

Wellbeing in Developing Countries Project

Community Profile: Stage 2

Ban Thung Nam,

Tha Chang Sub-district, Bangklam District,

Songkhla Province

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Community Profile

Ban Thung Nam **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 Thung Nam community. The total population of these households is 1202. This represents an average household size of 4.8.

The majority of these households are Muslim (74.8%), based on the religion of the household head. 957 people live in these households, with an average household size of 5.1 people.

Buddhist households make up the remaining 25.2% of households sampled in RANQ. These Buddhist households tend to be smaller, with an average household size of 3.9.

As this data shows Muslim households tend to have more people in than Buddhist households. Because of this, Muslims make up nearly 80% of the total population in Ban Thung Nam, compared with just over 20% who are Buddhists.

Data included in the WeD community profile suggests that there are 480 households in Ban Thung Nam, with a total population of 2170. This represents an average household size of 4.52.

Population	Individual		Household		Average Household Size
	Frequency	Percent	Frequency	Percent	
Buddhist	245	20.4	63	25.2	3.9
Muslim	957	79.6	187	74.8	5.1
Total	1202	100	250	100	4.8

90% of households had 7 or less members. The highest number of people living in one household was 14 (one case), whilst in 8 households individuals live alone. Although there are a number of large households, nearly 25% of households have exactly 4 people in them.

Number of Individuals in Household	Frequency	Percent	Cumulative
1	8	3%	3.2%
2	23	9%	12.4%
3	30	12%	24.4%
4	60	24%	48.4%
5	47	19%	67.2%
6	42	17%	84.0%
7	13	5%	89.2%
8	18	7%	96.4%
9	4	2%	98.0%
10	1	0%	98.4%
11	0	0%	98.4%
12	3	1%	99.6%
13	0	0%	99.6%
14	1	0%	100.0%
Total	250	100%	100.0%

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.

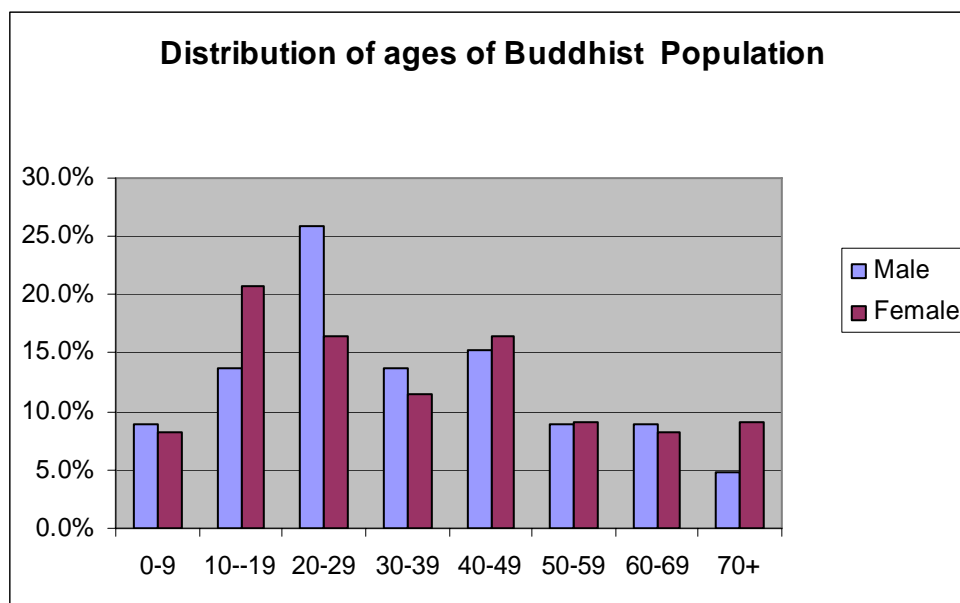
	Buddhist		Muslim		Total	
Male	121	49.4%	500	52.2%	621	51.7%
Female	124	50.6%	457	47.8%	581	48.3%
Total	245	100.0%	957	100.0%	1202	100.0%

In RANQ households in Ban Thung Nam, 40.7% of the total population is under the age of 20, 49.6% are between 20 and 60 years old, and 9.7% 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	262	42.0%	227	39.3%	489	40.7%
20-60 years old	305	48.9%	291	50.3%	596	49.6%
More than 60 years old	57	9.1%	60	10.4%	117	9.7%
Total	624	100.0%	578	100.0%	1202	100.0%

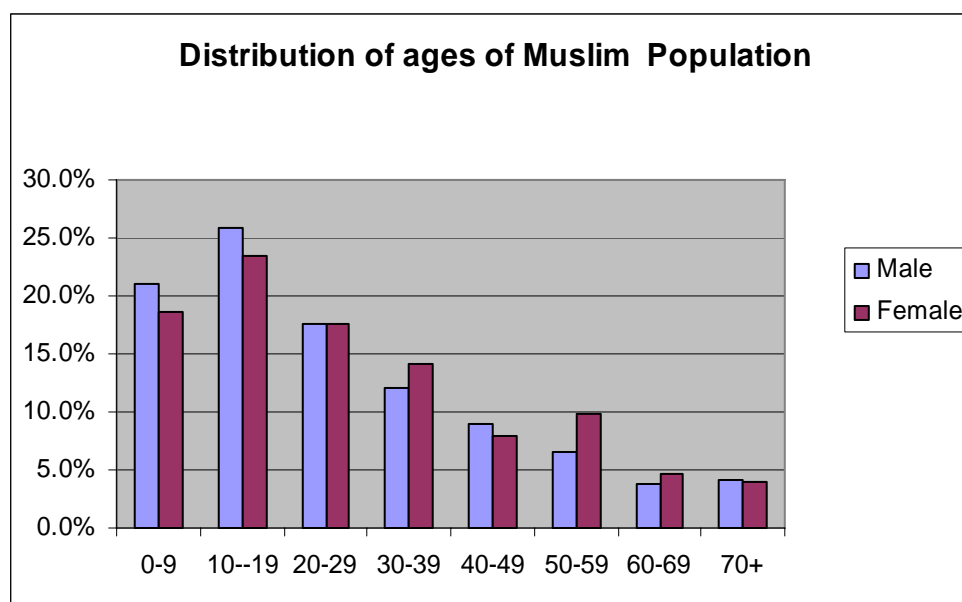
In Ban Thung Nam, the distribution of ages is different between the Buddhist and Muslim communities. In Muslim households, the highest proportion in terms of age demographic is the 10-19 age bracket (24%), whereas in the Buddhist community it is those aged 20-29 years (19%).

A far greater proportion of the Muslim population of Ban Thung Nam are young people than in the Buddhist population. 20% of all Muslim individuals in Ban Thing Nam are aged under the aged of 10, whereas less than 10% of the Buddhist population is in this age group. This is the same in the 10-19 age range, which contains nearly 25% of all Muslims, and just over 15% of all Buddhists in Ban Thung Nam.



The distribution of ages and sex of the Buddhist community shows that the largest there are a large number of men aged between 20-29 years old. The proportion of women is lower than men in this age bracket, although it is higher for women in the age range 10-19.

There is also another peak in age in the Buddhist population in the age range 40-49.



In the Muslim community, there are large numbers of young people. Nearly 50% of the Muslim population is less than 20 years old.

There are a wide range of ages in the Muslim population of Ban Thung Nam, but the proportion of the population diminishes with age.

1.3 Deaths

In the year, there were 6 deaths of RANQ household members in the community. 3 of the deceased were male, 3 were female, and of these 3 were children.

Deaths in the last year			
Age	Male	Female	Grand Total
4	1	1	2
13		1	1
43	1		1
60	1		1
72		1	1
Grand Total	3	3	6

2. SOCIAL AND CULTURAL CHARACTERISTICS

2.1 Household Head

In the Buddhist households in Ban Thung Nam, 76% have a male household head, with the remaining 24% of households being led by a woman. This is very similar to the ratio of male/female headed households amongst Muslim households. Amongst the Muslim households in RANQ, 78% have a male household head.

2.2 Place of origin

Most household heads (99%) originally come from the South of Thailand. One Muslim household head originated from the North-East, and one came from Rathchaburi in Central Thailand.

Most of the household heads originally came from Songkhla province. Amongst the Buddhist households, over 90% of the household heads were originally from the province, and the remainder moved from provinces to the North- 2 household heads from Nakhonsithammarat, and 3 from Pattalung.

Amongst Muslim households, 85.6% of household heads originally came from Songkhla province. Many of the other household heads came from provinces to the South, where Muslims make up the majority of the population. 8% of Muslim household heads were originally from Pattani, which has good road and rail links from Chana on the route to Malaysia.

Place of Origin of Household Head		Buddhist		Muslim		Total	
		Freq	%	Freq	%	Freq	%
Middle, West and East	Ratchaburi		0.0%	1	0.5%	1	0.4%
South	Songkhla	57	90.5%	160	85.6%	217	86.8%
	Nakhonsithammarat	2	3.2%	2	1.1%	4	1.6%
	Pattani		0.0%	15	8.0%	15	6.0%
	Phatthalung	3	4.8%	3	1.6%	6	2.4%
	Suratthani	1	1.6%		0.0%	1	0.4%
	Yala		0.0%	2	1.1%	2	0.8%
	Narathiwat		0.0%	3	1.6%	3	1.2%
North-East	Chaiyaphume		0.0%	1	0.5%	1	0.4%
Total		63	100.0%	187	100.0%	250	100.0%

The data about the place of origin of the Household's spouse shows similar results, with most spouses coming from Songkhla province. However, it also reveals that 17.9% of Buddhist spouses come from Pattalung and 11% of Muslim spouses of household heads come from Pattani. These results reveal how the Buddhist community has more links with the provinces to the North of Songkhla, and the Muslim community of Ban Thung Nam has many links to the border provinces of Pattani, Yala and Narathiwat, as well as Malaysia itself, where one spouse is originally from.

