

Wellbeing in Developing Countries Project

Community Profile: Stage 2

Ban Chai Khao,

Tha Chang Sub-district, Bangklam District,

Songkhla Province

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Community Profile

Ban Chai Khao **Tha Chang Sub-district, Bangklam District,** **Songkhla Province**

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1. HOUSEHOLD DEMOGRAPHICS

1.1 Individual and Household RANQ Population

The RANQ household survey was carried out in 250 households in Ban Chai Khao community. The total population of these households is 1121. This represents an average household size of 4.5.

The majority of these households are Buddhist (54.4%), based on the religion of the household head. In these 136 households, there is a population of 599, with an average household size of 4.4.

Muslim households in RANQ are on average larger than Buddhist ones, with an average household size of 4.6. Therefore although the 114 Muslim households account for 45.6% of households sampled, the 522 individuals represent 46.6% of the total population.

Data included in the WeD community profile suggests that the average household size in Ban Chai Khao is 3.6, with a ratio of Buddhists to Muslims of 52:48. If this is correct, it shows that the RANQ sample includes slightly more large and Buddhist households than may be representative of the community as a whole.

| Population | Individual | | Household | | Average Household Size |
|--------------|-------------|------------|------------|------------|------------------------|
| | Frequency | Percent | Frequency | Percent | |
| Buddhist | 599 | 53.4 | 136 | 54.4 | 4.4 |
| Muslim | 522 | 46.6 | 114 | 45.6 | 4.6 |
| Total | 1121 | 100 | 250 | 100 | 4.5 |

The largest households sampled had 10 members (2 households), whereas in 8 households (3%) individuals lived alone. This range of household size obviously means that we have to interpret household-level data cautiously, since the resources and needs of households are likely to depend on their household size.

| Number of Individuals in Household | Frequency | Percent | Cumulative |
|------------------------------------|------------|-------------|-------------|
| 1 | 8 | 3% | 3.2% |
| 2 | 23 | 9% | 12.4% |
| 3 | 40 | 16% | 28.4% |
| 4 | 71 | 28% | 56.8% |
| 5 | 42 | 17% | 73.6% |
| 6 | 32 | 13% | 86.4% |
| 7 | 20 | 8% | 94.4% |
| 8 | 7 | 3% | 97.2% |
| 9 | 5 | 2% | 99.2% |
| 10 | 2 | 1% | 100.0% |
| Total | 250 | 100% | 100% |

1.2 Sex and Age

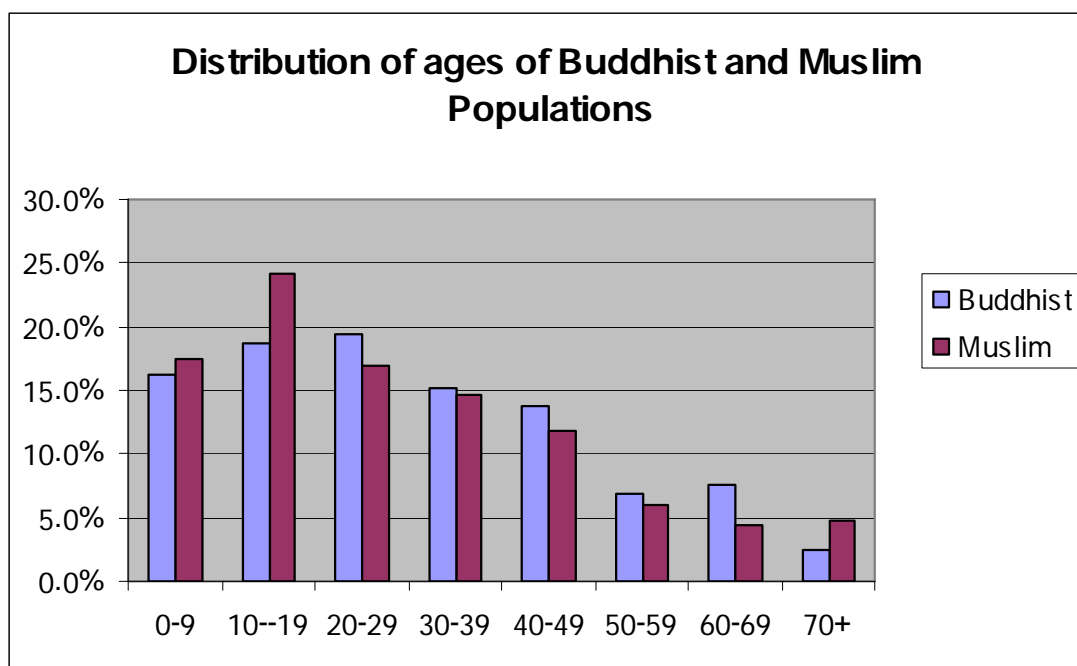
The proportions of male and female household members are roughly similar, in both Muslim and Buddhist households. However, the results of RANQ show that there are slightly more females living in Buddhist households, whereas in Muslim households there are slightly more males.

| | Buddhist | | Muslim | | Total | |
|---------------|------------|---------------|------------|---------------|-------------|---------------|
| Male | 295 | 49.2% | 267 | 51.1% | 562 | 50.1% |
| Female | 304 | 50.8% | 255 | 48.9% | 559 | 49.9% |
| Total | 599 | 100.0% | 522 | 100.0% | 1121 | 100.0% |

In RANQ households in Ban Chai Khao, 38% of the total population is under the age of 20, 52.4% are between 20 and 60 years old, and 9.6% are more than 60 years old. As we will see below, this trend is slightly different between the two religious communities.

| Age | Male | % | Female | % | Total | % |
|------------------------|------------|---------------|------------|---------------|-------------|---------------|
| Less than 20 years old | 219 | 39.0% | 207 | 37.0% | 426 | 38.0% |
| 20-60 years old | 291 | 51.8% | 296 | 53.0% | 587 | 52.4% |
| More than 60 years old | 52 | 9.3% | 56 | 10.0% | 108 | 9.6% |
| Total | 562 | 100.0% | 559 | 100.0% | 1121 | 100.0% |

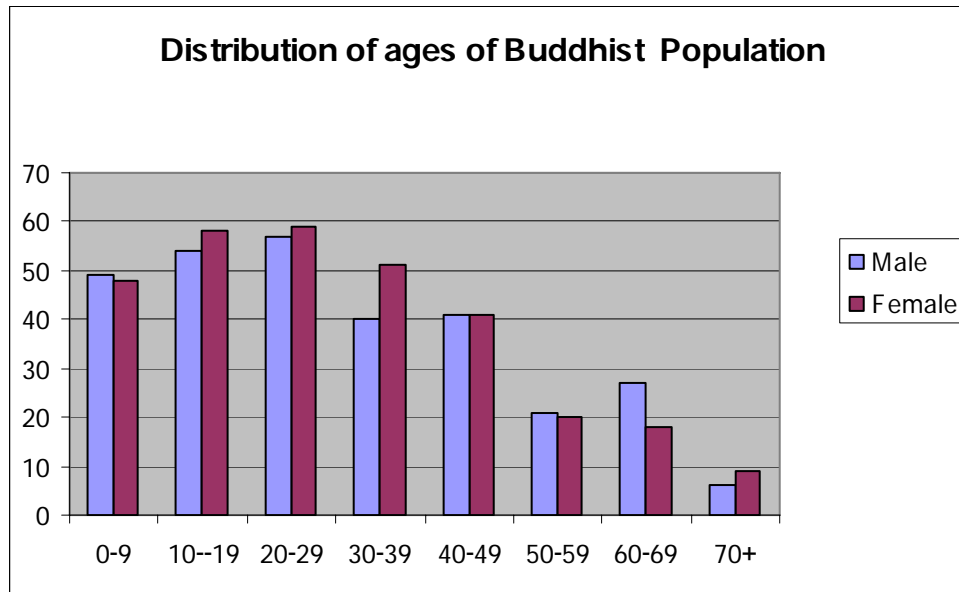
In Ban Chai Khao, the distribution of ages is different between the Buddhist and Muslim communities. In Muslim households, the highest proportion in terms of age



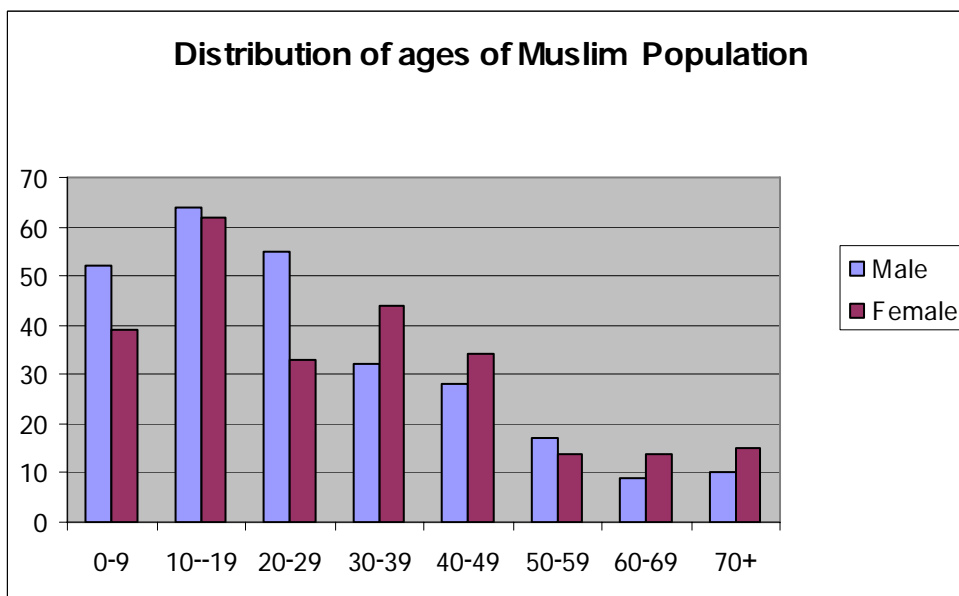
demographic is the 10-19 age bracket (24%), whereas in the Buddhist community it is those aged 20-29 years (19%).

The demographic peak in the 10-19 bracket in the Muslim community is largely because Muslim households tend to be bigger and have more children. This can be attributed to social and cultural factors, such as tradition and attitudes to family planning.

However, there are lower numbers of children aged 0-9 in the community. Discussions with key informants did not suggest any reasons for this. Possible speculative explanations, however, could be that it is due to changing social practice towards smaller families, the presence of a 'boom' generation, or reflect improved socio-economic conditions which reduce the benefits of large families.



The distribution of ages and sex of the Buddhist community shows that there is a peak in the population which extends across the 10-19 and 20-29 age groups. This probably reflects higher birth rates in this age group, and also some in-migration of young families. The only major gender differences are in the 30-39 age category, where the female population is significantly higher.



In the Muslim community, there are more noticeable differences in gender age distribution than in the Buddhist community. In the peak 10-19 age category, the gender distribution is

similar. However, in the 20-29 age group, there are significantly more men living in the community than women. This may reflect in-migration of workers to work in factories, or an out-migration of women in this age category, perhaps for marriage. As will be discussed later in the livelihoods and migration analysis, many of the major industrial opportunities in the area, such as working in factories, are more male-orientated.

However, this trend reverses in the 30-39 category, as it does in the Buddhist community. A possible explanation for this is that women are more likely to return to their home town and stay there for in their 30s, whereas men may be more likely to travel to new places for work.

1.3 Deaths

In the year, there were 7 deaths of household members in the community. All but one of these deaths were men, including one 18 year old.

| Deaths in the last year | | | |
|--------------------------------|-------------|---------------|--------------------|
| Age | Male | Female | Grand Total |
| 18 | 1 | | 1 |
| 42 | 1 | | 1 |
| 55 | 1 | | 1 |
| 73 | 1 | | 1 |
| 76 | 1 | | 1 |
| 80 | 1 | | 1 |
| 90 | | 1 | 1 |
| Grand Total | 6 | 1 | 7 |

2. SOCIAL AND CULTURAL CHARACTERISTICS

2.1 Household Head

In the Buddhist communities, 118 households out of 136 (87%) of households have a male household head, whereas 18 (13%) have a female household head, according to the RANQ questionnaire. In contrast, in the Muslim community there are a greater proportion of female household heads. 81 out of 114 (71%) Muslim households had a male household

head, with 29% having a female household head. This may suggest a cultural difference that Muslim women are given more responsibility over the household than Buddhist women. However, it may more likely that the difference be that women are more likely to be head of the household if they have married outsiders to the community, as they will have the stronger social ties. All of the female Muslim household heads were originally from Songkhla province. Women may also take over as head of the household if the husband dies. Since women live longer than men (as shown by the population demographics), this may explain why lots of female household heads are aged over 70.

| Age | Female Household Head | % |
|--------------|-----------------------|---------------|
| 20-29 | 3 | 9.1% |
| 30-39 | 8 | 24.2% |
| 40-49 | 5 | 15.2% |
| 50-59 | 5 | 15.2% |
| 60-69 | 5 | 15.2% |
| 70+ | 7 | 21.2% |
| Total | 33 | 100.0% |

The majority of household heads are aged in their 40s (31.2% overall). However, there is a wide range of ages, with nearly 7% of household heads in their 20s, and another 7% in their 70s.

