

**Annex 14:**

Socio-economic and Gender Situational Analysis on Tanintharyi Landscape, Seascape and Coastal area

Report prepared for

Ridge to Reef: Integrated protected area land and seascape management in Tanintharyi

Naw Eh Mwee @ Naw Eh Mwee Aye Wai

National Community and Gender Specialist  
(National Consultant)

September 2016

---

## I. TABLE OF CONTENTS

List of Tables

List of Figures

List of Acronyms and Abbreviations

### 1. Introduction

- A. Methodology
- B. Limitation of the study
- C. Field work

### 2. Background

- A. Background of study area
- B. Population and Ethnicity in the study area
  - a. Bamar (Myeik Tharr)
  - b. The Kayin/Karen in landscape
  - c. The Kayin/Karen in seascape
  - d. The Salon/ Moken
  - e. Shan (Thai descendent)
  - f. Migrant community
- C. Citizenship entitlement in the country
- D. Religious traditions and beliefs

### 3. Governance

- A. Village Social Groups
- B. Education (School)
- C. Health care system
- D. Village level management structure
- E. Women participation in community work and leadership position

### 4. External Relationships

- A. Local Governance and its relationship with governmental department
- B. External Assistance
- C. Aid effectiveness

### 5. Socio Economic Situation

- A. Land registration and entitlement
  - a. Land registration and entitlement in coastal area
  - b. Land registration and entitlement in landscape area
- B. Livelihoods
  - a. Livelihood patterns in coastal, seascape of Island and landscape area
  - b. Financial services
  - c. Coping mechanisms
- C. Social Relations
  - a. Education opportunity
  - b. Social impact on initiation of conservation towards indigenous people
- D. Migration
- E. Drug related issue in the coastal and island area

### 6. Gender and environment

- A. Gender dimensions of fisheries

- B. Gender dimensions of forest management
- C. Gender division of labour
- D. Female headed household

**7. Community and Conservation**

- A. Knowledge on PA and conservation
- B. Worries on establishment of PA

**8. Recommendations for Community Engagement**

**9. Recommendations for Gender Mainstreaming**

Map showing illegal tenants residing inside and outside of PA

**10. References**

---

## II. LIST OF ACRONYMS AND ABBREVIATION

ABSDF	All Burma Student Democratic Front
CDD	Community Driven Development
CF	Community Forestry
CSR	Cooperate Social Responsibility
FD	Forest Department
FFI	Fiona and Floral Institute
FGD	Focus Group Discussion
FHH	Female Headed Household
GAD	General Administrative Department
GONGO	Government Organized Non Government Organization
HH	Household
HHH	Head of Household
K	Kyat
KNU	Karen National Union
LMMA	Locally Managed Marine Area
MADB	Myanma Agriculture Development Bank
MALI	Ministry of Agriculture, Livestock and Irrigation
MGN	Myanmar Green Network
MoE	Ministry of Education
MoHA	Ministry of Home Affaire
MP	Member of Parliament
NC	National Consultant
NLD	National League for Democracy
NRC	National Registration Card
OHHH	One Hundred Household Head
PA	Protected Area
THHH	Ten Household Head
VSPS	Village support primary school
VTA	Village Tract Administrator

- Table 1: Data collection villages
- Table 2: Villages that occupied by squatter inside and outside of PA, where Tanintharyi FD is closely handling on illegal tenants issue.
- Table 3: Field data Vs GAD data
- Table 4: Livelihood pattern in coastal, island and landscape area
- Table 5: Gender activity analysis chart: activities related to biodiversity management

**List of Figures**

- Fig 1: (480) household of Shaw Daw Maw village level administration structure

# Socio-economic and Gender Situational Analysis of Tanintharyi Landscape, Seascape and Coastal area

## 1. INTRODUCTION

The overall Project Preparation Document aims to provide a descriptive picture of socioeconomic situation in the proposed project area. It will examine different livelihood strategies and activities, how the social and institutional features of community life that affect to people's livelihoods choices. It will also examine how the community can participate in the CBNRM and their incentive towards being part of CBNRM. Through this, community involvement plan and gender mainstreaming plan will develop.

### A. Methodology

Survey questionnaires were prepared before the field trips with amendment depend on need. (14) FGD has conducted in 14 villages, and in each FGD, minimum 3 participants to maximum was 24 participants were participated, even though it limit to 10 to 12 with equal participation of both male and female. Informal talk with concern persons has conducted that include civil servant household member and some key person from Yangon. Transact walk in villages were carry out in every visited villages. Data triangulation also conducted with NC. In each and every trip, two to three team members were participated, NC3 with NC2 (for seascape) or NO1 (for landscape) with support from FD of Myeik and FFI of Myanmar.

### B. Limitation of the study

The field study could cover more on coastal area with limited in landscape area. During the process of project preparation period, while the team do not get approval from KNU, the team could not collect data from KNU control area where a good forest can discover, with original residential while most of the intended project site were located in KNU control area, especially in landscape of Myeik District. Field data collection can start only in monsoon, where travelling in seascape with extreme weather. Data coverage on landscape was very limited.

### C. Field work

The study has conducted in coastal area of **Kyun Zu** Township, that was formed with (4) Ward and (20) village tracts. The area was covered with seascape, island, plain field and hilly region. Out of (4) Ward and (20) village tracts, the team has a chance to collect data at (3) village tract from **Auckland Bay** area and (1) village tract from **Thayawthadangyi** island, a total of (11) villages has visited. Local contact and arrangement was provided by NC2, FFI and Myeik Forest Department.

In landscape area, the team collected data at **Tanintharyi** Township and **Bok Pyin** Township. **Tanintharyi** township was formed with (2) Ward and (19) village tract with total (215) villages and among them, the team can visit only to (3) villages from **Thein Khun** village tract, situated along the **Myeik – Kawt Thaug** road and on the way to **Maww Taung**<sup>9</sup> town. In **Bok Pyin** Township of **Pyi Gyi Man Taing** town, it was formed (33) villages under (2) Ward and (7) village tract. Out of it, the team can meet with (5) villages from **Bankalar** village tract, with arrangement from **Tanintharyi** Forest Department and NC1. The following table show detail of FGD based villages.

A series of (4) times data collection field trip has conducted in late May and ends in early August, 2016.

**Table 1: Data collection villages**

No.	Village Name	Village Tract	Township	PA area
Coastal area				
1	Pann Zin	Taw Byarr Gyi	Kyun Zu	Auckland Bay
2	Min Gaung Hsay			
3	Shaw Daw Maw	Ba Da Net	Kyun Zu	Auckland Bay
4	Won Taung			
5	Shan Bon			
6	Mine Thway	Ga Bin	Kyun Zu	Auckland Bay
7	Mine Thway (Kwet Thit)			
8	Mine Thway (U Yin Gyi)			
Seascape/ Island area				
9	Don Pale Aw	Yae Myit Kye	Kyun Zu	Thayawthadangyi
10	Don Lin Lunn			
11	Pa Raw Wah			

<sup>9</sup> Border town of Myanmar and Thailand but not officially open for boarder trade

Landscape area				
12	Chaung Nauk Pyan	Thein Khun	Tanintharyi	Htaung Pharoo PA of Tanintharyi landscape
13	A Mut 9 (Sa Phan Kauk)			
14	Thae Phyu			
15	Ban Kalar	Ban Ka Lar - Pyigyimantaing	Bok Pyin	Lenya landscape
16 <sup>10</sup>	Htaung Hkaw			
17	Yadanar Bon			
18	Lay Nyar			
19	U Yin Gyi (Pon Ywar)			

### III. 2. BACKGROUND

#### A. Background of study area

Myanmar has experienced more than 60 years of civil war and most of the people living in war torn areas are ethnic minority farmers engaged in cultivation using customary farming practices passed down from earlier generations, and their relationship with the land is spiritual, cultural and social. For those who are staying along the coastal area, fishing folks are practices on their traditional method that link to their worship to god.

Villages along the Tanintharyi coastal area as well were once affected by civil war. Around 1990, after military government step on, almost all the villagers were forced to move to relocation center by burned down their villages. Since then villagers were spread across the region and to Myeik archipelago. Some they move to their relative places and some stayed on boat and earn their living as sea gipsy. During that time, for those who stay on boat for such a long time, they were not accepted by some villages and were accused as backbone of KNU, being afraid of government army. The areas were marked as black<sup>11</sup> zone where anybody who sees suspect, he/she has shot down to death. They have been staying under two governments, military and KNU government<sup>12</sup>. Villagers were oppressed by different kind of taxation from both the group including porter. The area has mixed group, ABSDF, DKBA, KNU, NMSP, Rakhine army, Muslim rebel group<sup>13</sup> and the government army. It has changed to a mixture of brown<sup>14</sup> and white<sup>15</sup> zone only after 2012 ceasefire agreement has signed, but follow with extraction on natural resources by business companies. At the same time they brought bulk of migrant workers along with them into the area and as well, absconder and ex-servicemen came and settle into the area.

#### B. Population and Ethnicity in the study area

As per 2015 census<sup>16</sup>, total population of *Kyunsu* is 171,753 (M = 87,777, F = 83,976). The Urban population is 5,548 (M = 3,054, F = 2,494) and the rural population is 166,205 (M = 84,723, F = 81,482). The data shows that rural population is about (3) times higher than that of urban population in Kyunsu Township. In *Tanintharyi*, total population is 106,853 (M = 54,817, F = 52,036). The Urban population is 5,514 (M = 2,746, F = 2,768) and the rural population is 101,339 (M = 52,071, F = 49,268). The data shows that rural population is about (2) times higher than that of urban population.

In landscape of *Tanintharyi* Township, Bamar (Myeik Tharr)<sup>17</sup> is the majority with total population of 82,696; the second largest population is Kayin with 11,318; and the third highest population is Shan, 1,260. Total population in *Tanintharyi* Region alone is 96,296<sup>18</sup>. Ethnicity data was not available in *Pyigyimantaing* GAD. Depend on 2014 Myanmar Census, because of reaction on conflict sensitivity, releasing of ethnicity data is still pending.

##### a. Bamar (Myeik Tharr)

In this report, *Myeik Tharr* refers to those who are the origin of the *Tanintharyi* region dweller. This could differentiate between the local and outsiders as the accent of the language they use were different from those who come from different part of the country, *Bamar* accent and *Myeik* accent. On the other hand, their native place and duration of settlement in the area could see that whether they are the origin or not.

<sup>10</sup> Villagers from *Htaung Hkaw, Yadanarbon Mine, Lay Nyar* and *U Yin Gyi (Pon Ywar)* villages were participated in *Ban Kalar* village FGD as the team could not reach to the area because of monsoon road condition, especially for *Yadanar Bon*. The rest (3) villages joined with *Ban Kalar* village FGD as their villages were situated continuously with *Ban Kalar* village along the road

<sup>11</sup> Rebel populated area

<sup>12</sup> In this report, "KNU government" has used as per usage of villagers from some FGD group

<sup>13</sup> The study could not explore more but they were one of the rebel group that inhabited in the area

<sup>14</sup> Partial area/ fighting could occurred anytime between armed group and the government army

<sup>15</sup> Peaceful area/ no fire zone

<sup>16</sup> The 2014 Myanmar Population and housing census, Tanintharyi Region, Census Report Volume 3-F, Pg-18

<sup>17</sup> The origin of Myeik but they are the Burman/Myanmar

<sup>18</sup> As per Tanintharyi Township GAD data, updated on May 2016

#### b. The Kayin/Karen in landscape

In landscape area, village like *Thea Phyu*, most of them are the origin of the dweller and some are from nearby villages that situated in the PA, especially *Thajet*<sup>19</sup> PA. While they are not allowed to reside inside PA, they have to come to relocation site and usually, they went back to their place of original/old village where they have been broad up and earn their living, especially on orchard. For the origin of Karen community, even though they use same Karen language, with the accent, one can categorize whether he/she the origin of the local dweller or outsider.

#### c. The Kayin/Karen in seascape

The Kayin communities on the island area were migrated from inland and coastal area because of civil war between KNU and the Government military. Even though the ceasefire agreement has signed in 2012, they could not go back to their place of origin where government land concession to business companies such as Pyi Phyo Tun, Htoo has granted made them continue to reside on island and change their livelihood patterns. Even though they move to sea side, they continue the practices of orchard and as well fishing was also source of income. In 1971, the Kayin missionary<sup>20</sup>, start her missionary work towards the Moken community, along with inclusive development plan. Today almost all the Moken community speaks Kayin, Bamar and Moken and most of them were practicing Christianity and some with traditional animist.

#### d. The Salon/Moken

The Moken community in this report refers only to those who reside closely with the Kayin/Karen community as the team could reach only to this community.

#### e. Shan (Thai descendent)

The word Shan does not mean to those of Shan ethnic who are from Shan State of Myanmar. Along the Southern part of the country, people used to call Thai as Shan and Thailand as Shan Pyi. Even though it was mentioned as Shan, in reality this Shan ethnic group does not include in 135 Myanmar ethnic groups. In Southern part of Myanmar, while the area borders with Thailand, population movement was high and complex. In this report, Shan ethnicity indicates to Thai descendent people. On the other hand, this Shan were neither accepted by Thai nor Myanmar as both the side marked them as Myanmar from Thai side or Thai from Myanmar side.

