Klong Toey is currently the largest and oldest areas of informal dwellings in Bangkok. The area has a history dating back to the ninth century as a port to cities upstream along the Chao Phraya River. The “Khlong Toey Port”, also known as Bangkok Port, was Thailand’s only major port for sea transportation of cargo. The construction began in 1938 and finished after the end of World War II. It is home to many migrant workers who immigrate from neighbouring countries or the countryside to look for better opportunities in Bangkok. More than 140,000 people is estimated to live here, and most are living in sub-standard houses with few or no tenure rights or support from the government. The area has great social challenges mostly due to the lack of public services like healthcare, affordable education, sanitation and electricity. An extensive drug problem greatly affects the social climate followed by high unemployment rates, violence and crime.

The 70 Rai community is located on legal land. It was built as a relocation area, after an agreement between the National Housing Authority and the Port Authority of Thailand in 1982, giving the residents a 20 year leasehold agreement on the land (Askew 2002: 157). When it was redeveloped, the land was filled in and laid with sewers and drains and the houses arranged in a stringent network of streets. Today, this community stands out as the most developed. This is because the settlement is on legal land and therefore receives financial support from the government. In this community, wide streets lead in from Kheha Phatthana Road – three as car roads and two with pathways on each side of a drain leading out of the community. Transversal narrow pathways connect the community. In the core of the community is the community centre with a sports field, a playground and a market. There are three block communities in the neighborhood; Block 1-10, 11-18 and 19-22. These are officially designated relocation areas for slum dwellers after numerous fires over the years. Families are relocated in 3-4 storey apartment blocks, with amenities of 27m².

Map showing the communities and typologies in Klong Toey Slum:
1. NGOs and Schools
2. PAT shop houses
3. Lock 1-3
4. Lock 4-6
5. Rai 70
6. Block 7-12
7. Block 11-16
8. Block 17-22
9. Prom Han and Hua Khong

Klong Toey Slum

Historical image of Chao Praya’s natural drainage system before the canals were filled in to make roads.

Today’s situation: Chao Praya River floods, filling large areas with polluted water.

The hatched areas are planned future business district (BMA 1999). The physical barriers are:
1. NGO’s and Schools
2. PAT shop houses
3. Lock 1-3
4. Lock 4-6
5. Rai 70
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Poverty
Violence
Slum

Social issues facing Generation Zs

Uncertain Futures
Drug Smuggling

Physical Barriers
**LOCAL & GOVERNMENTAL FOUNDATIONS**

Supporting Foundations and Social Challenges within Klong Toey

Several NGOs have their premises in the area, working both locally, nationally and internationally. Two primary schools and one vocational school are located here, serving the Neighbourhood and its adjacent residential areas. The two major organisations of the area are the Duang Prateep Foundation and the Human Development Foundation.

**DUAHNG PRATEEP FOUNDATION:**

The Duang Prateep Foundation is a non-profit NGO in Bangkok, founded and directed by Prateep Hata, who is also a Senator in the Thai Ministry. Prateep Hata was born in Klong Toey slum and has spent the past 30 years helping and educating the children of the slum in hopes of a better future. The foundations programs target children from families living in slums, provide educational projects to schools, train teachers in the latest pedagogical methods and provide educational projects to schools, train teachers in the latest pedagogical methods and provide educational projects to schools, train teachers in the latest pedagogical methods.

**HUMAN DEVELOPMENT FOUNDATION:**

The Human Development Foundation and the Mercy Centre is another non-profit NGO in Bangkok. The organisation works to build and operate schools, improve family, health and welfare, protect children’s rights, combat the AIDS crisis, respond to daily emergencies, and offer shelter to children and families affected by AIDS. Mercy Centre is a shelter for street kids and vulnerable children, a hospice and home for orphans and children with HIV/AIDS, and a community meeting place in the slum.

**NGOS:**

Non-governmental organisations are any non-profit making, non-violent, organised group of individuals not seeking government office.

There is no such thing as a typical NGO, but it is in the nature of the NGOs that they will often be raising new issues and expressing public unease with the policies of governments. Changing the agenda for debate is their most important impact on politics. They are involved in agenda setting, policy-making and implementation locally, nationally and internationally. They vary greatly in size and type. They may be small specialist groups based in a single country, influencing governments behind the scenes, or they may be mass movements, gaining coverage in the global news media. Amnesty International is an example of a highly-centralised international NGO with “sections” in more than 50 countries. Development NGOs may receive substantial resources from governments, either in cash or supplies, to support their operational activities, particularly for disaster relief. (Willetts, 1996)

**CODI:**

The Community Organizations Development Institute (CODI) is an independent public organization, a Thai governmental body, under the Ministry of Social Development and Human Security. CODI aims to build a powerful society from the bottom by the power of the community organizations and the people inside the slums. It is the Community Organization and the people locally, by coordination power form every (CODI 2008).

**ALLERS**

In slum integration and upgrading projects:

Slum management projects aim to control, contain and localise significant urban problems, to designate a clearer separation of local politics, applying their global knowledge about the identical issues occurring in slums and experience from working with slums worldwide. However, I believe that it is important also to chart the information of a local vernacular and perhaps even more so allow for the dwellers themselves to become key actors in the alleviation of social issues of the slum.

**NEEDS**

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**ARTISTS**

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Pet Architecture Typology

Embracing an Urban Vernacular

It shows how people practice their own space production.

"Pet architecture" is a term Peter Eisenman uses for the buildings that have been squeezed into leftover urban spaces. Buildings with curious shapes and creative solutions for windows, drainage, and air-conditioning often arise in these urban situations.

This study collects and analyses a range of potential spaces where "Pet architecture" often occurs. It is not an immersion where architects can consider the insubstantial, the temporary, or the fleeting; rather, it collects and analyses an oppressive series of small discrete situations. The methods to look for functioning particularities rather than determinative rules. The architectural consideration is directed to the physical arrangements of Tokyo through the examination of individual and knowable elements of the city, rather than an analysis of broad rules and generalised or

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One of the by-products of development is that buildings are sometimes disappearing. In Bangkok, this phenomenon can be quite graphic as entire structures can disappear in a single day. The effect becomes pronounced due to the tight proximity with other buildings. Silks can be removed from one day to the next. Sites can be scraped clean and absolutely flat, ready for the next phase in a short cycle of renewal. The small holes created by this process move around the city. A fairly stable percentage of open space is generated in the period of no-building (usually considered unproductive). Sunlight, privacy and the sense of how big your backyard is all change dramatically.

Another instance of improvisation is a kind of accidental urban vernacular that you can find in crowded communities. It is common for occupants to exploit the lack of fit to appropriate and customise the city so that it is more responsive to their needs.
The platforms at Wong Faiy MRT stations house a collection of small kiosks providing a limited range of goods for commuters. Many of these are operated by convenience store chains (such as 7/11). The installation of kiosks continues further away from the platform and they increase in size offering an expanding range of items for sale. Central for limbs, the least collection of small convenience stores within building tenancies required the least service core. There is no modeled change in form, which results as partly the choice on lack of visibility for consuming different and intimate of the basic design on site.
Food stalls can be found all over the site.

When normal business hours finish, a range of secondary activities blossom out of the many smallscale urban spaces. 

Temporary food stalls usually set up to utilise public areas, these stalls are often free to "life" and capitalise on the more permanent structural elements. Their physical situation and unfolding mode of operation points to new possibilities on the site between day and night urbanities.