

APPENDIX 2



April 30—May 2, 2003  
Sre Y Village, Sen Monorom District, Mondulkiri  
Cambodia



# Sustainable Livelihoods Workshop

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## 1. BACKGROUND

Because there exists almost no information on village life in Cambodia's northeastern province of Mondulhiri, particularly the kind of information that is imperative for creating appropriate rural development policy and programs, research and documentation is needed to enhance understanding of rural issues and conditions in these less known areas. The participation of villagers in this research is crucial to the learning process, rounding out a mutually beneficial capacity building experience. This workshop was designed to enable researchers and villagers to learn together about livelihoods; the event was a complement to research already underway which is experimenting with the use of a livelihoods approach and various participatory methods to increase understanding of rural livelihood sustainability.

### 1.1 Site Rationale

Located approximately twenty-three kilometers northwest from the provincial town of Sen Monorom, Sre Y was selected for livelihoods research due to its accessibility (given time restrictions both a short field work period and a rapidly approaching wet season), security, proximity to Phnom Prich Wildlife Sanctuary (PPWS), reliance on natural resources, and villager interest and willingness to participate. Sre Y is also a strategic site as it is en route to Memang, a goldmine town that attracts a daily labour force, as well as PPWS, in which some of the village's livelihood activities take place. Further, being close to Sen Monorom, Sre Y is of potential importance a place for tourists to hire elephants and journey into PPWS and surrounding areas.

## 2. WORKSHOP OVERVIEW

(This report summarizes the activities and learnings of this three-day workshop. Proceedings have been translated into both English and Khmer.)

This workshop held in Sre Y village from April 30 to May 2, 2003, was designed to provide additional insight into questions guiding the overall Sustainable Livelihoods research project:

1. What information can be gathered by using a livelihoods approach?
2. What methods are effective in gathering such information?
3. What are the implications of learning about livelihoods for CBNRM in Cambodia?

It is proposed that by learning about livelihoods, we can begin to understand rural perceptions of and requirements for sustainability, as well as where CBNRM and related conservation programs can fit into people's lives.

### 2.1 Overall Workshop Goals

1. A community-generated livelihood analysis, using participatory research tools, to (a) understand livelihood conditions and (b) factors that affect livelihoods.
2. Increased team capacity to use various participatory research methods to learn about livelihoods.

### 2.2 Specific Objectives

1. To understand what livelihood means to community members;
2. To understand the different livelihood strategies that households engage in;
3. To understand what sustainable means to community members;
4. To examine factors that help and hinder livelihoods (eg. seasonality, institutions, and markets);
5. To think about coping and adapting strategies; and
6. To provide the research team an opportunity to learn and practice workshop facilitation and PRA tools application.

### **2.3 Workshop Design**

This workshop was adapted from two previous workshops designed by Melissa Marschke in villages in Koh Kong and Siem Reap. The PRA methods employed are adapted from IIRR. 1998. *Participatory methods in coastal resource management*. Volume 2. Table 1 shows an overview of the workshop agenda. For more on the workshop design, refer to Appendix 1.

It should be noted that this is an intense workshop, challenging for both the participants and research team; many games and energizers were used to inspire, re-inspire, and refresh villagers and researchers. What was strikingly clear from the Sre Y experience was the importance of good, flexible facilitation. Being knowledgeable and comfortable with the PRA tools used, as well as being able to explain ideas and concepts in simple terms and modify methods as needed is imperative for this type of workshop to be a success. This being said, the information that can be obtained from this workshop is plentiful and valuable. This is an event that can be held at any point in project or program life, but we would argue that it is best as a first step in researching livelihoods and the factors that influence them, as this information can be later used to shape and guide future projects and programs.

### **2.4 Participants**

Twenty villagers with a variety of backgrounds attended, including the teacher, the traditional doctor, the richest man, elders, toolmakers, and widows. Steps were taken prior to the workshop to make sure that participants would be from the three sub-villages that make up Sre Y and be around fifty percent female.

Underrepresented, however, was Sub-village One, in which only one women participant was present. (It is believed that Sub-village One villagers may not be able to spare the time away from their livelihood activities to have participated.) The workshop was facilitated in Khmer, with selected participants helping to translate the sessions into Phnong to the few participants that could not follow along or preferred Phnong instruction.

Table 1: Overview of Workshop Agenda

	Day One	Day Two	Day Three
Morning	Introductions; Expectations; Workshop Objectives; What is Livelihood? □ what is it that makes up your life?	Looking in-depth at livelihoods: □ Seasonality calendars: illustrating how seasonality affects livelihoods in multiple ways (complexity). □ Commodity flows and their link to livelihoods.	In-depth discussion on personal livelihood stories. Sustainability discussion; Wrap-up.
Afternoon	Factors affecting livelihoods; Influences, positive and negative.	□ Institutions affecting livelihoods.	



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### 3. DAY ONE

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#### 3.1 What is a Livelihood?

The opening session sought to get participants to express, creatively through the drawing of pictures, what encompasses their daily lives, as well as to discover a local term for the concept of "livelihood" to be used for the rest of the workshop. (Note: It was not thought that this term would completely embody all people's full understanding of 'livelihood'; ascertaining the term was mostly to provide the facilitators with an expression to use that was understood by the participants, easing instruction of the ensuing activities.)

Participants were asked to draw pictures of six things important in their daily life; Figure 1 is an example of one woman's drawing. The facilitators deliberately avoided the use of the word "livelihood" when giving instructions so as to see what would emerge. Initially, many participants were uncomfortable drawing, but facilitators and workshop helpers circulated around the room helping individuals with this activity.



**Figure 1: A drawing of important things in daily life.**

Almost every participant's drawing included pictures of the rice field (sometimes with an associated pest such as a crab), resin trees, livestock (chickens, pigs, cows, and buffalo), home gardens, non-timber forest products (NTFPs) like honey and thatch, houses, people, and wells. Less common were illustrations of activities such as fishing and hunting (hunted species drawn included sambar, muntjac, boar, turtle, and monitor lizard).

A lack of time prevented every participant from sharing his or her drawings, although five people were selected to explain their pictures so to get a general sense of what villagers were deeming as important to their daily lives. After, participants were asked what was missing from these pictures and what else was important to village life. Out of this discussion came the additions of the teacher, the midwife, the traditional doctor, the middleman from outside Sre Y, and the elephant owned by the rich man in the village.

#### 3.2 A Local Expression for "Livelihood"

The discussion of the pictures and the ideas coming out of them set up the next question to the participants: Did they have a word or term for all these activities, things, and ideas in Khmer, Phnong, or both? Three Khmer expressions emerged:

1. "Activities for feeding the family"
2. "Feeding the household"
3. "Everything for life"

A vote resulted in the last expression being selected. (Interestingly, the Khmer translation of "everything for life" or "*chinhchum chivit*" is the exact expression used by the development community when referring to "livelihood". Other villages where this workshop took place did not

know this expression. It is possible that previous exposure with other NGOs introduced this concept to Sre Y.)

