

**THE COMPETING OF INSTITUTIONAL LOGICS AND
PRACTICE VARIATION ON COMMUNITY BASED
REHABILITATION PROJECT IN THAILAND**



Sarawoot Intapanom

**A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy (Social Development Administration)
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ABSTRACT

Title of Dissertation	THE COMPETING OF INSTITUTIONAL LOGICS AND PRACTICE VARIATION ON COMMUNITY BASED REHABILITATION PROJECT IN THAILAND
Author	Sarawoot Intapanom
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The purposes of this research included 1) to study the set of institutional logics existing in Community-Based Rehabilitation (CBR) project including the dimension of state, professional, community, religion, market, and family, 2) to study the interrelation of institutional logics in terms of consistency, conflict, and competing logics, and 3) to study the structural dimensions that influence institutional logics in CBR project. The research design used the qualitative research method. Secondary data was collected from related documents and research while the primary data was collected through in-depth interviews with 20 key informants from the seven (7) groups of CBR stakeholders: state officials, community's member, PWD's families, professionals, private companies, people with disabilities (PWDs) and non-profit organizations.

The results showed that the set of logics in CBR was consisted of six (6) main logics, which were state logic, professional logic, community logic, religion logic, market logic and family logic. State logic included seven (7) sub-logics that were as follows: the proactive health promotion, decentralized logic, separation of authority, control and audit, the power to determine the truth, universal policy, and dependency on state budget. The professional logic had four (4) sub-logics namely the truth must have empirical evidence, the truth must be endorsed by knowledge, professionals are knowledge-holders, diagnose the truth and pass knowledge to the ignorant, and knowledgeable people are professionals who do things properly. Community logic, meanwhile, consisted of four (4) sub-logics: abomination of disability, mutual assistance, mutual trust, and the power of outside community networking. Religion logic took root from the norms of pilgrimage. Market logic consists of two (2) sub-logics that

were specifically economic self-reliance and creating the image of the company with corporate social responsibility (CSR). Lastly, family logic was made of five (5) sub-logics namely mutual assistance of family members, mutual understanding among family members, disability is a family secret, economic responsibility as a family member, and concern for family members.

Interrelation of the institutional logics manifested the consistency of institutional logics creating harmonization of ideas, values and norms that determined the direction of common practice. The conflict of institutional logics showed the attempt to replace another logic thus, establishing an inconsistent action. Finally, the competing of institutional logics displayed practice variation to build acceptance of the practice and re-define CBR's meaning. CBR project was influenced by structural dimensions including the state, on the belief that PWDs are a burden of the state. Professionals viewed PWDs as patients. People in community viewed that PWDs should be able to receive assistance. PWDs also believed that disabilities were caused by social actions and causality. Family viewed PWDs as an economic burden and keep PWDs as a family secret. The private business used CBR project as a tool to create a good image for the company in the form of CSR. Lastly, non-profit organization saw PWDs as people with potential.

An analysis of these findings suggested that the diversity of institutional logic and the three (3) forms of interrelation did not make the CBR project as a hybrid organization in response to a resilient environment but rather, it reinforced the state's strict control hindering and restricting collaboration logic of CBR project objectives. The influence from the structural dimensions was hidden by beliefs of disability and the diverse viewpoints of aiding PWDs from different purposes of each dimension. This resulted to the project's direction lacking on clarity and unity and it always facing the challenge of survival. The results on a set of institutional logics and the influences of structural dimension enabled CBR's stakeholders to better understand each other in a more diverse range of dimensions thus, being able to offer solutions for unified and sustainable operations based on true participation in improving the quality of life of the PWDs in the community.

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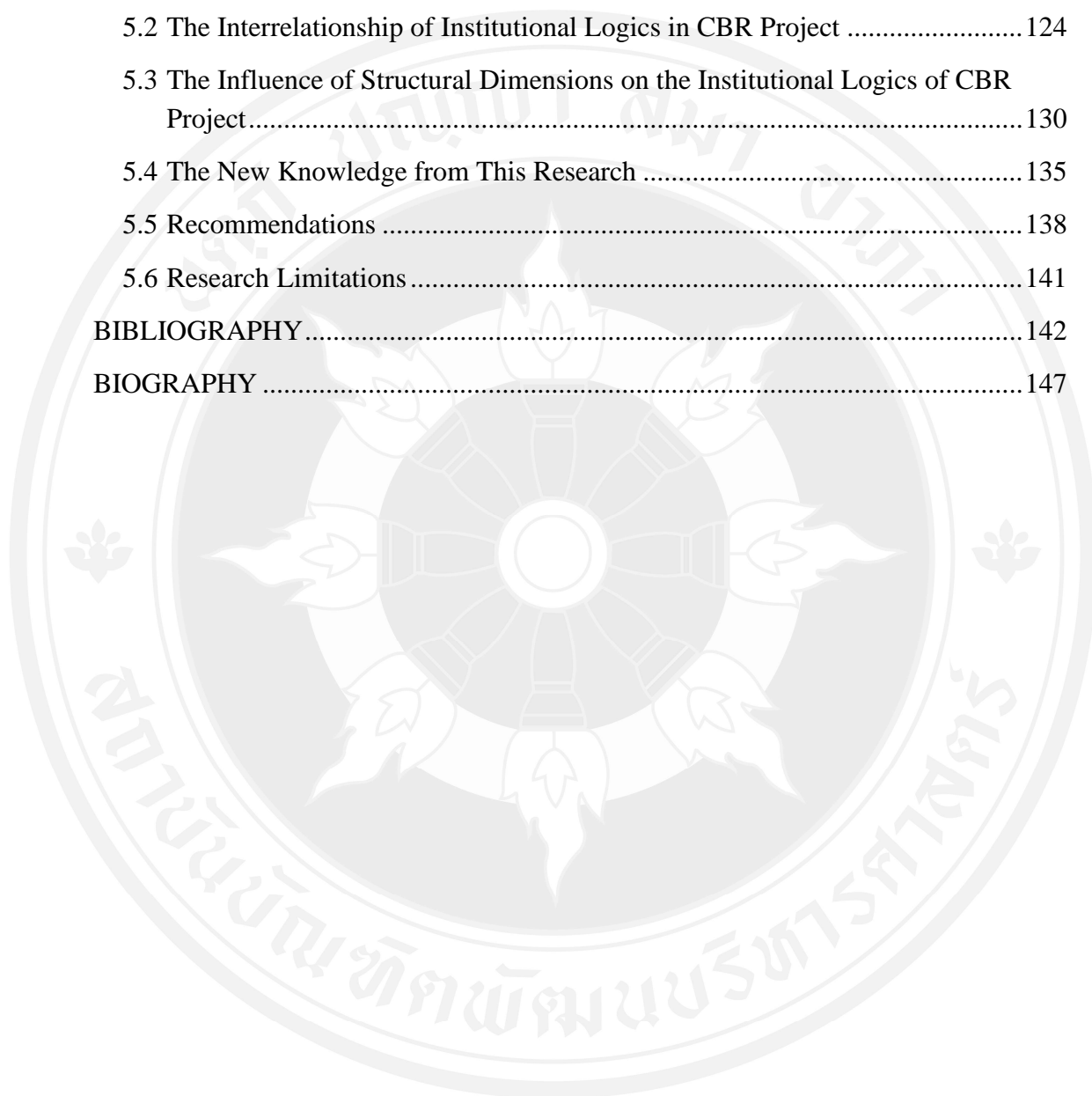
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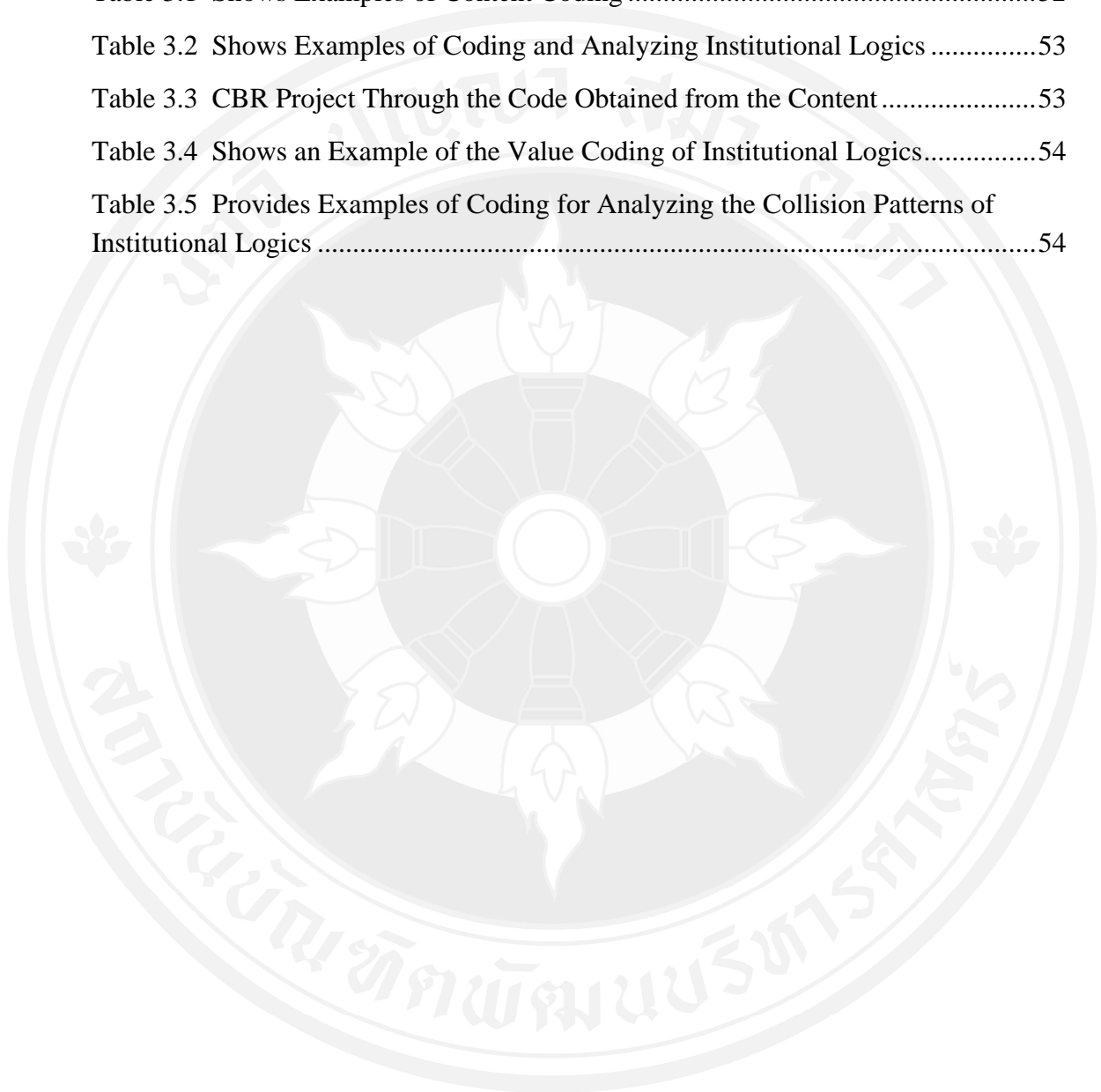
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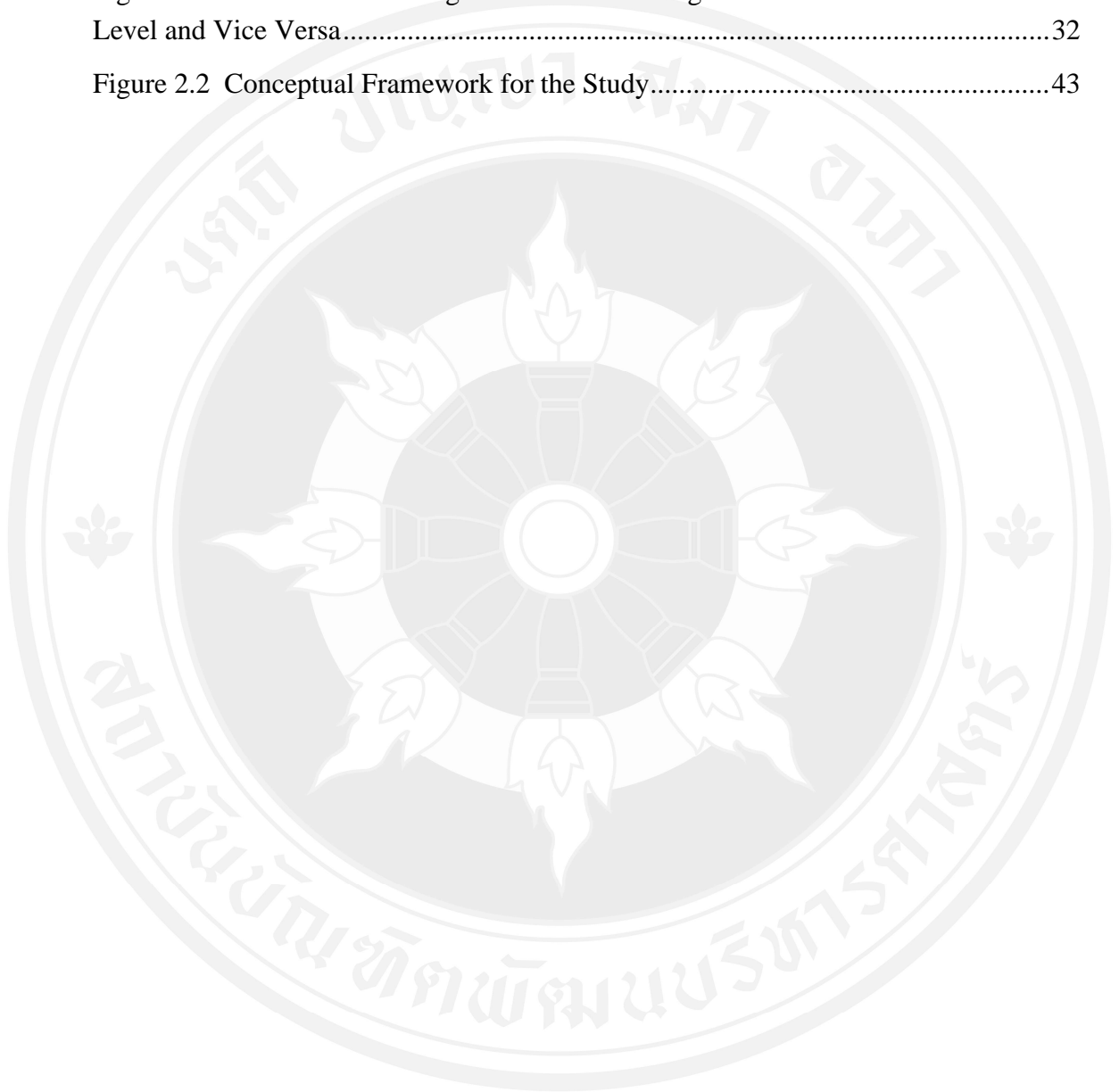
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CHAPTER 1

INTRODUCTION

1.1 Background and Significance of the Study

People with disabilities (PWDs) in remote communities of Thailand are unable to access government services. According to the 2018 records of Ministry of social development and human security (2009), there are over 1.9 million PWDs in Thailand (Porraphat Jutrakul, 2019). The World Health Organization (WHO) estimated that over 80% of PWDs living in remote areas in developing countries are unable to access appropriate rehabilitation services from the government. With this, just in Thailand alone, more than 1.5 million PWDs have difficulty accessing government services.

To help PWDs have an effective access to government services, the WHO proposed a strategy called “Community Based Rehabilitation (CBR)”, which basically makes the government responsible for providing support to local communities so these communities can establish organizations that will aid PWDs. CBR, a strategic approach on improving the quality of life of PWDs involving the government. It aims to 1) dissolve the stigma that PWDs are a failure in the society, 2) provide social welfare and 3) create equality for PWDs. In order to achieve these objectives, all government sectors are expected to participate from the policy to the operational level. At the top of it is the government that is responsible for formulating policy and plans, strategizing and implementing the operational level of the state and getting the local government involved with community development plans ensuring that CBR operates in accordance to the government policy (Ministry of social development and human security, 2009).

In the past, Thailand’s CBR project was guided by the medical science framework, which WHO influenced since the year 1982. This framework focused on the use of medical technology for the welfare and rehabilitation of PWDs. However, WHO realized that this framework was expensive, which resulted to low-income

PWDs in developing countries inability to access such services. In 1994 to 1999, WHO then presented the concept of community-based operations by promoting the use of available community in assisting and empowering PWDs. In 1992, Thailand adopted the new official regulation calling it the “Rehabilitation for Disabled Persons Act”. This change has distributed the scope of work to other agencies (e.g., Ministry of Education, Ministry of Social Development, Department of Local Administration, etc.) apart from having just the Ministry of Public Health do everything.

Over the course of three decades since the implementation of the CBR program, Thailand has faced challenges relative to its the meaning and practice. There had been debates as to whether or not CBR is a solution to human development or just a form of power discourse as only 33% of the 50 CBR projects in Thailand conform with WHO’s framework and more than 54% operate under the medical model in terms of outreach services (Tavee Cheausuwantavee, 2005a, 2005b). Thailand’s CBR implementation has limitations, which are but not limited to unsupportive community and lack of appropriate infrastructure systems that allow PWDs’ fully participation in the CBR project. Watchareekorn Pimarl, Jutharat Suriyathai, Natchich Chaisalee, Pojanaporn Poldang, and Kitiya Khunpang (2011) explained that the barriers to effectively implementing CBR project arise from the community’ s negative attitudes towards disabilities. These stigmas come from the PWDs themselves, their families and the community people. Consequently, instead of encouraging PWDs to act as project leaders for the CBR project, they tend to lose or lack interest in doing so. Additionally, it was found out that attitude is also a social and cultural barrier that pushes PWDs away from government services. According to (Bualar & Ahmad, 2009), disabled women in remote communities often refused medical rehabilitation services and were reluctant to cooperate in a medical rehabilitation programs because they are embarrassed by the gender power differences between the male sex workers and female service recipients. Problems and obstacles arise when talking about the capital for the continuous implementation of the CBR project. Previously, the CBR project was supported by foreign capital but due to the withdrawal of funds, the project was also canceled.

As briefly mentioned above, an imbalance and incoherence on the three dimensions of social structure caused the challenges and obstacles of the CBR project.

These three dimensions of social structure are 1) society, 2) culture, economy and 3) politics. The stigma and negative attitude towards disability resulted to the lack of complete participation in the CBR project. Apart from that, the survival of a CBR project had been challenging due to the previously implemented medical concept and the lack of appropriate policies, thus rendering little participation from PWDs and from the people in the community.

Despite the oppositions on the efficiency and effectiveness of Thailand's CBR project, Pak Kret Municipality's CBR project has been recognized by Ministry of social development and human security (2009) as an outstanding CBR project. For more than 20 years, it has been operating to rehabilitate and improve the lives of PWDs, which caused it to win the 2009 Outstanding Rehabilitation Project. This project is still on going and plays a role to support PWDs in Pak Kret municipality. However, it is currently seen as extremely intriguing since it was implemented, there were areas of the project that either agree or contradict the WHO's original CBR framework.

The implementation of the CBR concept has often been challenged when it comes to clashing with the Thai society community contexts. Tavee Cheausuwantavee (2009) stated that the Thai CBR project contradicted the overall meaning of CBR. Below are the current controversial and practices being disputed.

First is the incompatibility in the definition of disability that emphasizes on the reinstatement and equality as a human being. However, there is another set of beliefs about disability, which is negative in the community.

Secondly, people in the community tend to live as separate individuals (individualism) that contradicts how the CBR project should be done. It requires full participation from the community (collectivism) to operate the CBR project.

Third point is that it is often thought that knowledge on CBR comes from people in the community who collaborate to bring it to life but in practical, CBR comes from a set of knowledge of people outside the community, such as researchers, developers, private organizations, scholars from other international organizations, etc.

The cited above causes a dilemma on how a CBR should be formulated, thus raising the following questions 1) how the differences in the CBR concepts will affect the overall program and 2) how does it affect the perception, norms, and actions to the

dimension of all stakeholders, i.e. state, community, family, PWDs, private organization, corporate and professional, in the implementation of CBR project?

This research realized that with these questions, knowledge and truth will not be gained in accordance with the “positivism philosophy”, which emphasizes on the evaluation of variables that can be measured as a number. This may affect to the misunderstanding of the CBR in the dynamics and meaning through material and symbolic practices.

A literature review on a Thailand CBR project research found out that there was still no study on tools or a research framework that could explain the connection of material and symbolic practices from the macro-level to the organizational level or practitioners to understand and explain the CBR phenomenon.

Beginning 1992, most Thai CBR research were mostly 1) studies at the master’ s degree level, 2) research from CBR practitioners in the public medical agencies or 3) academic research works in Thai higher education institutions. However, the study of CBR in Thailand began to change the research paradigm from positivism to critical and interpretation approaches. In conclusion, the two periods of CBR research were:

Between 1992 and 2002, most of the studies emphasized the structural analysis under the positivism approach targeting the influence or the effectiveness of the CBR project. Ratchaneekorn Sangsorn (1988) conducted a survey research to evaluate the CBR knowledge and understanding of all its stakeholders, which were divided into four groups: disabled children’s parents, normal children’s parents, health workers, and schoolteachers. It was a case study specific the rehabilitation project for disabled children in the community of Bua Yai District, Nakhon Ratchasima Province. The result showed that health workers and teachers had an incorrect understanding of CBR. However, it was showed that children with disabilities could study with normal children effectively if they would receive device support and continuous monitoring from the government.

In 2005 to 2015, CBR’s research in the Thai society began a study that reflected new perspectives for CBR studies that contended the medical science concept. Tavee Cheausuwantavee (2005a) aimed to find the hidden meaning of the CBR through critical theory by examining and criticizing the CBR project in Nakhon

Pathom Province. The results revealed several changes in the meaning and practical applications of CBR, which were not aligned with the intention and objectives of WHO. Bualar and Ahmad (2009) approaching the research with the critical theory found out that CBR did not promote self-respect for women with disabilities. In addition, another research by Moniruzzaman, Saha, and Habib (2015) concluded that CBR did not enhance the productivity of PWDs in Bangladesh.

In 2015, CBR studies started to diminish but a few of them still circulated, including studies in Thailand and even abroad, leaving only news stories to be occasionally read in the newspaper. However, the CBR term is still available in many programs for PWDs in both the Thai society and in overseas. The research on such project can be found in many developing countries such as Pakistan, Bangladesh, India, Indonesia, etc. However, almost all research objectives did not go further than the assessment and measurement of CBR program's effectiveness, which more likely did not open a new approach to the study of social disability.

Therefore, to establish links between the history of CBR, the explanation of social phenomena in connection to CBR issues from the macro-level to the micro-level needed to be strengthened. Therefore, this research used the institutional logics perspective to study complex phenomena as a social construct by looking at norms, beliefs, and social values. It has been used to study organizations since the 1970s at the same moment that the global and Thai societies paid attention to CBR. The institutional logics perspective is a metaphysical theory, which states that the perception and wide variety of material practices and symbolic practices could be found within the CBR logics set.

CBR has a wide variety of identities that are strategic matters at the structural level, embedded at the micro-level or the community level. Institutional logics perspective provides better understanding of the effects of cultural institutions on individuals, organizations, and societies on the CBR project.

This research used a purposive sampling approach. The area of study was in Pakkred Municipality Nonthaburi Province because said municipality was the winner of the 2007 PWDs Welfare Management Award. This research aimed to understand the link of social structure, identity, belief, and the culture of the people in Pakkred Municipality to the implementation of the CBR project.

This research is different from previous CBR studies as it does not solely focus on evaluating CBR efficacy or effectiveness nor critique the meaning of CBR. This research recognized CBR as a social construct tool for improving quality of life to PWDs evolving dynamically in both symbolic and material practices. The institutional logics perspective is used to answer the following research questions.

1.2 Research Questions

- 1) What set of institutional logics are present in the CBR project?
- 2) How interrelationship of these institutional logics appears in CBR project?
- 3) How does the structural dimension of institutional logics influence the institutional logics of the CBR's strategy?

1.3 Research Objectives

- 1) To identify the set of institutional logics that existed in CBR programs in state, professional, community, religious, market and family dimensions.
- 2) To determine the relationship of different institutional logics in terms of consistency, conflict, and competition
- 3) To understand structural dimensions influencing institutional logics of CBR programs.

1.4 Scope of Study

1.4.1 Area of Studies

The research data was collected at Khlong Phra Udom Sub district and Tambon Pakkred, PakKret District, Nonthaburi Province. Pak Kret Sub district is managed by the administration of the Pak Kret Municipality, which has been operating the CBR project for over 20 years now. The Department for Empowerment of PWDs of Thailand recognized the administration of the Pak Kret Municipality outstanding local government organization that provides welfare for PWDs.

Khlong Phra Udom district is the base of the CBR center that performs duties under the community rehabilitation policy, which provides services for PWDs in Khlong Phra Udom sub district and nearby areas such as the area of Tambon PakKret. Khlong Phra Udom was then regarded as an outstanding sub district in taking care of PWDs. Later on, Nonthaburi's Social Development Department wanted a strong leader that could be the CBR project lead, thus resulting to Klong Phra Udom sub district being established as the first and main CBR center supporting PWDs in Pak Kret district.

1.4.2 Scope of Contents

This research focused on the different use of epistemology and methodology to describe the phenomenon of the comprehensive range of areas in the CBR project. Chapter 2 discusses the research framework that explained the concept and the theory of CBR vis-a-vis institutional logics perspective. This, then leads Chapter 3 that describes the tool and methodology used to compile and analyze the data such as the research data coding method to arrive to the research analysis and results found in Chapter 4. This chapter explains the set of institutional logics in the CBR: family, community, government, corporate, community and market and how the interrelationship between institutional logics in the terms of being consistent, conflict, and competitive. The end of Chapter 4 explains the influence of structural dimensions that affected belief, norms and CBR practice through the context of norms and values linking them with the description of the social structural system hidden in an institutional order that reflects from material and symbolic practices.

The analytical was based on the association of social implications in the relevant institutional logics. This content explains institutional logics on CBR in the macro-level that influences the operational level through material and symbolic practices and explains how appropriate or conflict practice in CBR influences the symbolic and material practices.

Lastly, Chapter 5 tackles the research results according to the theoretical framework and with reference to relevant research work on CBR related issues and institutional logics perspective. This allows readers to understand the results of the research to enable and produce the benefits outline below.

1.5 Expected Benefits

1) Obtain a flexible CBR framework that can be applied in practice for each area of the project to lead to practical action.

2) Encourage PWDs to understand CBR and help the community recognize the importance of PWDs.

3) The government, private sector, NGOs, or other involved institutions will utilize the results from the research to establish a practical strategy in conjunction with the community institutions jointly carrying out activities under the CBR perspective for people with disabilities.

4) The results on a set of institutional logics and the influences of structural dimension enabled CBR's stakeholders better understand of each other in a more diverse range of dimensions thus, being able to offer solutions for unified and sustainable operations based on true participation to improve quality of life of the PWDs in the community.

1.6 Definition of Terms

1) Institutional logic is a social construct defining a practice model with materials and symbolic elements as a hypothesis of behavior in a society built on beliefs, values, norms, and rules where individual practices and repetition of material exist in a particular time and place. These practices, then give meaning to social truth. The definition of such institutional logic enables us to understand what guides the behavior of the individual, which is linked from the institutional practice of social fabrication and structure of social rules (Thornton, Ocasio, & Lounsbury, 2013).

2) CBR is a strategy to promote opportunities and equality in the social coexistence of all types of people with disabilities within the community by coordination among PWDs, professionals, families, and communities in matters of proper education, health, vocational training, and social services (Tavee Cheausuwantavee, 2009).

3) Symbolic practice is a model to separate an agent which individual perceives its framework from institutional logics forms that create a common

perception at each time and place. Symbolic practice is like a code of behavior which an individual decry to be their action such as human language or human culture which changes over time and place.

4) Material practice is the awareness of creation or transformation resulting from human activity that was influenced by physical needs and cultural environment.

5) Dynamic practice refers to the consistency of both material and symbolic practices in terms of methods and mechanisms that influence the individual on the practice.

6) Normative System refers to the rules of social value and norms, consisting of individual practice. It is an opportunity and clearly set of rules of conduct for individuals' s behavior should be in society.

7) Set of institutional logics in CBR refers to a set of institutional order that are influenced by the structural dimensions in the CBR project that create symbolic practice, material practice and norms.

8) Structural dimension in CBR project is defined as a set of social structures that being involved in the CBR set of institutional logics: state, community, family, professional, private business, and non-government organization.

CHAPTER 2

RELATED CONCEPT, THEORIES AND LITERATURE REVIEW

This research aimed to better and more deeply understand CBR based on the institutional logics perspective approach. The main objective of this research is to understand the variety of institutional logics of CBR project, which includes beliefs, norms and social rules that define its practices. In a wide variety of institutional logics, there are relationships in terms of conflict, compete and compile. Institutional logic is also influenced by a social structure that affects the institutional logics of CBR providing a wide range of actionable guidelines that could either support or contradict the original core objective of the concept of improving the PWDs' quality of life.

The literatures in this section about the institutional logics perspective helped determine the design research methodology, create a research framework to collect and analyze the data to explain the dynamics of the CBR project in terms of material and symbolic practices. This literature reviews contributed to the analysis of the correlation of institutional logics and the influence of structural dimensions. The researcher presented information from the literature review as follows.

- 1) Community-Based Rehabilitation (CBR)
- 2) The concept of institutional logics
- 3) Conceptual Framework

2.1 Community Based-Rehabilitation (CBR)

Community-based rehabilitation (CBR) is a strategy that has been operating for more than 30 years in developing countries such as Thailand. The idea is to bring a social model into an institution-based rehabilitation (IBR), a strategy that falls under

the medical model. CBR is a socially constructed strategy that guides the creation of regulations and norms for the care of PWDs.

