

IN THE HANDS OF THE FISHER FOLK

WORKSHOP #10

KUALA INDAH, SUMATERA UTARA, INDONESIA
MAY 24-27, 2004



You never really understand an issue, or know how to help resolve it, until you involve yourself in the issue. Then you begin to understand it, to identify the principle parties and actors involved, and begin to realize how to change it. - Paolo Friere, 1970

facilitated by:

supported by:

JALA
North Sumatera
Fisherfolk
Advocacy Network



P3MN
Center for Research &
Development of
Fishing Communities



World E. Stein
Education for Nature Program



Goldmand Fund

**IN THE HANDS OF THE FISHERFOLK
WORKSHOP #10**

**KUALA INDAH, NORTH SUMATERA
INDONESIA**

MAY 24-27, 2004

*USING THE ACTION-RESEARCH
PROBLEM-SOLVING METHOD*

*RESOLVING THE ISSUE OF
INDUSTRIAL TRAWLERS
IN LOCAL WATERS,*

*DEVELOPING
SUSTAINABLE LIVELIHOOD ALTERNATIVES,
&*

APPROPRIATE TECHNOLOGIES

Facilitated by:

JALA (North Sumateran Fisherfolk Advocacy Network)

P3MN (Research and Development for Fisherfolk)

MAP (Mangrove Action Project)

Funded by:

WWF - Environmental Fund for Nature

IUCN Nederland - Tropical Rainforest Program

Goldman Fund

ICCO



layout & design: ben brown
printing: nindya grafika, 2004
editing: edy suhartono, jim enright
lukmanul hakim, ben brown
cover illustration: Triyanto PA

TABLE OF CONTENTS

Background	5
Agenda	6
List of Participants	8
Welcome Address	11
Introduction	12
Proceedings	
Day 1	14
Day 2	18
Photo Pages	24
Proceedings	
Day 3	45
Day 4	50
Evaluation	52
Appendix	
Summary of Participating Orgs.	55
Map of North Sumatera (Inside Back Cover)	

Background

The 10th In the Hands of the Fisherfolks Workshop (IHOF) is an outcome of recommendations by the participants of the 3rd IHOF held in Trang, Thailand in 2000 to hold a follow-up meeting in a different region. The central theme of IHOF #3 revolved around strategies for excluding industrial trawlers in local fishing waters. Participants of IHOF #3 were also introduced to various sustainable livelihood alternatives implemented by local fisherfolk communities in Trang, Thailand, as a means of supplementing their household incomes during times of decreasing fish catches. These two themes resolving the trawler issue and sharing livelihood options and hands-on learning of appropriate technologies for coastal communities were woven into the fabric of IHOF #10.

Although the major themes of IHOF #3 and #10 were the same the workshops differed in format and method of facilitation. Changes were made based on recommendations of IHOF #3 participants as well as participants in other IHOF workshops as well. The most notable difference was that IHOF #10 was held directly in the small fisherfolk village of Kuala Indah, Asahan Regency, North Sumatera, a 4-hour drive from the provincial capital of Medan. In order to facilitate such a workshop, participants boarded directly with local fisherfolk in their homes. All preparations, food, transportation, etc. were provided by local villagers and a small meeting center with a public rest-room was constructed in the village prior to the workshop. By locating the workshop in the village, IHOF #10 played a direct role in community development, providing infrastructure for future meetings and direct economic benefit to the local community (money that would have gone to hotel owners and restaurants is redirected to the fishing village).

There were also notable changes in demonstrating sustainable livelihood alternatives and appropriate technologies (which MAP calls its “Toolkit” program). At IHOF #3, participants had the opportunity to tour two different coastal villages (4 groups visiting a total of 8 villages) to witness local examples of coastal livelihood options. IHOF #10 involved participants in a more “hands-on” manner in the “toolkit” demonstrations. Due to the lack of variety of local livelihood options, participants from Thailand and Malaysia were also asked to present hands-on livelihood demonstrations. Another change began a month before the IHOF workshop as an improved cookstove workshop was held in order to provide local villagers of Kuala Indah and Gombus Laut (a neighboring village) with new experiences using appropriate technologies. After only a month of familiarity with use, building and dissemination of improved cookstoves, two local groups were able to lead a wonderful demonstration of improved cookstoves during IHOF. Again in this scenario IHOF is contributing directly to local community development.

Although living conditions in a remote fishing village are obviously not as comfortable as an air-conditioned hotel, the organizers felt that the trade-offs were worth the lost sleep. Financially, IHOF #10 cost less than most other IHOF workshops, and there was more of an opportunity for interaction with local community, as participants gained first-hand understanding of life in a remote fishing village in North Sumatera.

In The Hands of the Fisherfolks Workshop #10
May 24 - 27, 2004
Agenda

PRE-WORKSHOP AGENDA

April 27 -May 1: Improved Cookstove Workshop in Kuala Indah

May 23 08:30 Malay and Thai participants board ferry in Penang
13:30 Arrival in Medan, Lunch at JALA office
14:00 Board bus headed for Kuala Indah
18:00 Arrive at Kuala Indah
19:30 Welcome Dinner, Assignment of home-stays

WORKSHOP AGENDA

May 24 (Day One)

7:00 - 8:00 Breakfast at community center
8:00 – 9:00 Introduction to IHOF Workshop, review agenda, pass out resources
9:00 – 9:30 Name games, split into groups for field trip
9:30 – 12:30 Exploration of village gathering information for present day mural drawing (4 groups)
12:30 – 14:00 Lunch
14:00 – 17:00 Boat trip to explore coastal region around Kuala Indah
17:00 - 18:00 Drawing of present day murals
18:00 Dinner
20:00 Breakdown of field explorations and presentation of present day murals
Creation of interview questions for village elders

May 25 (Day Two)

7:00 - 8:00 Breakfast
8:00 – 11:00 Interviewing of village elders and mural drawing of past
11:30 - 13:00 Lunch
13:00 - 14:00 Presentations of past murals with villagers from Kuala Indah
Q&A

14:00 - 17:00 Focus Group Discussions
1. Trawler Issue
2. Sustainable Livelihood Alternatives for Coastal Communities
3. Women and Gender Issues in Fishing Communities.

18:00 Dinner
After Dinner Sign-up for toolkit options for the following day. Participants will choose to attend 1 of 2 toolkit sessions in the morning and 1 of 2 toolkit sessions in the afternoon.
Presentations of focus group discussions.

WORKSHOP AGENDA (continued)

May 26 (Day Three)

7:00 – 8:00 Breakfast
8:00 – 11:30 “Toolkit” Demonstrations 1 & 2:

1. Nypah utilization with a technical session on making of palm sugar
2. Catching, processing and exporting crab meat from “Ranjungan” or “Blue Manna” Crabs (*Portunas pelagicus*) and cutting out the middle man.

11:30 – 13:00 Lunch

13:00 – 16:00 “Toolkit” Demonstrations 3 & 4:

3. Improved Cookstoves for Kitchens and Institutional Use
4. Mangrove Rehabilitation

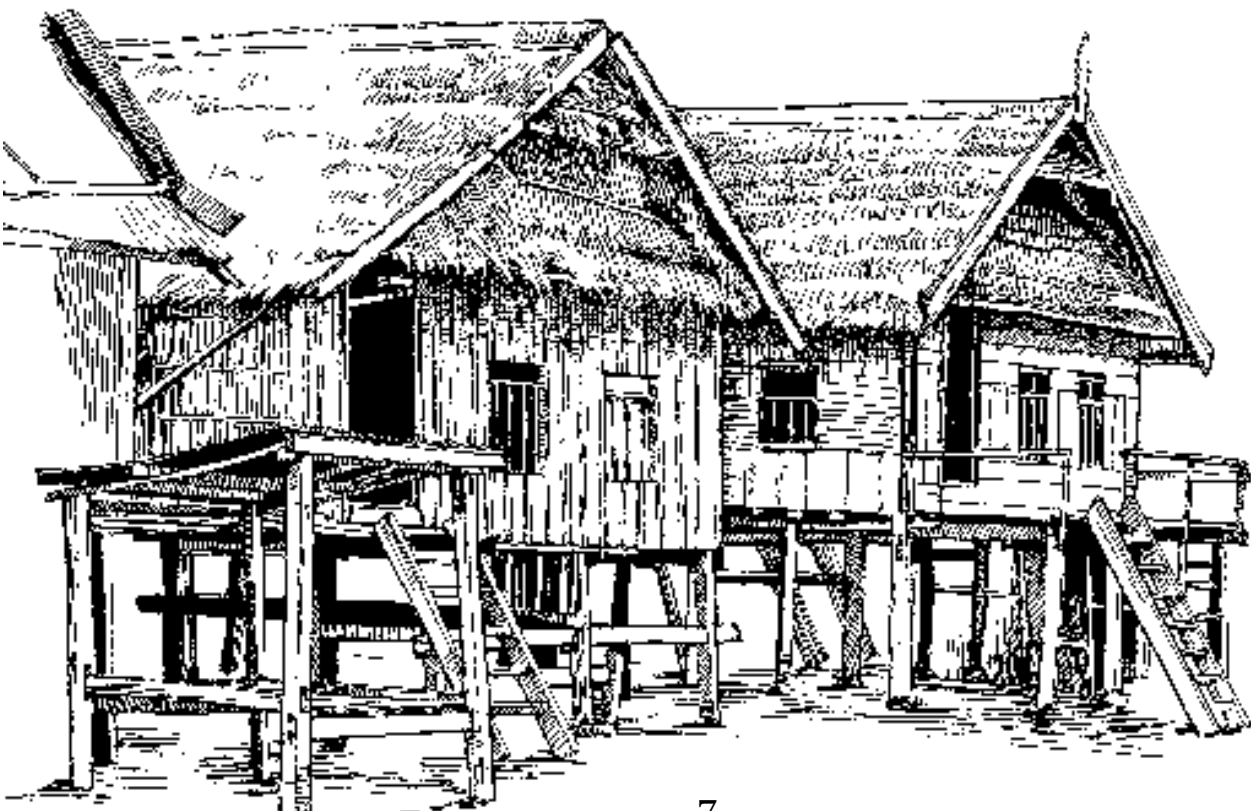
16:00 – 17:00 Break-Down of Toolkit Demonstrations
Determine Evening Agenda

18:00 – 19:30 Farewell Dinner

19:30 Evening Session: All about follow-up, getting the fisherfolk together and discussing the future, also closing the Kuala Indah portion of the workshop

May 27 (Day Four)

7:00 – 8:00 Breakfast
8:30 Return trip toward Medan
11:00 – 17:00 Visit to Naga Lawan Village, Deli Serdang to learn about local mangrove rehabilitation efforts, look at the shrimp ponds, local form of mangrove silvoforestry, and empang parit. Lunch at Deli Serdang.
18:00 Arrive in Medan Check in to hotel
19:00 Dinner/Shopping for Souvenirs



List of IHOF #10 Participants and Organizations

Organizers

Organization	Participant	Contact Information
Advocacy Network for North Sumatra Fisherfolk (JALA)	Edy Suhartono - Director (M) Leonardo Marbun (M) Noor Aida (F) Acil (M)	Jl. Monginsidi I, No. 20 A, Medan 20152, Sumatra Utara, INDONEISA Phone/Fax: 62-61-415- 9343 jalanet@indosat.net.id antroedy@telkom.net.id
Fisherfolk Research & Development Center (P3MN)	Susita - Director Aina Adi Analaga (M) Luther (M)	Jl. Puri Gg. Zainar No. 407 A Kelurahan Kota MATsum I Medan Suamtra Utara, INDONESIA Phone 62 -736-3876 p3mn37@indosat.net.id
Mangrove Action Project (MAP)	Alfredo Quarto Executive Director (not in attendance)	PO Box 1854 Port Angeles, WA 98362-0279 USA Phone/ fax (360) 452-5866 mangroveap@olympus.net
	Jim Enright (M) Southeast Asia Coordinator	Mangrove Action Project (MAP) Yaotak Building B-206, 31 Vienkapang Rd. Amphur Muang, Trang 92000 T H A I L A N D Tel: ++ 66-75-226-258 Tel. local: 075-226-258 mapasia@loxinfo.co.th
	Benjamin Brown (M) Indonesian Program Coordinator Lukmanul Hakim (M) Ary Farechah Brown (F)	Jalan Adhyaksa IV/77, Banteng Baru, Sleman Yogyakarta, INDONESIA 62-274-885-310 map-indo@dps.centrin.net.id

Translators

Prince of Songkla University Pattani Campus	Dr. Sukree Hajisamae (M)	Faculty of Science and Technology Prince of Songkla University (PSU) Muang Pattani 94000 THAILAND Mobile: 010965814 hsukree@hotmail.com
Prince of Songkla University Pattani Campus	Dr. Ahmad Somboon Bualuang (M)	23 Muthi 6 Tambon Pujud Amphur Pattani, 94000 THAILAND Tel/Fax +66 73 434185 Mobile: 01 9570928 abualuang@yahoo.com
University of Gadjah Mada - Lingusitics Programme	MSc. Hasanah (F)	Sagan Gk 5-878 Yogyakarta, INDONESIA 62-274-583840 081328185902 has_th@yahoo.com