Place of Origin of Spouse		Buddhist		Muslim		Total	
		Freq	%	Freq	%	Freq	%
South	Songkhla	31	79.5%	120	82.2%	151	81.6%
	Nakhonsithammarat	1	2.6%	1	0.7%	2	1.1%
	Pattani		0.0%	16	11.0%	16	8.6%
	Phatthalung	7	17.9%		0.0%	7	3.8%
	Satun		0.0%	1	0.7%	1	0.5%
	Yala		0.0%	6	4.1%	6	3.2%
	Narathiwat		0.0%	1	0.7%	1	0.5%
Other country	Indonesia		0.0%	1	0.7%	1	0.5%
Total		39	100.0%	146	100.0%	185	100.0%

2.3 Place of Birth

The majority of individuals were born in Ban Thung Nam community (74.6%). This figure is much higher amongst Muslims (78%) rather than Buddhists (61.4%), which reflects the higher birth rate amongst Muslim households.

Of the people who were born outside the village, most were born in rural areas. 20% of individuals from RANQ were born in rural areas in the region, compared with 5% from urban areas in the region.

A similar proportion of Buddhists and Muslims were born in Songkhla province, although more Muslims were born locally. In addition, there were more Muslims who were born in a different country than Buddhists.

Place of Birth: All RANQ individuals	Buddhist		Muslim		Total	
	Freq	%	Freq	%	Freq	%
This village	151	61.6%	746	78.0%	897	74.6%
Rural Area of District	13	5.3%	79	8.3%	92	7.7%
Rural area of Province	57	23.3%	35	3.7%	92	7.7%
Rural area of Region	12	4.9%	42	4.4%	54	4.5%
Urban Area of District		0.0%	17	1.8%	17	1.4%
Urban area of Province	4	1.6%	6	0.6%	10	0.8%
Urban area of Region	5	2.0%	24	2.5%	29	2.4%
Bangkok	2	0.8%	1	0.1%	3	0.2%
Neighbouring Country	1	0.4%	1	0.1%	2	0.2%
Other Country		0.0%	5	0.5%	5	0.4%
Other Rural Area		0.0%	1	0.1%	1	0.1%
Total	245	100.0%	957	100.0%	1202	100.0%

2.4 Marriage

In total, 50% of individuals in Ban Thung Nam are single. This is higher amongst Muslims, but this reflects the large numbers of Muslims who are children. In total, 42.9% of individuals are married. 6 individuals are married with more than one spouse, both Buddhist and Muslim. In total, 1% of individuals are divorced or separated, and this is the case in both Buddhist and Muslim households.

Marriage: All RANQ individuals	Buddhist		Muslim		Total	
	Freq	%	Freq	%	Freq	%
Single	110	44.9%	491	51.3%	601	50.0%
Married	108	44.1%	408	42.6%	516	42.9%
Married (more than one spouse)	1	0.4%	5	0.5%	6	0.5%
Living together but unmarried	0	0.0%	0	0.0%	0	0.0%
Separated/Divorced	3	1.2%	8	0.8%	11	0.9%
Widowed	14	5.7%	34	3.6%	48	4.0%
Not Known	9	3.7%	11	1.1%	20	1.7%
Total	245	100.0%	957	100.0%	1202	100.0%

The majority of household heads are married (in total almost 80.8%). The figure is higher amongst the Muslim community (83.4%) than the Buddhist community (73.0%). This reflects a larger proportion of Buddhist household heads who have been widowed (17.5% compared with 11.8% of Muslims) and a higher proportion of Buddhist household heads who are single.

Marriage: RANQ household head	Buddhist		Muslim		Total	
	Freq	%	Freq	%	Freq	%
Single	3	4.8%	1	0.5%	4	1.6%
Married	46	73.0%	156	83.4%	202	80.8%
Married (more than one spouse)	1	1.6%	3	1.6%	4	1.6%
Separated/Divorced	2	3.2%	5	2.7%	7	2.8%
Widowed	11	17.5%	22	11.8%	33	13.2%
Total	63	100.0%	187	100.0%	250	100.0%

2.5 Ethnicity

The ethnicity of household heads shows that there are a range of religious and ethnic identities in Ban Thung Nam. In the Buddhist community, the majority (60.3%) consider their ethnicity primarily in terms of their religious identity as Buddhists, with 36.5% giving their identity in terms of their regional identity as Southerners (Tai). 3.2% of Buddhist household heads are originally ethnically Muslim.

Amongst the Muslim community, the overwhelming majority (92.5%) consider themselves to be Thai Muslim. However, some consider their ethnicity in terms of Buddhist (2.1%) or Southern (2.1%) identities. There are also Chinese (0.5%) and Malayu (2.1%) ethnic identities.

Ethnicity of Household Head						
	Buddhist	%	Muslim	%	Total	%
Sidama		0.0%	1	0.5%	1	0.4%
Malayu		0.0%	3	1.6%	3	1.2%
Thai Buddhist	38	60.3%	4	2.1%	42	16.8%
Thai Chinese		0.0%	1	0.5%	1	0.4%
Thai Muslim or Khaek	2	3.2%	173	92.5%	175	70.0%
Thai Tai	23	36.5%	4	2.1%	27	10.8%
NK		0.0%	1	0.5%	1	0.4%
Grand Total	63	100.0%	187	100.0%	250	100.0%

The ethnicity of the spouse of the household head also shows similar results, with evidence of marriage between ethnic Muslim and Buddhists, suggesting flexible identities.

Ethnicity of Spouse						
	Buddhist	%	Muslim	%	Total	%
Malayu		0.0%	3	2.1%	3	1.6%
Thai Buddhist	22	56.4%	1	0.7%	23	12.4%
Thai Muslim or Khaek	1	2.6%	138	94.5%	139	75.1%
Thai Tai	16	41.0%	3	2.1%	19	10.3%
NK		0.0%	1	0.7%	1	0.5%
Grand Total	39	100.0%	146	100.0%	185	100.0%

2.6 Languages

On average, all individuals in Ban Thung Nam can speak at least 2 languages or dialects. This is higher amongst Muslims (2.72) than Buddhists (2.07).

All Buddhists, and nearly all Muslims can speak the regional dialect of Southern Thai. The figures for numbers of individuals speaking the national language of middle Thai is slightly lower, but still high (74% of Buddhists and 89% of Muslims).

Amongst Muslims, many also speak Javi an old Malaysian language. 45% of Muslims can speak it, and another 10% of them can understand the language.

Some Buddhists can also speak Thai Isan, the dialect of the North-East of Thailand, and others have a knowledge of Chinese or English, which are useful languages for international business and trade with foreigners.

Languages Spoken and Proficiency of Individuals In Ban Thung Nam, by Religion						
<i>Language</i>	<i>Proficiency</i>	<i>Buddhist</i>		<i>Muslim</i>		<i>Total</i>
<i>Chinese</i>	Understand, speak and read		0%	1	0%	1
	Understand but cannot speak	1	0%		0%	1
<i>Javi</i>	Understand, speak, read and write	3	1%	179	19%	182
	Understand, speak and read		0%	5	1%	5
	Understand and speak	2	1%	342	36%	344
	Understand but cannot speak	4	2%	91	10%	95
	N/A		0%	2	0%	2
<i>Lao-Thai</i>	Understand, speak, read and write		0%	1	0%	1
<i>Melayu</i>	Understand, speak, read and write		0%	137	14%	137
	Understand, speak and read		0%	4	0%	4
	Understand and speak		0%	40	4%	40
	Understand but cannot speak		0%	14	1%	14
<i>Middle Thai</i>	Understand, speak, read and write	218	89%	712	74%	930
	Understand, speak and read	2	1%	4	0%	6
	Understand and speak	6	2%	50	5%	56
	Understand but cannot speak	4	2%	38	4%	42
	N/A	1	0%	5	1%	6
	Not Known		0%	7	1%	7
<i>Southern Thai</i>	Understand and speak	244	100%	919	96%	1163
	N/A		0%	16	2%	16
<i>Thai Isan</i>	Understand and speak	2	1%		0%	2
	Understand but cannot speak	3	1%		0%	3
<i>English</i>	Understand, speak, read and write	11	4%	19	2%	30
	Understand, speak and read	1	0%		0%	1
	Understand and speak	3	1%	2	0%	5
	Understand but cannot speak	2	1%	1	0%	3
<i>Other</i>	Understand, speak, read and write		0%	7	1%	7
	Understand and speak		0%	2	0%	2
	N/A		0%	3	0%	3
<i>N/A</i>	N/A		0%	1	0%	1
Grand Total		507	2.07	2602	2.72	3109

2.7 Way of life and culture

The titles that people have in Ban Thung Nam gives an indication of the cultural resources that individuals have, and reflect the traditions and customs of the area. These titles can broadly be divided into religious and leadership types.

44 Muslims have completed the Hajj at Mecca. This involves travelling to Saudi Arabia, and is regarded in the community as a good thing to do. All Muslims should do this if they can in their lifetime. However, it is also very expensive, so it is impressive that so many individuals have managed to complete this. It also shows the support that the Imam gives to community members in organizing regular trips to Mecca from the community.

Amongst the Buddhist community, there are also religious titles, given to people who have been initiated as monks or novice monks. These help train people in Buddhist values and practice.

The other titles reflect leadership and positions of responsibility. Some of these are in education as teachers, others in business (such as boss), and others in leadership and administration of the village. These people play an important role in the life of the village, and are important for the success of community activities.