### 3.3 Livelihood Activities in Sre Y

Now with a local word understood to mean “livelihood”, the participants were asked to brainstorm all the livelihood activities that existed in the village to bring awareness to the diversity of activities the villagers do and can engage in. For each activity, the participants were asked which people/families could do the activity, rich, medium, or poor. To help in this task, the villagers were asked to clarify what it meant to be “rich”, “medium”, and “poor” in the Sre Y context (Table 2). When asked, the participants said that they would classify about fifty percent of the village as poor, thirty percent as medium, and twenty percent as rich.

**Table 2: Clarifying “Rich”, “Medium”, and “Poor”**

<b>RICH HOUSEHOLDS (20%)</b>	<b>MEDIUM HOUSEHOLDS (30%)</b>	<b>POOR HOUSEHOLDS (50%)</b>
<ul style="list-style-type: none"> <li>• Have many cow and buffalo</li> <li>• Can sell cow or buffalo</li> <li>• Have large rice farm</li> <li>• Have home gardens growing many fruits and vegetables</li> <li>• Own many resin trees</li> <li>• Make rice wine</li> <li>• Have an elephant</li> <li>• Have healthy livestock</li> <li>• Have healthy families</li> <li>• Can hunt (can spare the time to take the several-day trip to go hunt)</li> <li>• Have good luck</li> </ul>	<ul style="list-style-type: none"> <li>• Have one or two cow or buffalo</li> <li>• Own a moderate number of resin trees</li> <li>• Plant a home garden, but of a smaller size than that of the rich</li> <li>• Farm rice, but on a smaller plot than that of the rich</li> <li>• Are sellers</li> <li>• Have no elephants</li> </ul>	<ul style="list-style-type: none"> <li>• Have no cow or buffalo</li> <li>• Have to borrow cow or buffalo for farming in exchange for money, labour, or yield</li> <li>• Own few resin trees</li> <li>• *Are headed by widows</li> <li>• Have many children</li> <li>• Own few livestock</li> <li>• Have many diseases (human and livestock)</li> <li>• Have bad luck</li> </ul>

(\*It was discovered that most women are widows, their husbands being soldiers that were killed in the line of duty or from malaria when they fled to the forest. This would account for the perception of a high percentage of poverty in the village as most households are headed by widows.)

A point that emerged of particular importance is the link between owning or having access to cows or buffalo. These animals are the primary indicator of wealth (eg. one buffalo can be sold to build a house), main farm labour, and considerable sources of income if sold. Further, because there is no buying or selling of land, having access to cows or buffalo means a household can expand their farm and plant more land, and in turn, grow more rice and increase food security. The factor of luck is also an interesting point. A lucky family has many resin trees, does rice farming, owns cows and buffalo, and has healthy livestock and a healthy family (meaning it can afford to buy medicine). An unlucky family has widows, many children, and many human and livestock diseases. A rich family can become unlucky if, for example, its cows or buffalo contract diseases and die, bringing poverty upon the family.

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Table 3 below shows the possible livelihood activities, together with the class of people associated with each activity. What can be understood from Table 3 is that some activities are common to all families, such as rice farming, resin collection, NTFP collection, and home gardening, with differences mainly occurring in the intensity of these activities (eg. poorer families have smaller rice fields and less resin trees). Other activities require means (eg. a moto to go sell resin in town), luck (eg. having healthy livestock), or skill like that possessed by the traditional doctor, toolmaker, and basket makers (only men know how to make baskets). Most interesting was the suggestion of sharing and cooperation as being a daily livelihood activity. This provides important insight into the social workings of the village.

These livelihood clarification sessions were important to gaining a better understanding of the Sre Y context, including insight into gender and power dynamics and traditional belief systems. Also, these sessions helped to describe more clearly some of the assets and capabilities of villagers.

**Table 3: Livelihoods and Household Wealth**

LIVELIHOOD ACTIVITY	Comments	RICH (R), MEDIUM (M), POOR (P)
Rice farming		R, M, P
Resin collection		R, M, P
Selling resin	Poorer families lack ability to transport their resin to the market and have to sell it to a middleperson	M, P
Fishing	Few families fish as the nearby streams have few fish	R, M, P
Home gardening	This can only be done if there is enough water; the rice field takes priority for water use	R, M, P
Hunting	Few people do this as having guns is illegal. However, guns can be obtained from some soldiers in exchange for some of the meat caught.	R, M, P
Livestock raising	Chickens, pigs	P
	Dogs, ducks, buffalo	M



Buffalo, cow, dove, peacock, elephant	R
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Carpenter (house, ox cart)	Generally, most villagers do their own building or repairs.	R
Teacher		M
Midwife		R
Village doctor	He knows traditional medicine and can also give injections and Western medicine	R
Spiritual man/conflict resolver	This is a post held by the eldest man in the village, the “chief”	R
Traditional medicine collection		R, M, P
Hairdresser	People do their own hair cutting	R, M, P
Sharing/cooperating	Interestingly, the participants suggested this as a daily activity, providing insight into social workings.	R, M, P
Small shop keeper	According to villagers, this shop doesn't sell what is actually needed.	M, P
Wine making/selling	Mainly for ceremonial use.	R
Thatch collection	This is for housing needs.	R, M, P
Wild fruit/vegetable collection		R, M, P
Honey collection	For eating, selling, and traditional medicine	P
Elephant raising	Only 1 in the village owned by the richest man.	R
Tool maker	He makes knives, axes, etc.	R
Hunting trap maker		R, M, P
Basket making	This is exclusively men's work	R, M, P

In the afternoon of Day 1, participants were split into three groups, one of men, one of women, and one mixed. They were asked to discuss the factors that affect their livelihoods and brainstorm both the positive (helpful) and negative (threats and challenges) influences on their daily lives. Tables 4, 5, and 6 illustrate these discussions. This session helped to better clarify village conditions and realities and contextual constraints.

**Table 4: Positive and Negative Livelihood Factors—Men's Group**

Positive Factors	Negative Factors
<ul style="list-style-type: none"> <li>• 2 wells currently being built by NGO (Action Against Hunger)</li> <li>• People help each other</li> <li>• Abundant natural resources</li> <li>• Can sometimes sell livestock for extra income (if not diseased)</li> <li>• Traditional medicine (as a substitute when lacking Western medicine)</li> <li>• Growing vegetables for family consumption</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of farm labour (cow/buffalo)</li> <li>• Not enough water</li> <li>• No money for house building/improvements</li> <li>• Many human diseases</li> <li>• Diseased livestock</li> <li>• Not enough food/rice</li> <li>• Depletion of soil nutrients</li> <li>• Lack of medicine/vaccinations</li> <li>• Stealing of resin and resin trees</li> <li>• Lack of teachers and adequate school house</li> </ul>

**Table 5: Positive and Negative Livelihood Factors—Women's Group**

Positive Factors	Negative Factors
<ul style="list-style-type: none"> <li>• Have a forest and resin trees to collect things from for daily living</li> <li>• Have rice field</li> </ul>	<ul style="list-style-type: none"> <li>• Difficult to go fishing and hunting (very far from the village)</li> <li>• Not enough (access to) cows and buffalo (for</li> </ul>

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<ul style="list-style-type: none"> <li>• Villagers help each other</li> <li>• Women can create a women's group to help each other</li> <li>• Can pray to the forest spirits (through sacrifices of chicken or pig) for happiness and good luck</li> <li>• Can hire men (via exchanges of money or wine) to help in finding traditional medicines</li> <li>• Relatives help when needed</li> </ul>	<ul style="list-style-type: none"> <li>• working the rice field)</li> <li>• Lack of male labour, especially for heavy tasks (most women are widows)</li> <li>• Men do not authorize women to go into the forest or to hunt</li> <li>• Women cannot go too far or too long from the house because she has to look after the children</li> <li>• Always have to bring the kids along</li> </ul>
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The most common factors helping to make life easier are the abundance of natural resources around the village, the help of an NGO that builds wells for the village, and the help and cooperation among villagers. The most common factors that hindered livelihoods are a lack of water and food (for part of the year), poor human and livestock health, not enough teachers or school rooms, lack of (access to) cow and buffalo for working the rice field, and insufficient money for food, medicine, and supplies. The women explained that life, in general, was difficult because most of them were widows whose husbands were soldiers that had died from malaria while fighting after the Pol Pot period. The women also noted that having to stay close to the house and children restricted their ability to go away from the village to fish, hunt, or collect NTFPs.



