

In a site that is particularly inclined on individualism rather than collectivism, what does it take to provide a shared space fostering a sense of participatory? The electric pole as the medium is more than just street furniture. It is also the source of power that holds the ability to manipulate spaces and users within the streets.

With the existing users – street food vendors, consumers, motorbike drivers, and the homeless – all signifies a domestic representation. Street food vendors are portrayed as an urban kitchen, the consumers resemble a dining room, parked motorbike drivers are represented as an urban garage, and the spaces of the homeless are the urban resting area.

Given the prevailing governing system in Bangkok, where the living cost does not correspond to one's income. The average income per day is roughly 500 baht while the average living cost exceeds the 5 digits margin, reflecting the stark realities of people's struggles with disproportionate expenses. Thus, the tampering of electricity cultivates a sense of independence and liberty. This act reflects a countercultural agenda, positioning electricity hacking as a form of activism, a rebellion against the existing system. The site already consisted of existing disobedience – the borderline illegal extensions from street food vendors and the add-on extensions on urban furniture.

There isn't a day that goes by without electricity. The obtrusion of accessible circuit boxes on-site connects multiple users together by permitting power outlets according to the users necessities. Thus, initiating a system of participation, fostering a sense of collectiveness. This setup not only challenges the state's efforts to sanitize public spaces and manage electricity costs—a response to the mismatch between social welfare provisions and income levels.