It creates a framework and provides a variety of technical practices to ensure that CBR is a solution to the development of PWDs welfare in the community. CBR is a very suitable program to implement institutional theory as a conceptual and theoretical framework for acquiring knowledge and the truth of the phenomenon from the definition of CBR as mentioned below.

2.1.1 Definition of CBR

Before the advent of CBR-based PWD services in Thailand, it was viewed as a relief service in conjunction with rehabilitation services through medical rehabilitation helping PWDs to go back to the physical condition similar to others. It was also believed that CBR could empower PWDs to be valuable people and that they need opportunities from society to reach their fullest potential.

Rehabilitation is a medical concept that only views PWDs as patients of or recipients of a medical professional's service. With this said, caring for and treating PWDs were based on a scientific model of medical science and advanced technology. This form of service is called "Institution-based Rehabilitation (IBR)". This service may be in the form of PWDs nursing homes or institution, which could be seen as "one stop service" or in the form where professionals provide services at home, which is called "outreach services". The latter kind of service displays the CBR concept, emphasizing on community involvement at all levels, starting with professionals, to encourage and teach the community to collaborate and work together towards caring for PWDs.

The World Health Organization (WHO) defines CBR as a strategy to develop PWDs in all aspects of the community, promoting their equality and recognizing the potential of co-existence between PWDs and the rest of people. This may be done by joining together all stakeholders across the PWDs dimensions: families, professionals, education, health, vocational training and social services (Tavee Cheausuwantavee, 2005a, p. 41).

Sirindhorn National Medical Rehabilitation Institute (SNMRI), Department of Medical Services, Ministry of Public Health have been leading the CBR project in

Thailand for the past 30 years. These organizations carry out academic work and organize fora exchanging rehabilitation work experience to help people understand that caring for PWDs involve all parts of society from medical, educational, social, and vocational training. By involving all parts of the society, they will be able strengthen the competence or the capacity of PWDs so that the latter can live independently in society, receive opportunities to work or live as equals with the others on the CBR principles stated below.

2.1.2 Principle of CBR

WHO (1979-1980) defined as a key concept that enables PWDs to enter rehabilitation services utilizing resources in the community. The principle of the CBR was provision of medical services following global practices implemented at the local level. CBR focused on encouraging communities to value PWDs at the local level by trying to create a local PWD organization in their communities. However, the CBR model always changes in order to address social exclusion thus transforming its original model from medical methods to a social concept. This change led to confusion in the use of CBR for the welfare of PWDs. Therefore, a clearer definition of CBR was established in 2004, it being a development strategy in the community for the rehabilitating PWDs through equal opportunities and participation in society resulting to social inclusion. This new definition states that equal opportunities and participation meant for PWDs and their families to carry out their daily activities such as education, occupation, health, and other services.

The goal of the CBR is not just physical or mental rehabilitation, nevertheless it is a formal service to enable PWDs to perform their daily activities in the society. In addition, the community offers opportunities and recognition for the rights of PWDs. This community-based care for PWDs was built on the objectives of the United Nations (UN) under the Convention on the Rights of a Person with Disabilities (CRPD) that was promoted and implemented in many continents such as Africa, Asia, South America. Later on, it was found out that there were more than 250 CBR projects in Africa, making this CBR model diverse in the context and needs of the community. In relation to this finding, Mannan and Turnbull (2007) studied this CBR model and identified four characteristics of CBR in Asia.

1) The services system for PWDs and their families in the community aimed to make PWDs important to everyone and providing them work will benefit all stakeholders.

2) Related and linked technologies came from medical technology. The goal was to provide medical services in the community at the lowest cost for a specified period. The most important skills that CBR practitioners should have were knowledge about PWDs and use of technology suitable for the nature of the PWDs.

3) Participation in the community involved training that is not focused only the training of the family and the PWDs. Rather, the training should also include other people living in the community such as educating them about PWDs and mobilizing resources to aid and support to PWDs.

4) Organization and management were the characteristics of CBR to build confidence in projects involving important CBR stakeholders such as professionals, PWDs, families, and communities.

The CBR assessment approach should cover all of four abovementioned characteristics. Tavee Cheausuwantavee (2005b) conducted a qualitative research on the meaning and features of CBR using Thailand's program as a representative by examining, critiquing, comparing, it with and contrasting it against WHO's definition. It was discovered that CBR faced challenges regarding limitations on engagement and lack of budget in its operation thus reflecting the difference between expectations and truths in relation to capitalism.

Regarding collaboration at the local level, PWDs struggle with social mobilization given the conditions between normal and disabled and the creation of social justice. Community participation for PWDs were rather difficult when relying on the law alone because it also needed transformation on the ideology, ethics, and culture from the community and society.

The findings of the above CBR characteristics contradicted the development objectives to achieve sustainability, which should include participation from all sectors in PWDs development from the national policy being implemented at the national and local levels to make the CBR project more effective and efficient for the PWDs and other community stakeholders. Government agencies are expected to coordinate with ministries such as the Ministry of Public Health, Ministry of

Education, Ministry of Social Development and Human Security and the Ministry of Transport. CBR district level project managers, who come from PWDs groups supported by government officer will handle training project supervision, follow up, and coordination with the community development committee. These district level project managers cooperate with all sectors including other PWDs volunteer groups. However, there is a different committee called “CBR committee” that directly oversees CBR work, which is currently not under the Community Development Committee. Ideally, the CBR Committee should be under the Community Development Committee.

Representatives from committee for the community development of PWDs, their families and volunteers interested in helping PWDs may compose the CBR community. These people have important roles in the CBR project such as assessing the needs of PWDs, cascading such information to the community, collecting, and exchanging information with other organizations outside the community and lastly, coordinating with all stakeholders to support PWDs.

Additionally, CBR workers are a key component in the CBR project because they interact directly with PWDs as CBR workers visit PWDs at home to communicate information on the rights and duties of PWDs. Apart from that, they also create basic facilities and sessions for PWDs to support them such as sign language learning sessions for deaf-mute individuals, coordinating with the school and with the PWDs training center, pushing for PWDs right to access public and private services, promoting, and encouraging community participation.

2.1.3 History and Evolution of CBR

Initially in 1980, WHO valued CBR as an alternative solution to assist PWDs in developing countries because the IBR was observed to passing the burden of the high cost to the families or the community while the country only provided support. Therefore, WHO recommended CBR to be integrated into the primary health care program that existed in developing countries. Additionally, WHO adopted the guidelines for the classification of formal disabilities called “The International Classification of Impairment, Disabilities and Handicaps (ICIDH)”, impairment being defined as body dysfunction and disability causing a person’s limitation thus it

become a social disadvantaged group. Accordingly, the assumption and set of knowledge about PWDs were placed on prevention and restoration of abilities for them to live smoothly in the community. This assumption forced PWDs in the cycle of a medical model.

From 1990 to 1999, CBR began to change the direction of work from medical stereotypes to a more holistic service by going beyond the medical model and transitioning to the dimensions of education, occupation, and society thus, shifting from individual rehabilitation to changing social attitudes towards PWDs. This was because PWDs could not live in a community if people there have negative attitudes towards them. In this new phase, the focus was on promoting opportunities and co-existence in the community integrating PWDs into the society. In 1994, UN defined CBR in layman so that every person in every country would be able to understand it that the CBR is a strategy that aims to rehabilitate the community so it can provide equal opportunity and cohabitation to all types of PWDs and that it can promote collaboration among PWDs, their families, and their communities. This would then result to PWDs having proper healthcare benefits, receiving appropriate education, professional training, and social services.

In 1999, WHO changed the ICIDH classification of PWDs into the International Classification of Functioning and Participation (ICF), avoiding the use of the term “disability” because of its negative connotation. The word “disability” was changed to “functioning or activity”. Furthermore, the definition for “disadvantage” was also changed from handicap to “participation”, which indicates nature and expanding the perimeter of life due to impairment.

ICF explained that the three dimensions defining PWDs were function, shape of body, activity, and participation whose meanings were not different from the original but use of such language substitutes the existing words with the functional dimension as a solution replacement for the word “physical impairment”. The words “activity” or “limitations” served as a replacement for the word “disability”. Participation is a replacement for the word “handicap”, all of which were dimensional changes that the disability or problem of the disabled arose from “PWDs” to the “determination” and the dimension of the opportunity of society.

The evolution of disability during this period was a very important turning point, giving rise to the “equality in opportunities and rights of PWDs”, as seen in many countries developing and enacting the legislation called “Protecting the Rights of PWDs”. This included organizations of PWDs, such as expanding independent living (IL) programs and political representation of PWDs in developed and developing countries.

CBR has evolved from the past decade since 2000. The key movement point was the first active research, which increased academic achievement as a tool to drive social policy. Secondly, disability services are more flexible and the emphasis on the PWDs participation and rights shifted to the bottom-up approach.

It could also be seen that CBR workplaces importance on human rights in terms of “rehabilitation”, which has a more social term due to the UN’s universal declaration on human rights equality, this means that PWDs should be considered for social planning and resources utilization.

CBR promotes the rights of all PWD groups, children, adolescents, women, and men living in the community for the improvement of their health and well-being, living means, education while gaining full participation in all aspect of the society i.e., culture, religion, economy, and politics. This will not only benefit the PWDs group but will also have a positive impact on the community. A good example is a community that build facility for PWDs (e.g., wheelchair sidewalks), which makes the elderly or the public more comfortable and safer to travel. In addition, CBR also emphasizes on the community of oneness or being part of an inclusive community. The words “together” or “inclusion” is now the most widely used term in education, which means getting every child, including children with disabilities, to attend school or to learn. The community and all its people share a responsibility of eliminating barriers to community participation of PWDs.

2.1.4 CBR and Discourse on Disability

Discourse is a system of representations, rules, and actions that produce words, feelings, and meanings establishing the subject of giving our being to all things with meaning, power, and rules. CBR is a social convention theory that contends with rehabilitation from the institute that is under the medical model.

Therefore, the social model came into life when CBR shifted from the medical concept of “impairment” to the social concept of “disability”. Consequently, CBR, as a discourse, means that collectively, it is systems and rules that provides meaning and establishes identity and power through PWDs.

CBR is democratic and fully involved in the dignity, rights and, equality of the PWDs and the rest, and is a new discourse to eliminate the old one in the society that competes with negative values and beliefs about PWDs. For example, in the old discourse, PWDs were not seen as humans thus, people with such stigma, led to treating PWDs with discrimination. CBR also urges the society and communities to join in cultivating awareness about PWDs. Democracy brought together industrialization, modernization, and capitalism, which all emphasize on the highest wealth and utilities or happiness through individualism greater than the collective. Individualism praises and values people for their ability to work as a factor in producing goods and services. Therefore, in capitalism, PWDs and social welfare work on rehabilitation is factored out.

It could be said that CBR is a discourse that brings together non-coherent segments that must come together and coexist. It is a discourse which have their own unique strategies. The emphasis on CBR has influenced the community of research studies both in Thai universities and abroad either from people involved in CBR who are considered insiders such as CBR operators or outside people such as students or people in the academe.

2.1.5 Research on Community-based Rehabilitation

This research reviewed CBR related literatures and studies in both Thailand and abroad from a wide range of database that are thesis and academic journals of the Institute of Development Administration and Thammasat University. These CBR research and studies either strengthened, supported, or reflected on the outcome of the project both on the CBR model and the research work in parallel with the dynamics. However, to appreciate the value of this research and seek the research framework that can profoundly explain the CBR phenomenon, this research took note of the following related literature statements.

2.1.5.1 Doubt the Inconsistency between Epistemology, Methodology and Reliability in the Research

This point stemmed out from the efforts of operational research with cooperative operations for CBR studies, which use a methodology under a positivism research model based on statistical measurements that view CBR as pure truth. This caused the researcher to remark on the reliability and weaknesses of this type of research. The examples of this type of research obtained from literature review such as Watchareekorn Pimarl et al. (2011)'s research is an example of this type when studied CBR through action research and participation in rehabilitation services for PWDs in remote communities. This research used descriptive statistics and Paired T-test to analyze the data, one finding was that PWDs, their families, village health volunteer (VHV), community leaders, member of the sub district administration office (SAO) and people in the community recognized the importance of proper cooperation in CBR. That included cooperation in budget, education opportunities, housing, and career creation. In addition, the research also found out that PWDs' ability to do an activity was statistically significant (paired t-test) $p < 01$, the MMT muscle power significantly increased ($p < 05$), PWDs had a 93.41% satisfaction level.

2.1.5.2 CBR is a Static Reality under the Positivism Philosophy

There is a large amount of CBR research under positivism explaining its impact on the society. Although this kind of research created a lot of buzz about CBR and its medical model origin. It looked at the truth consistently with the principles of CBR as fluid, ever-changing, and was formatted according to the social context. The past research under the view of positivism could not explain the dynamics of the nature of the CBR. According to Kanittha Thavornkit (1995) who conducted a survey study on community rehabilitation attitudes and practices from the operator of the Public Welfare Organization in 75 provinces, Thailand's sample group had knowledge, understanding, and a positive attitude towards PWDs and were also accepting, encouraging and supportive with their families in helping PWDs. It was also found out that the attitude towards CBR work was at a good level but there were some research subjects who were not certain how it worked. However, most of Kanittha Thavornkit (1995)'s research subjects saw that the challenges and obstacles on CBR were caused by its budget and operators. Ratchaneekorn Sangsorn (1988)

conducted a survey study to measure CBR knowledge and understanding of children with disabilities in the communities studying four research subject groups, parents of disabled children, parents of normal child, health worker and, teachers in school. This study focused on a specific case of CBR project for disabled children in the community of Bua Yai District, Nakhon Ratchasima Province. The result found out that among health officials and teachers, there were several misunderstandings especially on CBR knowledge and understanding but they agreed that children with disabilities could attend regular school. This finding recommended that teachers should be trained for each type of disabled child along with the use of supporting equipment and consistent follow throughs.

The most of CBR researches outside Thailand also followed the positivism paradigm. Rehman (1999) addressed a sample CBR project in Pakistan's North West Frontier Province (NWFP) that raised awareness on helping children with disabilities in the community by studying mothers of these children. The research study found out that 1) most mothers received non-formal training, classroom teaching and basic healthcare for children with disabilities, 2) mothers were trained in the management of disability-related home problems, 3) training seminars for mothers of the children with disabilities worked better if it emphasized on discussion and more practical sessions rather than lectures using written documents, which was deemed to be a waste and 4) from this information, CBR-related organizations recognized the roles of women in helping PWDs in their communities. In the same direction as the research of Moniruzzaman et al. (2015) studying the effectiveness of CBR in increasing productivity among PWDs in Bangladesh, it was found out that CBR did not result in higher levels of productivity taking into account two areas with similar production from PWDs – one with CBR and the other without it.

2.1.5.3 A Study of CBR from Past to Present

In a study of CBR issues from past to present, new knowledge has not yet appeared even after trying to modify the approach of the research study. Presently, a lot of efforts have been made to open new perspectives for the study of CBR including its interpretation. This is an attempt to break free from the previous study frameworks. A 2005 research began using qualitative research on CBR thus starting to see its hidden meaning in relation to social contexts. Tavee Cheausuwantavee

(2005a) studied CBR in Thailand, which attempted to break away from medical logic. The research discovered that Thailand's CBR had a meaning or implication that was different from WHO's original definition. There were six dimensions to this that saw CBR as 1) a social ideological process, 2) a process of dissolving the stigma and the ritual of the transition, 3) a process to fight capitalism, 4) a process for creating social justice, 5) a practical discourse and 6) an integrated model. Bualar and Ahmad (2009) conducted a study and critique of CBR projects in northern Thailand in connection to women with disabilities. The research found out that CBR was not effective enough in promoting women with disabilities to join the community activity. Researchers argued that this was due to CBR operations focusing singlehandedly on medicine and disregarding gender perspectives. The research also mentioned that CBR practitioners could not make a change in CBR operations to comply with a social perspective.

On the other hand, there were qualitative CBR studies that also focused on the same issues as those under the positivism paradigm. Boonsom Nawanukroh (1999) conducted a qualitative research studying guidelines for managing non-formal education to develop the learning potential of PWDs in rehabilitation and self-sufficiency in Nakhon Pathom Province. There were 10 case studies, which stated as follows.

- 1) There were three types of learning groups in this community namely 1.1) individual learning with a non-formal education volunteer teacher as an instructor, 1.2) studying with regular students and 1.3) learning in a specific group of PWDs.

- 2) Attitudes and community involvement highly contributed to the provision of opportunities for PWDs.

- 3) The main learning characteristics of the student group were: 3.1) they used non-formal education curriculum like the general public, 3.2) teaching in accordance to non-formal education department regulations and modulating it to suit PWDs and 3.3) study materials to be used were the same as normal students but there was adjustment done for hearing and vision impaired students (i.e., sign language interpreters and Braille).

Khomkrip Longlalerng, Charupa Lektip, Wannisa Kumban, and Taweepol Sanpakdee (2015) studied how community leaders acknowledged and acted

towards the rehabilitation of people with mobility disabilities using the phenomenology approach. They collected data from three communities in Nakhon Si Thammarat province through a focus group discussion (FGD) and the results showed that community leaders were aware of and recognized PWDs, the incidence and identified those involved in the rehabilitation of PWDs. Additionally, they were dissatisfied with their role in caring for PWDs concluding that the existing rehabilitation works and projects for people with mobility disabilities were not yet adequate. This research study showed that community leaders were conscious of and wanted to address the problem of PWDs, however more collaboration with other groups within the community was needed to see concrete results of future performance.

To gain a deep understanding of CBR and connect all related issues without missing any point, the researcher used a meta-theory called the Institutional Logic Perspective as the framework of this CBR study.

2.2 Concepts and Theories of Institutional Logics Perspective

2.2.1 Background of Institutional Logics

An organization is a social unit or group of people who has patterns and means to achieve common goals. The term organization includes all parts of society such as the government, family, or community subject to abide rules so that all members will think and act in the same direction to achieve the common goals. These rules are called “institution”. Institutional studies have a long history of organizational studies and analysis since the 1940s. Academics began to apply the concept of institutionalization to analyze organizational and institutional environment explaining functions of the institution in harmonizing each organization within the territory of the same rules, obligations, and jurisdiction.

In 1970s, a new concept of institutional analysis emerged, which focused on the roles of culture and cognition in institutional analysis to describe why modernization caused for the ignorance of institutional rules. To find isomorphism of the organization structure, the organization must adapt to the needs of the external

environment to establish its legitimacy, which may cause some elements of the organization decoupling from the core systems that were previously tied.

However, this concept was suspected to excessively emphasized the reasons for Western culture and viewed the development of the organization structure as a part of the cultural system of the world society. Considered at the micro level, it was seen as ignoring the institutional nature and the role of culture as a measure of the existence or maintenance of institutionalism (Meyer 1970, and Zucker 1984 as cited in Thornton, 2001). In 1983, scholars focused to study isomorphism from the social level to the organizational level. Their studies emphasized on the framework of social practice, social norm, and imitation of behavior in society sparking empirical research to focus on cognition and explaining illogical behavior in response to cultural reasons. This concept was later on called as “new institutionalism” that focuses on the role of legitimacy from the law, norm and cognitive in a society that refused to explain the organization through causal explanation. It only accepted the focus on explaining social and organizational structures through the concept of legitimacy that was more influenced by sufficiency than efficiency from operations to maintain any organization to exist (Dimaggio & Powell, 2010).

In 1990s, isomorphism and legitimacy were demoted in institutional analysis. During this period, scholars presented a new perspective for institutional analysis by means of content identification and institutional meaning studying the influence of different sets of institutional logics on the individual and organizations under a variety of social contexts such as market logic and industries logic. These different sets of institutional logics were used to study the pattern in the organization with the same model in the industry. Institutional logics created a logical framework and awareness, which may be similar or different, that individuals and organizations interacted with (Thornton, Ocasio, & Lounsbury, 2012) thus, possibly linking the macro to micro-structural level. This way allowed scholars to understand the pattern of relationships between beliefs and practices distributed in the organization.

2.2.2 Definitions and Elements of Institutional Logics

Friedland and Alford (1991) developed the concept to describe the contextual relationship between states, individuals, organization, and society viewing an

institution as a framework for operating a large organization consisting of individuals and organizations acting upon and repeating material and symbolic practices on a daily basis thus, establishing that experience's meaning. Institutional logics approach refuses rational choice and structural theory from the view that each institutional logic has the main logic and creates material and symbolic practices to make an individual and the organization interact and create activity. The institutions that were mentioned by Friedland and Alford were capitalism, state bureaucracy, and political democracy, religion, and family that define the meaning of the individuals, organizations, and society's behaviors. The institutions are the accumulation of the agency. Change by each set of institutional logic will conform with the culture hence, creating change opportunities for the individual, organization and society.

The definitions of institutions were also developed by Jackall (1988) to analyze ethnographic and organizational conflict issues. His definition viewed institutional logic as something complicated – it being created by experience and set of rules for reward, punishment and intervention occurring with pattern in the society that then determines and predicts human behavior. The concept is consistent with Friedland and Alford's institutional logic concept in the aspects of the harmonization between institutional logic and a stable practice and repeated behavior until becoming a cultural assumption of social behavior.

Thornton and Ocasio defined institutional logics as socially constructed to create a way of practice in the elements of symbolic and material practices. That is to say that the institutional logic is a hypothesis of social behavior established based on beliefs, values, norms, and rules that individuals practice and repeat over time and place. These practices provided meaning to social reality. This definition of institutional logics enabled us to understand what shapes the cognitive of an individual, which is then linked to institutional practice that arises from social constructs and social rules structure (Thornton et al., 2012).

The differences between Friedland and Alford's ideas that laid the foundation for Thornton and Ocasio's institutional logic and Jackall's point of view is that Friedland and Alford emphasized on social structure, Jackall emphasized on the structure and social norms while Thornton and Ocasio focused on ideas that linked norm, structures, and social symbols into the three dimensions of institutionalization.

There are also scholars who aimed to explain institutional logics at the micro-level, isolating it from the structure. Ruef, Scott, Mendel, and Caronna (2000, p. 20) defined institutional logic as an active belief system scattered in the behavior or collective action of the individual to set guidelines. The institutional logic directs decisions in the operations of the organization from setting the principles of practice to, - interaction in formal and informal interpretations in the organization (Thornton & Ocasio, 1999, p. 804) as the principle of the organization that determines the behavior of participants in its operations. This principal stems from a set of belief systems and relevant practice guidelines from the meaning and content of the institutes leading scholars to believe that institutional logics could understand the organization from the macro to the micro-level with a link between the institutions and the organization's practice guidelines.

To be able to understand the principles of the institutional logics perspective, it is imperative to understand the elements that create and support them such as understanding the institution's fundamental elements so as to answer the research questions and objectives mentioned in Chapter 1. The principles of the institutional logics perspective come from the foundations of metatheory principles that include dualistic of actors and institutional structures in material and symbolic practices perspective. This research describes the fundamental elements of the institutional logics perspective as follows.

2.2.3 Basis and Elements of Institutions

Scott (2008) stated that institutional logics is composed of the individual and organization's interests, values, and moral bases. This concept is different from the original sociological perspective that prioritized social structure as a determinant of action. Although the institutional logics perspective does not emphasize on structuralism, it can still understand behavioral research questions related to the structure by explaining how institutional logics shape the individuals, organization's behavior and, practice that are influenced by each set of institutional orders. The point of correlation of structure and action can also be understood from the institutional logic elements, the institutional elements, and material and symbolic practices. The key principle of the institutional logics perspective is that each institutional order is

made up of material and symbolic practices. The material institutions are structure and practice while the symbolic institutions are the ideas and meanings of each set of institutions. Material and symbolic institutions together create the form of an institutional set of rules, enabling us to understand them separately from those institution's practices. However, this symbolic institution semantics can change over time. Friedland and Alford (1991) explained the importance of understanding symbolic institutions to practice. An example would be family influence and religious beliefs. Although not considered part of the economic realm, these two are still heavily involved in the production, distribution and formation of the product and consumer services while the market logic is not considered part of the cultural territory. Rather, social and cultural structures forms market logic, including networks of social relationships arising from the structure of power, status and influence from the relationships that exist in society.

The institutional logics perspective focuses on the dynamism of material and symbolic institutions. This makes institutional logics perspective different from the new institutional logics theory to understand symbolic institutions inseparably from structural influences enabling the researcher to understand causal and symbolic mechanisms. These are the essential foundations of the institutional logics perspective reflected in each set of institutional orders.

2.2.3.1 Symbolic Systems

A symbolic system is a model that classifies different types of agency. It is the individual's logic shaped by rules and institutional beliefs or mechanisms that change at different times and places. The recipient codes and decodes this symbolic system based on what they consider as an important coordinator in each situation and agenda. Symbolic systems are composed of society's relevant rules, norms, classification, representation, frameworks, and role model guidelines, which serve as the agents that suggest behavior. The symbolic system is distributed in each set of institutional orders based on which institutional norm an institutional logic focuses on.

To visualize the symbolic system, an example is the language and culture where language, a symbolic system that occurred in human evolution, is a means of transmitting symbols in each period. Language forms allow us to understand the foundations and implications of a culture with implicit meaning that may be

reflected in the style of using the characters (e.g., bold means emphasizing). In this institutional logics perspective, Friedland and Alford developed a model for describing the relationship between individual and organization as well as individual society. Organization uses these symbolic patterns to act with repetition thus, giving meaning to the experience. Friedland and Alford also focused on symbolic resources to understand a set of institutional logics. In each set of institutional logic, there is a symbolic institution, which acts as the central intermediary, requiring the individual to have a common practice style. The analysis required the symbolic institution to be combined with social normative dimension.

2.2.3.2 Material Systems

Material systems such as individual and organization practices are a feature in the assumption of institutional logics perspective. Scott (2008) explained that material systems are cultures or cultural objects that human fabricated that are thought to be, absolutely separated from the tangible form of the object but are the realization of creation or changes caused by human activities as influenced by their physical needs and cultural environment. Material characteristics are common structural and symbolic characteristics. Orlikowski (1992) proposed a material systems perspective with technology to connect social structures with mediators of human technological behavior. This material culture occurs when man-made becomes part of a social purpose and becomes a structural attribute. Barley (1986) conducted a structural research with an empirical perspective on the use of CT scanner technology studying the restructuring department from two community hospitals. This became a model and technology expansion that changed the structure of power and decision-making in that restructuring department.

Material culture is similar with symbolic culture in such a way that the institutional pillars namely normative, rules and cultural cognitive influence the former. The designation and material constructed are established from authority, social rules and regulations such as safety regulations in modern society guiding the various forms of reliability in the security standard. (Suchman, 2003) defined technology as the harmonization between the process of social construction and norms. That is, trade and industry often set the standard of the machinery and technical standards of equipment. This designation allows an individual or an outside

agency to play a role in setting standards, thus explaining that material culture reflects the ideas arising from these groups. In addition, symbolic interpretations in some purposes can be found in a way that relates to the material characteristics such as the bread and wine symbols used in communication services or announcing football scores, etc. This research considers the material institution in the Thornton model that explains it as the practice, based on the principles of that organization and symbolic institution emphasizing on the common meaning in the society. This practice is accepted and contributes to the formulation of institutional logics rules providing a link between the logic and the practice that the material institution also reflects.

2.2.3.3 Normative Systems

From an institutional perspective, social norm is defined as the regulations established through patterns of behavior, assessment, and actions that should be followed in social life (Scott, 2008, pp. 54-56). Social normative system is composed of social values and norms. Social value is a framework from which behavior should be performed such as creating a standard of action that we can evaluate or compare. Social norms, on the other hand, banks on the question, “How should it be?” to determine the legitimate outcome according to social values, norms, rules and principles that work for everyone. Some values or norms apply to certain groups of people making matters of role in society involved. This role is a model of goal and activities related to individual or to a group of people as a collective model in society.

The social normative system provides a framework for both setting the opportunity and setting rules for how behaviors should be performed in society. At the same time, empowers and enables normative social action, interconnecting them with one another, such as rights and responsibilities, privileges and taxes, licenses, and controls. As stated, allows us to consider how the role is related to social norms, such as licenses, with certain prohibited acts in society.

Sociologist such as Durkheim, Parsons and Selznick (as cited in Thornton et al., 2012) influence the conceptual on social norms in connection with institution matters. They mentioned that the framework is similar to describing an institution, such as a kinship system, social hierarchy, religious system, or volunteer with values and common beliefs leading to institutional regulations. Therefore, the

theorists formulated a conceptual framework for social norms as an institution's stability influenced by social belief and norms.

2.2.4 Institutional System in Social Structure

The institutional logics perspective offers a framework for analyzing institutions, organizations, and individuals in social systems so that we can understand how an individual and how the organization are influenced.

The contexts within the institutional system are family, religion, state, market, professional, and corporate. Friedland and Alford (1991) presented the concept of institutional logics and its interrelation by explaining that institutions in the current society are created and defined by the logic of the social structure and are responsible for establishing institutional orders that are religion regulations, family, government, capitalist markets, and democracy. These come into the elements in the institutional logics system (Friedland & Alford, 1991; Thornton et al., 2012) in which each institutional order establishes a symbolic principle and operations in the organization by influencing the organization and individual behavior. It then led to the understanding of institutional orders from Thornton's perspective and provided institutional framework relevant to this research.

This research explains the conceptual within institutional logics based on the seven social structures described by Thornton: family, community, religion, state, professional, market, and corporate. In each, the system was bound by root of metaphor, sources of legitimacy, basis of norms, basis of attention, basis of strategy, informal control mechanisms, and economic system.

2.2.4.1 Family System

The family is the structure of the institutional system. Thornton (2004) proposed the Interinstitutional system ideal types, which says that the family system is in X-Axis (Institutional orders) describing the family's root of metaphor as firm, the family's sources of legitimacy is unconditional loyalty, authority from patriarchal domination, identity coming from family reputation, basis of norms as membership in household, basis of attention in household status, basis of strategy is to increase family honor, family politics is the informal control mechanism, and family capitalism as an economic system.