#### f. Migrated community

Most of them are migrant workers were brought by Palm Oil Company. Today, some company has stop operation, they continue to stay in the area and earn their living by logging and trading wood, running grocery store. Some they left their work and join the community turn their status into villagers. But they prefer to work as salary workers and as well cultivate new land to set up orchard.

### C. Citizenship entitlement in the country

In previous day, not all the people, especially those who reside in rural remote area, do not possess to National Registration Card (NRC) although they were entitled to it. In 2015, as per countrywide implementation plan for receiving NRC, aiming for those who were entitle to be as voter in 2015 election, issued NRC.

Regards to Moken issue, study has found out that in *Parawwah* and *Don Pale Aw (Salon Gone)*, on their NRC, their ethnicity has converted into Kayin, while Moken was not under 135 ethnic lists, to get worked done, the Moken community allows them to substitute with Kayin in terms of receiving NRC, whatever the data on NRC, they allowed to change and on the other hand they do not aware with how importance of their identity was.

Concerning to Shan (Thai) issue, FGD with 5 villages under *Bankalar* village tract, the Shan (Thai) community has been residing in the country since their ancestral period of time, but concerning to citizenship, because of their ethnicity, they were pending on receiving NRC card.

*"...I have 2 children with 5<sup>th</sup> and 9<sup>th</sup> grade. The elder one does not get NRC yet. Next year she has to sit for 10<sup>th</sup> grade and without it, she's not allowed to sit for the exam. My parent, I and my daughter, all were born in this country but except from me, the rest didn't receive the card..."*

*U Kain (Htaung Hkaw village)*

In contrast, in *Thea Phyu* village, FGD group mentioned that anyone whoever in the village received NRC card. There was no difficulty in getting NRC. As per staff<sup>21</sup> from Government department, some people in the area, they hold 2 to 3 NRC card that issued with different state and region number<sup>22</sup>.

### D. Religious traditions and beliefs

Buddhism, animism, nat-worship, and bed-worship are still practicing in the area. Around 1900s, the first Christian mission reached Myitta<sup>23</sup> and some Kayin community in the area start to convert to Christianity.

<sup>19</sup> *Thajet* PA, which is boarder to *Thein Khun* PA, *Tanintharyi* NP, and is under KNU control area, the team could not reach to the villages that situated around the area

<sup>20</sup> Naw Say Bay, age around (90), till to date, she is moving around the Moken villages and continue working for the Moken community, leaving her team in every Moken villages. She is now based in Yangon.

<sup>21</sup> Anonymity staff based in the study area

<sup>22</sup> For example, if a person is from Yangon Region, his/her NRC card start with 12 (12/initial of township xxxxxx) and if from Kayah, it start with 13

Almost all the visited villages in coastal area in **Auckland Bay**, the majority were Myanmar, so called "**Myeik Tharr**" and practicing on Buddhist religion and celebrating Buddhist related ceremony (Ka Htain, Natt<sup>24</sup> worshipping ceremony, donation and welfare ceremony, pay respect for elderly, Sabbath religious). Most of the communities residing along the coastal area in **Auckland Bay**, The rest Christian and Muslim are very little in numbers. In **Ba Da Net** village tract, it was found out that the Muslim villages were formed separately close to Buddhist village, which was on island but not far from Buddhist village with same livelihood pattern. At seascape site, most of the Kayin community and some Moken community were practice on Christianity. Animist worshipping is still practicing in the area, especially with the Moken.

---

#### IV. 3. GOVERNANCE

##### A. Village Social group

Every village has village level working group, such as, Fire brigade; First Aid of Red cross; Women youth group; Men youth group; Married group; Religious deacon group; School committee; Parent and teacher association; Volunteer youth group; Sunday rubbish pick up group. Usually, all these groups were help to work for village welfare activities especially on donation and religious ceremony.

In every Buddhist villages, monk is the most respectful person where he has authorization power to control the community. If the village do not have respectful monk, the unity of the village as well could not grow well. The study has found this in **Thae Phyu** village, monk has done unacceptable fault, and he could not get respect from the villagers. Regards to village welfare, there was no voluntary lead person and depend on sector by sector, the community take care of their own responsibility. The Kayin, Shan (Thai), Bamar, they stay with their own community. It was found out that the Kayin communities in the area were closely managed by the KNU.

##### B. Education (School)

Except from **Pann Zin**, the rest of the visited villages in the three areas, have middle school level, primary school level and some Village Support Primary School (VSPS) level. In village like **Chaung Nauk Pyan**, while there was no government stated plot to build for school, the primary school has exist that operating under village fund but was entitled under MoE, with government appointed (1) teacher and (2) volunteer teacher funded by village community. In contrast to **Mine Thway (U Yin Gyi)** village, while migrant workers came into the village, the school has set up and run under MoE since the school was filled with migrant's<sup>25</sup> children, where migrant community was higher than that of villagers. Villages that do not have high school level, school dropout rate were extremely high and this has encounter across all the villages with SPS and SMS.

In **Pann Zin** village, Government High School level has granted start from 2016 and was fully operating with school system. Until 2015, it was middle school with attached to high school level, which is until 9<sup>th</sup> grade and school going rate has higher compare to 2014. While high school has situated within the village, especially girls do not need to drop out from school. Parents as well they let their children continue reach to high school. Government appointed school principal resides in the village and it has been already 3 years now. Depend on village leader, being former Minister for Mining at **Tanintharyi** Regional level, the village development is higher than that of village compare to other villages and as well chances and opportunities were unequal. The village is USDP village. In **Don Pale Aw (Salon Gone)** village, the school attendance of Moken children for primary level were solely depend on village appointed volunteer teacher, who speaks Moken, Kayin, Bamar language, while Government appointed teachers speak only Bamar. The importance of multi language speaking teacher is required, especially in Moken villages. For the Moken children to attend school regularly, elder used strategies of threaten them with Government Army. The number of Moken children who reached to 10<sup>th</sup> grade level was very limited and for this year, only one has enrolled.

##### C. Health care system

**Pann Zin** and **Shaw Daww Maw** village has village level health care clinic with government appointment midwife. Nevertheless, some of the pregnant women still depend on lay midwife as the cost of delivery was lower than that of deliver with trained midwife. What the midwife mentioned was that if the patient deliver with lay midwife, the clinic will not take responsible for any complication related to delivery. On the other hand, what the **Shaw Daw Maw** FGD group mentioned that delivery charges in village clinic was quite high for them to afford, which cost Kyat 40,000 (delivery charges Kyat 15,000 and medicine charges Kyat 25,000), if they deliver with certified midwife. In this regards, those with very low income family as well as with no complication in prenatal period, they delivered with lay midwife. As per clinical record, delivery patient and malaria patient are the highest in the village. There is no awareness on family planning program in the area. In June and July (2) month alone, the delivery case that come to clinic was at least 10 cases with normal delivery and it was not include with lay midwife delivery cases.

For vaccination process to infants, mother belief that when they get vaccination, the infant got fever and mothers avoid getting vaccination<sup>26</sup>. There is little dengue patient but not high and malaria as well. Malaria campaign (jointly conduct by Ministry of

---

<sup>23</sup> Dawai district

<sup>24</sup> Worshipping spirit

<sup>25</sup> The village has huge charcoal making business, and in search of job, migrants together with their family came and settle in the village earn their living. In return of profit, the owner and the workers share rate method

<sup>26</sup> Informal conversation with midwife nurse from **Shaw Daw Maw** village health clinic

Health, CAP-Malaria, and President’s Malaria Initiative) funded by USAID. They give “village malaria volunteer training” to every 2 person from each of the village. And it was a series of training follow with refresher course. All the volunteers have to go and attend the training at “Kyun Zu”. This program has implemented across the **Auckland Bay** area.

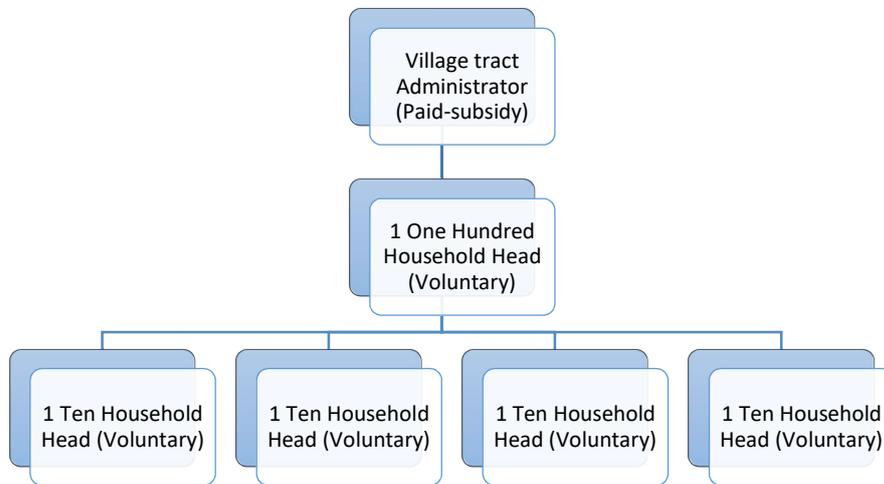
In some village like **Mine Thway**, even though the village has government clinic equipped with one staff nurse, the villagers do not get proper treatment when she was on her trip for whatever the purpose for. Regards to this if there was any emergency case comes up, they all have to go Myeik hospital. While public transportation took at least 4 to 5 hour, patient lost their live on the way to Myeik. For Island villages, there was no public transportation they have to use fishing boat and at least it took them 6 hours to reach to Myeik.

**D. Village level management structure<sup>27</sup>**

As per MoHA structure, all the villages were formed with Ten Household Heads (THHHs) and One Hundred Household heads (OHHHs) and was voluntary served for the community. Village Tract Administrator (VTA) was appointed in each and every village tract level. Depend on size of the village they appointed THHHs and OHHHs. THHHs mean in every ten household there was (1) THHH and for OHHH, an estimate about (1) OHHHs has to manage (10) THHHs. But if the village population was something around (150), they could appoint from (10) to (15) THHHs with (1) or (2) OHHHs.

In village like **Pann Zin**, although the total household was (480), there was (38) THHHs and in regards to OHHHs, (4) were appointed. It depends on their manageable capacity. As show in figure (1), **Shaw Daww Maw** village was formed with (1) Village Tract Administrator (VTA), (1) OHHH and (4) THHHs for (270) household.

Fig (1): (480) household of Shaw Daw Maw village level administration structure



The VTA is head of the village authorized person and own to decision power for village development and in every administration sector. Usually this person used to be male but with very limited number of female VTA exist. VTA received personal subsidy from GAD<sup>28</sup> of MoHA rather than a salary and its not technically a government employee. As they are not GAD staff, VTA cannot be promoted within the GAD, but can be dismissed by the GAD’s township administrator for abuse-or-power, incompetence and corruption charges<sup>29</sup>. Each VAT was supported by a village tract clerk, who is a full GAD employee and therefore receives a salary and can be promoted within the department.

<sup>27</sup> Myanmar Administrative Structure can be found at mentioned linked, <http://www.themimu.info/sites/themimu.info/files/documents/Myanmar Administrative Structure Aug 2015.pdf>

<sup>28</sup> Pg 33-34, GAD’s functions and structures at the village tract level

<sup>29</sup> The role of VTA is very important, however, as they are the interface between the central state and most of Myanmar’s population, which is 80% rural. Indeed, VTAs are the anchor of the GAD’s vertical role in public administration, and they effectively act as an extension of the GAD’s township administrator, who supervises them. VTAs continue to play the same varied roles that they have historically, including tax collection, land registration, and reporting on demographics. At times, VTAs may even be required to sign off on farmers’ loans from the MADB. VTAs’ engagement with businesses is limited to providing recommendation letters for certain licenses and permissions. Village tract clerks support the administrators and keep records of administrative, economic, and social statistics, as well as office procedures and security records on 33 standardized forms. While many of the functions of the township office concern the GAD’s historic role (data aggregation, land management, dispute resolution, and tax collection) increasing effort goes into coordinating the proliferation of district, township and village-level development and management committees. Pg 34, Para 2-3, Administering the State in Myanmar: An overview of the General Administration Department.

## E. Womens participation in community work and leader position

Regards to female VTA, what the community perceived that it is not suitable for women to become a VTA while she has to be on duty whenever an issue arises whether in day or at night. On the other hand, women were accepted as she has less confidence and limited for them to travel during night time without any accompaniment. To become a VTA, she should be a qualified person as well as concerning to marital status, single is more accepted as she has to provide full attention on social and community work, that has to spend most of her time which could stopped their household work. In contrast, for men, they can serve fully for their time, while women at home take care of household chores. In this regards, there is no or very limited number of female VTA in place. Regards to this, it is more suitable for male to be VTA than appointing female VTA and accept that male are the only one who should be in the position.

## V. 4. EXTERNAL RELATIONSHIPS

### A. Local Governance and its relationship with governmental department

In military government era, Governmental related Association, also known as GONGO, such as Maternal and child health Association and Women affair Association were taken place but now a day they are not active anymore. The villagers mentioned that usually they have to accommodate the visitors; especially regional level officials visit to the village only but not depend on welfare of women and communities need in the village.

