai, Phu Kradueng, etc. by installing ramps and toilets for the disabled as well.

For the private sector, the organization with outstanding work on Arayasatapat was PTT Public Company Limited, which improved the facilities for the disabled in PTT gas stations across the country by renovating toilet, convenience store, as well as braille blocked for guiding the blind to areas inside the gas station, to allow them to use the service by themselves. Meanwhile, PTT also prepared and trained staffs to look after the elderly and disabled. In addition, the Industrial Estate Authority of Thailand (IEAT) adjusted the areas in all industrial estates to add Arayasatapat by starting from inside offices and factories. Also, department stores and tourist attractions in almost every province added disabled toilets and ramps in front of the mall and building, as well as parking spaces for disabled people, etc.

3) Knowledge about social movement of the disabled This topic was about the principles and concepts that people with disabilities use in social movements. The working group invited Mr. Suporntham Mongkolsawat, secretary of Maha Tai Foundation and social activists for people with disabilities, as a guest speaker. Mr. Suporntham educated 4 topics in the seminar as follows.

The first topic was the concept of social model. In this regard, the speaker explained the importance, background and essence of the concept. The concept of social model was about "Disability is not a problem". Because we cannot change the disability and cannot force disabled people to adapt to the current environment, so the idea of "The environment and society can be changed easier" occurred that the environment is the thing to be solved. This concept believed that people with disabilities can live in society by solving various barriers in society, such as mass transit systems, education, occupations and recreation that can be accessed by everyone, and by adding more diverse options in society, such as ramps, braille with audio and visual information, sign language and websites that everyone can access. The concept of social model reversed the assumption that "The problem is not the disabilities, but the problem is in the social and environmental context". Later, the concept of social model was an important concept driving movement to adjust the suitable environment for all and was developed into a universal design concept. Therefore, it could be said that the concept of social model is a very influential concept

for people with disabilities as it helps to promote and support the civil rights, as well as the politics of identity of the disabled, which is the process of creating self-esteem and motivation for people with disabilities. It helped people with disabilities to discover their identity and self-value, instead of feeling guilty and ashamed of being disabled found by the Charity model. This idea promoted the group engagement among disabled people to achieve social change, equality, social justice and the right as citizens.

The second topic was the concept of social movement of the disabled. In this regard, the speaker presented and explained the origin and principles of the concepts that disabled people used in current social movement, called New Social Movement (NSM), which was derived from Western society in the late 1960s. The idea occurred from a group of population class or marginalized people wanting to protect their benefits, political independence and culture preservation. The new social movement was interested in other issues beyond the class, politics, economy, poverty and income distribution, to issues on cultures, differences, specificity, identity, expression and rights of the individual, etc. The distinctive feature of the new social movements included following features. 1) The causes or issues of the movement was a conflict that is often linked to everyday life. 2) The participants in the movement were people with common goals of the movement, not specific on any social class. 3) The goal of the movement was to focus on creating new rules for living. Finally, 4) the movement strategy emphasized self-demanding movement by establishing an independent self-management organization, not demanding through existing political mechanisms or relying only on state mechanisms. For the disabled, new social movement began during the 1960-1970s in the west of Europe and shared to the Americas. Initially, the social movement of people with disabilities was a movement for the rights, called Disability Movement or DRM, with following general principles. 1) Set a new framework for "disability" as a matter of society and politics rather than medical problems and rehabilitation. 2) Moved/shifted from focusing on individual solutions/specific issues to social reform. 3) Confirmed the need of people with disabilities for participating in society, whether accessing equipment, accommodation and various services, which should be enforced as civil rights rather than a charity for support. 4) Oppose the power provided by experts and civil servants. 5) Empower individuals and groups in order to lead to the self-defined life of the disabled.

The third topic was the development of social movement of Thai disabled people. In this regard, Mr. Suporntham summarized and explain his current study on civil politics of persons with disability to make their rights a reality, to the participants of the seminar. Mr. Suporntham presented the 5 periods of the development of social movements of Thai disabled people. The first period was the decade of the struggle by the disabled (1967-1977). During this period, the disabled leaders, the first generation students graduated from the School of the Blind and the School for the Deaf, gathered together to establish a blind and deaf alumni club, and began a unified struggle to request the state for higher education application, work application rights, government lottery quota for business to support oneself and family, etc. This disabled group did not want the government to raise as charity because it devalued themselves, but they wanted to make a living and stand on their own feet. The second period was the decades of the disabled empowerment (1977-1987). During this period, people with disabilities who could take care of themselves joined together and established as an official organization of the disabled named Disabilities Thailand, in order to campaign for the government to protect their own rights. However, the group was not accepted by the state in the initial stages, but the disabled leaders were more resolute and stood a position, resulting in the expansion of ideas among people with disabilities to strengthen the campaign. There was a school for the blind under the Christian Foundation for the Blind in Thailand under the royal patronage with a purpose to prepare and enhance potential of the blinds, so that they can go to study in a general school. Also, education for the blind was not only held in one area but extended to all regions of the country as well. The third period was the drive for the law to protect the rights of the disabled (1987-1997). During this decade, progressive disabled leaders together with the first generation of disabled leaders fought together to achieve success on many laws for the disabled. The disabled leaders who had roles during this time included Ajarn Narong Patibutsorakij, Ajarn Wiriya Namsiriphongphan and Lieutenant Colonel Torpong Kulkanchit, etc. These leaders worked together for the disabled sacrificing both physical strength, wealth and intelligence, without receiving any compensation. It was a powerful combination of strategies and involvement at the international and national level. For example, being a committee for the Asia and Pacific disabled organization, applying for membership in the Constitution Drafting

Assembly, etc. The social movement strategy of the disabled during this period focused on pushing powerful state officials, both in the age of democracy and dictatorship, by raising awareness for civil servants and politicians with the support from academics and human rights activists. Some disabled leaders used the relationship as an alumni, student and teacher of Chulachomklao Royal Cadet. to negotiate and persuade for support. Besides the student-teacher relationship, the mass power of people with disabilities was used to support or pressure the government as well. The fourth period the decade of participation for real rights of the disabled (1997-2007). This is the period when the disabled leaders of the first generation, the progressive disabled leader and the new generation of the disabled leaders fought together to make the rights of disabled people come true. The disabled who was appointed to play important roles in society included Mr. Montien Boontan, who was appointed as a senator. From the event, later, more political parties approached disabled leaders to participate in political events, as well as appointment as advisors to the Prime Minister and many other political positions. As for the movement strategy, the strategies were driven by knowledge and were defined as the case of the Act of Promotion and Development of the Disability Quality of Life in 2007 and the Constitution of the Kingdom of Thailand in 2007, by applying the concept shown in the Convention on Disability Rights Draft (CRRD) with participation of disabled leaders in the draft as Thai government. Finally, the fifth period was a decade of empowering the Disability Rights (2007-2017). During this period, the organization of the disabled jointly push for the new law for the disabled called the Act of promotion and development of disability quality of life in 2007, amended (version 2) in 2013. Thus, this decade was the movement for the disability rights under the rights base law (2007-2017). The movement for the rights of disability organizations was to drive the rights according to the expertise and interests of each organization. For example, driving rights for medical and public terms, academic terms, occupational and employment terms, terms of access to public environment, buildings and transportation services. However, each disabled group/organization was able to strengthen the network as a joint mission very well.

The fourth topic was the exchange of knowledge and experience in social movement of disabled people. In this regard, the topic focused on the discussion and exchange of experience in social movement of people with disabilities

who attended the seminar by participating in discussions and exchanging experiences (the researcher also joined). It was found that most of the topic was about techniques and methods used to fight social movements, which could be summarized as follows.

(1)   There are 2 models of social movements of disabled people. The first model was personal movement. The second model was group movement. Both movement models could be done every day in daily life, which also known as fighting in daily life.

(2)   The principle of fighting in daily life was showing the disabled body parts or deformed body or organ to others to see by going outside and living like ordinary people in society, such as going to work, exercising in the park, going to the mall, contacting the government office, using public transport like boat, bus, electric train, driving and parking cars in disabled parking areas, etc. This model of fight was an expression of the identity of disabled person as a member of society. It was another way to confirm and protect their disability rights. In addition, daily fight could be expressed in the form of groups, for example, the International Wheelchair Users. This group was made up of disabled friends, which most of them were business owners, such as printing houses, gold shops, real estate, mass media, hotels, restaurants, etc. with Mr. Worayut Kitkul as the leader of the group and the owner of Damnoen Care Resort that serviced for this seminars as well. Mr. Worayut (personal communication, October 4, 2015) said that, each month, the group members would have an appointment as a meeting for dinner in good restaurant with delicious food to talk about life and work. One of the key points discussed on the meeting was the problems and obstacles in accessing the environment, buildings, places, vehicles and public services for wheelchair users, such as restaurants with no parking spaces for the disabled, no ramps, no elevators, etc. (Worayut Kitkun, personal communication, October 4, 2015) "We are regularly discriminated. They may not speak out but it shows on their look and action. Sometimes they saw us and sighed. It seems like we bright a burden to them.", the group said and considered that this issue was important, resulting in raising funds among themselves to organize a wide forum and implementing concrete solutions to solve these issues. Beside Thai friends, the meeting group also had foreign friends joining the group as well. Therefore, the group was named as International Wheelchair Users. Mr. Worayut said that the struggle in their daily lives showed others

that they are people with power, especially economic potential and ability to buy and use things, which was demonstrated through their daily lifestyles.

> We agreed to go traveling abroad together. Every month we dine together. We emphasize that it must be luxurious and expensive only in order to show the society that we, people with disabilities, have the potential. Also, the hotel must be five stars, too." (Worayut Kitkun, personal communication, October 4, 2015).

(3) Social movement by the disabled used rights-based method on street rightfully. This method required to consider the procession setup by arranging the disabled people with clear physical disability or lack of organs in the front row, so that it could be seen immediately. For example, physical and movement disabled, wheelchair users or disabled people who need assistive devices. Other types of disabled people with unclear characteristics, such as hearing and communication disabilities, shall be arranged in the back row. The formatting of this procession needed to convey the identity of the group. The disabled participants in the movement should wear the same clothes, color, for the uniqueness of the disabled group. All these were symbolic expressions of the disabled that allowed the society to see and remember the movement and group identity, as well as communicated content to the public society. In addition, to organize the social movement procession of the disabled, there should be a disabled person who is a lawyer or someone with disability legal knowledge to join the procession. Because sometimes there would be a case that needs to be negotiated with various parties, the situation required legal guidelines to negotiate, and having a lawyer in the procession and being a negotiator would make the procession move smoothly without interruption. In the case of requiring media interviews, there should have determined or appointed person beforehand, so that the movement was credible and the prepared content was presented in accordance with the group's guidelines.

4) Social movement should have motto for the group motivation. For example, the social movements of disabled people in foreign countries held a slogan that helps to motivate the disabled to engage and rise up to fight together like "Nothing about us without us". In Thailand, the motto of the international wheelchair users was "We are the hunter, killing stairs", which "We" means the wheelchair users or disabled people, "hunters" means searching for the environment or places that still have obstacles to wheelchair users, and "killing stairs" means to build more ramps instead of the stairs, for the convenience of all the disabled and wheelchair users.

5) Using social media as a tool for social movement by the disabled: Nowadays, everyone has their own media, especially social media such as Facebook, Instagram, YouTube, etc. Everyone can present their stories through these various media, as well as the disability movement. People with disabilities can present their stories of daily struggle through these media channels. No need to wait for mainstream media, such as television, radio, newspapers, etc. as what was done in the past. Social media can spread quickly. It also causes widespread changes and impacts. Therefore, social media is therefore a very important tool in the social movement of people with disabilities today.

