

APPENDIX 1

FIELDWORK REPORT

SUSTAINABLE LIVELIHOODS RESEARCH, SRE Y VILLAGE, MONDULKIRI PROVINCE

MARCH 31-APRIL 4, 2003

RATIONALE

There is almost no information on village life in Mondulkiri, the kind of information that is imperative for creating appropriate rural development policy and programs. Therefore, research and documentation is needed to enhance understanding of rural issues and conditions in these less known areas. Moreover, the participation of villagers is crucial to this learning process and can round out a mutually beneficial capacity building experience. By learning about livelihoods, we can begin to understand rural perceptions of and requirements for sustainability, as well as where CBNRM and conservation programs can fit into people's lives.

OVERALL PROJECT GOALS

1. To learn about rural lives and the different things that affect them (ie. increase understanding and awareness of rural livelihoods), and
2. To increase team capacity to use different methods to learn about livelihoods.

FIELD WORK OBJECTIVES

1. To gain an initial understanding of social, economic, environmental, political, and historical conditions;
2. To build trust and rapport; and
3. To prepare for the upcoming Sustainable Livelihoods workshop.

ACTIVITIES

1. Participatory Village Resource Mapping
2. Village Walk
3. Historical Comparison Chart
4. Brief Reflection

1. PARTICIPATORY VILLAGE RESOURCE MAPPING

Time: 2-2.5 hours

Purpose: To map and understand:

1. Where the village does its daily activities (eg. rice farming, resin collection, fishing, NTFP collection, etc);
2. What natural resources are important to the village and where they are; and
3. Village resource management system.

Roles:

Facilitators
Notetakers
Photographer

How:

1. Explain exercise to participants. Specify that the map needs to be big enough to show all daily activities in and around village.
2. Split participants into two groups (males and females).

3. Start with drawing features (reference points) like roads, hills, rivers, wells, spiritual places, houses, school, etc to make it easier for them to locate things.
4. MAKE SURE THE DATE, DIRECTION (north arrow), and LEGEND is on each map.
5. Possible PROBES:
 - a. What are the main species of fish, wildlife, resin trees, NTFPs, rice, etc?
 - b. Who has access to these resources? Is it communal or private use?
 - c. How do you record this ownership?
 - d. Who regulates resource use and activity? Are there rules, government laws, traditional rules, etc, controlling use or activities?
 - e. What are the threats (i.e. what makes it hard) to daily activities and resource use/collection?
 - f. How are threats/conflicts dealt with?
 - g. (Anything else that the facilitators think is interesting or important about the map.)

LESSONS LEARNED FROM VILLAGE RESOURCE MAPPING

A. Men's Group

Team members: Sanneth, Sovannarith

Villagers (8): men representing all three groups

▪ **Main Livelihood Activities**

1. Rice farming

This work is largely men's work that takes place between August and January. The method is permanent rice field and the variety is wet rice (grown during the rainy season). Groups 2 and 3 work a rice field close to the village, which has a pond in the middle. Group 1, Bu Romith, does rice farming close to Ou Te stream, about 3 km away.

2. Resin collection

Almost daily, village men collect both wet and dry resin from resin trees around the village. There are about a 100 good resin trees on Kong Kreng Mountain, 20-30 trees on Nhuong Mountain, around 300 trees near Ou Pong Tou stream, and around 300 trees around Ou Pong Pash. Wet resin is the only product that the village regularly sells for income, either to middlemen that come to the village or directly to market in Sen Monorom (23 km away). In the dry season, wet resin sells for 15 000 to 18 000 riel per big bottle, and only 12 000 riel in the rainy season.

3. Fishing

Some families fish in the streams near their houses, but for home consumption only. Fishers only bring home around 0.5 – 1 kg of fish, if at all. Fishing is prohibited at the sacred waterfall, Tuk Chruu Kaul. If fishing occurs, it is usually in the rainy season and for species like *Mystus wyckiodies*, catfish, and chevron snakehead fish.