List of IHOF #10 Participants and Organizations

Indonesia

Organization	Participant	Contact Information
Yayasan Laksana Samudera	M. Taufik Hidayat (M) Dat Isa Ibrahim (M) Jasman (M)	Jl. Kandis Ujung No. 92 Tangkerang Utara Pekanbaru, Riau 28282 P.O. Box 26, Indonesia +62 0761-43818 laksanas@indo.net.id
Serikat Nelayan Sumatra Utara/United Fisherfolk of North Sumatra (SNSU)	Triszymanysah (M) HP: 6281361548175 Azizi (M) HP: 6281361595676	Desa Naga Lawan, Dunsun III Kabupaten Serdang Bedagai 20586, Kec. Perbaungan Desa Gombus Laut, Kabupaten Asahan
Legal Aid Instituion and Development (LPBH)	Haris Aritonang (F) Butet (F)	Jl. Teuku Umar, No. 61 Kisaran, Asahan, Indonesia Mobil Phone : 08126353281 ris_to79@hotmail.com
Kelompok Nelayan DELI (Small-Scale Fisherfolk Organization)	Rizal (M) Sartika (F)	Jl. Medan – Belawan Km. 19.5, Labuhan Deli, Medan 20253 Phone 62 61 6944489
Fishers from Kuala Indah Village	M. Nasir (M) HP: 628126206867 Ainun (F) Jailani (M)	Desa Kuala Indah Kecamatan Sei Suka Kabupaten Asahan
Yayasan Bina Insani	Bapak Sawon Bapak Yatno	Pematang Siantar, Sumatra Utara
Pusat Studi Asia Pasifik & Motean Island Fisherfolk	Al-Mira Rianty (F) Toro (M)	Bulaksumur b-13, Jogjakarta, Java, 55281, Phone. 62 274 901054 Fax. 62 274 557845 al-mira@lycos.com
Tiwoho Fisherfolk	Hamzi Mangindaan (M) HP: 6281523644807	Tiwoho Village, Kecamatan Wori Sulawesi Utara, Indonesia kelola@manado.wasantara.net.id

Malaysia

Malasyian Nature Society Education Coordinator	Gary Lim (M)	No. 2, Jalan Anggerik Aranda 31/12 Kota Kemuning 46 000 Shah Alam Selangor Darul Ehsan Malaysia keruing_ sheong@yahoo.co.uk
Forest People's Programme (FPP)	Maurizio Farhan Ferrari (M)	mfferrari@pd.jaring.my

List of IHOF #10 Participants and Organizations

Malaysia (continued)

Organization	Participant	Contact Information
Penang Inshore Fisherfolks Welfare Association (PIFWA)	Rousli bin Ibrahim (M) Salim bin Yacob (M) Wan Hasnizam bin Wan Chik (M)	Penang Inshore Fishermen Welfare Association (PIFWA) D-1-4, Taman Seri Setia, Lembah Permai, 11200 Tanjung Bungah, Penang, MALAYSIA pifwa@hotmail.com
Consumers Association of Penang (CAP) Rangkaian Nelayan Pantai Kedah/Perlis	Zulfiki Bin Yusuf (M) Che Ani bin Mat Zain (M)	Logistics: Jaspal jaspalsidhu@hotmail.com

Thailand

Organization	Participant	Contact Information
Southern Coastal Resource Management Project	Natthaporn Petprasert (Jeab) (F) Duangkae Chaidumrongrit (F) Sa-nan Samrarn (M)	47/1 Karunrat Rd. Soi 23, Tumbon Talad, Amphur Muang SURAT THANI 84000 Office: 077-217667 Sukit: 01-67736 f_upper@maildozy.com
Fishers Conservation Club Koh Yao Noi, Phang-Nga Province Community Based Eco-tourism Club Koh Yao Noi, Phang-Nga Province	Samran Rakate (M) Pairat Poomkatin (M)	c/o Responsible Ecological Social Tours Project (REST) 109/79 Mooban Yu Chareon Pattana, Ladprao Soi 18 Ladyao, Chatuchak, Bangkok 10900 THAILAND Tel: +66 2 -938 7007 Fax: +66 2 -938 5275 E-mail: rest@asiaaccess.net.th URL: http://www.ecotour.in.th
Yadfon Association	Maitree Wisetsat (Bang Mung) (M) Benyu Nuansri (Bang Yat) (M) Kovit Pongchababnapa (Poo) (M)	16/4 Rakchan Road, Tambon Tabtieng, Amphur Muang, Trang 92000, THAILAND TEL: +66-75-214-707 FAX: +66-75-219-327 yadfon@loxinfo.co.th
Federation of Southern Thai Fisherfolk	Juroon Ratchapol (M) - Phuket Somboon Sanpet (M) – Trang Charnchai Yangdee (M) (Charn) – Trang	8/3 Khok-Khan Road, Tambon Tabtieng, Amphur Muang, Trang 92000, THAILAND Tel: +66-75-212-414 E-mail: Mr.Tap 01-2824112 Charn: 06-2824112 samapantrang@hotmail.com

Arrival

Participants from three countries (Indonesia, Malaysia and Thailand) arrived in Medan, North Sumatera and boarded two buses headed for Kuala Indah in the Regency of Asahan, a 4-hour drive Southeast of Medan. Upon arrival participants attended a welcome dinner at the newly built Coastal Community Resource Center.

Welcome Addresses

Ben Brown representing MAP : Assalamu'alaikum wr.wb. Welcome. We humbly and proudly welcome all participants tonight to the 10th IHOF. I know everyone is tired from the long journey here, so I will not speak long tonight. I will just give a little logistical information about your home-stays and meals. You will be sleeping in the house of your host family, or if it is too hot indoors, you are welcome to sleep on the woven mats here at the community center. All meals will be served here at the center, starting tomorrow morning at 7:30 for breakfast. See you then, and once again it is wonderful to see you all here, safe and sound.

Edy Suhartono representing JALA: Assalamu'alaikum wr.wb. Good evening and welcome to IHOF #10, to Kuala Indah Village in the regency of Asahan. We are very happy that you are here with us at this workshop which is a follow-up workshop to the 3rd IHOF gathering in Thailand in 2001. After discussing the evaluations from IHOF #3 with Ben, MAP and JALA decided to host this follow-up workshop directly amongst the fisherfolk, in a fishing village. We have been preparing and planning this event for a year now, including creating this meeting center where we are now sitting. Over the next few days, we will be exploring and getting to know this village as part of the IHOF program. We are building toward mutual understanding of one another's situations, therefore getting to know the host village and local fisherfolk is imperative. Towards those ends I would like to introduce Pak Nasir, a key figure from the village of Kuala Indah, to welcome you to his village.

Mohammad Nasir representing Kuala Indah: Assalamu'alaikum wr.wb. I wish for good welfare for you all. I would also like to issue a special welcome to Indonesia for our guests from Thailand and Malaysia. We are so pleased and happy that our brothers and sisters made the effort to leave their own villages to come visit us here and work together with us in the struggles of small fisherfolk. Hopefully, this meeting will succeed in allowing us to trade experiences between fisherfolk from three neighboring countries. Hopefully this meeting will be successful from start to finish. For the time being that is all I have to say. Wassalamu'alaikum wr.wb.

After dinner a brief introduction activity was led by Leo of JALA in which participants stood in a circle and gave their name, where they come from and the name of their favorite animal. Finally the tired travelers went to their home-stays where they became acquainted with their host families for the days to come.

In The Hands of the Fisherfolks Workshop #10

May 24-27, 2004

Introduction from Facilitator Ben Brown of MAP

Good morning, assalamu'alaikum wr. wb. This is the real start of IHOF #10 in Kuala Indah, a follow-up workshop to IHOF #3 where we began to investigate the issue of industrial trawling in local waters as it affects small scale fisherfolk from Thailand, Malaysia and Indonesia. In Thailand we also spent a day visiting several villages in small groups, looking at the different ways that coastal communities make a living when fishing becomes difficult. At that time I was together with Edy from JALA and Pak Zaman from Deli Serdang. We were impressed at the various examples of livelihood options that the Thai fisherfolks had developed. We were especially impressed by the level of awareness of the Thai fisherfolk about preserving their coastal environments, and that their livelihood options were developed in accord with that awareness. Indeed it seemed that they research the ways that their livelihoods affect the local environment, in an effort that their livelihoods are sustainable. That they last a long time.

As we have said the focus issue of that workshop was the activity of industrial trawlers fishing close to the shore in the Andaman Sea and Straits of Malaka. And although we learned a lot from IHOF #3, Edy and I felt that the results of that meeting were disappointing in several ways. One of the great outcomes of that meeting were the friends we made, whom we are working and communicating with to this day. Of the disappointments that Edy and I discussed (and that also were prevalent in the evaluations of IHOF #3), two stick out. The first is that we have made little progress on the trawler issue. And that is not something that will be remedied by this meeting alone, but by a longer term commitment made by those participating in IHOF #10 today, to work and reach out to larger partners who can help us in our struggle. The second thing that we evaluated as negative was the dominance of the NGO voices which sometimes drowned out the fisherfolk voices.

Toward the end of IHOF #3, JALA volunteered to host a follow-up IHOF workshop in North Sumatera, even though the North Sumateran fisherfolk were not as far advanced in terms of community based coastal resource management and environmental awareness as their Thai counter-parts. Three years later we find ourselves here, realizing our visions. The theme of this workshop is similar to the workshop in Trang, we will push forward with the trawler issue and also share experiences in a hands-on way various sustainable livelihood alternatives from our respective regions, namely crab capture and processing, nypa palm utilization, mangrove rehabilitation, and construction and use of fuel-efficient cookstoves. We are also going to start a series of action-research problem solving activities, geared at taking a group through the process of investigating their local surroundings, problem identification and selection, and resolution of one focus issue. Although we will begin this process here we do not have time to go through all nine steps, and therefore you will be given a curriculum on how to work through the entire nine-step process.

In closing I have to say that we must recognize the large number and variety of environmental, social and economic issues that small fisherfolk face in Malaysia, Indonesia and Thailand. There is no way to settle all of these issues and that is not the purpose of this meeting. The purpose of this meeting is to share experience, and to learn some small useful things. We will indeed attempt to start a larger movement of small fisherfolk united against industrial trawling, but do not forget the importance of the small things that we learn, because it is more likely that the fisherfolk today will go home and make a small change in their lives based on new skills and knowledge that they learn here this week, than try and create large-scale change. So if you go home with just one new piece of knowledge or one new skill that you think is useful and can be applied in your village, and then you go ahead and give it a try, then this meeting was a success. Again, we will discuss the trawler issue, but remember, it is a large issue and needs time and a great deal of coordination for us to make any movement against trawlers, so do not be discouraged. Instead try and gain some new useful skills or knowledge that in Islam we call “ilman nafian” and apply this in your home region. Before we jump into the agenda, are there any questions?



Proceedings: Day One

DAY ONE: The first day and a half of the workshop was based on the first three activities of the “Do Your Own Mangrove Action Project” curriculum.



The goal of these three activities were to allow the participants to familiarize themselves with Kuala Indah, interact directly with the local community and work on team building and communication skills. These goals were achieved though 1) exploratory walks, 2) community interviews and 3) mural drawing.

The fisherfolk immediately split into four groups and spent the morning walking around the village of Kuala Indah with local guides.

Groups: 1) Pak Nasir 2) Aina 3) Adi 4) Zaelani

Armed with notebooks, cameras and translators, their mission was to observe and record their impressions of the village and its natural resources. Destinations included; the village settlement, river, beach, mangrove forest, fish market, shrimp ponds and a historical site (an old cannon with spiritual significance).



Proceedings: Day One

After lunch all four groups set out on small boats for a closer look at the coastal ecosystems surrounding Kuala Indah and neighboring village Gombus Laut.



The afternoon expedition included a trip to two mangrove rehabilitation sites in areas once clear-cut for charcoal production. The first site has experienced natural revegetation of with over 17 species of mangrove thriving in a 70 hectare area. The second site was recently planted by local government in partnership with villagers from Gombus Laut. This restored mangrove is in the process of being protected by a village ordinance, known locally as an “SK Desa.”

In an effort to ensure conservation of the newly planted area, environmentally concerned fisherfolk from Gombus Laut have provided a group of 8 poorer villagers (without steady incomes) with mangrove crab traps for use in the restoration area. It is hoped that their presence in the restored mangrove forest and economic interest in protecting the area will result in the reporting of illegal charcoal making activity to village leaders. Upon returning from the field visits, the four groups got to work creating a present-day depiction of Kuala Indah and the surrounding coastal area.