5.3.2.3 Set Issues and Goals for Social Movement

The working group jointly considered the planning and preparation for setting goals of the social movements as follows.

1) The issue of this social movement was driving Tak as the Tak Friendly Design Model City by aiming that all sectors in Tak, including government, private or public sectors adopted the concept of Arayasatapat or friendly design in their area or sector, for building and development of buildings, adjustment of environment and infrastructure, including tourist spots, religious places, schools, residential areas, as well as public services and all forms of public transportation. The goal was to create appropriate, fair and equal services to all people in Tak. In this regard, Mr. Krisana Lailai gave an interview that the concept of Arayasatapat or friendly design has varied aspects and levels. In the past, the issues on Arayasatapat had been understood to benefit only the disabled specifically, and also believed that it is the obligation of the government or government agencies only. Actually, Arayasatapat is a common issue

with all groups of people in society. Therefore, the issue of making Tak as an Arayasatapat Model City was considered a comprehensive issue in many dimensions, both in terms of concepts, ideology and goals. The issue also allowed all sectors of the society, whether government, private, or public, to participate in the action as well (Krisana Lalai, personal communication, January 21, 2016).

2) Goals for social movements There were 3 levels of social movement goals, including regional goal, national goal and provincial goal.

Regional goal was to make Thailand as "the center city of Arayasatapat in ASEAN community" within 5 years from now (2016-2021). Being "the center city" means making Thailand as the center city for arranging seminars and exchanging all kinds of goods, technology or services related to all kinds of Arayasatapat, making Thailand as a center of technology, innovation and design, including Friendly Design constructions, buildings and various products, as well as making Thailand as the center city for organizing completed expos or exhibitions about Arayasatapat in the ASEAN region along with the campaign to encourage various provinces to develop to be Arayasatapat city where everyone of all age, health and body condition can access and travel conveniently, safely, modernly throughout Thailand (Krisana Lalai, personal communication, January 21, 2016).

National goal was to develop every province in Thailand to be a prototype of the Arayasatapat. In 2016, the project first kick-off from Tak province, and then develop all provinces within 5 years from now (2016-2021).

Provincial goal was to set goals to accomplish at the provincial level by setting 3 goals for the movement as follows.

(1) To achieve management, improvement, development and organization of the provincial environment in Tak to be suitable for all, regardless of ages, physical conditions, especially the elderly, rehabilitation patient, disabled people, injured police, veterans, pregnant women and young children in Tak Province, so that everyone was able to access the all services in various locations, such as buildings, places, tourist sites, religious places, schools, as well as houses and residences, as well as public services and mass transportation systems, conveniently, modernly and safely. The goal would start to kick-off in Mae Sot district, and gradually expand to other districts in Tak province. The reason for choosing Mae Sot District as the first operating

site was because, in 2015, Mae Sot District received the "Arayasatapat Site" award in accordance with the Universal Design Community Model from the Ministry of Social Development and Human Security previously, so it was considered that Mae Sot district was ready and suitable to be chosen as the first Arayasatapat Model City as an example for other districts in the province.

(2) To promote and communicate the concept of Arayasatapat or friendly design to the society in order to raise the awareness on the importance of the issue. Previously, many people in society or even the disabled themselves had misunderstood the concept of Arayasatapat or friendly design in many respects. For example, Arayasatapat was misunderstood to relate with only group of people with disabilities, group of people with physical and mobility disabilities. There was also the misconception that Arayasatapat is not benefit and necessary for other types of disabled people, such as people with visual disabilities or people with hearing impairments or meaningless communication. There was also a misunderstanding that Arayasatapat is only about building ramps in buildings of government agencies only, etc. Therefore, in this social movement, it was an open social space to show the concept of Arayasatapat or friendly design in various ways to people in Tak and society, so that everyone knows and understands the concept of Arayasatapat or friendly Design more accurately.

(3) To create a network for the disabled and other groups in Tak Province. The social movement aimed to provide more opportunity for the disabled people in Tak to coordinate together, both the mobility disabled, physical disabled and other types of the disabled, as well as allowing the disabled to know and exchange knowledge with the disabled groups from Bangkok or other provinces. This created a wider network of people with disabilities later. In addition, it aimed to create a network and become a co-alliance between the disabled and other groups in Tak, such as the elderly group, youth groups, volunteer group, women group, etc. in order to work together further in other issues of social movements.

5.3.2.4 Define Models and Strategies for Social Movements

The working group planned to use two models of movements. The first model was group/organization movements with Arayasatapat group for all people as the central core and a physical and movement disability association in Tak as the core

in Tak area. There were also groups in the area, such as the district-level disabled club groups, elderly groups, youth groups, volunteer groups, etc., as the alliances in this movement as well. The second model was personal movement. This type of movement was the movement in daily life. People with disabilities could do this every day by showing off to the society, living and participating in various activities like normal people in society. In terms of the strategies used in social movements, initially, the working group planned to use mobilization and direct action strategies, such as street campaign, organizing events, organizing campaigns, etc., and the first action would be focusing on large and grand events for a memorable trend.

5.3.3 Social Movement Operation

After planning and preparing for social movement, the next step was to proceed with the procession. The study found that there were 3 models of procession by the disabled as follows.

5.3.3.1 Procession by a large group was the joint movement of the leading disability organization of the project, including the Arayasatapat group, Physical and Movement Disability Association of Tak Province, Local Disabled leaders with affiliated networks from the Ministry of Social Development and Human Security, Office of Social Development and Human Security in Tak, Office of Quality of Life Improvement for the Disabled in Tak, Disabilities Networks in the Northern Region, Disability Association in Tak Province, Tak public network groups, such as the elderly group, youth group, women group, local public health volunteers group, Tourism networks, Network of trade and business, such as the Provincial Chamber of Commerce and Industry, etc. In this procession movement by a large group, the working group of social movement applied the method of organizing grand events and activities to create a trend to be remembered and the talk of the town. The topics of this movement were about building Tak as an Arayasatapat city model, and introducing groups of people with disabilities as well as organizations working in social movements to the society, especially the people in Tak province.

The procession began on January 21st, 2016, by holding a ceremony of waving the flag kicking off of the Arayasatapat city model to welcome the ASEAN community, at Sood Prajim sign at Rim Moei, Rim Moei Market, Tha Sai Luad Sub-

district, Mae Sot District, Tak Province. At the ceremony, Police General Aekadul Sangsingkeaw, Minister of the Minister of Social Development and Human Security was invited as the chairman of the ceremony. Also, senior officials, including Mr. Somchai Charoen-amnuaysuk, Director-General of the Department of Promotion and Development of the Quality of Life of the Disabled, Mr. Maitri Intusut, Permanent Secretary of the Ministry of Social Development and Human Security, Mr. Somchai Hatayatanti, Governor of Tak Province, Mr. Phuritat Mekaew, Social Development and Human Security in Tak Province, together with the head of government officials, government and private agencies, Thai Chamber of Commerce, Federation of Industry, Tourism Authority of Thailand, Local Government Organization, national organizations/associations for the disabled, mass medias and people in Tak Province were attended the flag waving ceremony, too. During the ceremony, Mr. Krisana Lalai was the main moderator, with Mr. Amphon, one of the members of the Social Movement Working Group and the president of the Physical Disabilities and Movement Association of Tak Province, as the co-moderator. The reason was because Amphon is a wheelchair user like Mr. Krisana, and be the local, so he knew the area and a lot of people. The ceremony was broadcasted by various media, such as Nation TV, television media, or social media, such as Youtube, Facebook, Line, etc.

The Kick-Off Flag Waving Ceremony had a purpose for symbolic expression. In which the ceremony was organized to have all the groups standing together at Sood Prajim sign at Rim Moei with wheelchair users arranged at the front with senior government officials, followed by a group of other disabled people, various representatives from both public and private sectors, children group representatives, elderly group representatives, volunteers group representatives, etc. Then, everyone waved green flags with the Arayasatapat logo at the same time, and performed the joint ratification and took image, before finished the ceremony. It could be seen that the flag-waving ceremony was one of the tactics used for social movement as a symbolic expression. This indicated that Mae Sot is a city that is ready to step into the ASEAN community, because the Sood Prajim sign at Rim Moei located in the Rim Moei market, which is an area adjacent to the Thai-Myanmar border considered as the trading and economic areas of Mae Sot in Special Economic Zones. Currently, the surrounding environment in the area had been adjusted in accordance with Arayasatapat or Friendly

Design principles, especially at the Sood Prajim sign at Rim Moei area, where, in the past, people with disabilities, wheelchair users or the elderly who were inconvenient to walk could not reach the top to take pictures and view the scenery as the stairs were the only one way. However, now more ramp has been built in the area, so "Sood Prajim sign at Rim Moei" is the landmark of Mae Sot indicating the readiness of Mae Sot city to welcome every one of all physical conditions and ages from the ASEAN countries and around the world, to visit, trade or travel to Mae Sot.

After the Kick-Off Flag Waving Ceremony, the working group invited all participants to come to the auditorium of the Mae Sot Vocational College, Mae Sot District, Tak Province, to participate in the MOU signing ceremony in order to drive Tak to become the first Arayasatapat city model in Thailand, starting from Mae Sot. In this signing ceremony, 20 agencies and organizations were invited to participate. The key objectives of this MOU were to promote Tak as an environment without obstacles for disability participation, to provide every one of all ages and all physical conditions the accessible, convenient, safe, modern, fair, thorough and equal services and surroundings, and to prepare the area of Mae Sot, Tak province, as a special economic zone for the coming ASEAN community as well.

After the two ceremonies, Police General Aekadul Sangsingkeaw, The Minister of Minister Social Development and Human Security together with a group of followers visited the Arayasatapat area, at Mae Sot PTT gas station, as well as visited people with disabilities at the Mae Pa Sub-district Disabled Club, Mae Sot District, Tak Province, located at the house of Mr. Thaworn, President of the Mae Pa Sub-district Disabled Club. The visit of Minister Aekadul Sangsingkeaw excited and impressed the members of the disabled club very much, because it was an unexpected visit without set schedule. Mr. Thaworn, the president of the Mae Pa District Disabled Club, said that

I was very surprised, because I didn't know before that Mr. Adul would visit the club. Mr. Adul asked Khun Ooi (Krisana) and Mr. Amphon that where is the Mae Pa Disabled Club? Is it far from the PTT gas station? If not far, he would like to visit. Then, there he came, together with the Director-General and the

Governor of the Minister of Social Development and Human Security. The visit took about 15-20 minutes, but it was enough to make us happy and proud that once the club had a minister to visit us. (Thaworn, personal communication, September 11, 2016)

Social movements by a large group was held again on January 22nd, 2016, by 15 members from the working group both the central team and the local team, together with representatives from the Tourism Authority of Thailand, Tak Office. The group explored and inspected the tourism routes in Tak. The first place was the riverside of Ping River in Tak, around the area of Rim Sai Than Lan Krathong Sai, at the ancient 200 years Rattanakosin Bridge. The area is an important place to organize the Loy Krathong Sai Lai 1,000 lanterns tradition, which was considered as an important and unique tradition of Tak Province. It is a great national and global level event that attracts a large amount of both Thai and foreign tourists to visit Tak province each year. The event stimulates the local economy, as well as greatly promotes Tak tourism. Previously, the pier where tourists floated Krathong was built in stair model, making it an obstacle for people with disabilities, wheelchair users or the elderly who are inconvenient to walk, to participate the Krathong floating. However, after the adjustment, ramps have been installed in the area, and experimented by the working group. The group also made additional proposals to the provincial governors and related parties about the areas in tourist attractions that are still obstructed the disabled and the elderly, for further development in the areas.