4. Hunting

Although hunting is no longer a main activity, as wildlife numbers have noticeably decreased, some men hunt while out collecting resin. Because the government has taken all the guns, and people do not know how to set traps, hunting is usually done with dogs. Main species hunted are boar, gaur, musk deer, monitor lizard, turtle, spine of porcupine, etc. If there is a lot of meat, villagers sell it to the trucks of people passing through to Mehmang or en route to other nearby villages.

5. NTFP collection

NTFP collection is considerable, and often occurs at the same time as resin collection. Villagers gather honey (for family use and market), wild fruit and vegetables (family use),

and other forest products for traditional medicines. Thatch collection is a regular activity. Men go to Phnom Kong Kreing to collect this grass for house and roofing needs.

6. Livestock Raising
(same as women)

▪ **Resource Management**

Wet resin trees are more plentiful and the resin collection from these trees is more expensive. Access to the main income generating activity, wet resin collection, is regulated by private ownership of these resin trees, with a knot cut into the tree to prove ownership. Some of the men had used others' trees before, but got off with a warning. Some families have 80 wet resin trees while others have 10. Dry resin is an unregulated, communal resource and can be collected by anyone, anywhere, anytime.

▪ **Other Livelihood Resources (Assets and Capabilities)**

There are two elephants in the village, one in Group 1 and one that is shared with Mehmang village. These elephants help the villagers in forest activities and have also been hired by tourists for rides into the nearby PPWS. There are two waterfalls in Ou Choeung Raing, but nobody can collect resin, NTFPs, or catch fish here.

The villagers have sold many goods, such as honey, rice wine, thatch, and surplus meat (from hunting or livestock), but it is the norm that those buying these items must come to the village to receive them, given the poor condition of the road which makes travel long, hard, and expensive.

The men expressed interest in learning more about farming but because of a lack of water do not want to risk trying a new farming method for fear of failure.

▪ **Observations and Insights**

The men's group had 8 steady participants. The group members were quick to understand the activity and take the initiative to draw the map. By looking at the sheer size of the men's map, as compared to the women's map, it is clear that the men's world is a spatially larger one. They are very familiar with the area in and around the village because their daily activities take them far into the forest, in every direction. This familiarity has produced a confidence and knowledge that makes it comfortable and easier for them to discuss such issues with us, as well as to participate in PRA activities such as this mapping task. When asked, the men's group felt this exercise was not hard, but enjoyable.

B. Women's Group

Team members: Sreng, Sopheap, Chan Dara, (Becky)

Villagers (8): women from the various groups (4 of the 8 were steady participants)

▪ **Main Livelihood Activities**

1. Dry resin collection

Collecting dry resin in the forest is a daily task. They collect at Tung Mountain, Sre Kong Ramith Forest, Kong Kreng Forest, Keu Mountain, Pong Pas stream, Te Til Stream, Trong Kla, Trei forest, Pou Tov Forest, and others. These places are about 1 to 2 km away. The women leave early in the morning to the forest and arrive back at the village in the evening. Each person gets around 1 –5 kg per day. The women said that if they take the resin to the market in Sen Monorom themselves, they can sell it for 1kg/800 riel. If sold to a middleman coming to the village, the price is 1 kg/500 riel.

2. Rice planting

This activity only occurs for 3 months in the rainy season (July, August, and September). The outputs are about 540 kg to 900 kg per year per family, depending on the size and need of the family.

3. Taking care of livestock

This activity includes the feeding of pigs, chickens, goats, cows, and water buffalo. A main challenge here is that the livestock get many diseases. Some of the livestock is sold to the market (Sen Monorom and Memang), but most is for the family.

4. Home gardening

These gardens are small plots and depend upon water availability.

5. Wild Fruit

During April to June, they can collect wild fruit for food or if there is a lot, the fruit can be sold to market. Sometimes, if there is a request, some villagers will make wine to sale, too.

▪ **Resource Management**

With regards to dry resin collection, the women said that anybody in the village can collect dry resin, even at the 3 burial grounds, as it is only wet resin that requires ownership. Because this is understood, the women said there has not been any conflict. Also at the burial grounds, people can collect wild fruits and vegetables.