2.2 Place of origin

Nearly all household heads (97%) are originally from the South of Thailand. The majority of them are from Songkhla province (80% of total household heads). This figure is higher for Muslim household heads (86%) than for Buddhist household heads (75%).

12% of Buddhist household heads are originally from Nakhonsitamarrat, compared to under 2% of Muslims.

4.4% of both the Buddhist and Muslim household heads originally came from Pattalung, which borders Songkhla to the North. Because Ban Chai Khao is located near the Asian highway, which is the major road connecting the Malaysia and the South of Thailand to Bangkok, it is very accessible from other provinces.

4 Muslim household heads (3.5%) come from Satun, which is the province to the South-West of Songkhla. Some household heads originally came from the Central Thailand and the North-East. Many of these are migrants working in rubber plantations or as fruit pickers.

The data about the place of origin of the Household's spouse shows a similar distribution of locations.

2.3 Place of Birth

The majority of individuals were born in Ban Chai Khao community (73%). The higher proportion of Muslims born in the village reflects the higher birth rates. In total, the majority of those born outside the village were born in the other rural areas of Songkhla province or other provinces in the South, although some were born in urban areas or further away- particularly Buddhists.

| Place of Origin of Household Head | | Buddhist | | Muslim | | Total | |
|-----------------------------------|-------------------|------------|---------------|------------|---------------|------------|---------------|
| | | Freq | % | Freq | % | Freq | % |
| Middle, West and East | Ayutthaya | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| | Nonthaburi | | 0.0% | 1 | 0.9% | 1 | 0.4% |
| South | Songkhla | 102 | 75.0% | 98 | 86.0% | 200 | 80.0% |
| | Chumporn | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| | Nakhonsithammarat | 16 | 11.8% | 2 | 1.8% | 18 | 7.2% |
| | Pattani | 2 | 1.5% | 1 | 0.9% | 3 | 1.2% |
| | Phatthalung | 6 | 4.4% | 5 | 4.4% | 11 | 4.4% |
| | Ranong | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| | Satun | | 0.0% | 4 | 3.5% | 4 | 1.6% |
| | Suratthani | 1 | 0.7% | 1 | 0.9% | 2 | 0.8% |
| | Trang | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| | Yala | | 0.0% | 1 | 0.9% | 1 | 0.4% |
| | Narathiwat | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| North-East | Nongkai | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| | Srisaget | 2 | 1.5% | | 0.0% | 2 | 0.8% |
| | Ubonratchathani | 1 | 0.7% | 1 | 0.9% | 2 | 0.8% |
| Total | | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

| Place of Birth: All RANQ individuals | Buddhist | | Muslim | | Total | |
|--------------------------------------|------------|---------------|------------|---------------|-------------|---------------|
| | Freq | % | Freq | % | Freq | % |
| This village | 420 | 70.1% | 401 | 76.8% | 821 | 73.2% |
| Rural area of Province | 55 | 9.2% | 48 | 9.2% | 103 | 9.2% |
| Rural area of Region | 64 | 10.7% | 25 | 4.8% | 89 | 7.9% |
| Urban Area of District | | 0.0% | 1 | 0.2% | 1 | 0.1% |
| Urban area of Province | 12 | 2.0% | 9 | 1.7% | 21 | 1.9% |
| Urban area of Region | 9 | 1.5% | 14 | 2.7% | 23 | 2.1% |
| Bangkok | 3 | 0.5% | | 0.0% | 3 | 0.3% |
| Other Country | | 0.0% | 1 | 0.2% | 1 | 0.1% |
| Other Rural Area | 12 | 2.0% | 5 | 1.0% | 17 | 1.5% |
| Other Urban Area | 1 | 0.2% | | 0.0% | 1 | 0.1% |
| Total | 599 | 100.0% | 522 | 100.0% | 1121 | 100.0% |

2.4 Marriage

In total, 50% of the individuals in Ban Chai Khao are single, and almost 44% are married.

The proportion of individuals who are single is slightly higher amongst the Muslim population, which reflects the higher proportion of young people in the community. In total, there are 6 cases where an individual has more than one spouse- although all of these are in the Buddhist community. There are also 9 cases where individuals have separated from their spouses- although this represents less than 1% of all individuals in both communities.

| Marriage: All RANQ individuals | Buddhist | | Muslim | | Total | |
|--------------------------------|------------|---------------|------------|---------------|-------------|---------------|
| | Freq | % | Freq | % | Freq | % |
| Single | 285 | 47.6% | 276 | 52.9% | 561 | 50.0% |
| Married | 279 | 46.6% | 211 | 40.4% | 490 | 43.7% |
| Married (more than one spouse) | 6 | 1.0% | | 0.0% | 6 | 0.5% |
| Living together but unmarried | 1 | 0.2% | | 0.0% | 1 | 0.1% |
| Separated/Divorced | 5 | 0.8% | 4 | 0.8% | 9 | 0.8% |
| Widowed | 19 | 3.2% | 27 | 5.2% | 46 | 4.1% |
| Not Known | 4 | 0.7% | 4 | 0.8% | 8 | 0.7% |
| Total | 599 | 100.0% | 522 | 100.0% | 1121 | 100.0% |

The majority of household heads are married (in total almost 85%). The figure is slightly higher amongst the Buddhist community than the Muslim community, but this reflects that a greater proportion of Muslim household heads have been widowed (nearly 15%,

compared to almost 6% of Buddhists). A small number of household heads are single, or are divorced.

| Marriage: RANQ Household Head | Buddhist | | Muslim | | Total | |
|--------------------------------|------------|---------------|------------|---------------|------------|---------------|
| | Freq | % | Freq | % | Freq | % |
| Single | 4 | 2.9% | 2 | 1.8% | 6 | 2.4% |
| Married | 119 | 87.5% | 93 | 81.6% | 212 | 84.8% |
| Married (more than one spouse) | 2 | 1.5% | 0 | 0.0% | 2 | 0.8% |
| Separated/Divorced | 3 | 2.2% | 2 | 1.8% | 5 | 2.0% |
| Widowed | 8 | 5.9% | 17 | 14.9% | 25 | 10.0% |
| Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

2.5 Ethnicity

All household heads consider themselves either to be ethnically Thai Buddhist, Thai Muslim (or Khaek) or Thai Tai (Southern Thai). In the Buddhist community, 60% consider themselves as ethnically Thai Buddhist, whereas nearly 38% relate primarily to their regional identity as Southern Thai over the religious Buddhist identity. However, amongst Muslims, nearly all consider themselves ethnically primarily in terms of their religious identity. The data reveals that there is also movement between religious communities, since 1 ethnic Buddhist is now a Muslim, and 2 ethnic Thai Muslims are now Buddhist.

| Ethnicity of Household Head | | | | | | |
|-----------------------------|------------|---------------|------------|---------------|------------|---------------|
| | Buddhist | % | Muslim | % | Total | % |
| Thai Buddhist | 83 | 61.0% | 1 | 0.9% | 84 | 33.6% |
| Thai Muslim or Khaek | 2 | 1.5% | 110 | 96.5% | 112 | 44.8% |
| Thai Tai | 51 | 37.5% | 3 | 2.6% | 54 | 21.6% |
| Grand Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

The ethnicity of the spouse of the household head also shows similar results, although it shows that one Muslim married a person who was ethnically Thai Isan. Discussions with members of the community suggest that some people have converted to a new religion when they married, and are well accepted showing that it is possible for outsiders to be assimilated.

| Ethnicity of Spouse | | | | | | |
|----------------------------|-----------------|---------------|---------------|---------------|--------------|---------------|
| | Buddhist | % | Muslim | % | Total | % |
| Thai Buddhist | 68 | 61.3% | | 0.0% | 68 | 34.0% |
| Thai Isan | | 0.0% | 1 | 1.1% | 1 | 0.5% |
| Thai Muslim or Khaek | 1 | 0.9% | 86 | 96.6% | 87 | 43.5% |
| Thai Tai | 42 | 37.8% | 2 | 2.2% | 44 | 22.0% |
| Grand Total | 111 | 100.0% | 89 | 100.0% | 200 | 100.0% |

2.6 Languages

There are many different languages and dialects spoken in the South of Thailand. The main language that nearly all individuals can speak is Thai, both Middle Thai and the Southern Thai dialects.

Many Thai Muslims can also speak Malayu (7%) and Javi (6%). About 4% of both Buddhists and Muslims can speak English, and a number can speak Chinese. 5 individuals can also speak Thai Isan, the language of the North-East of Thailand.

| Languages Spoken and Proficiency of Individuals In Ban Chai Khao, by Religion | | | | | | |
|--|---------------------------------|-------------|------------|-------------|------------|-------------|
| Language | Proficiency | Buddhist | | Muslim | | Total |
| Chinese | Understand speak read and write | | 0% | 1 | 0% | 1 |
| | Understand and speak | | 0% | 1 | 0% | 1 |
| | Total | | 0% | 2 | 0% | 2 |
| Javi | Understand speak read and write | | 0% | 13 | 2% | 13 |
| | Understand speak and read | | 0% | 1 | 0% | 1 |
| | Understand and speak | 6 | 1% | 16 | 3% | 22 |
| | Understand but cannot speak | 1 | 0% | 6 | 1% | 7 |
| | Total | 7 | 1% | 36 | 7% | 43 |
| Melayu | Understand speak read and write | 5 | 1% | 30 | 6% | 35 |
| | Understand and speak | 5 | 1% | 1 | 0% | 6 |
| | Understand but cannot speak | | 0% | 2 | 0% | 2 |
| | Total | 10 | 2% | 33 | 6% | 43 |
| Middle Thai | Understand speak read and write | 482 | 80% | 427 | 82% | 909 |
| | Understand speak and read | 1 | 0% | 2 | 0% | 3 |
| | Understand and speak | 54 | 9% | 29 | 6% | 83 |
| | Understand but cannot speak | 11 | 2% | 11 | 2% | 22 |
| | N/A | | 0% | 1 | 0% | 1 |
| | NK | 2 | 0% | 4 | 1% | 6 |
| | Total | 550 | 92% | 474 | 91% | 1024 |
| Southern Thai | Understand and speak | 569 | 95% | 522 | 100% | 1091 |
| | N/A | 8 | 1% | 2 | 0% | 10 |
| | Total | 577 | 96% | 524 | 100% | 1101 |
| Thai-Isan | Understand and speak | 3 | 1% | 2 | 0% | 5 |
| | Total | 3 | 1% | 2 | 0% | 5 |
| English | Understand speak read and write | 20 | 3% | 15 | 3% | 35 |
| | Understand and speak | 3 | 1% | 3 | 1% | 6 |
| | Total | 23 | 4% | 18 | 3% | 41 |
| Other | Understand speak read and write | | 0% | 2 | 0% | 2 |
| | Understand and speak | 1 | 0% | 1 | 0% | 2 |
| | Total | 1 | 0% | 3 | 1% | 4 |
| NK | NK | 1 | 0% | | 0% | 1 |
| | Total | 1 | 0% | | 0% | 1 |
| Total | | 1172 | 2.0 | 1092 | 2.1 | 2264 |

2.7 Way of life and culture

Traditionally in Thai society, people in positions of responsibility are respected and given great status. The range of titles of individuals in the village gives an indication of the kinds of responsibilities and cultural resources that household members may have.

The titles reveal three important areas of status, related to religion, community leadership and business. Key religious titles are *luang* (initiated as monk), which traditionally all Buddhist men would be expected to undertake.

Amongst Muslims *Hadji* indicates that they have completed Hajj at Mecca, which shows both religious dedication and indicates a level of wealth. Traveling to Saudi Arabia is very expensive, and many households will save for many years to be able to go once in their lifetime. In the Muslim community, there are also religious leaders, such as the Imam and his assistants. These leaders act as a focus for the Muslim community and also help organize events for the whole village.