The second place was Thi Lo Su Waterfall located in the Wildlife Sanctuary, Umphang District, Tak Province. This trip was to try and test the tourist route in the place. In the past, during April 2015, the working group from the central team led by Mr. Krisana Lalai and the Arayasatapat Ambassadors of Thailand had surveyed the place once. At that time, the group discussed with local leaders in the area, including the sheriff of Umphang, the Chief of Wildlife Sanctuary, Umphang District, the President of Mokro Subdistrict Administration Organization, the president of the Pagagoyo (Karen) community, etc. about the guidelines for the development of the Thi Lo Su waterfall tourism path according to Arayasatapat or Friendly Design. Thi Lo Su waterfall is considered as one of the most beautiful waterfalls in Thailand, but people

with disabilities, wheelchair users and the elderly with physically obstructing could not visit the place due to the extreme difficulty to get to the place, especially the winding and steep dirt road path leading to the waterfall that requires the four wheels to climb up. Also, there were slope, narrow and rough natural path surface, which not allowed the uses of wheelchairs. The discussion on the day led to the development of the area at Thi Lo Su Waterfall to be able to accommodate all tourists, regardless of young children, people with disabilities or the elderly. The area has been prepared by (1) building ramps and toilets for the disabled in the Umphang Wildlife Sanctuary office area, (2) providing a carrier service point for wheelchair users who want to enter the waterfall area by lifting/carrying wheelchair using tourists onto the carrier and taking the visitors to the waterfall. Each carrier would require approximately 6 people to carry a tourist and charge hourly or as requested by the group. The service would be operated by the Pagagoyo (Karen), which the group allowed members of the group to serve the service for equal generated income for all members of the Pagagoyo (Karen) people. Therefore, traveling to Thi Lo Su waterfall by this working group was a journey to try and experiment the newly constructed ramps and disabled toilets in Umphang District Wildlife Sanctuary Office, as well as experiment the carrier service to the Tee Lo Su waterfall. The results of the experiment, especially the carrier service, created a lot of excitement and impression on the disabled working group, because it was the first time they have the opportunity to see the waterfall up close, which normally they are not allowed to, as when they visited a waterfall with their family, the disabled or wheelchair users were required to wait the entrance or at the park office. It could be said that the use of such methods and management was a good way to create new alternatives for disabled tourists or wheelchair users. The working group agreed that these guidelines would be distributed and adapted to other natural attractions in Tak province further.

        5.3.3.2. Procession by a disabled club was a social movement of the disabled group/club. The disabled group/club with outstanding performance of social movement included the Mae Pa Sub-district Disabled Club in Mae Sot District, Tak Province, and the Mae Tan Sub-district Disabled Club in Tha Song Yang District, Tak Province. The procession by disabled club began with Mr. Thaworn, the President of Mae Pa Sub-district Disabled Club, and Mr. Mana, the President of Mae Tan Sub-district Disabled Club. Both of them were disabled leaders and members of the working

group on social movements. With the experience from participating in social movements with a large group, they had an idea of working towards social movements in the area by doing social movements on the same issue, that was to drive Tak province as the Arayasatapat city model in the sub-district area, where located the disabled clubs and residential areas for the disabled.

For social movements at the sub-district level, the president of the disabled clubs applied the knowledge and experience gained from being part of the movement with a large group to carry out the movement in this procession appropriately to the local people and context of the area. The procession movement of the sub-district level began from the establishment of a working group, planning and preparing for determination of the issues, goals, models and strategies for the procession movement with the following steps.

1) Establishment of a sub-district social working group: This process started from the president of the Mae Pa Sub-district Disabled Club and Mae Tan Sub-district Disabled Club inviting members of the disabled clubs who were interested in social movements to become a working group. Initially, there were 10 people with disabilities from the club in both sub-districts interested in participating in the procession movement, including 9 physically and movement disabled and 1 visually disabled. After gained the working group, the working group selected Mr. Amphon as the group president and Mr. Mana as the group's vice president of social movements at the sub-district level. The working group worked together with each other, which when there was any social movement in a sub-district area, the members of the disabled club of another sub-district would join the movement as well.

2) Educating members of the working group: This process of educating and providing knowledge to the sub-district social movement working group was organized at the Mae Pa Sub-district Disabled Club, with Mr. Amphon, the president of the physical and movement disability association in Tak Province, Arayasatapat Ambassador in Tak, as well as the secretary of the Mae Pa Sub-district Disabled Club, as the speaker. The subject of the training was to educate the working group on Arayasatapat or friendly design and social movement by the disabled.

3) Work plan and preparation: The working group had planned and prepared work to determine issues and goals for the movement by specifying issues

to drive Tak as the Arayasatapat city model. The target of the movement was at the sub-district areas, such as Mae Pa Sub-district in Mae Sot District, Tak Province and Mae Tan Sub-district in Tha Song Yang District, Tak Province.

In terms of models and strategies to be used in social movements at the sub-district level, the working group planned and prepared to apply the grouping model. In addition to grouping people from the sub-district disabled clubs, there were also other groups/organizations in the sub-district invited to be a part of this social movement as well, such as local administrative organizations, sub-district municipality, elderly groups, schools for elderly, Don't Drive Drunk Foundation Network, public health volunteers group, etc. In terms of strategy for the movement, the working group would apply direct action strategy, for example, field survey and inspection or campaign procession.

4) Procession movement: The working group moved the procession according to the plan into the following locations.

(1) Department stores and establishments in Mae Sot District: Most of the movements were in for the issues on parking, ramps and toilets in the markets or large department stores in Mae Sot, such as Robinson, Makro, Lotus, Mega Home, etc. The Disabled Club group handed letters to the market manager or the person in charge of the department store, which mentioned the measures and the importance of various issues related to the disabled people, For example, building proper and sufficient parking slots for the disabled inside the market or mall, building ramps together with stairs in front of the mall, as well as building disabled toilets according to the Arayasatapat principles. Most of the markets and the malls cooperated and supported the disabled groups. Some places also had channels for direct suggestions and complaints for people with disabilities.

(2) Temples: The movement was for temples to adjust the areas' condition according to Arayasatapat or friendly design concepts. This movement was a joint movement between the two disabled clubs and Mae Pa Sub-district Schools for Elderly and Mae Pa Sub-district Administrative Organization. This movement began from Mr. Manop Yakiew, the president of Mae Pa Sub-district Administrative Organization, being very interested in the elderly and the disabled. Mr. Manop said that he cares about the issue of the elderly and the disabled in every dimension. He saw that

"temple" was an important place for the elderly and the disabled. However, when considering the construction and design of most temples, it was found that there were many obstacles for the elderly and the disabled, such as the construction of steep stairs or the construction of different-level floors, causing the elderly and the disabled as wheelchair users to be unable to participate in the temple rituals. They normally wait outside the main temple or pavilion. He, therefore, had the idea to adjust the temple environment, so that these people could enter the temple to make merit conveniently. The issue was discussed together with Mr. Krisana and Mr. Amphon, who had been working on the Arayasatapat. Finally, there was the idea of launching Kathin donation ceremony to improve the environment within the temples in Mae Pa sub-district by starting from Wat Phra That Sirimongkol temple as the first temple. There would be 3 hosts, including the Mae Pa Sub-district Administration Organization, the Mae Pa Elderly School and the Mae Pa and Mae Tan Sub-districts Disabled Clubs, with Mr. Manop Yakiew responsible as the main coordinator of the project. The result of this Kathin donation ceremony from people making merit was over 500,000 baht. In addition, there were also people making merit in construction materials, such as cement, bricks and sand. The funds were used to build ramps in front of the main temple and temple pavilion, as well as renovate toilets for disabled people inside the temple as well (Manop Yakiew, personal communication, February 1, 2016).

There was also a movement to adjust the environment in Mae Tan Nuea Temple in Tha Song Yang District, Tak Province, by Mr. Mana, the president of the Mae Tan Sub-district Disabled Club, applying the movement method used in Wat Phra That Sirimongkol temple in Mae Pa Sub-district to the Mae Tan Sub-district as well. Mr. Mana discussed this idea with the Sergeant Major Anan Nakkorn, Head of Social Work Department, Mae Tan Sub-district Municipality, who took care of the operation related to the elderly and the disabled in Mae Tan Sub-district. Sergeant Major Anan agreed to the proposal and presented it to the president of the sub-district municipality. Therefore, the Kathin donation ceremony for Mae Tan Nuea Temple was launched. In this regard, there were 3 hosts of the Kathin, including the Mae Tan and Mae Pa Sub-districts Disabled Clubs, the Mae Tan Sub-district Municipality and the Mae Tan Sub-district Elderly Club, with Mr. Mana responsible for being the main coordinator of the project. As a result of the Kathin ceremony, the money from the merit

making was more than 100,000 baht. The funds was used to build ramps inside the temple and improve the toilets for the disabled as well.

(3) Participating in a Don't Drive Drunk Foundation's campaign on the road: Members of the Mae Pa and Mae Tan Sub-districts Disabled Club participated in a procession campaign with a group of members from Don't Drive Drunk Foundation In Mae Sot District, Tak Province, during the 7 dangerous days in Songkran festival every year. The group would select wheelchair users members or people who need assistive devices, such as using a wooden support walker to participate the campaign every year, in order to symbolize the loss of body organs caused by road accidents. The demonstration would include both symbolic expression and holding a sign with notes or motto of the campaign, such as Don't Drive Drunk, No drink No drive Go safe, etc.

5.3.3.3. Procession movement by a person was the movement of people with disabilities in their daily lives, meaning disabled people lived their daily lives as normal people in society by showing their physical disabilities to the outside society and exposing themselves to the world, using the facilities and services provided by the state and society, not hiding in the house like before. For example, Somchai, who was originally ashamed of himself and hided in the house for 2 years, went out to find work outside his home, and worked as a motorcycle taxi. Amphon, a wheelchair user, who drove a car to the mall, parked the car in the disabled parking lot, used his wheelchairs as transportation vehicles everywhere, even on the escalator or boat, etc. Chusak volunteered to be a representative of the Mae Tan sub-district Disabled Club and attended a meeting about the disabled people in Bangkok alone. A-nek dared to use support sticks walker everywhere. Ruethai started using white sticks when going out. The goal of personal movement was to allow the society to know that there are people with disabilities living in the society, too. Therefore, the environment and facilities in society should be constructed on the consideration of the people with disabilities as well.

5.3.4 Results of The Social Movement of The Disabled

From the study and analysis of social movement actions of disabled people, both movements by a large group of the Sub-district Disabled Club and personal movement,

would result in output, impact and outcome on society and people with disabilities as follows.

5.3.4.1 The Output from Social Movements of The Disabled

1) Government and private agencies at both provincial and local levels gave priority to the movement on "making Tak as the Arayasatapat city model" by cooperating and arranging suitable environment and facilities for the disabled and all groups of people, such as ramps along Ping River's riverside area in Tak in the area of Rim Sai Than Lan Krathong Sai and the area of the 200 years Rattanakosin Bridge, disabled toilets and disabled parking at all PTT gas stations in Tak, more ramps at Rim Moei Market and major trading markets in both Tak and Mae Sot cities. All shopping malls in Mae Sot District, such as Robinson, Makro, Lotus and Mega Home, placed more importance on providing environment and facilities for the disabled, elderly, young children and pregnant women. Ramps and car parks had been improved in every government office in Tak, according to the Arayasatapat or friendly design principles. The location and environment were adjusted in important temples in Mae Pa Sub-district, Mae Sot District and Mae Tan Sub-district, Mae Tan District. Ramps and toilets for the disabled were constructed in natural attractions in the office of the Wildlife Sanctuary or National Park.