These murals are also known as a sketch maps. Sketch maps provide information and insights about what resources are important to local communities. Villagers can use sketch maps of the present to compare with murals of the past and future to help in planning local actions. In addition to use in planning activities, drawing sketch maps are an excellent team building activity. Indeed the amount of sharing and the level of friendship between fisherfolk participants of IHOF #10 was one of the workshops most notable successes.



Proceedings: Day One

At the end of the mural drawing each group took a turn presenting their findings. The present-day murals depicted a variety of landmarks and pointed out burgeoning natural resource issues. Features common to all of the maps included the presence of INALUM, Asia's largest aluminum processing plant, operational and disused shrimp ponds, an eroding beach, and ex-mangrove areas presently converted to settlement. Information about the species of fish targeted by various capture fisheries, as well as price and marketing options were also translated into drawings.



Excerpts from group presentations:

Group #2, Mas Toro from Java: We directly examined the conditions of this village. We began here at the community center and walked through the settlement and turned left at the store. Right away we ran into fisher women involved in their picking crabs from a net. Different from my village where women only clean and split fish for salting. Also here the river is used as a toilet, whereas in my area just as a transportation corridor. We walked on to see a historical cannon which acts as a sort of “wishing well.” Next we followed the beach where more fisherfolk were working on their nets and we came across some remnant mangrove. We crossed the bridge over the river where many fishing boats harbour and saw some of the traditional fishing gear. The river functions as a gathering place here and also the market for sale of fish and crabs. Across the river Nypah palm and *Avicennia* are still growing well. On the other side of the bridge we visited a house where crab processing takes place. We saw many daily activities as well, making woven mats, coconut processing, and shrimp ponds in operation. They grow chillies and other kitchen plants on the berms of the shrimp ponds. At the far side of the shrimp ponds many Nypah grow.

Group #3 Our observations differed from groups 1 & 2 as we walked down the road away from the village and beach. Along the entire roadside Nypah and Oil palm grow. We came back to Kuala Indah and stopped to talk to the fisherfolk, specifically to find out what the fisherfolks roles’ were, both men and women. We continued down to the beach where we saw some fisherfolk collecting sea snails and nearby some older villagers making nypah thatch roofing tiles. We also visited the historical cannon. We came back through the area behind the village on the ocean side. This area is quite vast but unlike the rest of the village, is not used by the community. We saw a lot but want to continue to explore this village and the greater surroundings for a clearer picture of fisherfolk life here.

Proceedings: Day One

Group #4 Bapak Thoi from Thailand: When first set out we ran into a fisherman selling crabs. We bought a berried (with eggs) female crab and released her back into the sea. We went by Pak Nasir's house where the crabs are processed and continued on to a house where shellfish are sold. Next door to that we watched several men building a boat near the ice factory. We saw some fish being dried, and went past the inactive fish market down to the water where some fishermen had just returned from sea with crabs, and we walked out into the river to look at the mangroves and Nypah across the water. Along the beach one thing we noticed were a lot of dead fish, which we found out were discarded from the crab nets. Perhaps finding a use for these fish should be a priority of the fisherfolk here, maybe for compost or as feed for livestock or fish kept in floating pens. We looked at the aluminum plant across the way wondering also of its effect on the village. Then we came back to the bridge and went across to look at the shrimp ponds, and coconut trees and the Nypah forest beyond. I am sure we will continue to explore and understand this village better throughout the week.

INTERVIEWS - Facilitated by Leo of JALA and Ben of MAP

After dinner, the group reconvened to receive their homework assignment which would help them to create the next day's mural of the past. First a brainstorming session took place and the group created 10 sample interview questions for use in interviewing the village elders about the condition of Kuala Indah and the coastal ecosystems 30 years ago.

These were the instructions: In order to extract information from the community elders our group will have to create interview questions. Some of you are already probably good at community interviews, but others have not had this experience. What questions should the group ask that will be effective at painting an accurate and inclusive picture of the past? Let us brainstorm to create at least ten sample questions that can help us in drawing a mural of the past. Questions like "was the beach pretty in the past" may not be specific enough to help us draw. Examples of specific questions include: "In the past did boats harbor in the river?...What kind of boats?...What kind of fishing gear did the boats use....?"

List of Interview Questions:

1. Did the community here own land 30 years ago?
2. What was the condition of natural resources like here 30 years ago?
3. What is the impact of INALUM on the community here?
4. What is the story behind the name of Kuala Indah (Beautiful River)?
5. What was the main livelihood of the fisherfolk 30 years ago?
6. What was the shrimp pond like 30 years ago?
7. Why were the mangroves around Kuala Indah cut?
8. What did people use nypa for 30 years ago?
9. Did people always have houses along the river? Were there mangroves there before houses?
10. What species of plant and animal have disappeared from Kuala Indah?

These questions were to be used to begin a process of interviewing community elders. The answers to these questions would be the basis for their mural drawings of the past.

Proceedings: Day Two

Community Interviews Continued Facilitated by Susi of P3MN: The four groups got ready to go out to interview the community in the morning and draw their murals of the past.



Noting that not much interviewing took place overnight, Susi first clarified the task before us:

This morning we were supposed to begin our drawings of the mural of the past, but I feel that not much interviewing took place last night as we were tired. So this morning we will go out to interview the community, but we also will change the method a little bit. We would like you to bring your mural paper out into the community, and together with the local community begin to draw the mural. In this way you can get a clearer picture of what Kuala Indah looked like in the past, and the local community at the same time can participate in the activity. Then feel free to invite the community back here to join us in the presentations of the murals. In this way too, the community will understand why we are creating these three murals, and perhaps one day we will do the same activity as a planning activity in this village.

Proceedings: Day Two

CARAVAN ICE BREAKER: Before Presentations of the Past Murals, the group participated in an ice-breaker which had a big impact on the participants and revived everyone's energy and spirits. The ice-breaker was in the form of a round. The participants were split into four groups and asked to close their eyes and envision that they were traveling across an Arabia desert in a caravan. Each group took on a different role and voice:

- 1) The Bedouin Men sang: "Om-gale-gale-gale Om-gale-gale"
- 2) they were followed by the Bedouin Women who sang "La-la-la la-la-la-la la-la"
- 3) who were followed by their Camels singing (spitting) "Hak - spppfff - tuh hh"
- 4) who were followed by the Desert Villains rubbing their long pointy beards and signing: "He- He Heh," in a sinister voice.

"Om-gale-gale-gale Om-gale-gale"
"La-la-la la-la-la-la la-la"
"Hak - spppfff - tuh hh"
"He- He Heh,"

...The caravan passed and with light hearts we listened to the presentations:

Presentations of the resultant murals highlighted the amazing diversity and numbers of fish, wildlife and trees just 30-40 years ago, the main population of Kuala Indah living across the river and the presence of a wide mangrove belt protecting the land.

Excerpts from Presentations:

Group 3: Indeed the canon arrived here about 30 years ago. There were only 6 houses in this area 30 years ago. The main road was a small track, and no motorized vehicles could use it. Kuala Indah used to be known as Kuala Tanjung (isthmus of the river). Regarding land ownership, starting in 1962 the people here could officially own land. Plots measuring 79 square meters are sold nowadays for 1.5 million rupiah (US\$ 200). There are more amenities in the village nowadays than before, and that pleases the community. The areas where there are now shrimp ponds operating both seaward and inland were mangrove forests. The coastal mangroves extended a far way out to sea, and protected the village from storms. The coastal shrimp ponds are owned by employees of INALUM but many are not in operation. The shrimp ponds over the bridge are owned by someone from the neighboring village and most are in operation. Many animals have gone locally extinct, most notably the Sumatran Tiger. From a fisheries standpoint there is an enormous difference between the past and present. Fish numbers and size have decreased drastically. We used to sell 15,000 Rp. (US\$ 2) worth of fish a day but that was before the monetary crisis and expenditures were low. Now we may sell 25,000 Rp. (US\$3) worth of fish but expenses are high and money has devalued 4-5 times. I would like to thank Pak Basir for providing us with the majority of this information. He is 63 years old.

Sukri: I just want to add a little piece of information. I was interested to learn that sea turtles used to lay eggs on the beach here at Kuala Indah but no longer and the numbers of dolphins that fisherfolk meet at sea has also decreased substantially.

Group 1: Our information comes from Ibu (Mrs.) Izah and Pak (Mr.) Khaidir who are 60 years old. Here we see vast area on the other side of the bridge and mangrove forests where there is now settlement, all the way out to the INALUM pier and beyond. All along both sides of the river a forest grew and there we found tigers, sea turtles, wild boars, deer, and musang (relative of otters and weasels).

Proceedings: Day Two

Group 1 (continued): The most striking difference is that the main center of population used to be past the mouth of the river at Pematang Pasir where about 40 heads of household lived, and only 6 heads of house were here at Kuala Indah. The population has now moved over to Kuala Indah. In Pematang Pasir the primary livelihood was from rice growing. There is an old “grandmother’s” tale we learned of that says “If the leaves of the trees (including mangroves) are large and many there will be many fish in the water.” To this day the forest at Kuala Tanjung and Pematang Pasir are in good condition. There used to be a naval post in Kuala Indah near the canon. The road we see today used to be a footpath. All goods and transport from outside came in via the river by raft. Aside from growing rice, the majority of people gathered clams from the beach and mangrove, eels in the sea and large prawns in the river. This was dangerous as there were many crocodiles in the river. Fish like estuarine grouper, catfish and river prawns are now gone.

Group 2: The name of the harbour here in the 1930’s was Sah Bandar and there was a road to Indra Pura. In 1933 there was a large flood causing the road to wash out and the people to move to Batu Bara, Badagai and Pagurawan. Around 40-50 heads of household stayed here. Cars could not access this area, and motorcycles only during the lowest tides in the dry season. In 1958 an extremely high tide washed through Indra Pura. In the 60’s abrasion of land 2.5 kilometers from Kuala Indah to the sea began and people living out there moved inland. Chinese traders taught the villagers to make and sell salted fish in 1953, but this activity did not last long. In the 60’s fishermen started to use nets from synthetic fiber whereas before they used cotton nets made of thread treated with the sap of *Xylocarpus granatum*. In the 90’s charcoal kilns were built to make mangrove charcoal, but most of the workers were from Aceh and the owners from Singapore. Industrial charcoal making is gone but villagers from nearby Gombus Laut are still making mangrove charcoal on a large-scale. In 1976 we first began to see the trawlers come in, the majority of fishermen on the trawlers were from Thailand but also Tanjung Balai. INALUM was then built along with the large pier which changed the current patterns, deposition of sediments and erosion. The eels disappeared soon after the construction of the pier.

After the presentations, we had a brief informal sharing about change. The participants were asked the following questions. “Is change a good or bad thing, what are your thoughts about change?” What does it mean when people talk about wealth and the quality of life? Does wealth always mean a lot of money? How has Kuala Indah’s wealth changed over the last 30-40 years? Has the quality of life changed for the better or worse in that period?”

Ideally the groups would have had time to share their thoughts on these questions and to begin to compare the past and present murals, using them as a basis to begin drawing a third mural of the future. The future mural builds on the past and present, creating a picture of an idealized future. After drawing an idealized future, the group would examine the three murals together and then from the murals, choose one area to focus on. The goal is to resolve one single issue together; in other words to identify a problem in the present day mural and bring about the desired change depicted in the future mural.

Alas, we had no time in this forum to continue, but trainings will be made available in Indonesia and Malaysia to begin with, in the use of the “Do Your Own Mangrove Action Project” curriculum in which we will go through all nine steps ending in action taking. As far as this IHOF workshop was concerned, the first three activities of the “Do Your Own Mangrove Action Project” curriculum were useful in bringing participants closer together, and in providing a sense of place which is important for establishing meaningful dialogue between the participants and the local community.

Proceedings: Day Two

FOCUS DISCUSSIONS

After familiarizing ourselves with the local surroundings, IHOF participants had the opportunity to share information about the situation in their own regions. In order to focus the discussions, it was determined to break up into three small groups, each with a particular topic/theme. The three focus groups chosen were; 1) a discussion on the trawler issue, 2) an all women's discussion group on gender issues, and 3) a discussion on experiences with various sustainable livelihood alternatives. After the three sessions, each group chose two representatives to provide a synopsis of their discussion in front of the whole group:

Synopses of Group Discussions:

1) Trawler Issue

Trawler Facts from Indonesia :

1. There is a presidential decree (No.39/1980) clearly banning the use of trawl nets and push nets in Indonesian waters. But this has no impact in reality.... only a regulation.
2. 100 Thai trawlers have been allowed to operate in Indonesian waters working together with the Indonesian fishing industry. This exception to anti-trawling laws is recognized by both Thai and Indonesian governments, but fish must be landed at Indonesian ports.
3. Indonesian fisherfolk are well aware that trawlers are destructive fishing gear and unwanted in Indonesian waters.