There are also positions of leadership for the community as a whole, such as *phu yai ban* (Village head) and members of the *oboto* (community administration). These help to organize developments in the village, represent villagers, and resolve disputes.

There are also titles related to occupations or which indicate success in business. Examples of these are *kru* or *adjarn* which indicates a teacher, positions of great respect. *Ja* (female boss) or *Nai Hua* (male boss) often indicate social power and patron-like status.

| Titles in Ban Chai Khao- All RANQ household members | | | | |
|--|------------------------------------|-----------------|---------------|--------------|
| Name | Meaning | Buddhist | Muslim | Total |
| Babo | Informal Muslim Teacher | | 2 | 2 |
| Chang/Nai Chang | Technician | 2 | 1 | 3 |
| Hadji | Completed Hajj at Mecca | | 37 | 37 |
| Ja | Female Boss | 2 | 1 | 3 |
| Kru/Ajan | Teacher | 2 | 1 | 3 |
| Kun Nai | Rich Lady | 1 | | 1 |
| Luang | Initiated as Monk | 21 | | 21 |
| Marha | Initiated as Monk and Passed Tests | 1 | | 1 |
| Nai Hua | Male Boss | 1 | | 1 |
| Nane | Novice Monk | 1 | | 1 |
| Phontaharn | Private (in army) | | 1 | 1 |
| Phu Yai/ Phuyai Ban | Head of Village | 1 | | 1 |
| Phuchuey OBoTo | Vice Administrative Head | | 1 | 1 |
| Phuchuey | Vice Village Head | | 1 | 1 |
| Phujatgan | Manager | 1 | | 1 |
| Thaokae | Rich Man | 1 | | 1 |
| Toa E Mam | Principle of mosque | | 1 | 1 |
| Toa Gateb | Assistant of Imam | | 1 | 1 |
| Toe Bilan | Assistant of Imam | | 2 | 2 |
| Toe Kru | Muslim Teacher | | 1 | 1 |
| Ustas | Teacher | | 1 | 1 |
| Total | | 34 | 51 | 85 |

3. HOUSING

3.1 Type of dwelling

In Ban Chai Khao, 98% of dwellings are houses (245 out of 250), with a small number of households living in huts or parts of houses. Most of the dwellings (95%) have tiled roofs, although a small number have corrugated iron roofs.

Most houses in Ban Chai Khao are 'one floor houses', and their size relative to the number of individuals in the household often indicates wealth and social status.

| Type of Dwelling/ Roof Type | Ban Chai Khao | | | |
|-----------------------------|---------------|-----------------|------------|------------|
| | Thatch | Corrugated Iron | Tile | Total |
| Hut | | 1 | 1 | 2 |
| House | 1 | 10 | 234 | 245 |
| Part of House | | | 3 | 3 |
| Grand Total | 1 | 11 | 238 | 250 |

3.2 Ownership of Dwelling and Land

Nearly all households in Ban Chai own their own dwelling (95%). Of the remaining 5%, 2% of these rent their dwelling, whereas 3% do not have to pay rent. Many households may borrow money to build their house, getting loans from banks or financial institutes.

A lower proportion of households, however, own the land that the dwelling is built on. In Ban Chai Khao most households build a house on land that they got from their parents, bought themselves, or are allowed access to by members of the community.

| Ownership of Dwelling and Land - Ban Chai Khao | | | | |
|--|--------------|---------------|------------|---------------|
| Dwelling | Own Dwelling | | 237 | 94.8% |
| | Don't Own | Rent Dwelling | 5 | 2.0% |
| | | Don't Rent | 8 | 3.2% |
| | Total | | 250 | 100.0% |
| Land | Own Land | | 191 | 76.4% |
| | Don't Own | | 58 | 23.2% |
| | Don't Know | | 1 | 0.4% |
| | Total | | 250 | 100.0% |

3.3 Adequacy of Housing

When asked about the adequacy of housing, 64% suggest that their housing was just adequate. However, twice as many people suggest that their housing is not adequate (26% of households) than is more than adequate (10%).

The responses suggest that Buddhists think their housing is generally better than Muslims. 11% of Buddhist households say that their housing is more than adequate, compared with only 9% of Muslim households. More Muslim households also believe that

their housing is not adequate (28%) compared with Buddhists (24%). This may reveal differences in expectations and values between the two communities.

From observations in the community, generally Buddhist houses appear richer, with ceramic floors and colored roofs, whilst Muslims tend to have concrete floors and non-colored roofs. These differences are not cultural, but are perhaps an indication of wealth and the opportunities available.

| Household thinks housing is: | Ban Chai Khao | | | | | |
|------------------------------|---------------|---------------|------------|---------------|------------|---------------|
| | Buddhist | % | Muslim | % | Total | % |
| Not Adequate | 33 | 24.3% | 32 | 28.1% | 65 | 26.0% |
| Just Adequate | 88 | 64.7% | 72 | 63.2% | 160 | 64.0% |
| More than Adequate | 15 | 11.0% | 10 | 8.8% | 25 | 10.0% |
| Grand Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

3.4 Utilities

Nearly all households in Ban Chai Khao have electricity (over 99% of both Muslim and Buddhist communities).

Approximately half of all households have access to piped water. A greater proportion of Buddhist households (60%) have access to piped water than Muslim ones (45%). Access to piped water is due to geographical location, rather than wealth- there is not enough water pressure for access for the whole village. The remaining households will tend to use wells. No households have access to piped gas, although many use bottled gas for cooking (see below).

A low proportion of households have a landline telephone line (12% of Buddhist households and 10% of Muslim households). However, it is not necessary for households to have access to landline telephones, since there is good mobile coverage.

| Proportion of RANQ households with utilities | Ban Chai Khao | | | | | |
|--|---------------|-------|--------|-------|-------|-------|
| | Buddhist | % | Muslim | % | Total | % |
| Have electricity | 135 | 99.3% | 113 | 99.1% | 248 | 99.2% |
| Have piped water | 82 | 60.3% | 51 | 44.7% | 133 | 53.2% |
| Have piped gas | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Have landline telephone | 17 | 12.5% | 12 | 10.5% | 29 | 11.6% |

3.5 Main source of drinking water

The main sources of drinking water in Ban Chai Khao are communal piped water (33.2%), bottled water (32.4%), a tube well (18.4%) or artesian well (15.2%).

The higher use of communal piped water in the Buddhist community reflects the greater proportion of Buddhist households with access to piped water. A greater proportion of Muslim households use bottled water than Buddhist ones.

Of the households who use wells, a greater proportion of Muslim households get their drinking water from Artesian wells than tube wells, whereas the opposite is true in Buddhist households.

Generally households who drink piped or well water will use a filter to ensure that it is clean. However, some poor households may not be able to afford this. Some households drink bottled water because they do not have access to other sources, but many consider that it is better quality.

| Main source of drinking water | Ban Chai Khao | | | | | |
|-------------------------------|---------------|---------------|------------|---------------|------------|---------------|
| | Buddhist | % | Muslim | % | Total | % |
| Private Piped Water | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| Communal Piped Water | 54 | 39.7% | 29 | 25.4% | 83 | 33.2% |
| Well/Tube Well | 27 | 19.9% | 19 | 16.7% | 46 | 18.4% |
| Water storage jar | 0 | 0.0% | 1 | 0.9% | 1 | 0.4% |
| Bottled water | 38 | 27.9% | 43 | 37.7% | 81 | 32.4% |
| Artesian Well | 16 | 11.8% | 22 | 19.3% | 38 | 15.2% |
| Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

3.6 Main source of fuel

Most households in Ban Chai Khao (85%) use bottled gas as their main source of fuel.

This figure is higher amongst Muslim households than Buddhist ones.

11% of Buddhist households use Charcoal as their main source of fuel. This is more than Muslim households, of whom less than 4% use Charcoal as their main source of fuel.

A slightly higher proportion of Muslim households than Buddhist households use firewood as their main source of fuel.

| Main source of fuel- last 12 months | Ban Chai Khao | | | | | |
|--|---------------|---------------|------------|---------------|------------|---------------|
| | Buddhist | % | Muslim | % | Total | % |
| Electricity | 2 | 1.5% | 4 | 3.5% | 6 | 2.4% |
| Petroleum Products | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| Piped Gas | | 0.0% | | 0.0% | | 0.0% |
| Bottled Gas | 113 | 83.1% | 99 | 86.8% | 212 | 84.8% |
| Firewood | 5 | 3.7% | 6 | 5.3% | 11 | 4.4% |
| Charcoal | 15 | 11.0% | 4 | 3.5% | 19 | 7.6% |
| Coal | | 0.0% | 1 | 0.9% | 1 | 0.4% |
| Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

3.7 Kitchen, food storage and livestock

Most households have a separate kitchen in Ban Chai Khao (91.6%). This is higher in Buddhist households (94%) than Muslim ones (89%). A separate kitchen is generally associated with greater affluence, since it means that the cooking area is kept separate from living areas, which is cleaner and more hygienic.

A greater proportion of Buddhist households (23.5%) have separate food storage than Muslim households (7%), which may indicate those engaged in rice production.

A higher proportion of Buddhist households (40%) have a separate livestock yard, compared with only 27.2% of Muslims.

| RANQ Households that: | Ban Chai Khao | | | | | |
|------------------------------|---------------|-------|--------|-------|-------|-------|
| | Buddhist | % | Muslim | % | Total | % |
| Have Separate kitchen | 128 | 94.1% | 101 | 88.6% | 229 | 91.6% |
| Have Separate food storage | 32 | 23.5% | 8 | 7.0% | 40 | 16.0% |
| Have Separate livestock yard | 55 | 40.4% | 31 | 27.2% | 86 | 34.4% |

3.8 Sanitation

Most households (93.2%) in Ban Chai Khao have an improved pit latrine toilet. This is true for slightly more Buddhist households (94.1%) than Muslim ones (92.1%).

Over 5% of Muslim households have no toilet facility compared to less than 2% of Buddhist ones.

More Buddhist households have flush toilet (3.7%) than Muslim households (2.6%). This again is an indication of greater affluence amongst the Buddhist community

| Toilet facility used by household | Ban Chai Khao | | | | | |
|-----------------------------------|---------------|---------------|------------|---------------|------------|---------------|
| | Buddhist | % | Muslim | % | Total | % |
| Flush toilet | 5 | 3.7% | 3 | 2.6% | 8 | 3.2% |
| Improved Pit Latrine | 128 | 94.1% | 105 | 92.1% | 233 | 93.2% |
| Other Pit Latrine | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| None (outdoors) | 2 | 1.5% | 6 | 5.3% | 8 | 3.2% |
| Not Known | | 0.0% | | 0.0% | | 0.0% |
| Total Households | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

The majority of toilets are inside the dwelling (over 75%). Again the figure is slightly higher for Buddhist households (78.7% compared with 76.3% of Muslim households). Obviously, this data gives us no information about the condition of the toilet facilities, but most modern houses have facilities within the dwelling.

Twice as many Muslims than Buddhists proportionally share a toilet. Overall in Ban Chai Khao 12.4% of households have shared toilet facilities. 16.7% of Muslim households share a toilet compared with 8.8% of Buddhist households. What does this tell us- perhaps shows Muslims less wealthy, but also reveals close links between different households.

| Characteristics of Toilet | Ban Chai Khao | | | | | |
|---------------------------|---------------|-------|--------|-------|-------|-------|
| | Buddhist | % | Muslim | % | Total | % |
| Toilet Inside Dwelling | 107 | 78.7% | 87 | 76.3% | 194 | 77.6% |
| Shared Toilet | 12 | 8.8% | 19 | 16.7% | 31 | 12.4% |

4. ASSETS AND WEALTH

The ownership of assets gives an indication of the wealth of households and the lives they live. However, the information about assets should be treated with caution as it only records the ownership of each type of the asset by the household, and does not give detail about the number of quality of each asset owned.

4.1 Hand tools

Households in Ban Chai Khao own a wide range of hand tools, which reflects how most households are involved in some form of agricultural activity, and use natural resources. On average, each household own 3.9 different hand tools.

In general, Buddhist households own more hand tools (an average of 4.1 different households) than Muslim households (3.6 different hand tools per household).