2) People with disabilities or small groups of people in society, such as the elderly groups, youth groups, volunteers groups, etc. who participated in the movement had the opportunity to work for society and to work with national leaders, such as the Minister of Social Development and Human Security, Director-General of the Department of Empowerment of Persons with Disabilities, President of the Disabled Society of Thailand, President of the Arayasatapat Foundation. In general, these groups of people rarely have this opportunity, especially those with disabilities who are often perceived as weak, worthless, incapable as burden in society. In addition, the social movement was a "coming out" space for people with disabilities to be recognized as a member of the society. Therefore, the disabled people should not be discriminated, neglected or ignored from the society.

3) People with disabilities gained knowledge in various subjects, such as Arayasatapat concepts, social models and citizenship models, which are important concepts used in social movements. Gaining these knowledges would

allow people with disabilities to have a self-examination, to look at yourself from a new perspective and define new meanings to one's identity.

5.3.4.2 Impact From Social Movements of People with Disabilities

1) Mae Pa Sub-district Disabled Club and Mae Tan Sub district Disabled Club were more accepted and trusted by government agencies. As a result of the success of the big event, including the MOU signing ceremony and the kick-off flag waving ceremony for "making Tak as the Arayasatapat city model" on January 21st, 2016, groups/clubs for people with disabilities at the sub-district level were appreciated and accepted for their ability. Meanwhile, agencies in all sectors trusted in participating or assigning important tasks. Tak Provincial Social Development and Security Office assigned Mae Pa Sub-district Disability Club in Mae Sot District, to be another local hub for operation for people with disabilities, which the club was responsible for coordinating and advising about the rights and welfare related to the disabled, such as preparing documents for disabled card registration, documents for funding loan for career or business of people with disabilities or the disabled's caregivers from the Fund of Empowerment of Persons with Disabilities, etc. Since Provincial Social Development and Security Office is located in the central district, assigning the disabled club as the operation hub was to facilitate people with disabilities in Mae Sot District and remote areas, so people with disabilities could also contact and request advice from the Mae Pa Sub-district Disabled Club.

The success of the procession movement also made Mae Pa Sub-district Disabled Club and Mae Tan Sub-district Disabled Club more recognized and trusted by local government agencies. This could be considered by the change in the attitude of local government agencies towards the disabled club, which originally worked in the Top-down manner only, and later changed to be more Horizontal manner operation in order to cooperate together. The disabled club would be assigned as a head of the operation in more major operations regarding the disabled in the community/local area. Mae Pa Sub-district Administrative Organization acted as a Facilitator for support, such as organizing a day for the disabled to meet the Sub-district Administrative Organization. Also, Mae Tan Sub-district Municipality changed the role to work with the disabled club by giving Mae Tan Sub-district Disabled Club more opportunities to perform and responsible for the disabled work in the community.

2) People with disabilities received more benefits through access to resources and budgets from various funding sources. Due to the role of the sub-district disabled club in participating in social movements, more government sector, private sector and public sector accepted and trusted in the potential of the disabled people, resulting in trusted assignment as a manager to carry out various activities related to the disabled directly, making people with disabilities accessed more benefits and various resources, such as assistive devices for the disabled, educational and career opportunities, opportunity to join the disabled sports competition. For example, the Pattaya Redemptorist Technological College in Chonburi Province gave opportunity to Mae Pa Sub-district Disabled Club in Mae Sot District to be a center for accepting applications and managing the disability examination for students with physical and movement type disabilities to study in the Pattaya Redemptorist Technological College. Establishing an application and examination center at Mae Pa Sub-district Disabled Club provided more opportunities for people with disabilities living in Mae Sot District and in nearby provinces in the lower northern region to study. Also, Social Innovation Foundation for people with disabilities in society that was funded by the Office of the Health Promotion Fund gave the Physical and Movement Disability Association of Tak Province and Mae Pa Sub-district Disabled Club the rights to select physical and movement disabled people living in Tak Province to work in accordance with Section 33 and Section 35 of the Acts on the Empowerment of Persons with Disabilities.

3) Forming more alliances and networks among working groups for society: The movement on the topic of "making Tak as the Arayasatapat city model", which was a common issue for all groups of people, caused collaboration among all sectors and all groups in the province, not only the disabled groups. The working group was comprised of partners divided into 2 groups. The first group was the Boundary Partners group, which was the group of people who are involved in the operation and was responsible for the work, such as People with disabilities: Sub-district Disabled Club, Physical and Movement Disability Association, Arayasatapat Foundation, Disabled Association of Thailand. The second group was Strategic Partners, which was a group of people involved as supporters, such as the Minister of Social Development and Human Security, Director-General of the Department of

Empowerment of Persons with Disabilities, Governor of Tourism Authority of Thailand, Governor of Tak Province, Tak Social Development and Human Security Office, Thai Chamber of Commerce, businesses, stores, establishments, hotels, accommodations, Local Administrative Organization, District Municipality, elderly groups, volunteers groups, people in Mae Sot District, people in Tha Song Yang District, people in Tak Province, etc. These partners were considered to be alliances when working together. Also, when one of these groups make any movement on further works, the partners would assist, promote and support one another, creating a wider network of social workers.

           5.3.4.3 Outcome from Social Movement of People with Disabilities

                1) People with disabilities and powerless groups in the community, such as elderly, young children or pregnant women, etc. had a better quality of life due to the change in community both in terms of environment and people in the community. Despite being a gradual change, this could be seen as a concrete result. For example, the government and private sectors in Mae Sot district adjusted and built the location according to the Arayasatapat or friendly design concepts. People in the community surrounded by people with disabilities, such as family, neighbors, colleagues or agencies staffs in various communities, etc. had changed their views on the disabled. People with disabilities were no longer be seen as a subsidiary class, but began to be seen as people with the rights to live with dignity and equality with others in the same community.

                2) There was a development and new identity for the disabled. From the procession, although not all people with disabilities were leaders or had primary roles but participating in every process of social movement resulted in gradual change, which could lead to their development and new identity. Reviewing, caring and checking themselves made the disabled to have new ideas and views on themselves by looking at themselves as a valued person that is capable and beneficial to others and society, in order to be proud and confident in themselves. In addition, social movements also encouraged the disabled to create a new positive definition for their identity by being a valuable, capable, able people to help oneself and others, as well as able to help society as a giver, instead of being a taker, to be an active citizen that together creates a civilized society.

CHAPTER 6

CONCLUSION, DISCUSSION AND RECOMMENDATIONS

Power to People with Disabilities: The Construction of the Disabled's Self-Identities and Social Movements. This research aimed: (1) to analyze and interpret the power of the disabled through the construction of self-identities and social movements of persons with a disability; and (2) to describe the interactions between power, identities, and social movements of the disabled.

The approach of this research was qualitative. The narration method, the interpretative approach, and the discourse analysis under the postmodern paradigm were used to analyze the data. The instruments for data collection are as follows: 1) the interview guideline for the sixteen key informants to share their life stories, and 2) two sets of the interview guideline for four government officials in Tak Province in charge of persons with disabilities, and four disabled persons who were leaders of national organizations for those with disabilities. The contents of this chapter have three parts, namely:

6.1 Conclusion

6.2 Discussion

6.3 Recommendations

6.1 Conclusion

The study on The Power of Disabled People: The Construction of Self-Identity and Social Movement for Self-Determination among Disabled People was the study based on the researcher's hypothesis that everybody had power even in people viewed as powerless such as disabled peopled that were able to establish their power. This was

the qualitative research using thinking on power, identities and social movement in the study through narrative method. Self-definition of the disabled as well as interpretive approach under postmodern paradigm were used in the analysis. The key informants in this study were (1) 16 disabled people. Most of them were mobility and physical impairment who were the key members of Mae Pa,Mae Sot district, Tak disabled association and Mae Tan subdistrict municipality, Tha Song Yang district disabled association. (2) 4 of the disabled national leaders and (3) 4 of the disabled relating officers. The result of the study found that the disabled contained power and could create power for themselves through identity and attending social movement with these following details.

6.1.1 Disabled Ability and Self-Identity

In the study on identity in postmodern perspective, self-identity was what able to be created, not the fixed or stabled one. It was rather changeable and constantly moved. From the study, identity formation was under the scope of power of discourse which was different, complex and competitive. When analyzing disabled identity through stories, life experiences and self-definition of the disabled, it was found that they did not have only one identity. One disabled could have several identities with variety as it was changeable with dynamic. When analyzing the being/origin of the identity, it was found that it came from 2 origins which were identity created by other people and identity created by the disabled themselves.

6.1.1.1 Identity Created by Other People.

"Other people" with key role towards the formation of disabled identity were state and society.

1) State and Disabled Identity Construction

The study found that the state created identity for the disabled through institutes. The powerful institutes towards disabled identity formation were state institute responsible directly with disabled people which were Ministry of Social Development and Human Security, Empowering Independent Living for Persons with Disabilities. The tools of power used by these institutes was the launch of policies, regulations, laws, acts, rules and provisions relating to disabled such as Announcement of the Ministry of Social Development and Human Security in the definition of types

and criteria for people with disabilities or the assigning of disabled people meeting criteria to register for disabled identity card etc. it can be seen that these state tools of power were created on several branches of knowledge – jurisprudence, political science and medical. It led to acceptance and credibility from society. Such knowledge produced / created discourse for the power users which were state institutes to supervise and control disabled people to be in the system and order. In the state's point of view, the differentiation of people with the definition who were disabled people and what they should or should not do, how they should act would be beneficial for state in both governing and managing, especially in dividing budget and resources. When the disabled were under state's discourse, they would define themselves as what defined by the state. Most of them defined the disabled by sticking on physical impairment, incompleteness, malformation as well as abnormality with their bodies. The discourse of these meanings made the disabled see that disability or physical impairment was the only identity they had then defined themselves as what the state did. For example, I was the disabled because I was blind, I was disabled because I was atrophied, I was disabled because I was unable to walk like others or I was a wheel man etc. it was noticeable that defining identity relating to physical impairment reflected binary opposition and equaled the labeling in disabled to have physical impairment, the malformation or abnormal. This created negative feeling to themselves and felt ashamed to be disabled people.

The study also found that medical institutes and medical staff such as Ministry of Public Health, hospital, doctors were another institute influencing disabled identity formation. The mentioned institute created disabled identity under the discourse of medical model which was health knowledge, healing or nurturing ability. This set of discourse affected the definition of the meaning that disability was germ, illness condition, disease or the deformation happening to body and mind which could be treated. Therefore, people with such condition were disabled people or it could mean that disabled people were ill. This discourse defined the disabled as patients such as the definition Paveena gave to herself in the study that I was a disabled because I was ill. Moreover, medical discourse also reflected the power of doctor or health specialists such as psychologist or physical therapist influencing disabled identity. These specialists judged and determined the meaning to people on who were ill or not. Their

power was reflected from how Prasit defined himself as Prasit but by the diagnosis that he was mental disorder, so he was the disabled. This kind of identity formation benefit the order and management of the disabled to receive treatment, supported and developed in the correct way. However, it lessened disabled value making them feel vulnerable, incompetent, powerless and needed to rely on other people.

2) Society and Disabled Identity Construction

The study found that disabled identity was created from society discourse as follows.