Department of Fisheries, it provides services for fishing licensing in the villages, and licensing fees were different from places to places. Usually, villagers renewed their fishing license at VTA's based village but if they go and renewed in **Kyun Zu**, capital city of **Kyun Zu** Township, the charges was higher because of time consuming and as well expenses on travelling, and regards to this, they preferred renewed fishing license at the village. In **Kyun Zu**, the amount would cost Kyat 8,000, but if in **Pann Zin**, the amount cost Kyat 12,000 and if in **Min Gaung Hsay**, K 15,000<sup>30</sup>. If the fisheries department went to each and every village the charges will get higher compare to village tract level and township level. Regards to fishing net license, depend on type of fishing net and how big the length was, the department charged for the license fees. In actual cost, mutual understanding between the staff and the user, they (the department and village) adjust the payment for license fees.

When it comes to issue related to criminal cases, i.e. attempt to kill or rape, the case were refer to police department that based in **Kyun Zu** where township office situated.

Charcoal making was very prominent in the area and charcoal carrier boat has to deal with three departments, police, forest department, and military, for free trading by providing tip money to the department.

Township level education department is closely worked with villagers through school committee and principal. Regards to Ministry of Health, township level health department can reach via government appointed midwife and volunteer health workers.

Depend on size of the village and its completion of registration under MoHA, village has set up with stated village structure has.

Education and Health care clinic are on first criteria list in every villages. Not all the villages were granted high school level and depend on size of population, and Ministry of Education (MoE) owned plot for school to build, level of school were granted. Those villages that were registered under MoHA lists, at least primary school with government appointed teachers were granted and it goes same with village health care clinic with government appointed midwife staff level but not nurse.

### B. External Assistance

There is no NGO/INGO operating in the area<sup>31</sup>. And the communities do not have any idea and knowledge on external assistance. The community from **Bankalar** village mentioned that NGO came and collects data and later they disappeared.

In coastal area **Shaw Daww Maw and Mine Thway (U Yin Gyi)** villages, Myanmar Green Network (MGN)<sup>32</sup>, an environmental conservation organization, has initiated community forestry since 2015 and appointed locally based community facilitator. The facilitator mentioned that cooperation among the community was very weak while survival was more important than that of project implementation, CF. Whenever there was meeting concerning to CF, they rarely attend the meeting but participate more in field implementation level, e.g. demarcation of CF.

Governmental Ministries such as Ministry of Health, Ministry of Education and Ministry of Agriculture, Livestock and Irrigation<sup>33</sup> (MALI) are operating in the area. Mya Sein Yaung program and CDD<sup>34</sup> program were implementing under MALI that provide grant for village development which is target on infrastructure has implemented in all the visited villages.

Most of the visited villages in Auckland Bay area, they installed generator for electricity with grant from CDD fund. In **Minn Gaung Hsay** village, under CDD program, the village has constructed jetty with Kyat 8,000,000/- grant together with local contribution that

<sup>30</sup> 1 USD = K 1,100 to K 1,180, as of early 2016

<sup>31</sup> In previous government time, limited NGO/INGO were allowed to implement in the area because of the existence of different kinds of groups<sup>31</sup> in the area. The government doesn't allow any of the MoU between government ministry and NGOs/INGOs. MSF (doctors without boarder) forced to stop operating in Tanintharyi region in 2013 and ICRC was based in Hpa-An, Kayin State that focus on rehabilitation for the mine victims.

<sup>32</sup> MGN is working closely with FFI and this implementation could be one of the sub-contract of FFI implementation strategies

<sup>33</sup> Former Ministry of Livestock, Fisheries and Rural Development

<sup>34</sup> CDD program initiated by MALI granted by the World Bank.

include both in cash, Kyat 9,000,000 and in kind. In **Pann Zin** village, a Korea business company implemented algae breeding project by introduced to the village community but because of high investment and labour shortage in the area, villagers do not have interest on the program.

### C. Aid effectiveness

In **Pann Zin** village, as per CDD program, the project committee has made up of 16 members, with equal number of male and female. Regards to implementation of the project, it was grant, Kyat 8,000,000 that provide for village development. In this regards, villagers decided to construct bridge that connect within the village path way. While this type of program is short term with one time grant, village participation is very low. The implementation was applied only to those who received infrastructure for their residential part. As the village has divided into three parts (east, west and middle), they agree to draw lottery and in this regards, one part of the village win the lottery, nevertheless, they could not afford to construct the bridge, that those who reside in construction area, they have to provide both in cash and in kind. As they could not afford for the requirement, they passed on to those village part who could afford to build the bridge. Today, the construction was implemented at former State level Minister for mining residential area.

## VI. 5. SOCIO ECONOMIC SITUATION

### A. LAND REGISTRATION AND ENTITLEMENT

#### a. Land registration and entitlement in coastal area

In **Minn Gaung Hsay** village, it has farmland, where the village was engaged in paddy farming. Regards to land registration, those who works on farming, the land were registered on 2015 and received land registration (Form-105<sup>35</sup>), but land registration (Form-7<sup>36</sup>), was still in the process. For those who work on paddy farming, they can get loan Kyat 100,000 per acre but not exceeding 10 acres of farm land from Myanma Agricultural Development Bank (MADB). Even though the village has plane area for paddy plantation, while agricultural inputs was high and the paddy production was not enough for year round for the family who works on plantation, now a day, there is very little family works on it. There are (3) rice mill in the village but one has recently stop operating and the whole family migrated to Thai leaving it without any assistant.

In previous day, there was no practices on orchard in coastal area, but later follow the year, land ownership in the countrywide is an issue and the local community as well as an outsider start to cultivate on orchard where there need not to take care of but only for the purpose of land ownership. There were no practices on shifting cultivation in previous day and till to date. Outsiders like governmental staffs were also include in cultivating orchard during their service in the area<sup>37</sup>. In **Won Taung** village location was on forest along the coastal area and most of the villagers earn their living both on orchard and fishing. The registration process of (Form – 105) and (Form – 7) as well going along and granted. In **Mine Thway**, 5,367 acres wide mangrove CF has established directly with FD and it was under processing.

In landscape area because of different policy stated by the different government, KNU government and the central government, which is land policy and land use policy, depend on their place of residential location; people follow under responsible governments' management. It was found out that, in **Thea Phyu** village, while villagers intend to establish CF in KNU control area, they are planning to register under KNU government. The village is positioning on meeting point of the three routes that comes from **Maw Taung** in the east, **Tanintharyi** in the west and **Kyain Chaung** from North West, where mixed group of **Kayin, Bamar** and **Shan** were reside. While in **A Mut 9** village, on the way to **Maww Taung**, the villagers also implement CF but registered under central government.

#### b. Land registration and entitlement in landscape area

Landscape finding were not covered to the whole **Myeik** District but some part of **Tanintharyi** Township and **Bok Pyin** Township. During field visit in landscape area of **Tanintharyi** region of **Htaung Pharoo** PA and **Thein Khun** PA, the hottest issue that the team has discover were area that occupied by squatter or illegal tenants in the area. All visited villages were denotified by **Tanintharyi** FD in 2015 with above and below of 50 HHs villages. Not only **Tanintharyi** FD but also **Bok Pyin** FD as well under pressured of managing the issue and the transfer of Township FD Officer/heads were often occurred. FD staff could not be visible in uniform being afraid of attack by the locals. The area was occupied by mixed group of KNU, DKBA, NMSP, Muslim rebels group and etc<sup>38</sup>. In previous government time, FD could not reach to each and every village that situated inside PA but only after NLD government step on.

“... after Rights were granted to the civilian, we the staff has to afraid of them (the communities) and they are the one who entitle to land rights and so we have no or little space to manage illegal tenant issue...”

Staff Officer, Tanintharyi FD

<sup>35</sup> Form 105, land registration form that include with map by measured area

<sup>36</sup> Form 7, land use certificate

<sup>37</sup> This was found out during informal conversation with **Shaw Daw Maw's** head of police station (ဝေဒနးဗိဝး) wife. They plant 2,500 beetle nut plants and the land was about 5 acres big in **Minn Gaung Hsay** village area.

<sup>38</sup> The team does not have a chance to explore more on the different group that residing in the area.

In previous<sup>39</sup> government time, land concessions were granted to business sector for plantation of Palm Oil in **Tanintharyi** Region. These business companies<sup>40</sup> brought workers from different part of the country to work in different sector of their company. The workers came first and after a year or two later, the relative/ family member back at home followed them and some with friends contact, they migrated to these areas. As per companies CSR program and for long run, the company provides schooling for the workers' children. This has been running for more than two decade, and later the company has withdraw from the area, and as well all the forest land were washed away with logging and substitute with Palm Oil plantation, but not cover to all logging field. But for the migrated workers and their family and relative, they still attached to the area where they have been working for more than a decade or two. While some of the villages along the **Myeik – Kawt Thaug** road, being situated inside **Htaung Pharoo** PA, in 2015, these areas were denotified/ degazetted from **Htaung Phroo/ Thein Khun** PA by FD and turned into village. Some villages were already registered under MoHA, some were under process and some not on the list yet but they appeared under GAD list.

Table (2): Villages that occupied by squatter inside and outside of PA, where Tanintharyi FD is closely handling on illegal tenants issue.

No.	Name of village	Registration situation	PA
1	Maww Taung	> 50 HHs, do not appeared under MoHA but under GAD	Thein Khun
2	Ta Kaw Paww Lu	> 50 HHs, do not appeared under MoHA but under GAD	Thein Khun
3	A Mut 3	< 50 HHs, do not appeared under MoHA but under GAD	Thein Khun
4	A Mut 5	< 50 HHs, do not appeared under MoHA but under GAD	Thein Khun
5	A Mut 6	< 50 HHs, do not appeared under MoHA but under GAD	Thein Khun
6	A Mut 9	< 50 HHs, do not appeared under MoHA but under GAD	Thein Khun
7	Thea Phyu	> 50 HHs, do not appeared under MoHA but under GAD	Thein Khun
8	Kyain Chaung	> 50 HHs, do not appeared under MoHA but under GAD	Thein Khun
9	Tar Balut	< 50 HHs, do not appeared under MoHA but under GAD	Htaung Pharoo
10	Chaung Lamu	> 50 HHs, do not appeared under MoHA but under GAD	Htaung Pharoo
11	Aye Tharyar	< 50 HHs, do not appeared under MoHA but under GAD	Htaung Pharoo
12	Chaung Nauk Pyan	< 50 HHs, do not appeared under MoHA but under GAD	Htaung Pharoo
13	Aye Mon Thar	> 50 HHs, do not appeared under MoHA but under GAD	Nga Won

The study found out that the population list that appeared on village tract level at GAD list was different from actual data that collected from the ground. Table (2) shows the differences between GAD data and actual data collected from the field.

For the purpose of ownership to land, now a day, in many area depend on good accessibility, that include transportation and communication, many people came to the area and make incursion or occupied by squatters or illegal tenant. In village like **Chaung Nauk Pyan**, while new comers were continuously coming in, the villagers do not let them reside inside the village but let them stay outside of the village. They came in and set up their place to stay and on the other hand they start to clear virgin, vacant and fellow land for establishment of orchard. In **A Mut 9** village, the villagers were moving in and out as it depends on job availability in the area and if they could not survived, they went back to their old village and earn for their living there. Villagers (new comer or old residential) do not earn their living as Palm Oil company's wages workers, which was K 3,000 per day while they worked on land clearing at orchard, they get K10,000 to K 30,000 that depend on their work done. In **Bankalar** area, as well villagers did not work for Palm Oil Company while they work on land clearing; they get K 6,000 – K 7,000 per day.

Their livelihood activities were not that clear but as per conversation, they totally depend on orchard, on the other hand, runs grocery store. During FGD with **Chaung Nauk Pyan** village community, it was found out that one of the residential was from **Tanintharyi** and he has his own house and plot in **Tanintharyi** town. Now in this **Chaung Nauk Pyan** village, he runs grocery store that attached with small restaurant. Behind this, follow with ownership to orchard land<sup>41</sup>. What the communities internalized, accept and practice that, to become a land owner, they explore the new location and clear the land and turn into orchard that could present, the land was owned by them. Then again, they were also not sure that whether they will own the land or not but one came and start practice and follow with another by receiving information of this purposes<sup>42</sup>. After the village was on the list of GAD, villagers do not allow new comer to come in and stay inside the village.

Whoever asked on what they have planted, only beetle nuts and rubber were planted that do not need intensive care, but only in harvesting time, plucking nuts. When asking on yield of products, **Chaung Nauk Pyan** and **A Mut 9**<sup>43</sup> communities mentioned that

<sup>39</sup> Partial military-civilian Government and Military Government

<sup>40</sup> In this area, **Htoo Oil Palm Plantation Company** and **Atro Agro Group Company**, was largely extract logging for the sake of replantation on Palm Oil

<sup>41</sup> It used to be vacant, fellow land virgin land

<sup>42</sup> This finding was found out during FGD and is the findings of NC3 but not mentioned by the villagers. This issue has discussed with NC1 as well.