**Table 6: Positive and Negative Livelihood Factors—Mixed Group**

<b>Positive Factors</b>	<b>Negative Factors</b>
<ul style="list-style-type: none"> <li>• Villagers help each other (doing rice farming, making houses)</li> <li>• Have a school</li> <li>• Just got new wells from Action Against Hunger (AAH) NGO</li> <li>• No conflicts in the village</li> <li>• Teacher gives good advice and training to the students</li> <li>• Families give good advice to the children (eg. to keep the environment clean)</li> <li>• Some families getting income from the check point</li> </ul>	<ul style="list-style-type: none"> <li>• Many diseases (people/livestock)</li> <li>• Lack of water in the dry season</li> <li>• Not enough cow and buffalo</li> <li>• Not enough money</li> <li>• Not enough rice</li> <li>• Rice field (soil) lacking nutrients</li> <li>• No health center</li> <li>• Difficult to plant vegetables because of a lack of water</li> <li>• Lack of labour (many widows)</li> <li>• Not enough teachers or school rooms</li> <li>• Have to go far to collect resin</li> <li>• Commune-District people do not come often to give advice</li> </ul>

When the time came to wrap up the day, some participants were still adding things to the lists, remarking that now that their "brains were working" they could think of more and more. Many



were surprised at how many factors influenced their lives. This awareness is important because it means that concerns can now be articulated and shared with other people, groups, and organizations. Also, the recognition of such factors can get villagers thinking about how to improve their own livelihood situations and strategies, as well as the lives of the poorer families in the village.

## 4. DAY TWO

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### 4.1 Factors Affecting Livelihoods

The second day was designed to probe deeper into the main factors affecting livelihoods, particularly seasonality, markets, and institutions. PRA tools were used to facilitate learning. In the morning, participants were divided into three groups. One group of seven worked on developing a seasonal calendar. The remaining two groups of seven participants and six participants, respectively, worked on producing commodity flow diagrams. In the afternoon, the participants were divided up once more, into groups of men and women, to work on making Venn diagrams.

#### 4.1.1 Seasonality

Seasonal calendars are used for understanding cycles, trends, activities, and events as they occur over time, in this case over a year. Seasonal calendars provide a graphic means to analyze the relationships and linkages between and among the parameters explored. We chose the following parameters to examine: weather, income, expenditure, rice farming, resin collection, home gardening (we used "growing vegetables"), honey collection, hunting, thatch collection, fishing, disease, and social events (Figure 2).

In Sre Y, many observations and relationships were drawn out of the seasonal calendar activity. During the rainy season (June to September), the peak rice growing time, there is relatively no income due in part to less resin being collected and sold. As well, the rains make travel along the already poor road difficult, cutting off access to markets and middlepersons. Food availability at this time is low as rice is only in the process of growing and the rains make hunting, fishing, and NTFP collection journeys hard. Further, this period is one of great expenditure, particularly for food and household goods and supplies.

The cold, dry season (October to February) following the wet season is a time of rice harvesting, hunting, fishing, and thatch collection and processing (into bunches for sale)—activities that provide food and goods for the family, and in many cases, sources of extra income. During the first five months of the year, although the weather is fine and many activities are done, numerous celebrations and ceremonies deplete household income. Also, from March to May, many diseases plague the villagers, particularly the children and the elderly. Expenditure on medicine contributes to depleting income and savings. By June, the rainy season begins again, rice is planted, and, as is generally the case, the cycle repeats.

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Figure 2: Seasonal Calendar, Sre Y Village (May 2003).

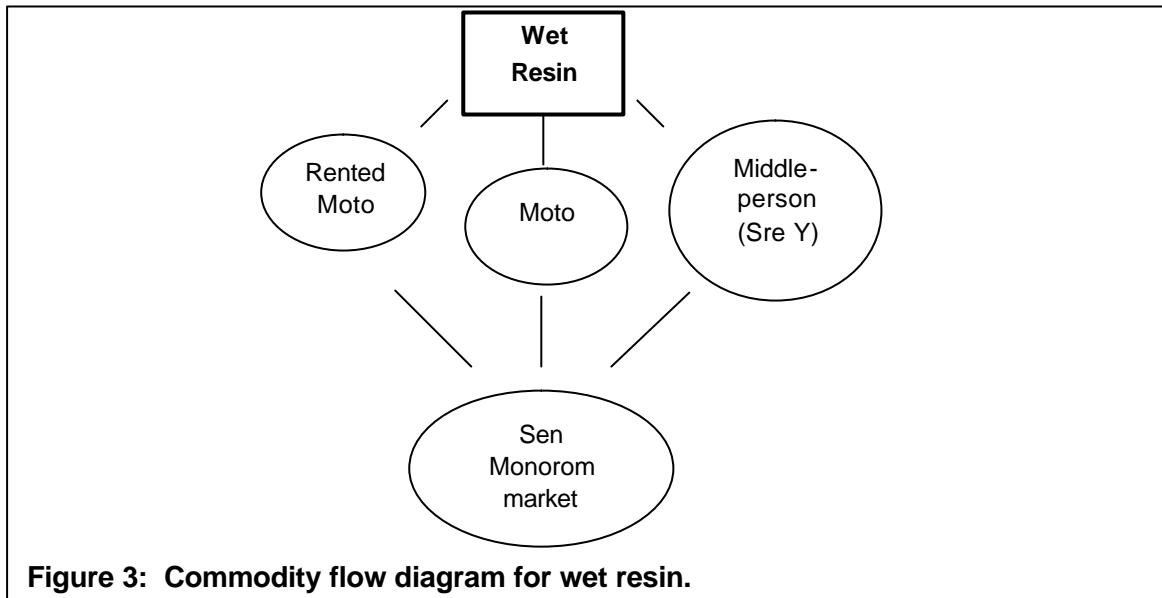
	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
Weather												
Income	\$	\$	\$	\$	\$					\$ \$	\$ \$	\$ \$
Expenditure					\$	\$	\$ \$	\$ \$	\$ \$			
Rice	COLLECT 				PLANT 	GROWING 				COLLECT HARVEST 		
Resin										LESS TO COLLECT 		
Growing veggies												
Honey												
Hunting												
Thatch	MAKE BUNCHES 									COLLECT 	MAKE BUNCHES 	
Fishing NET, BASKET TRAP												
Disease			MALARIA 	VOMITTING/DIARRHEA COUGH (Kids/Elders) 								
Social events	RICE HARVEST CELEBRATION 	THATCH CEREMONY 		FOREST SPIRITS CEREMONY CEREMONY (same time as Khmer New Year) 					FOREST SPIRITS CEREMONY CEREMONY (RICE HARVEST CELEBRATION) 			



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### 4.1.2 Markets

In order to understand how villagers view the workings of the village economy and the markets involved, commodity flow diagrams are used. A "commodity flow diagram" shows the path a product takes when it is sold. Commodity flow diagrams were drawn for the following products: resin (wet and dry); livestock (pig, chicken, cow, buffalo); wild game; honey; wax; jar wine (for ceremonies); rice wine (for daily consumption); and thatch.



