

Wellbeing in Developing Countries Project

Community Profile

**Klai Talaad Community,
Hat Yai Municipality, Hat Yai District,
Songkhla Province**

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Abbreviations and Acronyms

Amphoe	District
BAAC	Bank of Agriculture and Agricultural Cooperatives
Ban	Village
Changwat	Province
Klai	close to
Muang	Town
NFEC	Non-Formal Educational Center
Rai	the local unit of land measurement in Thailand (1 hectare = 6.25 rais)
Sathanee	Station
Talaad	Market
Tambon	Sub-district
TAO	Tambon Administrative Organization
VHCV	Village Health Care Volunteer
Wat	Temple

1. GENERAL CHARACTERISTICS OF THE COMMUNITY

Hat Yai Municipality is a large city in the Deep South of Thailand; it is the region's center for commerce, transportation, education, health care, tourism, and services. The city has grown very fast in terms of housing and population over the years.

Hat Yai Municipality, consisting of 45,000 households, is approximately 21 square kilometers and the municipality is divided into 30 administrative communities.

Rattana Uthit is one of the communities within this municipality. The original name of this community is called "Sathanee Song." At present the community is densely populated and both the housing and population have expanded alongside the growth of Hat Yai city. Compared with other communities in the area the population of this community has more diverse socio-economic characteristics.

1.1 Size and Location

Rattana Uthit Community is located in the vicinity of Hat Yai Municipality with an area of approximately 1,494,888 square meters. The community is connected with the following:

Railway tracks -	to the north;
Soi 7, Choksamarn Road -	to the south;
Railway track, a slum area and the municipality's fresh market -	to the east; and
Rat Uthit Road -	to the west.

In this study, only households in Klai Talaad Community were selected for the study because they are located in the original site of the newly established Rattana Uthit Community. The households under study included those located in Soi 7, 8, 9, 10, 11, 12 and 13 on Choksamarn 5 Road, and slum a located along the west side of railway. The area of Klai Talaad Community is approximately 747,000 square meters or 467 rais (1 rai = 1,600 square meters). The area under study covers the followings:

Choksamarn 5, Soi 13 – to the north;
Choksamarn 5, Soi 7 – to the south;
Railway track, a slum area and municipality’s fresh market – to the east; and
Rattana Uthit Road – to the west.

The area in general has a plain on the northern side of the community (Figure 1).

Figure 1: Map showing location of Klai Talaad Community

1.2 Socio-Economic Conditions

Because Klai Talaad Community is located next to the railway tracks and the municipality's fresh market on the eastern side, the area is thriving and there are many economic activities engaged in by residents. People from other areas have moved into the community in great numbers, making the socio-economic characteristics of the community rather diverse. The socio-economic compositions of the community are as follows:

1. The original site of Rattana Uthit Community is at Klai Talaad Community on the western side of the railway tracks (Figure 2). Residents of this community consist of both Muslims and Buddhists.
2. A slum area is on the eastern side of the community next to the railway tracks (Figure 3). Since the houses in this area are built on the land belonging to the State Railways of Thailand, no registration is issued for the households on the land. This area has more environmental and social problems than other areas in the municipality. Residents in the area have good relationships with those in Klai Talaad Community. They often communicate and join in various activities.
3. The housing in Rattana Uthit Community has expanded steadily, particularly in Klai Talaad Community. This is due to the influx of migrants from Phatthalung and Nakhon Si Thammarat who move in to make a living in Hat Yai. They settle in Klai Talaad Community and a slum area next to the railway tracks. The diverse origins of the migrants causes diversity in the occupations, occupational skills, and cultures in the community

1.3 Infrastructure of the Community

1.3.1 Road

There are two main roads in the community. The first one is Rattana Uthit Road which is on the west side of the community. The other one is Choksamarn 5 Road which is on the east

and parallel to the railway track. To connect these two roads, there are many “Soi”(side road or branch road) in the community which are all made of asphalt.

1.3.2 Electricity

Households in Klai Talaad Community have had access to electricity since 1972, even though at that time some parts of the community were paddy fields. At present, all households enjoy the use of electricity.

However, many of households do not have a direct connection to the electricity, particularly those 700 households located beside the railway track which do not have housing registration. These households connect their own wiring to nearby households and the households who own direct connection to electricity will “sell” electricity to the “buyer” by installing a meter which charges a higher price than they were charged by the government.

1.3.3 Water Supply

35 years ago, households in Klai Talaad Community used water from artesian wells. Some households had their own well but other households shared their well with their neighbour.

The community has had a water supply since 1977. At present, almost every household enjoys the service. But the mode of connection to the water supply system is similar to that for electricity as the households with housing registration will “sell” water by installing a meter and charging a higher price. At present, there are about five households in the community who “sell” water.

Apart from that, there are about 20 household who have their own artesian deep wells. These are households that do not have housing registration but can afford the cost of drilling a well. At present, there are no new wells being drilled as people need to get a legal permit for drilling.

1.3.4 School

There is one government primary school in the community which is Wat Khok Samarnkun School. The school provides elementary education from pre-school to M.3 (Grade 9). Most households send their children to this school as it is close to the community and not expensive, however, richer households send their children to other schools outside the community.

1.3.5 Public Health Care Service

There are two health service stations nearby the community as follows;

1) *Ratana Uthit Community Health Center*

This center is provided by Hat Yai municipality. It opens during the week and closes at the weekend and holidays. Doctor will work here only after office-hours and this means that people from Klai Talaad are reluctant to use the services from this station.

2) *Basic Health Service or the Second Center*

This center is closer to the community than the first one. It opens everyday and has a doctor working there for the whole day. The service is better organised and people from Klai Talaad prefer to this service to the alternatives.

Apart from those two health service stations, people in the community always use the services from Hat Yai Hospital as it is not far from the community.

1.3.6 Religious Places of Worship

There are places of worship in the community for both Buddhists and Muslims. There is one mosque located within the community and a Buddhist temple which is just outside the community. The temple not only plays a role in religious activities, but is also the place where the primary school located and provides space for conducting community activities like trade fairs, and exercise groups.

1.3.7 Market/Shops

There are about 15 tea shops and 20 grocers in the community. These kinds of shop can be found on every “Soi” and some Sois have more than one shop. There are also five ‘convenience’ stores (e.g. ‘Seven-Eleven’).

As mentioned before, Klai Talaad Community is connected to the fresh market of Hat Yai Municipality, where people can easily buy and sell fresh goods.