The most common hand tools owned are Hoes (82.4% of all households), used to prepare the soil for growing plants and getting rid of grass, Hammers (75.6%) and Saws (60.4%).

| Hand tools ownership by household | Ban Chai Khao | | | | | |
|---|---------------|------------|------------|------------|------------|------------|
| | Buddhist | % | Muslim | % | Total | % |
| Axe | 85 | 62.5% | 53 | 46.5% | 138 | 55.2% |
| Hammer | 105 | 77.2% | 84 | 73.7% | 189 | 75.6% |
| Hoe | 110 | 80.9% | 96 | 84.2% | 206 | 82.4% |
| Pickaxe | 45 | 33.1% | 33 | 28.9% | 78 | 31.2% |
| Saw | 86 | 63.2% | 65 | 57.0% | 151 | 60.4% |
| Sickle | 55 | 40.4% | 44 | 38.6% | 99 | 39.6% |
| Spade | 63 | 46.3% | 36 | 31.6% | 99 | 39.6% |
| Blacksmiths' tools | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Potters' tools | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Tanners' tools | 4 | 2.9% | 0 | 0.0% | 4 | 1.6% |
| Total | 553 | | 411 | | 964 | |
| Average number of different handtools per household | | 4.1 | | 3.6 | | 3.9 |

4.2 Mechanised Productive Assets

Very few households in Ban Chai Khao own Mechanised Productive Assets (MPAs). Only 8 MPAs are owned by households - with roughly equal proportions from Buddhist and Muslim communities. The main MPAs are power tillers, which 2% of households own, which are used to till the soil.

| Mechanised Productive Assets | Ban Chai Khao | | | | | |
|--|---------------|------|----------|------|----------|------|
| | Buddhist | % | Muslim | % | Total | % |
| Husking machine | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Threshing machine | 1 | 0.7% | 0 | 0.0% | 1 | 0.4% |
| Tractor | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Power tiller | 2 | 1.5% | 3 | 2.6% | 5 | 2.0% |
| Electric grain mill | 1 | 0.7% | 1 | 0.9% | 2 | 0.8% |
| Diesel motor | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Total | 4 | | 4 | | 8 | |
| Average number of different MPAs per household | | 0.0 | | 0.0 | | 0.0 |

4.3 Other Productive Assets

On average, each household in Ban Chai Khao owns 2.3 different 'Other Productive Assets' (OPAs). The most common of these are Rubber Tanks (51.2% of households), Rubber Tapping Cutters (52.0%), Tube Wells (40.0%), and Water pumps (39.6%)

On average, Buddhist households tend to own more of different OPAs than Muslim ones.

On average each Buddhist household owns 2.5 different OPAs, compared with an average of 2.1 in Muslim households.

Approximately 50% of households have productive assets for tapping rubber (a rubber tank and cutter), which indicates that it is likely that these households are engaged in rubber tapping. The proportion of households with these assets is similar in both Buddhist and Muslim households.

In total, 14.8% of households own a rubber mangle. This figure is higher in Buddhist households (19.9%) than Muslim households (8.8%). Rubber mangles are used to make latex sheets. However, because the price of liquid latex is similar to latex sheets, fewer households turn the latex into sheets- most sell liquid latex direct to the rubber buying points.

A greater proportion of Buddhists than Muslims own assets for catching fish. 8.1% of Buddhist households own large fishing nets and 4.4% own small nets. In comparison 4.4% of Muslim households own large nets, and none own small fishing nets. Most fishing takes place in the old mine.

| Other Productive Assets | Ban Chai Khao | | | | | |
|--|---------------|-------|------------|-------|------------|-------|
| | Buddhist | % | Muslim | % | Total | % |
| Plough | 1 | 0.7% | 0 | 0.0% | 1 | 0.4% |
| Fishing net-large | 11 | 8.1% | 5 | 4.4% | 16 | 6.4% |
| Fishing net-small | 6 | 4.4% | 0 | 0.0% | 6 | 2.4% |
| Hand pump | 1 | 0.7% | 0 | 0.0% | 1 | 0.4% |
| Water pump | 57 | 41.9% | 42 | 36.8% | 99 | 39.6% |
| Power pump | 13 | 9.6% | 17 | 14.9% | 30 | 12.0% |
| Rubber mangle | 27 | 19.9% | 10 | 8.8% | 37 | 14.8% |
| Rubber tank | 71 | 52.2% | 57 | 50.0% | 128 | 51.2% |
| Rubber tapping cutter | 72 | 52.9% | 58 | 50.9% | 130 | 52.0% |
| Spray | 15 | 11.0% | 14 | 12.3% | 29 | 11.6% |
| Still(distillation) | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Tube well | 61 | 44.9% | 39 | 34.2% | 100 | 40.0% |
| Weaving loom | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Battery(e.g., car) | 4 | 2.9% | 1 | 0.9% | 5 | 2.0% |
| Total | 339 | | 243 | | 582 | |
| Average number of different OPAs per household | | 2.5 | | 2.1 | | 2.3 |

4.4 Transportation

On average each household in Ban Chai Khao owns 1.6 different modes of transport. The most common of these is motorbikes, owned by 88% of households, followed by bicycles (44% of households)

Muslims on average own slightly more different types of transport than Buddhists. Muslim households own on average 1.7 different transport types, compared to 1.6 in Buddhist households.

A greater proportion of Buddhist households (90.4%) own motorbikes than Muslim households (85.1%), but more Muslim households own bicycles (52.6%) than Buddhists

(38.2%). Many households own more than one motorbike, although this data is not available in RANQ. In particular, people use motorbikes for traveling to their rubber gardens and for transporting latex to the rubber buying points.

17.2% of households in Ban Chai Khao own a car, and 12.4% own a pick-up truck. More Buddhist households (19.9%) own a car than Muslims (14.4%), but more Muslim households own a pick-up truck (15.8%) than Buddhists (9.6%). This may indicate that more wealthy Buddhist households are engaged in non-agricultural activities, such as professional work, whereas a greater proportion of rich Muslims need a vehicle that can also be used for agricultural purposes.

No households in Ban Chai Khao own farm trucks, which indicate that very few households are engaged in large-scale agriculture. This is mainly because of the importance of growing rubber, which has higher returns.

| Transport | Ban Chai Khao | | | | | |
|---|---------------|-------|------------|-------|------------|-------|
| | Buddhist | % | Muslim | % | Total | % |
| Cart (ox, cow, buffalo, etc.) | 1 | 0.7% | 0 | 0.0% | 1 | 0.4% |
| Bicycle | 52 | 38.2% | 60 | 52.6% | 112 | 44.8% |
| Motorbike | 123 | 90.4% | 97 | 85.1% | 220 | 88.0% |
| Car | 27 | 19.9% | 16 | 14.0% | 43 | 17.2% |
| Pickup truck | 13 | 9.6% | 18 | 15.8% | 31 | 12.4% |
| Farm truck | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Total | 216 | | 191 | | 407 | |
| Average number of different Transport types per household | | 1.6 | | 1.7 | | 1.6 |

4.5 Electrical Consumer Goods

Households in Ban Chai Khao own a wide range of Electrical Consumer Goods (ECGs). On average, each household owns 8.8 different ECGs. This number is slightly higher among Buddhist households (9.2) compared with Muslim ones (8.3). Higher proportions of Buddhist households than Muslims own each different ECG.

Nearly all households own electric rice cookers (owned by 98% of households), televisions (94.4%), stoves (93.6%) and electric fans (92.0%).

Most households, particularly Buddhist ones, own an electric iron (85.2% of households) or electric pot (81.6% of households). 90.4% of Buddhist households own an electric iron, compared with 78.9% of Muslim households. 83.4% of Buddhist households own an electric pot, and 78.9% of Muslims do.

A total of 88% of households own refrigerators. This is higher in Buddhist households, where 93.4% of households own a fridge, compared with 83.3% of Muslim households. Over 50% of households in Ban Chai Khao own washing machines. 55.1% Buddhist households own one, compared with 47.1% of Muslim households.

A larger proportion of Buddhist households than Muslims own mass media devices. 97.1% of households own televisions compared with 91.2% of Muslims, and 66.9% of Buddhists own radios compared with 53.5% of Muslim households.

46.3% of Buddhist households own a cassette player compared with 42.1% of Muslims, and 65.4% of Buddhists own a CD player, compared with 52.6% of Muslim households. Nearly 15% of Buddhist households own a computer, compared with just over 5% of Muslim households.

Similar proportions of Buddhist and Muslim households own video or DVD players. In total, 6.8% of households own A DVD player, and 9.6% a video player. In Thailand this is likely to mean VCD player.

| Electronic Consumer Goods | Ban Chai Khao | | | | | |
|--|---------------|-------|------------|-------|-------------|-------|
| | Buddhist | % | Muslim | % | Total | % |
| Radio | 91 | 66.9% | 61 | 53.5% | 152 | 60.8% |
| Cassette player | 63 | 46.3% | 48 | 42.1% | 111 | 44.4% |
| CD player | 89 | 65.4% | 60 | 52.6% | 149 | 59.6% |
| Television | 132 | 97.1% | 104 | 91.2% | 236 | 94.4% |
| Fan (electric, etc.) | 130 | 95.6% | 100 | 87.7% | 230 | 92.0% |
| Satellite TV | 2 | 1.5% | 1 | 0.9% | 3 | 1.2% |
| Electric iron | 123 | 90.4% | 90 | 78.9% | 213 | 85.2% |
| Electric pot | 114 | 83.8% | 90 | 78.9% | 204 | 81.6% |
| Electric rice cooker | 134 | 98.5% | 111 | 97.4% | 245 | 98.0% |
| Stove (electric/gas) | 128 | 94.1% | 106 | 93.0% | 234 | 93.6% |
| Fridge | 127 | 93.4% | 95 | 83.3% | 222 | 88.8% |
| Computer | 20 | 14.7% | 6 | 5.3% | 26 | 10.4% |
| DVD player | 9 | 6.6% | 8 | 7.0% | 17 | 6.8% |
| Video player | 14 | 10.3% | 10 | 8.8% | 24 | 9.6% |
| Microwave | 3 | 2.2% | 2 | 1.8% | 5 | 2.0% |
| Washing machine | 75 | 55.1% | 54 | 47.4% | 129 | 51.6% |
| Rickshaw (including van) | 3 | 2.2% | 0 | 0.0% | 3 | 1.2% |
| Total | 1257 | | 946 | | 2203 | |
| Average number of different ECGs per household | | 9.2 | | 8.3 | | 8.8 |

4.6 Other Household Goods

Buddhist households in Ban Chai Khao own an average of 12.8 different RANQ ‘other household goods’ (OHGs). In contrast, Muslim households own slightly less, with an average of only 12.0 different types of OHGs.

Nearly 70% of households own beds- a figure higher amongst Buddhist households than Muslim ones. This may be considered an indication of wealth, but is also cultural, since many people prefer to sleep on the floor.

In a similar way, it is traditional to eat sitting on the floor, so tables and chairs are not as necessary as they are in Western culture, which explains why only 70% of households own them. However, particularly in urban communities, Western values and practices are associated as modern and affluent, and are increasingly common in Thailand.

On average, 44.8% of households own sofas. Comfortable chairs such as are associated with having leisure time and relaxing within the home. Traditional Thai living areas are often shelters outdoors, where people could take advantage of the breeze. However, with the wide availability of fans and electrical leisure goods, such as TVs, it is cultural to spend time within the home.

On average, less than 10% of households stated that they have cutlery. This number is lower than we would expect, but is because cutlery was understood as being a knife and fork, whereas most Thais eat with a spoon and a fork. For some meals Thais will still eat with only their fingers.

Over 90% of households have crockery, and nearly 100% have pots, which reveal that most households will cook at home.

Jewelry is commonly owned, particularly among Buddhist households. Over 50% of Buddhist households own gold earrings, compared with just over 40% of Muslim households. Gold rings and bracelets are also commonly owned, and are also used as a form of saving.

Just over 10% of households in Ban Chai Khao have a landline telephone. However, since Ban Chai Khao has good mobile phone coverage, a landline is no longer necessary. In 72.8% of Buddhist households and 67.5% of Muslim households someone owns a mobile phone.

A slightly greater proportion of Muslim households (18.4%) than Buddhist ones (17.6%) own Cameras.