Trawler Facts from Thailand:

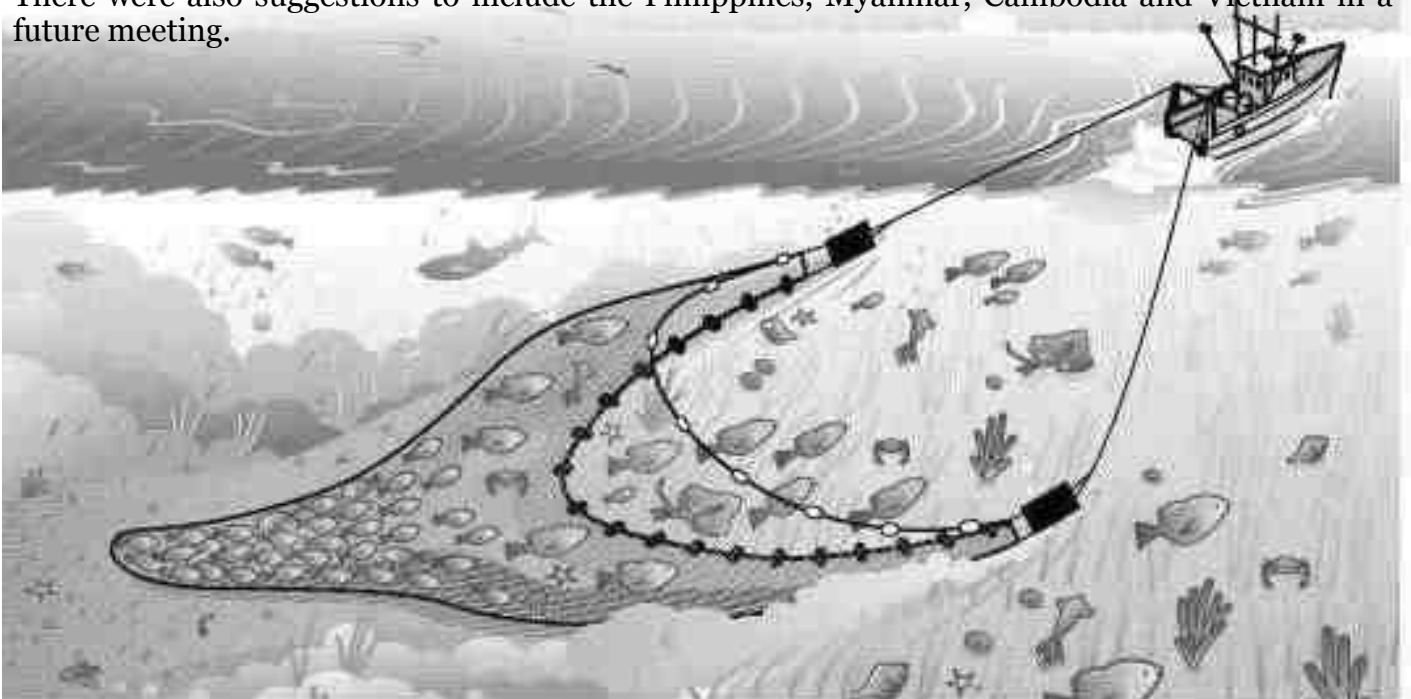
1. Must work together with Thai government on this issue.
2. The oceans are for everybody, and can not be privately owned.

Trawler Facts from Malaysia :

1. Coastal zone laws have been in effect banning trawlers and push nets since 1980.
2. Trawling and use of push nets is still illegal.
3. To overcome trawlers two methods must be used, community development and community action. There also needs to be effective law enforcement.

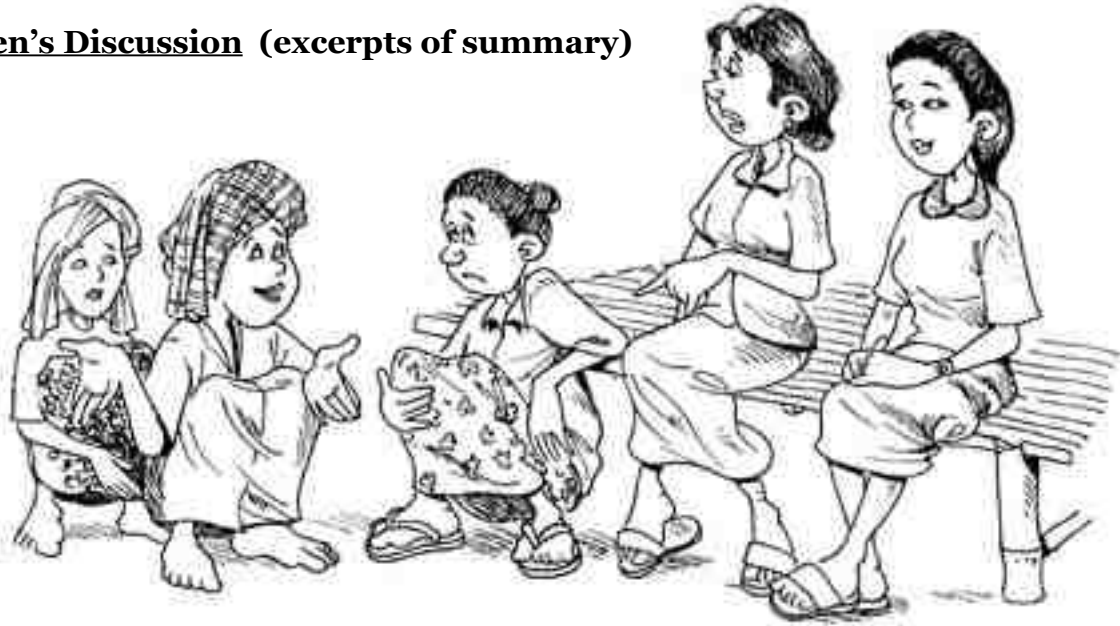
From the facts and statements listed above, it is apparent that fisherfolk and NGOs from the Thailand, Malaysia and Indonesia must work together to resolve this large issue. One of the first things that needs to be achieved is consensus by the three countries on the facts of the trawler issue and the root causes of the trawler problem.

One recommendation of the session was a follow-up meeting specifically on the trawler issue. There were also suggestions to include the Philippines, Myanmar, Cambodia and Vietnam in a future meeting.



Proceedings: Day Two

2) Women's Discussion (excerpts of summary)



Thailand (Jeab) Thank you for the opportunity to meet together as women and for me to speak about what we discussed. We met in the house next door. At first we discussed the difference between women's roles in fishing communities as Muslim or non-Muslim. My older sister lives in a fishing village and is involved in environmental conservation and working with teenagers. We discussed various types of conservation and education activities that she is involved in. In our village we also make traps for crabs, and like here crabs used to be abundant but have decreased. Women have resultantly developed alternative livelihoods, such as handicraft making from beach pandanus leaves. We also have many stingrays caught in our village, though they are of different kind. Here the stingrays are very nice and tomorrow we would like to teach how we prepare salted dried stingray, which look nice in the market and sell well. If there is time we would also like to teach how we prepare shrimp paste.

Indonesia (Sartika) Assalamu'alaikum wr. wb and thank you. Like older sister Jeab said, we discussed the kinds of activities we are involved in, in Thailand and Indonesia. In Thailand Jeab said they have begun to teach about mangroves in elementary school, whereas here in Indonesia there is currently no education or curriculum about mangroves in use. Also older sister Pita said that there is a special environmental education program for kids during the school break. Older students in that area go to school away from their village and when they come home during break they teach classes on the environment in their villages.

One interesting handicraft we learned about comes from this village of Kuala Indah where a new mother weaves a small bag out of pandanus leaves to ward off spirits which might bother the newborn baby. The bags are wonderful and we told the women they should make larger ones for sale.

We also learned about how the Thai women raise crabs in bamboo floating cages to supplement the family income and we are interested in learning more. Women in a fishing village are the ones who take care of the family needs and are more responsible with finances than the men, and it makes sense for women to be directly involved in livelihood alternatives.

Comment from Taufik; Director of Yayasan Laksana Samudera, Riau, Indonesia

One thing I heard the women talking about is also very interesting. They are also thinking about how to exclude trawlers from local waters, not just the men fisherfolk. The strategy I heard discussed involved raising green mussels in floating bamboo cages so that large trawlers can not fish in a certain region.

Proceedings: Day Two

3) Sustainable Livelihood Alternatives The session started with a presentation by the participants from Koh Yao Noi, Thailand about their award winning eco-tourism and home-stay program. Sharing of photos, and the explanation of how the community directly manages the system resulted in an in-depth question and answer session. Then the participants from Sungai Aceh, Malaysia described their experiences with community based eco-tourism and home stays. Several of the participating groups were interested in experiencing the programs first hand and it was suggested that Koh Yao Noi host an IHOF workshop specifically on community based eco-tourism.

salted fish for preservation



mangrove crab fattening in pens



making your own fish feed

Next there were discussions about various forms of sustainable livelihood alternatives from the Trang region in Thailand. Among these were cage polyculture of grouper together with oysters, as well as clam collection and local processing of clam meat as a means obtaining a better bargaining position. It was emphasized that whatever aquaculture venture or capture fishery was being attempted by local fisherfolk, none would be sustainable unless the practitioners were involved from the onset in monitoring the effect of the fishery on local fish populations. The example of Kuala Indah was discussed, where crabs of all sizes and sex are caught and sold indiscriminately using gill nets. There was consensus that these methods and lack of a management system would result in the depletion of crabs in that area and the fishery was by no means sustainable. It was suggested that the local NGOs working in Kuala Indah needed to place an emphasis on education and awareness regarding sustainability and also working with the community to learn how to monitor the wild crab population. Then community leaders needed to create village ordinances limiting crab capture. It was especially noted by the Thai group that community awareness about environmental issues was low, and that this crucial step be taken before the community will be able to resolve any of their natural resource issues.

WOF #10



PHOTO ALBUM



In order to facilitate the first ever IHOF workshop held directly in a fishing village, a Coastal Community Resource Center (CCRC) was constructed. In this way the IHOF workshop made a direct contribution to the host village in the form of community development.

Local fisherfolk from Kuala Indah currently convene at the CCRC for weekly fisherfolk meetings to discuss and plan economic and conservation activities together with the NGO P3MN.

The CCRC was built using a traditional architectural design and local materials, mostly coconut wood, locally made bricks and thatch roofing from the Nypah palm. The center was constructed in 40 days at a cost of US\$2000, with a public rest room constructed in 20 days at a cost of \$750.



Improved Cookstove Workshop

pre-IHOF

During the initial survey for a potential site for IHOF #10, it was noticed that the majority of traditional cookstoves in Kuala Indah and neighboring Gombus Laut were both inefficient in terms of fuel use and also posed a health threat in terms of smoke inhalation. The use of improved cookstoves for home or small-industries saves cooking time, conserves fuel, improve the quality of the food product, and also improves the working conditions with regards to health by decreasing smoke inhalation.

The Indonesian Cookstove Network (JKTI) was contacted in order to facilitate a two part workshop in the villages of Kuala Indah and Gombus Laut. The first phase took place one month before the IHOF workshop. Forty villagers from the two villages attended a 4-day workshop, in which they studied cookstove theory and adapted several Javanese cookstove designs for appropriate use in a Sumateran setting.



Learning theory at the CCRC in Kuala Indah (above left). Stomping on clay and rice husks is a "feet-on" activity that not only prepares the materials for use in building cookstoves but also brings the participants close together (above right). A finished one hole "tasir" cook-stove before attaching the chimney (right).



Day 1

Exploration



The first day and a half of the IHOF workshop was all about fisherfolk familiarizing themselves with the local surroundings, and interacting directly with one another and the local community. This was achieved through three activities; exploratory walks, community interviews and mural drawing.

The fisherfolk immediately split into four groups and spent the afternoon walking around the village of Kuala Indah with local guides. Armed with notebooks, cameras and translators, their mission was to observe and record what they saw.

Destinations included; village settlement, river, beach, mangrove, fish market, shrimp ponds and a historical site (an old cannon with spiritual significance).

After lunch all participants set out on boats for a closer look at the coastal ecosystems surrounding Kuala Indah and neighboring village Gombus Laut.



Exploration Day 1

The afternoon expedition included a trip to two mangrove rehabilitation sites in areas cleared by the local charcoal industry. The first site has experienced natural revegetation with over 17 species of mangrove thriving in a 70 ha area. The second site was recently planted by local government in partnership with villagers from Gombus Laut. A group of 8 villagers from Gombus Laut without steady income were provided with mangrove crab traps for use in the restoration area, in hope that their vigilance will ward off future intrusions from charcoal makers.



Clockwise from left; Hamzi Mangindaan identifies the fruit of *Xylocarpus granatum* the seeds of which are used by villagers as a talcum powder; discussing the future of Gombus Laut's restored mangrove area; heading home at dusk; exploring a natural revegetated mangrove area; recording thoughts and feelings.