Titles in Ban Thung Nam - All RANQ household members				
Name	Meaning	Buddhist	Muslim	Total
Babo	Informal Muslim Teacher		3	3
Hadji	Completed Hajj at Mecca		44	44
Kru/Ajan	Teacher	2	3	5
Luang	Initiated as Monk	12		12
Nai	Boss	1		1
Nane	Novice Monk	2		2
Phu Yai/ Phuyai Ban	Head of Village	1	1	2
Phu Chuey	Vice Village Head	1		1
Phuchamnangan	Expert	1		1
Toe Bilan	Assistant of Imam		1	1
Toe Kru	Muslim Teacher		1	1
Toe moudeng (Sunnut)	Circumciser		1	1
Ustas	Teacher		3	3
Total		20	57	77

3. HOUSING

3.1 Type of dwelling

In Ban Thung Nam, 98% of dwellings are houses (245 out of 250), with a small number of households living in huts or parts of houses. The majority (78%) of dwellings have tiled roofs, with 16% having corrugated iron roofs and 5% thatch.

Type of Dwelling	Ban Thung Nam				
	Thatch	Corrugated Iron	Tile	Cement/Concrete	Total
Hut	2	1	1		4
House	10	40	194	1	245
Part of House			1		1
Grand Total	12	41	196	1	250

3.2 Ownership of Dwelling and Land

Nearly all households in Ban Thung Nam own their own dwelling (96.8%). Of the remaining 8 dwellings who don't own their dwelling, only 2 of these pay rent.

In contrast, only 69.6% of households own the land on which the dwelling is built.

Ownership of Dwelling and Land - Ban Thung Nam				
Dwelling	Own Dwelling		242	96.8%
	Don't Own	Rent Dwelling	2	0.8%
		Don't Rent	6	2.4%
	Total		250	100.0%
Land	Own Land		174	69.6%
	Don't Own		76	30.4%
	Don't Know			0.0%
	Total		250	100.0%

3.3 Adequacy of Housing

All the households surveyed in RANQ were asked about how adequate they thought their housing was. In total, 57.2% of households said that their housing was just adequate, whilst 36% said that it was not adequate, and just 6.4% said that it was more than adequate.

In general, Buddhists said that their housing was better than Buddhists. 9.5 % of Buddhists thought that their housing was more than adequate, compared with 5.3% of Muslims, whilst 28.6% of Buddhists thought that their housing was not adequate, in comparison with 38.5% of Muslims.

Household thinks housing is:	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Not Adequate	18	28.6%	72	38.5%	90	36.0%
Just Adequate	39	61.9%	104	55.6%	143	57.2%
More than Adequate	6	9.5%	10	5.3%	16	6.4%
Not Known		0.0%	1	0.5%	1	0.4%
Grand Total	63	100.0%	187	100.0%	250	100.0%

3.4 Utilities

Nearly all households in Ban Thung Nam have mains electricity. All Buddhist households are connected, and 98.4% of Muslim households are.

Not many households in Ban Thung Nam have access to piped mains water. In total, only 20.8% of households are connected. This is higher amongst Muslim households (26.7%) than Buddhist (3.2%).

No households have access to piped gas, although many use bottled gas for cooking (see below).

Only one household has a connection to a landline telephone line. However, since mobile telephones are widely available, a landline connection is not necessary.

Proportion of RANQ households with utilities	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Have electricity	63	100.0%	184	98.4%	247	98.8%
Have piped water	2	3.2%	50	26.7%	52	20.8%
Have piped gas	0	0.0%	0	0.0%	0	0.0%
Have landline telephone		0.0%	1	0.5%	1	0.4%

3.5 Main source of drinking water

The main sources of drinking water in Ban Chai Khao are tube wells (64.8%) , artesian wells (16.4%), or communal piped water (15.6%).

Communal piped water is only available in the Muslim areas of the community, and no Buddhists have access to them.

Of the households that use wells, most Muslim households use tube wells, whereas many Buddhist households use artesian wells. 46% of Buddhist households use artesian wells, compared with 6.4% of Muslim households.

Very few households use bottled water, although a discussion with a household that does indicated that they thought that it is better quality.

Main source of drinking water	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Private Piped Water		0.0%		0.0%		0.0%
Communal Piped Water		0.0%	39	20.9%	39	15.6%
Well/Tube Well	28	44.4%	134	71.7%	162	64.8%
Water storage jar	5	7.9%		0.0%	5	2.0%
Bottled water	1	1.6%	2	1.1%	3	1.2%
Artesian Well	29	46.0%	12	6.4%	41	16.4%
Total	63	100.0%	187	100.0%	250	100.0%

3.6 Main source of fuel

Most households (77.6%) in Ban Thung Nam use bottled gas as their main source of fuel. This figure is higher amongst Muslim households than Buddhist ones.

17.5% of Buddhist households use Charcoal as their main source of fuel. This is more than Muslim households, of whom less than 1% use Charcoal.

A greater proportion of Muslim households (13.4%) than Buddhist households (6.3%) use firewood as their main source of fuel.

4.8% of Muslim households use electricity as their main source of fuel.

Main source of fuel- last 12 months	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Electricity	1	1.6%	9	4.8%	10	4.0%
Petroleum Products		0.0%	1	0.5%	1	0.4%
Piped Gas	1	1.6%	3	1.6%	4	1.6%
Bottled Gas	46	73.0%	148	79.1%	194	77.6%
Firewood	4	6.3%	25	13.4%	29	11.6%
Charcoal	11	17.5%	1	0.5%	12	4.8%
Coal		0.0%		0.0%		0.0%
Total	63	100.0%	187	100.0%	250	100.0%

3.7 Kitchen, Food storage and livestock

Most households have a separate kitchen in Ban Thung Nam (84.0%). This is higher in Buddhist households (88.9%) than Muslim ones (82.4%). 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 Muslim households (58.8%) have separate food storage than Muslim households (22.2%) in Ban Thung Nam.

A higher proportion of Buddhist households (52.4%) have a separate livestock yard, than Muslims, of whom 32.1% have a livestock yard.

RANQ Households that:	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Have Separate kitchen	56	88.9%	154	82.4%	210	84.0%
Have Separate food storage	14	22.2%	110	58.8%	124	49.6%
Have Separate livestock yard	33	52.4%	60	32.1%	93	37.2%

3.8 Sanitation

Most households (88.4%) in Ban Thung Nam have an improved pit latrine toilet. This is true for slightly more Buddhist households (90.5%) than Muslim ones (87.7%).

Over 10% of Muslim households, and 7.9% of Buddhist households have no toilet facility.

Just one Buddhist and one Muslim household in Ban Thung Nam have flush toilets.

Toilet facility used by household	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Flush toilet	1	1.6%	1	0.5%	2	0.8%
Improved Pit Latrine	57	90.5%	164	87.7%	221	88.4%
Other Pit Latrine		0.0%	1	0.5%	1	0.4%
None (outdoors)	5	7.9%	20	10.7%	25	10.0%
Not Known		0.0%	1	0.5%	1	0.4%
Total	63	100.0%	187	100.0%	250	100.0%

Approximately half (51.2%) of toilets are inside the dwelling. This is slightly higher among Buddhist households (55.6%) than Muslim ones (49.7%).

Nearly twice as many Muslims households than Buddhists proportionally share a toilet. Overall in Ban Thung Nam 18.8% of households have shared toilet facilities. 21.4% of Muslim households share a toilet compared with 11.1% of Buddhist households.

Characteristics of Toilet	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Toilet Inside Dwelling	35	55.6%	93	49.7%	128	51.2%
Shared Toilet	7	11.1%	40	21.4%	47	18.8%

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 or quality of each asset owned.

4.1 Hand tools

Households in Ban Thung Nam 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 3.7 different hand tools.

In general, Buddhist households own more hand tools (an average of 4.8 different households) than Muslim households (3.3 different hand tools per household). A greater proportion of Buddhist households own each of the different types of hand tools.

The most common hand tools owned are Hoes (83.6% of all households), Hammers (70.8%) and Saws (61.2%).

Hand tools ownership by household	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Axe	50	79.4%	77	41.2%	127	50.8%
Hammer	54	85.7%	123	65.8%	177	70.8%
Hoe	60	95.2%	149	79.7%	209	83.6%
Pickaxe	20	31.7%	25	13.4%	45	18.0%
Saw	52	82.5%	101	54.0%	153	61.2%
Sickle	32	50.8%	86	46.0%	118	47.2%
Spade	32	50.8%	46	24.6%	78	31.2%
Blacksmiths' tools	1	1.6%	3	1.6%	4	1.6%
Potters' tools	0	0.0%	0	0.0%	0	0.0%
Tanners' tools	2	3.2%	0	0.0%	2	0.8%
Total	303		610		913	
Average number of different handtools per household		4.8		3.3		3.7

4.2 Mechanised Productive Assets

Very few households in Ban Thung Nam own Mechanised Productive Assets (MPAs). On average only one in ten households own a mechanized productive asset.

The main MPAs owned by households are power tillers, which 9.2% of households own. A similar proportion of both Buddhist and Muslim households own these.

Mechanised Productive Assets	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Husking machine	1	1.6%	0	0.0%	1	0.4%
Threshing machine	1	1.6%	2	1.1%	3	1.2%
Tractor	0	0.0%	0	0.0%	0	0.0%
Power tiller	6	9.5%	17	9.1%	23	9.2%
Electric grain mill	1	1.6%	0	0.0%	1	0.4%
Diesel motor	2	3.2%	3	1.6%	5	2.0%
Total	11		22		33	
Average number of different MPAs per household		0.2		0.1		0.1

4.3 Other Productive Assets

On average, each household in Thung Nam owns 3.2 different ‘Other Productive Assets’ (OPAs). The most common of these are Rubber Tapping Cutters (74.8% of households), Rubber Tanks (70.4% of households), Tube Wells (59.6%), and Water pumps (48.0%) Buddhist and Muslim households tend to own similar numbers of different OPAs. On average each Buddhist household owns 3.2 different OPAs, compared with an average of 3.1 in Muslim households.