A higher proportion of Muslim households (21.1%) than Buddhist households (9.6%) own a sewing machine. This may be because sewing is traditionally done by women, and is a livelihood which can be done from inside the household. Working inside the household is encouraged for Muslim women.

| Other Household Goods | Ban Chai Khao | | | | | |
|--|---------------|-------|-------------|-------|-------------|-------|
| | Buddhist | % | Muslim | % | Total | % |
| Bed | 100 | 73.5% | 74 | 64.9% | 174 | 69.6% |
| Blanket | 134 | 98.5% | 110 | 96.5% | 244 | 97.6% |
| Mattress | 120 | 88.2% | 104 | 91.2% | 224 | 89.6% |
| Chair/bench | 107 | 78.7% | 71 | 62.3% | 178 | 71.2% |
| Sofa | 63 | 46.3% | 49 | 43.0% | 112 | 44.8% |
| Table | 96 | 70.6% | 65 | 57.0% | 161 | 64.4% |
| Wardrobe | 118 | 86.8% | 98 | 86.0% | 216 | 86.4% |
| Cutlery | 17 | 12.5% | 5 | 4.4% | 22 | 8.8% |
| Crockery | 127 | 93.4% | 106 | 93.0% | 233 | 93.2% |
| Kettle | 89 | 65.4% | 91 | 79.8% | 180 | 72.0% |
| Pots | 131 | 96.3% | 113 | 99.1% | 244 | 97.6% |
| Barrel | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Gold ear-ring | 72 | 52.9% | 47 | 41.2% | 119 | 47.6% |
| Other ear-ring | 18 | 13.2% | 10 | 8.8% | 28 | 11.2% |
| Gold necklace | 78 | 57.4% | 51 | 44.7% | 129 | 51.6% |
| Other necklace | 20 | 14.7% | 12 | 10.5% | 32 | 12.8% |
| Gold ring | 68 | 50.0% | 45 | 39.5% | 113 | 45.2% |
| Other ring | 17 | 12.5% | 22 | 19.3% | 39 | 15.6% |
| Bracelet | 53 | 39.0% | 41 | 36.0% | 94 | 37.6% |
| Other jewellery | 15 | 11.0% | 10 | 8.8% | 25 | 10.0% |
| Telephone (landline) | 17 | 12.5% | 12 | 10.5% | 29 | 11.6% |
| Telephone (mobile) | 99 | 72.8% | 77 | 67.5% | 176 | 70.4% |
| Camera | 24 | 17.6% | 21 | 18.4% | 45 | 18.0% |
| Jerry can | 0 | 0.0% | 0 | 0.0% | 0 | 0.0% |
| Sewing machine | 13 | 9.6% | 24 | 21.1% | 37 | 14.8% |
| Watch or clock | 124 | 91.2% | 101 | 88.6% | 225 | 90.0% |
| Gas lamp | 10 | 7.4% | 6 | 5.3% | 16 | 6.4% |
| Mill for grinding | 5 | 3.7% | 0 | 0.0% | 5 | 2.0% |
| Total | 1735 | | 1365 | | 3100 | |
| Average number of different OHGs per household | | 12.8 | | 12.0 | | 12.4 |

4.7 Household perception of wealth

On average, more Buddhist households (22.1%) than Muslim households (12.3%) consider themselves to be richer than average in the community. No household stated that it considers itself to be the richest in the community.

Most households consider themselves to be about average wealth. This was about the same for Buddhist (53.7%) and Muslim (54.4%) households. A similar proportion of Buddhists (20.6%) and Muslims (21.1%) also consider themselves to be a little poorer than most. A greater proportion of Muslims (11.4%) than Buddhists (3.7%) consider themselves to be amongst the poorest in the community, and one Muslim household considers itself to be the poorest in the community. This suggests that more poor households in Ban Chai Khao are Muslim.

| Household's perception of their relative wealth in the community | Ban Chai Khao | | | | | |
|--|---------------|---------------|------------|---------------|------------|---------------|
| | Buddhist | % | Muslim | % | Total | % |
| Richest in Community | | 0.0% | | 0.0% | | 0.0% |
| Amongst Richest | 3 | 2.2% | 1 | 0.9% | 4 | 1.6% |
| Richer than Most | 27 | 19.9% | 13 | 11.4% | 40 | 16.0% |
| About Average | 73 | 53.7% | 62 | 54.4% | 135 | 54.0% |
| A little Poorer than Most | 28 | 20.6% | 24 | 21.1% | 52 | 20.8% |
| Amongst Poorest | 5 | 3.7% | 13 | 11.4% | 18 | 7.2% |
| The Poorest | | 0.0% | 1 | 0.9% | 1 | 0.4% |
| Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

Discussions with key informants in the community, suggest that although livelihoods, particularly ownership of rubber plantations, are important for wealth in Ban Chai Khao, inheritance is an important factor in deciding who is rich and poor. Many households have also become rich by selling their land to developers along the Asia road, which runs next to the community, for factories and petrol stations. However, there are still some poor people in the community who live hand to mouth.

5. LAND USE, AGRICULTURE AND NATURAL RESOURCES

5.1 Agricultural Land Use

RANQ records the amount of land used by each household for Agricultural Purposes. On average, each household uses 8.46 Rai for agricultural purposes. This figure is slightly higher for Buddhist households (8.78) than Muslim ones (8.09).

| Average Land Area (Rai) Used for Agricultural Purposes, Ban Chai Khao | |
|---|-------------|
| Buddhist | 8.78 |
| Muslim | 8.09 |
| Total | 8.46 |

In Ban Chai Khao, no household uses more than 70 Rai of land. 22% of households use on land for agricultural purposes at all. This is slightly higher among Muslim households (25%) than Buddhist households (21%).

A further 26% of households in Ban Chai Khao use up to 5 Rai of land (0.8 hectares). This is higher amongst Buddhist households than Muslim households.

22% of Buddhist households use between 5 and 10 Rai, compared with 28% of Muslim households. However, 22% of Muslim households use between 10 and 20 Rai, compared with 13% of Buddhist households. In total, 83% of Buddhist households own less than 20 Rai of land, compared with 87% of Muslim households.

7% of Buddhist households use more than 30 Rai of land, compared with only 3% of Muslim households.

| Land Used for Agricultural Purposes by Religion. RANQ Households- Ban Chai Khao | | | | | | |
|--|-----------------|-------------|---------------|-------------|--------------|-------------|
| Land Area (rai) | Buddhist | % | Muslim | % | Total | % |
| No Land | 28 | 21% | 28 | 25% | 56 | 22% |
| Less than 5 | 38 | 28% | 26 | 23% | 64 | 26% |
| 5-9 Rai | 30 | 22% | 21 | 18% | 51 | 20% |
| 10-20 Rai | 17 | 13% | 25 | 22% | 42 | 17% |
| 20-29 | 14 | 10% | 11 | 10% | 25 | 10% |
| 30-39 | 6 | 4% | 2 | 2% | 8 | 3% |
| 40-49 | 2 | 1% | 1 | 1% | 3 | 1% |
| 50-59 | | 0% | | 0% | 0 | 0% |
| 60-69 | 1 | 1% | | 0% | 1 | 0% |
| 70-79 | | 0% | | 0% | 0 | 0% |
| Grand Total | 136 | 100% | 114 | 100% | 250 | 100% |

5.2 Ownership of Agricultural Land

In total, 32% of households in Ban Chai Khao own the land they use for agriculture.

In general, the households which use larger proportions of land own the land more. Of the 4 households who use more than 40 Rai of land, only 1 doesn't own the land that they use. Households which use a very small amount of land (less than 5 Rai) own it in less than 50% of cases. This figure is even lower between 5 and 10 Rai (48%), and 10 and 20 Rai (33%). This shows that most households in Ban Chai Khao do not own the land that they use. This may be because they work on land owned by land owners, such as in rubber plantations. Information from title deeds indicates that only half of the land in the village is owned by villagers, the rest is owned by outsiders (Community Profile, p30).

| Land Used for Agricultural Purposes by Ownership. RANQ Households- Ban Chai Khao | | | | | | |
|---|----------------------|------------|---------------------|------------|--------------|-------------|
| Land Area (rai) | Don't Own | % | Own Land | % | Total | % |
| No Land | 56 | 100% | 0 | 0% | 56 | 100% |
| Less than 5 | 33 | 52% | 31 | 48% | 64 | 100% |
| 5-9 Rai | 33 | 65% | 18 | 35% | 51 | 100% |
| 10-19 Rai | 28 | 67% | 14 | 33% | 42 | 100% |
| 20-29 | 15 | 60% | 10 | 40% | 25 | 100% |
| 30-39 | 5 | 63% | 3 | 38% | 8 | 100% |
| 40-49 | 1 | 33% | 2 | 67% | 3 | 100% |
| 50-59 | | | | | 0 | |
| 60-69 | | 0% | 1 | 100% | 1 | 100% |
| 70-79 | | | | | 0 | |
| Grand Total | 170 | 68% | 80 | 32% | 250 | 100% |

5.3 Livestock and Animals

In total, over 70 of households in Ban Chai Khao own or share animals or livestock. This figure is slightly higher amongst the Buddhist community (72.8% of households) than the Muslim one (69.3%).

| Household Animal Ownership | Ban Chai Khao | | | | | |
|--|----------------------|---------------|---------------|---------------|--------------|---------------|
| | Buddhist | % | Muslim | % | Total | % |
| Own/Share Animal or Livestock | 99 | 72.8% | 79 | 69.3% | 178 | 71.2% |
| Don't Own/Share Animal or Livestock | 37 | 27.2% | 35 | 30.7% | 72 | 28.8% |
| Grand Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

Chickens are owned by the greatest number of households. 43% of Buddhist households and 35% of Muslim households own them. The average number of Chickens owned is 14 in Buddhist households and 11 in Muslim ones.

Bulls are owned by 8% of Buddhist households and 6% of Muslim households. On average these Buddhist households own 2 bulls, compared with 1 in Muslim households.

One Buddhist household in Ban Chai Khao owns 2 oxen. No households own Buffalos.

19% of Buddhist households in Ban Chai Khao own cows compared with 11% of Muslim households. The average number owned in both cases is 3. 2% of Buddhist and Muslim households own Heifers.

Goats are only owned by Muslim households. 12% of Muslim households own an average of 3 goats. Goats are a traditional part of Muslim households, and are eaten.

Donkeys are not owned by any households in Ban Chai Khao.

3% of Buddhist households own pigs (on average 6), but no Muslim households own them, as they are considered unclean according to religious teaching.

11% of both Buddhist and Muslim households own doves. On average each Buddhist households owns 2 and each Muslim household owns 3. 17% of Buddhist households own Songbirds (each with an average of 5 birds), and 16% of Muslims (with an average of 4).

Ducks are owned by 9% of Buddhist and Muslim households. On average Buddhist households own 13 and Muslim households own 9.

40% of Buddhist households own dogs, whereas only 3% of Muslim households do. It is surprising that any Muslim households own dogs, since these are also considered to be unclean animals. However, more Muslim households own cats than Buddhist ones. 40% of Muslim households own cats, compared with 22% of Buddhist ones. This may be because the choice of domestic pets is more limited for Muslims since they may not keep dogs.