(1) Registration for Disability Card

Registering disability card is a social action that uses dividing practices to make a person disabled. In this study, it was found that technology was used through action and relationship of disabled people and their close ones, call it family members, relatives, friends or those who have roles in the society. Those people have influence on thoughts of disabled people, making them willing to register the card which they used to reject disability card registration because they do not want to be disavowed people, even they know it will give them privileges and welfare.

(2) The Determination of Specific Role for Disabled People.

Most of the disabled were labeled by the people in society which meant those close with disabled such as family, siblings, neighbor or people in the same community to have the specific role through power relations. These people used criteria of normality to consider and decide person's ability such as the complete body of 32 as the normal body and efficiency. Therefore, using this criteria made the disabled with defected body and movement judged as the disabled which should not be supported or given opportunity in working or doing activities that other people could.

(3) Behavior Matching Nickname

Creating nickname for the disabled was another social practice towards the disabled making them feel discriminated and different from other people. Most of the nickname issue was from people who were close to the disabled. They would give them nickname from the disabled behaviors, characteristic, how they spoke, walked or moved. For example, Anek was given the nickname from people in Mae Than community as "Anek, lord of the road", the reason he was given this name was because he could not walk straight due to spinal surgery making him unable to control

his walking. Therefore, when he walked along the street, he usually walked to the middle of the street. If people noticed, they would slowdown their vehicles to let him walked first while talking to him like "Hi, lord of the road" or "Lord of the road where are you headed? Do you need a ride?" Anek revealed that he was not mad given this nickname as they were his friends and people in the same community. He viewed it as more of the teasing but he would be angry if getting called the stranger.

(4) The Condition of Danger

The condition of danger was another method the society, especially family of the disabled no matter they were father, mother or relatives treated the disabled. They used the verbal way to prohibit and threat the disabled to be scared of outside environment by usually saying that the outside was not suitable for the disabled as it was full of danger, so they should just stay inside or going anywhere alone. For example, Ruethai was a blinded woman, she revealed that her mother and aunt always threated her since she was young to prohibit her from going out by herself because they were afraid that there might be danger. When hearing this thing continuously, she was eventually scared to go anywhere alone as she was scared it might be dangerous like what her mother and aunt said. She became introverted and was depressed and always thought to herself why this should happen to her, why she was blinded. However, it could be seen that the condition of danger was from the foundation of care and concern of the family towards the disabled as they did not want them to get injured from outside environment, they turned to reduce the value of the disabled and even made them feel fragile, weak, incompetence and unable to take care of themselves. Some of the disabled people in the society then chose to keep themselves at home.

(5) Mockery of the Disabled Body Parts

The mockery of the disabled body part was another way the society treated the disabled people. Most of the mockery was the verbal towards the appearance of the body or impaired body parts of the disabled such as called disabled people as slanted, amputated or blinded etc. The mockery was often from the strangers or those who were not familiar with the disabled rather than the close ones in the way of gossiping rather than teasing to their faces. Most of the disabled were mad as they felt like they were offended or made fun of in other people topic. It could be seen that

the mockery was the reduce of their value as it was similar to the stigma to the disabled with different body or movement than other people in the society as something to be ashamed of. The disabled would feel valueless, scared to be in the society even their own society as they were afraid to be made fun of or gossiped behind their backs, so they tended to just hide in their house where they were safe from any gossip. This would make them miss the opportunity to learn and aware of the society that was changing all the time.

(6) Obstacles from The Environment and Lack of Facilities

The way the society did not provide the environment and facility that were suitable for all turned them to be the obstacles of daily life such as the steep overpass, no low buses or slope etc. These obstacles affected elderly or children or disabled people who were able to rely on themselves to be the complete incompetence. However, people in the society as well as the disabled viewed disability as the personal as it was not other business such as society or environment. The disabled viewed their impaired body as the cause of obstacle and barrier in life and miss opportunity. They did not see that the society or environment surrounding them such as the unsuitable environment or no disabled facility were the cause of problems or barrier. Therefore, when the disabled viewed the disability as something from physical, it became personal problem of oneself making them to rely on themselves to solve the problem or find new option to replace what they have lost.

6.1.1.2 Disabled and Self-Identities

From the study on self-identities creation through stories and self-definition of the disabled revealed that there were 4 types of self-identities. Each of the identities of the disabled provided definitions to self, current situation of identities creation, discourse/concepts appearing in the identities and identities technique. It was concluded as followed

Table 6.1 Self-Identities for the Disabled

Identity type	Self definition	Meaning	Factors of identities creation	Discourses/concepts/in identities creation	Identities creation techniques
1	I am not disabled	I can work, rely on myself and live normal life.	-Ashamed -Gazing -Labelled -Discriminated -Separated -Powerless	-Against main discourses determining disabled definition such as governmental and medical discourses -Praised secondary discourses (new definition of the disabled)	-Do not do jobs for disabled -Do not register as disabled -Conceal disability or do not use equipment for disabled -Do not join disabled group or association
2	I am a disabled	I have impaired body according to government, so I am a disabled.	-Faced with economic problem. -Unable to find job. -Needed advantages provided by government	-Thinking and theory about human such as human rights, disabled rights -Medical model -Roles of foreign organizations relating to the disabled such as UN, WHO	-Register for disabled identification card -Reveal the impaired body parts -Become member of group/ disabled association

Table 6.1 (Continued)

Identity type	Self definition	Meaning	Factors of identities creation	Discourses/conce pts/in identities creation	Identities creation techniques
3	I am a worthy disabled	I am competent and I have job	-Received opportunity and encouragement from the family -Learn working process from disabled association -Saw the successful example of the members in the association -Policy from government sector/ social innovation foundation supporting work for the disabled according to act 33, 34, 35	-Government discourse turning burden to power -Rehabilitation of the disabled model The disabled quality of life improvement support model -Empowerment model	-Self-expression by going out and living normally as normal. -Become member of group/disable d association -Occupation /Work -Help others
4	I am the creator of civilization	I am a part of what drives social to civilization	-Joined a part of social movement	Social model -Thinking and theory about human such as	-Present oneself by coming outside as normal

Table 6.1 (Continued)

Identity type	Self definition	Meaning	Factors of identities creation	Discourses/conce pts/in identities creation	Identities creation techniques
			-Learned from social movement process -Saw the successful example of the disabled.	human rights, disabled rights -Arayasatapat or friendly design model.	-Change their role from receiver to giver -Present oneself as active citizen creating

6.1.2 Constructing Self-Identity of Disabled Persons

From the study it was found that disabled power through social movement reflected from the self-definition leading to development and new identity of the disabled which was "I am the creator of civilization". The presented identity was the disabled in the aspect and meaning of worthiness, competence and useful for society. The disabled were another social member that were able to develop the society to be advanced and civilized. They were able to present such identity through being active citizen and having the role of giver to the society. When analyzing social movement of the disabled, it was found that "process" in social movement was means creating and developing new identity for the disabled. The important process in social movement was as followed

1) Establishment of Working Group for Social Movement

In performing this social movements Mr. Krisana Lalai and the disabled leaders discussed that they should work together as a working group by unofficially establishment for the benefit and specification of duties and responsibilities on the social movement operations. With Mr. Krisana Lalai as the head of the group to oversee

the overall operation, the working group was divided into 2 teams. The first team was a central team with Mr. Krishna Lalai as the team leader and disabled members from Arayasatapat Foundation, Arayasatapat Ambassadors Project and Thai Arayasatapat to ASEAN Community Project. The second team was a team working in Tak province with Mr. Amphon as the team leader and 6 members from the disabled leader in Tak, including Mr. Thaworn as the president of Mae Pa Sub-district Disabled Club, Mr. Somchai as the vice president of Mae Pa Sub-district Disabled Club, Mr. Mana as the president of Mae Tan Sub-district Disabled Club, Mr. Chusak as the secretary of Mae Tan Sub-District Disabled Club, Mr. Sumet as the president of Mae La Sub-district Disabled Club and Mr. Pramote as the president of the Disability Association in Tak Province.However, the formation of a team like this resulted in people with disabilities in the area having the opportunity to play a role in the movement of the procession. Actually, did as well as seeing examples of people with disabilities at the national level closelyote as the president of the Disability Association in Tak Province.

2) Acquisition of Members and Network Partners to Participate in Social Movements

(1) Acquisition of disabled members in order to join the social movement working group at the local level was done by a method of giving importance to and honoring all members regardless of role or social position. For example, Mr. Krishna, a disabled leader in social movements at the national level, visited and invited people with disabilities in Tak Province to join the a social movement working group by himself. Using this method made people with disabilities in the area impressed and want to participate in the project as well, because they felt that they were useful and valued, not just being the extra of the group without actual action, and not just to fill in for the large amount of group members only, etc

(2) Acquisition of network partners in the joint procession movement was done by defining common issues that were relevant to all people in the society, not only a specific issue for the disabled group, for common benefits of everyone in the society. For example, this movement applied the issue of "Arayasatapat for all" to drive the movement with the goal of making Tak as the Arayasatapat city model, which the term caused common feelings for participation with the desire to get involved, thus this movement could draw a large number of network partners.

3) Educating the Working Group

Organizing and educating working group was an important way to develop the capacity of the disabled leaders at the local level. The method of knowledge education in this social movement included organizing trainings and seminars in the area and in different areas. The seminars focused on the exchange of knowledge and experience among the disabled, including important knowledge for the disabled, such as legal knowledge, concepts and paradigms related to the disabled, concepts of social movement of people with disabilities, etc. Knowledge education would enable the disabled people to learn and see other disabled people, especially the disabled leaders who are fighters and successful people, as a model and encouragement for the disabled to develop and create a new identity for themselves.

4) Using Principles of Participating in Work

Although the disabled people in this study were not the main leaders in the procession movement, but by using the principles of participation in the procession movement, it enabled an opportunity for people with disabilities at all levels to learn and participate in driving the work at every step, from thinking, planning, making decisions, doing and receiving results, etc.. This encouraged people with disabilities to be aware, proud, and value themselves as they are part of the role contributing to social change.

5) Set Issues for Social Movement

The issue of this social movement was driving Tak as the Tak Friendly Design Model City by aiming that all sectors in Tak, including government, private or public sectors adopted the concept of Arayasatapat or friendly design in their area or sector, for building and development of buildings, adjustment of environment and infrastructure, including tourist spots, religious places, schools, residential areas, as well as public services and all forms of public transportation. The goal was to create appropriate, fair and equal services to all people in Tak. However, in the past, the issues on Arayasatapat had been understood to benefit only the disabled specifically, and also believed that it is the obligation of the government or government agencies only. Actually, Arayasatapat is a common issue with all groups of people in society. Therefore, the issue of making Tak as an Arayasatapat Model City was considered a comprehensive issue in many dimensions, both in terms of concepts, ideology and

goals. The issue also allowed all sectors of the society, whether government, private, or public, to participate in the action as well

This study showed that the relationship of power, identity and social movement related and supported self-identity establishment of the disabled. From the identity establishment process of individual related to power as it was the process under the power of discourse that human invented to use in daily life. Every discourse was part of self-identity establishment and they were various with relating or conflicting. The disabled living their life among the variety of discourses trying to take power in defying identity for people resulted in changing/unstable identity as can be seen that there were 4 types of self-identities of the disabled. The identity depended on what discourse the disabled were using to defy themselves.

For social movement of the disabled, it can be seen that what support self-identity establishment of the disabled were means and ends by creating development and identity for the disabled. The social movement also empowered the disabled to be more confidence and able to live happily in the society just like other people.