2.2.4.2 Community System

The community's roots of metaphor are as follows: common boundary, sources of legitimacy from unity of will, belief in trust and reciprocity, sources of authority from commitment to community values and ideology, sources of identity from emotional connection, ego satisfaction and reputation, basis of norms as group membership, basis of attention as personal investment in group, basis of strategy is to increase status and honor of members and practices, informal control mechanism through visibility of actions, and cooperative capitalism as an economic system.

2.2.4.3 Religion System

The religion system's roots of metaphor are as follows: temple as a bank, sources of legitimacy from importance of faith and sacredness in economy and society, sources of authority from priesthood charisma, sources of identity from association with deities, basis of norms as membership in congregation, basis of attention in relation to supernatural, basis of strategy is to increase religious symbolism of natural events, worship of calling as informal control mechanisms, and occidental capitalism as an economic system.

2.2.4.4 State System

A state system's roots of metaphor views the state as a redistribution mechanism, its sources of legitimacy coming from democratic participation, sources of authority from bureaucratic domination, sources of identity from social and economic class, basis of norms as citizenship in a nation, basis of attention in status of interest group, basis of strategy is to increase community good, backroom politics is informal control mechanism, and welfare capitalism as an economic system.

2.2.4.5 Market System

A market system's roots of metaphor are as follows: it being a transaction, sources of legitimacy are from share price, sources of authority from shareholder activism, sources of identity as faceless, basis of norms in self-interest, basis of attention through status in the market, basis of strategy to increase efficiency profit, industry analyst, and market capitalism as an economic system.

2.2.4.6 Profession System

Profession's roots of metaphor are relational network, sources of legitimacy from personal expertise, sources of authority from professional

association, sources of identity from association with quality of craft personal reputation, basis of norms in membership in group and association, basis of attention through status in profession, basis of strategy to increase celebrity professionals, and personal capitalism as an economic system.

2.2.4.7 Corporation System

Roots of metaphor of corporation are hierarchy, sources of legitimacy in market position of firm, sources of authority from board of director in the top management, basis of identity in bureaucratic roles, basis of norms in employment firm, basis of attention in status of hierarchy, basis of strategy to increase size and diversification of firm, organization culture as informal control mechanism, managerial capitalism as an economic system.

CBR's practices are multidisciplinary that require a wide range of knowledge in the management and operation of all relevant sectors. This research connected CBR principles with internal social systems. Institutional logics perspective was able to identify that universal values influenced CBR, also showing social identity and context from Thai society.

Universal values are the development trends in the international world, emphasizing and giving importance to human rights, equality in human dignity and righteousness for the development of the PWDs' quality of life. It is one of society's values and is a discourse against oppression to empower and create value for PWDs. PWDs and some scholars also argued that conventional assistance to PWDs is based on compassion and aid. Therefore, in order to understand CBR, we also need to understand that Institutional Logics Perspective is an analysis framework that meets CBR consideration and awareness relating to the social system as follows.

1) Family System: the family system in CBR is viewed as representatives and practitioners in caring for PWDs. In relation to CBR, projects for PWDs should improve their quality of life and reduce the burden put upon their families.

2) Community System: CBR clearly focuses on community-based care for PWDs, which means that PWDs and their families should live according to their dependence. CBR makes the community focus on the integration of care for PWDs through collaboration and responsibility.

3) Professional System: CBR involves professionals from the mission of the organization as the strategic plan for PWDs, such as the District Health Promotion Hospital, Institute for Rehabilitation of Medical Disabilities District hospitals, etc.

4) State System: State system relates a mission to comply with the Act for Promotion and Development of the Quality of Life of PWDs such as the Sub District Administrative Organization (SAO), municipality and, Provincial Social Development and Human Security Office.

5) Corporate System: Private sector involves practitioners of the legal framework for the rehabilitation of PWDs through the organization's corporate social responsibility (CSR) or tax deduction.

2.2.5 Theoretical Foundations Used in Predicting Human Behavior

Theoretical foundation is the model that describes the harmonization between the institutional logics from the macro-level to the micro-level to understand human behavior and explain how institutional logics function in defining human behavior. Institutional logics is a meta-theory composed of many theories used to predict human behavior different from the logic within the institution resulting in differences in practice, stability, and changing individual and organizational behavior. Thornton compiles five theories that influence an individual's cognitive and practices where behavior is displayed in a cultural structure. Analysis and study of social cognitive and social behavior therefore relate to culture through the dimension of availability, accessibility, and activation of a culture.

Availability is an institutional logic with various states and long-term memory to create deep cognitive and deal with problems including coordination. The diversity of institutional logics depends on the level and knowledge structure and that availability and activation through knowledge and information should be considered.

Accessibility is knowledge and information that enters consciousness according to structural theory, knowledge, and information as defined through cultures and situations that provide knowledge and build information of knowledge structures. Individuals are integrated with the same institutional logics through identity, socialization, and social processes until there is a possibility that the

individual is incentivized by being part of the institutional logic. The situation context creates a transient knowledge and information relevant to the situation.

The action is both availability and accessibility of information that are often used in social interactions. In social cognition, “action” is the function of existing knowledge and accessibility. It also gets attention within everyday situations, generates both long-term and short-term knowledge and mixed information to create an automatic response to attention as shown in Figure 2.1.

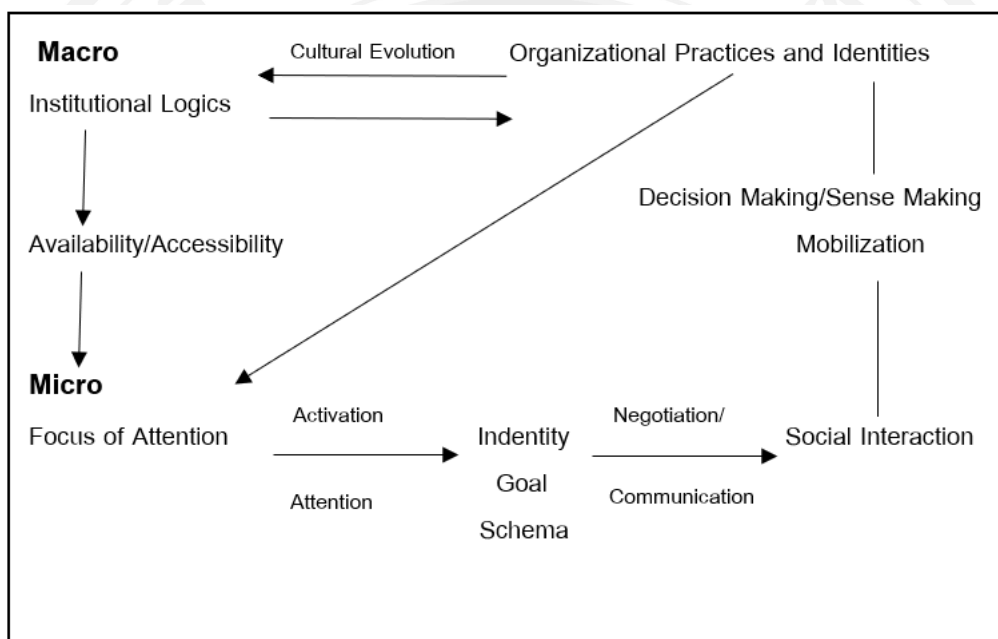


Figure 2.1 Illustrates the Linkage of Institutional Logics from the Macro to the Micro Level and Vice Versa

Source: Thornton & Ocasio, 2005 p.85

2.2.5.1 Embedded Agency

This concept assumes that institutional logics perspective is comprised of the interests, identities, values, and moral bases of individuals and organizations embedded in institutional logics. The decision or outcome arises from the interrelationship between the social roles and the individual representations of organizations seeking power, status, and advantages. The ended result of the process may either approve or reject the framework of institutional logics. This assumption is

called “embedded agency”, which is different from the theory of rational choice to make assumptions about individuals’ interests. This view is also different from a structural approach on the assumptions at the macro level as it places emphasis on structure as a controller over action.

Embedded forms are available at various levels: cognitive level, cultural level, and political level. Embedded at cognitive level means a pattern in which the rules in the structure of thinking process set a framework for the implementation of economic reasons.

Cultural embedded are the roles arising from the transfer of shared understanding of people within the framework of the strategy and goals of economics.

Political embedded is a rule of thumb in which decisions made by economic institutions are framed by power struggles influencing economics practitioners and non-market institutions, including the state.

Structural and political embedded is an intrinsic sociological model and cognitive embedded is the natural psychology of human behavior that is the foundation of institutional logics. However, institutional logics does not emphasize on psychological cognitive but views it as a part of the frame of attention. Therefore, this embedded focus on cultural implantation of which individuals are members of culture acts as a symbol for the individual to understand and show behavior in those environments.

Behavioral embedded views that every part of a social structure can reflect the implications of individuality even though individualism is destined to be, hence individuals can carry out their needs, create profit and achieve personal satisfaction. Institutional logics explain that an individual pursues interests and personal satisfaction wherein identity and social status guide them. The individual has different identities in organizations, political parties, age groups, races, religions, etc. Social status is the identity of an individual linked to the external social structure in which the individual interacts.

Interest and identity are integrated within the individual defined as their intention comprising social identity, individual goal, and embedded cognitive, thus creating a framework for the attention and behavioral pattern of the individual. This

human behavior model and theory identifies a human behavior that integrates the theory of rational choice and structuralism.

2.2.5.2 Focus of Attention

Individuals are framed from their ability to think about resource allocation through information processes and interests to stimulate the environment and respond to that environment (Simon, 1947). The attention that the individual is interested in arises from observation and external stimuli or the influence of a person's memory, goals, or activities coming out automatically or through control or the intention of doing. This automatic attention is from learning and recurring behaviors (Norman & Shallice, 1986) The commitment or control of attention requires activities that have a pattern, decision making, problem solving in which some situations can be dangerous and difficult to overcome in a previous way that determination or control is part of the brain's function.

The organization's structure and operational processes including the framework of cognitive determine the individuals or group attention. Institutional logics guide the order of interests by prioritizing the problem and their solutions thus, considering this as the decision making stage. (Thornton & Ocasio, 1999) defined the focus of attention in the Academic Journal Publishing stating that editorial logic focuses attention on publisher's reputation, but market logic is more interested in the industry's competitive issue.

2.2.5.3 Identities, Goals, and Schemas

Identities, goals, and schemas determine the cognitive and social interaction of agency to explain and connect structural issues that was mentioned in figure 2.1.

1) Identities

Individuals consist of a wide range of social identities that defines group membership. The social identity model of institutional logics is the same as the social identity theory under the psychological perspective as well as the social identity according to the theory of social role. Categorized identities have the same characteristics, such as occupation or profession, work status, department, membership in volunteer organizations, race, gender, nationality, nationality, and geographic conditions. A role identity determines the relationship between one actor

and another in a society. For example, director, investor, manager, leader, and volunteer are an organization's relationships. Parenthood, husband, wife, friend, and citizen are relationships outside the organization. It also noted that occupation and profession identities in the group identities and roles may be inconsistent such as physical therapists being classified in a specialist group but there are also other roles related the role of a nurse, patient, technician, and clerk, etc.

Even though individuals have diverse identities and various roles, this does not necessarily mean that all roles or identities exist or are accessible. This is because social actors must act within their identity in each situation in which the actor has different emotions and may have a superior hierarchy or lower power that needs to be thought of. Identities of individuals on the same level may have similarities or there may be identities that have the potential to create conflicts or competition among social actors with different identities.

2) Goals

The diversity of individual and organizational identities often does not coincide with the objectives of guided thinking and acting in different situations. This view gives an institutional logics perspective that is separated from the concept of rational choice theory due to identity conflicts. Moreover, the goals do not always involve conflict resolution but there are some actions defined by the focus of attention. Therefore, goals flow through each situation that influence current actions including future planning.

The institutional logics perspective describes goals in the same way as social identity but there is a difference when it comes to cultural embedded in institutional logics. Thornton (2001) explained how logic is changing in the academic journal industry between editorial logic to market logic where the goals play a part in changing logics. Original goal was to seek respect which comes from editorial logic; however, the competitive environment in the industry has led to changing goals in terms of increasing sales to focus on short-term profits. Change of logics and organizational goals leads to a variety of structures to control profitability.

Relationship between identities and goals leads to individuals having identities that conflict with their goals. The influence of the rules is both consistent and ignorant of social norms making social actors adhere to their goals or

specific behavior in the situations where they are not identified as part of the logic and social identity. Therefore, it is possible to consider the association as an implicit rule and social norms in institutional logics, together with goals and the behavior of actors, as well as material and symbolic practices, to avoid punishment, regulatory pressure, and social norms in the social identity to describe the actions of individuals to achieve goals embedded in institutional logics.

3) Schemas

Institutional logics distribute actors to delegate the upper to lower level of knowledge structures to process information thus, leading to decision making from top to bottom. Nisbett and Ross (1980) suggested that schemas serve as a structure of thinking determined by interest, interpretation, inference, or resolutions. The schemas give importance to the actors' understanding, memories, and actions based on what is common knowledge in this world, guiding expectations from behaviors that individuals use to deal with ambiguity, draw inferences, and guide assessments in a script. With the cognitive structures that arise from the transition in social interactions linked to the institutional process, the individual has the role of thinking that comes from production and builds on social behavior. The script of interaction arises from memories contained in the individuals. These memories emphasize on the influence of institutional logics affected by various factors such as an individual's focus of attention and their interactions in the societies in which they operate based on conformity with identities, goals, and schemas towards the invention of the organizational identity. This, then, leads to the process of finding solutions that each organization has based on its own practice, repetitive actions, and objective to change.

2.2.5.4 Decision Making

Decision making can be linked to the institutional logics perspective wherein an organization's decision making structure focus on the direction of attention from an individual's identity, role, and schemas. Institutional logics influence decision making and organizational actions as mentioned by Thornton and Ocasio (1999) in his study when he found out that institutional logics changed decision making of the board of directors when it came to choosing family members or people from outside to be part of the board of management. This decision making

perspective allows us to describe the actions and behaviors that result from interactions with society that lead to the decision of the organization.

2.2.5.5 Sense Making

Institutional logics create a framework and mechanism that can help predict meanings or patterns instantly. Gephart (1992) explained that the logics of local safety and logics from national law affected an in-depth understanding of disaster response states. Institutional logic generates a set of specific terminology to build insights, which was later distributed as a behavior in society.

2.2.5.6 Mobilization

Mobilization is the process of collective action for the acquisition of material and symbolic resources, including the persuasion of the same group and actions towards common goals. The concept of resource mobilization was influenced by social movement theorists that featured a group driven by neglect or injustice in the society. Social activism is a key mechanism that connects institutional logics with the dynamics of practice and organizational identity.

2.2.6 Institutional Stability and Change

There is a question as to how individuals can change institutions if the course of action, interests, and the institutional conditions he wants to change guide the individual. This can be treated as a light to point out the way in answering these questions by implantation conductors within the institutional system where logic is characterized by its differences and cultural differentiation. This difference is an assumption in the set of institutional logics. There are four mechanisms of change: institutional entrepreneurship, structural overlap, event sequencing and classification and categorization as defined below:

2.2.6.1 Institutional Entrepreneurs

Institutional entrepreneurs are intermediaries that create or transform institutionalism due to their ability to access resources to support their cause. This meaning makes institutional entrepreneurs play an important role in adopting a wide variety of institutional logics at the place or the institutional system, also taking advantage of opportunities to change institutions. The challenge for institutional entrepreneurs is to create a successful legislative environment to endorse the theory

for the new public stating that institute entrepreneurs need centralized action. In some situations, it can go from an outer context to a new area despite the challenge of creating laws to support both material and symbolic control resources. Institutional entrepreneurs are the operator of social relations by input and output cultural symbols and practices from one institutional order to another. In theoretical perspective, differentiation of social spaces of institutional logics creates new cultural tools for institutional operators under which cultural resources differ from general resources.

Institutional logics perspective, as cultural resources, are the influence and judgment of the individual tools that institutional entrepreneurs use to create cultural symbols and practices – telling story, rhetorical, or institutional, to interrupt or discredit the original institutional principles thus legitimizing changes in institutional logics in keeping with the cultural metaphor.

2.2.6.2 Structural Overlap

Structural overlap occurs when the roles of individuals and organizational structures and functions differ. This is the driving force for participation in organizations, mergers, and resource acquisitions. The overlap arising from actors in the organization with cultural differences brings together institutional logics changes. Structural overlap causes a different organization as well as creates opportunities for institutional entrepreneurs to bring about institutional change. In a study by Thornton et al. (2012), he explained that a structural overlap occurred when the accounting consulting agency caused a conflict between the professional logic and market logic. This conflict brought rise to a conflict of interest between customers and the accounting consulting firm. Structural overlaps often occur with large and well-known organizations because there is a need to coordinate with various other agencies.

2.2.6.3 Event Sequencing

Event sequencing can be identified as structures that often overlap institutional logics change at many levels as seen in Thornton's research on the transformation in institutional logics of academic journals in the period of 1958-1990. Later, the logic changed to a form of marketing logic, which coherently changed the logic that flows in a set of institutional logics.

2.2.6.4 Classification and Categorization

The mechanism by which institutional logic shapes the actors' cognitive is a social classification and categorization where psychological thinking gives importance to classification for the actor's cognitive. The institutional classification also puts individuals in other categories of society. For example, is a company's CEO. The CEO was classified as the result of a human resources investment involved with the government, being in a variety of structures, and authority arising from social constructs. Institutional logics procure the mediators within the organization from the system-generated types in connection with the classification of the actors. The institutional logics changed due to the sequence or reclassification in society. For example, the classification system in institutional logics through the pursuit of a diverse model of social welfare by defining poverty. This leads to the categorization of the welfare of the poor as well as creates diverse classification on them; it may be a poor person in terms of having a low income or a poor person in the sense of that person being homeless or mismanaging housing matters, etc.

2.2.7 Types and Institutional Change Systems

The following is an explanation of the variation addressing the level of institutional logics. There are two types of transformation which have different patterns as described below.

2.2.7.1 Transformational Change

Transformational change is a replacement by a new set of logic, such as transformation from editor logic to market logic. Glynn and Lounsbury (2005 cited in Glynn, 2013) provided an example from the Atlanta Symphony Orchestra strikes situation that a change in orchestral logic caused. Before the strike, it was shaped by market logic trying to maintain the professionalism of music and culture. The blending with the original logic created new meaning and symbols that stood out. Moreover, the style decoupling logic from a common origin was a competing logic in this situation that resulted to a symbolic practice.

2.2.7.2 Developmental Change

Developmental change has three forms: assimilation, elaboration, and expansion contraction. Assimilation is like embedded logic wherein the original logic

is embedded with the new logic. However, there is a difference that creates new practice model and new symbolic practices.

Elaboration is the internal development of institutional logics leading to explanation and new practices to comply with institutional logics.

Expansion contraction refers to changing the scope of institutional logics, which expands the explanation and practice from the institutional field to another field.

2.2.8 Related Research on Institutions and Institutional Logics

Institutional logics perspective is a new approach for an organization's study in Thailand. However, there are many forms of institutions research under political science, which was critiqued because of its structural approach and views on the individuals. Therefore, the researcher presents a research work related to the institutions and institutional logics from abroad that led to creating a conceptual framework for education.

Institutional research can be divided into three perspectives. The first is the institutional logic perspectives that analyze the conflict or the harmonization of institutional logics. Thornton and Ocasio (1999) developed an organizational study based on Friedland and Alford's research to understand the concept of institutional logics in the academic journal of the education industry. It was found out that there was a competition between the personal institutional logic and the market logic. The competing logics within the industry impacted the pattern of management from the original. Previously, executives often came from a group of people who had a relationship with the publisher's founder. Such a model of change, influenced by personal logic, did not respond to business survival as much as a change in management in line with market logic. Turker and Altuntas Vural (2017) studied the embedded process of social innovation processes aligned in the social context. This embedded process generated rejection and supported social innovation under the complexity of the structure. Institutional logics perspective makes the analysis of social constructs to not fall into any social context. This research studies internal relationships between avoidance and institutional support, a process where the actor triggers or instigates change. It is an attempt to explain the rejection and acceptance of

institutional logics in synch with social welfare by economic logic or state logic. Default institutions in social innovation increased at the institutional level where institution logics support was not equal. The difference between institutional logic rejection and the effect of changing institutional logic led to social innovation.

Another form of institutional logics study is in which the researcher explains the behavior of an individual through social structural approach. Greenwood, Hinings, and Jennings (2015) used the institutional logics perspective to criticize the role of organizational administrators in an organizational change. With that, the research used the documentary research approach from an existing empirical research on activity-based costing in the United Kingdom. It changed in other departments related to manufacturing consultants and engineer where interrelationships occurred through a continuation of routines and a change in institutionalized practices. The research evaluated if the changes in the organization was formally immediate or if it was an informally gradual change – change in a form of revolution or an innovative model – that affected progressive change. The objectives of an activity-based costing (ABC) in the past showed that success in linking the concept between costs and products but did not change the strategic pattern that the management expected.

The second focus on institutional research is to study relationships and conflicts of logics in the organization. In 2016, Nicholls and Huybrechts (2016) studied the relationships within organizations to answer how they maintained sustainable relationships under institutional logic conflicts. The research examined the dynamic interrelationship between fair trade and retailer and one finding was that there was a solid relationship in the form of conflict and rules. These elements comprised a system of obtaining a “fair trade” certificate, which is the core connecting a variety of institutional logic. This allowed interpretation of the assimilation’s origins from each organization and its stakeholders through institutional logic. Perner and Skjølsvik (2016) conducted a study of procurement policy because of the influence of institutional logics and power as various organizations sought for a formal procurement model. The research found out that the formality of organizational procurement created complexity and conflicts with organizational strategies. Hence, power in relationship was needed to serve as a mediator for an actor to drive the organization’s strategy.

The third intention of an institutional logics study is to define individual and organizational behavior through a variety of practices. Lounsbury (2007) studied a variety of practices that resulted from the competing institutional logics distributed in a mutual fund professional consultancy firm. The competing institutional logics was present in several complex environments originating from Boston and New York. This led to a variety of fund contracts and joint with the capital advisor's consultancy. The competing institutional logics caused the organization to change its framework and practice to maintain isomorphism that the technical framework at the organizational level drive.

Literature reviews on the concepts and theories of institutional logics perspective showed that structural dimensions from society influenced the organization or institution, resulting in the organization having to change concept, strategy, and framework for it to survive. However, the structural dimensions did not only influence the organization; rather, but the individual in an organization could also influence the structural dimensions through their symbolic and material practices.

2.3 Conceptual Framework

The conceptual framework in Figure 2.2 shows that the CBR project consists of a diverse set of institutional logics that conflict and compete. In addition, CBR projects interact through structural dimensions and a set of institutional logic in CBR that influence norms, material, and symbolic practice.

The structural dimension that influences CBR project is due to the stakeholder's involvement with the project thus, creating elements from the structural dimensions as follows.

- 1) The state consists of the Sub-district Administrative Organizations (SAO) and the Office of the Social Development and Human Security, Nonthaburi Province (SDHS, Nonthaburi).
- 2) The community is composed of villagers, volunteers from community people who took part in CBR projects based on personal interests or from the government agencies' solicitation.
- 3) The family is from the family of the PWDs.

4) The professional is a group of from the Sub-district Health Promotion Hospital (SHPS).

5) The corporate is composed of private companies in the community participating in the CBR program.

6) PWDs are people with disabilities living in the community who are members of the project.

7) Non-profit organization refers to the Independent Living (IL) Center, Nonthaburi Province. It is the only non-profit organization for PWDs supporting the CBR project in Pak Kret District.

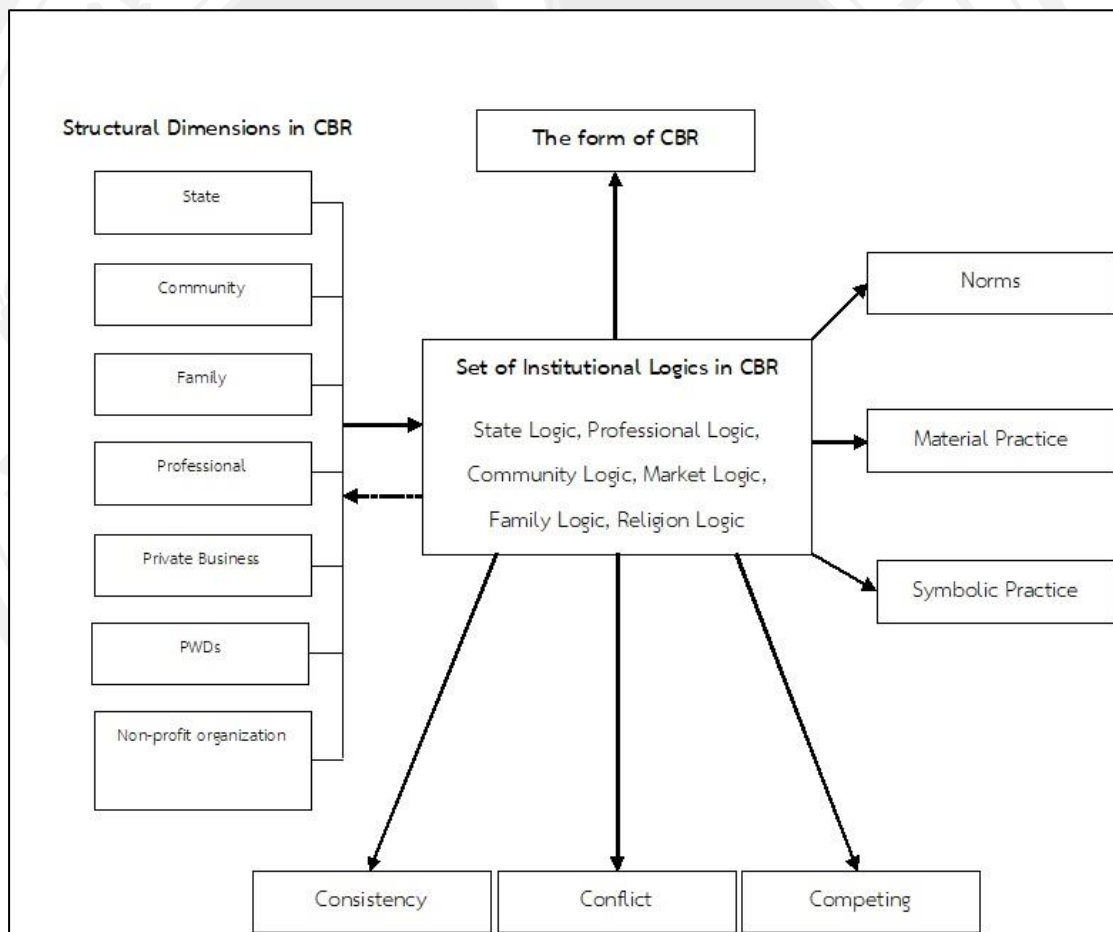
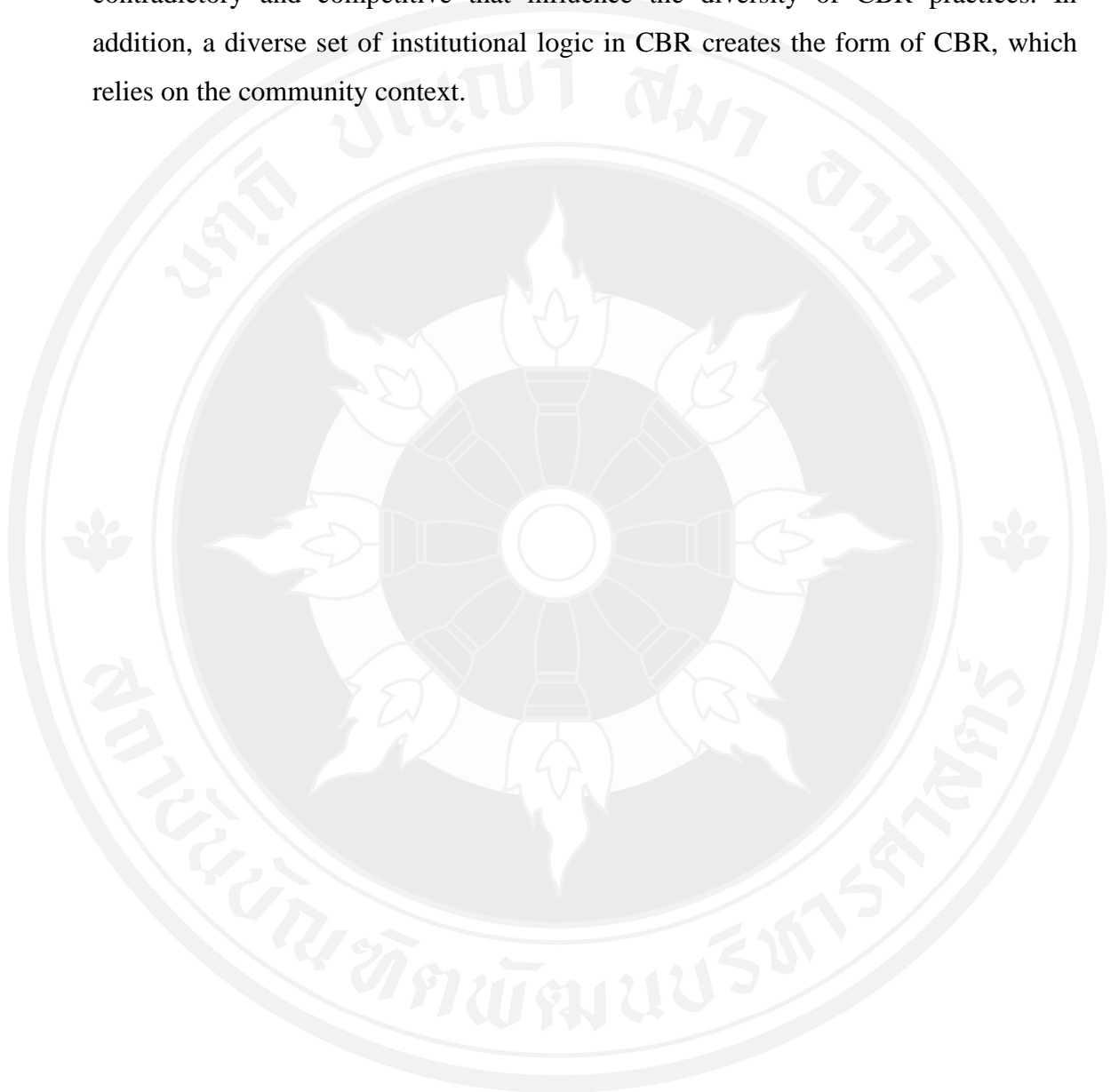


Figure 2.2 Conceptual Framework for the Study

Structural dimensions drive logic to the CBR project and adopt a set of institutional logic of the CBR project, which includes state logic, community logic,

religion logic, family logic, market logic, and specialist logic. These logics create normative systems, symbolic practice, and material practice for individuals to implement in projects.