Very few households in Ban Chai Khao share ownership of animals with other households. One Buddhist shares one bull, and one Muslim household shares 5 bulls. This may be because bulls are more expensive, and may also have some productive use.

| Frequency of Animals and Livestock owned or shared by Households | | Ban Chai Khao: Buddhist | | | Ban Chai Khao: Muslim | | |
|--|-------|-------------------------|------|------|-----------------------|------|------|
| | | HH Have | % HH | Mean | HH Have | % HH | Mean |
| Bulls/ Bullocks | Own | 11 | 8% | 2 | 7 | 6% | 1 |
| | Share | 1 | 1% | 1 | 1 | 1% | 5 |
| Calves | Own | 21 | 15% | 3 | 9 | 8% | 3 |
| | Share | 0 | 0% | | 0 | 0% | |
| Cows | Own | 26 | 19% | 3 | 13 | 11% | 3 |
| | Share | 2 | 1% | 5 | 2 | 2% | 7 |
| Donkeys | Own | 0 | 0% | | 0 | 0% | |
| | Share | 0 | 0% | | 0 | 0% | |
| Goats | Own | 0 | 0% | | 14 | 12% | 3 |
| | Share | 0 | 0% | | 1 | 1% | 4 |
| Heifers | Own | 3 | 2% | 4 | 2 | 2% | 3 |
| | Share | 0 | 0% | | 1 | 1% | 14 |
| Oxen | Own | 1 | 1% | 2 | 0 | 0% | |
| | Share | 0 | 0% | | 0 | 0% | |
| Pigs | Own | 4 | 3% | 6 | 0 | 0% | |
| | Share | 0 | 0% | | 0 | 0% | |
| Chicken | Own | 58 | 43% | 14 | 40 | 35% | 11 |
| | Share | 0 | 0% | | 0 | 0% | |
| Doves | Own | 15 | 11% | 2 | 13 | 11% | 3 |
| | Share | 0 | 0% | | 0 | 0% | |
| Ducks | Own | 12 | 9% | 13 | 10 | 9% | 9 |
| | Share | 0 | 0% | | 0 | 0% | |
| Fighting Cocks | Own | 4 | 3% | 17 | 0 | 0% | |
| | Share | 0 | 0% | | 0 | 0% | |
| Pigeons | Own | 0 | 0% | | 1 | 1% | 15 |
| | Share | 0 | 0% | | 0 | 0% | |
| Songbirds | Own | 23 | 17% | 5 | 18 | 16% | 4 |
| | Share | 0 | 0% | | 0 | 0% | |
| Rabbits | Own | 2 | 1% | 1 | 0 | 0% | |
| | Share | 0 | 0% | | 0 | 0% | |
| Dogs | Own | 55 | 40% | 2 | 3 | 3% | 4 |
| | Share | 0 | 0% | | 0 | 0% | |
| Cats | Own | 30 | 22% | 2 | 40 | 35% | 2 |
| | Share | 1 | 1% | 7 | 0 | 0% | |
| Other: Fighting Fish, Fish, Goose | Own | 2 | 1% | 26 | 2 | 2% | 3 |
| | Share | 0 | 0% | | 0 | 0% | |

5.4 Natural Resource Use

On average, each household in Ban Chai Khao uses 1.58 different types of natural resources, covering water, land and trees. This figure is higher for Buddhist households (1.69) than Muslims (1.45), which indicates that they make more use of natural resources. No households use water for drinking or other household use. 25% of Buddhist households use water for irrigation, compared with 19% of Muslim ones. However, a greater proportion of Muslim households (16%) use water for fishing than Buddhist ones (10%). 19% of Buddhist households use land for grazing, compared with 12% of Muslim households. This reflects the greater ownership of animals and livestock amongst the Buddhist community.

38% of Buddhist households use the land for wild crop harvesting, compared with 22% of Muslims.

A few households (4% of Buddhist and 1% of Muslim) use trees for timber. A higher proportion use trees for firewood, especially Muslims. 18% of Buddhist households and 25% of Muslim households use trees for firewood. This reflects the greater numbers of Muslim households (5.3% compared to 3.7% of Buddhist households) which use firewood as their main source of fuel, but also shows how households may take advantage of the natural resources around them. This may be especially important for Muslim households, as they appear to be not as wealthy.

22% of Buddhist households use trees for fruit and 10% of Muslim households. This may reflect work done in fruit plantations.

Over a quarter of households use trees for other products. This is likely to reflect rubber tapping- indeed this figure seems low, as a higher proportion may be involved in this in some way. 24% of Buddhist households and 27% of Muslim households use trees in this way.

Very few households in Ban Chai Khao collect wild fruits, insects or honey. This may be due to its peri-urban location, which may not be rich in wild species, or it may reflect greater household wealth and less time to scavenge for wild products.

7% of Buddhists and 10% of Muslims collect wild fungi. This is mainly because these are popular for use in cooking, and shows that those households engaged in this do consider it worthwhile to scavenge for such items.

| Ban Chai Khao | | | | | | | |
|---|--|-----------------|----------|---------------|----------|--------------|----------|
| Other natural resource use: Resource and type of use | | Buddhist | | Muslim | | Total | |
| | | Freq. | % | Freq. | % | Freq. | % |
| Water bodies (rivers, pond, Lake, etc.) | For drinking | | 0% | | 0% | 0 | 0% |
| | For irrigation | 34 | 25% | 22 | 19% | 56 | 22% |
| | For fishing | 13 | 10% | 18 | 16% | 31 | 12% |
| | For other household use | | 0% | | 0% | 0 | 0% |
| Land | For top-soil/sand/gravel/clay extraction | 1 | 1% | 1 | 1% | 2 | 1% |
| | For mining | | 0% | 1 | 1% | 1 | 0% |
| | For grazing | 26 | 19% | 14 | 12% | 40 | 16% |
| | For wild crop harvesting | 52 | 38% | 25 | 22% | 77 | 31% |
| Trees | For timber | 5 | 4% | 1 | 1% | 6 | 2% |
| | For firewood | 25 | 18% | 29 | 25% | 54 | 22% |
| | For fruit | 30 | 22% | 11 | 10% | 41 | 16% |
| | For other tree-related products (sap, leaves etc.) | 33 | 24% | 31 | 27% | 64 | 26% |
| Other | Wild fruits | | 0% | | 0% | 0 | 0% |
| | Wild animals | | 0% | | 0% | 0 | 0% |
| | Insects | | 0% | | 0% | 0 | 0% |
| | Honey | 1 | 1% | 1 | 1% | 2 | 1% |
| | Fungi | 9 | 7% | 11 | 10% | 20 | 8% |
| | Other: Rubber tree seedling | 1 | 1% | | 0% | 1 | 0% |
| Total | | 230 | | 165 | | 395 | |
| Average number of different resources used | | | 1.69 | | 1.45 | | 1.58 |

6. EDUCATION

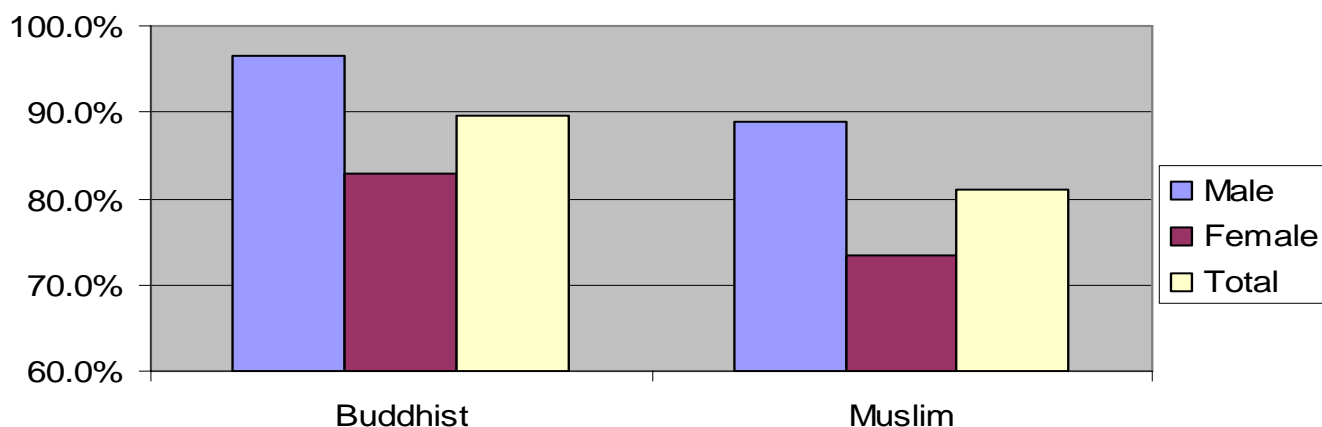
6.1 Data from RANQ

In Ban Chai Khao, the adult literacy rate differs by religion and gender. In total, 89.7% of adult Buddhists over the age of 15 can read and write. This figure is only 81.1% in the Muslim community.

In both Buddhist and Muslim households, the female adult literacy rate is much lower than amongst males. In Buddhist households, 96.4% of adult men can read and write, compared with 82.4% of females. In Muslim households, only 73.4% of women can read and write, compared with 88.9% of males.

The difference in literacy rates between men and women largely reflects historical differences in the availability of education. Most of the illiterate women are quite old.

Adult Literacy Rate of Individuals not attending education
Ability to read and write, 15 years and older



Of the individuals who have finished education in Ban Chai Khao, over 40% have only completed primary education. Approximately 35% of individuals finished school after receiving secondary education, and less than 5% of individuals have completed a Bachelor's degree or higher.

Over 40% of the individuals who are currently receiving education go to a government school. However, over 20% of people go mission school and another 20% to a NGO school. Less than 5% of people go to colleges, university, or other places of higher education.

Less than 5% of people attending education receive it in Ban Chai Khao- this is because there are no schools within the village. Slightly fewer than 50% of individuals receive their

education in a rural area, just over 40% go to an urban area, and less than 3% are educated in Bangkok.

10% of individuals walk to school, just over 30% of individuals take a bus, and over 50% take another mechanized mode of transport, probably a car, motorbike or tuk tuk. A small proportion (approximately 1%) of individuals takes the train to school.

Over 70% of individuals travel less than 30 minutes to get to school. Nearly 20% take from 30 to 60 minutes, whilst a small number take longer. Some even take over 2 hours to get to school, whilst nearly 5% attend a boarding school due to the length of the journey.

Satisfaction with Children's Education

| | Buddhist | | Muslim | | Total | |
|--------------------|----------|------|--------|------|-------|------|
| Not adequate | 83 | 67% | 79 | 75% | 162 | 71% |
| Just adequate | 39 | 32% | 27 | 25% | 66 | 29% |
| More than adequate | 1 | 1% | | 0% | 1 | 0% |
| Total | 123 | 100% | 106 | 100% | 229 | 100% |

Source: Approximation from WeD RANQ

Note: There is no data for 21 households: 2 Buddhist and 6 Muslim are not applicable, and there are 13 missing values

In general, Buddhist households seem happier with their children's education than Muslims, although generally people are not satisfied.

75% of Muslim households stated that their children is not adequate, compared with 67% of Buddhist households. Only one Buddhist household stated that their children's education was more than adequate. These statistics show the high value that people place on education, and the additional requirements of Muslim households for religious teaching.

6.2 Data from Quality of Life Phase 1

In semi-structured interviews with a cross-section of villagers from Ban Chai Khao as part of the WeD QoL Phase 1 piloting, many respondents mentioned issues concerning education as being important to them.

In particular, parents were keen for children to have a good education, and many feared not having enough money for this. In one case, a middle aged woman reported that she had had to pull her children out of education after her husband died, because she did not have enough money. She is now trying to get them back to school. In another case, an older woman said her biggest regrets were that she wasn't able to give her children a better education because of a lack of money. Others said that they hoped their children would have a good education, so that they would be better able to look after them when they are older.

Other younger people reported that the best things that had happened to them was that they had been able to have a good education, and particularly rich families reported among the best things to happen to them was that their children have a good education.

One young Muslim woman stated that her happiest times had been when she was at school, but that her husband had made her leave college when she got married.

7. HEALTH

7.1 Data from RANQ

In total, 17% of people in Ban Chai Khao suffer from chronic ill health. This figure is similar amongst Buddhist and Muslim households.

1.2% of individuals suffer from a major disability- a figure that is higher amongst Buddhists (1.5%) than Muslims (1.0%).

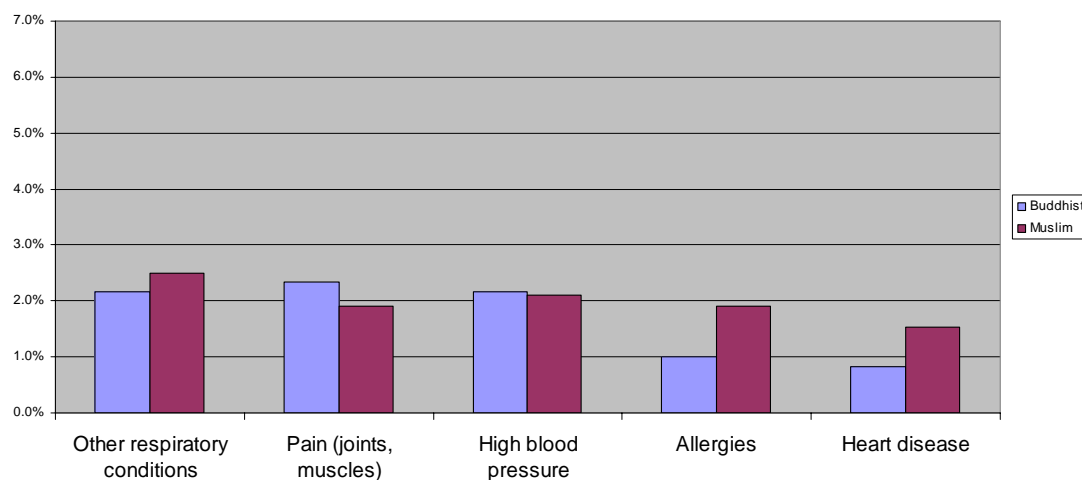
8.6% of individuals suffered an illness or injury in the last 12 months which meant they couldn't perform their normal daily activities. This figure is again higher amongst Buddhists (9.2%) than Muslims (7.9%).