▪ **Other Livelihood Resources (Assets and Capabilities)**

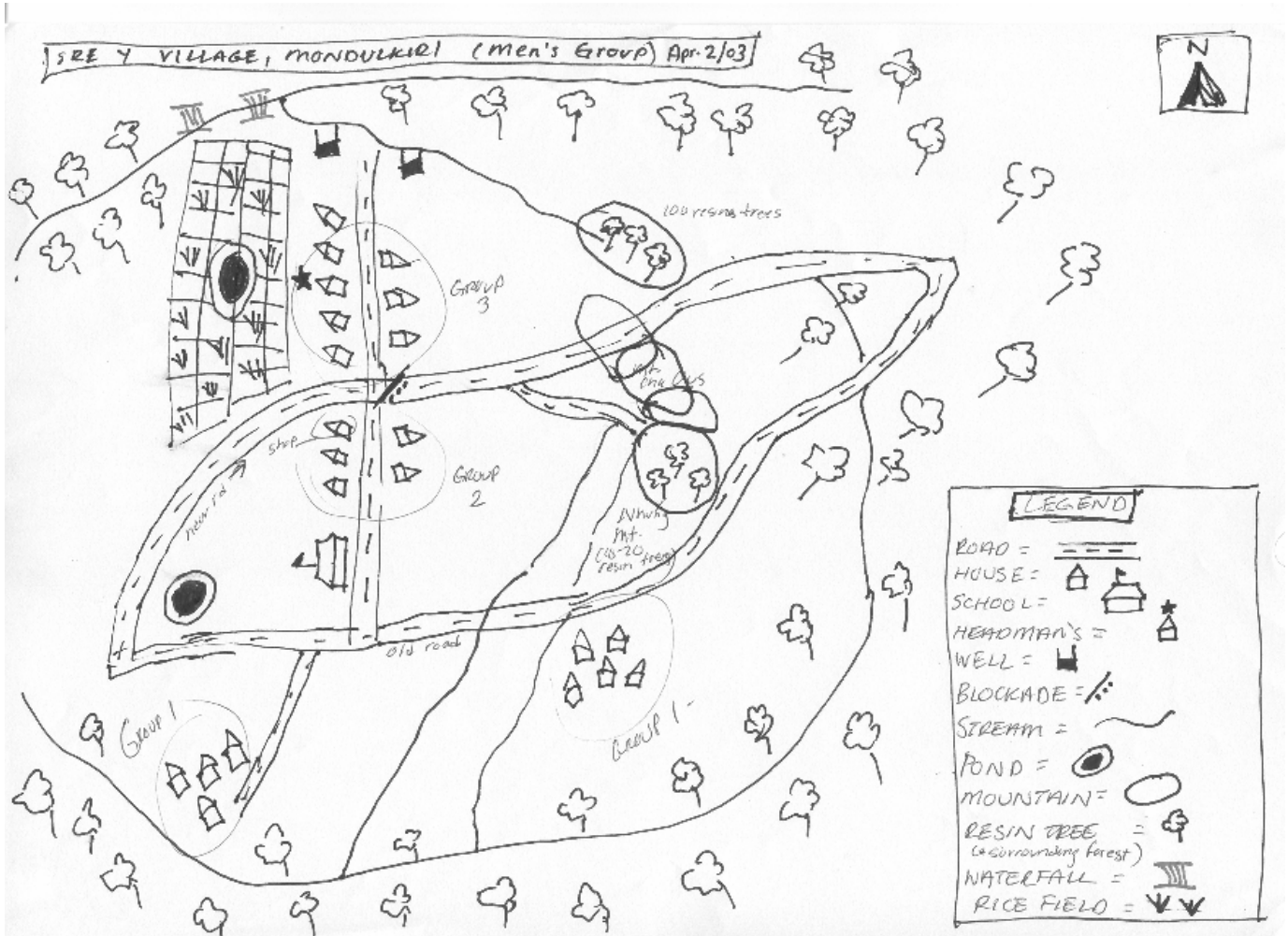
The women expressed extreme interest in learning how to make baskets or anything that they could sell to market.