Figure 2 Klai Talaad Community, the original site of Rattana Uthit Community,
located on the western side of the railway track

Figure 3 A slum area on the eastern side of the railway track
(next to municipality's fresh market)

2. HISTORY OF THE COMMUNITY AND ITS CHANGES

2.1 History of the Community Settlement

Hat Yai administration has been established during the past 76 years, beginning with the establishment Hat Yai as a sanitary district in 1928. Later it was upgraded into a sub-district (Tambon) municipality in 1935. In 1949 it was upgraded to town (Muang) municipality. With fast growth in its infrastructures and population coupled with being the center of transportation by road and air (railway junctions and international airport), Hat Yai town was finally promoted to become a city in 1995.

Hat Yai was originally known as “Baan Khok Samet Choon.” Documents reveal that there was a settlement in the area in 1885, where people built their houses sparsely in the area of the present flyover across the railway tracks and the railway police office. One of the houses belonged to a person named Nai Prem.

In the past, Baan Khok Samet Choon was the marshy area with forests. Villagers began moving to clear the land and settle in the nearby area (around Wat Khok Samarn Khoon, next to Klai Talaad Community at present). Two known families settling there were those of Mrs. Somcheen Titadecha and Mrs. Daeng Wongchaichana. Their time of settlement was during the reign of King Rama V, when the office of the railways was being established (currently at the railways housing quarters) in order to build the railway tracks joining with the Malaysia-Singapore bound route.

Regarding the history of the community, residents in the community told that originally there was only one railway station, the present Hat Yai Railway Junction Station. However, in the past there was a market next to the railway tracks (opposite Klai Talaad Community at present). Many passengers waited for boarding the trains at this location because it was more convenient than going to the main station. Therefore, another station was built one kilometer away to serve these passengers. Songkhla-Hat Yai and Hat Yai-

Kantang trains would stop for passengers boarding at this station and the train was commonly known as the “Songkhla-Kantang” line.

With the construction of the second railway station and the establishment of agricultural produce market, the area attracted new settlers, who began building their houses. Most of the settlers were the Muslims from nearby areas such as from Baan Tha Sai and Baan Khok Mao, who brought their farm produce to sell in Hat Yai. They settled in the area even before the establishment of the second railway station - around 70 years ago or after the construction of the railway track. The fast expansion of economic activities in the area resulted in the community becoming larger. A resident who moved in 1957 (before the construction of the second railway station) told that there were already five houses in the area belonging to the Buddhists and the Muslims.

Later when the “Songkhla-Kantang” line was abolished, the second railway station was also closed down; however, “Sathanee Song” (second railway station) remains as the name of the community. To residents of Rattana Uthit Community, Sathanee Song refers to the original site of the community next to the second railway station or the present Muslim community.

At present the community expands northward along the railway tracks and west of the original site of the community. The municipal administration established the community in 1983, which also included “Sathanee Song” community, called “Rattana Uthit”, being the 28th community within the municipal administration. To the majority of the residents, these two communities are of separate entities.

2.2 Changes from the Past to the Present

The changes in Klai Talaad Community can be divided into three phases:

Phase 1: Before the establishment of the second railway station (before 1964)

Phase 2: During the existence of the second railway station (1964-1975)

Phase 3: After the closure of the second railway station (1975-present).

Interviews with residents in the community reveals that the obvious change took place in phase 2 from 1964 onward when the second railway station was in operation. No vivid picture of the change before this phase could be depicted because there are no informants who lived in that period to provide information or there is substantial documental evidence to create a clear picture of the community.

Aspects of changes of Klai Talad Community can be summed up as the following:

2.2.1 Changes in Land Ownership

1) Before the establishment of the second railway station (before 1964)

In the past the land around the second railway station and adjacent areas, which is part of Rattana Uthit Community, used to be a low land, a water-logged area. The first group of villagers who settled in the community were Thai Muslims from nearby communities, such as from Baan Tha Sai and Baan Khok Mao, and the Buddhists who were native to Hat Yai. During this period, the land was cleared for cultivating rice in the northern and western sides of the former area of the community. Most of the landlords were the Thai Buddhists. Well-known landlords during those times were Uncle Nom, Uncle Sin, Aunt An, Uncle Chai and Village Chief Juang.

Non-Thai migrants who settled in this area were the Chinese; one family settled in Klai Talaad. There has not been any information about land ownership of the family.

Another group of non-Thai migrants were the Pakistanis. Two families that settled in the community made a living, saving and purchasing the land in the western side of the railway track around the present fresh market and Klai Talaad Community area. The purchased land has been handed down to their descendants. The Pakistanis bought the land and did not sell it. The Thai Muslims who are well acquainted with the Pakistanis acceded that the reason why the Pakistanis kept on accumulating the land is because they were originally of alien status and they could not buy the land. Later when they were able to buy the land, they felt possessed by it, bought more and did not want to sell. At present, descendants of the Pakistanis are rather well off people because they have built the houses for rent on the land they accumulated.

2) *During the existence of the second railway station (1964-1975)*

This is the period when the community has further expanded due to the construction of the second railway station. The Muslims were engaged in trading around the mosque. Most of the land in the community was owned by the Muslims, whereas the land in the adjacent area, mostly rice fields, was owned by the Buddhists. During this time part of the land was sold to outsiders who were relatives of the original settlers.

The land belonging to the State Railway of Thailand was marshy and residents of the community used it for planting swamp morning glory.

3) *After the closure of the second railway station (1975-present)*

After the closure of the second railway station due to the cancellation of the Songkhla-Kantang train, the community continues to grow along with the economic development of Hat Yai city.

Around 1977, land ownership started to change. The original settlers who are the Buddhists started to sell their paddy land around the peripheries of the community to outsiders. The Buddhists used the money obtained from selling the land to buy cheaper land elsewhere, so that they could accumulate more land. Residents of the community acted as brokers in selling land, encouraging relatives to buy or rent the land in the community. These people came from Songkhla, Phatthalung and as far as Nakhon Si Thammarat.

During the period of fast expansion of the community, land was used for building houses or shop houses for outsiders to buy or rent. Land ownership changed hands intensely during the period of bubble economy (1995), when prices of the land were high. This is the mere reason why owners of the land agreed to sell their land to investors. The piece of land with a width of 5 meters cost 10,000 Baht.

Claiming and selling of the land was done single-handedly by the residents without the consent of the State of Railways of Thailand. At present only one family still lives on the land belonging to the State Railways of Thailand, selling tea and ice.

Outsiders who own the land near the railway track are mostly the relatives of the residents of the community. They either bought the land or rented the shop houses. When all the land has been utilized through house building, coupled with the high prices of the land and the shop houses, outsiders encouraged their friends and relatives to build the houses on the plot of land belonging to the State Railways of Thailand. More people moved in steadily and by 1987 the land on the two sides of the railway tracks has been filled with shop houses.

Original settlers who acted as informants have summed up the pattern of land ownership in the community as the following:

- 30% of the residents own the land;
- 20% of the residents buy the land and has it mortgaged with the bank;
- 50% of the residents rent the houses.