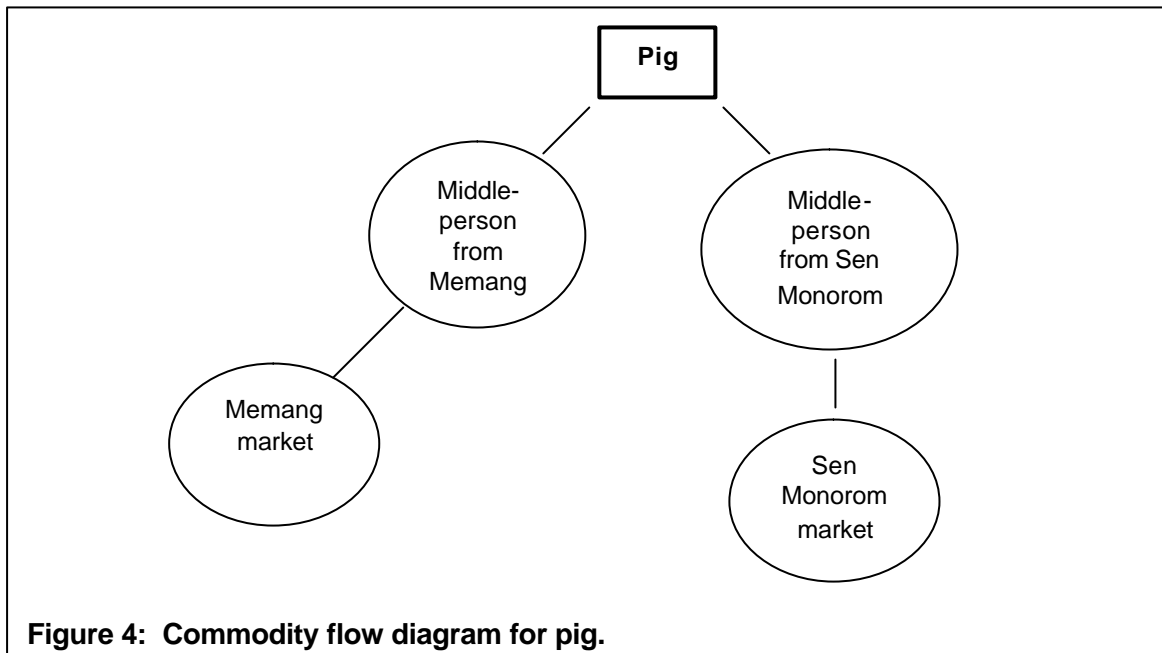
**Figure 3: Commodity flow diagram for wet resin.**

Wet resin (Figure 3) has three ways to market in Sen Monorom. The first is directly by moto. The second is via middleperson in Sre Y. In this case, villagers sell their resin to the middleperson if they do not have access to a moto, and then the product proceeds onto Sen Monorom. The third option is choosing to hire a moto from another villager for money or for a cut of the resin (eg. if a villager has 5 containers of resin, he may give 2 as rent for borrowing a moto). The market price during the rainy season is 1,500 Riel/kg, and in the dry season 2,100 Riel/kg.

It was explained that about 2 or 3 years ago, there was more resin to collect and therefore more to sell. During this time, a middleperson from the market in Sen Monorom would come to the village to buy resin. Now, amounts have decreased and there is not enough resin collected to warrant the difficult trip to the village. The middleperson is still sold to, but *at the market* now.

Dry resin follows the same flow as wet resin, with methods to market including direct moto, rented moto, and selling to the village middleperson. In the past, 2 or 3 years ago, about 3 or 4 kilograms a day could be collected. Now, about 1.5 kilograms are collected daily. Also, as is the case with wet resin, the price for dry resin goes down every year. Currently, the middleperson in the village buys dry resin for 500 Riel/kg, and the middleman at the market buys for 700 Riel/kg.

There used to be another type of dry resin collected a few years ago but the price dropped out so radically that villagers have stopped collecting it altogether.

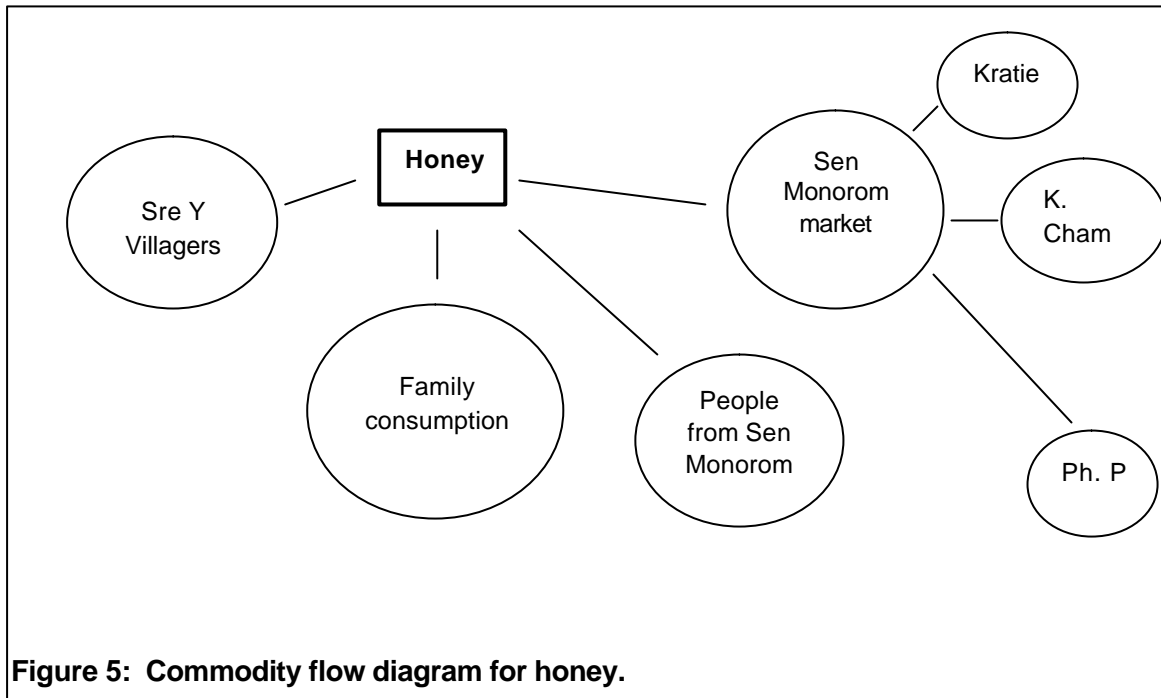


Every 2 or 3 months, middlepersons from the markets in Memang or Sen Monorom will come to the village to purchase pork; a large pig goes for 120,000 Riel (Figure 4). Only male pigs are sold as females are kept for reproduction and ceremonial purposes. Whichever families can spare to sell pigs does, and this generally means the richer families. Chickens sold also follow this product path to Memang and Sen Monorom, selling for around 10,000 Riel each.