<sup>43</sup> **No. 9** village, **Thai** name as **Saphan Kout**. In previous day, there were mining plots in the area and depend on plot number, today, it left with existing plot number that turn into name of the village. It also appeared the same name on MOHA list. In 2000, people from different part of the region, migrated to this area and earn their living as mining workers. Around 2005, some of the mining

forest fire washed away and they could not reap the fruits yet but only very little number of plot. Some mentioned that they set on fire to ones plot intentionally. For **A Mut 9** village, orchard was not their main livelihood income but on trading of flat wood<sup>44</sup>, to **Thai** side through **Maww Taung** rout, until 2015. After NLD government step on this type of trading has stop and trafficking has replace from this rout.

Today it was found out that most of the granted companies were worked only on extraction of logging but not on replanting and regards to this, as per government implementation plan, they investigate and confiscate the permit from those companies who do not operate on the granted land. But those land were already cleared by logging by the time of withdraw.

Contrary to **Yadanabon Mine** village, which was establish in 1954, the area left with good forest and located in old mining area, yielding of betel nut was very high that they could survive for the whole year with harvesting from the plantation. On the other hand this village is close to Thai – Myanmar border.

---

were stop operating and since then, those migrated workers do not went back to their origin of the place and continue to stay at the area and turn into villages. It was not clear that the mining plots were owned and operated by government or companies.

<sup>44</sup> Stem of a tree, cut into horizontally position, which comes out with flat tree stem that used for table in natural style

Table 3: Field data Vs GAD data

No.	Village Name	Village Tract	HHS	Families	Population	Male	Female	Remark
Coastal area								
1	Pann Zin	Taww Byarr Gyi	475	543	2541	1264	1277	Appeared on GAD
			480	>500	N/A	N/A	N/A	Actual data from field
2	Min Gaung Hsay		203	215	1400	706	694	Appeared on GAD
			N/A	N/A	>1000	N/A	N/A	Actual data from field
3	Shaw Daw Maw	Ba Da Net	233	248	1254	647	607	Appeared on GAD
			N/A	N/A	N/A	N/A	N/A	Actual data from field
4	Won Taung		98	120	668	336	332	Appeared on GAD
			99	129	689	278	322	Actual data from field
5	Shan Bon		69	70	371	189	182	Appeared on GAD
			76	81	>410	190	210	Actual data from field
6	Mine Thway	Ga Bin	255	260	1760	924	836	Appeared on GAD
7	Mine Thway (Kwet Thit)		150	164	984	515	469	Appeared on GAD
8	Mine Thway (U Yin Gyi)		70	70	322	156	166	Appeared on GAD
			41	43	203	93	110	Actual data from field
Seascape area								
9	Don Pale Aw (Salon Gone)	Yae Myit Kye	96	N/A	N/A	N/A	N/A	-
10	Don Lin Lunn		N/A	N/A	N/A	N/A	N/A	
11	Pa Raw Wah		73	82	N/A	143	145	# of voter for 2015 election
Landscape area								
12	Chaung Nauk Pyan	Thein Khun	36	36	148	80	68	>50 HHs, not appeared under MoHa but on GAD
			49	50	183	90	83	Actual data from field
13	Thae Phyu		103	103	574	306	268	>50 HHs, not appeared under MoHa but on GAD
			N/A	N/A	N/A	N/A	N/A	Actual data from field
14	A Mut 9 (Sa Phan Kauk)		70	70	269	144	125	<50 HHs, not appeared under MoHa but on GAD
			120	>90	abt 650	N/A	N/A	Actual data from field
15	Ban Kalar	Ban Kalar	11	11	39	23	16	Appeared on GAD list
16	Htaung Hkaw		15	12	54	31	23	Appeared on GAD list
17	Yadanarbon Mine		77	95	363	193	170	Appeared on GAD list
			>300	N/A	N/A	N/A	N/A	Actual data from field
18	Lay Nyar		N/A	N/A	N/A	N/A	N/A	-
19	U Yin Gyi (Ponywar)	N/A	N/A	N/A	N/A	N/A	-	

Note: GAD data, as of May 2016

## B. LIVELIHOODS

### a. Livelihood patterns in Coastal, Seascape of Island and landscape area

3 patterns of livelihood has found out in coastal, Island and landscape area. Livelihood pattern is same across Auckland Bay area. Main livelihoods of the three areas are as follow:-

Table (4) Livelihood pattern in coastal, island and landscape area

Auckland Bay	Seascape ( <i>Thayawthadangyi</i> Island)	Landscape
1. Shrimp farming	1. Diving for under water	1. Picking Kanyin leave

- |  |  |   |
|--|--|---|
| 2. Shrimp paste making                         | creature <sup>45</sup>   | 2. Orchard (Beetle nut, rubber, mango, jackfruit, banana, durian)   |
| 3. Fishing (Crab, black crab)                  | 2. Orchard (coconut, beetle nut, durian, mango, jackfruit, cashew nut)   | 3. Running grocery store  |
| 4. Dry shrimp making                           | 3. Coconut peeling   | 4. Grow vegetable (pumpkin, chili, maize, cucumber,) and traders from Myeik come and collect at the village |
| 5. Orchard (Beetle, rubber)                    | 4. Drying fish   | 5. Farming paddy  |
| 6. Charcoal making                             | 5. Peeling sea cradle ဝဇံ  | 6. Animal raising that sell to Thai side  |
| 7. Selling Firewood                            | ကော်ကုပိုးကော့ that attached on tree and rock in seaside mangrove forest | 7. Hunting  |
| 8. Thatch making                               | 6. Migration   | 8. Land clearing to set up new orchard  |
| 9. Migration                                   | 7. Wages workers (works on fishing boat)                                 | 9. Illegal flat wood trading <sup>46</sup>  |
| 10. Wages workers (works on shrimp processing) |  | 10. Migration   |
|  |  | 11. Wages workers at orchard  |
|  |  | 12. Wages workers at Thai side <sup>47</sup>  |

In coastal area, shrimp paste making is widely operate in dry season with very little in raining season, while shrimp paste making need enough sun heat, so they produce more in 8 month in a year. But for those who do not have extra work for income, they continue to work during raining season, means all year round. While it couldn't dry up completely, the quality of shrimp paste is going down and get with low price. Dry shrimp making is also one of the good incomes for the locals.

Especially for Shrimp paste making villages, they do not used to work on fishing in sea site, far from coastal area. They used to make living on coastal fishing and crab catching in mangrove forest. All these goods were transport to Myeik and Myeik is the end destination for their good to deliver. For some with small business or family business, their end destination is within the village and most of them used this type of selling. They used this method as they have to get advance cash from the business person/ traders who are as well residing within the village and in return they provide with goods that they have produce/ catch. If they sell in Myeik, they will get better price while they get cash in advance (for health, food to eat, other basic needs), they have to sell back only to traders/business person, in return. On the other hand, if they bring to Myeik, they have extra expenditure on time, travelling cost, food for travelling and so sell in village is easier for them to operate.

There was limited job availability in the area, especially for daily wage workers. In shrimp paste making process, women can get a job as daily wages workers but the areas do not have huge business but more on family business, the opportunity for getting women wages job was quite low compare to man. Regards to this some they work as domestic help but as well this was still low.

As charcoal making process, women used to work in packaging stage but what the owner said, getting charcoal end stage, it took at least (2) month and only at the end packaging stage need wages workers. Sometime, if the family member is big, the owner did not hire wages workers<sup>48</sup>.

Thatch making is one of the sources of income that use for roofing. But those who earn on living with thatch making are not so much in the area now a day. Depend on size of weaved thatch, the price also goes different. 1,000 weaved thatch cost Kyat 50,000 for this year 2016. In **Tanintharyi**, the price is Kyat 7,500 for 1,000 pieces and this depend on the quality of thatch with lengthy and tightness of weaved thatch. Local mentioned that compare to coastal thatch from **Tanintharyi**, the quality of thatch from **Tanintharyi** can produce high quality and people prefer using it. For regular size house, pieces of thatch have to use from 2,200 to 2,500, and it depend on how closer to each of thatch roofing.

In **Minn Gaung Hsay** village, plain field paddy plantation has existed and the yield was not for selling but only for home consumption. And still this was not enough for all year round. In the area, 1 acre can produce 25 baskets that is very low production while the area could flooded with salty sea water and regards to this not all the paddy field were operated. On the other hand, because of high inputs, some paddy land owners no longer work on farming.

<sup>45</sup> Creature includes Sea cucumber, oyster, Pa Ge, and etc. To get Sea cucumber, one has to dive only in night time but for **Pa Ge**, in day time.

<sup>46</sup> Cutting tree stem in horizontal position and trading to Thai side through **Maw Taung** rout

<sup>47</sup> Parachut

<sup>48</sup> FGD with **Won Taung** village community

In previous day, there was no practice of earning cash from orchard in coastal area, but in terms of owning to land, some villagers they start to clear land and turn it into orchard and planted beetle nut and some are rubber. They rarely take care of it and when the team asked for the productivity of the beetle nut, almost all the visited villages mentioned that productivity was very bad because of bad weather. Another issue was setting fire on ones orchard or some mentioned of forest fire. Most of the beetle nut orchards were destroyed because they could not take care regularly. **Shaw Daww Maw's** FGD mentioned that because of land scarcity, they try to get land registration but not actually earn their living on orchard.

The highest number of working age was between 20 to 40. Those who start to work was depend on level of family income and how big the number of family member. For those who do not have big household number, it could start works age around 12 -13. Usually male age around 12-13, they accompany their father to go into the sea for fishing or catch crab.

Usually women wages workers engaged in shrimp paste making business but this type of work was done as family business and this could not say a regular wages job for female. What the local believe and accept that there was no or little female job opportunity in the area. In terms of earning as wages workers, job such as domestic help within the village, and loading and unloading goods at jetty that good enough for them to carry. Alternatively, running residence-cum-shop or as vendor.

Small black crab (**Ga Nan Mei**)<sup>49</sup> has to catch in day time for whole year round with two times a month that depends on spring and neap tide. Usually this type of work was done by women together with their family member to earn their living that do not need for big investment. All these goods were export to Thai side by making salty crab. For big crab (Ga Nan Bone ဝဏ္ဏန်းပုံ), it can catch

from mangrove forest that could operate the whole year round<sup>50</sup>. And this has to work only in night time and usually man work on this earning. Now a day, a crab weighs ¼ to ½ Viss and the size of ½ Viss is the biggest size they can catch. In last 15 years back, the caught crab weighed 1 Viss per crab that could not get one in these days. And as well, the depletion of water products (fish, crab, prawn, lobster, etc.) was noticeably decreased. And as well, back to 3-4 years, while the catchment of crab was 100 Viss compare to

today, the catchment is 30 Viss for one length<sup>51</sup> of spring tide of catching. Catching Molluse/ univalvular shellfish ခရုအိုးပုံ, usually done by female that has to get from mangrove forest. Another type of crab (ခရု) that could only occurred once in 3-4 years and the price was very high and was rear opportunity to catch it. This type of crab can get at sandy bank.

There is no alternative source of income apart from shrimp paste making business in the coastal area. Now a day, productivity of shrimp paste is getting low as the catch has declined 10 times that of compare to 10 years ago. Even though market price went up, which is K 700/- to K 1,500/- per Viss, still villager has to struggle for their basic needs.

Although local goods production was high, while post production system was not in place in village level, villagers have to bring to town to sell or sell with traders within the village with low price.

In **Thayawthadanngyi** Island area, diving for sea creature (sea cucumber, oyster ...) was widely well-known and the Moken and Kayin are the only one who works on it. To work on this, one has to own to a boat that complete with pressure pump, oxygen, etc. for diving facilities with traditionally equipped. For those who do not own to these facilities, they were hired as diver in return of wages, cash or cash with amphetamine is the only incentive to hire them.

*"...I don't let my son to work on diving instead I let them work in orchard. All the fisher in our area was addicted to amphetamine where this is the only motivation for them to work for..."*

*U Koe Koe Doh, Don Pale Aw(Salon Gone)*

Mechanization of small-scale fisheries productions are in risk that displace villagers from traditional sources of livelihoods. The motorization of fishing boats led to bigger catches and left with small catches for the villagers. In 2015, FFI start to initiate LMMA in seascape area like **Don Linn Lun, Don Pale Aw** and **Pa Raw Wah** villages, studies has found that during the second visit to **Don Linn Lun**, in early June of 2016, villagers mentioned that they could catch 5 times higher than that of in 2015 within their managing boundary. Challenges for the villagers was while they do not have full authority on managing the area or patrolling their own LMMA, means official document granted from the government, villagers sometime could not stop from outsider/fishing company invasion.

Landscape livelihood pattern has mentioned on the content across the report.

## **b. Financial services**

Individual private micro-financing service was available in every village but interest rate is depend on collateral that they provide to the lender, that could range from 10% to 20%. Loan also can access depend on leaser ones job availability whether he/she can earn enough money to pay back loan. In this regards, it was hard for FHH for them to manage for their basic need especially to those with young children households.

<sup>49</sup> Ga Nan Mei is a small black crab that has to catch in day time and usually both male and female earn on this type of work.

<sup>50</sup> Ga Nan Bone is a kind of crab that can only catch at night time and only man work on this crab farming.