6.2 Discussion

6.2.1 Postmodern Concept and Identity Formation in Persons with Disabilities

The occurrence of the identity of persons with disabilities in this study is based on disabled people's identities formed by the state and society or identity that disabled people create on their own, comprising four types as 1. I am not a person with disabilities; type 2: I am a disabled person; type 3: I am a valuable disabled person, and type 4: I am a person who creates civilization. Identity formation of persons with disabilities in each type has been changed and improved, making a disabled person has a variety of identities and does not adhere to a disability as the only one of their identity. Such occurrence and formation of identity of persons with disabilities reflect there are consistency and compliance with identity in postmodernism proposed by Foucault and Stuart Hall, who view that identity is not a fixed natural state of being and is not unified

from birth to death (Anti-essential). Still, it is a process of becoming (Socially constructed). Therefore, identity is not fixed or static and may change. Identity has various dimensions and dynamics, which may move and change according to situations. Identity is the only "effect" of a set of discourses. The role of "ourselves" in different forms given by discourses can change according to situations. Thus, individual identity exists in a particular situation. Identity looks like a coin that has two sides placed overlapping each other. Discourses will create an individual's representative, and identity will shape and give a social position and guarantee individual experience in different aspects. The most important qualification of being oneself in this process is dislocation. A person cannot attach to some fixed and static requirements (Apinya Fuengfusakul, 2003, pp. 75-76)

The adoption of identity concept from a postmodern perspective can more clearly describe the occurrence and formation of identity of persons with disabilities in this study because the identity of persons with disabilities is different from other identities such as ethnic identity, gender identity, career identity, etc. Formation and change of those identities are not so complicated as the identity of persons with disabilities. For example, a person wishes to show Pakakayor (Karen) ethnic group identity, he/she can express through speaking, writing, or clothing, but if a person does not wish to show others that he/she belongs to Pakakayor (Karen) ethnic group, that person will not express such identity. Differently, the identity of persons with disabilities is related to the missing organs or body parts that they cannot recall when they are gone. Therefore, it is understood that persons with disabilities cannot have other identities rather than disability identity.When a postmodern perspective has been used to analyze and interpret the identity of persons with disabilities, it is seen that the identity of persons with disabilities in this study is not like that. Persons with disabilities can form their own identity. A disabled person can have a variety of identities. It is not necessary that a disabled person has to adhere to or has only one disability identity. The example of this point can be seen from the story of Mr. Thaworn, who is a key-information of this study. He has not been disabled since birth. When he was a teenager, he worked as a carpenter, and everyone called him "carpentry technician."

Consequently, his significant identity at that time was a carpentry technician. Once, he had an accident from the factory transformer explosion, causing his fingers

burnt and deformed, and he becomes a disabled person ever since. However, since his disability condition was not severe, and if people do not notice, they will not know that Mr. Thaworn is a disabled person. In the beginning, he felt embarrassed and did not wish other people to see him as a disabled person. Therefore, he hid his disability from the public by wearing a long-sleeved shirt and gloves at work, and he did not show up that he was a disabled person; for example, he did not register to have a registration card for people with disabilities or did not join the membership of a disabled person club, etc. However, when he became older and had a problem-related to his income and career, he needed to have a fund for getting a new job. He learned that being persons with disabilities could gain a lot of welfare benefits, especially applying for loans for the career. He decided to register to have a registration card for persons with disabilities to be granted the right to those welfare benefits. During that time, he started to reveal a show his identity to the public that he is a disabled person, especially government officials who work for persons with disabilities so that they could view him as a disabled person suitable for receiving welfare benefits given to persons with disabilities. Not long after, he applied to be a member of a disabled person club and was chosen to be the chairman of Mae Pa sub-district disabled persons club and worked on issues related to persons with disabilities for many years. At that time, the chairman of Mae Pa sub-district disabled persons club became Thaworn' s outstanding identity because most people did not call him "carpentry technician" but "the Chairman" instead. Being the chairman of Mae Pa sub-district disabled persons club allowed him to participate in working on social movement related to universal design architecture with Mr. Krisana Lalai, country-famous leader of persons with disabilities. Effects from social movement make Mr.Thaworn proud of himself and feel that persons with disabilities are a group of people who can help society achieve development and growth. He views himself with a new identity: an active citizen and a person who creates civilization.

It can be seen that Mr. Thaworn is a good example of persons with disabilities who forms his own identities variously. His identity consists of dynamic and can change in various situations. Analysis of the occurrence of Mr.Thaworn's identities in each period indicates that his identities are triggered by different sets of discourses like state-

level development discourse, medical discourse, human rights discourse, and social model discourse, to name a few.

6.2.2 The Concept of Foucault and the Construction of Identities of People with Disabilities

This study the researcher used the identity concept proposed by Foucault as a basis for the analysis and description of disabled identity, both in the form of identity formation, the creation of self-identities of the disabled, and the type of the identity of the disabled. In this regard, Foucault has so many concepts about self and identities, and they have been changed back and forth from time to time (sometimes causing confusing perceptions to those who use his thoughts to study). The concepts related to identity that Foucault proposed during the beginning period were about the subject. Foucault suggests that the subject's existence is made up of discourses, institutions, and power relationships, in which humans fall under the discourses or structures that control humans themselves. Humans are not free agents that can define any meaning or control their own lives. But in the latter, Foucault's viewpoint has changed; he focused on self or ego. In the book, History of Sexuality (1978), Foucault suggested that every human being has the right to create and negotiate his own identity or self without relying solely on the discourse. (Foucault, 1980: 21, cited in Anan Kanchanaphan, 2012: 94-95). According to this study, when the identity concepts proposed by Foucault in both periods were analyzed and interpreted about the formation and creation of the identity of disabled people, it was found that there are two interesting issues toward Foucault's concept as follows;

First of all, the emergence of the identity of people with disabilities and the creation of identity for the majority of people with disabilities are consistent in line with the concept of identity that Foucault initially proposed. A person's identity is created within the boundaries of the discourses, institutions, and power relationships. From this study, it can be seen that the disabled's identity, either created from others or the identity of the disabled person, which is produced by themselves, all four types are under the power of discourses, institutions, and power relations based on the ideas Foucault proposed. For example, the identities of people with disabilities initially are mostly created by government discourses through institutions. Institutions that have influenced

the creation of the identity of people with disabilities include government institutions that are responsible for the disabled directly, namely the Ministry of Social Development and Human Security, Department of Empowerment of Persons with Disabilities. The power tools that these government institutions use to establish the disabled's identity are the issuance of policies, laws, Acts, and various regulations regarding disabled people, etc. It can be seen that these power tools are based on knowledge from many branches of law, political science, and medicine, resulting in acceptance and credibility from society. This knowledge produces/creates discourses for those who use power, or the government institutions, for example, to use for supervising and controlling the disabled to be in a systematic and orderly. From a government perspective, the classification of people by defining who they are and what people with disabilities should do, what they should not do, how they should behave, will benefit the government in terms of governance and management, especially in the allocation of budgets and resources.

Besides, medical institutions and medical personnel, such as the Ministry of Public Health, hospitals, and doctors, have influenced the creation of the disabled's identity. They produce the disabled's identity under the medical model discourse, such as knowledge of health, treatment, rehabilitation, etc. This discourse, it results in defining the definition of disability as a disease, illness, or a disorder that occurs in the body and mind of a person that can be healed and restored. Therefore, people with these conditions are considered disabled, or another meaning is they are sick. The medical discourse also reflects the power of a doctor or health professional (Specialist) such as psychologists, physical therapists that affect the identity of people with disabilities. These specialists are responsible for diagnosing and defining who is sick or who is not ill.

The identity of the disabled is also created from social discourses as an empowering action in the society, here referring to families, neighbors, communities and the people around the disabled demonstrated through actions towards people with disabilities such as assigning specific roles to people with disabilities, creating behavior-related nicknames, creating dangerous conditions, mimicking the physical condition of people with disabilities and the lack of a suitable environment and facilities

for all people, making the environment to be obstacles to daily life and cause people to become disabled, etc.

Second, creating a self-identity for people with disabilities is consistent and in line with Foucault's idea that humans can reinvent themselves. Humans have two sides. On one side, humans fall under discourses. On the other hand, humans are also free to control themselves. Humans have two sides, two thoughts; one is in common, and one is contradicted, meaning that both parties are together but still conflicting with each other. Sometimes it is so weak as a body under the mastermind, but sometimes it stands up to fight and want to govern itself (Danaher, Schirato and Webb,2000:128).

From the results of this study, it can be seen that the identities of the disabled do not arise solely from the creation of the state or society. On the other hand, identities of people with disabilities can also occur from people with disabilities who create an identity for themselves. According to this study, people with disabilities establish four types of identity for themselves including; Type1: I'm not disabled, Type2: I am one of a disabled person, Type3: I am a valuable disabled person, and l Type4: I am a civilized creator. There are no definite steps in creating the identity of people with disabilities, or there are no definite steps and rules that specify whether people with disabilities must start from Type1 to Type 2,3, or 4. The creation of identities for people with disabilities is not linear. Some people with disabilities begin by creating their own identities from Type 2 to Type 3, but not being able to develop their identities in Type4, or some create their identities in all four types. However, the creation of the identities of the disabled people studied at this time is a testament to the fact that humans can be in a position of the president that gives meaning to their actions and has the power to make decisions about the creation of self-identities which is in line with the ideas Foucault has proposed.

However, while people with disabilities can establish their own identities, they still create identities within the scope of power, discourse, and institution. They are unable to establish their own identities independently based on the technology of the self that Foucault has proposed. The technology of self consists of two technical parts: The first part is self-examination and knowing the self through the care of self; The second part is the Art of Existence. When studying the use of self-use to analyze the creation of identities of people with disabilities, it can be seen that the concept of self

is very philosophical and abstract, difficult to follow. Therefore, in this study, there is no disabled person who can create identity according to the proposed self's technology in both parts. Some people with disabilities can go through the process of self-examination. Still, for a disabled person to be at this stage, that person has to go through a social process or have social operations, so that they can turn back to examine and review themselves deeply and can rise to establish identities for themselves.

For example, the creation of the identity of the disabled in type 3, "I am a valuable disabled person." People with disabilities who can create this type of identity must first become a member of a disabled club and first participate in the work and activities of the disabled club to perform self-inspection and self-review. Or identity creation in type 4 "I am the civilized creator." People with disabilities who create this type of identity must have experience in social processes such as joining social movements before. This study, people with disabilities who participated in social movements on the issue of driving Tak Province to be a prototype Universal Design city, that the social process is considered an important factor for people with disabilities to experience and return to self-examination, which will ultimately lead to self-identities creation.

From this point, it can be seen that Foucault's technology of self has a gap in social processes. Foucault overlooked and didn't give importance to this matter. In this concept, Foucault views identity creation as a form of self-creation. In reality, the results of this study show that the creation of identity for people with disabilities can be done through the social movement process. Self-Examination of People with Disabilities results from having experience in participation in one of the disabled's social processes of the disabled. This is in line with the opinion of feminist thinkers such as McNay. McNay criticized Foucault that feminism is not created through art or ethics, but it can occur from social movements such as the environmental movement. Identities cannot be created at home in the style of Foucault. They must be created through participation. They are not something that can be created by living alone (McNay, 1992, as cited in Anan Kanchanaphan, 2012, p. 214).