Approximately 70% 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. Muslim households have slightly greater numbers of these tools than Buddhist households. 78% of Muslim households own a rubber tapping cutter compared to 63% of Buddhist households.

In total, 18% of households own a rubber mangle. This figure is higher in Buddhist households (30.2%) than Muslim households (13.9%).

Some households own assets for catching fish. On average, 8.4% of households own a large fishing net, and 6.8% own a small fishing net. Although similar numbers of Buddhist and Muslim households own a large fishing net, a greater proportion of Muslim households own small fishing nets than Buddhist ones.

Other Productive Assets	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Plough	1	1.6%	2	1.1%	3	1.2%
Fishing net-large	5	7.9%	16	8.6%	21	8.4%
Fishing net-small	1	1.6%	16	8.6%	17	6.8%
Hand pump	0	0.0%	0	0.0%	0	0.0%
Water pump	48	76.2%	72	38.5%	120	48.0%
Power pump	5	7.9%	4	2.1%	9	3.6%
Rubber mangle	19	30.2%	26	13.9%	45	18.0%
Rubber tank	43	68.3%	133	71.1%	176	70.4%
Rubber tapping cutter	40	63.5%	147	78.6%	187	74.8%
Spray	12	19.0%	20	10.7%	32	12.8%
Still(distillation)	0	0.0%	0	0.0%	0	0.0%
Tube well	25	39.7%	124	66.3%	149	59.6%
Weaving loom	2	3.2%	2	1.1%	4	1.6%
Battery(e.g., car)	1	1.6%	12	6.4%	13	5.2%
Total	202		574		776	
Average number of different OPAs per household		3.2		3.1		3.1

4.4 Transportation

On average each household in Ban Thung Nam owns 1.6 different modes of transport. The most common of these is motorbikes, owned by 82% of households, followed by bicycles (61.2% of households)

Muslim and Buddhist households tend to own similar numbers of different types of transport. On average, both Buddhist and Muslim households own 1.6 different types.

A greater proportion of Muslim households (83.4%) own motorbikes than Muslim households (85.1%), but more Buddhist households own bicycles (66.7%) than Buddhists (59.4%).

8.0% of households in Ban Chai Khao own a car, and 8.4% own a pick-up truck. A higher proportion of Muslims than Buddhists own a car, but the opposite is true of pick-up trucks. Only one household owns a farm truck. The higher numbers of pick-up trucks than farm trucks indicates that although Ban Thung Nam is a rural area, mobility is also important to households.

Transport	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Cart(ox, cow, buffalo, etc.)	0	0.0%	0	0.0%	0	0.0%
Bicycle	42	66.7%	111	59.4%	153	61.2%
Motorbike	49	77.8%	156	83.4%	205	82.0%
Car	4	6.3%	16	8.6%	20	8.0%
Pickup truck	7	11.1%	14	7.5%	21	8.4%
Farm truck	0	0.0%	1	0.5%	1	0.4%
Total	102		298		400	
Average number of different Transport types per household		1.6		1.6		1.6

4.5 Electrical Consumer Goods

Households in Ban Thung Nam own a wide range of Electrical Consumer Goods (ECGs). On average, each household owns 6.9 different ECGs. This number is slightly higher among Buddhist households (7.7) compared with Muslim ones (6.7).

The most widely owned ECGs are electric rice cookers (owned by 94.4% of households, televisions (84.4%), and electric fans (84.4%). More Buddhist households own these than Muslims. All Buddhist households own electric rice cookers, compared with 92.5% of Muslim households. 98.4% of Buddhist households own a T.V. compared with just 79.7% of Muslim

households, and 93.7% of Buddhist households own an electric fan compared with 81.3% of Muslim households.

Most households, particularly Buddhist ones, own an electric iron (73.6% of households) or stove (86.8% of households).

A total of 71.6% of households own refrigerators. This is higher in Buddhist households, where 85.7% of households own a fridge, compared with 66.8% of Muslim households.

About 20% of households in Ban Chai Khao own washing machines. 23.8% Buddhist households own one, compared with 19.8% of Muslim households.

20.6% of Buddhist households own a cassette player compared with 32.6% of Muslims, and 39.7% of Buddhists own a CD player, compared with 36.4% of Muslim households.

11.1% of Buddhist households own a computer, compared with 3.7% of Muslim households.

Similar proportions of Buddhist and Muslim households own video or DVD players. In total, 10.8% of households own A DVD player, and 4.8% a video player.

Electronic Consumer Goods	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Radio	20	31.7%	62	33.2%	82	32.8%
Cassette player	13	20.6%	61	32.6%	74	29.6%
CD player	25	39.7%	68	36.4%	93	37.2%
Television	62	98.4%	149	79.7%	211	84.4%
Fan (electric, etc.)	59	93.7%	152	81.3%	211	84.4%
Satellite TV	1	1.6%	1	0.5%	2	0.8%
Electric iron	51	81.0%	133	71.1%	184	73.6%
Electric pot	44	69.8%	88	47.1%	132	52.8%
Electric rice cooker	63	100.0%	173	92.5%	236	94.4%
Stove (electric/gas)	56	88.9%	161	86.1%	217	86.8%
Fridge	54	85.7%	125	66.8%	179	71.6%
Computer	7	11.1%	7	3.7%	14	5.6%
DVD player	7	11.1%	20	10.7%	27	10.8%
Video player	3	4.8%	9	4.8%	12	4.8%
Microwave	2	3.2%	3	1.6%	5	2.0%
Washing machine	15	23.8%	37	19.8%	52	20.8%
Rickshaw (including van)	0	0.0%	0	0.0%	0	0.0%
Total	482		1249		1731	
Average number of different ECGs per household		7.7		6.7		6.9

4.6 Other Household Goods

Buddhist households in Ban Thung Nam own an average of 12.1 different RANQ ‘other household goods’ (OHGs). In contrast, Muslim households own slightly less, with an average of 11.8 different types of OHGs.

54% of households own beds- a figure higher amongst Buddhist households (65%) than Muslim ones (50%).

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 50% of households own them.

On average, 29.2% of households own sofas. This is higher amongst Buddhist households (41%) than Muslim ones (25%). 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 increasingly popular to spend time within the home.

On average, 16% 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 among both Buddhist and Muslim households. Over 40% of Muslim households own gold earrings, compared with just over 30% of Buddhist households. Gold rings and bracelets are also commonly owned.

Only one household in Ban Thung Nam has a landline telephone. However, since Ban Thung Nam has good mobile phone coverage, a landline is no longer necessary. In 65.5% of Buddhist households and 45.5% of Muslim households someone owns a mobile phone.

On average 12.4% of households own a camera. This figure is similar for both Buddhist and Muslim households.

A higher proportion of Buddhist households (30.2%) than Muslim households (19.8%) own a sewing machine.

Other Household Goods	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Bed	41	65.1%	94	50.3%	135	54.0%
Blanket	61	96.8%	184	98.4%	245	98.0%
Mattress	51	81.0%	158	84.5%	209	83.6%
Chair/bench	48	76.2%	100	53.5%	148	59.2%
Sofa	26	41.3%	47	25.1%	73	29.2%
Table	39	61.9%	90	48.1%	129	51.6%
Wardrobe	54	85.7%	155	82.9%	209	83.6%
Cutlery	9	14.3%	31	16.6%	40	16.0%
Crockery	61	96.8%	181	96.8%	242	96.8%
Kettle	44	69.8%	133	71.1%	177	70.8%
Pots	61	96.8%	182	97.3%	243	97.2%
Barrel	0	0.0%	0	0.0%	0	0.0%
Gold ear-ring	19	30.2%	78	41.7%	97	38.8%
Other ear-ring	10	15.9%	41	21.9%	51	20.4%
Gold necklace	28	44.4%	76	40.6%	104	41.6%
Other necklace	15	23.8%	64	34.2%	79	31.6%
Gold ring	25	39.7%	73	39.0%	98	39.2%
Other ring	10	15.9%	62	33.2%	72	28.8%
Bracelet	16	25.4%	53	28.3%	69	27.6%
Other jewellery	5	7.9%	32	17.1%	37	14.8%
Telephone (landline)	0	0.0%	1	0.5%	1	0.4%
Telephone (mobile)	41	65.1%	85	45.5%	126	50.4%
Camera	7	11.1%	24	12.8%	31	12.4%
Jerry can	0	0.0%	5	2.7%	5	2.0%
Sewing machine	19	30.2%	37	19.8%	56	22.4%
Watch or clock	55	87.3%	162	86.6%	217	86.8%
Gas lamp	12	19.0%	41	21.9%	53	21.2%
Mill for grinding	3	4.8%	14	7.5%	17	6.8%
Total	760		2203		2963	
Average number of different OHGs per household		12.1		11.8		11.9

4.7 Household perception of wealth

In Ban Thung Nam, one Muslim household considers itself to be the richest in the community. One Buddhist household considers itself to be amongst the richest.

On average, most households (54.4%) consider themselves to be of about average wealth in the community. This is slightly higher amongst Buddhist households (58.7%) than Muslim ones (52.9%).

A greater proportion of Buddhist households (14.6%) than Muslim ones (5.3%) consider themselves to be of above average wealth.

More Muslims consider themselves to be poorer than average. A greater number of Muslim households consider themselves to be a little poorer than most (11.8% compared with 4.8% of Buddhist households), amongst the poorest (11.8% compared with 4.8%) and the poorest (3.2% compared with 1.6%).