Institutional logics of CBR have three forms of interrelationships; coherent, contradictory and competitive that influence the diversity of CBR practices. In addition, a diverse set of institutional logic in CBR creates the form of CBR, which relies on the community context.



CHAPTER 3

RESEARCH METHODOLOGY

The qualitative research methodology presented in this chapter sought to find the answers to the research question and objectives set out in Chapter 1. The primary data was collected through in-depth interviews with the CBR program stakeholders while the secondary data was collected from relevant literatures and documentary research. The details of research methods are presented in order of topics as follows.

- 1) Field data collection framework
- 2) Research tools
- 3) Method of data collection
- 4) Analysis and validation of data
- 5) Research ethics

3.1 Field Data Collection Framework

Initially, it was evident that community-based rehabilitation (CBR) operations were successful in selected areas where it was implemented for at least 20 years. CBR's institutional logics framed rules for shaping and building an actor's awareness. In this research, the field selection framework was defined as follows.

3.1.1 Field Work Selection Concepts

3.1.1.1 Historical Contingency

Selecting an area that has implemented CBR project for more than 20 years was based on that area's apparent success on its implementation. The selected area, which the Local Administration Organization (LAO) recognized – because of its CBR management, is where CBR practices are adopted in accordance with WHO principles as translated by national and regional organizations, which include WHO

itself, the Ministry of Social Development and Human Security (MSDHS) and the Ministry of Public Health (MPH).

3.1.1.2 Competing Institutional Logics Phenomenon

An integrated CBR base that actively integrates all sectors in the provision of social welfare to persons with disabilities (PWDs) so that they can coexist in the community equally and have the rights and freedoms on the basis of equality in society, organizations or communities that have otherwise named programs to promote the coexistence of PWDs.

3.1.1.3 Reproduced Phenomenon

A community organization that has implemented CBR projects for at least 20 years and is still operational has been identified as the pilot area for the CBR project in Nonthaburi province. The operations have concrete results, which are assessed and recognized from the community level to the government organization level. The government sector continually supports and funds the community organization, enabling this project to develop and build beliefs, values, norms for promoting the quality of life of PWDs in the community up until now.

3.1.2 Key Informants Selection

Purposive sampling was made to select key informants from seven groups of stakeholders in CBR as specified below.

- 1) Professional is a staff who has been trained to transfer CBR knowledge from the Ministry of Public Health for public health officials and nursing staff under the Sub-district Health Promotion Hospital (SHPS) to carry out the work of the CBR project.

- 2) State is composed of individuals involved in the community welfare arrangements for PWDs. These key informants are the president of the Sub-district Administration Organization (SAO), local administration official, and the official of the Social Development and Human Security (SDHS) Nonthaburi Province.

- 3) Private business is the director of the private businesses that participate in the CBR project.

- 4) Community is the volunteer from the community.

5) Family pertains to a PWD's guardian or relative – blood-related or not – who actively participates in CBR projects.

6) PWDs are the key stakeholders of CBR projects who may either lead or sit as members of these projects.

7) Non-profit organization (NGO) pertains to the member of Nonthaburi Center for Independent Living.

3.2 Research Tools

3.2.1 In-Depth Interview Guide

The in-depth interview guide was made to collect data from 20 key informants involved in the implementation of CBR projects. The interview guide covered three dimensions: 1) The first dimension's scope are project's sponsors such as LAO, IL, and private business, 2) the second dimension covers the project practitioner who are the Personal Assistant (PA), the Village Health Volunteer Officer (VHV), and the nurse from the Sub-district Health Promotion Hospital (SHPS), and 3) the third dimension was the target groups of the program who were the PWDs, their families, and local CBR members.

The in-depth interview questions were flexibly designed to be consistent with the CBR participation dimensions stated above to gather the project stakeholders' perspectives, beliefs, and norms.

The questions were open-ended consisting of six parts:

1) The first part asked about the demographics of the key informants, such as their occupation, roles, organization involvement and project participation.

2) The second part aimed to collect data about the key informants' interest in participating in a CBR program, such as their reasons for participating, their viewpoints and perspectives on CBR, sources of knowledge, etc.

3) The third section was a series of questions relating to operations such as the project objectives, practice guidelines, resources issues, operational barriers, performance assessment, conflicts between individual and principals of official CBR practice.

4) The fourth part was an open-ended question about the structural dimensions and how it related to beliefs, attitudes, and norms regarding disability and CBR.

5) The fifth part gathered data on the meaning of the CBR project or practice from the key informants' knowledge, perspective, and historical narrative about CBR project.

6) The sixth part was, again, an open-ended question for key informants to talk about any related issues that they would like to disclose. This section was both pertinent and non-relevant to the research, covering the key informants' feelings, opinions, or repressions on the story of the project's implementation, which could either positive or negative views.

The above question guide made way for a more open and flexible manner of communicating with the key informants. During the interview, if a certain topic or answer was found to be of interest and relevant, the researcher dug deeper to get more insights.

Each key informant had a different perspective on each question. For example, expert dimensions provided information that focused on the principles of implementing the CBR program while the family of PWDS focused on their personal beliefs, perspectives and viewpoints of CBR projects.

In the research field, it was initially difficult to make use of in-depth interviews because a few key informants had a different understanding of CBR. In order to have an effective interview, the researcher clearly defined CBR relating it to the key informant's agency or organization.

This research was very cautious so as not to use too rigorous interviews. The questions were not the same format for all key informants. The interview guide started with having the key informant share the story of their involvement in the CBR project, followed by asking about their views, beliefs, ideas and their norms of practice. For community-based groups, the researcher started with questions revolving around the key informant's views on PWDs delving into the issues, beliefs, values, and perspectives that contributed to the project.

3.2.2 Observation Memos

The context and behavior data were collected according to research objectives, using both participant and non-participant observation methods. The observations were established in collaboration with CBR practitioners in the community to record relevant issues as follows.

3.2.2.1 The Community and Geography Context

A memo was recorded on the field with the cooperation of Personal Assistant (PA) working in the community. Data was collected from the PA and other project participants. Working on the field with the PA allowed to collect community-context data such as the PWDs' living conditions and the interaction among the PA staff, family and the PWDs. The fieldwork to gather context and social conditions used a pedestrian approach targeting families whom the PA staff serve. This research used an audio recording all throughout the duration of the field trip with the PA staff.

3.2.2.2 Observation Record

Prior to the visit, this research reviewed the United Nations' (UN) CBR project objectives and principles, which appeared in the CBR guideline manual. The data was recorded during cooperation with CBR actors both from SHPS and PA groups. This section of the information examined for consistency, conflict, and competition of institutional logics, which were reflected through the actors' practical action. The data was used to verify the accuracy of the research data alternatively.

Observation was record through collaboration by CBR workers also identified and assessed patterns, whether there were consistencies. In one of the fieldworks, there was a joint civil right activity claiming the rights of PWDs with the CBR group and the IL center's group. This observation led to the researcher getting information on how powerful of a tool or method groupings and interaction between demanding groups and the community could be. The data from this collaboration activity showed the pattern of their activities, intention, and the synergy between IL and the CBR concept.

3.2.3 Reliability and Validity of Research Tools

The interview guideline was reviewed and revised accordingly for suitability and accuracy of the questionnaires. The information gathered from the in-depth

interviews was checked and validated. Through this, it was able to gather a certain amount of information, but such did not represent a complete explanation and experience to fully answer the research questions. Therefore, the interview questionnaire was revised and used again with the same key informants to get further information. By doing this, this research found out that the revised interview guide can be used to get more information and insights from the next key contributor.

The audio record served as a supplement for the in-depth interviews to ensure that the data gathered would be able to answer the research questions and research objectives consistently, accurately, and comprehensively.

3.2.4 Access to Community

Before working in the field, the researcher visited the community to confirm conformance with the CBR point to be used for this research. To explain the research objectives and the type of support needed to gather data from the key informants identified beforehand, the researcher contacted the Pak Kret Municipality Office who's directly in-charge of caring and managing the welfare of PWDs. Pak Kret Municipality Office then advised the researcher to contact SHPH, who is directly responsible for Pak Kret District's CBR project.

After collecting data from SHPH it was discovered that the center of the CBR project is not only at Pak Kret Municipality but also located in Khlong Phra Udom Sub-district, where the project's lead is. To get to know the CBR stakeholders who would participate in the data-gathering, the researcher received the CBR project's leaders, PA and Village Health Volunteer (VHV)'s support. With their assistance, it was easier to have an in-depth interview with the key informants as it was more likely for the key informants to have trust and willingness to provide information throughout the course of the field gathering research data.

3.3 Data Collection

3.3.1 Secondary Data

In order to meet the research objectives in the institutional logics perspective, data must be gathered to analyze the phenomena in social organizations. The CBR

project is a recurring story and has existed for more than 30 years since the announcement of the 1983 decade of PWDs. With CBR changing overtime, data must be gathered through a historical approach to collect previous case studies where dynamic changes affected the CBR models. This change influenced the awareness and framework of practitioners in CBR project.

Secondary data includes information about the CBR project from the project description sheet, the regulations of practice and practical manuals used in the implementation of CBR project's activities. This research applied secondary data to perform institutional logics analysis at the structural level establishing a formal framework of actions such as regulations, relevant laws, penalties, etc.

3.3.2 Primary Data

This research is qualitative in nature gathering primary data from key informants through in-depth interviews, participant, and non-participant observations.

3.3.2.1 The in-depth interviews were collected from 20 CBR stakeholders, covering information on their practice patterns, beliefs, attitudes, values, norms, and interactions with the other stakeholders. The data and information gathered were used to analyze the CBR model, patterns of both material and symbolic practices, as well as the correlation between the meaning of CBR and the practice of institutional logics perspective.

The 20 key informants were the CBR project operator, four people from the SHPH (two nurses, two director), five PWDs who are CBR members, two PA officers, one SAO Chief Executive and one Khlong Phra Udom Sub-district Administrative Organization Official, two representatives of the IL, one representative of the disabled family, one owner of the business that hires PWDs in the community, two Office of SDHS Nonthaburi officials and one project volunteer participant. The data from the transcripts of the interviews were used to recode the data as detailed in Section 3.4 (data analysis) conducting a concise analysis based on the research questions and objectives.

3.3.2.2 Participant Observation was conducted to understand the actual CBR phenomena that occurred in the actual work of CBR project in the community.

The researcher requested to be an assistant physical therapist staff in the community throughout the observation period and participated in all CBR activities.

3.3.2.3 Non-participant observation was used to understand the lives of the PWDs and their families in the community taking note of their various behaviors and phenomena. Examples would be observing the process of initiating a project in the community, conducting CBR program meetings, interactions among CBR stakeholders in communities that is comprised of community leaders, PWDs and their families. The researcher also collected observation data by doing man on the street surveys, analyzing changing conditions and reviewing original data from existing literatures and documents and creating social maps.

3.4 Data Analysis and Validity

3.4.1 Data Analysis

This research used the data analysis and interpretation process to interpret the meaning of the phenomenon from the perspective of all CBR stakeholders as well as to extract the general meaning of the phenomenon through the approach of Friedland & Alford's institutional logics analysis by identifying institutional logics involved in CBR project.

Table 3.1 Shows Examples of Content Coding

Key Informant(s)	Relevance to CBR	An example of the speech obtained from the transcript	Content
Granny La-on	A bed-bound patient was taken care by the CBR project.	“When she did not come for a long time, I miss her a lot. I love her more than my child.” – (Granny Laon, personal communication, April 28, 2019)	The PWD saw the CBR PA as her daughter.
Sopee	SHPH Official who runs a CBR project under the health therapist approach.	“I submitted a project proposal to the Pak Kret municipality but we have not gotten responded yet so I cannot do anything.” (Anamai Sopee, personal communication, April 20, 2019)	State permission

The data analysis process began with the decoding of the transcript obtained from the interview to identify the essence of the relevant data in line with Saldana's "content coding" concept to identify the institutional logics of the CBR project. Data came from transcripts obtained from semi-structured interviews, which were designed in accordance with institutional logics theory. An example of coding with content coding is as Table 3.1.

After completing the content coding, the hieroglyphs gained from the initial coding were carried out to analyze the elements identifying the institutional logics in the CBR, as Table 3.2.

Table 3.2 Shows Examples of Coding and Analyzing Institutional Logics

Content	Elements in the institutional logics	Institutional Logics
PWDs views a CBR practitioner as their family member.	Kinship perspective	Family
CBR project was conducted by the state.	State Normative	State
Help PWDs to get merit.	Belief in merit	Religion

The next step was to extract the sub-logic obtained from the compilation of contextual information related to the CBR project through the code obtained from the content as Table 3.3.

Table 3.3 CBR Project Through the Code Obtained from the Content

Institutional Logics	Content	Sub-Logics	Example of text
State	State Norms	Division of authority Norm	"I joined the CBR project because I am a government official, a local health worker hence, I have a direct duty to aid PWDs." - (Anamai Sopee, personal communication, April 20, 2019)
Professional	Professional knowledge determines disability	The truth must be endorsed by knowledge	"I support this project by using my knowledge to support PA staff in identifying disabilities so that we continue aiding disability welfare." - (Khunmor Nareerat, personal communication, April 20, 2019)

An example of the analysis answered the research question completely and clearly. However, to answer the question of how institutional logic affects CBR projects, it is necessary to analyze CBR models and practices in the areas where the analysis correlates to the actions of institutional logic at a macro, meso and micro level. The following is an example of coding with value coding.

Table 3.4 Shows an Example of the Value Coding of Institutional Logics

Coding	Key Informants	Value Coding
CBR is the work of public health officials. CBR is the aid for PWDs. CBR is an empowerment for PWDs.	SPHS, PA, Family PA, SAO IL	CBR is a medical rehabilitation. CBR is related to local welfare. CBR is for PWDs development. CBR emphasizes PWDs' claim for their own rights.

The final step of the analysis aimed to understand how institutional logics drives CBR logics through structural context dimensions. This step re-coded the data to explain collision between the institutional logics.

Table 3.5 Provides Examples of Coding for Analyzing the Collision Patterns of Institutional Logics

Coding	Institutional Logics	Impact on CBR	Sample text
Conflict	State and Market Logics	Identity and form that the private sector must adjust to in order to meet legal regulations.	"I do not want to hire PWDs because their impairments cannot work as a normal person. Anyway, by the strict law so we must give them some paid job to work at home ..." (Ladda Toetsu, personal communication, May 12, 2019)

3.4.2 Data Validation

1) Data triangulation aims to examine the original data from time, in different places and from different people by talking to the key informants. This was done to reach a conclusion and derive research results and data analysis.

2) Investigator Triangulation aims to examine the data from field collection after which, it was recorded, interpreted, analyzed, and summarized as to find conclusions. Any issue that has not yet been concluded was re-fielded to gather additional information on that issue to arrive to another conclusion.

3) Methodology Triangulation was conducted during the period of data collection through in-depth interviews. The participant and non-participant observations were always examined through triangulation. The same question was used for several key informants from different groups so they could express their opinion, thus leading to a consistent research conclusion.

4) In addition, data was validated by taking additional observation from formal and informal focus group discussions or engaging with CBR programs and activities on various community agendas.

3.5 Research Ethics

This research showed the name the field because it is a commendable area that implements CBR project thus proving how it stands up for its implementation and support of activities that promote PWD welfare, despite constant challenges related to the social capital available in this community. Though, some negative information may have appeared, they can be used for educational and academic purposes. By disclosing the name of the research area, the public is made aware that CBR projects are still being implemented, developed, and driven in and by a community in the Thai society.

However, this research chose not to divulge some information such as the real names of the key informants despite their consent to disclose because of the assumption that anonymity may have a positive or negative effect in the future. Hence, this research chose not to reveal the actual information of the people involved resorting to only using fictitious names such as “Pa Yai” “Nayok Samai”, “Meakha Kang”, etc.

CHAPTER 4

RESEARCH RESULT

The research findings explain the diverse institutional logics in Pak Kret's CBR project. The core institutional logics consists of sub-institutional logics that reflect the policymaker's concept of beliefs and norms of the CBR project from the macro level to the micro level.

To explain the statement, this research analyzed the interrelation model, which is consistency, conflict, and competition. These three types of relationships influenced the diversity of beliefs, expectations, perspectives, rules, and norms of practice that establish the guidelines for CBR practitioners.

The structural dimensions as well as the CBR stakeholders' reinforcement, resistance and disregard of institutional logics influenced the CBR project's institutional logics thus, creating material and symbolic practices and the normative system.

The end of the chapter describes the influence of the structural dimensions from the interpretation of the concepts, beliefs, and norms of the CBR project practitioners and stakeholders: PWDs and their families, state, professional, community, private business, and NGO.

4.1 General Condition of the Community

Pak Kret and Khlong Phra Udom are two sub-districts in the Pak Kret district, which are pilot areas for Nonthaburi Province's CBR project. The department of Social Development and Human Security - Nonthaburi selected these areas because they are capable of taking care of PWDs, thus having the ability to carry out activities under CBR project.

Pak Kret sub-district has five villages and each village in the administrative area has many housing estates. Originally, the area of Pak Kret Sub-district was an orchard, but nowadays there is an expansion of the city and industry, so one cannot find any fruit orchards in the area anymore. To its east is Bangkok and its west is adjacent to the Chao Phraya River. The city's expansion has led to an increasing number of people moving into the area with an approximately 38,000 people presently residing there. On the other hand, Khlong Phra Udom, sub-district on the other side of the Chao Phraya River, has six villages. Villagers call Khlong Phra Udom as "BOK side" (on land) while Khlong Phra Udom as "NAM side" (water side). In general, the current area conditions are clearly different from Tambon Pak Kret.

Khlong Phra Udom Sub-district still has a traditional living condition, which includes building high-stilt houses on the Chao Phraya River although it is notable that there have been several housing estates seen around. The current population of people residing in Khlong Phra Udom Sub-district is approximately 6,000 people.

Despite both sub-districts having similar geographical profiles, public transport is only available in Tambon Pak Kret. As for Khlong Phra Udom sub-district, there is no public transportation service available hence, people still travel by private car, motorcycle or by boat. The transport link between these two areas was created in 2006 when Rama IV Bridge was built to connect Pak Kret intersection 5 to Ratchapruet Road, making it more convenient to travel between the two sub-districts.

Khlong Phra Udom and Pak Kret sub-districts have different occupation styles. Most of the people from Klong Phra Udom are mainly engaged in agriculture but nowadays, this livelihood tends to decline because of the increasing amount of wastewater coming from urbanization. Many people abandoned agriculture and sold their land to the capitalist, majority of which went to the University of the Thai Chamber of Commerce. Later, the university was used to build a housing estate so most of the people in Khlong Phra Udom Sub-district have worked in industrial factories and trade (Pa Yai, personal communication, April 20, 2019). On the other hand, the occupation of the villagers in Koh Kret Sub-district is in local products

trading such as pottery, clothing, accessories because the sub-district is Nonthaburi Province's tourist destination.

4.1.1 The Mon Community and Migration

Originally, Pak Kret district was a settlement for Mon people but now because of employment and housing relocation purposes, the population in this district is quite diverse as people residing there are a combination of immigrants from nearby provinces such as Ayutthaya, Pathum Thani, Bangkok and Kanchanaburi. Mon people, who are the first settlers in the community, have become its leaders from the provincial council level to the sub-district administrative organization.

Mon communities are in Pak Kret sub-district and Khlong Phra Udom sub-district, their culture and living evident from the traditional temples in the community such as Wat Prot Ket adjacent to the CBR project center in Khlong Phra Udom community. Wat Prot Ket is a 100-year-old temple of Mon thus, supporting the idea that the Mon people in Khlong Phra Udom sub-district began their settlement during the reign of King Thonburi. There is also a temple called "Piemon Arem" that means old Mon villagers, but it is generally called "Wat Kai Tia" or "Wat Sanam Kai".

4.1.2 The Number and Living Conditions of Pwds in the Area

Khlong Phra Udom sub-district has 216 PWDs, of which approximately 160 are cared for by the Personal Assistant (PA) and nine are bed-bound patients who need close supervision (Nayok Samai, personal communication, March 10, 2019).

There is no official number available for the number of PWDs in the Pak Kret sub-district, arguing that it may either be because 1) many PWDs do not register in the system or 2) there are PWDs who have recently moved areas. Therefore, the number reported are only those who have PWD'cards. According to one key informant Anamai Sopee (personal communication, April 28, 2019), the estimated number of PWDs in Pak Kret Sub-district is about a hundred as stated by the Pak Kret Municipality.

PWDs in Khlong Phra Udom sub-district and Pak Kret sub-district are living scattered in the community but collaboration among PWDs is occasionally done for joint activities such as occupational training activities or welfare conferences. PWDs

in the area are divided based on their ability and limitation to work. PWDs who are categorized as limited to work are bed-bound patients. The living conditions of the family significantly affected the living conditions of these PWDs. Wealthy families can take better care of bed-bound patients than poor families. The most of the bed-bound patients in Khlong Phra Udom sub-district who live with poor families lack proper care during daytime because their families must go to work. They live alone throughout the day causing problems with excretion and cleanliness, as well as pressure sores that can easily cause complications.

Moreover, PWDs in Khlong Phra Udom also face travel problems because of the area's geographical characteristics it being surrounded by a small canal that traverses the village. The entrance to the village is narrow making it very difficult for wheelchairs to enter and exit the village, so helpers are needed for blinds PWDs and those who use wheelchairs for them to enter and leave the village without dangers.

The most of Klong Phra Udom's working PWDs are in general employment working at their home by making artificial flower products. According to the data on employed PWDs under the 33rd section of the Empowerment of Persons with Disabilities Act, B.E. 2007, only three of the approximately 150 disabled persons were employed, one of whom was employed by the guidance of an IL center and two others employed by the promotion of CBR (Pa Yai, personal communication, April 20, 2019).

Contrary to the former sub-district, the journey of PWDs in Pak Kret is much more convenient because of urbanization. There are many buses thus making public transportation much more accessible for PWDs. However, note that bus rides are not yet comprehensive and PWD-friendly causing some of these individuals to rely on costly private taxis for each trip to the doctor. Most PWDs in Pak Kret are either employed or self-employed with only five out of the 100 people (Anamai Sopee, personal communication, April 20, 2019) who can work employed at the Pak Kret Disabled Skill Development Center with the support from IL Center, Nonthaburi Province.

However, the well-being of bed-bound patients in Pak Kret sub-district face the same problems (i.e. lack of supervision) as that in Khlong Phra Udom. It is more difficult for government agencies to enter households in Pak Kret than in Khlong Phra

Udom because residential houses here are modern-gated ones making it harder to see PWDs. Therefore, government agencies can only minister to PWDs when they notify families ahead of time or by seeking support from relevant authorities.

4.1.3 History of the CBR Occurrence in the Pak Kret Sub-District

The history of PWD movements in the area is unclear. The villagers in the past took care PWDs according to the pattern of their families and kinship. So, when asked about organizations that help PWDs, they often thought of charities, foundations, or public welfare.

The issue of PWDs in the area became increasingly important and prevalent as communities with people with mental disabilities who lacked proper household care and support showed that when the prescribed drug was not taken regularly, the symptoms of mania occurred. Between 1997 and 1999, Nonthaburi Public Welfare (now called Social Development and Human Security, Nonthaburi), together with the community club “Puen Rak Phra Udom Club”, started its rehabilitation and support of PWDs in the community. In 2014, the club was merged with the CBR center campaigning for people in the community to join in the form of an association to assist people with mental disabilities. The members of the club consisting of village health volunteer staff (VHV), staff from the Sub-district health promoting hospital, and community leaders worked together to find ways to support and coordinate with external agencies to help PWDs in the area.

The CBR project was formally established through a collaboration between the Office of Office of Social Development and Human Security (SDHS) Nonthaburi and Independent Living (IL) center, Nonthaburi by extending the concept of PWDs development in public health from outreach services to home-based services to CBR projects that focus on community cooperation. Ministry of Public Health Officials in collaboration with PA staff started CBR projects. As a result, the CBR project in Pak Kret District received strong focus and support and was recognized as the outstanding project at the provincial level. Moreover, it is hailed as a model area of care for PWDs under the CBR project because of how it made it more convenient for PWDs to apply for a PWD card and more convenient for bed-bound patients to receive better care from the community.

CBR project focuses on cooperation between the stakeholders making it consist of a variety of institutional logics. Relationships within institutional logics appeared through patterns of coordination, conflict, and competition at the sub-logical level, which is based on belief, norms, and values about disability. These made a difference and a variety of practice, cognitive on the project, concepts, and methods of the CBR project as described in the next part.

4.2 Institutional Logics of CBR

Pak Kret sub-district's CBR project operates on the principle of participation of various agencies and individuals working in the community including its municipality, Khlong Phra Udom sub-district Administrative Organization (Khlong Phra Udom SAO), Pak Kret and Khlong Phra Udom Sub-district Health Promotion Hospital (SHPS), SDHS Nonthaburi, IL Center Nonthaburi, Families of PWDs, PWDs and volunteers operating under the CBR project. There is a wide range of practice guidelines based on institutional logics as outlined below.

4.2.1 State Logic

State logic is a framework for actions based on beliefs, values, norms, government policies, and laws related to the PWDs' development to promote and improve their quality of life. State logic influences the framework and rules of practice given by the state agency to conceptualize and propel ideas to all stakeholders – from setting goals to establishing guidelines for a community's resources allocation for the care of PWDs. The Thai government has adopted UN's CBR policy under the principle of reinstatement or empowering PWDs.

During the Abhisit government, Sub-district Health Promoting Hospital has pioneered CBR projects in Pak Kret District since 2008. This project focused on how community people perform public health work to improve public health service system for PWDs. The local health worker is called "village health volunteers (VHV)". Later on, it was discovered that some of the volunteer staff became Personal Assistant (PA) officers driving the CBR project in accordance with the logic of active community health promotion programs.

4.2.1.1 Proactive Health Promotion in the Community

The logic of the Proactive Health Promotion is a CBR project guideline under the sanitation practice for PWDs. This logic created a framework of practice that focuses on “door to door” healthcare services in the sense of proactive action health care service from the government sector.

Proactive Health Promotion is created for PWDs who are living with poor conditions. In the community, most PWDs are poor making it difficult to access government health promotion programs and services. The CBR project provides free assistance to PWDs to receive state services in the community.

PWDs in the CBR program are people who have health problems may that be physical or mental disabilities. So, they require medical treatment such as wound care for pressure sores, which their family cannot provide for their condition to not deteriorate. PWDs in wealthy families are not a concern. But the vast majority of PWDs live in poor families. So, it is difficult for their families to take good care of them because travel is costly, making the families unable to bring them to a district hospital to receive service (Anamai Sopee, personal communication, April 20, 2019).

PWDs under the notion that they are someone with health problems, established the CBR project on providing treatment for bed-bound patients and rehabilitation for chronic patients.

The CBR project here focuses on the rehabilitation and treatment of chronic patients or PWDs who are bed-bound, where we provide rehabilitation services and teach them (PWDs) and their family physical therapy so they can do it themselves. We also teach patients who can take care of themselves. Our main goal is to tend to bed-bound patients, emphasizing care so that their health does not deteriorate, based on the principles of treating chronic patients (Khunmor Nareerat, personal communication, April 20, 2019).

The health focus from the public health authorities above aligned with the state's main goals. A budget is often approved when it involves rehabilitation therapy for bed-bound patients, which includes hiring an external physiotherapist. However, the project faces some challenges due to the authority change of budget approval for the Pak Kret municipality from the Health Division to Welfare Division.

I must follow government regulations on physical therapy. Firstly, I need to know where the budget will come from. My position is based on the municipal health division so to get a budget, I must write a project that includes topics related to the health of PWDs. For example, it is the home rehabilitation program. If the project is approved, it means that the rehabilitation of the disabled can continue. This year (2019), I do not know what happened, because 2 or 3 projects that have been proposed to the Public Health Division are forwarded to the Welfare Division (Anamai Sopee, personal communication, April 20, 2019).

The “proactive” action principle of the CBR project has three forms are 1) survey of the PWDs 2) caring for bed bound patients, and 3) general health checks to determine the risk of disability. The PWDs’ survey in the community is a joint operation between the SHPS and VHV who visit the community area every week. Orsormor Thongboon, a VHV officer working in Pak Kret area for more than 20 years, said.

In the CBR training, SDHS’s duty is to search for and survey PWDs who do not have access yet to government services. So, CBR is a project that searches for PWDs to help them fully gain their rights. We make a report to the municipality for further coordination, for example, we coordinate with Srithanya Hospital to receive mentally challenged PWDs or we make a report for the municipality to request for a PWD card (Orsormor Thongboon, personal communication, July 17, 2019).

The symbolic practice of the logic of proactive health promotion programs was reflected in the implementation of the “epidemiology” principle of community health work, such as surveillance to prevent the risk of disability from congenital disease. The PA is responsible for the pressure measurement, and health check for people in the community as well as the work of VHV.