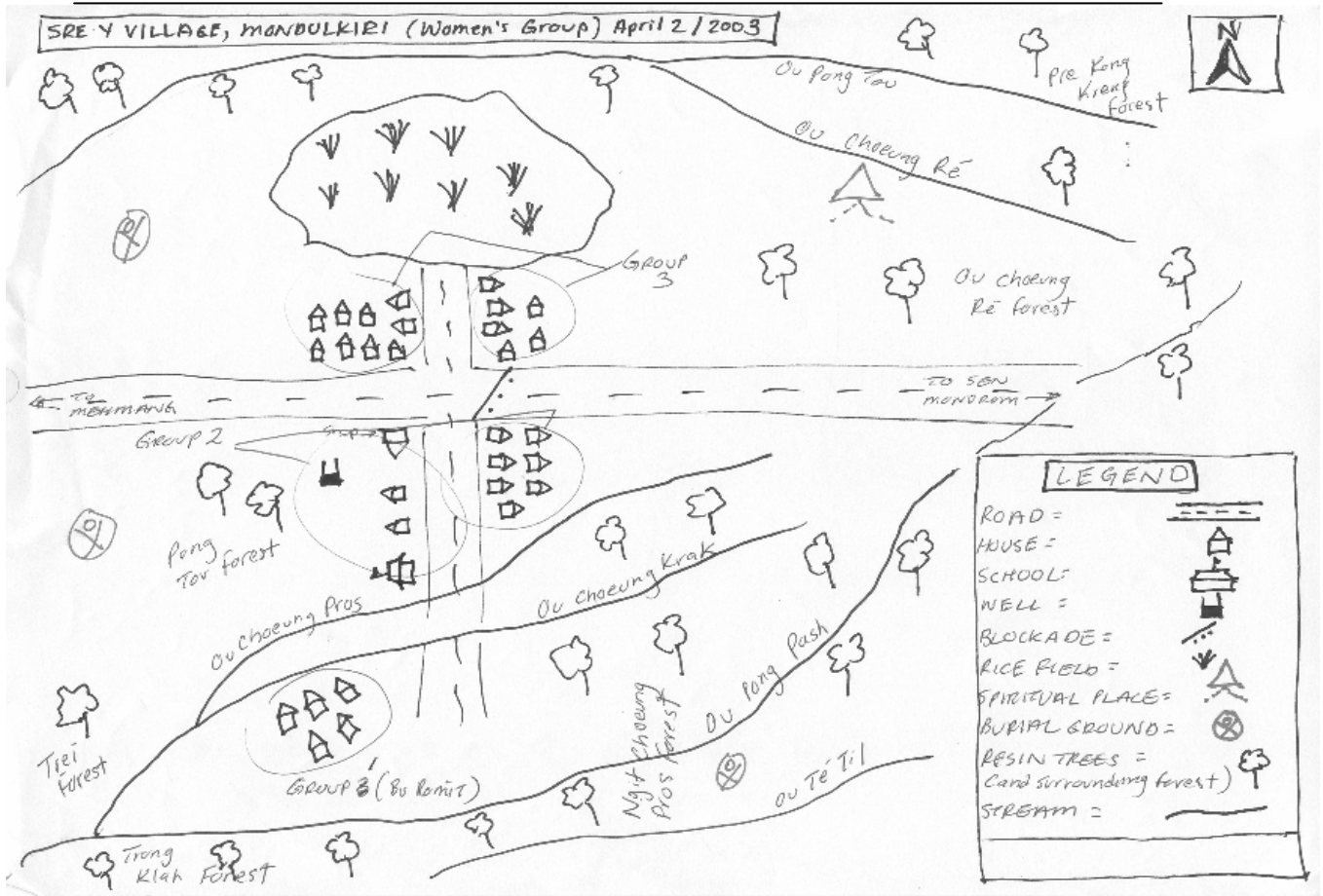
▪ **Observations and Insights**

The women's group was comprised of 8 participants, but only 4 steady members. It was harder to get the mapping exercise underway because the women felt they did not know enough about the village resources to participate. Also, some of the women did not understand Khmer so many things had to be translated into Phnong. Further, drawing seemed to be a committal and "risky" task, so the facilitators helped to draw features called out by the women.