Household's perception of their relative wealth in the community	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Richest in Community		0.0%	1	0.5%	1	0.4%
Amongst Richest	1	1.6%		0.0%	1	0.4%
Richer than Most	8	12.7%	9	4.8%	17	6.8%
About Average	37	58.7%	99	52.9%	136	54.4%
A little Poorer than Most	13	20.6%	50	26.7%	63	25.2%
Amongst Poorest	3	4.8%	22	11.8%	25	10.0%
The Poorest	1	1.6%	6	3.2%	7	2.8%
Total	63	100.0%	187	100.0%	250	100.0%

Discussions with key informants suggested that the rich people in Ban Thung Nam tend to own rubber plantations, and employ people to cut rubber, whereas the poor have no regular income and work as labourers. The rich can eat what they want and have a choice, whereas the poor live hand to mouth. It was also suggested that if people work hard then they won't be poor.

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 10.44 Rai for agricultural purposes. This figure is higher for Buddhist households (12.51) than Muslim ones (9.74).

Average Land Area Used for Agricultural Purposes, Ban Thung Nam	
Buddhist	12.51
Muslim	9.74
Total	10.44

In Ban Thung Nam, no household uses more than 80 Rai of land. 11% of households use on land for agricultural purposes at all. This is slightly higher among Buddhist households (14%) than Muslim households (10%).

16% of households in Ban Thung Nam use up to 5 Rai of land (0.8 hectares). This is higher amongst Buddhist households than Muslim households.

24% of Buddhist households use between 5 and 10 Rai, compared with 33% of Muslim households. However, 25% of Muslim households use between 10 and 20 Rai, compared with 29% of Buddhist households. In total, 84% of all households use less than 20 Rai of land for agricultural purposes. Amongst Buddhist households 77% of households own less than 20 Rai of land, compared with 85% of Muslim households.

One Muslim household uses over 70 Rai of land, and one Buddhist household uses over 60 Rai.

Land Used for Agricultural Purposes and Ownership by Religion; RANQ Households- Ban Thung Nam						
Land Area (rai)	Buddhist	%	Muslim	%	Total	%
No Land	9	14%	18	10%	27	11%
Less than 5	7	11%	33	18%	40	16%
5-10 Rai	15	24%	62	33%	77	31%
10-20 Rai	18	29%	47	25%	65	26%
20-29	8	13%	19	10%	27	11%
30-39	4	6%	6	3%	10	4%
40-49	1	2%	1	1%	2	1%
50-59		0%		0%	0	0%
60-69	1	2%		0%	1	0%
70-79		0%	1	1%	0	0%
Grand Total	63	100%	187	100%	250	100%

5.2 Ownership of Agricultural Land

In total, 41% of households in Ban Thung Nam own the land they use for agriculture.

In general, there doesn't appear to be a relationship between the size of land used and land ownership. Amongst nearly all land area categories households the proportion which own the land is about 50%.

The household that uses the most amount of land (over 70 Rai) doesn't own it all.

Land Used for Agricultural Purposes and Ownership by Household- Ban Thung Nam						
Land Area (rai)	Don't Own	%	Own Land	%	Total	%
No Land	27	100%		0%	27	100%
Less than 5	19	48%	21	53%	40	100%
5-10 Rai	39	51%	38	49%	77	100%
10-20 Rai	41	63%	24	37%	65	100%
20-29	14	52%	13	48%	27	100%
30-39	6	60%	4	40%	10	100%
40-49	1	50%	1	50%	2	100%
50-59						
60-69		0%	1	100%	1	100%
70-79	1	100%		0%	1	100%
Grand Total	148	59%	102	41%	250	100%

5.3 Livestock and Animals

In total, over 85% of households in Ban Chai Khao own or share animals or livestock. This figure is slightly higher amongst the Buddhist community (87.3% of households) than the Muslim one (84.5%).

Household Animal Ownership	Ban Thung Nam					
	Buddhist	%	Muslim	%	Total	%
Own/Share Animal or Livestock	55	87.3%	158	84.5%	213	85.2%
Don't Own/Share Animal or Livestock	8	12.7%	29	15.5%	37	14.8%
Grand Total	63	100.0%	187	100.0%	250	100.0%

Chickens are owned by the greatest number of households. 63% of Buddhist households and 58% of Muslim households own them. The average number of Chickens owned is 11 in Buddhist households and 10 in Muslim ones.

Bulls are owned by 14% of Buddhist households and 11% of Muslim households. On average both these Buddhist and Muslim households own just 1 bull.

No households in Ban Thung Nam own Buffalos or Oxen.

37% of Buddhist households in Ban Thung Nam own cows compared with 26% of Muslim households. The average number owned in both cases is 2. 13% of Buddhist households and 8% of Muslim households share cows. 8% of Buddhist and 7% of Muslim households own Heifers.

Goats are owned by 10% of Buddhist households and 11% of Muslim households.

Donkeys are not owned by any households in Ban Thung Nam, although one household shares one. No households own any pigs, which are considered unclean by Muslims.

21% of Buddhist households and 18% of Muslim households own doves. On average each Buddhist households owns 3 and each Muslim household owns 6. 10% of Buddhist households own Songbirds (each with an average of 4 birds), and 22% of Muslims (with an average of 3). Ducks are owned by 3% of Buddhist households and 16% of Muslim households. On average Buddhist households own 3 and Muslim households own 7.

Fighting cocks are owned by 8% of Buddhist households and 2% of Muslim ones. 2% of Buddhist households and 8% of Muslim households own rabbits.

49% of Buddhist households own dogs, whereas only 2 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. 39% of Muslim households own cats, compared with 30% of Buddhist ones. This may be because the choice of domestic pets is more limited for Muslims since they may not keep dogs.

Frequency of Animals and Livestock owned or shared by Households		Ban Thung Nam: Buddhist			Ban Thung Nam: Muslim		
		HH Have	% HH	Mean	HH Have	% HH	Mean
Bulls/ Bullocks	Own	9	14%	1	20	11%	1
	Share	0	0%		4	2%	2
Calves	Own	22	35%	2	35	19%	2
	Share	5	8%	3	9	5%	2
Cows	Own	23	37%	2	48	26%	2
	Share	8	13%	3	15	8%	2
Donkeys	Own	0	0%		0	0%	
	Share	0	0%		1	1%	1
Goats	Own	6	10%	4	21	11%	4
	Share	0	0%		4	2%	3
Heifers	Own	5	8%	2	14	7%	1
	Share	2	3%	2	1	1%	1
Oxen	Own	0	0%		0	0%	
	Share	0	0%		0	0%	
Pigs	Own	0	0%		0	0%	
	Share	0	0%		0	0%	
Chicken	Own	40	63%	11	108	58%	10
	Share	2	3%	12	1	1%	1600
Doves	Own	13	21%	3	33	18%	6
	Share	0	0%		0	0%	
Ducks	Own	2	3%	3	29	16%	7
	Share	0	0%		0	0%	
Fighting Cocks	Own	5	8%	3	3	2%	4
	Share	1	2%	10	0	0%	
Pigeons	Own	0	0%		0	0%	
	Share	0	0%		0	0%	
Songbirds	Own	6	10%	4	41	22%	3
	Share	0	0%		0	0%	
Rabbits	Own	1	2%	7	9	5%	2
	Share	0	0%		0	0%	
Dogs	Own	31	49%	2	0	0%	
	Share	0	0%		0	0%	
Cats	Own	19	30%	2	73	39%	2
	Share	0	0%		0	0%	
Other: (Fighting Bull, Fighting Fish, Fish, Other Birds, Squirrel)	Own	3	5%	4	6	3%	20
	Share	0	0%		0	0%	

5.4 Natural Resource Use

On average, each household in Ban Thung Nam uses 2.76 different types of natural resources, covering water, land and trees. This figure is slightly higher for Muslim households (2.78) than Buddhists (2.70), which indicates that they make marginally more use of natural resources.

13% of households use water bodies for drinking- 16% of Buddhist households, and 12% of Muslim ones. 14% of Buddhist households use water for irrigation, compared with 39% of Muslim ones. 17% of both Buddhist and Muslim households use water for fishing.

3% of households use water for other household uses, which shows a general use of water. 41% of Buddhist households use land for grazing, compared with 24% of Muslim households. This reflects the greater ownership of grazing animals such as cows amongst the Buddhist community.

49% of Buddhist households use the land for wild crop harvesting, compared with 58% of Muslims.

A few households (3% of Buddhist and 9% of Muslim) use trees for timber. A higher proportion use trees for firewood, especially Muslims. 22% of Buddhist households and 39% of Muslim households use trees for firewood. This reflects the greater numbers of Muslim households

6% of Buddhist households use trees for fruit and 4% of Muslim households.

43% of Buddhist households use trees for other products, and 27% of Muslim households. Very few households in Ban Chai Khao collect wild fruits, insects or honey.