Cows and buffalo generally follow the same type of market flow, although sales volume is low, about 2 or 3 sold a year. Also, for these animals, a third market is added, that of the villagers, themselves. To the middlemen, cows sell for 350,000 Riel each, and buffalo for 700,000 Riel. Villagers purchase cows for 300,000 Riel each, and buffalo for 500,000 Riel. The villagers said that, in general, more livestock is sold now than in the past.

Up until last year, some villagers hunted and sold wild game (including musk deer, boar, monitor lizard, monkey, turtle, and peacock) to middlemen from Sen Monorom and Memang. However, since the government's move to collect all the guns in the region, as well as its efforts to educate people on the benefits of wildlife and environment, hunting is said to have stopped.

Honey has a relatively large market, as described by the villagers (Figure 5). About 20 litres is gathered a year, with families keeping or buying 1 or 2 litres a year. Also, families from Sen Monorom come to the village to buy. The bulk is taken to market in Sen Monorom, and from there, to Kompong Cham and Kratie provinces and Phnom Penh. Honey is sold for about 5,000 Riel a litre.



**Figure 5: Commodity flow diagram for honey.**

Honey wax, used for making the candles that are so important for various ceremonies and rituals, is largely kept by the collectors for family consumption, with some sold to others in the village. Wax is sold in pairs of soup bowl sized containers, with one pair equaling 2 chickens, 1 pig, or 20,000 Riel.

Thatch (Figure 6), used for housing and collected in the nearby hills, finds markets among the local villagers where it sells for 5,000 Riel a bunch or is exchanged for other commodities (eg. 2 bunches for 1 chicken). As well, 20 to 30 bunches a year are sold to people from Memang who come to Sre Y to purchase thatch at 50,000 Riel a bunch. Family consumption accounts for the rest of the volume absorbed at about 60 bunches a year.

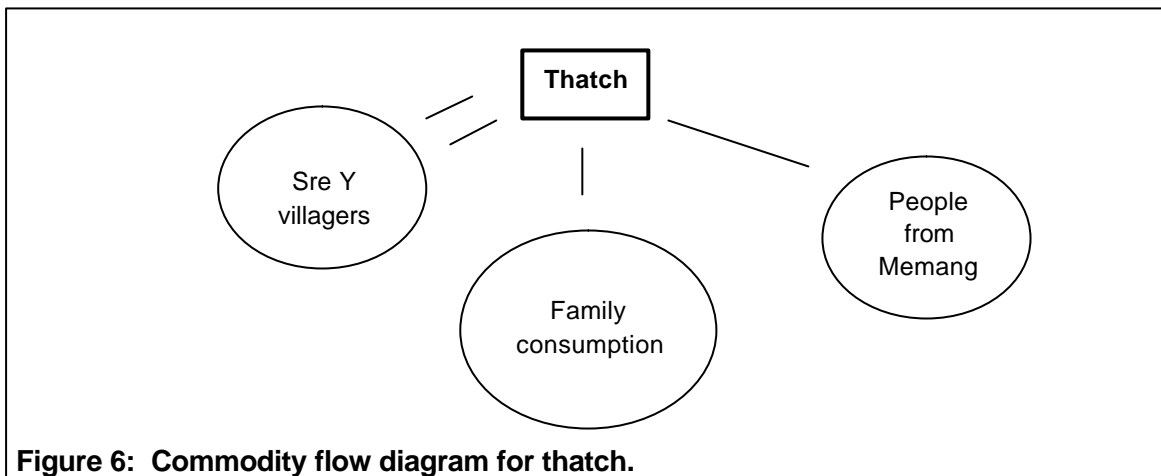


Figure 6: Commodity flow diagram for thatch.

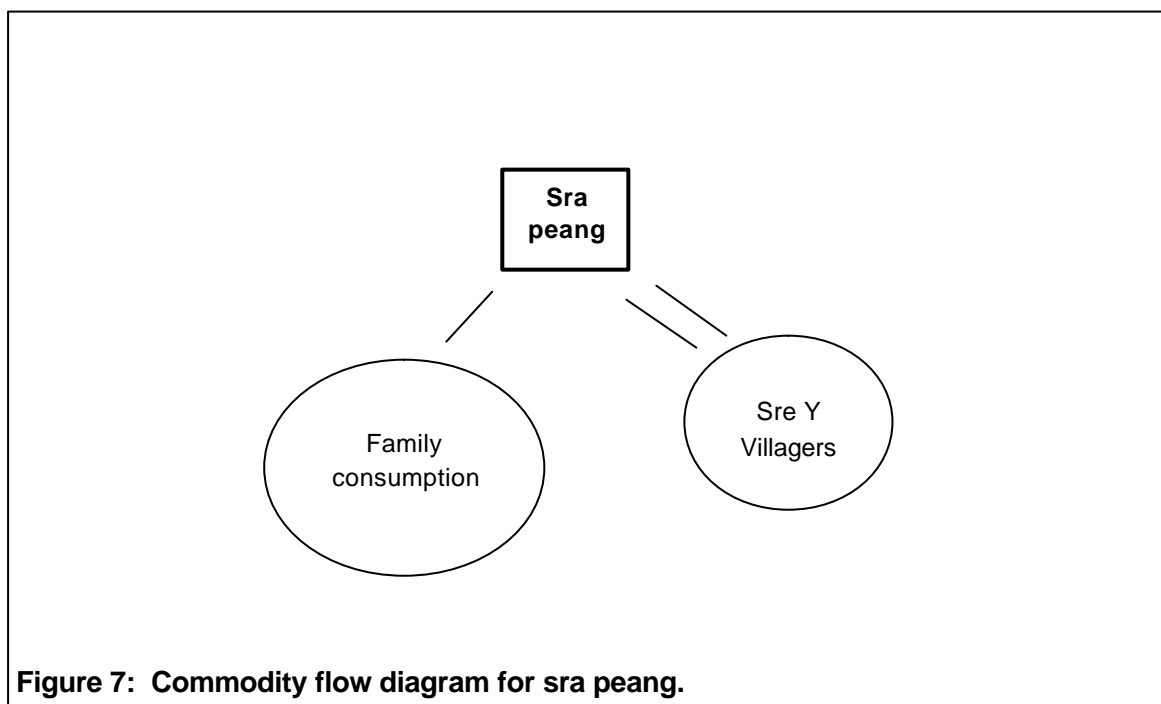
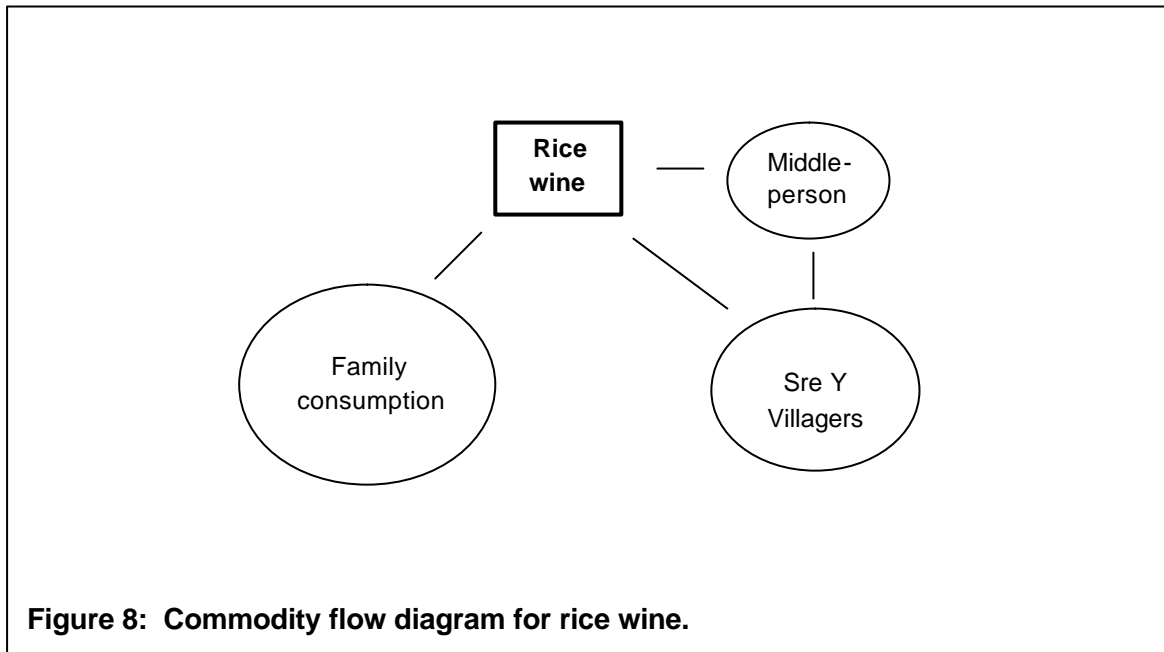