Day 1

Present Murals

Upon return from the field visits, the four groups got to work creating a present-day depiction of Kuala Indah and the surrounding coastal area. This mural is also known as a sketch map.

Sketch maps provide information and insights about what resources are important to local communities. Villagers can use sketch maps of the present to compare with murals of the past and future to help in planning local actions.

In addition to use in planning activities, drawing sketch maps serves as an excellent team building activity. Indeed the amount of sharing and the level of friendship between fisherfolk participants of IHOF #10 was one of the workshops biggest successes.

At the end of the mural drawing each group took a turn presenting their findings. The present-day murals depicted a variety of landmarks and began to point out natural resource issues. Features common to all of the maps included the presence of Asia's largest aluminum processing plant, active and disused shrimp ponds, an eroding beach, and mangrove areas converted to settlement. Information about the species of fish targeted by various capture fisheries, as well as price and marketing options were also drawn.

After dinner, the group reconvened to receive their homework assignment which would help them to create the next day's mural of the past. The group created 10 sample interview questions for use in interviewing the village elders about the condition of Kuala Indah and the coastal ecosystems 40 years ago. The answers to these questions would be the basis for their drawings.



IHOF # 10 could not have happened without the help and blessing of the local community. Lunch and dinner were cooked by a group of 7 villagers, who worked day and night in preparing nutritious local North Sumateran cuisine with a variety of fresh fish, crabs and shellfish as the main courses.

On hot nights some of the participants slept on woven mats on the floor of the community center which enjoys a nice ocean breeze, but when the mosquitoes came out we retreated to hospitality of the villagers of Kuala Indah who welcomed us into their homes.

Many thanks are also due to the organizers behind the scenes from JALA, MAP and P3MN, who worked tirelessly arranging all the little things essential to hosting an international workshop, confirming the adage, "the devil is in the details."



Day
2

Past Murals



The four groups went out to interview the community in the morning and came back to draw their murals of the past. Presentations noted the amazing diversity and numbers of fish, wildlife and trees in the past, the main population of Kuala Indah living across the river, and the presence of a wide mangrove belt protecting the coast-line. After the presentations, the group pondered several questions, such as "Is change a good or bad thing, what are your thoughts about change?" "What does it mean when people talk about wealth and the quality of life?" "Does wealth always mean a lot of money?" "How has Kuala Indah's wealth changed over the last 40 years?" "Has the quality of life changed for the better or worse in that period?"

After familiarizing ourselves with the local surroundings, IHOF participants had the opportunity to share information about the situation in their own regions. In order to focus the discussions, it was determined to break up into three small groups, each with a particular topic/theme. The three focus groups chosen were; 1) a discussion on the trawler issue, 2) an all women's discussion group on gender issues, and 3) a discussion on experiences with various sustainable livelihood alternatives.

After the three sessions, each group chose two representatives to provide a synopsis of their discussion in front of the whole group:

1) Trawler Issue Facts and regulations about trawler activities from each country were presented. From the facts and statements the group came to the conclusion that indeed the trawler problem affected small-scale fishers in all three countries and that Thailand, Malaysia and Indonesia must work together to resolve this large issue. One recommendation of the session was to hold a follow-up IHOF workshop specifically on the trawler issue. Malaysia came forward as a willing host for this meeting. There were also suggestions to include the Philippines, Myanmar, Cambodia and Vietnam in the meeting.

2) Women's Discussion During the all women's meeting, the participants discussed their involvement in Environmental Education, Sustainable Livelihood Alternatives, compared Muslim and Non-Muslim roles in fisherfolk communities, and spent a lot of time trading technical information on seafood/fish processing and marketing techniques. Planning is already underway for an All Women's IHOF for Indonesia, Malaysia and Thailand.

3) Sustainable Livelihood Alternatives Began with discussion between participants from Koh Yao Noi, Thailand and Sungai Aceh, Malaysia about community-based eco-tourism. Trials with raising grouper and mussels in Thailand, as well as processing clam meat were discussed but the underlying point was made that local fisherfolk need to be involved in environmental education programs and learn how to adapt their SLA's and monitor the SLA's effect on the local environment otherwise sustainability would never really be achieved.





Day 3

Toolkit Workshop #1 Crab Fisheries

Day three involved the participants in hands-on learning about various sustainable livelihood alternatives and appropriate technologies for coastal communities, which MAP calls its "Toolkit Program." Participants chose between attending Toolkit Workshops 1 or 2 in the morning, and 3 or 4 in the afternoon. Toolkit sessions were facilitated by fisherfolk, NGO staff and local community from inland Sumatera.

The first Toolkit workshop explored the local Kuala Indah crab fishery. IHOF participants joined the fishermen to sea on the afternoon of day two to place their crab nets, and early in the morning of day 3 rejoined the boats in order to haul in the night's catch.



Five varieties of crab from the genus *Portunas* are distinguished in Kuala Indah, each with a different market demand and price (these really come from just three species; *Portunas pelagicus*, *P. sanguinolentus*, and *P. tritubercalatus* but males and females are colored differently and considered different species locally).

The crabs are caught with a fine mesh gill net, along with much by-catch, and sold by weight either directly in the village or to collectors. Crabs processed in the village are cooked in Pak Nasir's house in a kitchen provided by the Phillips cannery.

The local community has noticed a decrease in size and amount of crabs over the years. Fisherfolk from Thailand and Malaysia suggested that small crabs and egg-bearing females be released back into the environment, and that fishermen switch to a crab trap that is less labour intensive, cheaper to use and more durable (see photos from the end of this section). The crab fishers are taking these suggestions seriously and will discuss them at their Sunday fisherfolk meetings at the CCRC.

This popular workshop involved the participants in a walk through a Nypah forest at low-tide, sharing information on the various uses and methods of preparing *Nypa fruticans*, the only palm tree which is a true mangrove. Among the uses discussed were eating the flower petals raw, dipped in chilli sauce, and various methods for preparing traditional medicines. The sap from the young inflorescence is consumed directly for kidney stones, cooked for a half hour and consumed for treating asthma, or turned into vinegar to treat diabetes, high blood pressure, and fatigue.

In Malaysia and Thailand the sap is still frequently harvested, but this seemingly has been forgotten in most parts of Indonesia. All eyes and ears were focused on Pi Poo and Khun Pakman from Thailand as they presented on how to collect the Nipah sap. The next two pages contain photos and information from Malaysia during a follow-up visit to Kedah.

1. First a stem with a large fruiting head is chosen and the stem is cleaned of the spurs and bracts.

2. For several weeks the stem is firmly hit in one spot with a piece of wood on the top and bottom of the stem. The stem is also rubbed with the foot (next page). This breaks up crystals in the stem and allows the sap to flow.

3. After several weeks of this the fruiting head is cut off with a clean knife and a receptacle (bamboo or a large plastic bottle) is hung from the stem to collect the sap.



Toolkit Workshop #2 Nipah Palm Sugar

Day
3

Bapak Yatno, from Pemantang Siantar was invited to IHOF #10 in order to demonstrate the process of cooking palm sugar. The demonstration utilized a palm sugar stove built behind the CCRC during the improved cookstove workshop that took place one month prior to the IHOF workshop.

Pak Yatno used Aren sap (from the Sugar Palm) in lieu of Nypah Palm sap which we did not have a chance to collect before the workshop. The method works equally well for Aren, Coconut Palm and Nypah.

The group learned of the secrets of making palm sugar that only a producer with 15 years of experience such as Pak Yanto knows. The technical details of the process are in the text of this report for day three.



This improved cookstove was built by the villagers of Kuala Indah out of clay and rice husks. It saves 66% of the biomass fuel needed to feed a traditional cookstove in the area (top left);

The finished product is scooped into molds, here a plastic bowl, but often-times half a coconut shell lined with plastic or wax paper (above left); Pak Yanto discusses collection of the palm sap, and the need for adding a natural retardant to the receptacle (bottle or bamboo) if making collecting sap for use in palm sugar. The sap of the following trees are often used as retardants; Jackfruit, Mango-steen, Noni, Cashew, or the mangrove *Ceriops tagal*.



Noticing the abundance of stingray caught in the village, the Thai women decided to teach the group the process of preparing dried salted ray, a very marketable product in Thailand. This spontaneous lesson was well received by fisherfolk from Indonesia and Malaysia who we see here practicing the method. We all had a chance to sample the dried ray at dinner that evening.



During the improved cookstove workshop the group traveled to another part of Kuala Indah village. The group spent 2-3 hours learning the process of making a permanent cookstove out of clay, rice husk and sand. they partook in stomping on the building material to achieve a fine consistency. The next step was to fill the clay mixture into a pre-made cookstove mold (made from ply-wood). Finally the mold from an already made stove was removed and three holes were measured and cut into the clay for the fire-box and burners.

The group had time to interview the community who have been building and using the cookstoves for two months now. The stove owners are very satisfied with the stoves, which allow them to cook food faster using less fuel wood and with minimal smoke. There was special interest about cookstoves from Central Java, Sulawesi, Riau, as well as Southern Thailand. MAP is planning to continue working with the Asian Regional Cookstove Network in order to bring appropriate improved cookstove, improved kitchen design and fish smoking technologies to coastal communities.



Once a healthy mangrove forest, this area is now only inundated by tidal waters at the highest tides. Resultantly mangrove growth is stunted and recruitment of seedlings halted.



Seedlings of *Bruguiera gymnorhiza*, when exposed to the sun grow rapidly, but few will survive these crowded conditions. This can be thought of as a natural nursery.



Several seedlings were transplanted next to the CCRC. MAP, P3MN and the local community are currently planning to restore approximately 100 hectares of mangroves in Kuala Indah.

This workshop involved both sharing of mangrove rehabilitation efforts between participants, as well as a technical presentation on the methods of rehabilitating disturbed mangrove areas by focusing on hydrology.

The session started with a look at how changes in hydrology (basically the flow of tidal waters) have resulted in the death of mangroves in Kuala Indah.

Changes in hydrology in the region occurred due to the development of shrimp ponds adjacent to the village. The creation of dike walls and deep trenches for shrimp ponds has blocked the flow of tidal water into natural mangrove areas. Resultantly there exists an 80 hectares area of once healthy mangrove which is slowly turning into a terrestrial ecosystem because it is seldom inundated by tidal waters (top right). Growth of existing mangroves in this area is severely retarded, and fruit/seed propagule production has nearly ceased. There are almost no natural seedlings growing in the area, and the ground is being covered by terrestrial plants.

Solutions for restoring this area into a productive mangrove forest were discussed, and the local NGO P3MN has received a small grant to initiate mangrove rehabilitation in this region.

The second half of the session was spent along the coast and in amongst a mangrove area once cleared for charcoal production. During this time participants traded information on how to raise mangrove seedlings in nurseries, transplanting seedlings, involving communities in restoration efforts, and delineating protected mangrove areas.

An abundance of *Bruguiera* mangrove seedlings growing where the mother tree was cut for charcoal (middle right). Most of these seedlings will die due to competition, so the group dug up and moved some of the seedlings.

Several of the seedlings were planted next to the CCRC (lower right), where it is hoped that several species of mangrove will become re-established offering protection of the CCRC from strong ocean winds, as well as providing shade for the CCRC, and habitat for birds other animals.

On the final day of the IHOF workshop, participants boarded busses in the morning and headed back to Medan via Naga Lawan Village. In Naga Lawan we were treated to lunch at the home of Pak Zaman who participated in the 3rd IHOF workshop in Trang, Thailand in 2000.

After lunch Pak Zaman and several fisherfolk leaders discussed the state of affairs as they regard fisherfolk in the village, including their aspirations to develop an eco-tourism program for local Sumatran visitors, their continuing struggles with trawlers, and efforts made in mangrove rehabilitation and management.

After lunch several small groups head out on a tour of local sites, including handcraft making, operation of an empang parit or silvofisheries system, and a walk on the beach where we came across a very special visitor to Naga Lawan...



Clockwise from top right; discussion with fisherfolk leaders of Naga Lawan; reunion of participants from IHOF #3; visiting the empang parit where 4 species of mangrove and 4 species of fish are raised and harvested together; making mats and other handcrafts out of wetland rush.



Walking along the beach at the end of the day, the group came across an beached Indo-Pacific Hump-Backed dolphin. Her head was being held underwater (perhaps thinking dolphins breathe like fish) so we lifted her head out for a few minutes of breathing before attempting to push her back to sea. Ben and Farhan led her back to deeper waters, but she ran aground three times on sand bars. On a final attempt we spoke to her, telling her to take some deep breaths and wait for a fishing boat to pass before a final try. "This time head to the right," Ben exclaimed and to our surprise she nodded yes twice in understanding. We spoke again for a bit with the dolphin (clearly she understood us) before a final effort which set her free of sand bars and back to the open sea. Yeah!