As for land ownership outside the community, some Muslims still maintain the land in their former communities such as in Khok Mao and Tha Sai. The Buddhists who sold their land in Rattana Uthit Community used the money to buy the land in the peripheries of Hat Yai.

2.2.2 Change in Residency of the Population

1) Before the establishment of the second railway station (before 1964)

The first groups who simultaneously settled in the Klai Talaad Community were the Muslims, the Buddhists and the Chinese. During that time there were only five houses in the community.

2) During the existence of the second railway station (1964-1975)

The Muslims, Buddhists and Pakistanis moved into the community during this period. The Muslims were from Muslim communities in Hat Yai and other districts of Songkhla Province, such as Thepha and Bang Klam. Most of these settlers were relatives who had regular contacts with each other. Some of the relatives were engaged in trading in Hat Yai or in Klai Talaad Community.

3) *After the closure of the second railways station (1975-present)*

This is the period when the land has been almost fully utilized and there was scarcely vacant land left in the community. More outsiders moved into the area to engage in economic activities in Hat Yai, and they rented the houses or shop houses in the community. Some of the outsiders lived crowdedly in the land along the railway track; as a result, the place has become a slum area at present.

Original settlers point to the establishment of a new fresh market along the railway track as the reason for the influx of outsiders into the community. Formerly, the only fresh market was located at the present Plaza Market. When the place has been developed by the Municipality Administration, some of the traders have been pressured to make a living selling their merchandise on Ratthakarn Road and along the eastern side of the railway track, resulting in the establishment of another fresh market. When the second market expanded, more outsiders flocked into the area and settled in Klai Talaad Community and along the railway track.

For emigration, some Muslims moved back to their original communities near Hat Yai, such as Khok Mao and Tha Sai, Bang Klam District, Songkhla Province. The reason for the departure of some Muslim groups is that they did not want to settle in the community permanently. The only reason for living in Klai Talaad Community was for engaging in certain occupations. They moved back to their original communities to further engage in their occupations or to get away from the busy lives in the city.

2.2.3 Expansion of Housing

1) *Before the establishment of the second railway station (before 1964)*

During this time, there were only five households. The houses were built dispersedly in front of the site of the second railways station.

2) *During the existence of the second railway station (1964-1975)*

In this period, more houses were built, particularly alongside the northward road parallel with the railway track. Houses were also constructed on the side roads of this main road; although the houses were sparsely located.

3) *After the closure of the second railway station (1975-present)*

After the close down of the “Songkhla- Hat Yai” railway line, settlers continued to build more houses, though at a rather slow pace, along the road parallel to railway track. Later, more houses were closely built. The community expanded northward. The Municipal Administration then established Klai Talaad Community and a separate community called Rattana Uthit, being the 28th community under Hat Yai Municipal Administration. The community is named after the road on the west side of the community, which is used as the borderline of the newly established community.

As for the housing along the railway track, at first people were reluctant to construct their houses on the land belonging to the State Railways of Thailand for fear of forced dismantlement by the railway authorities. However, as time went by, more houses were built on the plot without interventions from the authorities, resulting in the area becoming a slum.

It can be said that the growth of the area results from the settlement mainly by outsiders. The growth of the number of households is not due to the extension of the original members in the family. Most of the descendants of the original settlers would move out and to live outside the community or to work elsewhere. Those who remain in the community live in the original homes started by their parents.

Attitudes held by the community members regarding the change of Klai Talaad Community, the early establishment, land ownership, movement of the residents and the growth of housing can be summarized as the following:

1. Although “Rattana Uthit” Community was established and renamed in 1973 by expanding the original community, most community members still perceive the area as two separate entities, i.e. Klai Talaad Community vs. Rattana Uthit Community.

2. Politicians of all levels wooing for votes in the Rattana Uthit Community would pay more attention to residents of Klai Talaad Community because they are the earliest settlers who have strong kinship and peer networks.
3. Residents of Rattana Uthit living around Klai Talaad Community express negative opinions toward those who live in Klai Talaad Community as sources of social problems such as drug abuse and gambling.
4. At present, residents in Klai Talaad Community have a good relationship with those in the slum area along the railway track. Slum dwellers buy goods from shops in Klai Talaad Community, because they have to depend on public utilities such as tap water and electricity extended for use by residents in Klai Talaad. Slum dwellers, living on the railways plots, are not eligible to apply for such public services as their houses do not have the housing registration. Residents of both areas also join in social activities, thus increasing their solidarities with each other. The slum area is often perceived as part of Klai Talaad Community.
5. Since the housing in the slum area has been built on the land belonging to the State Railways of Thailand, the Municipality Administration has been facing problems of developing the area, particularly on regulating the construction of buildings and the provision of public infrastructures. This has resulted in social and environmental problems in the area.

3. DEMOGRAPHIC DATA

3.1 Population

Data provided by Hat Yai Municipality comes from secondary sources, which give an overall picture of the community but do not provide specific detail for Klai Talaad Community.

Government offices compile specific data on basic minimum need satisfaction which are used for the evaluation of quality of life of the population. This data is provided in 3.3.

The general characteristics of the population include information on age, religious affiliation, educational level and language use. The collection of certain types of data such as age and level of education of the residents is complicated because the population is transient. However, data provided by key informants can be used for estimation as follows.

3.2 Profile of Population

Information on the number of individuals and households in Klai Talaad Community is not available. However, there is information on the number of individuals and households of Rattana Uthit Community (Klai Talaad Community included), which has a total population of 8,473 people (4,261 males and 4,212 females) and 1,284 households (n.b. this figure only includes households with housing registration).

In Klai Talaad Community, which is part of Ratana Uthit, there are 1,188 households with a total population of 7,120. This number of household consists of 488 households with housing registration and 700 households without housing registration. Most of the households without housing registration are located beside the railway track.

3.2.1 Religious Affiliation

Residents of Rattana Uthit are of two faiths, Islam and Buddhism. 70% of the residents are Buddhists and 30% are Muslims.

The community leaders estimated that there are about 4,270 Buddhists and 2,850 Muslims, which is a ratio of about 3:2. This ratio shows that the number of Buddhists is actually larger than Muslims as about 95% of households without housing registration are Buddhists.

The key informants also estimated that there will be more Buddhists than Muslims in the future. The reason for this is that the population in this community is dynamic, and a characteristic of this movement is the in-migration of friends or relatives of existing residents. As most of people who live in the community are Buddhist, it is therefore likely that the Buddhist population will increase.

3.2.2 Educational Level

The majority of the residents of the community (excluding children, youths or those still studying) finished Prathom Sueksa 6 (grade 6) and Matthayom Sueksa 3 (grade 9).

3.2.3 Language Use

The Southern Thai dialect is used by residents in the community. Because members of the community come from different areas, there is a variation in the word usage and accents in the local dialect and language use does not generate distinction among the speakers.