By looking at the map produced by the women, one can see that the women's sphere is spatially smaller, with most activities taking place within the village. (NOTE: Neglected in this map were women's other daily tasks such as caring for the children and home, as it may have been understood that we wanted only income generating tasks.) They found the exercise a bit difficult because they claimed they did not have enough knowledge, but were happy to talk and liked the team's visit. In this way, the map was less a product and more of a means to initiate discussion of women's perceptions of the village livelihood activities. **They did mention that with all the NGOs and researchers that come to the village, they will be waiting to see the result of our work, hoping we can provide something to them.**

The blockade was explained as set up by 20 families, with the money collected there (3000 riel per small truck; 5000 riel per big truck) going to them as payment for maintaining and improving the road. The oldest person in the village keeps this money and then divides it among the 20 families once a year, with each family getting around Riel 10,000 to 30,000 (depending upon their labour contribution and the size of the family).





2. VILLAGE WALK

Time: 1.5 hours

Purpose: To get familiar with the village, as well as to probe further into aspects either absent or unclear in the village resource maps. Also, this activity is important in showing that research does not need always to appear "formal" or to be done sitting down.

Roles:

Interviewers/Notetakers
Photographer

How:

Go for a walk around the village with a few people knowledgeable about the area, asking questions about what you are seeing as you go. Use the maps created by the participants the previous day as sources for "Can you show me..." and "Can you explain..." questions.

LESSONS LEARNED FROM VILLAGE WALK

Team members: Sreng, Sovannarith, Sen
Villagers (3): Deputy head man, one woman, one man

▪ **Relationships Among the 3 Groups and Neighboring Communities**

All groups making up Sre Y have good relations although the two groups living closest to each other, Group 2 and 3, have a closer relationship. They work together doing rice farming, building housing, etc. Loans and sharing of food (livestock), rice, and resin occurs among all the groups.

Neighbours are important, particularly during harder times when loans of food, rice, and resin are needed. Nearby villages important for this are: Bu Trom, Bu Lung, and Bu Tang. Sen Monorom is most important because everything is sold to market there. The road is the biggest obstacle to the relationships between Sre Y and neighbouring places as the rough journey makes travel long, hard, and expensive.

▪ **Water**

Groups 2 and 3 have 7 wells. Only 4 have water, and then there is only enough for 3 or 4 families. There are 3 supplemental wells outside the immediate village, but these are generally dirty, particularly during the rainy season. Group 1 does not have any wells but uses nearby streams as water sources. Most villagers boil the water for drinking, and only some villagers drink it without boiling.

▪ **Traditional Beliefs and Practices**

As people are animist (believing in forest and animal spirits) as opposed to Buddhist, they go to their spiritual places, such as the nearby waterfall, if they are befallen by bad health or ill luck.

The village has a spiritual place where a Spirit Ceremony is held, hosted by the head man in April (at the same time as Khmer New Year). There are also celebrations held at rice planting and harvesting times, sacrifices of whatever families can afford (eg. pigs, chickens) to ensure or give thanks for a good crop.

▪ **Traditional Medicine**

Traditional medicine is commonly practiced. There is one traditional doctor and 5 midwives in Sre Y. The oldest man in the village is also a local expert in traditional medicine as time has given him vast knowledge about traditional medicines and other forest products that can be used for treatment of illness and injury.

The most common diseases are: malaria (from February to April), measles (from February to May), and colds (throughout the year). Malaria treatments include the use of tree bark and steam baths. Measles treatments include boiling tree bark, leaves, grass, and chicken wings, among others for teas, ointments, and steam baths. There is no health clinic in the village and generally people do not go to the hospital to treat malaria or measles; they depend upon traditional methods instead. Colds are not treated with traditional medicines. If people have enough money, they may go into Sen Monorom to buy medicine or be treated at the hospital.