Figure 7: Commodity flow diagram for sra peang.

The commodity flows of two types of wine were also considered. Jar wine, *sra peang*, is the type of wine stored in big clay or ceramic vats and used for ceremonial and ritual purposes. As seen in Figure 7, many Sre Y villagers are producers of *sra peang* and tend to keep the bulk for themselves (about 50-60 litres a year). However, some wine is sold to other villagers needing extra. Exchanges are generally made for this product, with 1 jar equaling 5 kg of uncooked rice or 20 kg of unprocessed rice.

White rice wine is for more every day consumption, and is sold in containers of about 20 litres each. This wine is also usually made by the primary consumers, but sometimes extra is sold to other villagers needing more (at 2,000 Riel a litre) or first to a village middleperson in order to get rid of a large quantity all at once (Figure 8). Villagers pay 2,500 Riel a litre if buying from the middleperson.

Some of the key understandings coming out of these commodity flow diagrams, and the resultant discussions, were about the different systems of exchange (i.e., buying goods with money, labour, rice, and livestock), the relationship between livelihoods activities of the villagers and a middleperson (i.e., if someone informs the villagers of a market to be had, the villagers start to do this activity), and the level of understanding among different groups of the "what, how, when, and where" of products sold (e.g., the women seemed largely not to understand or know about the economics of the village).



### 4.1.3 Institutions

A "Venn diagram" is used as a tool for illustrating the institutions affecting the village, their relationships, and their importance. Venn diagrams are helpful in seeing what institutions the community thinks are close to it, helping it the most and least.

Participants were asked to list all the institutions (people and groups) important to the village, both internally and externally. Table 7 shows the list that emerged.

**Table 7: Identifying Institutions Inside and Outside Sre Y Village**

INSIDE	OUTSIDE
<ul style="list-style-type: none"> <li>• Head man</li> <li>• Chief of the village (eldest man, also responsible for resolving conflict)</li> <li>• Midwife</li> <li>• Traditional doctor (can also do some Western medicine like give injections)</li> <li>• Teacher</li> <li>• Winemaker</li> <li>• Small shop seller</li> <li>• Tool-maker</li> </ul>	<ul style="list-style-type: none"> <li>• Middleman</li> <li>• Commune-District (election organizers, etc.)</li> <li>• PASEC II (NGO that built the school)</li> <li>• Action Against Hunger (NGO building 2 new wells)</li> <li>• Provincial government</li> <li>• Hospital (Sen Monorom)</li> <li>• Commune police</li> <li>• Department of Environment (eg. rangers, environmental education, etc.)</li> <li>• Traffic police</li> </ul>

Participants were then split into two groups, one men and one women, and were asked to rank each institution according to which helps the villagers most and least, and which is closest to the people (see lesson plans in Appendix 2 for more). Venn diagrams were then produced (Figure 9 and 10).

Figure 9: Women's Venn Diagram.