3.3 Quality of Life of the Population

An overall picture of the quality of life of the people in Rattana Uthit Community is reflected in the data concerning the residents' health, housing, education, income, values and social participation of the members of the community.

The information on quality of life was taken from the data compiled for basic necessities of village residents in 2003 by the Hat Yai Municipality. The quality of life of residents in Rattana Uthit Community can be summarized as the following:

3.3.1 Health

Table 1 Data on Health of the Population of Rattana Uthit Community

Indicators	Target Year 2006 (percentage)	Number of population/household passing the target criteria	Assessment of development target
1. Pregnant women having prenatal care and undergoing vaccination regime	100	100.0 (persons)	Passing
2. Provision of birth delivery and postnatal care	100	87.5 (persons)	Not passing
3. Child at birth weighing no less than 2,500 grams	100	100.0 (persons)	Passing
4. Infant from birth up to 1 year old undergoing proper vaccination regime	100	100.0 (persons)	Passing
5. Continuous breastfeeding for infant from birth up to 4 months old	90	96.0 (persons)	Passing
6. Child properly and adequately fed from birth up to 5 years old	100	98.1 (persons)	Not passing
7. Child of 6-15 years old given nutritious food	100	97.5 (persons)	Not passing
8. Child of 6-12 years old undergoing proper vaccination regime	100	96.6 (persons)	Not passing
9. Each member of the household receiving quality food	90	94.4 (persons)	Passing
10. Members of the household knowing how to use medicines properly	100	92.2 (persons)	Not passing
11. Person 35 years and older receiving annual medical checkup	30	76.5 (persons)	Passing

As mentioned in section 1.3.5, there are two health service stations nearby the community including Rattana Uthit Community Health Center and Basic Health Service. Apart from

those two health service stations, people in the community also use services from Hat Yai Hospital which is not far from the community.

People in Klai Talaad Community may be at risk from diseases carried by rats, mosquitoes, flies, and cockroaches. Apart from this, there is air and noise pollution from traffic, wastewater, and rubbish.

3.3.2 Housing

Table 2 Data on Housing of the Population of Rattana Uthit Community

Indicators	Target Year 2006 (percentage)	Number of population/household passing the target criteria	Assessment of development target
12. Household having security in accommodation and stable and permanent housing	100	76.8 households	Not passing
13. Household having access to clean water for drinking and consumption all year round	95	89.3 households	Not passing
14. Household having access to water all year round	95	93.8 households	Not passing
15. Household having tidiness and hygienic environment	95	82.2 households	Not passing
16. Household having no interference from pollution	100	74.9 households	Not passing
17. Household having proper measures for fire prevention	100	94.4 households	Not passing
18. Household having security in life and property	100	95.5 households	Not passing
19. Household having warm atmosphere	100	96.6 households	Not passing

3.3.3 Education

Table 3 Data on Education of the Population of Rattana Uthit Community

Indicators	Target Year 2006 (percentage)	Number of population/household passing the target criteria	Assessment of development target
20. Children of 3-5 years old prepared for pre-schooling	100	92.9 (persons)	Not passing

21. Children of 6-15 years old attending 9 years of compulsory education	100	98.5 (persons)	Not passing
22. Children completing 9 years of compulsory education and continuing upper secondary education	50	92.0 (persons)	Passing
23. Children completing 9 years of compulsory education and not continuing upper secondary education receiving vocational training	80	100 (persons)	Passing
24. Person of 15-60 years old able to read and write the Thai language	100	98.2 (persons)	Not passing
25. Person in the household receiving useful information at least 5 times per week	100	85.0 (persons)	Not passing

3.3.4 Income

Compared with other 29 communities in Hat Yai Municipality in terms of income, Rattana Uthit ranks third with an average income of 27,921.71 Baht per person per year.

Table 4 Data on Income of the Population of Rattana Uthit Community

Indicators	Target 2006 (percentage)	Number of population/household passing the target criteria	Assessment of development target
26. Person of 18-60 years old engaged in occupation and earning income	80	94.0 (persons)	Passing
27. Person in the household earning an average income of not less than 20,000 Baht/year and with an average income of 27,921.71 Baht/year	70	60.7 (persons)	Not passing
28. Household having saving scheme	60	58.2 (persons)	Not passing

3.3.5 Values

Table 5 Data on Values of the Population of Rattana Uthit Community

Indicators	Target Year 2006 (percentage)	Number of population/household passing the target criteria	Assessment of development target
29. Person in household not an alcoholic	100	98.9 (persons)	Not passing
30. Person in household not smoking	50	89.5 (persons)	Passing
31. All persons 6 years and older practicing religious activities at least once a week	100	76.8 (households)	Not passing
32. Aging person receiving care and attention from other members of the household	100	99.1 (persons)	Not passing
33. Disable person receiving care and attention from other members of the household	100	100 (persons)	Passing

3.3.6 Social Participation

Table 6 Data on Social Participation of the Population of Rattana Uthit Community

Indicators	Target Year 2006 (percentage)	Number of population/household passing the target criteria	Assessment of development target
34. Household having person(s) belonging to group(s) established in the community	90	35.0 (households)	Not passing
35. Household having persons(s) participating in giving suggestions for the community	30	42.1 (households)	Passing
36. Household having person(s) participating in public activities of the community	100	44.6 (households)	Not passing
37. Eligible person participating in voting in the election	100	98.5 (households)	Not passing

The overall picture of quality of life of the people in Rattana Uthit Community is rather low; the number of population and households that pass the official criteria of quality of life is very small. Most health indicators pass the set criteria. Only a small number of

indicators for income, values, social participation, and housing pass the set criteria, which can be summarized as the following:

1. *Indicators not passing the criteria*

1) Health

- Provision of birth delivery and postnatal care
- Children properly and adequately fed from birth up to 5 years old
- Children of 6-15 years old given nutritious food
- Children of 6-12 years old undergoing proper vaccination regime
- Members of the household knowing how to use medicines properly

2) Housing

- Household having security in accommodation and stable and permanent housing
- Household having access to clean water for drinking and consumption all year round
- Household having access to water all year round
- Household having tidiness and hygienic environment
- Household having no interference from pollution
- Household having proper measures for fire prevention
- Household having security in life and property
- Household having warm atmosphere

3) Education

- Children of 3-5 years old prepared for pre-schooling
- Children of 6-15 years old attending 9 years of compulsory education
- Person of 15-60 years old able to read and write the Thai language
- Person in the household receiving useful information at least 5 times per week

4) Income

- Person in the household earning an average income of not less than 20,000 Baht/year and with an average income of 27,921.71 Baht/year
- Household having saving scheme

5) Values

- Person in household not alcoholic
- All persons 6 years and older practice religious activities at least once a week
- Aging person receiving care and attention from other members of the household

6) Social Participation

- Household having person(s) belonging to group(s) established in the community
- Household having person(s) participating in public activities of the community
- Eligible person participating in voting in the election

2. *Indicators passing the set criteria*

1) Health

- Pregnant women having prenatal care and undergoing vaccination regime
- Children at birth weighing not less than 2,500 grams
- Infant from birth up to 1 year old undergoing proper vaccination regime
- Each member of the household receiving quality food
- Person 35 years and older receiving annual medical checkup

2) Education

- Children completing 9 years of compulsory education continuing upper secondary education
- Children completing 9 years of compulsory education and not continuing upper secondary education receiving vocational training

3) Income

- Person of 18-60 years old engaged in occupation and earning income

4) Values

- Person in household not smoking

5) Social Participation

- Household having persons(s) participating in giving suggestions for the community

4. OCCUPATIONS

Hat Yai is the center of economic activities in the South. The growth in economy has attracted people from different places to settle in Rattana Uthit. Therefore, occupations in the community engaged by the residents of diverse backgrounds are varied.