Each time I visit the area, I do not only take care of five PWDs based on the contract, but I also check their blood pressure and blood sugar for diabetes and educate people in my community about eating because diabetic hypertension is a common cause of disabilities. I have a solid foundation, especially since I am a local who is responsible for 15 households. This helps me get fast knowledge if a household has given new birth or if someone has died or how many diseases this house has. Since 2007, I have started to know CBR and have acted as a PA of CBR project (Pa Yai, personal communication, April 20, 2019).

4.2.1.2 Decentralized Logic

The decentralization of the public sector brought the values of PWDs development to the local area, causing the CBR concept to spread to the Sub-district Administrative Organizations (SAO). They assigned local authorities to administer the project. SAO is also the main agency to promote CBR in the development of the PWDs’ quality of life and pushing for access to public services in accordance with the policy of the Department of Local Administration. For the decentralization of the CBR project, the local authorities defined the project as:

The local administration organization has a duty to promote and develop the quality of life of the PWDs by referring to rehabilitation of PWDs through provision of welfare, enhancement, and protection of their rights. It should support PWDs to live independently, gain human dignity and equality with the public, have full and effective social participation under an environment where PWDs can access and use it (Department of Local Government Promotion, 2018).

The Local Administration of Thailand extends its role from a single health promotion dimension to promote social opportunities for PWDs to live with their full potential, covering religion, education, and occupation.

Enhancing the capabilities of the PWDs to have better conditions or maintain capacity or existing competence through medical, religious, educational, social, occupational, or other processes so that PWDs can work or live in a society to their fullest potential (Department of Local Government Promotion, 2018).

The decentralization of the CBR project to the Local Administration Organization has made SAO's Chief Executive as the Project Director who has power to approve the relevant project budget in accordance with SAO's policy. Khlong Phra Udom SAO understands PWDs in line with their mission, thus giving great importance and enthusiasm to the work of promoting and developing the quality of life to PWDs in the community.

PWDs here have a very pressing need, especially the bed-bound who are not being cared for by their families. PWDs in the area also have many problems with homelessness, having to lie down on a stinking mattress, and with these dirty living conditions that we see, we just cannot stand it. Therefore, we try to find a way to work as a team. For starters, the volunteer looks for the PWDs, figures out what help they would need, and which agency needs help. After that, I will talk to different groups to come together to help PWDs (Nayok Samai, personal communication, March 10, 2018).

Decentralization allowed SAO to identify disabilities and certify disabilities that can be seen by sight, such as lack of limb, blindness etc. without the need for a medical certificate. This decentralization made it more convenient for CBR project staff, especially volunteers or PAs, to assist PWDs in obtaining a PWD card.

In the past, to get PWD card, you must have a medical agency's certification. But later on, the local organization was able to identify a disabled person and certify on their own if, say, the person had severed limbs or is visually impaired. But some PWDs still require a medical facility such as limb weakness, paralysis, hemiplegia or deafness (Pa Yai, personal communication, April 20, 2019).

4.2.1.3 The Separation of Authority Logic

The separation of authority logic stems from the creation of values in the CBR project with "participation from all sectors", but in practice, government agencies have clearly separated their powers from the roles and responsibilities. The separation of authority logic creates overlapping power in many areas. The first issue is on the selection of a project leader wherein the office of Social Development and Human Security (SDHS) Nonthaburi sets the scope of duties for the recognition and compensation of PA officers according to the law but they do not participate in selection of candidates for the PA position.

When it comes to selecting a PA staff, we have been nominated by the IL Center for the sole purpose of certifying and paying salaries. This, sometimes, makes it difficult to monitor the performance of a PA coming from this center. However, the PA staff nominated by the SDHS is more effective in working together. In addition, our duties are clearly divided wherein the nominations must come from the community and we do not care where the PA comes from. We only have the duty to certify, follow up and support the PA (Orbortor Wichianmas, personal communication, July 17, 2018).

The separation of authority logic created confusion as to which agency should tackle the problem of PWDs in the community. An official from SDHS Nonthaburi talked about her experience arising from the confusion on the issue.

I am curious as to why the issue on PWDs and the poor are all thrown as part of our department's responsibilities. Whenever I have discussions with

prosecutors every Thursday, they say that the SDHS department has always endlessly worked with people, which is why they think all people-related responsibilities must go to the SDHS department. Some issues such as the complaints in Damrongtham Center and PWD pensions, which are beyond our scope, are still being tagged as SDHS's responsibility. So, I must talk to prosecutors about the law reiterating that these works are not under our department's jurisdiction (Songkror Pornpen, personal communication, April 21, 2019).

The duty of caring for PWDs in the community, according to the idea of SDHS, is also seen this should take the main responsibility by SAO because this government agency is close to PWDs. So, CBR project should direct report to SAO rather than it being under the jurisdiction of other government agencies.

I think SAO has the most direct and appropriate authority to care for the PWDs in the community because it is an agency that is close to them (PWDs). Regarding matters such as PWDs pension, SAO will be able to manage because each year, they need to check and confirm whether a person is still alive or not. Therefore, to effectively carry out this responsibility, it should belong to SAO because apart from talking about the PWDs' quality of life, they should also consider the matter of the public utilities system for PWDs (Songkror Pornpen, personal communication, April 21, 2019).

The separation of authority logic creates the behavior, "whose duty is which duty", which Tepasit Thep expressed in the following statement:

The letter about the state's support to PWDs sometimes does not go to the SAO's chief executive directly but when it (letter) reaches SAO who pays attention to PWDs, it results in good contributions. On a different note, any official who thinks that it is not their duty to help PWDs will just keep the mail in the drawer because they do not want to have additional workload (Tepasit Thep, personal communication, September 10, 2019).

4.2.1.4 Control and Audit Logics

The control and audit logics are carried out by strictly adhering to the rules of law. Investigations and penalties are no exception. State applies control and audit logics to CBR project to regulate private businesses responsible for PWDs and to monitor programs that use state budget funds.

1) Legislation Control

SDHS Nonthaburi has the duty to ensure that PWDs receive their rights in accordance to latest edition of the Promotion and Development of the Quality of Life of Persons with Disabilities Act of 2007. As stated in the amendments (No. 2) in 2013, the State must protect the rights of PWDs by examining information, diagnosing facts, and punishing those who have committed illegal acts against PWDs. According to article 33 of the Employment of Disabled Laws - Rights of PWDs, companies located in qualified communities are required to employ PWDs without exception, but law enforcement has caused a conflict between the private business and government agencies.

Private businesses had problems with SDHS before. They came here and spoke loudly, crying out that we were bullying them when we only needed to punish them according to the law. If we are not doing it (implementing the law), we are wrong. They (private businesses) say that they know people at the primary level over there (government). I have to rely on a lawyer to manage this matter while my agency is responsible for gathering information for lawyers to support the prosecution. In the past, we made some punishments wherein they needed to pay big fines, but not for so many cases. Once they have been penalized, I will get them to contact a local PA to guide them on what to do next and where to hire PWDs (Songkror Pornpen, personal communication, April 21, 2019).

Regulated by the law, the CBR project is the only channel to educate private businesses about the law and encouraging them to use it as a legal means to operate businesses following the law. Therefore, private businesses have joined the project to prevent potential punishment arising from offenses related to

PWDs. Although they have the idea on how to help PWDs, strict law does not allow them the flexibility to demonstrate their own ideals within their area of expertise and interests.

I am involved in CBR as a law enforcer. My company must hire PWDs based on the ratio of 1:100 with one PWD for every 100 hundred employees. Every 50 people on top of 100 requires the company to hire one more PWD, so I was fined a lot by the Ministry of Labor (for not following the law). At that time, I was upset and confused as to why the government had to penalize us when all we wanted was to help. PWDs always mattered but I felt that the government forced us to do it. So, I had to run to find a way out by getting involved with the CBR project (Ladda Toetsu, personal communication, May 12, 2019).

2) Government Project Audit

CBR is supported by the government's budget based on the information that health workers, PA and SAO officer provide. The budget spending in the CBR project has been rigorously scrutinized by the State Audit Office (SAO) causing CBR practitioners to worry about budget disbursement when they support PWDs in a way that does not fall into SAO's main mission. Orbortor Wichianmas, Head of Policy and Planning Department of Khlong Phra Udom SAO, commented on this issue saying that.

Honestly, SAO would like to promote PWDs more and more, but could not do so due to regulations. In addition to the work of the SAO, it states that we can take care of PWDs but how can we do it when the budget is not given or when the amount provide is very small? It is difficult to use the state's budget when the state audit office evaluates it as a misuse of budget (if it is not in accordance with SAO's mission). The issues of PWDs are urgent – if the state wants SAO to promote the work for PWDs, then it must provide the budget for us to manage. Furthermore, the state should also reduce (or be flexible with) the regulations on the use of the budget for PWDs because these

regulations make us all anxious, making us not wanting to help (Orbortor Wichianmas, personal communication, March 10, 2019).

4.2.1.5 The Power to Determine the Truth

The truth here is assumed from the exercise of state power through policymaking or its legislation to define the implementation of the CBR project. Firstly, “the power of the state to define disability” says that it has authority to impose disability in accordance with the principles of law over the jurisdiction of medical considerations. The state has the power to implement laws certifying who qualify as PWDs and who can be CBR project beneficiaries. The state also has the power to cancel a PWD card based on a strict legal definition specified in the Promotion and Development of the Quality of Life of Persons with Disabilities Act of 2007. This act defines PWDs as those who face obstacles in daily life on top of their lack of organ.

Our issuance of PWD card is quite rigorous that even if the doctor identifies someone as a disabled person, we will still not issue a card if the person does not qualify based on the law. We have clearly labeled the requirements in front of our office for the visitor to understand first who is considered disabled or not. We always point out that even if the doctor mentioned someone as PWDs, if you do not meet the criteria, we could not issue a PWD card to them (Songkror Pornpen, personal communication, April 21, 2019).

Approving a disabled certification for a person to get a PWD card is based on two assumptions. The first is the medical assumption that the state relies on the power of medical knowledge in the preliminary determination of any person who has the characteristics of a disability, whether physical or mental, requiring a doctor’s approval so PA staff can take this certification to support a PWD’s request to get a PWD card. The next hypothesis is the obstacle to life hypothesis. SDHS Nonthaburi uses this hypothesis to consider disability based on the daily life of PWDs by comparing it with the normal lifestyle under the standard of the quality of life.

We adhere to the definition of PWDs based on the principles of normal life. Defining a PWD who is based on their inability to live a normal everyday life. For example, why do we give PWD card to people with neurofibromatosis? This is because there is a characteristic of the disease that makes it difficult for them to enter society (Songkror Pornpen, personal communication April 21, 2019).

In practice, the law requires the hospital and SDHS to assess disability before considering and agreeing whether someone is PWD.

The law for assessing PWDs is now not just under the scope of SDHS but also has the support from the SNMRI Center. Each place will have a rule as to how disabled looks like. For example, if someone is unable to pick up a glass or hold a pen because they lost a thumb finger, then we may consider giving them a PWD card but if someone with three missing fingers can be grasped for normal daily life, we will not give a PWD card to that person. Also, one sided blindness does not meet the criteria and definition of PWDs (Songkror Pornpen, personal communication, April 21, 2019).

4.2.1.6 Universal Policy

Universal Policy refers to the implementation of the CBR project by including all types of PWDs including those under the same group of the poor or homeless. SDHS promotes the CBR program by combining PWDs with people with other types of social problems, such as the homeless, beggars, etc. as Songkror Pornpen said “Our department will take care of PWDs in all social problems, including homeless and beggars.” (Songkror Pornpen, personal communication, April 21, 2019)

The implementation of universal policy allows the CBR project to promote the occupation of PWDs regardless of their type or aptitudes, leading to view vocational training with the CBR project as impractical and unable to continue their daily life. In addition, the government sector allocates employment that is not sufficient for PWDs to have a full potential of one’s career opportunity.

Living nowadays is costly even when the government gives 1,000 baht per month, it is not enough because even the cost of food for a day is beyond this amount. I think the government should consider places to sell products that will complement their (PWDs) income in conjunction with the pension that the state provides. Some PWDs do not earn income despite receiving vocational training because each person has different status, and physical conditions hence, resulting to them not getting real jobs. Occasionally, promoting the profession is not conducive to disability conditions (Rapee Ayudhaya, personal communication, September 10, 2019).

Additionally, the logic of implementing universal policy appears in the practice from the District Health Promotion Hospital (SHPS), which combines PWDs with people who have health problems or those with health risks. Hence, nursing staff from the SHPS Area 02 under Pak Kret Municipality described the pattern of CBR framework in relation to the general health check-up of people in the community.

We can plan CBR projects ourselves such as site visits to area for three months. During these months, we will visit all 30 communities daily. This operation is not only relevant to PWDs but also to everyone because by doing so, we also serve the health of all people in the community (Anamai Sopee, personal communication, April 20, 2019).

4.2.1.7 Dependency on state budget

The CBR center is an organization that operates according to the principles of the CBR objectives. The income brought in for the activities comes from the government's budget allocation that the Office of SDHS Nonthaburi did. The annual budget in the project is approximately 15,000 - 20,000 baht per year.

I am coordinating the project when the government allocated the budget. Usually, every year, the Ministry of Social Development and Human Security allows us to allocate budget to the two CBR centers, approximately 15,000 – 20,000 baht per year to develop a project. The two CBR centers assigned to us

are in Klong Phra Udom sub-district and Sai Yai sub-district in the Nonthaburi Province (Pasnipa Huana, personal communication, March 10, 2019).

The CBR project has a budget for PWDs' medical rehabilitation from the local authorities so they can hire physical therapists to serve PWDs at home.

The CBR project in this community was stimulated five years ago wherein the operating budget came from the municipality for disability rehabilitation. We use this budget to recruit physical therapists who will serve PWDs in the community. The duty of the SHPS under the municipality's affiliation is to take over from the municipality because some PWDs still need medical care. The process is that when someone is disabled, the family must inform the municipality. The municipality transfers this matter through SHPS, then we take over by taking care of the health and welfare of PWDs at home (Anamai Sopee, personal communication, April 20, 2019).

4.2.2 Professional Logic

Professional logic creates a framework of action in CBR project that is guided by knowledge, knowledge dissemination, and empirical clarity based on medical expertise. The professional logic creates a framework for action in four ways 1) the truth must have empirical evidence 2) the truth must be endorsed by knowledge 3) professionals are knowledge-holders who diagnose the truth and pass knowledge to the ignorant, and 4) knowledgeable people are professionals who do things properly.

4.2.2.1 The Truth of Empirical Evidence

To determine an evidence-based disability before a PWD card is issued, there is a disability review process in accordance with The Promotion and Development of the Quality of Life of Persons with Disabilities Act of 2013. This act stipulates the requirements for obtaining a PWD card, which are a medical professional's certification of the individual's disability and pictures serving as evidence.

The CBR project facilitates evidence-giving. The SHPS is responsible for serving PWDs in the community by using their medical expertise to diagnose disability and present evidence to the municipality to verify if someone is disabled. The evidence consists of taking a picture, making a report, and issuing a medical certificate. The family brings medical certificates with the pictures of PWDs to the local authorities to request for PWD card and proceed to obtain other benefits from the state.

My job is to diagnose, comment on and issue a medical certificate for PA to bring this document to PWDs or to their families. It can be used as evidence when they request for a PWD card and apply for welfare support from SAO. The process is that when SHPS is notified of PWDs in the community, we would conduct a preliminary investigation for treatment, take photos, make reports, and issue a medical certificate to identify a disabled based on the medical's view (Anamai Sopee, personal communication, April 20, 2019).

4.2.2.2 The Truth Endorsed by Knowledge

This is the use of knowledge to confirm that what is being done is right. Focusing on health promotion makes the endorsement of knowledge essential to build a confidence on CBR's action. An official health worker from SHPS, someone with medical knowledge, supervise VHV and PA staff closely by an official health worker from SHPS, someone with medical knowledge, so that families are confident with their work as mentioned by Orsormor Thongboon.

The Pak Kret Municipality area is a village of wealthy people causing an uneasy access for us. If we enter without invitation, we may be fired because the rich do not have much confidence in the volunteers. They prefer to hire professional nurses using their own funds to take care of PWDs. They tend to look at volunteers as people who do not have knowledge, so if we really want to support them, we must visit with a doctor or with medical students who serve their duties in our community. When the doctors or nurses praise us in front of them (the families), they start to trust that we can help rehabilitate

PWDs at their home (Orsormor Thongboon, personal communication, July 17, 2019).

4.2.2.3 Professionals Are Knowledge Holders Who Diagnose the Truth and Pass Knowledge to the Ignorant

Sirindhorn National Medical Rehabilitation Institute (SNMRI) is the first knowledge holder of the CBR project gathering such knowledge from the World Health Organization (WHO), disseminating it around Thailand and transferring the knowledge to public health organizations. SHPS received the knowledge from SNMRI and together, they work in the form of a network to seek assistance from professional physical therapists who will conduct physical therapy sessions to the community and provide medical rehabilitation knowledge services to PWDs.

Further to the Ministry of Public Health's policy on the rehabilitation for PWDs into the community. SNMRI provides a one-week training on how to do physical therapy and shares other medical knowledge required for rehabilitation work, which we apply to our community. Afterwards, we build our own knowledge network with SNMRI so that whenever we have a problem that is beyond our ability to handle, we can call the staff from this center to come and support our work immediately (Anamai Sopee, personal communication, April 20, 2019).

SHPS passed the knowledge from SNMRI to the PA staff who will then disseminate such knowledge to families of PWDs thus resulting to reduction on the workload of SPHS. It also encourages and supports people in their families so that they can take care of the PWDs by themselves without waiting to receive services from an SHPS's officer.

Taking care of PWDs can be done promptly by educating their families. We therefore try to pass the knowledge gained from SNMRI to the PA staff to educate them on how to feed using a tube or how to properly turn over someone to avoid pressure ulcers. If the family has knowledge. they do not

have to wait for us because they can do it by themselves. Therefore, the CBR project must focus on educating families so that they can take care of PWDs themselves (Anamai Sopee, personal communication, April 20, 2019).

4.2.2.4 Knowledgeable People are Professionals

Families believed that actors in the CBR project should be medical professionals because families think that only those with official professional rehabilitation knowledge can treat the PWDs properly.

I am waiting as to when the officers from SPHS or SNMRI will visit us to rehabilitate my daughter. Only volunteers came to visit, and they do not seem knowledgeable. I am confident that only doctors will be able to help my daughter because when the doctors visited the area frequently last year, I saw that my daughter's condition improved greatly. In addition, there was a group of medical students who went to the area to advice on how to look after PWDs. So, if I get a professional therapist to treat my daughter often at my home, my daughter will probably get better (Khunpa Arvon, personal communication, April 20, 2019).

4.2.3 Community Logic

Community logic is an ideological framework of action focusing on the interests of people who have emotional connections with the CBR project's stakeholders. The success factor of CBR project under community logic is to build the common understanding and awareness of the community that recognizes PWDs as members of the community and thus, they should gain dignity and human values like everyone else. Therefore, people in the community should jointly promote and develop the potential of PWDs.

Community logic is not limited to the family or even just PWDs themselves but is also a matter of community cooperation. Hence, people in the community must use the norms of salutation, must trust and care for each other and build outside networks to create power. The aim of community logic is to eliminate negative

attitudes towards PWDs and build the community's understanding of their rights. The following explains sub-institutional logics of community logic.

4.2.3.1 Abomination of Disability

Abomination of disability is the people in the community's negative attitudes towards PWDs, such as feelings of pity. However, PWDs do not need pity from others because to them, it feels like an insult. Rapee Ayudhaya (personal communication, September 10, 2019) shared how she felt when she once fell from her wheelchair while the others looked and showed signs of pity. However, she managed to get up on her own. She felt that the other people's pity was their refusal and lack of acknowledgement and trust on her own ability to help herself.

The informal terms of PWDs in the community reflected the negative connotations on them, undermining their feelings and causing some of them to feel negative about themselves. An example would be saying that slanted legs should not be allowed to go outside and participate in CBR's activity. According to the leaders of the CBR project, this kind of attitude hurt PWDs.

When we gather, we get insulted, such as when we are told that slanted legs like us should just stay at home or why do we have to come out like this, or do we not pity our parents? In the past, I met so many people who were insulting and made me feel like I did not want to live. I have wanted to die since. I was also teased by my friends forcing me to cut my arm because I did not want to live anymore. But when I participated in the CBR project with Pa Yai and Khun Thep, we began to know more about how we must live, how to think, realizing that we must fight. Seeing other PWDs who live together gives us more power and will to live long (Meakha Keng, personal communication, August 6, 2019).

People in the community showed a sense of disgust and pity towards PWDs. An example was from Miss Pla Chomcheun who suffers from Neurofibromatosis. She said that the pity and disgust from the others is an obstacle for them (PWDs) that resulting them not wanting to participate in CBR's activities.

I do not want to go out at all because someone used to say “OMG... so pitiful!” or there was someone who acted nasty. It made me feel worthless, I felt disgusted that is why I did not want to go out and join them anymore.” (Pla Chomcheun, personal communication, August 6, 2019)

PWDs’ low participation rate in the CBR project also came from the disrespectful behavior of common people in the community towards PWDs. This behavior forced PWDs to feel discriminated or violated. Tepasit Thep, CBR’s leader from IL center, shared his experience when others violated him.

I became crippled at the age of 25. At first, the society rejected me causing me to give up and not want to participate in activities, but social pressure made me fight. There was a time when I argued with a female street vendor who wanted me to stop putting things for sale on the place where her dogs slept. We fought relentlessly until my father stopped us. There was also a time when we drove to the mall, but a delivery car was parked in the disabled parking lot. I went to talk to the driver, but it became another controversy. I decided to only stay at home, even bought a refrigerator to keep food at home but then, I got attracted to IL, which focuses on the protection of PWDs’ rights and builds the power of joining a group. So, I decided to come out to drive the project making me more confident because I have friends and we have power (Tepasit Thep, personal communication, September 10, 2019).

Additionally, the infrastructure in the community is inadequate for PWDs because it lacks a universal design such as the absence of ramps or the absence of elevators and special toilets the disabled. PWDs claimed that this is a form of disrespect from the community against their rights.

You see, how difficult is it for me to go out? I used to roll my wheelchair but fell into the water so how do you think I can work outside? What I am doing now is either just sell fish that people can release into the Chao Phraya River or sell lottery tickets in the temple. I used to think about going out to look for

work, but it was so difficult. There is no ramp, there is no elevator, there is no work... people are insulting. So, in the past, I thought it was better to stay at home but when I got to know Thep and Kate from the IL center, I dared to come out. I persuaded my mother and aunt to join the activities too (Meakha Keng, personal communication, August 6, 2019).

4.2.3.2 Mutual Assistance

The CBR project encourages people in the community to apply the practice of mutual assistance by making them understand the nature of PWDs. This practice gives rise to the integration of PWDs at various levels. The first level is to help each other one PWD to another. The IL center propelled this practice through the CBR project by linking the emotions among PWDs that were subjected by social pressure and government regulations. Thus, the CBR project's objective pays attention to the concept of "peer counseling" that aims to empower PWDs to work together as a group. This concept is a core value of mobilizing PWDs to fight and claim their own righteousness to refute the word "PWDs are burdens".

"PWDs is struggling" is a key message wherein the IL center promotes fairness in society thus changing to the idea of IL through the CBR project. Miss Akita Wipa, one of the members of the IL center, expressed this intensely on this issue.

PWDs must be fighters. You must call yourself the leader of change. The goal is to create change in the society and remove obstacles. Nowadays, we are fighting for low-platform buses with the expectation that the state will understand so that there will be a policy to buy low-platform buses in the future. Therefore, to reiterate PWDs' entitlement to equal rights with the public, we must start from this matter (Akita Wipa, personal communication, April 20, 2019).

Community people who assist PWDs as "volunteer" take a mutual assistance to the next level. Naidarb Sornram, a 46-year-old police officer living in

Pak Kret District, is a volunteer who assists PWDs in the CBR project in Khlong Phra Udom.

Helping each other is a matter for everyone...Here, if we do not help them (PWDs), how will they be (able to help themselves)? Not to mention that the government does not have enough budget. So, I asked myself what I could do. Within my own household, there are old aunt around my area are PWDs living in shabby houses. I cannot stand it. We are strong and must help them such as taking them from their home to the hospital. When I help others, it makes me happy. Goodness does not cost money so if you want, you can be good yourself (Naidarb Sornram, personal communication, April 20, 2019).

4.2.3.3 Mutual Trust

Mutual trust is a community value under the assumption that whatever someone in the community says, promises or acts upon, it can be trusted because being in the same community means everyone will benefit from it. This recommended that the CBR's leader should ideally be from the community because they could earn the trust of families in disclosing the PWDs' information, especially those families with mentally challenged PWDs.

Trust is very important, especially with families who have mentally challenged PWDs...they do not want to be exposed because they are embarrassed. They do not want anyone to know. So, I must go in, build the trust that we come to help and that we do not have any hidden interests. We continue by explaining that the doctor could treat it and that the mental symptoms would disappear enabling mentally challenged PWDs to return to work. My principle of building trust is to smile, praise, and persist whenever I work with the family and PWDs (Pa Yai, personal communication, April 20, 2019).

In accordance with the principle of trust-building, PWDs and their families highly trust PA staff. The success arising from trust is an indication for

mentally challenged PWDs to have more confidence on the outside society causing them to adapt emotionally and be able to live like common people. Miss Nongsao Wanwisa, one of the mentally challenged PWDs who recovered by participating in CBR project, said.

When I graduated from secondary school, I studied bachelor's degree at Sukhothai Thammathirat Open University then, I started getting stressed out for unknown reasons. Mother therefore took me to the doctor to get medicine. Because of the illness, I rarely went out, only walking home and sitting in front of the temple. My mother also did not allow me to go out but when I met Pa Yai (PA) who invited me, it was fun! I went to Isaan, attended training with friends – earned money, too, because the government gave 500 baht as an allowance. I want to go with Pa Yai again! (NongsaoWanwisa, personal communication, April 28, 2019).

4.2.3.4 The Power of Outside Community Networking

PWDs in the community are in a powerless group of people, where they are subject to problems that they cannot solve themselves. This is the reason why they need to rely on external connections to build power. With this, the CBR project created a form of collective action that calls for the society to recognize the importance of PWDs. The CBR project allows PWDs and their families to gain power from the CBR project's members who have the knowledge and understanding of the issues of the disabled. This allows them to build networks with IL center, non-profit organizations that have a very strong connection with the Thai government. As a result of this network, the state more likely understands PWDs and their limitations in society, specifically the knowledge on neurofibromatosis disease. Someone with this disease does not qualify for the law's seven types of disabilities, but they may still be considered to have a PWD card because of the power from the IL center that coordinates with SDHS department.

On the other hand, the CBR project builds relationships with the IL center to raise awareness in the community regarding their living environment and its suitability for co-existence with PWDs. Furthermore, it also provides information on

the rights and welfare of PWDs as stipulated in the law. Consequently, it also enables PWDs to gain confidence in their lives and join CBR project to change community policies especially the universal design of infrastructures in their community. The relationship with IL center also allows CBR project to build a network with mass media, which can also help the project communicate to the public on the importance of PWDs.

We need to network with the mass media so they can help us spread the issue of PWDs especially on the lack of infrastructures that allow PWDs to fully participate in the community. Therefore, the CBR project must also cover those that are not yet facilitated for the PWDs such as roads, footpaths, pavements, etc. The record of these scenes can be provided to our mass media network for publishing to the public (Tepasit Thep, personal communication, September 10, 2019).

External networking to empower PWDs reflects in the principles of operation of PA staff by creating partnerships to share knowledge and foster connections from the community level to the policy level. The CBR project is a linkage point for CBR project practitioners to coordinate with various departments to participate in CBR's activities. The IL center, SDHS, SAO and SHPS formed the main network of the CBR project.

4.2.4 Religion Logic “Norm of Pilgrimage”

The story of PWDs in Pak Kret started from the Buddhism belief that the karma caused disability. The people's religious belief opens the path of aiding PWDs in the meaning of increasing self-merit, gaining happiness within themselves and their families and having peace after death. PWDs also use religious beliefs to try to understand where their disability came from. An example would be thinking that the cause of the disability was due to a sin in their past life.

Religion logic expands the view of CBR's volunteers with a “pilgrimage norm”. This view reflects the belief of PWDs who needed help from others because they have sinned in their past or current life.

I believe being disabled is caused by fate. If in the past, we attacked an animal, amputated it for fun, then we must be careful in this life because we may be handicapped because of that sin. I like to do volunteer work and I believe in doing good. CBR allows me to help PWDs, which is a form of pilgrimage so that I will be successful in everything in this life and the next life (Naidarb Sornram, personal communication, April 20, 2019).

The PA staff believed that the implementation of the CBR project is like life-giving to PWDs like church-building donations.

We tell everyone that we are volunteers who help PWDs to live longer. Helping PWDs is better than donating money to build a church because their donations give life to PWDs. For example, when PWDs needed a bed, we went to ask for a bed donation from a philanthropist. After donating, they feel that they have given a breath of life to the PWDs (Pa Yai, personal communication, April 20, 2019).

4.2.5 Market Logic

The market logic stems from the norms and values of business. So, the CBR project should enable PWDs to gain economic self-reliance by pursuing work and sufficient income. In addition, the private businesses that participate in the project are also participating under business interests as the detailed below.

4.2.5.1 Economic Self Reliance

The IL center urges the CBR program to enable PWDs to become more economically self-sufficient by developing their capacities through rehabilitation. This concept can greatly build the confidence in the potential of PWDs even if they are bed-bound patients. It also builds career opportunities for themselves or for their family. SDHS uses the same concept to promote PWDs to have a career by pushing it to private businesses that can participate in the career promotion for PWDs. In addition, this notion promotes the inclusion of PWDs by using the CBR centers as the marketplace for goods that PWDs create.