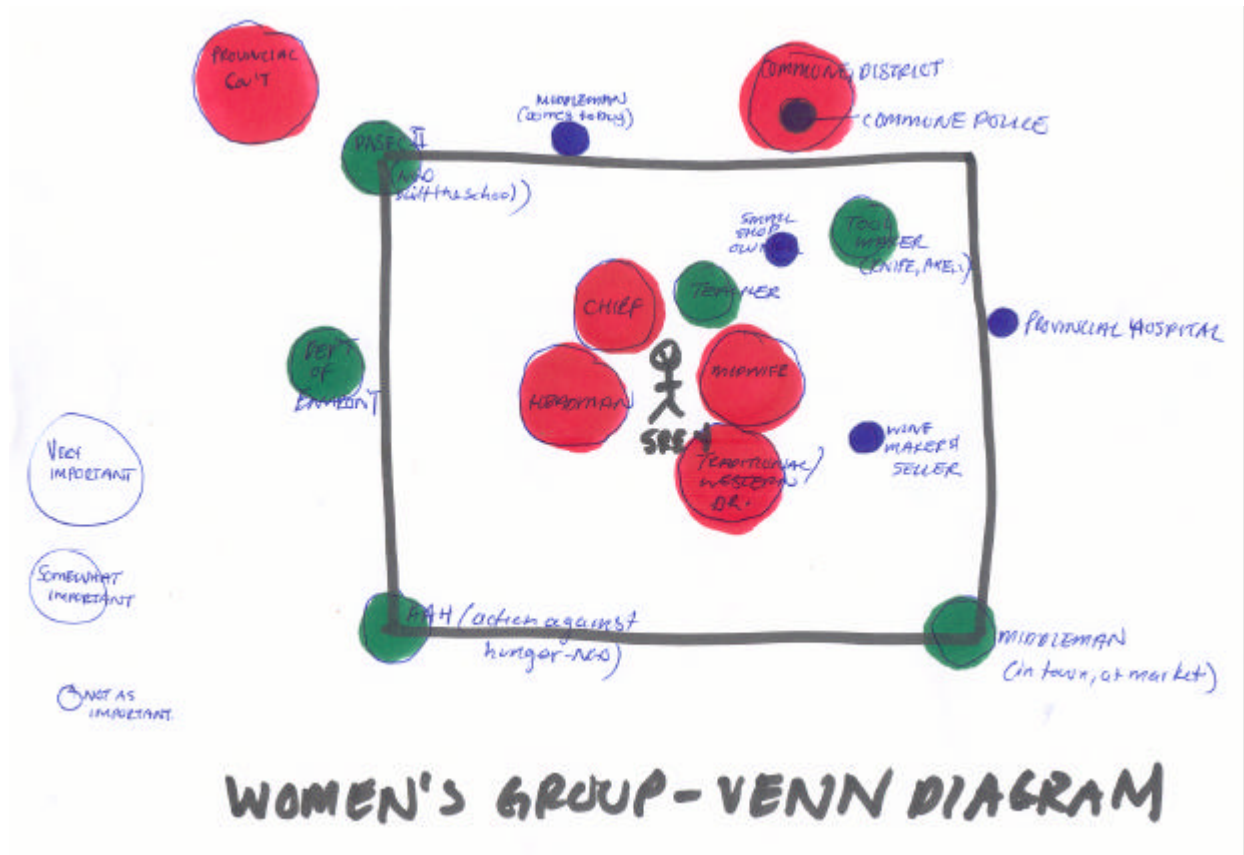
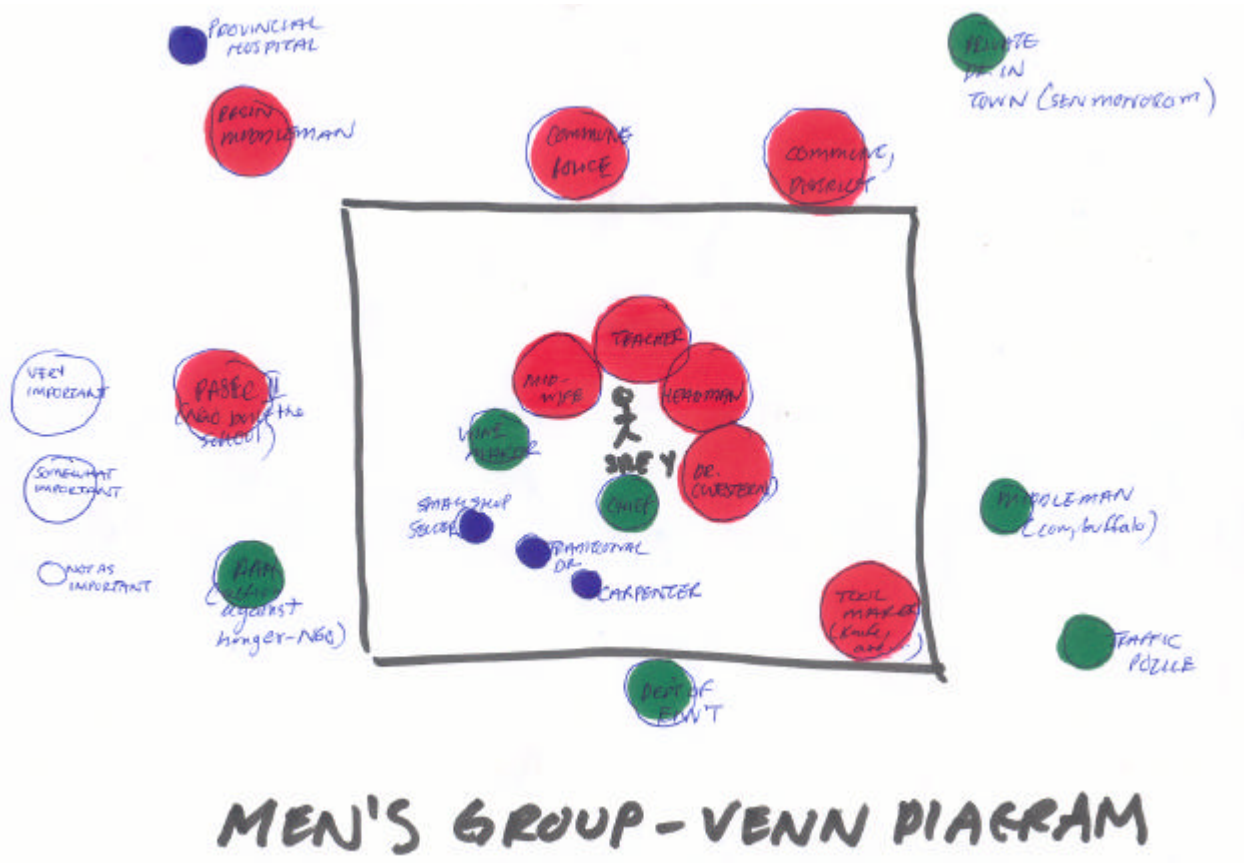


Figure 10: Men's Venn Diagram.



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When the two diagrams were compared, some key contrasts and comparisons were made. Similarities included the heavy importance placed on the headman and the midwife. Also, in varying degrees, the teacher, Chief (the eldest man who resolves conflicts and leads ceremonies to pray for good luck and remove bad luck), traditional doctor, and toolmaker were seen as important to the village. Both groups also perceived the NGO PASEC II that built the school as quite important even though it is no longer active in the village. The "gift" of the school was cited as having continuing and long lasting effect in terms of education.

Differences included the absence of traffic police in the women's diagram, as they said that because they do not have motos, they are unaffected by this group. The men, by contrast, said that when they go into town, they have many problems with the traffic police because their motos lack license plates. Another interesting difference was how the men separated out the functions of the village doctor, his traditional and Western medical knowledge, valuing his ability to give injections and use Western medicine much more. Also, although both groups gave the provincial hospital in Sen Monorom the smallest circle due to the difficulty involved in getting there, the women placed the circle closer to the village, stating that it is still important to them because the doctors from the hospital come to the village to vaccinate the children. The men placed the hospital far from the village, feeling that because the doctors only helped the children and no one else, it do not deserve to be placed close to the village.



Learning the Livelihoods Way

## 5. DAY THREE

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### 5.1 Personal Stories of Livelihood Changes

The morning of the third day began with the sharing of personal stories. Facilitators and workshop helpers sat with individuals, doing short, semi-structured interviews about the change in livelihoods over time. Box 1 is an excerpt of an interview with one of the village women. Some of the questions asked included:

1. What did you do before Pol Pot? During? After?
2. What helped/helps you in your life? What made/makes these activities challenging?
3. What challenges have you had to/are dealing with? How?
4. Why/why not the switch in livelihood?
5. What do you see for yourself in the future?

This session was important for understanding vulnerability, shocks and stresses, as well as coping and adapting strategies of individuals.



### 5.2 Sustainability Discussion

This last session was designed to brainstorm with the whole group and identify visions of ideal futures and possible local terms and expressions that reflect the concept of sustainability. Without having had two days prior to this addressing livelihood activities and the factors that affect them, this would have been a difficult exercise to initiate as people here tend not to envision sustainability or how things could be different. However, having set the tone with days of activities getting them to consider such things, we found we were able to initiate a conversation on these issues. When asked what the participants wanted in the future for their children, the following list emerged:

1. A protected and expanded rice field;
2. Forest protection, including the protection of resin trees, wildlife, and forest land from burning;
3. Mandatory education for the children;
4. Cultural preservation; and
5. Outsiders to not continue to over-exploit fish in the nearby streams (the villagers need help from the Department of Environment and police for this).