12% of individuals suffered illness or injury in the last 2 week, and 86.5% of these Buddhists and 100% of these Muslims sought treatment.

| Health | Chaikhao | | | | | |
|--|----------|-------|--------|--------|-------|-------|
| | Buddhist | | Muslim | | Total | |
| | Freq | % | Freq | % | Freq | % |
| Chronic Ill Health | 95 | 16% | 91 | 17% | 186 | 17% |
| Major disability | 9 | 1.5% | 5 | 1.0% | 14 | 1.2% |
| Illness or injury in last 12 months | 55 | 9.2% | 41 | 7.9% | 96 | 8.6% |
| Illness or injury suffered in last 2 weeks | 74 | 12% | 64 | 12% | 138 | 12% |
| Treatment sought for illness in the last 2 weeks | 64 | 11% | 64 | 12% | 128 | 11% |
| Proportion of ill that sought treatment | | 86.5% | | 100.0% | | 92.8% |

The most chronic forms of Chronic ill health in Ban Chai Khao are other respiratory conditions, pain, high blood pressure, allergies and heart disease. Pain may well be occupational related, particularly amongst manual laborers such as farmers and factory workers, whereas respiratory conditions and allergies may be affected by living conditions. High blood pressure and heart disease may be affected by diet.

Top 5 types of Chronic Ill health; Ban Chai Khao



In total, Muslims are less satisfied with their families' health than Buddhists in Ban Chai Khao. 29% of Muslim households think that their family's health is not adequate, compared with 22% of Buddhists. This is despite the fact that a lower proportion of Muslims than Buddhists experienced illness or injury in the last 12 months.

Satisfaction with Family's Health

| | Buddhist | | Muslim | | Total | |
|--------------------|-----------------|-------------|---------------|-------------|--------------|-------------|
| Not adequate | 27 | 22% | 33 | 29% | 60 | 26% |
| Just adequate | 93 | 77% | 77 | 69% | 170 | 73% |
| More than adequate | 1 | 1% | 2 | 2% | 3 | 1% |
| Total | 121 | 100% | 112 | 100% | 233 | 100% |

Source: Approximation from WeD RANQ

Note: There is no data for 17 households: 13 Buddhist and 4 Muslim

In total, 9% of Buddhist households and 7% of Muslim ones experienced food shortages in the last year. Amongst Buddhist households, these shortages affected all areas of diet, but Muslim households were predominantly short of staples and meat.

| Food Shortages | Chaikhao | | | | | |
|----------------------------|-----------------|----------|---------------|----------|--------------|----------|
| | Buddhist | | Muslim | | Total | |
| | Freq | % | Freq | % | Freq | % |
| Food Shortage in Last Year | 12 | 9% | 8 | 7% | 20 | 8% |
| Shortage of Staples | 11 | 8% | 5 | 4% | 16 | 6% |
| Shortage of Vegetables | 11 | 8% | 2 | 2% | 13 | 5% |
| Shortage of Protein | 11 | 8% | 2 | 2% | 13 | 5% |
| Shortage of Meat | 12 | 9% | 5 | 4% | 17 | 7% |

In total, more Buddhist households stated that they were satisfied with their families' food consumption in the last month than Muslims. 4% of Buddhist households stated that their food was more than adequate, compared with 1% of Muslim households. 5% of Muslim households said that their family's food was not adequate compared with 2% of Buddhist households.

Satisfaction with Family's Food

| | Buddhist | | Muslim | | Total | |
|--------------------|-----------------|-------------|---------------|-------------|--------------|-------------|
| Not adequate | 3 | 2% | 6 | 5% | 9 | 4% |
| Just adequate | 125 | 93% | 109 | 94% | 234 | 94% |
| More than adequate | 6 | 4% | 1 | 1% | 7 | 3% |
| Total | 134 | 100% | 116 | 100% | 250 | 100% |

Source: Approximation from WeD RANQ

Most households (92%) in Ban Chai Khao said that their family's clothing was just adequate. 10% of Buddhist households said that their clothing was more than adequate, compared with 3% of Muslim households. More Muslim households (3% compared with 1% of Buddhist households) stated that their family's clothing is not adequate. In general, Buddhist households are more satisfied with their family's clothing than Muslims.

Satisfaction with Family's clothing

| | Buddhist | | Muslim | | Total | |
|--------------------|----------|------|--------|------|-------|------|
| Not adequate | 1 | 1% | 3 | 3% | 4 | 2% |
| Just adequate | 120 | 90% | 109 | 94% | 229 | 92% |
| More than adequate | 13 | 10% | 4 | 3% | 17 | 7% |
| Total | 134 | 100% | 116 | 100% | 250 | 100% |

Source: Approximation from WeD RANQ

7.2 Data from Quality of Life Phase 1

In semi-structured interviews with villagers as part of the QoL phase 1, respondents repeatedly mentioned health as being very important to them.

Many respondents identified good health as being a major characteristic of those who live well, and bad health as a characteristic of people who live badly.

Many people's greatest fear was getting ill. In some cases, they were already facing illness in the household, which either reduced the number of people able to earn money, or meant that people had to work through pain in order to raise enough money to meet all the household needs.

8. OCCUPATIONS, LIVELIHOODS AND MIGRATION

8.1 Data from RANQ

The main occupations of household heads in Ban Chai Khao are outlined in the table below. In total, 51.2% of household heads undertake agriculture as their main occupation. This is the most common type of activity, and a similar proportion of Buddhist (50.7%) and Muslim (51.8%) household heads.

The second most common activity amongst household heads is transport (13.6%), such as driving a motorcycle taxi or tuk tuk. This is more common amongst Buddhist household heads (17.6%) compared with Muslim ones (10.5%).

| Main Occupation of Household Head | Ban Chai Khao | | | | | |
|-----------------------------------|---------------|---------------|------------|---------------|------------|---------------|
| | Buddhist | | Muslim | | Total | |
| Agricultural | 69 | 50.7% | 59 | 51.8% | 128 | 51.2% |
| Artisinal | 3 | 2.2% | | 0.0% | 3 | 1.2% |
| Non-agricultural (rural) | 15 | 11.0% | 12 | 10.5% | 27 | 10.8% |
| Transport | 24 | 17.6% | 10 | 8.8% | 34 | 13.6% |
| Professional | 6 | 4.4% | 4 | 3.5% | 10 | 4.0% |
| Home workers | 3 | 2.2% | 5 | 4.4% | 8 | 3.2% |
| Commercial | 8 | 5.9% | 18 | 15.8% | 26 | 10.4% |
| Not in labour force | 7 | 5.1% | 6 | 5.3% | 13 | 5.2% |
| Other, specify | 1 | 0.7% | | 0.0% | 1 | 0.4% |
| Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

The third most common activity amongst household heads is non-agricultural (rural) activities (10.8%). This is undertaken by 11% of Buddhist household heads and 10.5% of Muslim household heads. This may involve working in local factories, such as the many rubber factories near Ban Chai Khao.

10.4% of household heads in Ban Chai Khao are involved in commercial activity as their main activity. This is much higher amongst Muslim household heads (15.8%) than Buddhist ones (5.9%).

Other activities that household heads are involved in are artisinal (1.2%- all Buddhist), home workers (3.2%) and professional (4.0%). A greater proportion of Muslim household heads (4.4%) are homeworkers than Buddhist ones (4.4%), but more Buddhists are involved in professional activity (4.4%) than Muslims (3.5%)

In total, 5.3% of household heads are not in the labour force, mainly due to old age.

| Main Occupations- all individuals by age | Ban Chai Khao | | | | | | | |
|--|---------------|-------------|------------|-------------|------------|-------------|-------------|-------------|
| | 0-14 | | 15-59 | | 60+ | | Total | |
| Agricultural | 9 | 3% | 238 | 33% | 67 | 62% | 314 | 28% |
| Artisinal | | 0% | 8 | 1% | | 0% | 8 | 1% |
| Non-agricultural (rural) | | 0% | 112 | 16% | 2 | 2% | 114 | 10% |
| Transport | 1 | 0% | 57 | 8% | | 0% | 58 | 5% |
| Professional | | 0% | 37 | 5% | 2 | 2% | 39 | 3% |
| Home workers | | 0% | 43 | 6% | 6 | 6% | 49 | 4% |
| Commercial | | 0% | 86 | 12% | 4 | 4% | 90 | 8% |
| Not in labour force | 211 | 72% | 132 | 18% | 26 | 24% | 369 | 33% |
| Other | 74 | 25% | 5 | 1% | 1 | 1% | 80 | 7% |
| Total | 295 | 100% | 718 | 100% | 108 | 100% | 1121 | 100% |

The table above shows the main activities of all individuals in Ban Chai Khao by age. Most of the individuals under the age of 14 are not in the labour force. The table below shows that 64% are attending education, whilst others are so young that they must be looked after. 3% individuals are involved in unpaid family work, and one individual earns a daily wage.

Of the adult population aged between 15 and 59, 33% are involved in agricultural activities, 16% work in non-agricultural activities, and 12% work in commercial activities. 18% of the adult working population is not in the labour force, which largely represents those in education (15%) and looking after family, or unable to work.

Of those aged between 15 and 59, 29% of individuals are self-employed in their own farm or business, and 28% do regular work for cash. Just 7% say that they are involved in daily wage labour.

Of those over the age of 60, the majority (62%) are involved in agricultural activities. This shows the historic agricultural livelihoods of households in Ban Chai Khao, and that many people have to keep working in order to support themselves. 53% of these older people say that they work for their own farm or business, with another 6% saying that they are involved in unpaid family work. 29% are involved in non-work activities.

| Types of occupations- all individuals by age | Ban Chai Khao | | | | | | | |
|--|---------------|-------------|------------|-------------|------------|-------------|-------------|-------------|
| | 0-14 | | 15-59 | | 60+ | | Total | |
| Self-employment: Own farm/business | | 0% | 209 | 29% | 57 | 53% | 266 | 24% |
| Unpaid family work | 9 | 3% | 51 | 7% | 7 | 6% | 67 | 6% |
| Work exchange | | 0% | 7 | 1% | 3 | 3% | 10 | 1% |
| In workgroup for other | | 0% | 2 | 0% | | 0% | 2 | 0% |
| Regular work for cash | | 0% | 203 | 28% | 7 | 6% | 210 | 19% |
| Occasional work for cash | | 0% | 39 | 5% | 1 | 1% | 40 | 4% |
| Daily wage labour | 1 | 0% | 51 | 7% | 2 | 2% | 54 | 5% |
| Community Work | | 0% | 2 | 0% | | 0% | 2 | 0% |
| Education/training | 189 | 64% | 108 | 15% | | 0% | 297 | 26% |
| Non-work activities | 96 | 33% | 45 | 6% | 31 | 29% | 172 | 15% |
| Not applicable | | 0% | | 0% | | 0% | | 0% |
| Not known | | 0% | 1 | 0% | | 0% | 1 | 0% |
| Total | 295 | 100% | 718 | 100% | 108 | 100% | 1121 | 100% |

The main activities of individuals in Ban Chai Khao differ by gender. A greater proportion of women (30%) than men (26%) are involved in agricultural activities, and all home workers are women (8% of women).

Similar proportions of men and women are involved in artisanal, professional, and commercial activities.

13% of men are involved in non-agricultural activities such as factory work, compared with 7% of women. Nearly all the people involved in transport activities are men. 9% of men are involved in transport as their main activity, compared with just 1% of women.

| Main Occupations- all individuals by gender | Ban Chai Khao | | | | | |
|---|---------------|-------------|------------|-------------|-------------|-------------|
| | Male | | Female | | Total | |
| Agricultural | 145 | 26% | 169 | 30% | 314 | 28% |
| Artisanal | 4 | 1% | 4 | 1% | 8 | 1% |
| Non-agricultural (rural) | 75 | 13% | 39 | 7% | 114 | 10% |
| Transport | 53 | 9% | 5 | 1% | 58 | 5% |
| Professional | 19 | 3% | 20 | 4% | 39 | 3% |
| Home workers | 2 | 0% | 47 | 8% | 49 | 4% |
| Commercial | 44 | 8% | 46 | 8% | 90 | 8% |
| Not in labour force | 177 | 31% | 192 | 34% | 369 | 33% |
| Other | 45 | 8% | 35 | 6% | 80 | 7% |
| Total | 564 | 100% | 557 | 100% | 1121 | 100% |

The location of work largely follows the pattern that you would expect based on the occupations that individuals are involved in. 16% of individuals work in the home, and another 8% in the area around the home.