The SDHS is very concerned with the occupation of PWDs and therefore, tries to promote careers for PWDs who want to have a job. In addition, we have a career promotion program for their family aiming to enable them to work at home so that they can take care of PWDs at home (Songkror Pornpen, personal communication, April 21, 2019).

The CBR project creates the integration of occupational groups for PWDs. SAO mainly undertake occupational groups, such as the mushroom farming project of Khlong Phra Udom, where SAO asks for the private businesses sector's cooperation to sell and distribute this product in private business' area.

Occupational promotion for PWDs from SAO focuses on two areas, which are occupation and health. For occupation, we create a career center for them so that they can come to learn careers and encourage them to cooperate. Pa Yai (PA staff) is responsible for engaging them to form a group. SAO looks for the market where a large private business wants to buy products from CBR project (Nayok Samai, personal communication, March 10, 2019).

Community volunteers highly value career promotion because PWDs want a job. Therefore, volunteers try to use their professional knowledge to train PWDs in the community. CBR's volunteers claimed that in the past, this activity was very useful for PWDs in the CBR project. Naidarb Sornram has knowledge of catfish farming and therefore trained PWDs.

My role is to educate PWDs and their families about catfish farming because they can do it easily and earn sufficient income. In our community, there are many of them who can work, such as people who lack limbs or those who are wheelchair users. The role of the CBR's actor is still needed to enable PWDs to travel safely to feed fish, such as wheelchair ramps or ramps. This kind of cooperation allows them to work effectively, they have a real occupation and earn real income to rely on themselves (Naidarb Sornram, personal communication, August 20, 2019).

To foster economic self-care through occupation, the SDHS department helps PWDs by providing “loans” from the Occupational Disability Fund. They also allow PWD caregivers identified on the PWD card to apply for a tax deduction. In addition, PWDs are encouraged to work in public or non-governmental organizations affiliated with the CBR project to motivate PWDs to work. The project coordinates with a local private business to nominate PWDs, including providing knowledge on how to create a safe and conducive working environment for them.

As we see, PWDs can work in companies so we are a project that builds confidence in them (public or non-governmental organizations) saying that PWDs can do things that a common person does. An example will be me who is a disabled person... I might need to ride a wheelchair, but I can work full-time in the procurement department of a large brewery company in Thailand (Tepasit Thep, personal communication, September 10, 2019).

However, this research found out that some PWDs were hired but did not actually work in the company. Based on conversation with Rapee Ayudhaya (personal communication, September 10, 2019), through the Thai law enabled her to earn a regular income of about 9,000 baht per month from employment, she never actually worked at the company’s office. She was only hired to work as a civilian ambassador for the company to carry out a monthly disability claim activity with the IL center.

4.2.5.2 Creating the image of the company with Corporate Social Responsibility (CSR).

The involvement of private businesses in the CBR project is seen as a means of conducting their own CSR activities from the IL center, taking advantage of the project for marketing benefit that does not necessarily empower PWDs.

I also think that the employment of PWDs or the concessions for PWDs’ goods is one part of a private business’ CSR..., only to make those companies famous. They employ PWDs who do not actually work in their organizations. They (companies) pay wages but deduct income for non-working days such as

Saturdays, Sundays, public holidays. Even if it allows PWDs to earn income, they still do not show confidence in the potential of PWDs. The company only advertises it as its own CSR (Tepasit Thep, personal communication, September 10, 2019).

In contrast to this, private business argued that they lack the conducive work environment or the job position suitable for PWDs. In addition, working locations in the community does not have a transportation system that allows PWDs to travel easily. Thus, providing work-to-home concessions for PWDs is the only way, on the principle of economic utility, where all parties gain an economic benefit.

PWDs are especially careful about their health. Therefore, it is not suitable for them to come to work here because our factory has dust. Instead, we join a concession to the CBR project by having them take our work back and do it at home. The work that we give is folding paper boxes that benefits us because it is difficult to find people to do it. PWDs also earn additional income by doing so (Ladda Toetsu, personal communication, May 12, 2019).

4.2.6 Family Logic

The principle of CBR project focuses on PWDs and their families. This project expects the family to understand PWDs to effectively promote and improve quality of life for both PWDs and their families by having a stable career, ensuring their well-being without waiting for any government support. The CBR project in family logic also defines the role of CBR's actors under the following values and practice.

4.2.6.1 Mutual Assistance of Family Members

CBR principles emphasize that a PA staff act as the family of PWDs who cannot fend for themselves or do not have their families to look after them. As such, PWDs have deeper relationship with PA as stated by Granny Laon, a 74-year-old bed bound PWD.

I love you so much, Pa Yai (PA). I miss her whenever she does not visit. Unlike Yai Pong (Granny Laon's younger sister) who rarely comes to take care of me. And when she does, she only yells at me. Sometimes, she arrives late so I pretend to cry then, she complains to me a lot (Granny Laon, personal communication, April 28, 2019)

The CBR project under mutual assistance of family members pays attention to make relationships with the PWDs' family so that CBR's actors become more willing to assist PWDs. The PA staff viewed themselves as a daughter of PWDs who look after a disabled mother. The PA staff looks after all aspects of the PWDs such as their welfare requests, decent food, cleanliness, and hygiene etc.

The idea of helping and treating PWDs like family also emerged from the values of the IL center banking on the idea of helping PWDs like aiding relatives. Therefore, they stand by the notion that they should take care of PWDs until the latter's last day of their lives.

For PWDs from birth to death, we need to encourage people in their communities to take care of them because they are considered brothers and sisters. Therefore, we should carry out our duties inside the community instead of sending them (PWDs) to the accommodation of the public welfare office. If we do that, it will make them (PWDs) think that their family has abandoned them (Tepasit Thep, personal communication, September 10, 2019)

4.2.6.2 Mutual Understanding between Family Members

CBR project aims to create positive attitudes towards PWDs and their families so that they can understand each other. Mutual understanding between family members empowers PWDs by motivating the PWDs' families to join CBR project's activities so for them to respond to appropriate requests from CBR's actors.

...the more relatives join the group, the more families tacitly understand PWDs. In the community as well, every family has PWDs and will understand

what we are doing. When the understanding is created, the trust in PWDs to manage their matters occurs. We are supporters of working together with the PWDs' family. It begins with people whose family members are disabled, such as children with disabilities, parents with disabilities, wives with disabilities. These groups listen to us, enabling them to continue to change the attitude of the community (Tepasit Thep, personal communication, September 10, 2019)

4.2.6.3 Disability as a Family Secret.

Disability is viewed as an embarrassment for some families in the community because they do not wish for disability to happen in their family members. This happens the most with mentally challenged PWD, which is seen as a very shameful thing. This perception created the norm of keeping a mentally challenged PWD as a family's secret. Hence, this is becoming a hindrance to CBR assistance. This notion brings shame, so families need to keep it confidential. Disability is a family secret resulting to PWDs receiving improper care from their families such as detention or chaining mentally challenged PWD within their homes, etc. Another is that the community's fear arises due to some mentally challenged PWD becoming more aggressive and hostile to themselves and to others in the community.

Disability is a shame. No one wants it to happen to their family. Therefore, the main principle of the work is to make families understand because many do not want anyone to know that their family member has a handicap. Hence, we need to make families willing to act and understand that disability is not shameful. When the family understands it, they allow us to go in and help. Some families still think that we impose disabilities on their family members, especially those with mentally challenged PWD. In our previous works, some families asked us not to disclose information. Families often conceal information and often chain the mentally challenged PWD who rely primarily on their families. Thus, we must go and talk to the family first, get them acquainted and earn their trust that we will never reveal their information (Pa Yai, personal communication, April 20, 2019)

Community's beliefs also influence the norm of keeping PWDs as a secret. As Pa Yai (personal communication, April 20, 2019) said that some families believed that there was a mystery behind mentally challenged PWD, so work needs to be gradual to make families trust the staff to keep their information confidential. When this happens, PWDs and their families will benefit without any hidden interests.

4.2.6.4 Economic Responsibility as a Family Member.

PWDs join the CBR project with norms of family economic responsibility to seek adequate income for themselves and their families. The project expects PWDs to encourage economic responsibility as members of their families.

Before joining the CBR project, I had no income because I did not have a job. When I became a member of the CBR project, they made me the ambassador of universal design. Then they looked for a job for me, giving me a salary of 8,000 baht per month. I pay 100-200 baht for my mother to spend on our daily's expenses. My brother does not have a job because he is still studying. Therefore, my income is also spent for my brother (Meakha Keng, personal communication, August 6, 2019).

4.2.6.5 Concern for Family Members

PWDs' s families viewed PWDs as their family member who need the most care because their physical or mental disability pose a risk for them if they go out in the society. There was also a concern that if the caregiver is unable to care for them, it would result to PWDs being abandoned. A specific instance is about Miss Natsuda, a bed-bound patient who was taken care of by her over 70 years old mother. Khunpa Arvon, the mother, was worried that if she passes away, who would take care of Natsuda.

Nowadays, I could not sleep well because I am worrying about my daughter. If I die, who will take care of her? I am now 70 years old and I do not know how many more years I will last. Therefore, without me, who will take care of her? She has been separated from her husband since she was disabled. On the

other hand, her sister is working outside to sell rice and curry to support our family's expense (Khunpa Arvon, personal communication, April 20, 2019)

The families' concern on PWDs made the latter feel that they must have their family's permission before participating in CBR project. PWDs recognized the importance of their families. Thus, PWDs respect a family's decision based on the family head's final decision.

If I do not have a family, I do not know how to survive. Whenever something happens to me, I must rely on my mother. My mother is my first refuge. I trust her unconditionally. I admit that without my mother, I do not know how to live. Right now, my mom is my everything. But I also must take good care of myself because if something happens, my family will be in trouble. I invite my mother and aunt to join the project as well to show them how I live outside. Once my family understands then, they will not worry about me (Maekha Keng, personal communication, August 6, 2019).

4.3 Interrelation of Institutional Logics in CBR Projects

4.3.1 Consistency of Institutional Logics

Consistency of institutional logics refers to the harmonization of institutional logics with in CBR project that blends concepts, values, and norms. This consistency creates a framework for action to operate models and harmonious ideas or values to define CBR projects as explained below.

4.3.1.1 Proactive Health Promotion and the Truth Must Have Empirical Evidence

State logic and professional logic are consistent at the sub-logics level. The state logic of the proactive health promotion is consistent with the professional logic in truth requiring empirical evidence. Professionals who pass knowledge must confirm the truth and pass that knowledge to the ignorant in order for them (ignorant) to learn how to apply the medical knowledge properly.

The logic of the health promotion is based on the concept of the state health service, which is implemented based on medical science guidelines. The coordination between the two logic creates an evidence-based approach for medical staff to certify disabilities. The government also employs professional logic to screen PWDs – meaning they reject the beneficiaries of health promotion programs who are unable to provide evidence of disability or those who do not have a certificate from a healthcare professional. Thus, points out that PWDs who benefit from this state health promotion program are truly deserving of help.

4.3.1.2 Proactive Health Promotion and the Truth Must Be Endorsed by Knowledge

Practices under a health promotion is a conjunction with the truth must be endorsed by knowledge. This conjunction establishes guidelines of implementation of the CBR project having a medical professional to certify the CBR's operation and pass the knowledge to the PWD's family. The harmonization between these two logics forms a hierarchical pattern of transmission of health promotion knowledge from SNMRI Center to the SHPS and from SHPS to the community.

The coordination between the state logic under the health promotion and the professional norms leads to the notion that knowledgeable people can act more properly, leading families to believe that the best of CBR's service should come from the state sector. Therefore, the government sector should continue to hire medical professionals for the rehabilitation of PWDs based on the government's budget. Additionally, a medical rehabilitation specialist from the state health organization should be the only one doing the disability rehabilitation.

4.3.1.3 Decentralized and the Truth Must Have Empirical Evidence

The coherence of these two logics is that the power to formally determine disability falls on a combination of decentralization and specialization. Laws have complicated recent formal identification of disabilities, saying that it can only be performed by healthcare professionals. Later on, decentralization allowed SAO and the medical staff to define formal disabilities.

Decentralization empowers both government agencies and medical staff to create a new way of formally defining disabilities prior reviewing a PWD card

request. A medical staff must use medical knowledge diagnosis together with empirical evidence to present such information to SAO for final diagnosis.

4.3.1.4 The Separation of Authority and Mutual Assistance

The separation of authority from state logic corresponds to the mutual assistance norm of community logic. State logic applies the concept of cooperation between stakeholders and CBR projects, including the public and private sectors, the community, and the PWDs. The coordination with the people based on the norms of mutual assistance in the community leads to volunteers cooperating with government agencies to achieve the development goal of “Quality of Life” for PWDs.

The harmonization of these two logics forms a CBR leader who comes from the community and will coordinate with government agencies to represent PWDs in their request for assistance. Once the government receives a request from the CBR leader, the government conducts budget allocation for the implementation of the CBR project.

4.3.1.5 Universal Policy and Economic Self-Reliance

The consistency of these two logics stem from the “Universal Policy” towards PWDs’ career promotion. The career promotion policy from the SDHS department, which lumps together PWDs with other disadvantaged group in society such as homeless, beggars, old people, etc., reflects this universal policy. Therefore, the project implementation’s guidelines focus on income-generation through employment opportunities for PWDs to live on their own. This is banking on the idea that they must have an economically self-reliant occupation. This perspective makes budget allocations for CBR project to go directly to the project rather than straight to PWDs themselves.

The economic self-reliance has created enthusiasm for participation in professional development programs for PWDs and their families. Consequently, the CBR project takes the form of vocational promotion, which can be through vocational skills training, enabling PWDs and their families to pursue work at home or get jobs in private business.

4.3.1.6 Abomination of Disability and Creating Company Image through Corporate Social Responsibility (CSR)

Abomination of disability consists of social beliefs on PWDs that bank on the values of compassion, which are consistent with private businesses' CSR values. The harmonization between corporate values and helping the poor creates an avenue for giving or accepting donations. The PA staff acts as the point of contact for bringing company donations to PWDs in the community and will then take photos for the private company to use as part of their CSR program.

I was asked to meet with private companies because they already have their CSR programs. We served as the mediator between the PWDs and the company. I was asking them to donate and help the poor PWDs. In return, the company used the photos for their CSR programs. This way of working makes them involved with us every year (Pa Yai, personal communication, April 20, 2019).

4.3.1.7 Mutual Assistance Norm from Community Logic and Mutual Assistance of Family Members

Consistency of these two logics arises from values of mutual assistance. The CBR's actors use these two logics together to create a bond of support between the PWDs' families and the community with a sense of family belongingness among all the actors. The family and the PWDs also have a sense of belongingness to one another that needs to be supported.

The mutual assistance in the community makes the community volunteers feel that assisting PWDs is a more sustainable and long-term obligation or passion rather than an occasional participation. The continued participation in volunteer activities has created a harmonious sense of belonging to the family between volunteers and PWDs.

I started participating in this project as a volunteer to repair houses of disabled people. In addition to being a police officer, I also have a small construction company with 4-5 staff who repair houses, so it (volunteer job) is an easy job

for me. It is not like someone in my family is a PWD, but I came with my heart to help the disadvantaged groups in the society. When I come often, it then becomes my duty because we see that PWDs have a hard time living in a decayed, old house. Being involved gives me the feeling of being part of the same family. Whenever I come back home, I always think of how they are. We are now very close relationship like mother and son (Naidarb Sornram, personal communication, August 20, 2019).

4.3.1.8 Mutual Trust of Community Logic and Mutual Understanding between Family Members

Mutual trust and mutual understanding are each other's elements. Both are positively meaningful in terms of interdependence under the assumption that families understand PWDs. It also allows CBR's actors to aid PWDs after earning the family's trust. The coherence between these two logics forms a CBR model that focuses on enabling practitioners to take care of PWDs on behalf of their family members.

The harmonization of family logic and mutual trust from community logic extends to external connections to empower PWDs. An example of the consistency between these two norms is an action model that seeks to connect project operators from communities to their families. When families understand, CBR's actors can bring PWDs to the society so the later can participate in activities such as knowledge exchange sessions about their rights and health care and vocational training. Once PWDs return to their families, they also increase confidence and understanding between the families and the PWDs.

4.3.1.9 Economic Self-Reliance and Economic Responsibility as a Family Member

The coherence between these two logics lies in economic values that link family members to the economic self-reliance norms of the market logic. The consistency between the two values affects the lifestyles of PWDs that need to take responsibility for the economy of their families. The economic self-reliance norm in the CBR program's market logic allows PWDs to act upon their economic responsibility to provide income for their families.

The course of action in economic self-reliance of market logic is for public and private agencies to create career opportunities for PWDs by supporting both a career path, employment capital and reduction of occupational costs through tax reduction measures.

4.3.2 Conflict of Institutional Logic

Conflicts are interactions of institutional logics that are contradicting or inconsistent. The logics of the CBR project are inconsistent in terms of the norms, goals, thoughts, attitudes, feelings, values, and interests. The results of the analysis characterized the conflict between the institutional logic of the CBR program as described in detail below.

4.3.2.1 The Separation of Authority Logic and Mutual Assistance

The conflict between the separation of authority from state logic and the mutual assistance norm of community logic arises at the value level. Government agencies adopt the separation of authority through the value, “Whose duty is which duty?” by dividing their duties according to their aptitude. SHPS is responsible for specific duties related to PWDs’ health covering their livelihoods in the community. Although there is some degree of coordination, it does not fully reflect the collaboration between all relevant agencies to implement the CBR project. In the implementation of the CBR project, these values contradict the norms of mutual assistance of value-based community logic, which is “peer counseling”.

The discrepancies between stage logic’s values “Whose duty is which duty?” and “peer counseling” come from differences in viewpoints on PWDs. Government agencies view PWDs as “poorly ill people”, which means that they are a “burden” whom government agencies must aid. It is also to say that public health officials must shoulder the health burdens and welfare of PWDs. On the other hand, the IL group sees PWDs as “people with potential” who can be developed through community involvement. This implication, in addition to not being seen as a burden, also inspires PWDs to develop themselves to enter society.

4.3.2.2 Control and Audit Logic of State Logic and Mutual Trust of Community Logic

The control and audit with mutual trust contradicts with the value of “trust”. Control and audit reflects “distrust” whereas community logic must aim to establish a value of mutual trust for CBR to work for PWDs. This value operates in a cooperative atmosphere among all groups involved. Control and audit logic’s mistrust creates a model of control and audit for the state budget to make CBR project transparent and verifiable. But tight scrutiny made the support for the CBR project run out because CBR’s actors worry that something would go wrong with the principles of the law.

Due to the “distrust” of the Kingdom of Thailand’s State Audit Office, the community must apply the norms of trust with each other to continue to help PWDs. With trust, people in the community and community agencies, especially SAO, have better coordination with CBR’s actors than other government agencies.

The rigorous audit made me unable to proactively work for PWDs. I trust volunteers. We work proactively to become an eye for SAO to explore the assistance to PWDs. From the disability report, 12 PWDs were discovered to have an urgent need for assistance... I think that working like this allows me to help PWDs promptly (Nayok Samai, personal communication, March 10, 2019).

4.3.2.3 Mutual Assistance and Creating the Image of the Company with CSR

Mutual assistance is governed by the group’s benefit values while the company’s image creation is within the individual interests. The conflict impacts private business participation in CBR programs as an outsider, rather than in the role of people as CBR’s stakeholders. Therefore, support must be coordinated between the interests of the company and the community according to the norm of mutual assistance of the people in the community.

I would like to help PWDs in the community, but I do not know what to do. I always want to employ them but with our lack of readiness, we can only support the CBR project by giving them a job concession because I think it is better than doing anything else. It is easy to do and I do not have to worry about anything. And since they bring work to do at home, I do not have to worry about the location or worry about people seeing them (PWDs). I think PWDs do not want to come out because they are afraid of being seen and looked at. Also, going to the office is difficult, requiring a car to come and pick them up. I see it as an unprofitable cost. Therefore, working at home is the best solution (Ladda Toetsu, personal communication, May 12, 2019).

4.3.2.4 Control, Audit logic and Creating the Image of the Company with CSR

The contradiction between the two logics stems from the government official and private businesses' view on the implementation of activities for PWDs. The government officials exercise their legal powers for private businesses to strictly comply and, if they do not comply, they will be punished. On the other hand, private businesses see that they are already doing activities for PWDs under their company's CSR program hence, there is no need for it to be government mandated or compulsory.

Regarding the employment of PWDs. I always wonder why the government forces us to do it when in fact, we are already helping PWDs. State coercion does not only force us to act but also, it lacks flexibility. For PWDs, we must fully employ them 365 days a year, while for the other employees, we only pay them on the days they come to work. Another thing is that, why would it compel me to hire two people? The government has never asked us if we are ready to hire or not or if we have profit or loss. We must hire PWDs otherwise, the government will fine us. After hiring PWDs, the government does not even help monitor how we hire or take care of PWDs or how they (PWDs) are doing. (Ladda Toetsu, personal communication, May 12, 2019).

4.3.3 Competing of Institutional Logics

The competition between institutional logics is the attempt to propel ideas, norms, values, and practices within their own logics to power over other logics. The competition reflects the driving force and focuses on highlighting within its framework to guide actors in implementing CBR project.

There are two main differences in the competing institutional logics and the conflict between institutional logics. The first is that the activities of each group are subject to the UN-established CBR rules in three main areas 1) rehabilitation must create equal opportunities 2) must involve PWDs, and 3) must integrate PWDs into the main society.

The second is that competing institutional logics does not reflect the effort of disputing, but rather an attempt to formulate a framework, a norm, and another set of values to achieve the same goal in accordance with CBR's principles. The competing of institutional logics in the CBR program is as follows.

4.3.3.1 Proactive Health Promotion, the Truth must be Endorsed by Knowledge and Abomination of Disability.

The CBR project has a competitive view of PWDs in which one group sees disability as a barrier to life and another views PWDs as those treated with barriers to life. The view that disability is an obstacle to coordination between proactive health promotion programs and truth must be endorsed by the knowledge was shown in the norms of practice of SHPS and SDHS.

On the other hand, social logic views PWDs as victims of the stigma and disrespectful behavior from the rest of society. IL center group uses the concept of independent living to encourage PWDs to oppose disrespectful behavior from the community.

Different perspectives of PWDs lead to the highlight of their activities to have the power to direct CBR project under the different covenants, that is, government officials undertake activities under the rule of medical rehabilitation in community. IL center group carry out their activities under the covenant to create equality in opportunity and integrate PWDs in society as mentioned by Tepasit Thep (personal communication, September 10, 2019)

Government groups and public health groups have more a legal project authority than we do. But we are empowered through the inclusion of PWDs and we have a more understanding of CBR because our group received CBR training from UN, which I underwent in India for 21 days in 2007. In principle, CBR must have IL center to encourage PWDs to make decisions. The problem is that the government has not fully implemented the idea. The current CBR project seems to have forgotten the idea of independent living because when we put it into practice, we take the medical concept as the core, making rehabilitation focus on medical rehabilitation. The assistive system has become the service provided by the health care center. At the time working with the SDHS, the CBR project become a relief for the poor and bed-bound patients. While our group concept is to utilize the idea of independent living where PWDs think and make decisions and actors must empower them to think and make decisions. Actors help only in things that they (PWDs) cannot do such as helping them live their daily life with ease (Tepasit Thep, personal communication, September 10, 2019)

4.3.3.2 The Power to Determine the Truth and the Truth Must Have Empirical Evidence

The power to determine the truth of state logic is governed by “rational perspective” while professional logic on the truth must have empirical evidence on the principle of “causal perspective” as the core value.

The principle of rational perspective is used as a framework for the assessment of disabilities to facilitate SDHS’ issuance of a PWD card based on the principles of the Promotion and Development of the Quality of Life of Persons with Disabilities Act 2007, Again, the 2007 Act sees PWDs as people who have limitations in their daily activities or social participation due to physical or mental disabilities.

On the other hand, medical organizations use the principle of “causal” to evaluate physical and mental defects and provide evidence to CBR members, which will aid in their decision-making to issue a PWD card. However, the principle of rational perspective dominates the causal perspective when PWDs who are not

mentioned in the type of disabled in accordance with the law can be identified as disabled. As an example is a person with neurofibromatosis.

For the past four years, I have been invited to get a PWD card. The previous headman was the first one who tried to help me get a PWD card and later on, there was a member of the SAO. Then two years ago, there was a volunteer in the village who took me to the hospital, but it (request for PWD card) was not approved because the hospital evaluated that even if I have, I can live well. My body is healthy, both physically and mentally. But since I have no income and only rely on the family, Pa Yai visited to persuade me to get it again. This time she took me to Khlong Phra Udom SHPS where we meet the officer of the Disabled Welfare Division, Nonthaburi Province. Four months ago, I finally received a PWD card (Pla Chomcheun, personal communication, August 6, 2019).

4.3.3.3 Mutual Assistance and Religion logic “Norm of Pilgrimage”.

The competition between these two logics is in the perspective of the CBR’s actors and PWDs. Mutual assistance views CBR’s actors as ideological of the community’s members who work actively to help PWDs. In this norm, PWDs should be placed within community membership status, which should be encouraged with the community. Religion logic makes the norms of pilgrimage that CBR’s actors are in the status of a “saint”, therefore the operation is like a “bridge of merit”, other participants are so called “philanthropists” and the PWDs are “the poor people”.

The rivalry between these two logics creates two outstanding approaches for CBR project implementation, which are 1) building understanding within the community to the call for PWDs assistance and 2) being a representative for donations of goods or money to help PWDs. IL center is an actor that focuses on building the understanding of PWDs to the community, calling for assistance in helping PWDs and trying to build new beliefs about disability in the community.

Obstacles in CBR project stem out from the PA staff’s attitude. It may be because Thai people are sympathetic or many actors have never experienced

PWDs firsthand, therefore they do not understand who PWDs are, making it impossible to change the community's attitude towards disability. As community volunteers have not been able to change their attitudes, the IL center must focus on building understanding within the community by starting to work with families of PWDs and gradually expanding them into the community (Tepasit Thep, personal communication, September 10, 2019).

On the other hand, the PA and the VHV try to create the “poor” image of PWDs, who need empathy in order to get support from those who have the potential to assist PWDs especially from the business sector and from various volunteers who help PWDs in the form of merit making. Naidarb Sornram shared the reason for joining the CBR project and his gratitude to Pa Yai who led him to join the CBR project.

Pa Yai takes pictures of the PWDs in Pak Kret and sends them to the Pak Kret Line (instant message application on mobile phone) group. I once saw the picture of a PWDs' house which is disintegrated, and the zinc barrier is not strong. Some of them (PWDs) are very old, unable to take care of themselves, which I see and feel sorry for. Therefore, I asked Pa Yai for me to come and help the disadvantaged people for them to have a better life. I can be like a bridge of merit to the disadvantaged in society. Thanks to Pa Yai for giving me the opportunity to do good deeds and help make the society a better place (Naidarb Sornram, personal communication, August 20, 2019).

4.4 Influence of Dimensions on the Institutional Logics of CBR Project

Structural dimension refers to the social structure of the beliefs, values, and norms embedded in the individual. The structural dimensions were expressed from the main actors (agency) consisting of seven dimensions, which are 1) government dimension consisting of the state, which are SDHS and SAO, 2) professional was SHPS staff, 3) community was PA staff, VHV and others volunteer, 4) private business was the owner or director of factories in the area, 5) the non-profit

organization was the IL center staff, 6) PWDs' families, and 7) PWDs. The analysis results described the influence of the structural dimensions as well as the interaction between the structural dimensions and the institutional logics of the CBR project.

4.4.1 State

Structural of the state refers to beliefs, norms, values, and public policy for PWDs to influence CBR programs in areas such as concepts, focus, project norms and behavioral expressions on CBR project.

4.4.1.1 Office of Social Development and Human Security (SDHS)

Nonthaburi

Officials from SDHS viewed caring for PWDs as the “burden of the state”, so operations must be within the norm of “social work” to select the most suitable PWDs who would benefit from the promotion. They use the selection criteria composed of 1) physical or mental disabilities as identified by a medical professional, 2) living conditions of poor status and 3) PWDs who live alone.

We ask our staff to visit the community to assess whether PWDs are eligible to whether or not receive assistance. If the public health committee is unable to consider, we will ask the district hospital to consider. SDHS focuses on special consideration if it is discovered that the PWDs' s families work outside their home, resulting to their inability to take care of the PWDs, we will not approve for PWDs to have PA because we want them (PWDs) to live with their families. So their family members must hold this responsibility before they come to be our responsibilities (Songkror Pornpen, personal communication, April 21, 2019)

PWDs viewed as the state's burden allows the officials from SDHS Nonthaburi to participate in the CBR project under the concept of “increase incomes for PWDs” including them in the general disadvantaged groups because they are unable to enter the labor market. As a result, PWDs are not able to make enough income to support their families. SDHS therefore proposed the CBR project in the form of career development to promote the disabled's economic self-reliance

providing a career development channel for PWDs and encouraging them and their families to generate enough income to support themselves. Eventually, this will lead to PWDs not being treated as part of social problems and as burdens relying on the state.

The SDHS department used the concept of partnering with volunteers from the community. Later on, this approach was developed as a guideline for working together in the community to facilitate the exchange of information on CBR project implementation between each other, so that the SDHS department can deeply understand the problems of PWDs in the community. This mutual understanding makes it possible for SDHS to approve the implementation of CBR project.

The view of SDHS is that the CBR project does not reflect ideology more than acting as a government official, which reflects the value of conducting within a strict “legal framework”. The strict adherence to the law creates a behavior of enforcing and monitoring as well as the behavior of punishing those who do not obey the law without exception. These values reinforce the control and audit logic of the state to oversee the implementation of a CBR project and force private businesses to participate in the development of PWDs.