▪ **Village History and Statistics**

In 1972, 3 families settled down in an area they called Sre Y, about 1 km northwest of the present day Sre Y. During the Pol Pot regime, the village was forced to evacuate, with people escaping to the forests and into Koh Nhek. After 1979, the villagers returned to their homes, particularly the older people. In 1985, villagers in old Sre Y started to become sick and many people died. According to traditional beliefs and practices of the ethnic minorities in the region, to shake the bad luck the surviving families moved the village 1989, setting up in where the current Sre Y is.

There are currently 75 households, 80 families, and 358 people, according to a statistics notebook kept by the village. Also, there are 93 men (age 15-80), 78 women (age 15-80), 187 children (age 1 month-14 years old).

▪ **Decision Making**

When problems or conflicts arise, the oldest man in the village, the Village Chief, hears both sides and then passes a judgment. The headman follows the decision of the oldest man. The people talked to insisted that, to date, there have been no significant problems or conflicts within the village or with outsiders.

▪ **Rice Agriculture**

Although nearby villages practice swidden (slash and burn) agriculture, Sre Y prefers a permanent rice field method. The lack of water creates a dependence on the rains of the wet season for irrigation. To date, the village has never experimented with different seed varieties or farming equipment because of their vulnerability to water availability.

Main pests threatening rice crops include rats, wild pigs, crabs, and parrots. There is a guard that stays in the rice field during the growing season to ward off these pests.

▪ **Institutions**

When asked what people, groups, organizations, or government agencies are important to the village, only three groups were mentioned. One was an NGO called the Clean Water Organization that comes to check the wells to see if the water is safe and clean. They also check the village's sanitation. Also, a religious organization has come to research on culture and how many languages are spoken. Lastly, a doctor from Sen Monorom comes to the village to vaccinate children.

▪ **School and Access to Education**

The only school was built in 2000 by PASEC II. The school is a primary school teaching grades 1 and 2 in Khmer to kids age 5 and older. There are 48 students (38 students in grade 1 and 10 students in grade 2) learning in the same one room schoolhouse at the same time, which makes it confusing and distracting for the students. Also there is only one teacher. They would like more teachers and another school.

Going to school is said to be very important for children to have a good life in the future, as well as for community development. Education in general was said to be vital. The deputy headman and others expressed interest in learning about conservation and community forestry in order to improve their children's knowledge and future and to improve the living standards of the village as a whole.

3. HISTORICAL COMPARISON CHART

Time: 2 hours

Purpose: To understand changes in livelihood activities and population.

Roles:

Facilitators
Notetakers
Photographer

How:

eg.

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	Sihanouk Regime	Pol Pot	After KR (1980s)	early 1990s (UNTAC)	Hun Sen (Currently)
Population					
Rice					
Resin					
Hunting					
Etc...					

1. Go over list (in left column) with group, adding anything needed. (Make sure to use time periods understood by the group).
2. Agree on symbols to represent each listed item, getting participants to draw as opposed to facilitators.
3. For each item in the left hand column, draw how it was for each time period.
4. Possible discussion:
 - a. What happened? Why did things change? Advantages? Disadvantages?
 - b. What people did people do when things changed?
 - c. What do you think or feel when you see how things changed over time?
 - d. (Anything else the facilitators think are important questions to ask.)


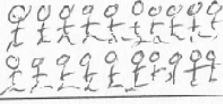
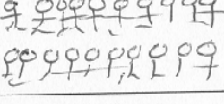
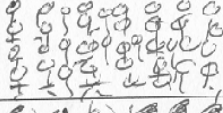





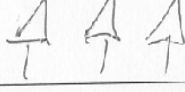
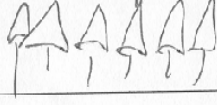



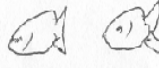










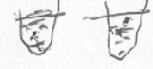








LESSONS LEARNED FROM HISTORICAL COMPARISON CHART

Team members: Sopheap, Chan Dara, Becky

Villagers (5): village head man, eldest man, two female elders, one younger man

During the Sihanouk regime (1953-1970, up until the Vietnam war spilled into Cambodia), there were about 3 families in the village (about 12 people). These families subsisted on rice from small, individual plots, with vegetables planted as well to supplement the rice diet. There were also small degrees of fishing and livestock raising for family consumption needs. Hunting was not a major activity as the families had no equipment to do so. Thatch was collected regularly and in large amounts for housing needs and for building pens for livestock. Honey was also collected for both family consumption and market (the wax was sold for candles). No resin was collected at this time.