<sup>51</sup> Depend on spring tide and neap-tide, fishermen go for fishing every spring tide in a month, estimate 8 to 12 days.

There is no government or NGO program for financial service in the village and regards to this informal credit and loan system has operating that depend on trust. Usually, traders are the one who provide loan and by the end of season, villagers have to sell back their goods to the traders with stated price that could be lower than that of actual price.

Another type of loan system in the village was one get the amount Kyat 100,000 with repayment Kyat 5,000 every day that include both capital and interest, that due within 24 days means, interest rate was 20% within limited time frame.

Loan can get within village where the amount was not big but enough for run small business like selling snacks. The interest is depending on issue by issue. For those who could provide collateral, interest rate is 10% and without collateral, 30%. But it depends on trust and the business they own to could get loan.

For daily income labourer, they used to get advance from traders and by the end of the season (for shrimp paste making business) and day (small business), they sell back their goods to the traders with stated price that lower than that of market price and loan amount could ranged from Kyat 50,000 to Kyat 400,000.

### c. Coping mechanism

All the households in the area relied on themselves, on community, and on social mechanisms to cope with hardship, and they rarely expected from the government assistance. Social capital in the community was high and it was common for neighbors to help one another to cope with sudden individual shocks by lending one another rice, water, and money especially for emergency health purposes. There is still no practice for the villagers to raise their expectations on the government that was responsible for providing safety nets. In addition to diversifying livelihoods, coping mechanism to increase income included selling or pawning productive assets, but this came with its own problems.

In **Auckland Bay** area, there were no changes in livelihood patterns except from migration follow with remittances. There is no other job apart from traditional work within the village.

Those with young age, they migrate to town like Myeik and work in company, and wages workers. If they work in processing factory, and in prawn/ crab breeding company, the companies provide accommodation and they earn about Kyat 100,000 per month. Remittances is one of the coping mechanism to cope with the extreme situation, villagers choose for out migration to Thai to work in the factory sector and mostly are women who engaged in this activities.

## C. SOCIAL RELATION

### a. Education opportunity

In most of the visited villages, the school exist until middle school level, after completion of primary school 4<sup>th</sup> grade or middle school 8<sup>th</sup> grade, most of the children were drop out as the following reason that limit the student to continue their schooling.

For those who are with low income family, they could not continue their children to attend school in city/town and if they have a chance to continue their schooling, they move to city/town (Myeik) staying at their relative or boarding school or at monastery. Some children, as they never been apart from the family, they could not adapt with the new environment and they run back to the village. For girls, in regards to security reason, most of the parents do not allow them to continue their schooling while they have to move to other village or town where the school was available. Usually they give priority to young children in the family to attend school compare to elder. Most of the elder with working age, they drop out from school and engaged in family income earning.

In **Kyunsu** Township, who complete primary level in total was 40,779<sup>52</sup> (M = 19,952, F = 20,872) and for those who complete middle school, a total 13,453 (M = 7,904, F = 5,549). In **Tanintharyi** Township, a total of primary school completion was 23,804 (M=11,371, F = 12,433) while middle completion was 9,056 (M = 5,125, F = 3,931). In the two townships, male, female primary and middle school completion was more or less the same but regards to dropout rate, after completion of primary level, the dropout rate has increase, in **Kyunsu** (40,779 to 13,453), which was 4 times decrease in enrollment to middle school. In **Tanintharyi**, 2 times decrease in enrollment to middle school.

Dropout rate was high in male then female in primary level as male can earn more and male job availability is higher than that of female. For example, crab catching is done by male while female are in supporting role. What the respondent mentioned that even though they let girls to leave school, as they cannot earn money, then they let them continue their schooling until school level available in the village. If they continue their high school, usually, they go to Myeik. Although who passed 10<sup>th</sup> standard, those with continue their university level is very low. Some continue but drop out in the middle of the university school year, concern to economic and social related issue accommodation in new environment, lack of guardian, etc. After completion of high school, for university degree, parent of two university students mentioned,

*" ... I have two children who attended university in Myeik. Because of economic situation in the family, I have to stop them from continuing their university..."*

*Male FGD participant, Minn Gaung Hsay village*

Even though they were graduated, they could not get a decent job as they have to compete with others with limited job availability. For those who complete their university, mostly women join in education sector usually they start to work as government appointed primary teacher in village level. Parents helping their children to finish university, but after complete their university education it

<sup>52</sup> 2014 Myanmar census, Table D-6b: Population 25 years and over in conventional households by highest level of education completed and sex, pg. 70, Census report volume 3-F (Tanintharyi)

was found out that they were either under-employed or unemployed because these regions do not offer a lot of jobs and they have engaged in their origin of the traditional work, fishing sector. For those who went and work at **Myeik**, for female, they work as sales girls at the shopping center or store and some as domestic workers. For male, mostly they engaged as wages workers or ကုန်ထုတ်လုပ်သူ job.

In **Pann Zin** village, the number of graduate in the village is about 30, and most of them are women. Even though they are graduated, it is hard to get decent job except from teacher and usually, women used to be a teacher at school and the ratio is 1 male: 19 female. At present 2 female graduates was working as tutor at Myeik University.

In **Minn Gaung Hsay**, for those who passed 10<sup>th</sup> grade<sup>53</sup> were about 30 students and graduates were about 15 persons. Among them 8 female graduates were engaged as primary teacher job. The rest of the graduates were engaged in fisheries and some running grocery store in the village.

### **b. Social impact on initiation of conservation toward indigenous people**

Indigenous people, the Moken communities are sea gipsy origin, but today much of their traditional life, which is built on the premise of life of outsiders, is under threat and appears to be diminishing. Unable to cut down trees of logging ban, they can no longer build the boats that let them go to sea for up to eight months a year. Fishing restrictions mean they cannot rely on trading goods such as sea slugs and pearl oysters, which they used to collect while free-diving. Instead, they are exploited by trying to convert to a more sedentary way of life and they become lack in the skills that were once their most important inheritance.

Concerning to their home, it is not an easy transition and in the villages created for the Moken by the government, trash is everywhere. In **Don Pale Aw (Salon Gone)**, an environmental conservation organization initiate income generating program, provides piglet to the community to breed. The program was targeted to the Moken community, which contradict to their traditional livelihood style.

To resist from under water pressure and long hour stay in deep sea level in search for sea creatures, they used amphetamine before they go for sea. As a result most of them suffered from casualties of decompression sickness that followed with long term illness, stroke.

Regards to social relationship, one<sup>54</sup> mentioned that the Bamar man marry Moken women while Bamar women never marry Moken men since they were considered unattractive naïve. In contrast, either the Kayin man or Kayin woman marry to the Moken Man or Moken woman, and continue to work on inclusive development towards Moken community<sup>55</sup>.

## **D. Migration**

As per 2014 Myanmar Census report, Total number of former conventional household members living abroad is 45,618 with (M = 25,984, F = 19,634), which is from Myeik District alone. Out of 8<sup>56</sup> and other country, Thailand is the highest number that migrated to, which is 41,840 (M = 23,188, F = 18652).

Apart from **Mine Thway (U Yin Gyi)**, there were no or little incoming migration in the Auckland Bay area but outgoing migration is relatively high while job availability in the area is very low. In all visited villages, outmigration is one of the coping strategies, especially applied to those working age among 20 to 40, and was applied both to male and female. While the area was close to Thai – Myanmar boarder, people desire to move to Thai side where job can get easier than in country. Seasonal migration to Thai was common but not within in country. Out migration to city/town was also significant where they simply followed the work, staying for as long as the work lasted, and then returning home immediately, because they could not afford to stay on. These kinds of patterns common in coastal villages and was apply more on men. However, the overall numbers of out-migrants in the area were low compare to village population. Wages laborers were not able to save through such work or send money home; they earned money simply for their own subsistence.

In regards to social norms, it affected different pattern of migration for men, women, young and old. A common perception was that men were able to hold out physical toughness and cope with the worst kinds of situations wherever they went whereas women needed to be protected and stay closer to home. In contrast, in **Pann Zin**, compare to men, more women are economically migrated to Thai to support for family income. They worked in factories especially in fisheries sector. They used to hire one space for accommodation and share the space among the group, but some they stayed at factory provided space. For female married with children, they left behind their children at home with elder or grandparents to be taken care of. On average, every 5 member of a family, 3 is out migration for economic reasons and mostly are female, work in factory, in Thai side. On the other hand, study has found out that even though out migration was one of the source of income, for some family, while they don't want to apart from the family, they try to earn their living as wage labourer within the village or at nearby village. In **Minn Gaung Hsay**, Some household were engaged in migration but the rate is not that high compare to other parts of country. About 10 families have migrated to Thai

---

<sup>53</sup> Matriculation

<sup>54</sup> Anonymity from village higher level

<sup>55</sup> In **Don Pale Aw (Salon Gone)**, a (68) year old Kayin-Moken woman, Naw Poe Lay, married to Moken man and today she continue providing holistic development to the Moken community

<sup>56</sup> Thailand, Malaysia, Singapore, China, Japan, Korea, India, USA and other

and work in processing factory, and in farming. For men, they work at fishing boat and as well in farming. In **Shaw Daww Maw**, about 10 families, including all family members, migrated to Thai and earn their living. Male individual as well migrated to Thai and work as wages workers in rubber plantation, factories. Some work as loading goods, and waiter. For female individual, they worked in rubber plantation, factories. They also work as waitress at restaurant.

In landscape area, for those who went and work in Thai side, usually, they engaged as wages workers and mostly are youth. Some they go and work as day return but some they stayed at authority approved villages.

In contrast, **Mine Thway (U Yin Gyi)**, there was huge incoming migration flowing into the village follow with their family members. The village was situated on area where mountain, beside river which goes into the sea, that was rich with forest products. One of the main sources of income for this village was charcoal making business<sup>57</sup> and it has been operating about 30 years<sup>58</sup> now. This charcoal making business was operating in huge sector with over 200 ovens in the area. One of the team members, the FD staff was surprise to see the ovens<sup>59</sup> and this is the first time he has been to this village. Migrant families from nearby villages came and work on the island, together with their children enrolled at State Primary School (Attached) SPS(A). Even though the village is not registered under MoHA, but the village has SPS(A). What the villagers mentioned that later this year (2016), charcoal making has stopped operating, migrant workers together with their family leave the village and today instead of 70 families, only 43 families member left and for this 2016 school intake year, it decreases to half of school enrollment.

In every FGD conversation conducted in **Thayawthadangyi** Island, study show that there was no people movement and cope with situation that they have encountered.

### E. Drug related issue in coastal and Island area

The long civil war and military rule have stimulated drug production, trading and consumption, and marginalized ethnic community. Beginning in 1989, some ethnic armed opposition groups, including KNU, signed ceasefire agreements with the military government. In many border areas, the ceasefires subsequently brought an end to the fighting, curtailed the most serious human rights violations, and created a more favorable environment for community development<sup>60</sup>. Since then, drug trading has booming and follow with high consumption and was extremely grown openly within a decade. Not only for drug consumption in **Tanintharyi** was high but it applies to the whole country. Those who are residing along the coastal and on island were fishing community and these communities, especially male, are the highest communities that consume drugs, **Myinn Say**<sup>61</sup> (local term). Although one of the basic need, food price has increase day by day but the price of drug is going down and can access easily in every places<sup>62</sup>.

In previous day, the price per amphetamine is Kyat 5,000 and now a day the price has gone down to Kyat 1,500. The price of each pill cost slightly lower in high trading villages, compare to low trading village and depend on good accessibility to town. It also sold around to the fishing boat in the sea as well. When the owner of the fishing boat could not provide pills to the fishermen, they could not get labour and regards to this in terms of wages, the boat owner has to provide both the drugs as in advance labour charges. These drugs were carrying on boat and go to fishing boat to boat and selling like vendor. The effect of using **Myinn Say** was, if a person use one pills, he can work continuously the whole night and the whole day and his work done was perfect without any fault or wrong doing. Usually, the owners provide those pills in return of their complete work done. Till to date the central government is unable to provide quality treatment and prevention to the addicted patient yet.

Among the visited villages in coastal area, village like **Pann Zin** and **Min Gaung Hsay**, dare to discuss openly on drug issue but village like **Shaw Daw Maw**, **Mine Thway**, **Won Taung**, **Don Pale Aw**, and **Don Linn Lun** has openly spoke out and discussed on drug, amphetamine<sup>63</sup> pills, issue and almost all the families were suffered from this drug addicted user within their families member.

What the fisherman perceived that if a person use one pills, he can work continuously the whole night and the whole day and his work done was perfect without any fault or wrong doing. Usually, the owners provide those pills in return of their complete work done.

In reality, when they become addicted to it, they could not earn enough money for the family as two third of their income has go to using of drug. The rest of the amount provide to the family is not enough to survive for the whole family and at last women became economically main income earner then. They have to engage in income earning for the family survival. When head of household or one of the family member was addicted to drug, if there any a quarrel encounter in the family, neighborhood tried to avoid from conciliate to the family that could gave harm to those who came and help them. What the elder from the FGD mentioned that if one went to sea for fishing, one could not avoid from drug and as well now a day, drug can get everywhere in the area.