48% of Buddhists and 43% of Muslims collect wild fungi. This is mainly because these are popular for use in cooking, and there is an abundant supply nearby the village

Ban Thung Nam

Other natural resource use: Resource and type of use		Buddhist		Muslim		Total	
		Freq.	%	Freq.	%	Freq.	%
Water bodies (rivers, pond, Lake, etc.)	For drinking	10	16%	22	12%	32	13%
	For irrigation	9	14%	72	39%	81	32%
	For fishing	11	17%	31	17%	42	17%
	For other household use	1	2%	7	4%	8	3%
Land	For top-soil/sand/gravel/clay extraction	1	2%	2	1%	3	1%
	For mining		0%		0%	0	0%
	For grazing	26	41%	45	24%	71	28%
	For wild crop harvesting	31	49%	109	58%	140	56%
Trees	For timber	2	3%	16	9%	18	7%
	For firewood	14	22%	73	39%	87	35%
	For fruit	4	6%	7	4%	11	4%
	For other tree-related products(sap, leaves etc.)	27	43%	51	27%	78	31%
Other	Wild fruits		0%	2	1%	2	1%
	Wild animals	1	2%		0%	1	0%
	Insects	2	3%		0%	2	1%
	Honey	1	2%	2	1%	3	1%
	Fungi	30	48%	80	43%	110	44%
	Other: Rubber tree seedling		0%		0%	0	0%
Total		170		519		689	
Average number of different resources used			2.70		2.78		2.76

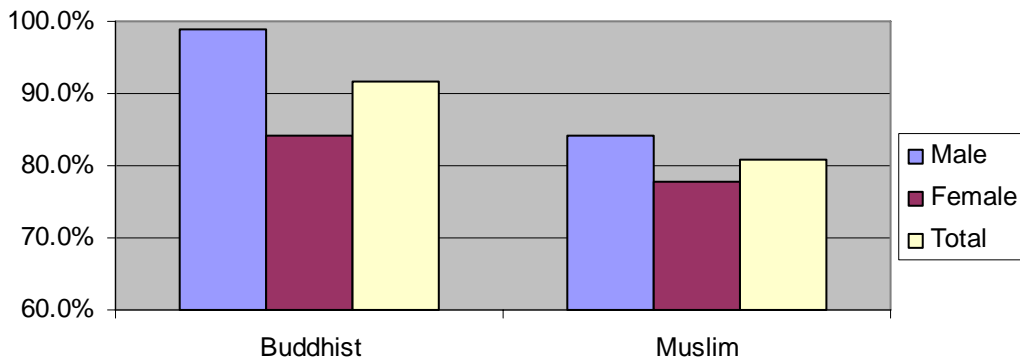
6. EDUCATION

In Ban Thung Nam, the adult literacy rate differs by religion and gender. In total, 91.7% of adult Buddhists over the age of 15 can read and write. This figure is only 81.0% in the Muslim community.

In both Buddhist and Muslim households, the female adult literacy rate is much lower than amongst males. In Buddhist households, 98.8% of adult men can read and write, compared with 84.4% of females. In Muslim households, only 77.7% of women can read and write, compared with 84.2% 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, whereas young women have good access to education.

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 Thung Nam, 55% have completed only primary education. Approximately 20% of individuals finished school after receiving secondary education, and less than 5% of individuals have completed a Bachelor's degree or higher.

Over 70% of the individuals who are currently receiving education go to a government school. However, 20% of people go mission school and another 5% to a NGO school. Just over 5% of people go to colleges, university, or other places of higher education.

Nearly 50% of people attending education receive it in Ban Thung Nam, in the village school. Over 20% of individuals receive their education in another rural area, and about 25% go to an urban area such as Chana or Hat Yai. Less than 5% are educated in Bangkok.

Over 25% of individuals walk to school, with another 20% cycling to school. Just under 10% of individuals take a bus, while nearly 40% take another mechanized mode of transport, probably a car, motorbike or tuk tuk. A small proportion (approximately 3%) of individuals takes the train to school. There is a train station in Chana.

Over 80% of individuals travel less than 30 minutes to get to school. Just fewer than 10% take from 30 to 60 minutes, whilst a very 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	38	62%	153	85%	191	79%
Just adequate	23	38%	26	14%	49	20%
More than adequate		0%	1	1%	1	0%
Total	61	100%	180	100%	241	100%

Source: Approximation from WeD RANQ

Note: There is no data for 9 households: 2 Buddhist and 6 Muslim are not applicable, and there is 1 missing value

In general, Muslims are less satisfied with their children's education than Buddhists. 85% of Muslim households in Ban Thung Nam say that their children's education is not adequate, compared with 62% of Buddhist households. Only one household (Muslim) thinks their children's education is more than adequate.

7. HEALTH

In total, 17% of individuals in Ban Thung Nam suffer chronic ill health. This figure is higher amongst Buddhists (22%) than Muslims (16%).

2.6% of individuals suffer from a major disability- a figure that is higher amongst Buddhists (3.7%) than Muslims (2.3%).

Over 12% of individuals suffered an illness or injury in the last 12 months which meant that they couldn't perform their usual daily activities. This figure is again higher amongst Buddhists (13.9%) than Muslims (11.7%).

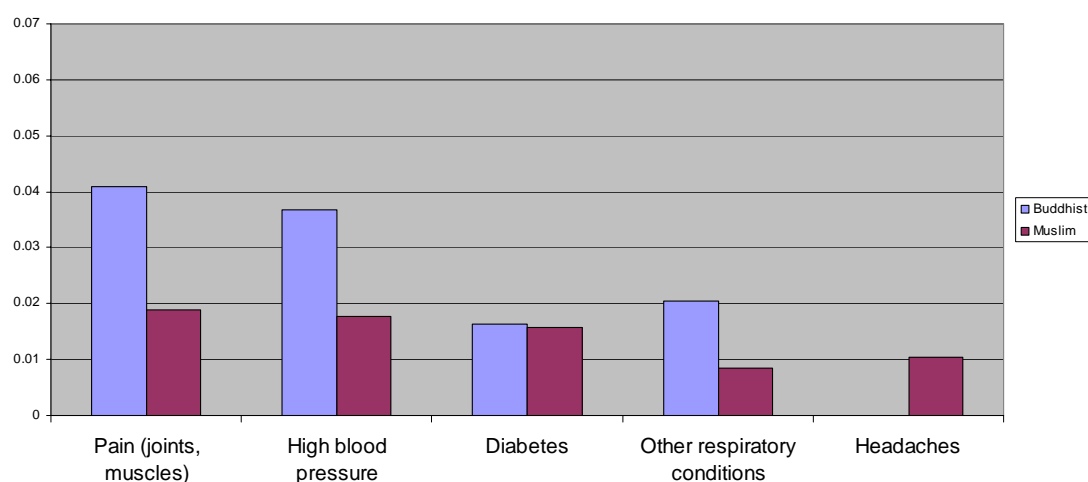
A higher proportion of Buddhists than Muslims had ill health in the last 2 weeks (18% compared with 17% of Muslims). A similar proportion of these (90.7% of Buddhists compared with 87.3% of Muslims) sought treatment for this.

Health	Thung Nam					
	Buddhist		Muslim		Total	
	Freq	%	Freq	%	Freq	%
Chronic Ill Health	55	22%	155	16%	210	17%
Major disability	9	3.7%	22	2.3%	31	2.6%
Illness or injury in last 12 months	34	13.9%	112	11.7%	146	12.1%
Illness or injury suffered in last 2 weeks	43	18%	158	17%	201	17%
Treatment sought for illness in the last 2 weeks	39	16%	138	14%	177	15%
Proportion of ill that sought treatment		90.7%		87.3%		88.1%

The most chronic forms of Chronic ill health in Ban Thung Nam are joint pain, high blood pressure, diabetes, other respiratory conditions and headaches. 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.

A higher proportion of Buddhists are affected by pain, high blood pressure and other respiratory conditions than Muslims.

Top 5 types of Chronic Ill Health; Ban Thung Nam



Buddhist and Muslim households seem to have similar levels of satisfaction with their family's health. 67% of Buddhist households and 70% of Muslim households think that their family's health is just adequate. A slightly higher proportion of Buddhists than Muslims think that their health is not adequate, and this is the same for those who think that their family's health is more than adequate.

Satisfaction with Family's Health

	Buddhist		Muslim		Total	
Not adequate	19	30%	55	29%	74	30%
Just adequate	42	67%	131	70%	173	69%
More than adequate	2	3%	1	1%	3	1%
Total	63	100%	187	100%	250	100%

Source: Approximation from WeD RANQ

A higher proportion of Muslim households (12%) faced food shortages than Buddhists (6%) in the last year. This was particularly a shortage of meat, which affected 11% of households.

Food Shortages	Thung Nam					
	Buddhist		Muslim		Total	
	Freq	%	Freq	%	Freq	%
Food Shortage in Last Year	4	6%	23	12%	27	11%
Shortage of Staples	3	5%	11	6%	14	6%
Shortage of Vegetables	3	5%	12	6%	15	6%
Shortage of Protein	2	3%	12	6%	14	6%
Shortage of Meat	3	5%	20	11%	23	9%

Buddhist households in Ban Thung Nam are more satisfied with their family's food consumption over the last month than Muslim households. 89% of Buddhist households think their food is just adequate, compared with 81% of Muslims.

14% of Muslim households stated that their family's food consumption over the last month was not adequate, compared with 5% of Buddhist households.

6% of Buddhist households stated that their food consumption was more than adequate, compared to 4% of Muslim households.

Satisfaction with Family's Food Consumption

	Buddhist		Muslim		Total	
Not adequate	3	5%	27	14%	30	12%
Just adequate	56	89%	152	81%	208	83%
More than adequate	4	6%	8	4%	12	5%
Total	63	100%	187	100%	250	100%

Source: Approximation from WeD RANQ

In Ban Thung Nam , a higher proportion of Muslim households (7%) than Buddhist households (3%) think that their family's clothing is not adequate. However, 5% of both Buddhist and Muslim households think that their clothing is more than adequate.

Satisfaction with Family's clothing

	Buddhist		Muslim		Total	
Not adequate	2	3%	13	7%	15	6%
Just adequate	58	92%	164	88%	222	89%
More than adequate	3	5%	10	5%	13	5%
Total	63	100%	187	100%	250	100%

Source: Approximation from WeD RANQ

8. OCCUPATIONS, LIVELIHOODS AND MIGRATION

The main occupations of household heads in Ban Chai Khao are outlined in the table below. In total, 66% of household heads undertake agriculture as their main occupation. This is the most common type of activity, and a similar proportion of Buddhist (68.3%) and Muslim (65.2%) household heads.

The second most common activity amongst household heads is non-agricultural rural work (10.8%), particularly amongst Muslims (11.8% compared with 7.9% of Buddhists). 5.6% of household heads, particularly Muslims (6.4%) are engaged in commercial activities, whereas of the 3.2% of household heads who work in professional occupations, these represent a greater proportion of the Buddhists (7.9%) than Muslims (1.6%).