After considering the list, the participants were asked what they call these ideas and if there was a term used that encompassed all the concepts brainstormed. Three Khmer expressions emerged that translate into the following:

1. "Environmental law"
2. "To have plenty of everything"
3. "*Prosperity for the children and village development*"

In a vote, the participants selected the last term as the most understandable and indicative notion of the ideas and concept of "sustainability." The next step was to ask if livelihoods and sustainability (or "prosperity for the children and village development") were things that they felt they had spent the last three days learning about, and if they were currently taking steps towards this "sustainability." This discussion was difficult to initiate and our only understanding of this was through the headman informing us that children were strongly encourage to go to school and forest and wildlife protection was also encouraged. By this point, the workshop team was also noticeably tired from the last days' efforts and intense facilitation and so this important discussion that would have linked all the days' activities together never really materialized. In the future, time and energy should be allotted to this session.

**Box 1: Livelihood Stories—An Interview With a Villager**

*"My name is Cha Rav and I am 33 years old. I was born in a village near Sen Monorom. I was still young during Pol Pot time and do not remember much of that. My family farmed, planting different fruits and vegetables on our chamkar. But this life was hard so we came to Sre Y twelve years ago to change our livelihood from farming veggies to working on the rice field, which is easier work and a more reliable food source.*

*I live here with my mother, younger sister, and my son. When I lost my husband, life got harder. There is only the labour of me and my sister to do the rice farming and to plant our garden with things like gourds, pumpkin, and chilies. Because I have no cow or buffalo to work the rice field, I have to borrow from someone who does, someone rich, in exchange for my labour. Life is hard when my rice plot has insect problems, when there is not enough water for the garden, and when my livestock get sick and die. With only one pig and some chickens, getting by is always a challenge. I have also collected dry resin daily for the last eight years because the middleman assures us there is a market for it. There is never enough money for medicine, but usually enough food to eat.*

*I cannot think of anything I would like to do in the future; I do not think I can do anything else here. But I have my own rice field now so I want to stay in Sre Y for a long, long time."*

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**APPENDIX 1: Workshop Agenda**

Day	Time	Objectives	Activity	Methods	Needs
		Intro to Workshop Objectives and Schedule	Plenary Session		
One	AM	Introductions	Drawing Plenary Session	Think of 6 words or symbols about yourself Ask the participants to draw on a white sheet of paper 6 words or symbols about themselves.	Flip chart; Colored markers; Tape.
		What is a Livelihood? <input type="checkbox"/> Define their own livelihood; <input type="checkbox"/> Reflection on livelihood i.e. what is part of your daily activities? <input type="checkbox"/> Arrive at a common understanding / definition of livelihood;	Drawing; Group Work; Plenary.	Make a collective card on livelihoods In fact, our initial introductions served this purpose quite well. In the plenary, these initial results/pictures are presented. Facilitators probe: <i>What is missing? What else can we include? Is everyone's livelihood represented? What ideas are included in the term livelihood? What is the appropriate local term?</i> At the end of the activity, the participants should agree (in plenary session) on a "representation" (i.e. made up of symbols) of livelihoods in your area.	White paper; Colored markers; Tape; Flip chart paper; Scissors.
		Clarification on livelihoods	Listing activity	Discuss all the potential activities that someone can do in your village. Go into specifics. <i>How many people might participate in the general categories?</i> In terms of forest products, rank what is most common to what is least common on a one to five scale and discuss.	Flipchart paper; markers.
	PM	What affects your livelihood? <input type="checkbox"/> List factors affecting their livelihoods.	Group work; plenary.	What affects your livelihood? Group brainstorming activity with presentation (3 groups including woman's group).	Flip chart; Markers; Tape.
		What makes someone rich or poor?	Group discussion	Brainstorming / facilitation exercise asking participants what makes someone rich and / or poor. <i>What are the differences and why?</i>	
		Positive and Negative Influence on your livelihood	Writing down on paper.	List, on cards, 2 things that help your livelihood and two things that hinder your livelihood.	Paper, pens.
		Wrap-Up <input type="checkbox"/> monitor participants changes in mood during the course of the workshop.	The mood meter	Prepare a mood meter sheet (horizontal line drawn across the center). Positive moods are indicated above the line, negative moods below. One can further divide into sessions. At the end of each day, ask participants to fill in the mood meter.	Flip chart; Markers.

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Day	Time	Objectives	Activity	Methods	Needs
Two	AM	Review of Day One; Reminder of Day Two's Activities	Plenary Session	Note takers / facilitators present feedback from day one.	
		Thinking about factors that affect livelihoods: seasonal calendars	Group work; Plenary	This exercise links to first days work and will help to illustrate complexity (see lesson plan i.e. can show forestry cycles; weather patterns; division of labour; diet and food consumption; illnesses; debt). Ask participants to identify/review factors that might influence their livelihood conditions. As a group decide on multiple factors and symbols. Then break down into two groups to fill out seasonal calendars. Each group can share their ideas with the other group. Note what trends and ideas require further probing.	Flipchart; markers; tape.
		Linking livelihoods to the market	Commodity Flow Diagram	Ask participants to identify key commodities the produce and sell. Divide into four groups to examine several different commodities. Explain the symbols (see lesson plan); and ask participants to illustrate the flow (from producer to consumer including middle persons). Ask group to present their results to the plenary. Return to the plenary to synthesize results from groups, highlighting similarities and differences.	Flipchart; markers; tape.
	PM	Who (formal/informal) affects (controls!?) livelihoods in coastal Cambodia? <input type="checkbox"/> Identify/describe different institutions affecting rural livelihoods; <input type="checkbox"/> Identify/describe r/ships of these institutions.	Facilitators' list with description  Venn diagram	As a group, participants will list the different institutions that affect livelihoods (some of these will already be listed, others can be brainstormed). When the list is finished, they need to describe the interests of each institution on livelihoods. The results are then presented in a plenary. The participants are then divided into several groups. Each group will be asked to describe the relationships of these institutions in a Venn diagram. The results are presented in a plenary.	Flip chart paper; Colored paper; Scissors; Markers; Tape.
		Wrap-Up	The mood meter con't		

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Day	Time	Objectives	Activity	Methods	Needs
Three	AM	Review of Day Two; Reminder of Day Three's Activities	Plenary	Note takers / facilitators present feedback from day one.	
		In-depth participant interviews.	Initial brainstorming; 2 participants with one facilitator	Start the morning by reviewing all the livelihood activities mentioned the day before. Discuss, in a plenary, <i>what does a poor, medium and rich person do? How does one learn?</i> Break into small groups (2 participants per facilitator), asking the 'guiding question' <i>How has your livelihood changed over time?</i>	Paper; pens.
		Sustainable: what does this mean?	Listing exercise, plenary; brainstorming.	In the plenary, ask participants to write down on paper <i>what they dream of for their children?</i> List in the plenary and discuss. Then ask, <i>where does environment fit into this? Who in the community is able to think about this?</i> Let this discussion lead into a discussion on the local concept of sustainability.	Individual paper; pens; flipchart paper; markers; tape.
	PM	Clarifications		Time for informal discussions with workshop participants	
		Elder / Village Headperson meeting		Elder and/or Village Headperson meeting	