---

<sup>57</sup> For those who come from outside and work on the business, the owner give payment with one third of the product. But they deduct charges for transportation and food.

<sup>58</sup> FGD with **Mine Thway (U Yin Gyi)**

<sup>59</sup> Myanmar length (**Taung**) 12 x 10. 1 **Taung** is equivalent to 18 inches.

<sup>60</sup> Tom Kramer, TI, The current state of counternarcotics policy and drug reform debates in Myanmar, 2016, Roreign Policy at Brookings

<sup>61</sup> WY/Myin Say/ Amphetamine

<sup>62</sup> Tanintharyi MP discussion at Hluttaw on 7 August 2016

<sup>63</sup> Amphetamine pills are also known as Myinn Hsay or WY or icy pills, with different type of brand. Among them, icy pill price is the highest.

Those who earn their living on catching Crab with trap (၀ဏ်နုးပုံ), this type of catchment has to work only at night time and because of night time, only male are work on this. To resist from cold and dozing, they used the drugs for having alert at all time and they are the main user in coastal area.

In previous day, what the local community from **Won Taung** mentioned that amphetamines were used only by rich person because of its high price. In 2012-2013, people from every level start to use as the price of the pill has going down dramatically, and in 2015, drug consumer rate has going up noticeably. Now a day, not only them but youth start to test on drugs and follow with addiction to it. The minimum age of start to use drugs are 15 and above and 99% was male. What the FGD group mentioned that about 80% of the male community were addict to amphetamine. Even though the village is close to town (Myeik), it happen to be like in the deep forest, where none of were reachable. There was no awareness on drug education or any of it in the area.

In **Shaw Daw Maw** village, during the team visit, it was found out that 100 HHs head's brother was ill by over usage of drug and follow with suffered from psychological disordered. The family left him and the sister has to take care of him. In **Mine Thway** village, the ex-100 HHs head's brother-in-law was drug addicted and the sister has to take responsible to support to the family in terms of school continuation of the children, and food for the family.

Another type of drug powder, which produces from **Mitragyna Speciosa herbal**<sup>64</sup> local term **Bainsar Hmont** ဘိနုးတမ္ပုၼ်<sup>65</sup>, leaves that turn to make it into powder. What the local community express that, **Bainsar Hmont** was not that seriously effect to the family and it does not give any complicated consequences being using it. During the team visit to **Shaw Daww Maw**, the team has a chance to stop at **Shaw Daww Maw** police station, it was found out that about 100 sacks of **Bainsar Hmont** was seized and kept at the station. Only boat man were caught but could not identify the owner and it was found out that even the drug user were too close to the village head level and they could not control or prevent from flowing of drug to the communities.

There was an issue of seizing on drug trading that could reach only to those who were at the user and small seller level and were seized but not to the big trading level. The issue has been raised in parliament by the Tanintharyi MPs and as well **Kyun Zu** MP as well submitted the (3) issues at State Parliament: -To provide drug related awareness program continuously in the community; To establish prevention and treatment center; To take action on drug traders and their trading routes.

The percentage of alcohol addicted was very much lower than that of drug addicted in the visited area.

After NLD government step on, as per 100 days initiation program that apply to the whole country, several drug related cases were seized but not reached to main traders and trading level yet.

---

## VII. 6. GENDER AND ENVIRONMENT

### A. Gender dimensions of fisheries

Capturing fish in coastal and deep-sea waters is almost always a male sphere, and carries with it high work related risk health and safety. Women in fishing households do perform preparatory work, such as mending nets, although their contribution is often "informal" and rarely remunerated. Women role are most prominent in small-scale and industrial fisheries, which is in post-production, processing and marketing. In study area, post harvesting, shrimp paste making is only done by women.

Gender roles and responsibilities are evolving especially to those FHH. In this study, as per field data, FHH means to widow and it also apply to woman with husband that needs to take care of family economic income. But when it comes to HHH, as per culture and tradition, even though women are responsible for economic income, they let their husband to be in HHH position. Some husbands are in HHH position, but only work for social activity in the village or drug addiction or suffered from long term illness. In some parts of the community<sup>66</sup> squid catching is done by women fish farmer that follow with their son to the sea. But much of women's contribution to fisheries is "invisible". Gender discrimination stems from the low value attached to women's work and is perpetuated in their limited access to credit, processing technology, storage facilities and training.

In the study area, there is none on post production and storage mechanisms and lack of training, many traders are unable to keep their products fresh and regards to this they have to sell with low rate to the traders. This found in the poorest fishmongers community in the process of fish value chain with no or little access to market information.

### B. Gender dimensions of forest management

Women have close ties to communal lands. This is where they gather fuel wood and forest plants for use within the household. Depend on their origin of the residential area, livelihood pattern also different from places to places. **Thea Phyu** village was once relocation village and most of the relocated villagers were migrated from **Kyain Chaung** ကိနုးခေၼ်<sup>66</sup> village. During FGD with **Thea Phyu** communities, studies found out that they want to go back and work on their orchards at their old village, where it was located

---

<sup>64</sup> [https://en.wikipedia.org/wiki/Mitragyna\\_speciosa](https://en.wikipedia.org/wiki/Mitragyna_speciosa)

<sup>65</sup> This type of drug powder was made from a leaf **Mitragyna Speciosa** that makes it dry and turns into powder. The user mixed with Red Bull energy drink and they call it compound and drink. What the local community mentioned that this kind of drug was not that harmful as amphetamine pills and the price as well not expensive than that of amphetamine. In previous days, this powder was used for curing fever and weakness.

<sup>66</sup> La Ngan community, the Moken

inside PA and were not allowed. Their old village was about (3) miles from **Thea Phyu** village. Their attachment to origin of land was very high.

*“...it is easier to earn our living in our old village but now we have to move to this area that makes us difficult to survive, mixing with other (migrated) community...”*

*Woman FGD participant, **Thae Phyu** village*

Because they depend on these resources, women need to be involved in decisions about how communal lands are managed. Ignore the roles of women as resource users and conservation programs will fail to address the needs of those very individuals who are key to the sustainable use of the environment.

Rural women and men often have high knowledge of forest resources and different roles in tree and forest management. Women practice traditional agro-forestry production systems, such as home gardening, and harvest and sell wood and tree products and forest product such as honey as part of small-scale enterprises. They are mainly responsible for collection of fuel wood for the household, and of plants used as food and medicines. Men are involved more in high-value activities such as cutting timber. In the study areas, apart from wood cutting and trading, there was no noticeable task done by both male and female that could depend on being their duration of settlement in the area and their income was mainly derived from forest product.

As per government land use policy, land is owned by the state, while local men have rights to trees and women to tree products. It was found out that trees and forests are more important to rural women’s livelihoods than to those of men. In **A Mut 9** village, women harvest forest products for food, but trees are controlled by men, who use as timber to make furniture<sup>67</sup> illegally to **Thai** through **Maw Taung** border crossing gate. Loads of trees trunks were trade from Maw Taung route and the whole villagers earned their living on this type of trading until last year 2015. Both men and women, access to forest resources is becoming complex and limited, as government action to protect forest threatened forest habitats by restricting human encroachment.

Restrictions on access affect men and women in different ways. Forests can be crucial to farming women’s survival strategies. In **Thea Phyu** village, responsibility for caring for household members and household chores falls mainly on women, leaving less time for agricultural production. As a result, they are becoming more reliant on forest foods and income from traditional orchard. During conflicts and forced relocation time, displaced rural people become more reliant on forest products and services. Rural women are more attached to their place of origin than that of men.

*“...I like moving here, which is easy access to Tanintharyi Town. In previous day, walking is only mode of transportation but now it easier a lot and I like to live here...”*

*Man FGD participant, **Thae Phyu** village*

Given their responsibility for meeting household food and fuel needs, depletion of forest resources increases burdens on women especially. A study in **Thae Phyu** found deforestation and forced relocation was forcing women and girls to walk more distance to collect fuel wood. On the other hand, fuel wood scarcity has led to a reduction in the number of meals cooked in poor households.

### C. Gender division of labour

While women work inside and outside the home, men work almost exclusively outside the home. Women’s responsibilities include housekeeping, cooking and fetching water and wood. Men have primary responsibility for fishing; harvesting; maintaining equipment; hunting; and gathering.

In the process of making shrimp paste, women, by themselves recognize that they are supporting men’s work but believe that they are dependent and jobless. Concerning to shrimp paste making process, while male work for 16 days in a month, female work 18 days per month. Male usually go for catching prawn, brings back to village and put it on rack to make it dry. On the other hand, female make it dried, grind and this process make for two times that has to work two more days to get final products.

Table (5): Gender activity analysis chart: activities related to biodiversity management

Activities	Woman	Girls	Man	Boys
Shrimp paste processing	X	X		
Shrimp catching			X	X
Crab catching (၀၀၆းဲ)	X	X		

<sup>67</sup> Depend on stem of tree shape, they were cut into horizontal position to make it table and trade as it is without any finalizing the materials

Crab catching (ငါးဖိနပ်ဖမ်း)			X	X
Collecting wood to make shelf for dried up shrimp pastes			X	X
Selling fisheries goods	X		X	
Wages workers	X*	X*	X	X
Wage workers in charcoal making process	X		X	
Grocery store	X	X		
Charcoal making	X		X	
Fish processing (dried fish)	X	X		
Diving for Pa Ge and Sea cucumber			X	
Peeling oyster that attached on tree and rock in seaside mangrove forest	X	X		
Orchard (land clearing, harvesting <sup>68</sup> )	X		X	X
Peeling beetle nut	X	X		
Plucking Ta Nyin leaves from forest	X	X		
Picking forest fruits (mango, jackfruit, durian, banana)	X		X	X
Upland traditional farming	X	X	X	X
Horticulture for business purposes (long bean, cucumber, yellow pumpkin, white pumpkin, etc.)	X		X	X
Domestic work	X	X		
Cutting tree stem in horizontal and trading to Thai		X		
Caring for young children		X		
Caring for elderly and ill people at home	X	X		
Attending community meeting	X		X (a few)	

*\*Depend job availability, women can get job but usually there is little opportunity for women wage workers within the village*

#### D. Female headed households (FHH)

As per 2015 Myanmar Census, a total number of conventional household in **Kyunsu** Township is 32,988 with (MHH = 27672, FHH = 5,316), which is 16.1% of FHH in the area. In **Tanintharyi** Township, total number conventional household is 19,929 with (MHH = 11,956, FHH = 7,973), which is 40.0% of FHH in the area.

The study shows that in all visited villages, FHHs are the most affected community compared with MHHs because of the burden to support the family and the restriction of not being able to leave in search of work. In MHHs, while women take care of household tasks, the men go out to look for work and food. Women are severely overburdened by the double responsibilities of household work and economic effort. Most FHHs are engaged in daily wages workers and some were with grown up children. For those with grown up children, they were more ability to earn living with the support from their children. Women in the community are involved in petty trade such as, selling fried snacks which they use income from to buy food for the family. Some of the women who have the least income amongst the community also go to town to work as labourers or daily labourers.

In **Kyunsu** Township, a total number of widowed was 5,410<sup>69</sup> with (F Widow = 3,941, M Widow = 1,468). In **Tanintharyi** Township, a total number of widowed was 3,821<sup>70</sup> with (F Widow = 2,874, M Widow = 947). Both the data show that female widow rate was (3) times higher than that of male widow rate.

Most of the FGD groups mentioned that the husband were died with drawn by excess use of amphetamine/ alcohol; high usage of amphetamine to resist from cold and water pressure and for long diving hour in the sea that follow with stroke and other complication; decompression sickness claimed many casualties among the Moken; danger of **Salon Kyauk**<sup>71</sup> fish, that could killed a person at the incident by dipping into one's body; and normal illness such as malaria, high fever, and etc.

Female widow from fishing family, they could not take responsible on family income and welfare and for those who could not continuous work on existing fishing business, they sold their fishing materials and engaged as wages workers. Some, their grown up children continue to work on existing business (shrimp paste making including catching). The study shows that, re-married rate in the coastal area for female widow was very low but male widow remarried rate was high<sup>72</sup>. In contrast to Moken female widow, re-

<sup>68</sup> Plucking coconut, mango, jackfruit and picking beetle nut, durian

<sup>69</sup> 2014 Census report volume 3-F (Tanintharyi), Pg. 34, Table B-3: Population aged 15 years and over by marital status district township and sex

<sup>70</sup> 2014 Census report volume 3-F (Tanintharyi), Pg. 34, Table B-3: Population aged 15 years and over by marital status district township and sex

<sup>71</sup> A long thin fish that fly over water, about 6 to 12 inches long

<sup>72</sup> FGD with villages from Auckland Bay

married rate was extremely high while their livelihood was mainly depend on sea fishing and they could not survive with their children after their husband died<sup>73</sup>.

In **Pann Zin** village, an estimate of 50 HHs were FHHs, and their husband mostly died from malaria, drown in water while went for fishing and some are died with stroke. Out of an estimated 50 FHHs, about 30 FFHs were widows that earn living as wages workers. Those who have family member with working age, they depend on their children earning and for those who do not have working age, they engage in wages workers.

In **Minn Gaung Hsay** village, about 20 HHs<sup>74</sup> are FHH. About 10 HHs, although they have husband, still they have to lead for the family economic income and most of those husbands were drunkard and do not support for family income but asked for alcohol fees.