Indo-Pacific Hump-Backed Dolphin *Sousa chinensis*

This dolphin varies greatly in appearance, depending on where it lives. The animals west of Sumatera have a fatty hump on their backs and a relatively small dorsal fin, whereas those living east and south of Sumatera have no hump but a more prominent dorsal fin. There are several distinct colour varieties, Jim Enright of MAP-SE Asia says local fisherfolk distinguish two types in Thailand, pink and grey.

Size: 2 - 2.8 meters, 150 - 200 kg

Distribution: Shallow coastal waters from northern Australia and southern China in the east, around the entire Indian Ocean, to southern Africa in the west. Mainly in tropical and sub-tropical waters and close to shore.

Diet: Coastal, estuarine and reef fish.

Status: Some hunting and incidental capture in fishing nets may threaten certain local populations, but it still appears to be fairly common in parts of its range.

1. Rubbing the stem of the fruiting head by foot takes place every day for 40 days before harvesting the sap, and twice a day during harvest. The stem is also beaten with a club-like stick. This makes the firm stem pliable, and loosens crystal like deposits that block the flow of sap. After 40 days the fruit is cut off (the endosperm of which is eaten).

2. This special curve-bladed knife held in front of the Nypah farmer is used for slicing the stem after each harvest

3 & 4. Two thin layers from the end of the stem are sliced off each day, and a small notch is cut just below from which the sap will flow out. If these slices are not made, the flow of sap decreases and the sap will ferment or spoil before collection. The sap is collected every 12 hours, at sunrise and sunset. Six (6) stems yield about 4 liters of sap every 24 hours. A single stem can be harvested for 1 - 2 months, depending on the condition of the Nypah palm (leaves should not be harvested for roofing material from Nypah palms that are tapped for their sap).



Follow Up Nipah Sap

5 & 6. Plastic 2 liter bottles with a hole cut out of the top or a section (internode) of bamboo are used for collection. If collecting nypah sap for use in making palm sugar, you need to put a piece of jackfruit wood in the bottle to help retard the fermentation process. Instead of Jackfruit you can also use a powder made from the bark of the mangrove tree *Ceriops tagal*, or the dried sap from the roots of the *Noni* tree or mangosteen.

7. The fresh sap is cooked for an hour to make a type of honey (bottle on the left), or left in a bottle for 44 days to make vinegar (bottle on the right).

8. In Malaysia, the unprocessed sap is sold fresh at roadside drink stands such as the one pictured below which sell both young coconut water and Nypah juice for 1 ringgit (\$0.25) per glass. The farmer sells the fresh sap for 2 ringgit (\$0.50) a liter, which fetches a better price than if it were made into sugar. The sugar; however, lasts for months whereas the juice must be sold fresh.

One stem produces around 100 ringgit of juice per month. This farmer has 15-20 stems in production at any one time, meaning 1500-2000 ringgit (US\$400 - \$500) per month from juice sales alone.



5



6



7



8

Malaysia **Follow Up**

Many of the evaluations pointed to the need for future networking including follow-up IHOF workshops held in different regions in SE Asia. The Penang In-Shore Fisherfolk Welfare Association (PIFWA) has graciously offered to host an IHOF workshop with for the same participants from IHOF #10.

After IHOF #10, Ben Brown of MAP Indonesia had the opportunity to visit three "PIFWA" fishing villages. Examples of successful mangrove rehabilitation, community based eco-tourism, and innovative small scale fisheries make this an ideal venue for a 2005 IHOF workshop.

Other follow-up ideas include a community based eco-tourism IHOF in Koh Yao Noi Thailand, formation of a SE Asian fisherfolk network to oppose trawler operation and an All Women's IHOF workshop.



Clockwise from top right:

Excellent growth of planted *Rhizophora mucronata* after only 4 years; presented with a model of a mud-slide, a traditional mode of transportation through mud flats used for gathering shellfish (or planting mangroves); Pak Salim and his wife build and sell these crab traps for 8 ringgit a piece (\$2), each trap lasts 2 years and is more cost-effective than the nets in use in throughout Sumatera.



One result of the tenth IHOF workshop is the creation of a childrens' book about the many uses of Nypah Palm. Here are pictured two of the wonderful drawings from the book, illustrated by Triyanto PA, and written by Ary Brown. MAP will publish this book in 2005.



Proceedings: Day Two

3) Sustainable Livelihood Alternatives (Continued)

Excerpts from the summary presentation:

Toro: Our friends from Koh Yao Noi, Thailand have come up with a creative way to deal with decreasing fish catches. They have developed a home-stay program,. It started with a visit from some American students who came to stay on “long-small-island,” (Koh Yao Noi). This tour group was not interested in enjoying nature only, but also in the culture of the local people. The interesting thing is that our friends are able to manage this home stay program well, for instance the tourists have to live by the rules prescribed by the villagers, no drinking alcohol, no nude sun-bathing, etc. Also the participants of the home stay program from the village decide whose turn it is to host the guests. There are 22 houses used in the home stay program. Money is divided fairly amongst the group by rules that the group has made itself. The community at large also benefits, by selling items from their stores to the tourists, also a percent of the money made at the home stays is used for environmental protection and community development. Already over 2000 tourists have participated in the home stay program. The home stay program has won national and international awards a an eco-tourism program.

In my home region of Segara Anakan, Central Java we are facing an environmental crisis, The lagoon that we live on which provides our fisherfolk with livelihood has decreased to 1/3 of its original size in the past twenty years due to sedimentation from the inland rivers. Recently many fisherfolk have turned to farming on newly created lands (from the sedimentation). They farm rice in the rainy season and dry-land crops in the dry season, but changing professions from fishers to farmers is not easy, both from a knowledge standpoint and also the government is trying to claim these newly created lands in the lagoon. Since the influx of sedimentation, the clam population has increased and many villagers now make a living selling clams. Without an increase in this clam population I do not know how our people would survive right now.

Rizal: Earlier we had a discussion about other livelihood options beside going to sea for fish. Our friend Poo from Trang, Thailand talked about Trang in comparison to Kuala Indah. In Trang there are many communities on large rivers, with similar beaches and many fisherfolk. Trawlers are also operating off-shore that are destroying the fisherfolk’s livelihoods. The communities there have organized in an effort to rid their waters of trawlers and regain their seas. Poo says the most important thing for fisherfolk is unity/solidarity. In Indonesia we talk in terms of needing capital to start a new business, or to improve our fishing ability, but Poo is saying that unity is the capital for fisherfolk. While they were fighting the trawlers, some communities formed small cooperatives, and gathered together some funds to start up alternative livelihoods. For instance a women’s group began to sell diesel fuel to the fisherfolk of their village, around 5 liters a day for 200 boats. This money was used to stimulate small livelihood alternatives within the cooperative. Examples of alternative livelihoods include rearing grouper in floating pens, or preparing seafood so that it has a higher price on the market (ex. dried spiced clam meat). In closing he told us of a slogan that they created to build solidarity, “If there are mangroves, there are fish and there are resources in the sea, the most important thing is working together, one heart, one soul.”

Zaelani:

Here are three points summarizing our discussion;

1. Must have an effective method for making a good cooperative
2. How to build unity amongst fisherfolk (which we have not yet done in Kuala Indah)
3. Not only developing a livelihood, but the best long term way to manage that livelihood

Day two ended with this synopsis of the group discussions.

Proceedings: Day Three

TOOLKIT WORKSHOPS: Day three involved the participants in hands-on learning about various sustainable livelihood alternatives and appropriate technologies for coastal communities, which MAP calls its “Toolkit Program.” Participants chose between attending Toolkit Workshops 1 or 2 in the morning, and 3 or 4 in the afternoon. Toolkit sessions were facilitated by fisherfolk, NGO staff and local community trainers from inland Sumatera.

The four toolkit options included:

1. “Blue Manna” crab capture fisheries and crab-meat processing directly in the village
2. Nypah palm utilization with highlight on collection of sap and cooking of palm sugar
3. Building, use and commercialization of improved cookstoves
4. Mangrove rehabilitation; highlighting the need for hydrological restoration

TOOLKIT #1: CRAB FISHERIES The first toolkit workshop explored the local Kuala Indah crab fishery. IHOF participants joined local fishermen at sea on the afternoon of day two to place their crab nets, and early in the morning of day three rejoined the boats in order to haul in the night’s catch. Five varieties of crab from the genus *Portunas* are distinguished in Kuala Indah, each with a different market demand and price (these actually come from three species; *Portunas pelagicus*, *P. sanguinolentus*, and *P. tritubercalatus* but males and females are colored differently and considered individual species locally). The crabs are caught with a fine-mesh gill-net, along with much by-catch, and sold by weight at varying prices either directly in the village or to collectors. Crabs processed in the village are cooked in kitchens outfitted with pressure cookers by the Phillips cannery.

The local community has noticed a decrease in size and amount of crabs over the years. Several of the fisherfolk from Thailand and Malaysia had previous experience in *Portunas* crab fisheries (one of the Thai representatives even had the same relationship with the Phillips corporation) and had experienced severe declines in local crab stocks. Resultantly, this toolkit was not an exercise in learning new skills, but rather took the form of a sharing of lessons learned between Thai and Malay fisherfolk with crab fishers from Sumatera.

The Thai fisherfolk said in some villages the crab fishers and village leaders had adopted local regulations regarding the capture of crabs and suggested that small crabs and egg-bearing females be released back into the environment and that less effective fishing gear be used such as traps. It was also discussed that these crabs have a peak breeding season, and perhaps local regulations to limit crab fishing in this season would be effective. The Malaysian fisherfolk agreed and suggested that the Indonesian fishermen switch to a crab trap that is less labor intensive, cheaper to use and more durable than the gill nets (see photo in final report – Day Three). Materials were purchased to demonstrate the construction of such crab traps, but we ran out of time at the workshop. (Note: After the IHOF workshop, Ben Brown of MAP visited the home of Pak Salim in Malaysia who produces these crab traps, and brought back some samples to distribute among the Indonesian fisherfolk).

At the start of the workshop the Indonesian fisherfolk balked at the suggestions when conservation matters were discussed, saying if they didn’t catch the female and small crabs someone else would. But by the end of the workshop the crab fishers of Kuala Indah began to take these suggestions seriously and promised to discuss them at their Sunday fisherfolk meetings at the CCRC. They agreed that if an education and awareness program took place first, and then a local ordinance was made, it could be replicated on a larger scale. By the end of the workshop all fisherfolk agreed that the crab fishery in Kuala Indah would collapse in the near future without regulation.

Proceedings: Day Three

TOOLKIT #2: NYPAH PALM UTILIZATION This popular workshop involved the participants in a walk through a Nypah forest at low-tide, learning from one another some of the various uses and methods of preparing *Nypa fruticans*, known as the Nypah palm, the only palm tree which is a true mangrove. Nypah Palm is utilized for food, fodder, building material, traditional medicine, handicrafts etc. Here is an excerpt of a discussion that took place before heading to the Nypah forest about various local uses of Nypah Palm.

Thai Participant

The inner part of the young flower is eaten with chilli sauce. We make natural buckets for gathering well water from the leaves.

Ben

The male flowers make an aromatic tea.

Usman

The stem (trunk?) is used for removing poisonous spines from fish.

Azizi

Leaves for make thatch roofing

Thailand

The frond is used for making a raft or as a float for young children, the rope made from the frond's fibers can be used attaching the thatch roofing or making cooking pot holders.

Malaysia

The tip of the leaf/shoot/sprout is used to ward off crocodiles. Crocodiles won't come near if you are holding the shoot of Nypah.

Ben

The trunk which lies underground is important for controlling erosion of the shore and river banks. I think in many areas in Indonesia, people have forgotten the many uses of the nypah palm, and resultantly nypah forests are converted into housing, farms, shrimp ponds etc. One thing my organization is trying to do is reintroduce the people of Indonesia to the many uses of nypah, in hopes that they will again appreciate the nypah palm and learn to use nypah forests wisely. My wife is creating a children's book on nypah palm and when it is published we will send it out to you. Khun Pisit, of Yadfon Association and his wife have been promoting the utilization of nypah palm for many years now, and we can see in Trang, Thailand many villages that use and manage their nypah trees wisely.

Today we are going to go into the nypah forest and learn with our friends from Thailand and Malaysia the method for extracting Nypah palm sap from the young inflorescence. This sap can be drunk fresh, or made into vinegar, honey or palm sugar. We have invited Pak Yatno and Pak Sawon, two palm sugar makers from Pematang Siantar here to teach us how to cook the palm sap after collection in order to make palm sugar. These men have 12 years of experience in making palm sugar. They use the sap from the "Aren" palm (sugar palm) and Coconut palm. But the same method of cooking applies to Nypah palm sap. We have to leave now as the tide is going out and we are using boats to travel to the nypa forest. So let's meet at Pak Nasir's house in 15 minutes and we will board the boats. Thank You.