4.1 Original Occupations of Members of the Community

The original occupations of the Muslim residents were trading in agricultural produces and selling beef and live cows. The purpose of the settlement of the Muslims in the early days was to engage in trading, bringing farm produces including beef from their original homes in the surrounding areas to sell in Hat Yai fresh market on the east side of the railway track.

Another trade engaged by the Muslims was selling live cows. In the early days, the community used to be a transit center of live cattle for selling to other areas. The cattle bought from other areas were gathered at Sathanee Song. Some of the cattle were selected for fighting and this may be the reason why certain original members of the community are fond of raising fighting bulls, an activity that still remains until these days. At present, the trading of live cows does not exist anymore. As for the Buddhists, they were engaged in general trading and rice farming.

4.2 Diversity of Occupational Types

Community leaders appraise that most community residents are impoverished, engaged in small scale trades and living “from hand to mouth.” Most are engaged in petty hiring or selling jobs and are considered to be insecure with little income.

Overall, people are engaged in major types of occupations such as general workers, general trading, entrepreneurship, employees of business firms, and government officials/

employees. Community leaders have assessed the following numbers of people engaged in each type of occupations.

Table 7 Number of Population Classified by Types of Occupations

Type of Occupation	Percentage
1. General hired workers	50
2. General trading	30
3. Entrepreneurs	8
4. Employees of business firms	10
5. Government officials/employees	2

Each type of occupations has a variety of activities. Overall, residents of the community are engaged in the following:

Table 8 Diversity of Types of Occupations

Types of Occupations	Activities	Number of Persons (approximate)
1. General Hired workers	1) Construction workers	Average
	2) Delivering goods in fresh market	Average
	3) Drivers of motorbike taxis	Average
	4) General hiring job (not permanent such as peeling skin of red onion)	Large
2. General trading	1) Selling with stalls along the road (curry rice, fried chicken)	Large
	2) Selling goods in fresh market	Large
	3) Grocery stores/coffee shops	Average
3. Entrepreneurs in community	1) Shops fixing motorcycles	Small
	2) Beauty salons/barber shops	Small
	3) Minimarts	Small

Notes The numbers given were approximated from interviews with community leaders with the following indicators:

Large refers to the occupations that can generally be found in the community

Average refers to the occupations that can be found modestly in the community

Small refers to the occupation that can scarcely be found, only 2-3 cases.

General trading and entrepreneurship can be differentiated by the amount of investment made. General trading requires not as much capital and utilizes labor forces mainly from the household, such as coffee shops, fried chicken shops or in the form of stalls selling goods. Entrepreneurs use a larger amount of money in investing in the business. Business enterprises require official permits and employees to operate the business. Enterprises established in the community are minimarts and beauty salons.

4.3 Occupations Engaged within the Community

4.3.1 Trade

Most occupations in the community can be classified as ‘general trading’, such as coffee-shops, curry rice shops, and stalls selling goods along the roads. There are also teashops, grocers, and convenience stores, which are described in the previous section.

4.3.2 Processing and Production

Dried fish processing is usually engaged in by settlers from Sathing Phra Basin, i.e. from Ranote and Sathing Phra Districts. This may be because not knowing what occupation to engage in when they first arrived in the community, they turned to the task they were most comfortable with, i.e. processing dried fish.

4.3.3 Manual Labourer

There are some households who do manual labour, and this is especially common among poor households who also work at their home to peel or slice red onions and to remove small fish bones.

4.3.4 Livestock

People in Klai Talaad raise animals both for income and entertainment. The animals which can be found include:

1. Goats

There are about 15 households raising goats in Klai Talaad Community. All these household are Muslim. Each household holds five to 20 goats, which are allowed to roam free and forage for themselves (there are no enclosures).

2. *Native chicken*

There are about 10 households raising native chickens in Klai Talaad Community. Most of these households are Muslim. The households buy chickens from outside the community, raise and fatten them in the area behind their houses, and slaughter them in the manner approved by the Muslim religion. The chicken meat is then sold in Hat Yai Municipal market, alongside live chickens raised by Buddhist households.

3. *Fighting Bulls*

There are about five households raising fighting bulls in Klai Talaad Community. Most of these households do not own the bulls but are hired to raise them. Both Buddhist and Muslim households raise fighting bulls..

4. *Fighting Chickens*

Most of households raising fighting chickens are Buddhist. The number of households who raise fighting chicken is not known exactly, but there are five households who own a big pen which is called a 'camp'. Each camp holds about five to ten chickens which are raised for sale and competition. The camp also acts as a center for others to take their chickens to train or to exercise.

5. *Song Birds*

About 30% of households, both Buddhist and Muslim, raise song birds for sale and competition.

4.4 Occupations Engaged outside the Community

Most residents of the community, approximately 90%, work outside the community. They are engaged in selling goods in the market and being hired as general workers and employees in the city of Hat Yai in areas of construction, hotel and business firms.

4.5 Sources of Capital for Engagement in Occupations

Most residents of the community are impoverished and middle income classes and are engaged mostly in general trading, which does not need large amounts of capital. Therefore, the residents are inclined to depend on non-formal loans from small creditors for their investment. Non-formal loans are readily available to those who need them. Most of the loans taken are not more than 5,000 Baht. For household expenses, e.g. for tuition fees, residents also rely on this type of loan. Despite the fact that there exists a community fund established in accordance with government policy to provide loans to members, the residents have not sought use of the fund because of the complicated procedures in obtaining the loans. Access to non-formal loans is convenient and fast, although the charge for the interests is exorbitantly high, i.e. 20% per month.

5. USE OF PUBLIC SERVICES AND GOODS

Public services here refer to the services provided by the local government or other official units for the community, such as public health and recreation.

Rattana Uthit Community is facilitated with the following public services.