6.2.3 Perspectives of People with Disabilities That Appear in Stories

1) The Definition of "Disability"

From the story of the disabled, it is found that most disabled people define the word "disability" by considering the physical integrity. The term "disability" or "disabled person" in their view refers to a person who has lost a body part or an organ, or has had incomplete body parts. However, a person with a deformed body, or disabled parts of body, without losing any organ or body part, is not considered a disabled person. With this idea, people with abnormal body organs do not accept that they are disabled persons because they consider that they still have complete body organs. These people therefore, live a normal life. They do not present themselves as people with disabilities, and do not claim for the rights for people with disabilities from the government. Most of these people are self-reliant with economic security. In addition, the definition of the word "disability" considering the body integrity can be reflected through words. For example, there is no word describing direct meaning of disability in the northern rural dialects. However, there is a word called "dou" to describe people with physical disabilities, such as torn organs or a missing body part. The word "dou" is said for overall concept of a missing body part without indicating any specific organ. For example, Mana is a disabled person with a missing foot, and is called "Mana dou", by adding the word "dou" after the name of the disabled.

2) People with Disabilities and Folk Medicine Treatments

From the concept of the word "disability," which considers the physical integrity of the incomplete body organs affecting the concept of health care of the disabled. From the story of the disabled people living in the rural area when they have an accident or illness with abnormalities in the body and risked of losing an organ, they tended to depend on the folk medicine treatment because they believe that the folk medicine treatment, such as herbal healers, oil massagers or healing blowers, is a treatment to recover and improve the capacity of body organs to normal condition. It may take a long time but it does not cause loss of organs, which results in disability. However, treatment with modern medicine is a treatment that focuses on eliminating germs or abnormalities from the body therefore, using surgical treatment causes patients to lose organs and become disabled.

3) People with Disabilities and Religious Beliefs

Every religion mentions about people with disabilities in the scriptures and doctrines. Each religion describes people with disabilities in different detail, which influences the disabled in terms of thought and action. From this study, it is found that an obvious religious belief that affects the thoughts and actions of Buddhist disabled people are the beliefs in the fate, merit and demerit, the past and the next world, etc., Such beliefs inhibit the idea of committing suicide by the disabled because in the Buddhist teachings, suicide is considered as a very serious sin, which karma from suicide will result in the suicide committers to pay for the terrible karma in the hell. Suicide committers have to repeatedly commit suicide and kill themselves in many lives endlessly. These teachings make people with disabilities feel scared and do not commit suicide.

4) Differences and Diversity of People with Disabilities

Each type of person with disabilities is different and diverse in perspective, thinking and needs. Therefore, it is difficult to gather each type of disabled people together. For example, visually disabled people feel that they are unique, progressive and have leadership, which can be seen from Braille letters or their own educational institution. People with visual disabilities are often chosen to be leaders of the disabled at national and global levels because the visual disabilities are the first pioneer group of people with disabilities that fight for their own rights and benefits. Interestingly, visually disabled people receive benefits before other types of disabled people, such as receiving more lotteries quotas than other groups of disabled people, or creating their own specific careers like Thai massage, etc.

For people with physical and movement disability type, there are also differences within the group. Because of the different severity level of disability in each person, there are different needs. Some groups with very severe disabilities, such as wheelchair users, are in need of the society to organize and adjust the environment and facilities that are appropriate for them because these things are more important to their lives than other groups of the disabled. Therefore, we can always see groups of wheelchair users lead in the fight against social movements to claim for the disabled's rights.

6.2.4 Disabled's Power and Self-Identities

This study found that the disabled have created four types of self-identities. "Power" of the disabled was shown when considering each type of the identities creating process as followed:

1) The 1ˢᵗ Identity, "I Am not a Disabled."

When considering power appearing in the 1ˢᵗ identity, "I am not a disabled."; it was found that it was the power of resisting/rebelling against normal authority. The disabled would not accept to have identity like other people as determined by the government or society. They would create or determine their own identity by presenting themselves as normal with the ability to do activities and live their lives like normal people in the society. This group of people would not show their disability, instead they concealed their defected bodies as well as refusing to receive any of the profit for the disabled from the government.

2) The 2ⁿᵈ Identity, "I Am a Disabled."

The 2ⁿᵈ identity, "I am a disabled."; was created from the basic concept of 'right' to receive the benefit that the disabled should receive from the government. This group of people formerly denied to present themselves as disabled, but when they needed mentioned benefit, they would do so by presenting to the society their impairment and they were the people with the definition of the government or society. They also flung themselves into governmental and social system and regulation toward the disabled. It could be seen that the 2ⁿᵈ identity was about the power of right which was to rightful power that a person was able to have or do whatever supported by the law. This was interesting how the right affected the development and self-identity creation of the disabled as it made them change and gave them more courage to reveal themselves.

3) The 3ʳᵈ Identity, "I Am a Worthy Disabled."

The 3ʳᵈ identity, "I am a worthy disabled." ; was the identity creation from more positive attitude towards oneself as they accepted the disability as a part of life that could not be changed; therefore, disability was their identity. This group of people have considered and revised themselves from focusing on what they had rather than what they lacked. When they see the value they had, it leads to the proof of self-worthiness by doing/showing their efficiency for other people to see that the disabled

could live their normal lives like others. This identity of the disabled show the power from themselves through the identity of identity and potential of the disabled.

4) The 4th Identity, "I am the Creator of Civilization."

The 4th identity, "I am the creator of civilization."; was the identity after the disabled was a part of a social movement driving Arayasatapat topic for people in Tak province. The result of the social movement made the disabled develop and create their identity in the meaning of the participants of social civilization. As shown that the society adjusted its environment and facilitation to suit everyone not just the disabled. The disabled presented this identity through being the active citizen and the givers of the society. When considering the power shown in the 4th identity, there were various powers as there were the powers from social movement process such as resistance, negotiation and fight, the power as the right and power relation management and the power of disability which was strong, powerful and positive, etc.

6.2.5 Disabled Club Can Be Considered as An Important Area for Establishing the Identity of The Disabled.

When analyzing the elements of Mae Pa Sub-district Disabled Club and Mae Tan Sub-district Disabled Club, it can be seen that the two of them have a number of attributes that enable the disabled to learn to develop and create their identity. The attributes are as follows:

1) Establishment of the disabled club: The establishment of the disabled club must not occur solely from the establishment or appointment of the government, but it must be done by the community involvement process as well, by having the disabled as a participant in the establishment of the club in every step. For example, in the beginning of the establishment of Mae Pa Sub-district Disabled Club, Mr. Manop Yakiew, the president of Mae Pa Sub-district Administrative Organization, wished that people with disabilities in Mae Pa can join together like an elderly group that has both a club and an elderly school. However, in the past, Mae Pa Sub-district Administration Office tried to establish a disabled group there for many times, but it was not successful. Then, the idea of establishing the new club was changed by applying the principles of participation, and providing the disabled in Mae Pa Sub-district with the opportunities to participate in the establishment in every step, from the

planning, selecting the club's responsible persons, working together, making decisions, and evaluating the work together. This workflow caused the disabled to be proud as the common club owners, and want to develop the club to be stronger.

      2) Location of the disabled club meeting places should be on a separate location, it should not be located within the government office, such as the sub-district administrative office or the municipality, and it should not be located in the same place as other clubs, such as an elderly club. This is to prevent people with disabilities from feeling that they are impaired or powerless that they have to rely on others, or have to work by others' order. Therefore, every club, not only the disabled one, should have its own club location. For example, Mae Pa Sub-district Disabled Club, which was originally located in Mae Pa Sub-district Administration Organization, moved to Mr. Thavorn's house and used it as a club meeting place. Mae Tan Sub-district Disabled Club, which was formerly located in Mae Tan Sub-district Municipality, together with Mae Tan Elderly Club, moved to the old building of Tha Song Yang Educational Center as a club meeting place. Having a place of their own creates a sense of ownership and independence in both thinking and operation, enabling the disabled to manage the club by themselves. In other words, trying to come out for their own place as the disabled club is a symbolic expression of the power and potential of people with disabilities to be self-reliant or to define their own way of life.

      3) Club leaders are skillful: The leaders of the disabled club, such as Amphon, who is the president of the physical and movement disability association of Tak Province, the secretary of Mae Pa Sub-district Disabled Club, is a leader of disabled people who is competent and skillful in working for the disabled, especially the skills in coordination with government agencies and private sector network. Amphon is considered as a person with experience in working with disabilities with a better understanding of working with both disabled people and the government sector. These qualities have an effect on smooth and successful club operations.

      4) Using proactive methods: For the operations in the promotion and development of the disabled and the protection of rights, both disabled clubs use proactive methods by gathering members into the area to see and experience the real situation. For example, going to the area to help and visit the case of disabled people experiencing problems, to explore and search for those with inaccessible rights or

violated rights, such as ones who have not yet registered for a disabled card, and those with unfair job termination, being bullied, exploited or ignored, etc. This kind of work makes the disabled people learn and open up new experiences for themselves because socializing with other disabled people encourages a self-review, reflecting that there are still many people with disabilities in the societies with more difficulties in their livelihood than themselves. These things prevented them from feeling lonely and encouraged them to continue living. In addition, proactive work of the disabled club also includes raising the role of people with disabilities as an important mechanism for project planning, coordination and performing activities of the club themselves by focusing on self-reliance, less dependency on others, such as the establishment of a welfare fund for the disabled, career development for the disabled, etc.

5) Thinking and doing is a method used by the disabled club leaders to organize club activities, such as project writing or club activity planning. The disabled leaders would act as a trainer to transfer knowledge and experience to members of the club for an actual practice. The result of thinking and doing activities will lead to the development of a new leader or second row leader, resulting in the continuous operation of the club without an interruption for sustainable development.

6) Creating a multi-level network: The participation of the two disabled clubs as a network with the disabled group/organization and other organizations at the national level, such as the health worker group, Don't Drive Drunk Foundation, Road Safety Working Groups, etc., enabled the disabled to learn the thinking and working from the groups, as the key for people with disabilities to work in other areas in addition to the basic tasks of the club, such as joining social movements with the Arayasatapat Foundation Group, etc.

6.2.6 Social Movements and The Creation of Identity of The Disabled

In this study of social movement of people with disabilities, although the disabled under the study were not the main leaders of the movement, participating as part of the movement resulted in many changes to the disabled. The obvious change was that the disabled people developed and created their own identities with more positive definitions, for example, "I am a disabled person with value."; or "I am a civilized creator of the society." After the process of initiating social movement for the

disabled, it was found that there were several important methods to stimulate and encourage people with disabilities to develop and establish their identity in that way. The important methods in social movement of the disabled could be seen as in the followings:

6.2.6.1 Acquisition of Members and Network Partners to Participate in Social Movements

1) Acquisition of disabled members in order to join the social movement working group at the local level was done by a method of giving priority to all members regardless of role or social position. For example, Mr. Krishna, a disabled leader in social movements at the national level, visited and invited people with disabilities in Tak Province to join the social movement working group by himself. Using this method made people with disabilities in the area feel impressed and want to participate in the project as well because they felt that they were useful, not just being the extra of the group without an actual action, and not just to fill in for the large amount of group members only, etc.

2) Acquisition of Network Partners in the Joint Procession movement was done by defining common issues that were relevant to all people in the society, not only for a specific issue of the disabled group, but also for common benefits of everyone in the society. For example, this movement applied the issue of "Arayasatapat for all" to drive the movement with the goal of making Tak as the Arayasatapat city model. The term caused common feelings for participation with the desire to get involved. Thus, this movement could draw a large number of network partners.