HISTORICAL COMPARISON CHART

	Sihanouk regime (1953-1970)	Khmer Rouge (1975-1979)	After KR (1980s)	UNTAC (1990s)	Hun Sen (currently)
Population/ Migration					
Rice					
Resin					
Fishing					
Hunting					
Thatch					
Honey					
Livestock Raising					
Home Gardening					

During the 1970s, the time of Lon Nol and most infamously, the Pol Pot regime, the village was forced to evacuate, with people escaping to the forests and other villagers in Koh Nhek. No activities are therefore noted for Sre Y at this time.

After the fall of the Khmer Rouge (1980s), families, mostly the older villagers returned to the village. The village was about 25 families, 160 people. There was not enough labour to do rice farming. Fortunately, at this time, food from Vietnamese liberators helped to supplement food needs. Also, less home gardening was done because of this sponsorship. Like in the Sihanouk regime, some families engaged in small degrees of fishing and livestock raising; hunting was negligible. Less honey was collected at this time, and then only for family consumption. More thatch was collected to cover housing requirements. No resin was collected at this time.

In the early 1990s (known as the UNTAC period), the population was about the same at the previous decade, with some natural growth. The area of planted rice was now larger due to population increase and the fact that the villagers were no longer receiving food donations from Vietnam. Vegetables were no longer widely planted alongside the rice because of the dependence upon water availability made growing rice the first priority. Fishing was again only in small amounts. Thatch collection was again a regular activity and livestock levels were even

greater than before to match an increasing population. Honey was collected during this time, in even greater amounts than during the Sihanouk regime. Again, honey was eaten by the family and the wax was sold to market. Hunting was considerable at this time with police hunting or giving guns to villagers and hiring them to hunt; the meat went to town. Resin first started to be collected by villagers at this time, but only in smaller amounts and only for family use.

In the current Hun Sen regime (1997 to now), there are 80 families, 358 people, with population growth due to natural increase. The area of the rice field is significantly larger than in any previous times to feed an expanded population. Again vegetable home gardens are only done by a few families because what could be farm land is too far from the stream and water available is needed for the rice. Thatch collection continues to be important, with thatch now also being for sale. Less fishing is done now because, as villagers stated, the nearby streams have been fished out by outsiders so to go fishing requires at least an overnight journey to streams where fish still are found. Honey is harder to find now so is a reduced activity. More livestock is raised in the village to match the rise in food needs of a growing population and the decrease in hunting. Villagers claim they cannot find much wildlife around anymore, and if hunting is done, it occurs while the men are out collecting resin (sometimes with dogs). Resin collection is now the most important income generating activity, with both wet and dry resin sold to market. This activity has been encouraged by outsider middlemen.

In discussing the historical chart, it was asked that although it looks like now the village has many things going for it, is life better. The eldest man, the headman, and a few other older members of the village said that life is better now, but it is difficult to progress. The headman was very happy to look at the chart and see how things had changed from period to period. Still, he said the village needs were a health center (not one now but many diseases), and another/bigger school as the present one is not enough for the children. The village is actively working towards bettering the community by promoting going to school and teaching each other what they know, but the pressure placed on the headman to increase the living standards of the villagers by the governor is immense. The governor pressures but does not say how to do this. The villagers are extremely interested in the learning new skills that can better their knowledge (eg school), daily lives (farming methods for improving food availability), income (making new products, like baskets, for market) and future (conservation and community forestry).

It appears that outside influences have shaped the village's livelihood activities and well-being. When asked if outsiders have influenced life in Sre Y, the group said they had and do. Importantly, the governor was said to be a number one pressure. As well, in considering the information gathered over the last few days, the village economy is dependent upon other outsiders (mostly middlemen) coming into the village in order to take goods back to the market in Sen Monorom and beyond. It seems that they can sell or make things to sell as long as buyers come to them. This is also a testament to the deplorable road conditions.