Proceedings: Day Three

The focal point of the trip revolved around Nypah palm sap which is collected from the stalk of the fruiting head (inflorescence) when the mature fruit is cut from the head. All eyes and ears were focused on participants Pi Poo and Khun Maitree from Thailand as they presented on how to collect the Nypah sap. This method of collection has been largely forgotten in Indonesia outside of Kalimantan, but remains in practice in Thailand and Malaysia. To learn about the step by step process of collecting Nypah sap, refer to the photo pages after the proceedings section.

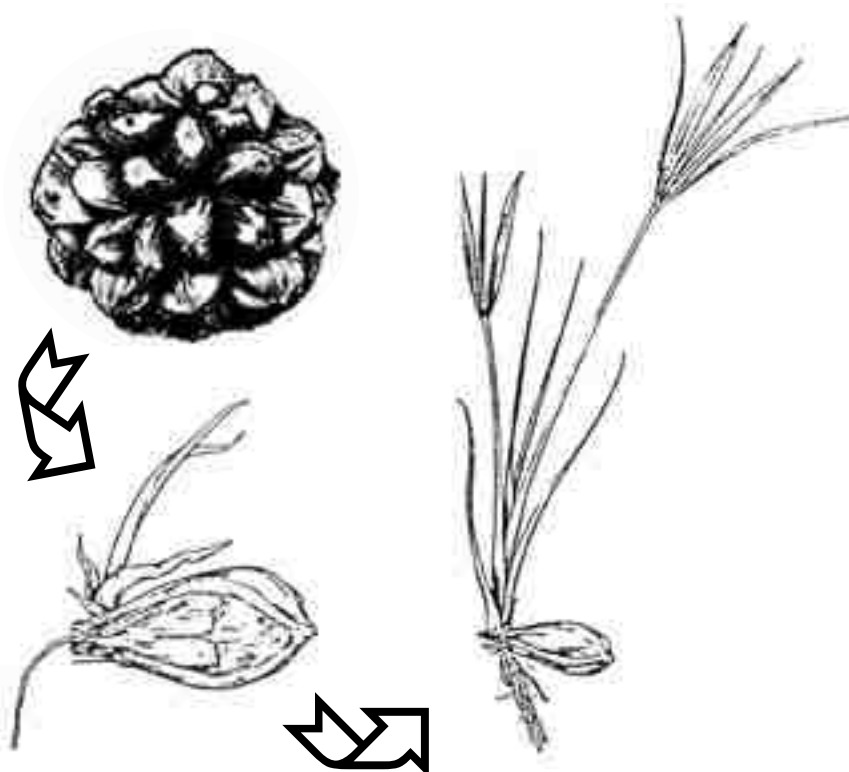
From the workshops we learned that the sap is consumed directly as a fresh drink at roadside stalls in Malaysia, and is good for treating kidney stones. It can be cooked for a half hour and consumed for treating asthma, or turned into vinegar to treat diabetes, high blood pressure, and fatigue. The sap can also be cooked and turned into palm sugar. Upon returning to the CCRC, the group attended a presentation from Bapak Yatno from Pemantang Siantar, North Sumatera who has made palm sugar from various terrestrial palms for the past 15 years. The demonstration utilized the palm sugar stove built during the at the back of the CCRC during the improved cookstove workshop that took place one month prior to IHOF. Pak Yatno demonstrated how to cook palm sugar using "Aren" sap (from the Aren Palm) in lieu of Nypah Palm sap which we did not have a chance to collect before the workshop. The method works equally well for Aren, Coconut Palm and Nypah. The group learned of the secrets of making palm sugar that only a producer such as Pak Yanto knows, as well as learning about marketing and basic cost/benefits of producing palm sugar.

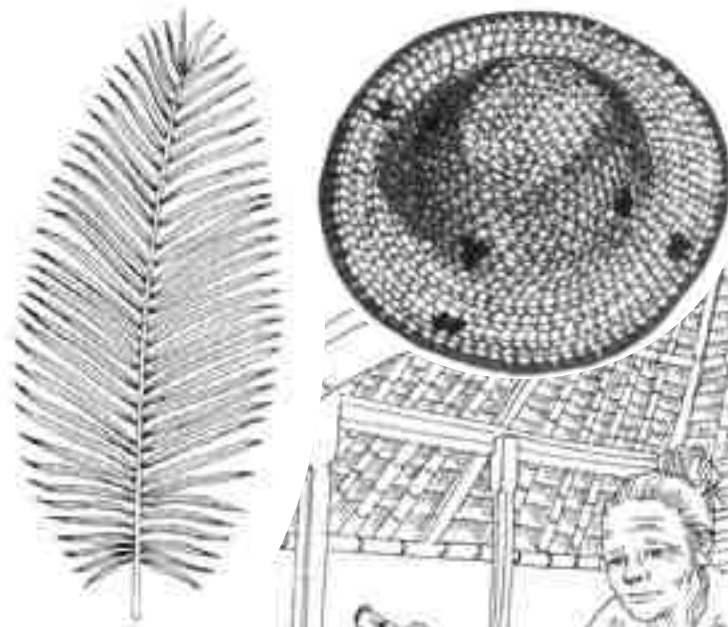


It is especially important to highlight the economic value of Nypah Palm in Indonesia where the tree is only used for making thatch roofs and is often threatened with conversion to settlement, aquaculture pond or farm land. Nypah plays an important ecological role as well as providing protection against shoreline abrasion and river erosion. Without an increased awareness of the importance and value of the Nypah palm, vast areas of Nypah will continue to be lost in Indonesia.

The Nypah fruit is a large spiked ball and can weigh 10 kg when fully ripe. When fully mature the fruit releases from the stalk, and the individual seedlings float away on the tides. When the seedlings settle in on a muddy bottom, the seedling becomes established.

Replanting Nypah is thus relatively easy, just look for the ripe fruits, and collect a bag full of seedlings (best with small roots and shoots already showing). These seedlings should be planted several centimeters below ground in a muddy substrate where enough fresh water mixes with ocean water.

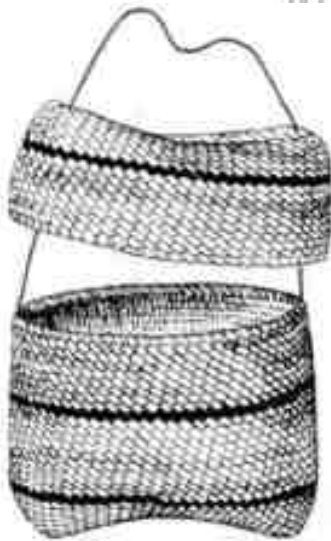




All parts of the Nypah palm can be used by fisherfolk communities. Left we see the frond (leaf) being made into woven hats and bags as well as thatch roofing. Young leaf shoots are turned into cigarette papers, and can be burned to produce salt.

Below we see the sap of the Nypah palm being harvested and sold as a refreshing drink at a roadside stand. This fresh juice is good for treating kidney stones, lack of energy, upset stomach, eating disorders and diarrhea.

Although the juice spoils in 24 hours, nypah sap can be frozen and sold as ice for up to a week. Nypah sap can also be cooked to produce honey (cooked for a short time) or palm sugar (cooked until all the liquid is gone). If bottled for 44 days, nypah sap turns into vinegar.



Spontaneous Lesson – Preparation of Dried Salted Stingray: Noticing the abundance of stingray caught in the village, the Thai women decided to teach an improptu lesson preparing dried salted ray, a very marketable product in Thailand. This lesson was well received by fisherfolk from Indonesian and Malaysia who jumped right in cutting up the stingrays. We all had a chance to sample the dried ray at dinner that evening. Aroy di mai?

Proceedings: Day Three

TOOLKIT #3: IMPROVED COOKSTOVES

This mini-toolkit workshop took place at a different sub-village of Kuala Indah than the sub-village where the IHOF meeting took place. The presentation was given by a group of ten villagers, representing two groups who took part in the improved cookstove workshop a month before the IHOF workshop (one group from Kuala Indah and another group from nearby Gombus Laut). These presenters shared their technical knowledge of building cookstoves, and gave a live demonstration of the process of mixing the building materials (clay, sand and rice husks) and crafting both one and two burner cookstoves. Several participants from the IHOF workshop took part in the stove building. They took off their sandals and stomped on the clay-mixture which they used to build the stoves. It was discussed that there are many shapes and sizes of stoves, depending on use, custom etc, and that ARECOP workshops always involved local villagers in stove design.

Next an expert from Deli Serdang spoke about the various types of cookstove projects that have taken place over the past three years in inland North Sumatera. The group discussed dissemination of cookstoves, focusing on commercialization. Both cookstove groups in Kuala Indah and Gombus Laut have plans to produce and market portable improved cookstove, after each member of their respective groups has a permanent cookstove in their kitchens.

Interest amongst the Sumateran fisherfolk and one group from Thailand was high. The Asian Regional Cookstove Program and MAP are planning follow-up workshops for regions where interest is high. Malaysian fisherfolk felt that fuel efficient biomass burning cookstoves were not relevant to their situation, as all households use liquid propane gas.

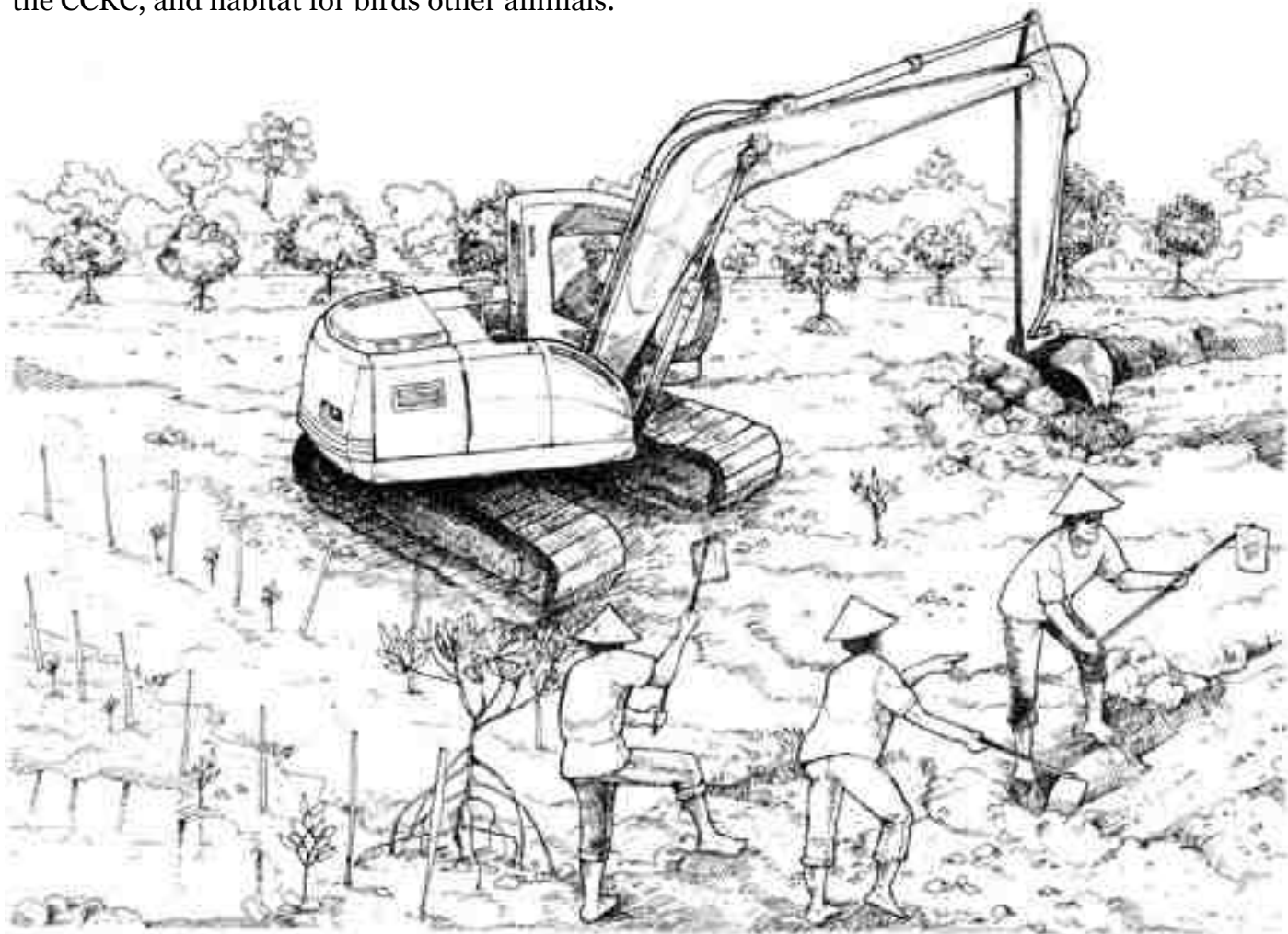


Proceedings: Day Three

TOOLKIT #4: MANGROVE REHABILITATION

This workshop involved both sharing of mangrove rehabilitation efforts between participants, as well as a technical presentation on the methods of rehabilitating disturbed mangrove areas by focusing on hydrology. The session started with a look at how changes in hydrology (basically the flow of tidal waters) have resulted in the death of mangroves. These hydrological changes occurred due to the development of shrimp ponds adjacent to the village. The creation of dike walls and deep trenches has blocked the flow of tidal waters into shrimp ponds areas, and robbed tidal waters from mangrove areas not converted into shrimp ponds. Resultantly there exists 80 hectares of once healthy mangrove which is slowly turning into a terrestrial ecosystem, seldom inundated by tidal waters. Growth of existing mangroves in this area is severely retarded, and fruit/seed propagule production has nearly ceased. There are almost no natural seedlings growing in the area, and the ground is being covered by terrestrial plants. Solutions for restoring this area into a mangrove were discussed, and the local NGO P3MN has received a small grant to initiate mangrove rehabilitation in this region.