Table 9 Social Services in the Community and the Use of the Services by Community Members

Public Services	Uses by the Community
1. Schools	There is one school in the community: Wat Khoke Samarn Khun School (Kindergarten-grade 9). Children from middle and low income families attend this school.
2. Community Health	It is the public service provided by the municipality aiming at giving basic health care and community health services.
3. Community Police Station	A post for receiving reports of incidents in the community.
4. Children Playground	Located next to the railway track, with limited area; other sports cannot be played here.
5. Multi-purpose Ground	Located next to the railway track. Used for annual events of the community, e.g. Children's Day. Also used as a car park of the residents in the community, who park their vehicles there and walk across the railway track to reach the city center.
6. Community Fund	A fund established in accordance with the government policy. The fund has been viewed as a source of interest for certain groups. Only a small number of residents are members of the fund, thus eligible for the loans. Most low incomers in the community wishing to seek loans for investment in their occupation would normally not seek the loans from the fund due to complication of the processing of the loans.

Apart from the services mentioned above, some of the poor households utilize natural resources outside the community, e.g. ditches beside railway track or U-taphao Canal for fishing and growing water plants.

6. GROUPS AND INSTITUTIONS IN THE COMMUNITY

Institutions here refer to organizations that are used mutually by the residents in the community. The institution also has the role of guiding the development of the community, settling the disputes, or is the place for organizing community activities, i.e. schools, temples, mosques, community leaders, etc.

Groups here refer to the groups established through the joining of the people with mutual aim of maintaining the members' interest. The group of this nature is called an interest group. Another type of group is established through the joining of members with mutual aim for public good and not for one's own economic interest. This type of group is called a charity group.

6.1 Institutions in the Community

Institutions in the community include organizations or units that provide mutual benefits, have the role to lead development in the community, settle disputes or are the center for organizing activities in the community, such as schools, temples, mosques and community leaders, etc.

Major institutions in Klai Talaad Community include the following:

Mosque Is located in the original site of the community. The mosque is used for performing prayers by the Muslims in the community. Other roles played by the mosque are rather small.

Temple (Khoke Samarn Khun Temple). The temple serves as a place of performing religious ceremonies for the Buddhists, particularly for senior people. Religious activities organized in the temple include celebrations and festivals of making merits on the 10th lunar month, etc. The place has a school in its compound and it is also used for playing sports by community residents. However, in general the temple does not serve as the force

for the residents and community leaders in community development as do the temples in the rural area.

Community Leaders There are no community leaders possessing charisma and power to lead the people in the community. This is due to the fact that residents of the community come from different areas and belong to different groups. For the Muslims, the imam or religious leaders act customarily as the community leader. However, the imam or the religious leaders do not play the leading role as the leader of the Muslims in the community.

6.2 Interest Groups

The interest groups come into existence through the joining of the people with the aim of maintaining certain benefits of the group members. In Klai Talad Community, there is no group created as a formal group, society or organization. There may be loosely formed groups with the aim of keeping their own occupational interests. These groups are motorbike taxi group and fresh market merchant group. Members of these groups meet occasionally when incidents that may affect their occupations arise.

In addition, groups are formed by those who share the same hobbies or pastime activities or who are engaged in the same secondary occupation, such as bull fighting group, cock fighting group, singing *Krong Hua Chook* bird group, etc.

6.3 Charity Groups

The aim of the charity group is to provide benefit to the public, not for one's own interest. Groups with charity activities found in Klai Talaad Community are community police and civil defense volunteer groups. The groups work cooperatively with Hat Yai Municipality and Hat Yai Police Station. The Community Police kiosk is located next to the railway track in Klai Talaad Community.

6.4 Community Committee

Community Executive Committee is established by Hat Yai Municipality as a community development mechanism. The procedure of participation of the community in the committee is illustrated in Figure 4.

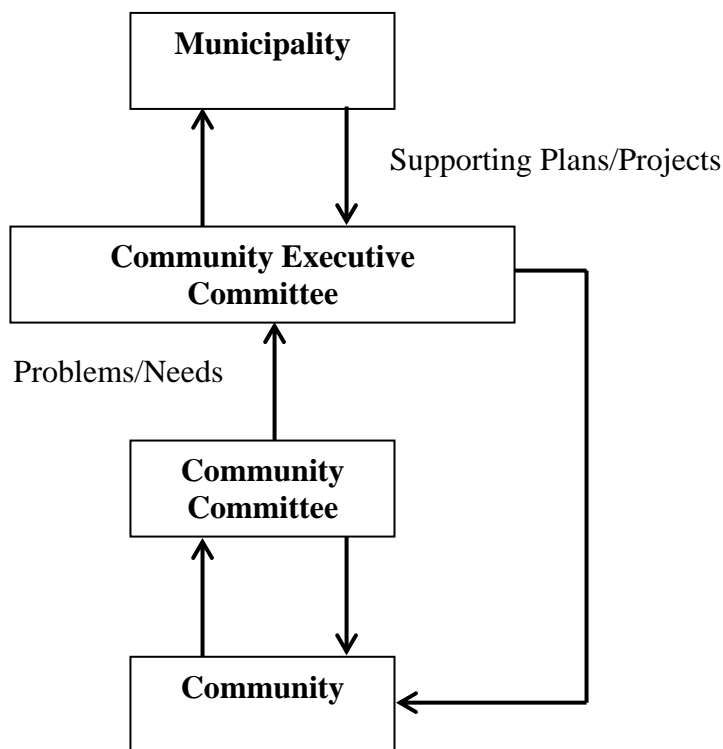


Figure 4 Operational mechanism of Executive Committee of Rattana Uthit Community

The community committee is the main organization in the community that carries out development in conjunction with the municipality. The committee plays a major role in identifying problems/needs of the community and the issues are raised with the municipality for the endorsement of development plans/projects. The community executive committee also translates the plans and projects into practice at the community level.

For the consideration of problems/needs, projects/activities and administration of projects/activities, the community executive committee works together with the community committee, which consists of 15 members (Appendix 1) as representatives of residents in the community. The community committee has the task of assisting the

community executive committee and its major role is to coordinate with residents to participate in the activities organized by the community executive committee.

The structure of the work of the community executive committee is divided into various departments as illustrated in Figure 5.