In **Shaw Daww Maw** village, the study found out that during FGD, one of the male village elder mentioned that almost all the household were FHH. Some are widow and some are not, while those women are economically leading for the family income, in regards to absent of male partner or male partner earning could not count for the family consumption, they become automatically FHH as the consequences of addicted to drug. About 40 household were FHH. They earn their living on fishing as a family owned business which could survive day to day income.

In **Won Taung** village, whenever there is a village meeting, usually women are the one who mostly participated. While the meetings were filled with women, the village head let the women to go back and asked for the head of household to attend instead. What the excuse from male partner of FGD participant mentioned as follow.

*"...they are (wife) are very curious and whenever I came back from the meeting, they want to know this and that which I've heard at the meeting. So later I never go and I let her go and let her listen directly..."*

*FGD, Won Taung village*

*"...while he (ex-serviceman as well as village health workers) is participating in the village social welfare, his wife is the only one who lead for economic income..."*

*FGD, Won Taung village*

In contrast, for the **Moken** FHH, while head of HHs accidently passed away, in return they were planning for remarried while their main livelihood was dependent on sea fishing. They themselves go for fishing, especially on squid in a small boat, but still they need someone to be on board, they might get difficulties if they do not have grown up children.

## VIII. 7. COMMUNITY AND CONSERVATION

### A. Knowledge of PAs and conservation

What the villagers understand that none of the trees can be cut down and if so they will seized and sentenced to imprisonment as per punishment. The communities do not have knowledge on PA or companies owned PA and have never seen boundary line for PA. There was no clear explanation on how PA was working and they never received related to conservation awareness program. There was none on PA implementation in the area, including replanting. Since villagers do not know about the plan, they do not aware with PA and they just earn their living on day to day basics.

But **Shaw Daww Maw** FGD group mentioned that they have knowledge on Auckland Bay PA and were denotified by FD in 2014. Today GNM start to initiate CF to the community but still their interest on the project was low.

The communities are worried on that they could not extract mangrove forest product, especially catching small black crab anymore from the forest, and this concern has come up from women participant. Being FHH, catching small black crab is the only income that could solve day to day food consumption. There is no-one providing awareness programs related to PA to the community. Weak patrolling by FD/police and there is no or little coordination between governmental department and this makes the community more vulnerable.

In **Pann Zin** village, villagers do not know when and which area the PA has established and stated. Even though the sign post that mentioned of PA, but there has been cutting down the tree at nearby the post. The community does not know any of the implementation activities on PA related regulation and enforcement. The villagers have no or little knowledge on PA and conservation. The sign post that mentioned of prohibition of cutting tree but there is no law enforcement and they never have experience on awareness of PA that relate to conservation.

*"... it mentioned that we are not allow to use the mangrove forest and there is a sign post that pin to the tree. But we, the villagers even cut the tree that pin the post..."*

*FGD group from Min Gaung Say*

### B. Worries on establishment of PA

Communities feel that the PA establishment and conservation will benefit for the community in long term period but they feel worried for limited pasture in the coming short term period of time. Although villagers were willing to participate in establishment of PA, while there is weak in rule of law, coordination among implementing stakeholder (community, concerning governmental

<sup>73</sup> FGD with **Don Pale Aw – Salon Gone** villagers

<sup>74</sup> FGD with **Minn Gaung Hsay** villagers

department, business sector), it will be hard for the community to do alone. Law enforcement is important for this implementation. If an outsider come and cut down the trees, being villagers with little power and with no evidence to take action, they could not enforce this initiation.

On the other hand, the community concern was that if they were entitled to involvement in the management of PAs, their concern was that they need to hold certain position to manage it. For example, if someone from outside of their community come and collect wood, in terms of stopping them from cutting the trees they need to have certain authority mentioned in a document or other evidence to control the outsiders.

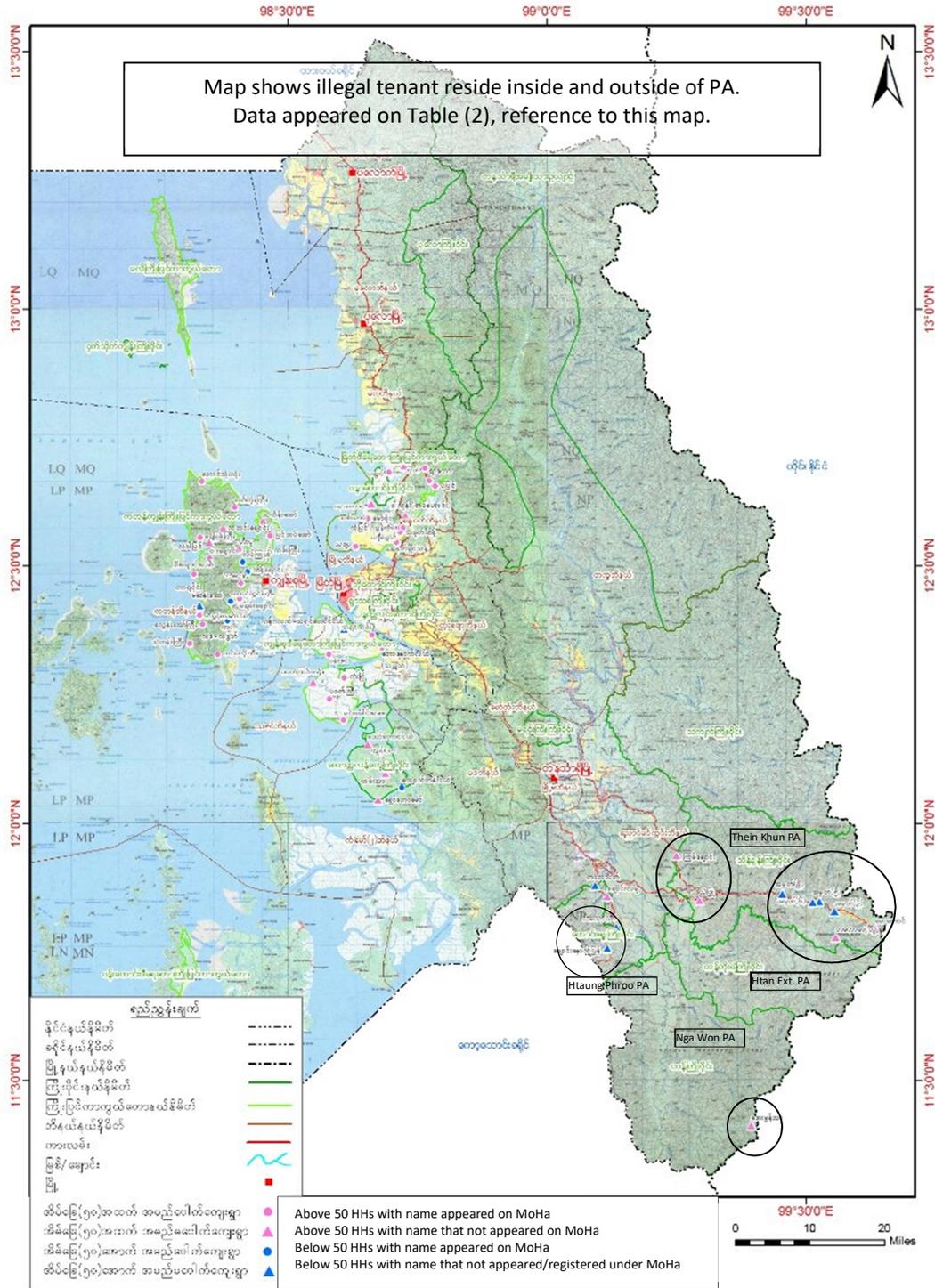
In **Shaw Daww Maw** village, FGD groups have clear understand on PA but have concern on community livelihood, that limit to earn cash from the mangrove forest while they are depending on it. If PA has established in the area, they want the grantee to support for their LLH income and development assistant. And as well, if they were asked to participate in the establishment of PA, they will participate like others but they need to negotiate and coordinate to perform this task. Cooperation among the stakeholder to perform this task is critical for the community. On the other hand there needs to educate on PA awareness program among the community as there is very limited knowledge on PA.

Woman who earns her living on crab catching, she was worried that the establishment of PA could effect to her family survival as this could limit to her crab catchment in the mangrove forest.

*“... if you are going to set up PA, are we not allow to catch fish, crab anymore? The food we eat for day to day is depend on the catch that we get. If we are not allowed to catch any of the fisheries, how are we going to survive then...”*

*Woman FGD participant, Pann Zin*

တနင်္သာရီတိုင်းဒေသကြီး၊ ဗြိတိန်ခရိုင် သစ်တောဦးစီးဌာန  
 ကြီးပိုင်း/ကြီးပြင်ကာကွယ်တောများအတွင်း ကျူးကျော်နေထိုင်သည့်  
 အိမ်ခြေ(၅၀)နှင့်အထက်(ပြည်ထဲရေးအမည်ပေါက်နှင့်မပေါက်)ကျေးရွာများ၊  
 အိမ်ခြေ(၅၀)အောက်(ပြည်ထဲရေးအမည်ပေါက်နှင့်မပေါက်)ကျေးရွာများ တည်နေရာပြမြေပုံ



### 8. Recommendations for Community Engagement

Aim: mobilizing and facilitating communities to promote effective and sustainable protected area and natural resource management through effective communication. Note: in the context of this project, the term “protected area” refers to a wide range of legal and management options, including community-based natural resource management areas (eg LMMAs, CFs), community conservation

areas, as well nature reserves and national parks. Therefore, the details of community engagement will vary with each specific situation.

Strategy	Process	Activities
Increase community participation in strengthening the sustainability of PA management	<ul style="list-style-type: none"> <li>In order to strengthen the sustainability of PA management, strong local Community Based Organizations (CBOs) need to be involved in the program</li> <li>The project team should be aware that stewardship over PA management resides at the local rather than the state level, and that it is possible to improve rural livelihoods, conserve the environment and promote economic growth at the same time. Increasingly, the idea is becoming more widely accepted that excluding people from their traditional livelihoods is neither realistic nor ethical</li> </ul>	<ul style="list-style-type: none"> <li>Identify CBOs in the area</li> <li>Assign tasks for operation</li> <li>Create mechanism for connection and cooperation among CBOs</li> <li>Conduct community mobilization activities at the community level using development tools</li> </ul>
Enhancing the rights and capacity of the community	<ul style="list-style-type: none"> <li>Inclusive approach to capacity development for all stakeholders</li> <li>Community awareness, legal framework development</li> <li>Operational mechanism for communities to participate in and benefit from biodiversity conservation and development</li> <li>Conduct training and ensure that both men and women participate equally</li> <li>Set up exchange program to motivate their participation</li> </ul>	<ul style="list-style-type: none"> <li>Provide a series of trainings to the community, followed by refresher course</li> <li>Prepare capacity development program</li> <li>Disseminate knowledge to the villagers</li> <li>Raise public awareness in implementing the R2R program</li> <li>Conduct various types of training that link to community mobilization, gender awareness and biodiversity conservation</li> <li>Implement exchange program</li> </ul>
Increasing community participation in Planning, Implementation, Monitoring and Evaluation (PIME)	<ul style="list-style-type: none"> <li>A community participatory planning approach</li> <li>Joint monitoring and evaluation approach</li> <li>Community involved throughout the process of PIME</li> </ul>	<ul style="list-style-type: none"> <li>Prepare community plan using development tools</li> <li>Prepare M &amp; E mechanism including reporting system</li> </ul>
Provide alternative means of livelihood to be made available for the local people to reduce over dependence on environmental resources	<ul style="list-style-type: none"> <li>Facilitate the development of alternative livelihoods for local communities</li> <li>Allow local communities to make traditional use of natural resources in PAs and practice their livelihoods based on consensus approach to planning, zoning and monitoring requirements</li> </ul>	<ul style="list-style-type: none"> <li>Small grant program for community based entrepreneurs</li> <li>Undergo brainstorming and consultation with community</li> </ul>
Keep communities informed throughout the process of project implementation	<ul style="list-style-type: none"> <li>Practice transparent approach to project implementation</li> </ul>	<ul style="list-style-type: none"> <li>Create accountability mechanism</li> <li>Set up communication mechanism</li> <li>Conduct meetings in public spaces</li> <li>Regular information sharing</li> <li>Hold meetings to discuss experiences and lessons learned</li> </ul>
Cooperation and communication	<ul style="list-style-type: none"> <li>Cooperation with concerned local environmental groups</li> </ul>	<ul style="list-style-type: none"> <li>Invite local environmental organizations to stakeholder meetings</li> <li>Support LNGO activities through collaborative activities and small grants</li> </ul>

**Effective communication**

- From the beginning, a two-way process of information exchange should take place. The local community should be duly informed about the project intentions and, on the other hand, the implementing agency will require reliable socio-

economic data for planning. First-hand information from the community on its problems, needs and expectations will be most valuable and provide an opportunity for the project staff to gain people's confidence. This was initiated during the PPG phase, through consultations and baseline information assessment in a selection of villages in the project landscapes.