2% of household heads are home workers, and 3 Muslim household heads are engaged in artisanal work.

7.6% of household heads are not in the labour force.

Main Occupation of Household Head	Ban Thung Nam					
	Buddhist		Muslim		Total	
Agricultural	43	68.3%	122	65.2%	165	66.0%
Artisinal		0.0%	3	1.6%	3	1.2%
Non-agricultural (rural)	5	7.9%	22	11.8%	27	10.8%
Transport	2	3.2%	6	3.2%	8	3.2%
Professional	5	7.9%	3	1.6%	8	3.2%
Home workers	1	1.6%	4	2.1%	5	2.0%
Commercial	2	3.2%	12	6.4%	14	5.6%
Not in labour force	5	7.9%	14	7.5%	19	7.6%
Other, specify		0.0%	1	0.5%	1	0.4%
Total	63	100.0%	187	100.0%	250	100.0%

The table above shows the main activities of all individuals in Ban Thung Nam by age. Most of the individuals under the age of 14 are not in the labour force, although 6% work in agriculture. The table below shows that 54% are attending education, whilst others are so young that they must be looked after. 5% individuals are involved in unpaid family work, and five individuals do regular work for cash.

Of the adult working population aged between 15 and 59, 43% are involved in agricultural activities, 16% work in non-agricultural activities, 8% in commercial activities, and 5% in professional occupations.

17% of the adult working population is not in the labour force, which largely represents those in education (13%) and looking after family, or unable to work.

Of those aged between 15 and 59, 26% of individuals are self-employed in their own farm or business, and 28% do regular work for cash. Just 10% say that they are involved in daily wage labour, whilst 11% do unpaid family work.

Of those over the age of 60, the majority (33%) are involved in agricultural activities, whilst 33% are not in the labour force. 52% of these older people say that they work for their own farm or business, with another 9% saying that they are involved in unpaid family work. 28% are involved in non-work activities.

Main Occupations- all individuals by age	Ban Thung Nam							
	0-14		15-59		60+		Total	
Agricultural	21	6%	314	43%	66	56%	401	33%
Artisinal		0%	9	1%		0%	9	1%
Non-agricultural (rural)	1	0%	114	16%	2	2%	117	10%
Transport		0%	13	2%		0%	13	1%
Professional		0%	35	5%	1	1%	36	3%
Home workers	3	1%	46	6%	7	6%	56	5%
Commercial	1	0%	60	8%	8	7%	69	6%
Not in labour force	234	66%	127	17%	33	28%	394	33%
Other	97	27%	10	1%		0%	107	9%
Total	357	100%	728	100%	117	100%	1202	100%

	Ban Thung Nam							
	0-14		15-59		60+		Total	
Self-employment: Own farm/business		0%	191	26%	61	52%	252	21%
Unpaid family work	18	5%	83	11%	11	9%	112	9%
Work exchange		0%	11	2%	2	2%	13	1%
In workgroup for other		0%	1	0%		0%	1	0%
Regular work for cash	5	1%	201	28%	8	7%	214	18%
Occasional work for cash	1	0%	13	2%		0%	14	1%
Daily wage labour	1	0%	76	10%	2	2%	79	7%
Community Work		0%		0%		0%		0%
Education/training	193	54%	94	13%		0%	287	24%
Non-work activities	138	39%	57	8%	33	28%	228	19%
Not applicable	1	0%		0%		0%	1	0%
Not known		0%	1	0%		0%	1	0%
Total	357	100%	728	100%	117	100%	1202	100%

The main activities of individuals in Ban Thung Nam differ by gender. A greater proportion of women (34%) than men (32%) are involved in agricultural activities, and most home workers are women (8% of women, compared with 1% of men).

Similar proportions of men and women are involved in artisinal and commercial activities. 13% of men are involved in non-agricultural activities, compared with 7% of women. All the people involved in transport activities are men (2% of men are involved in transport as their main activity).

A higher proportion of commercial workers (6%) are women than men (5%).

	Ban Thung Nam					
	Male		Female		Total	
Agricultural	202	32%	199	34%	401	33%
Artisinal	4	1%	5	1%	9	1%
Non-agricultural (rural)	78	13%	39	7%	117	10%
Transport	13	2%		0%	13	1%
Professional	23	4%	13	2%	36	3%
Home workers	8	1%	48	8%	56	5%
Commercial	32	5%	37	6%	69	6%
Not in labour force	201	32%	193	33%	394	33%
Other	63	10%	44	8%	107	9%
Total	624	100%	578	100%	1202	100%

The location of work largely follows the pattern that you would expect based on the occupations that individuals are involved in. 20% of individuals work in the home, and another 7% in the area around the home.

15% of individuals work in the village on their own land, but a higher proportion (23%) work on someone else's land in the village.

15% of individuals work in a nearby rural area, whilst 12% go to a nearby town for their main activity.

5% of individuals travel beyond this, with 35 individuals (3%) working elsewhere in the South, and 8 (1%) working in the Central region, in or around Bangkok. 15 individuals (1%) work in another country, mainly Malaysia.

	Ban Thung Nam	
In the home	245	20%
In the compound	82	7%
In the village on own land	184	15%
In the village on someone else's land	272	23%
In own business premise in village	7	1%
In someone else's business premise in village	12	1%
In a nearby rural area	186	15%
In a nearby town	144	12%
Other:	65	5%
Central	8	1%
Northern	1	0%
Eastern	1	0%
Southern	35	3%
Other Country	15	1%
No information	5	0%
Not Applicable	1	0%
Not known	4	0%
Total	1202	100%

In total, 51% of households in Ban Thung Nam said that their family's income in the last month was just adequate, while 47% said it was not adequate, and 2% said it was more than adequate.

Buddhist households appeared more satisfied with their income than Muslim households. 3% of Buddhist households stated that their income was more than adequate, compared with 2% of Muslim households, while 50% of Muslim households stated that their income was not adequate, compared with 37% of Buddhist households.

Satisfaction with Family's Income in the last month

	Buddhist		Muslim		Total	
Not adequate	23	37%	94	50%	117	47%
Just adequate	37	60%	90	48%	127	51%
More than adequate	2	3%	3	2%	5	2%
Total	62	100%	187	100%	249	100%

Source: Approximation from WeD RANQ

Note: There is no data for 1 Buddhist household

When asked to compare their total family income with 5 years ago, 25.8% of households said that it was the same. 42.1% of households said that it had improved, whilst 30.2% said that it had got worse.

In general, more Buddhist households (46.8%) said that their total family income was better now than Muslim households (41.2%), whilst more Muslim households said that their income was worse now (32.8% compared with 22.6% of Buddhist households).

Total Family Income compared with 5 years ago

	Buddhist		Muslim		Total	
Much better now	6	9.7%	19	10.2%	25	10.1%
A little better now	23	37.1%	59	31.7%	82	33.1%
Same	19	30.6%	45	24.2%	64	25.8%
A little worse now	8	12.9%	34	18.3%	42	16.9%
Much worse now	6	9.7%	27	14.5%	33	13.3%
Don't know		0.0%	2	1.1%	2	0.8%
Total	62	100.0%	186	100.0%	248	100.0%

Source: Approximation from WeD RANQ

Note: There is no data for 1 Buddhist and 1 Muslim household

9. GLOBAL HAPPINESS

The RANQ questionnaire asks household heads 'taking all things together; how would you say things are these days?' In total, 79% of respondents said that they were fairly happy, 5% said that they were very happy, whilst 16% said that they were not too happy. These statistics were similar for both Muslim and Buddhist respondents.

Global Happiness: Reported happiness of household head

	Buddhist		Muslim		Total	
Very happy	4	6%	9	5%	13	5%
Fairly happy	49	78%	148	79%	197	79%
Not too happy	10	16%	30	16%	40	16%
Total	63	100%	187	100%	250	100%

Source: Approximation from WeD RANQ

10. QUALITY OF LIFE

In October 2004, WeD carried out focus group discussions and semi-structured interviews in Ban Thung Nam as part of the Phase 1 QoL fieldwork. This was part of a study carried out in the whole of Thailand.

10.1 Characteristics of a good area

Participants in the focus group discussions were also asked to list the characteristics that they believe to be important in making a good area.

Characteristics of a Good Area – Ban Thung Nam

	Young		Middle		Old		Total
	Women	Men	Women	Men	Women	Men	
Public Services/Utilities	1	1	B/M	1	B/M	1	8
Harmony	1	1	B	1		1	5
Security		1	M		M	1	4
Education			M	1	M	1	4
Jobs		1	M		M	1	4
No Drugs/Good Morality	1		B/M				3
Leader			B		B/M		3
Good Social Bonds	1						1

Source: WeD QoL Phase 1 Focus Group Discussions

It was commented on by every focus group that the existence of public services and utilities are important characteristics of a good area. The need for the existence of a good quality road accounted for six of these. Other utilities mentioned were a good irrigation system, electricity, a public telephone, a clean water supply all year round, a bridge, a reservoir, an irrigation canal and a park.

Almost all groups, with the exception of old women and middle aged Muslim women, mentioned harmony as an important characteristic of a good area.

Young women, middle-aged men, and middle aged and old Buddhist women did not mention the importance of security in characterising a good area, although all other groups did. The fact that Muslim women mentioned this factor and Buddhist women did not might be due to the fact that Muslims are the minority in Thailand and may therefore be more aware of security as an issue.

Education was mentioned by middle aged and old Muslim women as well as by middle aged and old men. Young and old men, and middle aged and old Muslim women mentioned jobs as an important factor.

Young and middle aged women commented that good morality and no drugs were characteristic of a good area. Middle aged Buddhist women and old women of both faiths spoke about the need for a good leader. Young women were the only group who voiced the opinion that social bonds were important in order for an area to be characterised as good.