4.4.1.2 Sub-district Administrative Organization (SAO)

Khlong Phra Udom SAO is built upon the values of power of the “charismatic local leader” and people who make “sacrifices” for the community. SAO’s director uses close relations and respect from the people in the community to convince them to support the CBR project. In practice, SAO seeks cooperation from PA staff and volunteers to support their duty. At the same time, PA staff and other CBR’s actors advise SAO on the proper ways to assist the PWDs under the mutual trust logic. Pa Yai (personal communication, April 20, 2019) described the implementation of the CBR project.

This CBR center under CBR project could not happen without our SAO’s director because we do not have the budget. So SAO’s director must sacrifice more than hundred thousand baht from his personal money to build this CBR center for PWDs in our community to benefit from it (Pa Yai, personal communication, April 20, 2019).

SAO aims to build “the well-being of the people in the community” reiterating the CBR project from SAO’s director’s mission of promoting careers and generating income for PWDs and their families. SAO looks for distribution channels to sell PWDs’ goods. The concept of building well-being leads SAO’s director to view the CBR project as a project that focuses on creating occupations for PWDs.

I think this program has helped me a lot in promoting the careers of PWDs so that they can live well. Most of the PWDs in our community are poor. There is no other self-supporting job than flea market or lottery sales. I came up with the idea that the CBR project is a solution that can involve PWDs, which is the mushroom cultivation project for them. We transform it into dried mushrooms and then I look for a way to get these products to sell. We do not even have enough to sell. If more PWDs participate, they will have stable income in the future (Nayok Samai, personal communication, March 10, 2019).

4.4.2 Professional

The professional is a public health officer from SHPS who views the CBR project as a health promotion project based on the agency’s mission strategic plan and familiarity with the daily operations of the hospital that combines PWDs with sick people or disease-prone groups. The habit of daily work and grouping PWDs with the other patients defined the CBR project as an outreach service, which provides home-based medical services to PWDs. This influenced the state logic on proactive health promotion to stand out emphasizing on the SHPS staff’s role as professional in CBR project.

With the professional role of the SHPS staff and their duty in implementing the state policy under the universal policy, SHPS merges the CBR’s mission with health promotion events for PWDs clubbing them with the common group of people in the community. This role forces SHPS staff to view PWDs as “patients”. Therefore, the course of action is the prevention and treatment of illness of PWDs by using

professionalism to diagnose, evaluate and justify disability, as well as providing treatment guidelines according to the medical model.

In addition, SAO's goal also influence SPHS. This is reflected through the definition of PWDs as "poor people" so that the operation is required to be in accordance with the policies of the SAO, such as a census of PWDs and encouraging them to register to the government system. The operation of SPHS supports the mission of SAO by identifying the disabled and facilitating their census. In both roles, the concept of PWDs' development has a meaning in two dimensions are 1) the dimension of "patient" and 2) the dimension of "the poor", which are both in line with SAO's goal to provide the pension for PWDs.

In material practice, SPHS staff have the values of "whose duty is which duty" that defines the scope of work based on assignments from the Ministry of Public Health, such as using medical knowledge to support PA staff in identifying and evaluating a disabled or cooperating on specific health promotion projects. By being involved with the CBR project, SPHS staff fulfill their assigned duties.

SPHS staff also view themselves as CBR project professional but not as the ultimate experts, such as the actors from the Ministry of Public Health. This therefore, results to SPHS staff not daring to act on the rehabilitation all by themselves. They usually wait for physical therapists from the SNMRI department or officials from Pak Kret District Hospital. This view shows that SPHS staff look at the hierarchy of expertise with regard to their CBR operations. The operation starts from SNMRI as knowledge owner who transfers the knowledge to the hospital physical therapy staff and to SPHS respectively. The behavior of "waiting for approval" stems out from the notion that since the municipality has not yet approved the project's budget, SPHS cannot start any operation. Otherwise, they may be examined or worst, possibly punished because they seemingly break the state's rules. This information confirmed that SPHS staff accepted the state's control and audit logic.

Even though SPHS staff do not view themselves as the ultimate experts, they still see themselves as "CBR knowledgeable actor" who have a better understanding of the CBR project compared to PWDs and their families. SPHS staff always believe that the PWD's families were unable take good care of disabled. Therefore, they strive to educate PWDs and their families on health care. This belief reinforces both

the professional logic on the knowledgeable norm and the state logic in the proactive health promotion that make “bed-bound patient”, whose numbers are fewer compared with another group of PWDs in the community, part of the highest priority group in a CBR project. The focus on looking after bed-bound patient resulted to having CBR’s actor away from other classifications of PWDs.

The professional perspective views the CBR project’s “cost of treating PWDs” as a form of state dependence. It sees the CBR project as a high-budget project because it requires hiring an expensive skilled physical therapist. Hiring a professional physical therapist is expensive as they require higher than normal wages because they can only visit the communities and be hired outside their normal weekday working hours, Saturday and Sunday only, which also results to their inability to act immediately that is costly and unable to act immediately. This situation makes the CBR project to double their spending on hiring a physical therapist from 600 baht per time to 1,200 baht per time. With this, SHPS changed the operations from the outreach type of services to a traditional model known as the “institute-based rehabilitation”.

We are faced with obstacles on rehabilitation budget in our community, but the families pressure me, often calling to ask me as to when a professional will do physical therapy for PWDs in their home. My only answer was that we are still waiting for the budget to hire a physical therapist, which is a relatively high cost as hire a physical therapist outside of their usual working time costs twice from its normal cost. Since we are an agency under municipality, the budget regulations do not approve our request because they are viewed as too expensive. So I am trying to build a rehabilitation center in our hospital because we have spare rooms. Furthermore, we received material support from the Ministry of Public Health. When completed (rehabilitation center), relatives will bring the PWDs to rehabilitate here instead of us visiting their home. Doing this will be greatly reduced the cost because one physiotherapist can perform physical therapy for many PWDs at a time (Anamai Sophee, personal communication, April 20, 2019)

4.4.3 Community

Community refers to CBR's actors from the community namely the PA staff, CBR project volunteers and VHV who share the beliefs, norms and values of the CBR project's institutional logics as follows.

4.4.3.1 Personal Assistant (PA)

PA staff are the people in the community who joined the project as the PWDs' assistant whom SDHS assigned. The PA staff have perspectives and operational models which the social and the state norms shape. They view PWDs in three dimensions as 1) a disadvantaged group, 2) someone whose family abandoned, and 3) as the patient. These three dimensions reflect that the CBR project is the "PWDs' aid".

PA staff view themselves as "volunteer" and "sacrificing" to aid the disadvantaged group in the community. They portray the distressing and depressing suffering of PWDs to rouse compassion of people who will be encouraged once they learn about the stories of PWDs. The result is in the form of donations. This practice helps CBR project get donations from both public and private organizations.

PA staff also use the "kindship" norm to reach out to PWDs' families. They also play the role of the disabled's family members specifically of those PWDs who were abandoned by their families. Therefore, PA staff are more focused on supporting PWDs who live alone or have poor living conditions by providing items or donations. In addition, PA staff view PWDs as "patients" and that being said, they must coordinate with public health agencies to educate themselves on how to perform basic nursing work, such as changing a urinal hose for bed-bound patient.

4.4.3.2 Village Health Volunteers (VHV)

The norm in the work of the VHV is under the concept of promoting health in the same direction as SHPS and PA staff. However, in material practice, VHV focuses on preventing disabilities, which is not directly centered on helping PWDs. They examine people under the risk of certain diseases that may eventually lead to a disability, such as people suffering from diabetes, high blood pressure and old-aged people, etc. This explains the lack of interaction between VHV themselves and PWDs.

VHV staff view the disease examination as a proactive action in the CBR project because it is aimed at preventing disability. VHV's relevance to the CBR project is through working with SHPS and conducting health check-ups for people in the community, in which PWDs also receive the same health examination services.

Although VHV staff are involved in the CBR project, their involvement is only limited to receiving orders to carry out their duties. VHV claimed that PA and SAO should take major responsibility on the CBR project. This view reflects the value of "whose duty is which duty?" under the state logic that SHPS wherein argued that VHV staff do not actively cooperate in the CBR project.

VHV is not interested in joining CBR project with us. We have issued a letter requesting cooperation in the field. They would usually say that they have not received a letter or would double check if the letter has been sent. They think they are only responsible for going out to measure blood pressure, check the fever, etc. Sometimes, there are PWDs next to their (VHV) house, but they still do not report it to the SHPS office. In the past, our departments often encountered a lot of problems working with the volunteer (Khunmore Nareerat, personal communication, April 20, 2019).

4.4.3.3 CBR's Volunteer

A CBR volunteer refers to people whom the CBR project leader persuaded to provide support based on their abilities and interests. The volunteers occasionally work as supporters rather than advocates, but also play an important role in assisting and supporting on occupational education, supporting on the repair of PWD's homes and other matters based on the PA staff's request.

Volunteer staff's participation is based on the norm of inclusion in the community. These volunteers see that people must help PWDs in their communities to improve their living conditions and that they should not just wait for the government's assistance. These volunteers work in the CBR project with no pension but are still comfortable to support the project.

The comfort that the volunteers who are all Buddhists mentioned is from the Buddhist belief on "merit", participating in the project is like performing a

religious duty. This convinces volunteers to help their neighbors and provide full, non-paid support.

Volunteer staff are not officially knowledgeable about the CBR's goals and meanings, as they are persuaded to participate only in parts of their own right and have never received any CBR project training. Thus, their definition of CBR project is within the view of their aptitude and experience in engaging with a CBR project.

The involvement from volunteer staff from the community to help PWDs supports the community logic's "mutual trust". It is a way to drive the CBR project effectively and efficiently. Once other community members see it, they will participate in CBR project because helping PWDs can bring happiness to their life.

4.4.4 People with Disabilities (PWDs)

PWDs define the meaning of disability into two dimensions. The first is created from the social dimension that they perceive themselves as being involved in the society. The second dimension is from their religious belief that their disability is due to an offense in their past life or because of a misfortune. These two dimensions of beliefs affect the PWDs' behavior towards CBR project in two ways.

The first behavior is "call out" for PWDs' right from the perspective that social discrimination causes the disability and PWDs demands understanding from society. This view and behavior influence the community logic against abomination disability norms. Additionally, this prevents any disrespectful behavior towards PWDs from the rest of the community. The approach to advocating for PWDs is the unification through the CBR project, an area that allows them to participate with everyone in their community. PWDs use this space to call for their rights and equality in all aspects of their groups including making public utilities more accessible for them.

The next behavior is to "ignore" all activities in the CBR project. The ignored behavior is created by the religious belief that disability is due to the PWDs' misfortune or because of a bad karma from their past life. Religious beliefs cause some PWDs to succumb to life threatening obstacles both from unfavorable external environments and their physical conditions. Surrender is reflected when PWDs often fail to express their

views or demands when they have the opportunity, such as when they have an opportunity to talk or demand during CBR project meetings.

4.4.5 Family

Families view disability as “family problems” because when a disability happens to family members, it changes the family’s lifestyle, goals, and economics. Firstly, PWDs are the health issue in the family, thus affecting the family’s expectations for their disabled family member to receive medical services with the government’s support. The health issue of PWDs from their family’s perspective reflects the acceptance of CBR’s state logic under “health promotion program” that also supports professional logic under the norm that professionals are knowledgeable who do things properly.

Disability is a source of shame in the family, especially for families living with mentally challenged PWD. When it happens to people in the families, they are often kept secret because the family worries that the community will reject or show disgust if the rest of the community learns that there is a mentally challenged PWD in their household. This thinking leads to the families not sharing stories with anyone in the community. It also makes the values of mutual trust from the community logic stand out when it comes to enabling a CBR project to reach out to PWDs and their families, contribute to the co-development of the quality of life of disabled and meet the needs of their families.

Lastly, PWDs are economic problems for families because when a disability happens to any family member, especially if that member used to contribute to the household’s overall income, the result will negatively impact the family economically. On the other hand, taking care of a PWDs also increases the family’s cost of living allowance, raising concerns to and expectations of the CBR project, which says it can promote income and reduce expenses. This belief strengthens the market logic in the CBR project on economic dependence and family logic under the norms of economic responsibility.

4.4.6 Private Business

Private businesses have business norms on the profit and loss principle. Private businesses see PWDs as a labor force who are not profitable for businesses. In addition, they are an expensive burden if employed because a company needs to make their facility conducive or PWDs. Improving the facility for PWDs is an additional cost that does not necessarily generate profit for the business. Therefore, from a private businesses' perspective, the CBR project is merely a program that pushes the company to comply with the law so as to avoid punishment and be able to run business activities in the community smoothly.

CBR's members from private business groups have the objective under the market view that aims to maximize margin for their stakeholders. Therefore, private businesses use the CBR project as part of their CSR program to create a good corporate image, which is in line with the norms of control and audit of state logic. The implementation of CSR activities follows the norm of mutual assistance of community logic that enables business operations to run smoothly while maintaining profitability.

4.4.7 Non-profit Organization (NGO)

Independent Living (IL) center is an organization that promotes and develops the quality of life of PWDs by disseminating the concept of independent living, standardizing service management, creating attitudes and awareness about the rights and opportunities of PWDs as well as eliminating obstacles to the lives of the disabled. IL center collaborates with all CBR's stakeholders to provide necessary assistance to enable PWDs to gain full participation, have freedom, and make decisions on their own.

The IL center uses the concept of "peer counseling" that reflects the lack of desire for assistance from other stakeholders, especially from government agencies. Hence, IL center focuses on enabling PWDs to develop themselves so that the government will see the potential of PWDs. This concept influences the norm of power of outside community networking under the community logic.

The concept of peer counseling views PWDs as "people with potential" and that the CBR project should create new attitudes in society. This concept competes

with the beliefs about disability from state and professional logics that both view PWDs as people with physical or mental disabilities or that they are poor. But the IL center looks at PWDs as individuals who can be restored to life as common people and who can live independently. Hence, society should be open to give them opportunities.

The principle of IL is to empower PWDs, making them leaders because they believe PWDs are people with potential. For IL to create a PWD leader, we encourage them to be strong by themselves so that we do not have to take care of them all the time. They will be able to manage themselves. It then leads to the acceptance that some PWDs can take care of their families and possibly change the society as well (Tepasit Thep, personal communication, September 20, 2019)

In addition, the IL center believes that “PWDs should know themselves the most”. This belief contradicts the state logic, which says that the state has the power to determine the truth about PWDs. And because the IL center has lesser authority compared to the state, it is impossible for the former to influence state norms. Therefore, IL center is choosing to directly propel their ideas through PWDs groups.

Lastly, IL’s idea of independent living for PWDs positively influenced the market logic in the CBR project because it encourages PWDs to have occupations that can support themselves and their families thus meet economic responsibility norms as one member of their families.

CHAPTER 5

DISCUSSION

This chapter summarizes and discusses research findings based on conceptual and theoretical frameworks of the institutional logics perspective. The results of the study revealed that CBR programs consist of diverse institutional logics that influence norms, symbolic and material practices, and course of actions in CBR project.

CBR project's institutional logics has three types of interrelations: consistent, contradictory and competitive, which contribute to the CBR project's presentation of focus, goals and practice in response to the state's CBR policy. The CBR project is composed of six core institutional logics: 1) state logic as a concept of empowering those involved in the project, 2) community logic as a leading concept in projects and practices in the community, 3) professional logic as a concept of practicing guidelines based on the medical model, 4) family logic as a strategy targeting groups of CBR project stakeholders, 5) religion logic, which is derived from religious beliefs, perceptions and attitude, 6) and market logic is pertaining to the position and goals for profitability and competition in the industry, moreover, to compliance with the law as private business who are doing business in the community.

The influences from the macro to the meso level in CBR program is because of the seven structural dimensions in community: state, professionals, communities, PWDs, their families, private businesses and non-profit organizations. These dimensions have the power to reinforce and strengthen the different institutional logics based on the beliefs, concepts and norms of practitioners. The results are presented, summarized, and discussed as follows.

5.1 Institutional Logics in the CBR Project

The institutional logics of the CBR project consist of the following six institutional logics.

5.1.1 State Logics

In the past, the Pak Kret community faced challenges on PWDs because many of disabled were neglected by their families who had to leave them alone at home to work outside. This is coupled with the belief that families should keep the disabled member in their household as a secret from the rest of the community. These became barriers for community organizations to provide care and assistance to PWDs. Although there is a community organization that people in the community established, such as the Klong Phra Udom Friends Club, they are still unable to effectively deal with the problem of PWDs and therefore must rely on state aid. This then leads to the state logic composed of seven sub-logics namely the proactive health promotion, decentralized logic, separation of authority, control and audit, the power to determine the truth, universal policy, and dependency on state budget.

State logic creates a framework of practice and guidelines for state-dependent organizations. McMullin and Skelcher (2018) indicated that the state logic influenced independent organizations or non-profit organizations (NGOs) because they needed permission to establish a social organization driven by government policy guidelines. However, despite the organizations aiming to be NGOs, they still must be under the state's control subject to the state's structure. In line with this, the CBR project is like an NGOs because it operates to aid people who are classified as social disadvantaged group. The only difference between NGOs and a CBR project is their source of income, a CBR project does not earning income from the operations but rather, government funds and donations from relevant agencies run it to promote PWDs' health and wellness.

The United United Nation's CBR concept influenced Thailand's proactive health promotion of PWDs, shifting definitions and concepts of disabilities from a medical perspective to a social approach. However, this action did not lead to a concrete transformation of the medical concept into a social concept because the

project started with public health organizations and the CBR's leaders still operate under the concept of public health. Hence, the CBR project continues to operate under the medical concept bringing the state health promotion that defines PWDs as individuals who are "illness", combining it with the social context that PWDs live with poor families thus resulting to health problems. This thought paved the way for the medical values of the CBR project in combination with the community context. Thus, it makes CBR's objectives focused on PWDs who suffer from health and poverty promoting their access to the state's rehabilitation services with minimal to zero cost or expense. The services of the CBR project in the health promotion creates "long-term treatment" service in the hands of health professionals from the SHPS who work to treat chronic patients, more specifically "bed-bound patient" who are at risk of overlapping diseases.

The attention to bed-bound patient is not only in the framework of public health workers but also exists in SDHS staff. This is reflected when selecting PWDs who will receive care from PA and SDHS. In accordance with the regulations, medical professional must be the one to evaluate physical or mental disability also taking into consideration the person's living conditions. This being said, PWDs who meet these conditions are mostly bed-bound patient. Hamid, Kobusingye, Baine, Chrispus, and Bentley (2017, p. 482) explained that state-certified disability review via rigorous disability-based discretionary criteria resulted to state-certified PWDs who were often people with a serious mobility problem, especially PWDs who are bed-bound.

The state agency's emphasis on bed-bound patient has established a standard nursing care operating model, which determines the decisions and creates the meaning of PWDs' empowerment through the CBR project's medical rehabilitation as stated in the proactive health promotion of state logic.

CBR's activities under proactive health promotion are in the form of looking for PWDs, taking care of bed-bound patient and proactively working on the PWDs' rehabilitation in accordance to the goals and criteria that numerous government agencies such as SAO, SDHS and SHPS established. McMullin and Skelcher (2018) explained that this was due to the operations being governed by a state's rules that

become a component of institutional logics, especially social organizations at the community level.

The CBR project has a model of community organizations that promote health care services, thus enabling the principles of health care being incorporated into its framework. Van den Broek, Boselie, and Paauwe (2014) explained that the emergence of such traits as a norm of work under the health promotion guidelines was due to health promotion decisions that the health innovation logic governed, which was the reinstatement and the internal transformation process of the nursing operation.

The CBR project relates to local government agencies on a decentralized logic where the local authorities serve as the state's policy recipient and create participation guidelines. It also forces SDHS as an organization under SAO to believe that the CBR project should be in the form of "community-based rehabilitation center" that local authorities supervise. McMullin and Skelcher (2018) explained that being a social organization allows the community committee, which is comparable to the local authorities, to play a role in determining, directing and presenting the project's activities and intentions. This research found out that local authorities had the legal authority to set CBR's framework according to their own guidelines. Pak Kret's CBR project is operated under the authority of the Khlong Phra Udom SAO and the Pak Kret Municipality to identify disabilities, supervise project operators and determine the implementation of the CBR project under the regulations of the local authorities.

The separation of authority of the CBR project stems from the community centered designation for PWDs and their families. CBR's actors from state organizations adopted state values by dividing their duties through all state's organizations involved in the CBR project. This, in turn, encourages the presence of caregivers or PA staff to be the leaders of a CBR project. On top of this, the Ministry of Public Health and Local Administration Organization promotes the policy and divides the responsibilities through SHPS and VHV to meet the goal of proactive health promotion policy.

As the CBR project relies on government budget and other management resources, then there is control and audit that authorizes the state to enforce the law for punishment austerity to control the CBR stakeholders. Therefore, participating means there must be a consistent action at both the community and government levels

under the state regulations. As a result, a CBR project is subjected to control and audit that focuses on penalizing all stakeholders who do not adhere to the state's laws and objectives.

State logic uses the norm of power to determine truth, especially in matters related to public health. The power of the government to define a CBR project is public power based on health expertise (Van den Broek et al., 2014) but operations are still under the strict exercise of state power, thus state logic influences the existence of CBR projects in Thailand.

In addition to the use of state power to formulate CBR project, the government uses the government centered to be an idea of implementing the logic of universal policy in its project. The government sector looks at PWDs as a disadvantaged group. Therefore, the implementation of the CBR project aims for the reduction of social problems arising from PWDs. Meyer and Rowan (1977) explained that this organizational form arises from the universal policy implementation that the state serves as the central power in setting standards and results of operations according to its expectation.

The CBR project is a state funded project that must carry out activities within state regulations and policies. The results of the study done by McMullin & Skelcher (2018) in Sheffield, United Kingdom was consistent with this research in such a way that the activities must be conducted according to the objectives of the funding source. Therefore, Sheffield's CBR project must be available to enable funding to stimulate the local economy and to build partnerships with the budget owner. The CBR project in Pak Kret District receives budget support from the SDHS hence, its direction and goals are in line with the budget owner's views on the health and welfare of PWDs.

5.1.2 Professional Logic

Professional logic consists of four sub-logics, 1) the truth must have empirical evidence, 2) it must be endorsed by knowledge, 3) professionals are knowledge holders who can diagnose the truth and pass such knowledge to the ignorant, and 4) knowledgeable people are professionals who do things properly. This research results are consistent with (Ruef et al., 2000) which indicated that health organizations were determined from three main logics namely professional, state, and market logics, in

which the CBR project appears to be under the professional logic as reflected in the health promotion program's activities.

The truth must have empirical evidence is found in the CBR project because of health professional actors from SAO and SHPS must identify, diagnose, and certify PWDs through clinical methodology that requires empirical evidence. This material practices was due to the SHPS nurse leading the CBR project who is claimed as a medical professional. Van den Broek et al. (2014) stated the standardizing work and formulating an action plan is nothing more serious than the inability of nursing staff to do their job properly hence, an assessment from evidence-based diagnosis is required.

The CBR project uses the norm of that the truth must be endorsed by knowledge through SHPS staff who certify a disability. The medical knowledge is one of the values of professional logic as it has a positive influence on the project performance, building confidence among actors in the same way as that of gaining investment expertise. Lounsbury (2007) described that educating investors on investment securities increases the number of investment contracts because knowledge builds the confidence of independent investors. Even though the theme of investor is contrary to the theme of the CBR project, it still claimed that public health professionals educating people convinces families to view CBR project as reliable.

The norm of professionals as knowledge holders who diagnose the truth and pass knowledge to the ignorant makes the CBR project to create educational activity for PWDs and their families because knowledge is considered as an agent to transform community's notion towards PWDs to people with potential. CBR's actors who can push this happen must be knowledgeable because they have the power to diagnose and pass knowledge to the ignorant. In line with this, the CBR project aims to bring rehabilitation knowledge on PWDs' medical treatment and knowledge about their rights as PWDs to them and their families.

The last norm of professional logic is that knowledgeable people are professionals who can do things properly. This norm is built upon the notion that rehabilitation work must come from a professional staff. This case is also like the hierarchy of supervisors, who are thought to have superior knowledge and greater decision-making power as described by Van den Broek et al. (2014). Their study described a top-down level of professional belief wherein a nursing staff's work must

be done according to the supervisor's orders or opinions. This kind of working style is based on the institutional logics that working according to the opinion of the superior is right.

5.1.3 Community Logic

Community logic is made up of four sub-logics, 1) abomination of disability, 2) mutual assistance, 3) mutual trust, and 4) the power of outside community networking. Religion logic rooted from the norms of pilgrimage. Community logic in CBR project ensures that the interests of individuals are consistent with the interests of people in the same community.

The abomination of disability is a negative attitude of the people in the community, which leads to their disrespectful behavior towards PWDs. The common people in Pak Kret district still use derogatory terms for PWDs that violate their basic rights. Tavee Cheausuwantavee (2009) explained that the CBR project is an avenue for creating social justice because social contexts in Thailand are not open for opportunity to PWDs. In addition, capitalist society has infiltrated every part of the society so that the CBR project will establish norms of mutual assistance in their communities to help promote appropriate and effective activities for PWDs.

Mutual assistance is a strategy against a capitalist society through the development and promotion of the quality of life of PWDs. This approach is collectivism wherein the CBR project uses as a model of "peer counseling" to encourage PWDs to gain self-awareness and eradicate negative attitudes towards them, which causes difficult for them to integrate themselves into common society. Furthermore, this model also aims to establish cooperation from all sectors of the society – may that be from non-profit organizations, community volunteers and PA staff.

Another important sub-logic under community logic is the mutual trust. This logic was displayed when deciding on the project leaders who would implement and coordinate with all stakeholders in the community. The mutual trust is a logic that allows the CBR project an access to PWDs and their families. Thornton et al. (2012) explained that community logic is collective values that directly impacts its

legitimacy. It stems from the need of coordination to create the collective values among the people within the same area in the community.

CBR project emerges with government and private organizations outside the community to gain the power of networking, which is then passed on to PWDs who are under the state of powerlessness. PWDs in Pak Kret District are under the state of powerlessness due to their poor family status and lack of civilization in the community. Somsak Samakeetham (2010) explained that PWDs are among the socially ineffective people who need empowerment from their communities or their families. Even though the government supports them, it was still found out that there was little bargaining power to outside society thus, making it necessary to network outside the CBR project. The IL center empowers knowledge and power by gathering people in the community and encouraging them to change their attitude towards PWDs. The network is a form of story-setting with culture and social structure, which includes a network of social relationships working towards the same direction to gain power and domination for the organization to have bargaining power and increase its competitiveness.

The outside community networking in CBR project is also seen as an external network of home-based care projects for external resources. Hills et al. (2015) explained the concept of networking in building the power of the CBR project. Community-based care for PWDs in Thailand, which is a form of coordination of health and welfare concepts in communities of home-based care centers, is an important tool to facilitate resource support in promoting health and welfare of PWDs in the community.

Through networking, it connects both the government agencies and non-profit organizations, including the IL center, SHPS, and SDHS that lift the CBR project, for more energy to carry out all its activities. However, the link of power to the outside community can be considered in another aspect as stated by McMullin and Skelcher (2018) in their research saying that networking is an effort to reduce state power. As explained in community logic in connection with communism, the beliefs and diversity in the community exist as each community strives to separate themselves from one another. This is one reason why a CBR project must be maintained by

governmental activities because the state wants to regulate the project direction as it wants.

5.1.4 Religion Logic “Pilgrimage”

The pilgrimage appears in the community’s beliefs about disabilities establishing the need to provide assistance to PWDs. The religion logic views PWDs in two dimensions. The first is that karma causes disability. This occurred from the Buddhist belief that helps PWDs to understand and accept their disabilities and establish a merit-making form of practice. Bridwell-Mitchell and Sherer (2017) explained that religion logic is the rationale of actions related to human moral ideology like pilgrimage that creates material or symbolic practices. This norm is also the reason for community members to be volunteers in the CBR project of Pak Kret District. Friedland and Alford (1991) cited that the religion logic is one logic that defines the meaning of an individual, the organization and social behavior. In addition to defining behavior, it also mediates and creates change with each set of institutional logics by harmonizing culture. It eventually creates opportunities for change in individuals, organization and society where religion beliefs, although not considered as part of the project, are still involved in the cognitive systems of the CBR project.

The volunteers in the CBR project used the religious values of pilgrimage that lead institutional order, which belief and community norms influence thus defining project execution. The volunteers’ participation in the pilgrimage norm led to the belief that they participate for merit and that they act as a bridge of merit for those interested in helping PWDs.

However, in some societies, religion logic does not affect social organization, such as in France where religious logic cannot influence actors because citizens are not concerned with religion or lineage. Moreover, there is no room in France for different actions arising from the differences within the individual (McMullin & Skelcher, 2018). Since it is thought the CBR project is based on religious beliefs, the next question is if the Buddhist belief on the assistance to PWDs worsens in the future, will there still be volunteers from the community?

5.1.5 Market Logic

Market logic is composed of two sub-logics that are economic self-reliance and creating the image of the company with corporate social responsibility (CSR). Since market logic is influenced by capitalism, the CBR project is characterized by a process of fighting back against capitalism to help PWDs meet their economic needs. With this, CBR emphasizes on making the disabled become economically self-reliant by enabling them to earn enough income for them and their families (Tavee Cheausuwantavee, 2005a).

The CSR of market logic occurring in private businesses stem from a model of business competition. Fligstien (1990) explained that large organizations often use three forms of institutional logics to operate while remaining competitive in the industry, which serve as guidelines - industry logic under market logic and approach of financial logic. The market logic thus gives the firm perspective of implementing CBR project under the marketing model of “corporate social responsibility (CSR)”, which serves as one of a company’s marketing strategies. With this, PWDs play a vital role in the company’s CSR program to strengthen the company’s image. However, private businesses do not see much income-generating value from hiring PWDs because they are viewed as costs rather than inputs that can promote a company’s profitability.

5.1.6 Family Logic

The CBR project focuses on families who play an important role in promoting and improving the quality of life of PWDs because majority of PWDs live with their families. Although the family may have to work outside the home, it is still them who primarily look after the PWDs in the Pak Kret community. Therefore, the CBR project has a family logic consists of five sub-logics 1) mutual assistance of family members, 2) mutual understanding between family members, 3) disability is a family secret, 4) economic responsibility as a family member and 5) concern for family members.