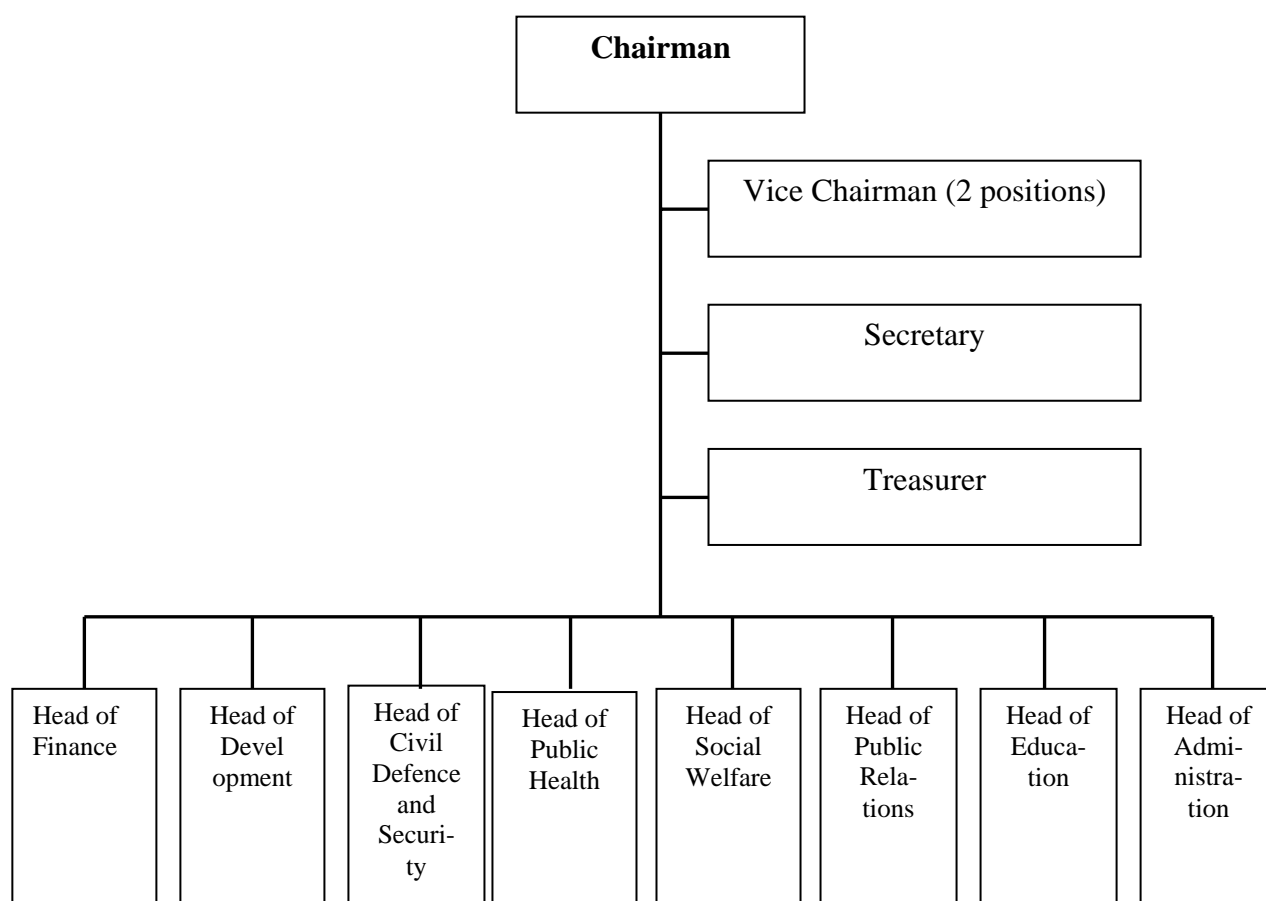


Figure 5 Organisational structure of Executive Committee of Rattana Uthit Community

Members of the community executive committee are nominated by community residents to the Municipality for consideration and appointment.

The term of the committee lasts for 2 years. Rattana Uthit Community has established the executive committees for the past 40 years. However, in the past people lacked participation in the plans and activities. This is due to the fact that community residents are composed of various groups from different areas. Inter-group relations are still weak;

therefore, it is rather difficult to bring a large number of residents for participation in the community activities. At present, encouragement for participation in the activities depends largely on personal relationship.

As for the role of the community committee, the municipality has prescribed tasks and duties related to all aspects of community development (Appendix 2). The community committee has a similar function as that of community government.

7. COMMUNITY CULTURE

Community culture refers to the behavior or way of life of the people in the community, such as relationship network, activities or behaviors that reflects their day-to-day lifestyle as well as annual festivals and celebrations.

7.1 Relationship Network of the People in the Community

Rattana Uthit is the center of migrants from various places such as from Ranote District, Sathing Phra District and Pak Phayoon District. Because of their differences in the places of origin, their characteristics, cultures and basic living styles also differ. However, most of them are similar in their characteristics typical of Southerners in general.

City dwellers have to struggle in earning their living because most of them are low incomers. Therefore, their behaviors are reflected in their individuality, separateness and non-interest in the common problems of the community. As for group relationship, members of the community often keep intra-group communication and association, e.g. the Muslim group and Satun group. These groups are reinforced through kindred and peer relationship. Relatives and friends encourage other members to come and settle in the community – Sathanee Song and areas next to the railway track. Overall, members of the community live in harmony without conflicts among the groups. At present, there is a higher degree of unity and harmony among residents in the community.

7.2 Typical Lifestyle Activities

Besides being engaged in occupation, residents also participate in the activities that reflect their lifestyles. Residents socialize at local coffee shops; form a group voluntarily for recreational or secondary occupational purposes. These groups include the groups raising *Krong Hua Chook* singing birds and fighting bulls.

Other social groups which can be found in Klai Talaad Community are people who work for the civil service, traders, motorcycle taxi drivers, and people who migrated from the same area.

There are also activities which are specific to each religion. For example making merit on New Year's day, the Songkran Festival, and Tod Khathin for the Buddhists, and the Maulidin Nabi Celebration for Muslims.

7.3 Annual Festivals

Annual activities organized in the community include Children's Day, New Year's Day, the King and Queen's Birthdays and Mother's Day. These activities are organized by Hat Yai Municipality and the Community Executive Committee.

8. PROBLEMS AND NEEDS OF THE PEOPLE IN THE COMMUNITY

The following are the problems and needs listed by Community Committee as urgent activities for development of the community.

8.1 Community Problems

8.1.1 Environmental Problems

The slum in Sathanee Song area is facing the most environmental problems. Construction of buildings has been loosely regulated. The ditches along the streets are deposited with waste and smell foul and are a breeding ground for mosquitoes. Goats roam the streets in the community.

8.1.2 Social Problems

Theft and drug abuse are the major social problems of the community. There are also the problems of high speed motorcycle racing among teenagers, insecurity on the streets and quarrels.

8.2 Needs for Community Development

8.2.1 Environmental Development

- Sorting of garbage: Information is provided to residents to separate dry and wet garbage using different plastic bags before depositing into a garbage bin. A garbage bank is set up in the community to purchase sellable items from the garbage; residents may earn a certain amount of income from participating in this scheme.
- Solving the problem of garbage deposited in the sewage drains.