#### **Mobilizing the community: strengthening/restructuring and/or forming Community Based Organizations (CBOs)**

- Recognize that participatory processes can be costly, time-consuming, labor-intensive, and confrontational, and can make decision-making difficult.
- Identify leaders that are well recognized and respected by the community in the organization of participatory structures for communities. The local leaders, if they are well informed and motivated, will become the frontline promotion agents of the project. They should have the main role in organizing the community.
- Study existing current structures, practices and interests, etc. of local groups and/or CBOs.
- Restructure or strengthen existing CBOs/ groups and provide them with clear roles and responsibilities to carry out PA management related activities. Locally relevant structures and practices of CBOs/groups should be adopted for successful operationalization within the local context. These organizations should represent the community in the management of the resources, using agreed guidelines and rules, and should be different from traditional models of wildlife management that have favoured the exclusion of users from the resources, imposing restrictions, and resettling people outside protected areas. It must be clear why the CBO/group exists, what it is expected to manage (money, staff, wildlife, CF, partnerships etc.), and how it intends to achieve its goals (objectives).
- Identify the natural resources that the community want to protect and/or manage as part of PA management
- The participation of women in the key decision-making process of CBOs should be obligatory. In order to do so, a certain percentage of total membership should be reserved for women as a group formation criterion.
- If the community is not organized at all, an ad hoc group will need to be promoted, bearing in mind that the most successful conservation efforts have been those in which the grassroots organizations have been fully involved in programming and implementation of the program. The implementing agency's role is then limited to the necessary technical and financial assistance.

#### **Increasing community participation in PIME (Planning, Implementing, Monitoring and Evaluation)**

- A top-down approach in planning leads to projects and programs in which the community is often reluctant to be involved or views such activities with suspicion. A community participatory planning approach is desirable from the beginning, by establishing a dialogue with community leaders and discussing with them the tentative plans and options.
- Use participatory tools such as seasonal calendar to identify community activities by season, Venn diagram to understand the stakeholders and their levels of influence on the project, time wheel for both man and woman to know division of labor within the households.
- Encourage participation by demonstrating the value of playing a part in the planning, implementing, monitoring and review process, and illustrating the benefits that can be gained. This is particularly critical because the local community does not have strong traditions of participation, especially those initiated by government institutions that have usually been led by a top-down approach.
- The local community are given the opportunity to participate, to have full access to information on policies, issues and development plans, and the freedom to discuss issues with all stakeholders in which their views are fully considered.
- Support short term actions which respond to the needs of community, because conservation and restoration efforts are most often long-term.
- Communities might need the improvement of a road or of a water supply system and or innovative livelihood options, and this may call for cooperation with other government and or development agencies if those are outside of the project mandate.
- Support exchanges: Cross-visits for community leaders among PAs for learning and sharing experiences

#### **Partnership with other organizations who have enriched experiences in working with CBOs**

- Explore existing development organizations which have experience in community participatory planning processes in order to strengthen the sustainability of PA management in the target areas for joint implementation or and cooperation/ networking.
- Collaborate with professional agencies that have capacity to manage community participation and biodiversity resources based on innovative approaches and methods
- The following CBOs and NGOs are some of the community development agencies working in the area:
  - Environmental INGOs: FFI, WCS
  - Local Environmental NGOs:
  - Development INGO or NGOs (e.g. World Vision sub-contract to LINGO/CBO)
  - Karen environmental and development organizations (KNU's development organization, Karen Environmental and Social Action Network<sup>75</sup> (KESAN), Karen Development Network<sup>76</sup>, Karen Women Organization<sup>77</sup>)

---

<sup>75</sup> <http://www.kesan.asia/>

### **Incentive mechanism**

- The incentives should be tools to remove the constraints to development which prevent community participation in PA management efforts, such as lack of awareness of the benefits of conservation measures, poor financial capability, lack of interest in long-term investments, land tenure instability, inadequate infrastructure and marketing services and poor access to credit and production inputs.

The following basic principles should be considered in conceiving an incentive scheme:

- The activities to be promoted through conservation incentives should be well articulated with other support elements, within a rural development framework
- Incentives in cash or in kind should have a catalytic role and should therefore be temporary until the villagers can acquire a certain degree of self-reliance through improved sources of income.
- Incentives in creating small scale businesses
- Application of incentives through grass-root organizations will be more advantageous in terms of cost-effectiveness, will generate community initiative and will promote a cooperative attitude from the participating villagers.
- Incentives to fulfill their purpose should neither be considered relief, government gifts, wages or pressure instruments; participation should be voluntary and in good terms of partnership between government and villagers.
- Stability of land tenure, appropriate marketing channels and prices for farmers' products and well organized grass-root groups are some of the vital prerequisites to ensure success of a conservation incentive program.

### **The Change Agent: Community Facilitators**

- Assign community facilitators (at least 30% should be women) to facilitate the participatory community processes. A participatory program will require efficient staff with social sensitivity and with a natural ability to communicate with the people, to educate and to generate interest. During the initial stage the key element is community facilitators. He/she will inform about the program and interact with the community as it responds to it; he/she will motivate the leaders, help establish grass-root organizations, identify the needs and expectations of the community and anticipate possible problems and constraints.
- After program launch, organize training and extension activities for the leaders and for established groups with the assistance of technical staff and instructors. Contact with women's groups and their leaders may require since men and women have different needs, interests and capacities to carry out project activities
- Provide both technical and administrative support to the Community Facilitators to be efficient as a means to operate. Adequate transportation, audio-visual aids and training materials, tools and equipment for demonstration and extension are needed. A crucial element for the success of the programme is highly motivated and devoted field staff, which have the confidence of the community and strong backing from the central line services.

### **Community**

- Priority should be given to assess and develop opportunities for communities to benefit from ecosystem service provision in PAs and watershed forests.
- Enhance the rights and capacity of local communities so that they will actively participate in biodiversity conservation and protected area management; this requires community awareness, livelihood improvement, legal framework development, and operational mechanisms for communities to participate and benefit from biodiversity conservation and development, particularly in PAs. Allow local communities to make traditional use of natural resources in PAs and practice their livelihoods based on consensus on planning, zoning and monitoring requirements.

### **Effective Communication with the community**

A certain level of staffing is required both in the field and at central level. This includes program / project officers for livelihoods / gender / rural development at the central level supported by gender and community-inclusive organizational policies and strategies.

At the community level it should include the following:

- Community facilitators
  - Closely working with the community in management of biodiversity conservation
  - Report bi-weekly activity to the program officer
- CBOs
  - Establish rules and regulations for CBOs
  - Identify roles and responsibilities for CBOs and members

### **Capacity building**

- Provide training related to community mobilizing, facilitation, forming CBOs, gender awareness,
- Appoint Focal Staff for community participation who have experience in community mobilization, facilitation, CBO formation, and sufficient working knowledge on cross-cutting issues such accountability, gender, women rights, etc.

---

<sup>76</sup> See <http://www.kesan.asia/index.php/links/karen-peace-support-network>, <https://www.npaid.org/Our-Work/Countries-we-work-in/Asia/Myanmar/Development-cooperation-in-Myanmar/Partners-in-Myanmar/Karen-Development>

<sup>77</sup> <https://karenwomen.org/>

**Gender related capacity so that they staff are able to:**

- Develop a rationale for the inclusion of gender in community based conservation
- Analyze women’s and men’s roles and their relationship to the management of natural resources
- Analyze women’s groups and their potential contribution to conservation
- Articulate the importance of women’s participation in conservation efforts and the barriers they face to participation, and implement ways to remove the barriers

## **9. Recommendations for Gender Mainstreaming**

General action points to mainstream gender perspectives into biodiversity conservation and management are given in the table below.

<b>Action Point</b>	<b>Explanation</b>
Document the differential knowledge of women and men about biodiversity resources	Women and men have complementary knowledge about biodiversity resources which reflects their shared responsibilities. Gender disaggregated data need to be documented on the conservation, use, and management of biodiversity; and women’s and men’s differential needs and control over resources.
Develop clear guidelines, tools and methodologies to mainstream gender into biodiversity management	The systematic integration of gender perspectives into biodiversity research, programs, and management requires tools for gender analysis that can help capture gender gaps and inequalities, as well as ways to address them
Acknowledge and respect the role of women and men for biodiversity management	Women from many indigenous communities play an important role in preserving high quality seeds of crop plants
Acknowledge and promote women’s traditional knowledge in sustainable management of local-level biodiversity resources	Women’s practical knowledge about herbs, medicinal plants, and wild greens needs to be promoted in the light of the role women have in passing on traditional knowledge to their children, family, and entire communities.
Promote interventions that enhance women’s contributions to the health and wellbeing of the family	Women can identify, select and grow crop varieties with great nutritional value. They also make important decisions about conserving less common species for future use. Technologies to minimize women’s workloads should be promoted and policies constraining their role in food security reviewed.
Recognise women’s and men’s adaptations to climate change	Certain livestock breeds used in traditional transhumance practices are able to survive a wide range of climatic conditions. The home-sites and kitchen gardens maintained by women are repositories of crop genetic resources and their wild relatives. These resources form the bases for adaptation.
Increase and encourage women’s participation in decision making related to biodiversity conservation	Women’s capacity to participate in management of local, community based institutions implementing conservation initiatives should be increased through increased access to information and equitable participation in training and extension services.

## 10. References

### Drug related references

Fuller, Thomas, The New yourk Time, Profits of Drug Trade Drive Economic Boom in Myanmar, June 5, 2015, <http://www.nytimes.com/2015/06/06/world/asia/profits-from-illicit-drug-trade-at-root-of-myanmars-boom.html?mwrsm=Facebook&r=0>, downloaded on August 7, 2016

Jonah M. Kessel, In Myanmar, Harvesting for Heroin, 6:31 Minutes short video

Tom Kramer, The current state of counternarcotics policy and drug refrom debates in Myanmar, [https://www.tni.org/files/download/drug\\_law\\_reform\\_myanmar\\_ungass2016.pdf](https://www.tni.org/files/download/drug_law_reform_myanmar_ungass2016.pdf), downloaded on August 7, 2016

Bouncing back: Relapse in the golden triangle\_FULL REPORT, <https://www.tni.org/files/download/tni-2014-bouncingback-web-klein.pdf>, August 7, 2016

တစ်ကျော့ပန် - မူလအရေအနေဆိုးသို့၊ ပြန်လည်ဆိုးကုရောကုလာသည့် ရေနံတိုက်ဒေသ၊ [https://www.tni.org/files/publication-downloads/boucing\\_back\\_-\\_myanmar\\_0.pdf](https://www.tni.org/files/publication-downloads/boucing_back_-_myanmar_0.pdf), downloaded on August 7, 2016

### Land related references

Tom Kramer, Jennifer Franco, Hannah Twomey, Khu Khu Ju, Pietje Vervest, The Meaning of Land in Myanmar, 28 January 2016, [https://www.tni.org/files/publication-downloads/tni\\_primer-burma-digitaal.pdf](https://www.tni.org/files/publication-downloads/tni_primer-burma-digitaal.pdf), downloaded on August 7, 2016

Linking women and land in Myanmar: Recognising Gender in the National Land Use Policy, February 03, 2015, <https://www.tni.org/en/briefing/linking-women-and-land-myanmar>, downloaded on August 7, 2015

The Challenge of democratic and inclusive land policymaking in Myanmar: A response to the draft National Land Use Policy, February 16, 2015, [https://www.tni.org/files/download/the\\_challenge\\_of\\_democratic\\_and\\_inclusive\\_land\\_policymaking\\_in\\_myanmar.pdf](https://www.tni.org/files/download/the_challenge_of_democratic_and_inclusive_land_policymaking_in_myanmar.pdf), downloaded on August 7, 2016

Customary land tenure and rotational fallow farming system must be recognized and protected legally, February 15, 2015, [https://www.tni.org/files/download/15th\\_feb\\_lcg\\_presser\\_english\\_0.pdf](https://www.tni.org/files/download/15th_feb_lcg_presser_english_0.pdf), downloaded on August 5, 2016

### Administrative related references

Kyi Pyar Chit Saw and Matthew Arnold, Administering the State in Myarmar: An overview of the General Administration Department, October 2012, <https://asiafoundation.org/resources/pdfs/GADEnglish.pdf>

MIMU, Myanmar Administrative Structure, [http://www.themimu.info/sites/themimu.info/files/documents/Myanmar\\_Administrative\\_Structure\\_Aug\\_2015.pdf](http://www.themimu.info/sites/themimu.info/files/documents/Myanmar_Administrative_Structure_Aug_2015.pdf)

Burma Boating, The Mergui Archipelago and the Moken: A Collection of press articles for those who want to learn more,

### Gender

Elizabeth Matthews, Jamie Bechtel, Easkey Britton, Karl Morrison and Caleb Mc Clennen, A gender perspective on securing livelihoods and nutrition in fish-dependent coastal communities, December 2012, <http://anewcourse.org/wp-content/uploads/2013/04/WCS-Gender-Fisheries-2012.pdf>

Nathan James Bennett, Philip Dearden, Why local people do not support conservation: Community perceptions of marine protected area livelihood impacts, governance and management in Thailand, 2013

### Social related references

Burma Boating, The Mergui archipelago and the Moken: A collection of press articles for those who want to learn more