7% of individuals work in the village on their own land, but a higher proportion (17%) work on someone else's land in the village.

23% of individuals work in a nearby rural area, whilst 24% go to a nearby town for their main activity.

3% of individuals travel beyond this, with 18 individuals (2%) working elsewhere in the South, and 9 (1%) working in the Central region, in or around Bangkok.

| Location of work | Ban Chai Khao | |
|---|---------------|-------------|
| | | |
| In the home | 178 | 16% |
| In the compound | 94 | 8% |
| In the village on own land | 82 | 7% |
| In the village on someone else's land | 188 | 17% |
| In own business premise in village | 6 | 1% |
| In someone else's business premise in village | 17 | 2% |
| In a nearby rural area | 261 | 23% |
| In a nearby town | 264 | 24% |
| Other: | 30 | 3% |
| Central | 9 | 1% |
| Northern | | 0% |
| Eastern | | 0% |
| Southern | 18 | 2% |
| Other Country | | 0% |
| No information | 3 | 0% |
| Not Applicable | | 0% |
| Not known | 1 | 0% |
| Total | 1121 | 100% |

In total, 30% of households stated that their family's income was not adequate in the last month. This is higher amongst Buddhists than Muslims. However, 5% of Buddhist households record that their income in the last month was more than adequate, compared with 3% of Muslims. This may indicate different perceptions of the adequacy of income

between Buddhists or Muslims, or suggest that there is a greater range of income amongst Buddhist households than Muslim ones.

Satisfaction with Family's Income in the last month

| | Buddhist | | Muslim | | Total | |
|--------------------|------------|-------------|------------|-------------|------------|-------------|
| Not adequate | 43 | 32% | 32 | 28% | 75 | 30% |
| Just adequate | 84 | 63% | 79 | 69% | 163 | 65% |
| More than adequate | 7 | 5% | 4 | 3% | 11 | 4% |
| Total | 134 | 100% | 115 | 100% | 249 | 100% |

Source: Approximation from WeD RANQ

Note: There is no data for 1 Muslim household

When asked to compare their current total income compared with five years ago, a total of 21.2% of households said it was the same, 44.4% indicated that it had gone up, while 34.4% said that it had gone down. This suggests that incomes in the village fluctuate a lot. One reason that incomes may have risen is because the rubber price has been high in the last year. However, those working in Hat Yai may be faced with more difficult circumstances than 5 years ago due to the increase in unrest in the South, and the ongoing effects of the flood four years ago.

Total family income compared with 5 years ago

| | Buddhist | | Muslim | | Total | |
|---------------------|------------|---------------|------------|---------------|------------|---------------|
| Much better now | 11 | 8.1% | 14 | 12.3% | 25 | 10.0% |
| A little better now | 48 | 35.3% | 38 | 33.3% | 86 | 34.4% |
| Same | 30 | 22.1% | 23 | 20.2% | 53 | 21.2% |
| A little worse now | 25 | 18.4% | 22 | 19.3% | 47 | 18.8% |
| Much worse now | 22 | 16.2% | 17 | 14.9% | 39 | 15.6% |
| Don't know | | 0.0% | | 0.0% | 0 | 0.0% |
| Total | 136 | 100.0% | 114 | 100.0% | 250 | 100.0% |

Source: Approximation from WeD RANQ

8.2 Data from Quality of Life Phase 1

In the semi-structured interviews with villagers as part of the QoL phase 1, many people mentioned issues relating to their livelihoods.

Many poor villagers reported not having enough money to meet all their expenditures, and being forced to go into debt.

Many villagers stated that it is good to have a career, and some expressed a desire to own their own businesses rather than being an employee.

One poor Buddhist old woman stated that one of the worst things about her life was that her son in Bangkok doesn't send back money for her.

Other people specified issues relating to their farming. One person said that the worst thing was when their rubber tree is unproductive (especially in the rainy season), and another said that the best thing is when the rubber price is high.

9. GLOBAL HAPPINESS

The RANQ questionnaire asks household heads 'taking all things together; how would you say things are these days?' The results from Ban Chai Khao show that most households (88% of total) state that they are 'fairly happy'.

In general Muslim households seem to report that they are happier than Buddhist ones. 6% of Muslim households report that they are very happy, compared with just 5% of Buddhist ones. In addition more Buddhist households say that they are not too happy. 8% of Buddhists say that they are not too happy compared with 4% of Muslim households.

Global Happiness: Reported happiness of household head

| | Buddhist | | Muslim | | Total | |
|---------------|------------|-------------|------------|-------------|------------|-------------|
| Very happy | 6 | 5% | 7 | 6% | 13 | 5% |
| Fairly happy | 116 | 87% | 103 | 90% | 219 | 88% |
| Not too happy | 11 | 8% | 5 | 4% | 16 | 6% |
| Total | 133 | 100% | 115 | 100% | 248 | 100% |

Source: Approximation from WeD RANQ

Note: There is no data for 2 households, 1 Buddhist and 1 Muslim

10. QUALITY OF LIFE

In October 2004, WeD carried out focus group discussions and semi-structured interviews in Ban Chai Khao as part of the Phase 1 QoL fieldwork. This was part of a study carried out in the whole of Thailand, the results of which are summarized in Jongudomkarn (2004).

10.1 Characteristics of a good area

6 focus groups comprising of villagers from Ban Chai Khao, divided by sex and age were asked what makes a good community. The main responses are outlined below.

All the respondent groups mentioned factors concerning good morality, social harmony and good utilities as being important characteristics. Other areas mentioned widely are social participation and leadership, whilst some issues are clearly influenced by the age category, such as sports facilities by young people.

Characteristics of a good community: Focus Group Responses, Ban Chai Khao

| | Young | | Middle | | Old | | Total |
|----------------------------|-------|-----|--------|-----|-------|-----|-------|
| | Women | Men | Women | Men | Women | Men | |
| No drugs/ Good Morality | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| Harmony | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| Public Services/ Utilities | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| Good social bonds | 1 | 1 | 1 | 1 | 1 | | 5 |
| Leader | | 1 | | 1 | 1 | 1 | 4 |
| Safety | | 1 | | | | 1 | 2 |
| Sports | 1 | 1 | | | | | 2 |
| Clean | 1 | | | | | | 1 |
| Education | 1 | | | | | | 1 |
| Health | | 1 | | | | | 1 |
| Land | | | | 1 | | | 1 |
| Jobs | | | | 1 | | | 1 |
| Tourism | 1 | | | | | | 1 |
| Obey Leader | | | 1 | | | | 1 |

Source: WeD QoL Phase 1 Focus Group Discussions

All the focus groups mentioned issues concerning **good morality**, which may reflect how the word ‘good’ is associated with moral uprightness in Thai society. Not having drugs was specifically mentioned by all groups except the young men, who mentioned not having gambling, and the old women who stated that people are ‘well behaved’ in a good area.

Harmony amongst villagers was also mentioned by all the groups as a characteristic of a good area. The middle aged and old women's groups as well as the old men mentioned specifically the different religious communities (Buddhist and Muslim) living in harmony. This interest in religious harmony may be related to the unrest in other villages in the Deep South.

All groups mentioned that issues relating to **public services** or **utilities**. The main utilities which were mentioned were roads, public telephone, electricity and irrigation. It is clearly felt that infrastructure is important, and the old men specifically stated that the government should pay more attention to villages. The young women mentioned roads, public telephone, electricity and irrigation systems, whilst the young men mentioned having a canal to protect them from flooding. Middle aged women mentioned public utilities such as public telephones, and the middle aged men mentioned irrigation system, clean water, electricity, road and telephones in the village. The old women's group said that a good area had electricity, roads, supermarkets, and irrigation – about which there have been some disagreements between officers and villagers. Old men mentioned roads, electricity, irrigation system and irrigation canal.

Nearly all groups mentioned factors concerning the interaction between households in the communities, stating that good **social bonds** are an important part of a good community. This expressed itself in two different ways, informal and formal bonds. The young women's group mentioned generosity and kindness, the young men mentioning co-operation, and the middle aged men specifying villagers helping each other, all informal methods. However, the middle and old women both stressed participation in community activities, with the middle aged women particularly bemoaning how few villagers participate in formal village meetings.

Strong **leadership** was mentioned by 4 of the groups, and middle aged women mentioned **obeying leaders**. The young men stated that a good community has a good leader who can give good advice to villagers, whilst the old men stated that a good leader is one that listens to villagers and is determined to work for the community. The old women stated that it was

important to have good leaders in both the Buddhist and Muslim communities, and good co-operation between them.

2 groups mentioned about **safety**, with the young men talking about a lack of crime and high security, and the old men stating that a good community does not have robbery. Both the male and female young people's focus groups mentioned about having **sports facilities**. This shows that recreation and sport are particularly important to young people.

The young women's group mentioned about **education, cleanliness** and **tourism**. They suggested that in a good community there is a library and villagers are well educated. They also mentioned that it should be clean with many bins. One member of the group also suggested that having a tourist attraction would be good as it would provide another source of income for the village.

One member of the young men's focus group suggested that in a good community villagers are **healthy**.

The middle aged men's focus group mentioned that a good village has enough **jobs**, and there is enough **land** for living.

10.2 Best individual in the community

The focus groups were also to describe the best individual in the community.

Nearly all the best individuals named were leaders in the community, although some Muslim respondents mentioned people for work done in the Mosque.

The Imam was mentioned by all the focus groups, and he is seen as an important figure in the community as a whole, not just among Muslims. He is seen as being a good religious leader, taking people to Mecca each year, gives advice to villagers with problems. The middle aged women say that he is wealthy, generous and supportive, and the old women mentioned how he lends money to villagers without interest and provides transportation for villagers.

All the groups except young men mentioned the deceased village headman as an example of a best individual. Many people found it more comfortable to praise a dead person than one still living. He is described as working well for both the Buddhist and Muslim communities, being helpful and friendly and making sacrifices. The Middle Aged women described how he won a Nab Tong award and helped improve the transportation and irrigation systems and built a funeral pyre.

Most groups apart from the old men mentioned the district committee member, who works well with everyone (both Buddhists and Muslims), gives advice, and also provides sport for children.

The young women and the middle men mentioned the village headman who is kind and rules with justice, providing creative programs.

The Muslims among the old women also mentioned two men who help with the activities in the Mosque.

Best individual in community, Ban Chai Khao

| | Young | | Middle | | Old | | Total |
|---------------------------|-------|-----|--------|-----|-------|-----|-------|
| | Women | Men | Women | Men | Women | Men | |
| Imam: Head of Mosque | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| Deceased village headman | 1 | | 1 | 1 | 1 | 1 | 5 |
| District Committee Member | 1 | 1 | 1 | 1 | 1 | | 5 |
| Village Headman | 1 | | | 1 | | | 2 |
| Muslim Organisers | | | | | 1 | | 1 |

Source: Summary based on WeD QoL Phase 1 Focus Group Discussions

10.3 Areas of personal importance

Semi-structured interviews were carried out as part of the WeD QoL Phase 1. 24 individuals (12 Buddhist, 12 Muslim, divided by age-young/middle/old and sex male/female and wealth- rich/poor) were interviewed and asked to name the 5 things in life which were most important to them. A summary of the results, grouped into general categories, are shown below.

The area that was mentioned the most was family relations- people mentioned parents, children or other loved more than anything else. Many people specified more than one family member, which explains why the number is greater than 24.

The next most important area that people mentioned was occupations and having money, which includes life security, having a stable job and being rich.

Many people talked about issues about housing and land ownership. Most of these were about housing, although 5 of these were about land.

Health was mentioned 12 times by people, including references to having good food to eat. Assets were mentioned 10 times, including people who specifically mentioned their car or motorbike.

Religion was only mentioned 3 times by people. Happiness, social links with neighbours and education were mentioned 2 times each.

| Total of areas most important to people in Ban Chai Khao | |
|---|------------|
| Family Relations | 38 |
| Occupations/Income/Money | 30 |
| Housing/Land | 21 |
| Health | 12 |
| Assets | 10 |
| Religion | 3 |
| Education of children | 2 |
| Happiness | 2 |
| Social Links | 2 |
| Total | 120 |

Source: WeD QoL Phase 1 Semi-structured interviews