- Establishing the Green Community Project

8.2.2 Social Development

- Registration for pregnant women and children under 1 year old among low income households with eligibility for free milk and eggs.
- Registration for senior residents (over 50 years old) eligible for welfares from the Municipality.
- Provision of children's playground and sports ground.
- Promotion of vocations for housewife groups.
- Provision of water supply in the lanes lacking water supply system (2 lanes).

APPENDIX

APPENDIX 1

List of Executive Members of Rattana Uthit Community Committee

No.	Name	Position	Address
1	Ms. Bunmat Manee	Chairman	199 Choksamarn 4 Rd.
2	Mr. Sopon Suttiniyom	Vice Chairman	143 Choksamarn 5 Rd.
3	Mr. Bunserm Buntamchuay	Vice Chairman	106 Soi 2 Rattana Uthit Rd.
4	Ms. Duenpen Tanaprayotsak	Secretary	25 Soi 5 Rattana Uthit Rd.
5	Mr. Don Kusun	Administration	17 Soi 15 Choksamarn Rd.
6	Mr. Suchao Asawajindarat	Public Relation	18 Soi 5/1 Rattana Uthit Rd.
7	Mr. Jesawat Kusun	Civil Defense & Security	3 Soi 12 Rattana Uthit Rd.
8	Mr. Sommart Kamsatit	Civil Defense & Security	39 Soi 13 Choksamarn Rd.
9	Mr. Nitipat Jongwilaikasem	Finance	47 Soi 19 Rattana Uthit Rd.
10	Ms. Narumon Nukhao	Treasurer	139 Soi 9 Choksamarn 5 Rd.
11	Ms. Somsri Insrakong	Social Welfare	198 Choksamarn 5 Rd.
12	Ms. Bunreun Kaewpitak	Public Health	135 Soi 2 Rattana Uthit Rd.
13	Ms. Chutima Bunthongkaew	Public Health	199 Choksamarn 4 Rd.
14	Ms. Tawee Sangtong	Development	20/3 Soi 20 Choksamarn 5 Rd.
15	Ms. Kanda Intamane	Education	126 Soi 2 Rattana Uthit Rd.

APPENDIX 2

Tasks and Duties of the Executive Members of Rattana Uthit Community Committee

Department	Duties	Nature of Activities
Administration	<ol style="list-style-type: none"> 1. Maintain peace and security 2. Maintain law and order in the community, making certain that the community follows the traditions and customs and the national policies. 3. Promote democracy among the population in the community 4. Promote the interests in the system of local administration among the population. 5. Foster unity among residents. 6. Take care of the public properties mutually used by the residents of the community. 7. Attend to other duties as designated by the community committee. 	<ol style="list-style-type: none"> 1. Produce signposts exhibiting slogans, community name and figures related to the administration of the community. 2. Provide information about housing registration and identification cards. 3. Publicize the election of members of municipality and members of parliament. 4. Promote democracy among community residents. 5. Settle the disputes or set up community arbitration. 6. Propagate official news to the community.
Public Relations	<ol style="list-style-type: none"> 1. Propagate the official news or information from related agencies to the people in the community. 2. Publicize the community activities. 3. Act as a liaison between other departments in the community committee and the Municipality or other related agencies. 4. Attend to other duties as designated by the community committee. 	<ol style="list-style-type: none"> 1. Produce signposts for slogans and interesting places in the community. 2. Distribute brochures and documents related to activities in the community. 3. Procure the broadcast tool for the community.

Department	Duties	Nature of Activities
Security	<ol style="list-style-type: none"> 1. Maintain peace and security in the community. 2. Monitor and assist in the public disaster work in the community. 3. Attend to other duties as designated by the community committee. 	<ol style="list-style-type: none"> 1. Set up on duty guards for maintaining peace and security in the community. 2. Prevent the occurrence of and provide relief to public disasters in the community. 3. Campaign for the reduction of vices in the community.
Finance	<ol style="list-style-type: none"> 1. Deal with finance and property of the community. 2. Attend to other duties as designated by the community committee. 	<ol style="list-style-type: none"> 1. Maintain the income and expense accounts of the community. 2. Establish saving group or community cooperative. 3. Establish community development fund. 4. Encourage residents to pay taxes. 5. Survey for the data on land, housing, signposts and shops for taxing purpose.
Social Welfare	<ol style="list-style-type: none"> 1. Deal with the welfares of the residents. 2. Provide the destitute with proper living means 3. Provide the victims of natural disasters with appropriate means. 	<ol style="list-style-type: none"> 1. Survey for the figure of poor people in the community. 2. Provide necessary items to the destitute, people unable to help themselves and victims of disasters. 3. Construct children playgrounds. 4. Construct recreational places in the community. 5. Survey of low incomers for issuing social welfare cards.

Department	Duties	Nature of Activities
Public Health	<ol style="list-style-type: none"> 1. Provide health care to residents. 2. Promote healthiness among residents in the community. 3. Prevent the occurrence of diseases in the community. 4. Promote family planning in the community. 5. Promote hygiene and sanitation in the community. 6. Maintain good environment and prevent environmental hazards in the community. 7. Attend to other duties as designated by the community committee. 	<ol style="list-style-type: none"> 1. Make improvements to the housing conditions with regard to cleanliness and hygiene. 2. Procure garbage bins for the community. 3. Promote the construction of toilets with proper sanitation. 4. Provide knowledge of hygiene to local residents. 5. Encourage residents in the community to participate in family planning. 6. Prevent the occurrence of epidemic diseases. 7. Make improvements to the community through providing a clean and hygienic environment.
Development	<ol style="list-style-type: none"> 1. Plan the projects and activities for the development and promotion of occupations of residents in the community. 2. Seek help from related government offices, organizations or private entities for the implementation of the projects. 3. Solve the problems that impede the development of the community. 4. Attend to other duties as designated by the community committee. 	<ol style="list-style-type: none"> 1. Survey of the community for making map in the development of the community. 2. Construct, repair and improve the streets within the community. 3. Construct meeting places for the people, such as the community office and community hall. 4. Promote supplementary occupations in the community. 5. Provide data to the municipality for development of the community. 6. Establish interest groups and occupation groups.

Department	Duties	Nature of Activities
Education	<ol style="list-style-type: none"> 1. Deal with education in the community. 2. Organize scout activities in the community. 3. Organize activities for youths. 4. Organize religious, art and cultural activities. 5. Organize sports activities. 6. Organize recreational activities. 7. Attend to other duties as designated by the community committee. 	<ol style="list-style-type: none"> 1. Survey children of schooling age. 2. Procure financial assistance to students in the community. 3. Improve temples, schools, religious places. 4. Establish reading center in the community. 5. Provide a short course in vocational training. 6. Promote folk games and amusement. 7. Maintain Thai traditions and customs. 8. Organize activities on national holidays. 9. Promote morality; attend sermons on Buddhist Sabbath days.