10.2 Best Individual in the community

Eight focus groups comprising of villagers from Ban Thung Nam, divided by age, religion and gender, were asked who they believed to be the best individual in the village.

Best Individual in the Village – Ban Thung Nam

	Young		Middle		Old		Total
	Women	Men	Women	Men	Women	Men	
Music Teacher	1		1	1	1		4
Village Headman		1	1				2
Religious Teacher			1		1		2
Village Chief (deceased)			1			1	2
Assistant to Village Headman				1			1
District Committee Member			1				1
Money Donor				1			1
Wife of Music Teacher					1		1

Source: WeD QoL Phase 1 Focus Group Discussions

The qualities that focus group members mentioned as being possessed by the people they considered to be the best individual in the community were varied, as were the people suggested by each group. The two that were commented upon most often were a person's involvement in community activity and the fact that they were friendly. These characteristics were each mentioned six times.

It was mentioned in five of the focus group discussions that it was important for a person to take part in the organisation of religious ceremonies. The generosity of a person was referred to four times.

Some groups commented on the fact that these persons were kind, helpful, and gave advice to community members as well as making sacrifices (these were each mentioned three times). Also, the fact that the person in question took part in fund raising activities was mentioned in two of the discussions.

Finally, the characteristics of diligence, refusal to engage in gossip, having obedient children and not smoking or drinking were all referred to during discussions about these individuals, although only once each.

It is interesting to note that it was only Buddhist participants who suggested the music teacher as the best person in the village, whilst only Muslims rated religious teachers as such.

10.3 Areas of Personal Importance

The data here was taken from the PGI (Person Generated Index) answers given by each of 24 participants as part of a semi-structured interview. Participants varied in terms of age, gender, religion and wealth status (13 Buddhists and 11 Muslims). The responses given indicate the five areas that are of the most personal importance to participants from this village.

Areas of Personal Importance – Ban Thung Nam

	Total
Occupation	17 (<i>income – 2</i>)
Health	16 (<i>food/medicine – 3</i>)
Children	15
Housing	14
Money	14
Land	8
Material Goods	7 (<i>vehicle possession – 4</i>)
Family	6
Spouse	6
Social Relationships	3
Religion	2
Education	2
Parent	2
Happiness	1
Living Conditions	1
Problems in Southern Thailand	1

Source: WeD QoL Phase 1 Semi-Structured Interviews

17 participants rated having a job or an income as one of the five areas of life that was most important to them. Children were mentioned 15 times, followed by housing and money, which were each mentioned 14 times.

The importance of land was in eight of the 24 interviews. Possession of material goods received seven mentions, with ownership of a vehicle accounting for four of these. Family received six mentions, with people also mentioning the importance of a good spouse or partner six times.

Social relationships were mentioned in three interviews, and religion, education and parents were each mentioned in two.

The significance of happiness, good living conditions and the problems in Southern Thailand were mentioned once.

10.4 Characteristics of a Household Living Well

As part of the focus group discussions, participants were asked to name the characteristics that they felt to be important in a household that they would class as living well.

Household Living Well – Ban Thung Nam

	Young		Middle Age		Old		Total
	Women	Men	Women	Men	Women	Men	
Good Family Relationships	1	1	B/M	1	B/M	1	8
Money		1	B/M	1	M/B	1	7
Material Goods	1		M	1	B/M		5
Healthy (food and water)			M	1	B/M	1	5
Land		1	M		M		3
Career				1	B	1	3
Education				1	M		2
No Debts				1	B		2
Social Relationships				1	B		2
Accommodation		1			B		2
Obedient Children			B				1
Happiness					B		1
No Envy of Others					B		1

Source: WeD QoL Phase 1 Focus Group Discussions

Good family relationships were mentioned in all eight focus groups as important characteristics of households living well. All groups with the exception of the young men also mentioned the possession of money.

Material goods were rated as important for living well by all except young and old men, and middle aged Buddhist women. Health was mentioned as an important indicator of a household that is living well by the older focus groups as well as by middle aged Muslim women and middle-aged men. Sufficient good quality food and water included in this category.

Old Buddhist women, and middle aged and old men rated career as important. Land was mentioned three times by the focus groups, with two of these mentions coming from the Muslim groups.

Accommodation, education, lack of debts and the existence of good social relationships were each mentioned twice during the focus group discussions.

Obedient children were only mentioned by middle-aged Buddhist women. Happiness and feeling no envy towards others were mentioned by old Buddhist women as important characteristics of a household that is living well.

10.5 Characteristics of a Household Living Badly

Participants were also asked about the characteristics that they felt would be present in a household that is living badly.

Most of the factors mentioned in the focus group discussions about what constitutes a household that is living badly related either directly or indirectly to income. Issues such as having too many children (mentioned seven times), having insufficient land to make a living from (mentioned five times), having no money (mentioned six times), the death of the head of the household (mentioned twice), and unemployment (mentioned once) are all related to money and income problems. Lack of education was also mentioned twice within the context of a household having insufficient funds to send their children to school. Income may also be a factor in the issues raised with regards to health (mentioned four times), although this link was not specified directly in the interviews.

Household Living Badly – Ban Thung Nam

	Young		Middle Age		Old		Total
	Women	Men	Women	Men	Women	Men	
Too Many Children	1		B/M	1	B/M	1	7
Family Problems		1	B/M	1	B/M		6
Not Enough Money	1		B/M	1	M	1	6
No Land	1	1		1	M	1	5
Accommodation	1	1			B	1	4
Unhealthy (water & food shortages; poor mental health)			B	1	M	1	4
No Education				1	M		2
No Socialising		1		1			2
Poor Personal Qualities				1	M		2
Death of Head of Household			B		B		2
No Material Goods						1	1
Unemployment			M				1

Source: WeD QoL Phase 1 Focus Group Discussions

Family problems were mentioned by almost all focus groups (mentioned six times) as being a key factor in a household that is living badly. Other factors mentioned only twice each were no socialising and poor personal qualities. Lack of material goods was mentioned once in the focus group discussions as a factor that characterises a household living badly.

10.6 Characteristics of an Individual Living Well

As well as looking at households living well, focus groups were also asked about the characteristics of an individual they consider to be living well.

Individual Living Well – Ban Thung Nam

	Young		Middle Age		Old		Total
	Women	Men	Women	Men	Women	Men	
Enough Money	B		M		B/M	B	5
Health		B	M		M	B	4
Material Goods	B	B			B	B	4
Good Personal Qualities			M	B	M		3
Children			B		B/M		3
Merit			M			B	2
Partner			B		B		2
Career	B				M		2
Good Family Relationships			B	B			2
Social		B		B			2
Accommodation	B						1
No Bad Habits				B			1
Basic Needs Met					B		1
No Need to Work Hard		B					1

Source: WeD QoL Phase 1 Focus Group Discussions

The most widely agreed upon characteristic of an individual living well was possession of sufficient money. All but middle aged and young men raised this as important. Four groups listed health as an important characteristic. Young and old Buddhists mentioned the importance of having material goods. Three groups rated issues linked to children, and having good personal qualities as characteristics of an individual living well.

Having merit, a good partner, a career, good family relationships and a good social life were each mentioned twice. Good accommodation, no bad habits, all basic needs being met, and having no need to work hard were each mentioned once as important characteristics of an individual living well in these focus group discussions.

10.7 Characteristics of an Individual Living Badly

Participants in the focus groups were asked to name the factors that they thought characterized an individual living badly.

Individual Living Badly – Ban Thung Nam

	Young		Middle Age		Old		Total
	Women	Men	Women	Men	Women	Men	
Unhealthy		B	M		B/M	B	5
Lack of Money	B		B/M		B		4
Children			M	B	B/M		4
Partner	B		B/M		B		4
Depressed/Lots of Worries			M		M	B	3
Poor Personal Qualities			M	B		B	3
No Job	B		B	B			3
No One to Care for Them			B		B/M		3
Lack of Land	B		M		M		3
No Material Goods	B	B					2
Accommodation	B		B				2
Family/Personal Dishonour				B		B	2
Bad Habits			M	B			2
Family Disharmony	B			B			2
Must Work Hard		B					1

Source: WeD QoL Phase 1 Focus Group Discussions

The most widely agreed upon characteristic of an individual who is living badly emerged as being poor health, which was mentioned in five out of the eight focus groups. Lack of money and the need for a good partner were characteristics raised by four of the female focus groups. Children were also mentioned in four different discussions.

Poor personal characteristics were thought by three groups to be important, as was the lack of a job, having no one to care for them, and a lack of land. Two groups mentioned that an individual living badly would have no material goods, poor or no accommodation, family or personal dishonour, bad habits and family disharmony. Young men mentioned that they would need to work hard.

10.8 Sources of Happiness

Another question that formed part of the semi structured interviews asked participants to list the things that they believed to be their sources of happiness.

Children were the most frequently mentioned source of happiness in interviews with members of this community. Having a good partner was mentioned eight times, mainly by Muslim participants. Families in general were mentioned six times, mainly by young people. The

importance of having a career was also commented on six times. Parents and money were mentioned five times each, with parents mostly being mentioned by Buddhist participants. Education was shown to be important, with Buddhists suggesting it's contribution to happiness four times.

Sources of Happiness – Ban Thung Nam

Sources of Happiness	Total
Children	13
Partner	8
Family	6
Career	6
Parents	5
Money	5
Education	4
Health	3
Accommodation	3
Religion	3
Friends	2
Farming/Food	2
Being Cared For	2
Material Goods	1
Responsibility	1

Source: WeD QoL Phase 1 Semi-Structured Interviews

Health, accommodation and religion were each mentioned three times, with the focus on accommodation coming from Muslims.

Friends, farming and food, and being cared for were each mentioned as issues twice in the course of the interviews. Older people were more concerned with being cared for, whilst younger people focused more on friends. Material goods and responsibility were each only considered once, by Buddhist participants.