6.2.6.2 Educating the Working Group

Organizing and educating working group was an important way to develop the capacity of the disabled's leaders at the local level. The method of knowledge education in this social movement included organizing trainings and seminars both in the area and in different areas. The seminars should focus on the exchange of knowledge and experience among the disabled, including important knowledge for them, such as legal knowledge, concepts and paradigms related to the disabled, concepts of social movement of people with disabilities, etc. Knowledge education would enable the disabled to learn and see their fellow disabled people,

especially their leaders who are fighters and successful people, as a model and an encouragement for the disabled to develop and create a new identity for themselves.

6.2.6.3 Using Principles of Participating in Work

Although the disabled people in this study were not the main leaders in the procession movement, but by using the principles of participation in the procession movement, it enabled an opportunity for people with disabilities at all levels to learn and participate in driving the work at every step, from thinking, planning, making decisions, doing and receiving results, etc.. This encouraged people with disabilities to be aware, proud, and value themselves as they are part of the role contributing to social change.

6.2.7 Social Media Is an Important Tool to Show The Power of People with Disabilities Today.

"Media" are powerful tools for shaping the identity of a person. In the past, the most powerful and important media in shaping the identity of people with disabilities were the "mass media", including newspaper, television, radio or the internet media, such as websites, etc. These media presented the message of people with disabilities to the society, which most of them were with negative or tragic contents. For example, there were the stories of abandoned and bullied disabled people, disabilities with different and weird bodies from others, or difficulty in lives of the disabled, etc. This kind of content presentation impacted the image of the disabled to be pathetic and desperate as people with different abnormalities from others. Because, in the past, mass media were the only senders as well as channels for communication, they therefore, acted as the only owners, and monopolized the presented message regards the story of the disabled for media receivers. As a result, the story of the disabled, including their identity in the past, appeared to the eyes of the viewers or the audience through the power of media users or mass media only.

However, at present, there are changes in the communication industry from the invention of social media, such as Facebook, Line, Instagram, and YouTube. These media allow everyone to be a media owner. By having a smartphone, everyone can be a sender. Everyone can have his/her own channel of communication, which can set the communicating content while the senders can also determine the receivers as well.

From these characteristics of the social media, people with disabilities are able to create their own identities via the social media. According to this study, most people with disabilities use Facebook medium to create their own identities. The disabled people present or post their stories in the form of pictures and videos about their daily lifestyle and various activities, such as going to work, having careers, cooking, having exercise, taking a vacation or success in various aspects of themselves or their family members, etc. Most of these stories have messages focusing on communicating and presenting positive images of people with disabilities. This is a communication to present the identity of the disabled in the terms that they are people with physical limitations, who can live a normal life like everyone else in the society. Therefore, people with disabilities are not others, but are valuable and capable members of the society as well.

Facebook is considered as a powerful tool that plays a huge role in the social movement of people with disabilities. It can be seen that people with disabilities use Facebook medium as a tool to create their own group and identity by constructing their own group of the disabled to gather people and members with the same ideas and visions together for social movement. Grouping through Facebook is fast and convenient. It is also a channel that creates the two-way communication, resulting in the exchange and transfer of experiences of the disabled to one another.

In terms of creating identities for disabled groups, it can be seen that many disabled's identities were created by social movements. The frequently presented identities of people with disabilities on Facebook medium of those under this study were the ones with an image and role as a fighter, an activist, a giver or an active citizen.

6.3 Recommendations

From research on the Power of Disabled Persons: creation of identity and social movement of people with disabilities, the researcher proposed recommendations for further research as follows.

6.3.1 Research Recommendations

1) The sub-district groups/clubs for the disabled should give a priority to the stage of lesson learning for the work, both in terms of disabled club operations and participation in social movements, in order to maintain and preserve the knowledge of the disabled groups/clubs and that of the persons with disabilities. Especially, for the knowledge in tacit knowledge, it was unique and profound one developed from the individual experience because this type of knowledge cannot be easily conveyed into words or written texts. For example, it should convey how to perceive living concept and life vision toward the world, skills or analytical thinking. Therefore, tacit knowledge management emphasized on organizing a stage of lesson learning in order to share knowledge of the practitioners, resulting in joint learning, which led to a self-review and self-examination of the disabled, new knowledge and ideas and new identities for people with disabilities. However, there were two appropriate methods of lesson learning for the sub-district disabled club as a small disabled organization. The first method was to learn a lesson by Peer Assist (PA), which was learnt from one another and from the joint creation (new knowledge) in the model of a meeting/workshop. The second method was to learn a lesson from Story Telling by learning before or during the activity with experienced ones or trainers sharing and exchanging the individual gaining knowledge from the actual action. Meanwhile, the listeners could interpret and understand the content freely, which resulted in knowledge that can be saved as a set of knowledge. This lesson learning would summarize knowledge from the story told for the valuable content that can be used, not just the narrative of the past.

2) Government agencies responsible for the disabled tasks, such as Provincial Social Development and Human Security Office, should be the spearhead in the process of educating people with disabilities in order to achieve their mental learning regardless of emotion, feelings, thoughts, attitudes or vision toward the world, etc. In the past, government agencies focused on educating people with disabilities about other external factors, which were more urgent because it was related to the living of people with disabilities, such as knowledge of professional skills, health, laws and benefits regarding people with disabilities, etc. However, the research found that knowledge and mental learning processes were considered important as well because

the said knowledge would lead to the self-review, self-examination and self-questioning of the disabled, changed self-vision, causing self-empowerment. The training and educating for the disabled people should be organized to suit the context in each area by having proper selected speakers as life-coaches with the ability to create learning processes that are easy to understand and can give concrete examples.

       3) Local disabled organizations, such as local administrative organizations or sub-district municipality were departments that are important in promoting and supporting the integration of the disabled to establish a disabled club in the district by applying the principles of participation and voluntary participation of ones with disabilities. In addition, changing the position and role of local government organizations to be more proactive and work in parallel with the disabled groups/clubs also helped to work quickly and promptly and solved problems directly. The adjustment of duties of the local administrative organization as a facilitator or mentor giving advice and supporting the operation of the disabled, rather than being the manipulators only, would help to promote and develop groups/clubs for the disabled to be strong and more sustainable.

       4) The parties concerned should encourage the integration and creation of the local working network for the disabled by focusing on the three-pillars working model for development, including government sector, private sector and public sector, as well as the collaboration with other associate organizations in the society other than the disabled organizations, in order to empower sustainable change and development of the quality of life of the disabled, such as various academic parties, consumer protection organization parties, health networks, etc.

6.3.2 Recommendations for Further Research

       1) The parties concerned should encourage further research on the empowerment and identity of the disabled through other dimensions, such as social dimensions, cultural dimensions, and religious dimensions. For example, the study of the power and identity of Muslim disabled people, power and identity of people with disabilities in ethnic groups, or the study of the power and identity of people with disabilities in the city, etc. This is in order to understand as a way to promote the development of the disabled in the right and appropriate direction.

2) The parties concerned should encourage the history education of the disabled at the ground level or the local level, both in personal history, such as the history of life, fighting or daily movements of disabled leaders at the local level, or the history of local disabled groups/organizations, such as background, process of group formation, group's methods and operations, as well as the role of the local disabled organization groups on social movements. This is to show the potential and power of the disabled in the area from past to present, which motivates the new generation of disabled people as a role model for living further.

3) Researchers should be supported to establish and develop local networks/groups working with disabilities by conducting participatory action research (PAR) between government sector, private sector, public sector and the local disabled groups. This is a way to develop and create local networks/groups working with disabled people to be strong and able to truly benefit the disabled and communities.

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APPENDIX

QUESTION OUTLINE OF THE INTERVIEW

Types of Interview Questions

1. In-depth interviews

Group	Interview issues
People with disabilities as key-informants	1. Personal background of people with disabilities • Originality-ethnicity, nationality, religion, income, number of relative or family members, and relationship among family members. • Type of disabilities-congenital or non-congenital. In case of having non-congenital disabilities, one must explain causes and feeling-is one depressed with this living condition? Do you think it is a matter of karma? Why does you think this way? • Did you live your life under the disabled living condition in the first period? How did you adjust? Who was there to cheer up? How did they treat one with disabilities? • Parents' job-where were they originated? How was growing up like? It included how parents and family treat one with disabilities and reasons. • How was the early childhood like? How was the relationship between friends of same age? • Academic background and level of education. Learning experiences and problems had to be shared. How did you get through? 2. How is working condition like e.g. first time job application? Explain any experiences of working life, obstacles in details and how you get through such difficulty. 3. Relationship with acquaintances and daily living condition.

Group	Interview issues
	• Relationship with relatives and others nearby with details and reasons. • What made you feel burdened or difficult to engage in daily routine? How and why? • Any experiences or what made you displeased? Why and how? Was there anything needed to change if you could go back to the past? What did you want to do? • What made you dislike about peoples' behavior? Why and how did you think about? In case that you met that kind of person, how you would react? • How did you find about feasibility of disabled ones or regulation related to being disabilities, and why? 4. What was a turning point of a new definition of your individuality? • What was a main goal for your life, and why? • What was a main turning point driving you to the goal and explain the reasons with details? 5. Check oneself/ get to know more about oneself: • What were you doing with life to achieve the set goal? Why was it chosen? • How did you know about it? What did you want to do to achieve the set goal? What changed the most to you? • How to let others when one expressed honestly as wanted? What was the significant life-changing event that lasted in our memory? • How did you think about disability? • What did you think about the society viewing one with disability? How and why?

Group	Interview issues
	• What did you want others surrounding or in the society to view and treat you, and why? • Who was the important person in lifetime? How did that person treat you? (at home, school, university, workplace, any other places) • What made one with disabilities feel good when other behave toward you? Did you want others surrounding to change? If yes, what needed to change? (at home, school, university, workplace, any other places) 6. Views/Thought on Being a Member of Disabled People's Association. • How did you become a member of this association? Who recommended this to you? Why did you decide to be a part of the association? • What role did you have in this association? • How did this association run? What was a main achievement of the association? What was the most proud achievement? • How will the group/the members expand the connection? • What was the ultimate goal of the association/ the members? What do you want to engage to reach the goal? 7. Views/ Thought on the Social Movement • How did you join the social movement? Who recommended this to you? Why did you decide to join? • What topics/ purposes/ goals/ patterns/ strategies did social movement you joined possess?

Group	Interview issues
	• What was your role in the social movement?
	• What did you achieve by participating in the social movement? What was the most successful ones or unsuccessful ones?
	• What did the social movement make change or impact you, community, and society?

2. Interview Guidelines

Group	Interview issues
National disabled person leaders.	1.Biography of an interviewee and working experience 2. Policy, plan, procedures, and roles of people with disabilities 3. What aspect of the plan and the policy related to people with disabilities do you and you institute desire to push forward and why? 4. How has the social movement related to people with disabilities been developed as compared with the past? 5. How were problems, obstacles, and approaches related to solution to your/ your institutes' procedure of people with disabilities? 6. How was the working procedure/social movement of your/ your institute expected to be in the future?

3. Interview Guidelines.

Group	Interview issues
Public Servants related to People with Disabilities	1. Biography of an interviewee and working experience (in brief) 2. Policy, plan, working procedure, and roles of disabled people in your institutes in the present. 3. Currently, what policy and plan related to people with disabilities do you/your institute emphasize? What is a reason? 4. How were your roles or your institutes' roles in handling activities of disabled people's association? 5. How were problems, obstacles, and approaches related to solution to your/ your institutes' procedure of people with disabilities? 6. How were your roles or your institutes' role in the social movement? 7. What impact did the disabled people's association have on the others with disabilities, community, and society? 8. What impact did the social movement of disabled people have on other disabilities, community, or society?

BIOGRAPHY

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