4. REFLECTION

A brief reflection of the strengths and weaknesses, as well as what we would do next time, was held after the fieldwork with the research team (Sopheap, Becky, Sanneth, Sreng, Chan Dara, and Sovannarith). The table below illustrates the lessons coming out of this session. Also, briefly discussed was a main concern now of analysis, taking all this descriptive data and information gathered, analyzing it, and asking: "How can learning about livelihoods help CBNRM and conservation programs?" It is hoped that by learning about livelihoods, it will be seen where CBNRM can fit into the realities of rural communities, not just to fill a need but to build on the strengths already possessed, like the capability and disposition to want to learn new skills and

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knowledge for the betterment of children's futures and community development at large, as seen here in Sre Y village.

	Strengths	Weaknesses	Next Time...
Mapping	-many participants -men's group gave lots and good info (women's group too after a while) -able to get all participants talking (even quiet people in the back)	-villagers appeared intimidated by the headman -women were shy; not providing too much info -not enough time	-have good rapport with villagers before doing such an activity -have an exact time at which to meet -have someone knowledgeable in Phnong (this is key) -limit participant numbers -need more time -bring wine!
Village Walk	-team were free to be shown anywhere -villagers answered any questions asked; forthcoming -proves research can be done not always so formally or sitting down	-not enough time	-need more time
Historical Chart	-provided good info that seemed like a truthful history -drawing pictures helped facilitate discussion	-some "facts" and statistics seemed to conflict with other previous accounts (ie. many different answers for the same questions makes more work in sorting out the story) -a feeling of villagers maybe holding back info	-same as "Mapping"

5. INITIAL ANALYSIS AND AREAS FOR MORE RESEARCH (thus far)

Gender

The realm of the women's world is considerably smaller in terms of space. Women's activities, such as taking care of the children, house, and livestock, keep them close to the village. The daily collection of dry resin, which is a communal resource that anyone can collect anywhere, is the main activity taking them outside of the immediate village. The men's sphere is broad and their knowledge of the geography and natural resources of the areas around the village is vast. More research into gender roles, rights, and responsibilities is needed.

Institutions

The institutions with influence in Sre Y appear to be:

- Head man
- Eldest man
- Doctor from Sen Monorom
- Governor
- Traditional doctor
- Middlemen
- Deputy head man
- School
- Teacher
- Clean water NGO
- Midwives
- Researchers (religious groups exploring ethnic language and culture)

More exploration is needed to understand the influence of police, different government departments, and other formal and informal (eg. women's groups, farmer's collectives, etc.) at work in the village.

Water Availability, Food Security, Access to Markets, and Outside Influences

There seems to be a strong connection between water availability, food security, and access to markets. People depend upon the rains of the wet season to irrigate the rice field. If the rains are not sufficient, the harvest will be small, bringing periods of hunger to the village. Compounding this is the poor condition of the road, which prevents regular travel to other villages or to the market in Sen Monorom where goods can be sold for money to buy food and supplies.

Also, it seems that outsiders play a significant role, influencing the villagers' activities and well-being. The villagers said that they will gather resin, honey (for eating and wax), thatch, make rice wine, and provide meat (from hunting or livestock) if it is requested and people come to the village to get it.

Other Assets and Capabilities

A main strength find in Sre Y is the great degree of social capital. If, in fact, the villagers have only resin to sell regularly to market, that must mean that they rely greatly upon each other in times of need. Such cooperation, sharing, and close relationships suggest social capital to be there greatest asset.

Another strength of villagers in Sre Y is the willingness to learn and the importance placed upon education and improving living standards by themselves. The men were keen on learning more about alternative farming methods and the women were interested in learning how to make baskets and other items for sale in the market. The notion of doing it by themselves has been more forced upon them as the Governor often issues statements to the head man saying that it's his responsibility to improve the quality of life in Sre Y, but does not give any clues as to how this can be done. However, the headman is committed to working on development and encourages people to go to school, to teach and share with each other the skills they know. The awareness and dedication to working on community and social development is an important asset, and the willingness to learn and can learn are possibly the villagers greatest capabilities.