Thornton (2004) explained that the family is like a company that demonstrates unconditional loyalty, ruled by a binary regime, acting for each member’s reputation

wherein the norms of family members guide each action to enhance their honor. In addition, being part of a family subjects one to informal control mechanisms.

The key objective of the CBR project is to provide PWDs with a good quality of life, which shows the family members' norm of mutual assistance because family members look after the well-being of the PWDs. Mutual assistance in the family creates a sense of responsibility for PWDs to tend to the other family members. The quality of life of PWDs consists the income and the PWDs' health. Therefore, the CBR project allows PA staff to act as a PWD's family because many PWDs live alone during the day when their families leave for work.

The family income responsibility requires the CBR project to encourage PWDs or their families to have sufficient income-generating occupations to support themselves. Therefore, the occupational promotion program must be created in the CBR project so that PWDs can participate and share in the family expenses. This approach to the CBR project that gives precedence to increase income for PWDs and their families also encourages PWDs to believe in themselves for self-improvement and to get into the society with self-esteem.

Friedland and Alford (1991) indicated that families have established family reputation norms in which the context of PWDs cannot meet its norms. Consequently, the CBR project establishes a norm of mutual understanding so that families do not hide PWDs or feel ashamed about them. Thornton (2001) explained that family logic influences decision-making on changing organizational activities. Previously, PWDs and families did not want to participate in CBR project because they wanted to keep the disability as a secret. This is reason why the norms of mutual understanding of family members must therefore be built on trust and understanding between the family and PWDs to ensure that they can perform daily life like a normal person.

The next sub-logic under family logic is economic responsibility as a family member, which is tied by the family beliefs under the capitalist system that members are expected to share on the family economic responsibility. CBR's concept reflects the rehabilitation by blending medical and social rehabilitation so PWDs can take responsibility for their own lives rather than just relying on their families. The CBR project is therefore promoted to work either through vocational training or by encouraging PWDs to enter the local labor market. However, PWDs in Pak Kret

district still face difficulties in traveling because of the lack or uneven distribution of universal designs in their community such as the ones in Khlong Phra Udom area, thus resulting to the CBR project encouraging PWDs to work at home.

The final norm under family logic is the norm of concern for family members. This reflects expectations and responsibilities that go beyond general obligations. The norm of concern among family members often influences the implementation of programs involving PWDs because families tend to take care of disabled and if problems arise, their families are affected. The CBR project's excessive concern for PWDs aligns with the story of entering the labor market.

5.2 The Interrelationship of Institutional Logics in CBR Project

The analysis of the research shows that the institutional logics at the sub-logic level has three forms of relationships, 1) consistency of institutional logics, 2) conflict of institutional logics, and 3) competition among institutional logics. The interrelation of the institutional logics of the CBR project influences organizational change both in shape and in development. The summary and discussion are explained as follows.

5.2.1 The Consistency of Institutional Logics

The institutional logics of the CBR project has nine sub-logics of consistency that form a fusion of beliefs, ideas, meanings, and norms. (Lounsbury, 2007) explained that the consistency of institutional logics creates meaning and symbols that stand out in an organization.

5.2.1.1 The consistency of proactive health promotion in the community and the truth must have empirical evidence makes the medical model occur from the activities of the government sector, which is not only limited to medical staff but has also spread to other government organizations. The SDHS staff use an evidence-based screening to identify and diagnose PWDs who are unable to provide evidence of their disability based on the state's guidelines. This criterion strictly considers the perspective of PWDs on impairment, so there is no exaggeration to say that medical concepts continue to influence the definition of disability. However, it is important to noted that medical beliefs do not solely powered such

definition; rather the state can also define PWDs under the power of a medical model. This relationship creates the definition of PWDs as people with “illness” and make them part of the disadvantaged group who must depend on the state.

5.2.1.2 The consistency of proactive health promotion and the truth must be endorsed by knowledge creates a symbolic practice for healthcare professionals to be knowledgeable people capable of conducting rehabilitation activities for PWDs. The merger between these two sub-logics provides a comprehensive authority with healthcare professionals from the state’s organizations that influence families’ belief in the professional’s therapy and their expectations that CBR actors are from professional healthcare organizations.

5.2.1.3 The consistency of decentralized and the truth must have empirical evidence forms the new formal guideline for the definition of PWDs so that the local authorities have power over medical organization. However, the truth norm must have empirical evidence scattered in the beliefs of the local authorities. Therefore, the identification of disability must contain medical evidence for consideration.

5.2.1.4 The consistency of the separation of authority and mutual assistance. This consistency is reflected by symbolic practices of the implementation of activities with the community’s cooperation. CBR actors such as PA or other volunteers act as moderators between the state and the community. They eventually become an important person in the work of improving the quality of life of PWDs in the community.

5.2.1.5 The consistency of universal policy and economic self-reliance has put PWDs into the common disadvantaged group in which the state uses economic self-reliance norms to promote PWDs’ quality of life. It has influenced the concept of the PWDs’ occupational promotion along with prioritizing their health in the CBR project.

5.2.1.6 The consistency of abomination of disability and creating the image of the company with CSR are from the values of “sympathy” towards PWDs. PWDs have become a symbol of the poor in the community and private businesses use this to their advantage when creating CSR practices aligned with the company’s goals. The CBR project, therefore, is meant to be a project to build the image of the

company, thus creating a way to receive private donations for the CBR project. On the other hand, the CBR project may also be used as the company's marketing to strengthen its image.

5.2.1.7 The consistency of mutual assistance and mutual assistance of family members creates a new value saying that the disabled's issue does not only fall under the scope of the PWDs themselves and their family. Rather, their issue is also an issue that all community members should address by helping PWDs reach their quality of life through the CBR project. The combination of these two logics initiates activities in the CBR project which focuses on building the understanding of the community about PWDs. This understanding encourages people in the community, who want to aid PWDs but are still hesitant or do not have the opportunity to do so, to commit in helping PWDs and their families, hence creating a network of relationships among CBR volunteers to feel that they are like family members of PWDs and must take responsibility and help them as well as their families.

5.2.1.8 The consistency of mutual trust and mutual understanding between family members establish positive implications for helping PWDs. That is, the fact that PWDs receive help is not dependent, but from the understanding among family members. CBR actors are entrusted like family members so assistance from these actors is not viewed as a dependency but rather as an understanding between family members. Once PWDs become knowledgeable and are able to develop their own potential, the family becomes more aware of the project and the significance of participating in it. It can be said that the fusion of these two logics strengthens the CBR project.

5.2.1.9 The consistency of economic self-reliance and economic responsibility as a family member creates a symbol for PWDs as "economic participants" who can rely on themselves and that they are not a burden to other people. This norm also builds the belief that PWDs are people with potential who can also support the economic activities of the common society.

5.2.2 The Conflict of Institutional Logics

The conflicts of institutional logics arise when organizations have the need for survival in response to a competitive environment. Nicholls & Huybrechts (2016)

explained that conflicts arise when organizations need sustainability in their operations. The conflicts affect regulations, code of practice, and the actors' behavior to maintain activities that can achieve the organization's objectives. The conflicts of institutional logics of CBR project consists of four sub-institutional logics as follows.

5.2.2.1 The conflict of the separation of authority logic and mutual assistance occurs from the different perspectives on promoting CBR project to the community. The state logic sees that the CBR project is a work on improving the quality of life of PWDs that must be divided according to the aptitudes of each agency while the community sees that both the community and the government should work together on the development of PWDs. The contradictions from these two logics create a symbol of PWDs in different directions. The state sectors conduct activities in the CBR project under the view of PWDs symbolize illness, poverty, and being the state's burden, therefore the state focuses on activities under the perspective of public health and welfare for PWDs while mutual assistance aims to empower PWDs because it sees them as people with potential who are not burdens to the society but that they can also fully support the society.

The incompatibility between the separation of authority logic and mutual assistance establishes the practice of CBR project by clearly defining the roles of each. That is, the IL center creates the confidence on PWDs having the potential. On the other hand, the state is the supporter that provides a budget for the successful implementation of projects.

5.2.2.2 The conflict of control, audit logic and mutual trust is from the differences of core values between the control and audit logic and community logic. The control and audit logic came from the value of "mistrust" while community logic is shaped by the value of "mutual trust" on the work to develop the quality of life to PWDs. The state's budgetary law empowers the control and audit logic making it rigorous and irreversible. Community logic, on the other hand, carries out its activities in accordance with the law's requirements by seeking flexible channels from gaps of legislation to provide ongoing and timely assistance to PWDs.

5.2.2.3 The conflict of mutual assistance and creating the image of the company with CSR is from the different norms of individual interest in the private businesses sector with collective interest in the community's members. The

contradiction of these two logics creates a pattern of engaging the company as a sponsor rather than a co-driver of the project. The communities and the state expect private companies to be involved in the project. Thus, private businesses seek a solution by hiring PWD workers using a home-based work concession model or by donating items or funds as a form of assistance to a CBR project.

5.2.2.4 The conflict of control and audit logic and creating the image of the company with CSR is created by the conflict of norms. The control and audit logic is strictly legal while CSR is under the standpoint of utility flexibility for all parties, including business interests. Therefore, to comply with the control and audit practices from the business sector, the private business must join the CBR project to demonstrate compliance with the law and maintain business competitiveness.

5.2.3 The Competing of Institutional Logics

The competing of institutional logics has transformed the efforts of an organization to maintain isomorphism and cause change in the organizational level both in the technical practice and the creation of a variety of guidelines. The competing of institutional logics in CBR project creates a diverse action as cited in Lounsbury (2007) where it was discovered that found that the competition between market logic and expert logic affects the investors' mutual fund buying techniques giving rise to various forms of mutual fund contracts. In addition, the competition can create a shape or a combination of ideas that affect the way the organization operates. Lounsbury (2007) argued that the competition between institutional logics creates a spatial shift from the integration of new logic with the original logic, creating new meanings and symbols separate from the common origin of that logic, which then resulted to a different symbolic practice. The institutional logics of CBR project is competitive at three sub-logic levels and influences the following changes to the CBR project.

5.2.3.1 The competing or proactive health promotion, the truth must be endorsed by knowledge and abomination of disability impact the action in the PWDs development through the CBR project based on two perspectives. The first presents PWDs' rehabilitation based on the common people's healthy model. The proactive health promotion merges with the truth must be endorsed by knowledge making the

CBR project to create the form of health promotion that state's medical staff has the power of knowledge over PWDs and their families. On the other hand, the IL center tries to fight against the abomination of disability towards PWDs to create equal opportunities for PWDs. The rivalry between these two logics emerges from the two prominent CBR project which are the community outreach approach to the home health service of PWDs and the disability integration approach towards PWDs' rights and access to equality. However, the competition between the two logics does not create a new form of organization as institutional logics perspective because the state logic has absolute power to control by law and this power of controlling resources to operate results to the survival of CBR project in the form that the state prescribes.

5.2.3.2 The competing of the power to determine the truth and the truth must have empirical evidence are at the norm of disability consideration. SDHS uses the norm of "rational approach" to clarify disability while SHPS staff use the norm of "causal approach" under the medical model to assess a disability. The competition between these two logics creates an analytical approach, which gives healthcare professionals from SHPS and SDHS power to determine and certify a disability. However, determining the disability through the principle of rational approach prevails over the principle of causal approach because the final approval is still under the authority of the SDHS office.

5.2.3.3 The competing of mutual assistance and religion logic "norm of pilgrimage" affect the attitudes of the CBR actors differently. The community volunteers use religion logic to determine their activities, therefore giving the meaning of their symbolic practice in the form of "pilgrimage". On the other hand, the IL center offers guidelines based on mutual aid norms. Thus, there are two forms of activity, one is in the form of donations which community volunteers do, and the other is in the form of educating the community about PWDs, which the IL center implements.

5.3 The Influence of Structural Dimensions on the Institutional Logics of CBR Project

The CBR project is made up of a wide range of stakeholders, each with different beliefs, norms, and concepts on the development of PWDs. CBR project stakeholders are also structural dimensions that influence project practice as Friedland and Alford (1991) said institutional structural dimensions define behavior, mediate, and generate individual changes in the institutional logics in harmony with culture that allowing change in individuals, organizations, and society.

The CBR project consists of seven structural dimensions: state, professional, community, private business, non-profit organization, PWDs, and families as explained below.

5.3.1 State

The government officials who operate the CBR project come from two departments, namely the SDHS Nonthaburi and SAO. These government organizations are responsible for driving public policy for PWDs by focusing on providing welfare in the form of pension for the disabled. SDHS officials see PWDs as individuals dependent on the state therefore saying that in order for the disabled to reduce their dependence on the state, they should develop themselves through careers or occupations to generate income for themselves and their families rather than just wait for the state's disability welfare.

The goals and attitudes of the SDHS staff turned the CBR project into a program that trains PWDs, However, since SDHS does not solely take only responsibility for PWDs, they must work with the PA staff members in aligning the objectives of community project for the PWDs' welfare with the objectives of the SDHS office.

SDHS officials operate CBR project within the legal framework because being government officials require them to comply with and enforce the law strictly. SDHS officials follow guidelines in accordance with the legal regulation when operating a CBR project, such as when they request for budgets, conduct activities or determine and certify a disability.

The officials from the local administration group are another government organization who follow the local government regulations. The local norms such as the community leader prestige hide the practice of this group. This creates informal community involvement in the CBR project following the local administration office's purpose under "welfare of the people in the community" operation framework. It turns the CBR project into a program that provides PWDs with occupation to support their well-being.

5.3.2 Professional

The professional group is a group of individuals who have knowledge and experience in medical therapy. Therefore, the perspective of the CBR project is based on the health care professionals' perspective on PWDs in the community. This view is similar to the state's previous community health projects for PWDs, which are called "outreach service".

The outreach service is the provision of services based on the perspective that PWDs are ill. In line with this, a public health professional needs to treat PWDs. So, professionals have a great influence on strengthening state logic on the norms of proactive health promotion and reinforcing the professional logic in the implementation of the CBR project. These two logics align with the context of PWDs who often have health issues. PWDs in the community are usually living with poor families, hence there is a need for low or zero cost of public health services from professionals – who will do service at the homes of disabled. This practice allows the professional logic to influence the implementation of the CBR project in Pak Kret District.

SAO's policy influences the professionals because the SHPS is an organization under SAO. Therefore, the power of the local authorities motivates professionals to view PWDs as "the poor" combining it with how professionals see PWDs as people with "illness". Consequently, it establishes CBR's activities as a way of sourcing and treating PWDs in the community free of charge.

At the organizational level, state logic influences SHPS on the norms of the separation of authority logic. This establishes the framework of health promotion

activities that aim to provide medical knowledge and perform duties that SAO assigns.

However, on an individual level, the professionals from SHPS see themselves not as the ultimate experts in the medical rehabilitation work because they still need to gain knowledge from the SNMRI center. As a result, when working in the CBR project, they must “wait” for rehabilitation professionals from the SNMRI center to join the field. With this plus the cost of hiring professionals, implementing CBR project are mostly delayed.

Although officials from SHPS consider themselves not to be the ultimate expert, they are still knowledgeable people who can educate other CBR’s actors as well as PWDs and their families about health care for PWDs so as to reduce their dependence on the state. This view reflects that the CBR project is a project that requires high budget. Therefore, proactive action to prevent disability is a mission that must be taken to achieve the disability prevention goal which may occur to people in the community.

5.3.3 Community

CBR’s actors from the community consist of PA staff (volunteer assistants to PWDs), the volunteers, and VHV (village health volunteers). Community belief, norms, and values which influence the CBR project model influence these staff.

5.3.3.1 The PA staff from the community is influenced by the government agencies’ concept because both SDHS and SHPS supervise the work. Hence, the perspective towards PWDs is consistent with the government perspective in three dimensions, 1) the disadvantaged group, 2) the abandoned, and 3) the ill individuals. The state creates the PA’s concept of aiding PWDs under the belief that helping PWDs serving as a “volunteer” or “sacrifice” for social work is an act of philanthropy. So, their activity is to present a picture of PWDs and seek other stakeholders’ cooperation in the form of donating items or money.

The state policy’s influence and the community’s expectations create the “kinship” model of relationship between PA staff and the PWDs because of the context that PWDs usually live alone. PWDs also see PA staff as their family

members as seen with the bed-bound elderly living alone who developed intimacy and trust for the PA staff and now sees the person as her daughter.

The medical approach created through close collaboration with the professional health worker from SHPS also influenced the PA staff. The PA staff therefore believed that they could become competent nurses for bed-bound patient so as to relieve the burden of SHPS' public health workers to nurse these patients.

5.3.3.2 VHV has adopted the concept of public health work from working closely with both SHPS and PA staff, thus obtaining the concept and practice from the professional dimension but still treating it as VHV's mission. Therefore, work focuses on disability prevention rather than assisting PWDs. There is little interaction between VHV and PWDs in the community because VHV's scope only relates to health check-ups.

5.3.3.3 The community's volunteer in CBR project is influenced by social beliefs, especially religious beliefs, their experiences, and abilities of being a member of a community, which have a very high potential to assist PWDs. These volunteers also view participation in CBR project as their way of making merit. The merit of these volunteers depends on their interests or aptitudes. An example would be a skilled volunteer who has passed their knowledge of working to PWDs. The norm of mutual assistance logic makes volunteers see that the CBR project is for long term but without benefits. However, the CBR project recognized this type as a very effective model in Pak Kret district.

5.3.4 PWDs

PWDs are placed in the status of drivers and beneficiaries of the CBR project. They exhibit two aspects of CBR project behavior, demanding and ignorance. The demand under democratic behavior is built by the experiences and views of being socially manipulated that PWDs share so they use the CBR project to advocate the common people in society.

Religious belief influences a PWDs' ignorant behavior of accepting their disability. Although it has helped them understand themselves and accept what happened, the other side has opened space for the state to dominate the CBR project. It leads the state to assume that what they are doing for PWDs is correct. In relation to

this, the state has dominated the CBR project of Pak Kret district from its launch to budget allocation to a project formation up to its evaluation.

5.3.5 Family

Family views disability as their problem, economic issues and changing way of life, and impacted family goals. The family sees the CBR project as an aid to address health issues and this strengthens the logic of proactive health promotion programs and professional logic having knowledgeable people to perform things properly.

Disability is also viewed as a family embarrassment, so families often keep PWDs as their secret, especially those families living with mentally challenged PWD. This belief encourages the CBR project to establish community logic of trust to build cooperation between the project and the families of the PWDs.

Lastly, family views disability as an economic issue because disability impacts the cost of family living and limits the opportunity for PWDs to generate income. In this context, the family creates the expectations that the CBR project through market logic will help PWDs become economically self-sufficient and economically responsible as members of their families.

5.3.6 Private Business

Private businesses support CBR project under business norms that PWDs are a burden to corporate cost. However, the law forces private businesses are forced to be a responsible contributor to the welfare of PWDs in the community. Therefore, private businesses only join the CBR project for legal compliance and use such as a CSR approach so they can conduct business in the community under the control and audit of state logic and the expectations of mutual assistance norms of the community logic.

5.3.7 Non-profit Organization

The IL center is the only influential non-profit organization in the CBR project that PWDs run to help themselves through the concept of “peer counseling”. The goal of this group is to change the negative attitudes of the community towards PWDs and

create opportunities for PWDs. Additionally, the IL center also wishes to eliminate barriers to the PWDs' lifestyle so that they can freely enter the society. It pursues civil rights and equality activities in CBR project in parallel with state welfare activities.

The concept of peer counseling separates groups of PWDs out of the main group in CBR project. Even though this can strengthen and build a common ideology at some level, it also reduces the participation of PWDs and other project stakeholders.

The separation of activities between the IL center and government officials stems from the belief that "PWDs know the most about disabilities". This opposes the idea that the power to determine the truth comes from the state. This belief has resulted in a competition between the institutional logic between the power to determine the truth and the mutual assistance norm from community logic.

The activist activity fosters community and market logic to stand out in the CBR project and influences institutional logics to rebuild the image of PWDs as "people with potential" in response to the market logic's economic self-reliance. The IL center joins the CBR project in the objective to pursue income-generating activities for PWDs by calling for the employment of PWDs or the rehabilitation of PWDs to enter the labor market.

5.4 The New Knowledge from This Research

This research has focused on the CBR project, which is an approach to the development of PWDs. CBR has infiltrated the principles and strategies of the development of PWDs in Thailand for over 20 years. The project implementation established three sets of CBR's attention, 1) CBR and the PWDs empowerment, 2) CBR and social inclusion of PWDs, and 3) CBR on the concept of holistic development.

This research applies the concept of institutional logics perspective to study the CBR project, understand and explain the existing knowledge and truth about it. Therefore, this section explains the new knowledge gained by applying the institutional logics perspective in CBR project.

5.4.1 The Reasons that the Medical Model has been Influenced on the Story of the Development of PWDs from the Past until the Present

In the 21st century, the development of PWDs attempted to use the social model instead of the medical model because it was believed that the medical concept uses scientific knowledge view PWDs as individuals with illness or as incapacitated people who require medical treatment. Therefore, it was difficult for the work of rehabilitation of PWDs to equally enter society to take place. Presently, PWDs group or PWDs advocates are actively concerned about this issue but it is important to note that the result of this research claims that the medical model will be one of the key influencers if the state leads the development of PWDs' welfare. The state continues to use the concept of medical practice as a tool to improve the welfare of PWDs. Also, the concept of medical science is useful because it can be used to frame and empirically analyze disabilities to arrive at an inclusive disability welfare. Therefore, the CBR project, which is driven by traditional medical concepts, continues to be used as a tool to provide a convenient, smooth, reliable, and accountable welfare for PWDs thus stating that the development of PWDs will continue to be under a medical perspective. Accordingly, the state logic and professional logic still lead the CBR project.

Another reason is due to the non-discriminatory approach to the development of PWDs that includes bed-bound patient in the CBR project. This shaped the family to expect the state to provide professional treatment service for PWDs. The family believes the health-focused advocacy, making the medical approach an even stronger leading concept in the CBR project.

5.4.2 The Difference between Practice from State Logic and Community Logic in the Concept of Empowerment

The CBR concept empowers PWDs to transform from being oppressed to being independent, to feel self-worth, and to live in an equal society with human dignity. The results of this research found practical differences under the concept of empowerment built on state logic and community logic.

The empowerment from state logic refers to the application of laws to protect PWDs and promote the inclusion of PWDs through government support. However,

the collision between PWDs and actors has resulted in the reinstatement of governmental power, which is in the top-down form. Therefore, the power is placed on actors especially PA and health workers rather than on PWDs.

The empowerment in the sense of community logic implies emancipation that is in line with the United Nations' CBR concept. Meanwhile, the group that drives this approach is an NGO that has no legal authority. This influence non-profit organization to come up with donation activities. In the sense of empowerment of community logic, PWDs are more "heroic" than "welfare recipients".

5.4.3 The Diversity of Institutional Logics does not Create a Hybrid Organization in CBR

The theory of institutional logics perspective indicates that when the organization has a variety of institutional logics, it has a blended to the form of hybrid organization as Ferreira (2017) said in the research, an institutional logics perspective was applied as a cultural resource through a micro level perspective of a blended organization. It was found out that the diversity of institutional logics created a hybrid organization where practitioners could choose a framework and approach that can be scattered in the organization according to each institutional logic. It then forms a mixed organization model in the Community Interest Company (CIC). Even though CIC and CBR have some common characteristics, this research found out that the diversity of institutional logics of CBR do not create CBR in the form of a hybrid organization because it is strictly controlled by the state and professional logics. The diversity of the CBR project is in the same way as the logics of Doctoral Education Management of the Chinese Society. Zhou and Ai (2010) discovered that the state laws, regulations, and values from the family of Chinese society dominate the model and method of conducting Chinese doctoral education, despite the diversity of institutional logic.

Even when the government uses state logic to the CBR project when creating its framework, other institutions still influence the CBR project trying to drive their own logic. Despite that, CBR is still unable to combine the other logics with state logic because the state has built a rigorous framework of operations using professional logic as a tool without allowing participation from other institutions, especially from

the NGOs that trying to drive community logic into the CBR. This makes the CBR organization as the only public organization in the community operated by government officials.

5.5 Recommendations

5.5.1 CBR's Practice Recommendations

The main operators in the CBR project from government officials, thus implementing a form of governmental operation becomes an obstacle for the management to involve a diverse workforce from people in the community as a form of real participation.

In practice, it is best to start with the selection of the leaders in the CBR project from people in the community with an intent and positive attitude towards PWDs rather than having the state choose the volunteers keeping the top-down form of operations. Although these volunteers are close to the community, they are still staff under the government's control who does not promote diversity of ideas or encourage collaboration.

To achieve the integration of ideas and practice, the government should set a new model for the selection of leaders for the CBR project by giving the community the power to select and to rotate four-year agenda based on the concept of democracy. It also provides opportunities for families of other PWDs to take the lead in the CBR project, encouraging them to actively engage PWDs in the project so that a diverse range of perspectives based on individual experiences, interests and needs can be applied.

5.5.2 Policy Recommendations

5.5.2.1 Clarity of the Concept of Empowerment and Defining the Role of States in CBR Project

The state uses CBR project as a tool to implement policies for the welfare of the PWDs in the community so as to empower them and provide inclusion and fairness. However, empowerment from state policies does not truly empower the disabled as seen in the practice. It also deprives PWDs of power. Therefore, the state

should clearly define the meaning of empowerment – whether or not empowerment means “giving (material) things”, such as pension or the empowerment in the term of “giving opportunities” such as educating PWDs about the law and their rights or providing employment opportunities to them.

The empowerment from the state should primarily mean providing opportunities for PWDs in conjunction with appropriate welfare allocation models for them. This is to enable them in the CBR project to demonstrate their potential and to motivate other PWDs to participate in CBR project removing the obligations from the community. This can be the first step for PWDs to enter society.

The state sectors should re-establish the roles, which means the state should foster the synergy of all parties on the concept of solidarity. In the past, states faced barriers to engagement because of differences in ideas and perspectives. Hence, to reduce problems and obstacles, an independent organization that can carry out activities on its own should be established. The state should promote the creation of an organization with an administrative structure by supporting the recruitment of the project’s actors and by providing government budgets. In addition, the state should support organizations under the CBR project to seek their own income for continuity and for them to be able to become a social enterprise in the future. Subsequently, the government should supervise the CBR project by assessing efficiency and effectiveness, as well as monitoring the performance closely.

5.5.2.2 To Create a New Framework to Build Quality of Life for Pwds from an Institutional Logics Perspective

The concept of institutional logics can create a practical approach and belief for actors from the group level to the individual level. Thus, the government should apply this theory to create a new culture of development for PWDs by starting from the government itself. The government should take the lead in ensuring that the employment of PWDs through CBR project will work efficiently. The government can recruit PWDs to work in government agencies that support such programs, which may result to the outside community gaining more confidence in PWDs.

The introduction of institutional theory should begin with a change in the state’s perspective of PWDs them being poor deserving of welfare to individuals

who could be properly rehabilitated to participate in society according to the law, regulations, and policies for PWDs.

The law enforcement and regulations should be flexible under the concept of benefits for PWDs and the community for a peaceful coexistence. The new institutional logics must be driven through all groups of people in society to create understanding and cultivating awareness for every department related to the development of PWDs especially the local government organization. This approach can reduce the power structure in the community's CBR project.

5.5.3 Research Recommendations

5.5.3.1 This research focuses on understanding CBR projects based on the institutional logics perspective, so it did not focus on quantitative measurement. Therefore, further research should be carried out using the quantitative method to test or measure each set of institutional logic in the CBR project to determine each's degree of influence.

5.5.3.2 The concept of institutional logics of PWDs should be used in areas other than CBR to expand the scope of learning PWDs. In the past, international, and local scholars in Thailand thought that the previous research on PWDs in the society still fell under positivism paradigm and it was often the subject of a medical organization. Therefore, under the scientific background of medical science, it is undeniable that empirical concepts and theories are required, and the quantitative assessment should be used as a guideline for research on PWDs. Hence, the study on PWDs that aim to be liberated from the academic is also not possible.

The institutional logics perspective is a flexible meta-theory and a comprehensive conceptual framework that can be applied for both quantitative and qualitative research methods. This theory can reinforce research gaps in past issues with PWDs that are often located in a particular area as an interdisciplinary approach that allows us to comprehensively understand social issues, especially those with disabilities, which are complex and diverse in society.

5.6 Research Limitations

5.6.1 A Framework for Analysis from Institutional Logics Perspective

This research is an attempt to seek new ideas and theories to understand the original phenomenon in the CBR project, with the expectation of its broader understanding. This research applied institutional logics perspective as a conceptual framework for analysis. It is strictly framed within the institutional logics theory that only influences the practice of CBR project, which might result to it being insufficiently comprehensive or be framed for analysis that does not allow the flexibility to interpret influences that may arise from the social structure.

This research does not deny the use of institutional logics concepts and theories for strict analysis. However, efforts to combine the analysis of institutional logic and structural dimensions made the analysis of this research comprehensive to clearly answer the research question as stated in Chapter 1.

5.6.2 Data Contamination

At the fieldwork duration, this research recognized that this research should not appropriately contaminate values and attitudes into the research results. At fieldwork, the researcher faced a wide range of conditions and emotional issues such as depression, pity, dissatisfaction thus opening a personal connection between the researcher, the PWDs, and the people involved in caring for PWDs. Despite being careful to use neutral words, it could not be denied that there was emotional contamination from these experiences. Even though the researcher realized that the point of view of compassion should not be applied to PWDs, it was difficult to act differently when faced with impoverished PWDs. Accordingly, the researcher's consciousness undeniably contaminated the analysis of this research. However, adopting the concept of institutional logics perspective as a framework for analysis can reduce the contamination that the researcher's consciousness, emotions, and attitudes may cause.

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