The second half of the session was spent along the coast and in amongst a mangrove area once cleared for charcoal production. During this time participants traded information on how to raise mangrove seedlings in nurseries, transplant seedlings, involve communities in restoration efforts, and delineate protected mangrove areas. We came upon an abundance of *Bruguiera* sp. mangrove seedlings growing where the mother tree was cut for charcoal. Most of these seedlings will die due to competition, so the group dug up and moved some of the seedlings. Several of the seedlings were planted next to the CCRC, where it is hoped that several species of mangrove will become re-established offering protection of the CCRC from strong ocean winds, as well as provided shade for the CCRC, and habitat for birds other animals.



Proceedings: Day Three

FOLLOW-UP DISCUSSION: After a late dinner on day three, the forum reconvened to begin to discuss the future, and what follow-up activities might entail. The group was broken into two discussion groups 1) fisherfolk and, 2) NGO workers. The fisherfolk session was lively from the onset of discussion, and went on into the middle of the night (2 a.m.!!!) with much talking, shouting, and even some singing and dancing. Certainly an unusual amount of energy for a midnight discussion. The summary of the fisherfolk discussion is in the “Day Four” section of this report.



The NGO discussion was more subdued. It was felt that we had not really gotten around to sharing who we were, and what we do at our respective NGOs. Indeed in previous IHOF's there is a time for NGOs to share about their individual works, but we attempted to remove this from the agenda in order to maintain the focus on the fisherfolk themselves. Resultantly, the NGO members re-introduced themselves and then a subdued but substantial intercourse took place also until 2 a.m.

The reporting out of this session took place on day four after breakfast, but the results of these summaries are written here:

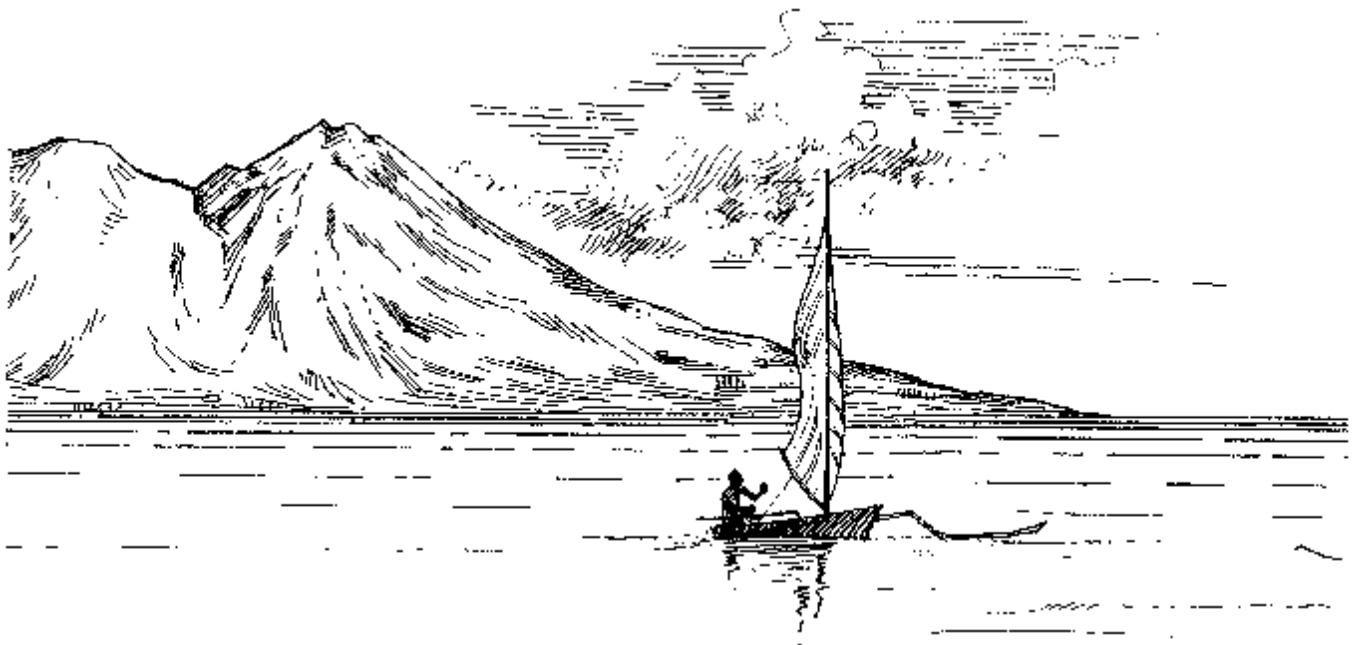
Fisherfolk Representative Azizi: Good morning and “fare ye well” everybody. Last night we; the fisherfolk group, came to agreement on one major point, and that is in accordance with a suggestion made by Ben. We need to return to our homes and take individual actions by ourselves, meaning change our own behavior first before we can hope that others will change their behaviors. We each promise to try and build upon the new skills and knowledge that we learned during this workshop. An example from Indonesia is that we do not know how to make products from Nypah palm sap, but individually we can experiment with this in our villages, and after we have some success we will teach others. One of our friends from Thailand is interested in making an improved cookstove for his coffee shop. He hopes do to this with the skills he has learned here, and then also have a training for his community. He also asks for support from the NGOs to help make this happen. Another example of follow-up is spreading awareness about what we have learned here in our home regions. We already know that trawlers are detrimental to the environment and deplete coastal resources, we can add that not only Indonesian fishers face problems with trawlers, but also in Malaysia and Thailand. We need to go back home and tell these stories and document the fact that we are sharing this information.

Proceedings: Day Four

Fisherfolk Representative Azizi (cont'd) Then, we agree that we need organize ourselves into a SE Asian small fisherfolk network interested in conserving coastal resources. We strongly agreed about this point and the discussion grew heated and we spoke of all we could accomplish as a united group. But we need help. We want to move together, but communications is a problem. Transportation is an issue. Making a regional network of this sort and keeping it going needs energy which we have but also needs resources which we are short of. We need assistance from our friends here at the IHOF workshop to keep the momentum going. We know we are not alone, and this we know that we can achieve much working together, and that a SE Asian fisherfolk network can become a reality with help from our NGO friends whom we need because without these NGOs it will be difficult for us to mobilize ourselves. In closing, we want to meet again, to organize, to form ourselves into an coalition and we need help from our NGO friends.

NGO Representative Farhan: Asalamualaikum. The NGO group came around to talking specifically about the trawler issue, until one o'clock in the morning. We reached an agreement which can be boiled down to one brief sentence. There is a need to document the facts of the trawler issue. Another main point of agreement we came to was the need for more community education on the trawler issue. There are many reports on the trawler issue, but they are not interesting for the public to read. We need both a formal and non-formal educational approach to the issue.

With regards to the IHOF workshop, we think that beyond IHOF #10 there is need for an international workshop sharing specifically about the trawler issue. We need to search together for financial support for such a workshop. One final point of agreement is the need for the NGOs to fully support the decisions and actions of the fisherfolk.



EVALUATION: The group participated in an evaluation activity called “Plus-Minus-Change” and Reflection. They were asked to list both positive and negative aspects of the workshop and things that could be changed for future workshops. Then they were given two “thought questions” and asked to write their reflections on these two matters 1) How did you feel about the workshop being hosted directly in a fisherfolk village and 2) What new skills or knowledge did you gain from this workshop and how are you going to use these new skills and knowledge when you return to your home region? The summarized responses to this evaluation shown in the table below.

Plus (☺)	Minus (☹)	Change (Δ)
1. Workshop went well and was interesting. Fisherfolk learned various new things and they were enthusiastic. 2. Workshop in village was good. We saw the problems first hand and were able to discuss them with the community directly. 3. Workshop in village directly increases income for local villagers. 4. Good opportunity to gain experience and exchange ideas between countries. 5. Able to meet new friends from different countries and cultures, all participants were nice and not arrogant, we felt like we were all family. 6. Chance to understand other cultures and be able to share experience and knowledge with each other. 7. Food was good, village people were nice too. 8. Facilitators were nice and patient, and understand fisherfolk. 9. Good to be able to learn and practice in the field and not just theory 10. Good facilitation and very professional work ethic by organizers.	1. Language barrier, makes it hard to understand what was being discussed during informal sessions. 2. The main concept was not so clear. 3. Wasting time too long for travel 4. So many mosquitoes, hard too sleep, no bathroom and toilet at the home stay. 5. People in the village are not aware about environmental issue, garbage everywhere in the village. 6. It wasn't so clear how people in Kuala Indah will use the past and present murals to visualize a better future for themselves 7. Kuala Indah was so hot, and home stay was far away from the workshop place. 8. Tiring. 9. Some participants were not so serious and not on time, 10. Water was not so good for washing and bathing. 11. No gender balance 12. Too few local participants from Kuala Indah	1. Future workshops should have a broader scope, involving organizations at the ASEAN level to strengthen us in resolving large issues. 2. Should be more clear who the participants are, what their roles are, and what data/ information they should bring to help prepare their “demo” better. 3. Workshop in hotel. 4. Need more time for discussion with other participants. 5. Bigger per diem, workshop t-shirt 6. Committee roles need clarifying 7. Home stay improvements. 8. Past IHOF documentation should be given to the participants before hand. 9. Need to identify participants expectation before starting the workshop. 10. Gender balance. 11. Workshop in hotel is more efficient.

Proceedings: Day Four

Trip to Naga Lawan Village:

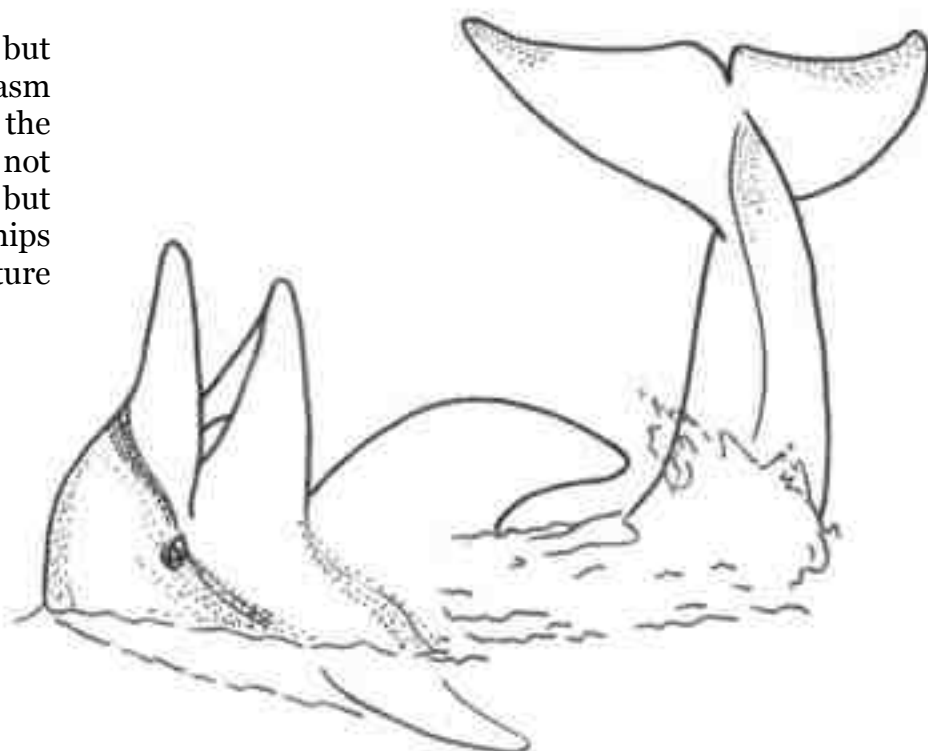
After the presentations, the participants said their good-byes (some with tears in their eyes) to the villagers of Kuala Indah (often tearful as well) who had been such gracious hosts for the last four days. Then we boarded busses and headed back to Medan via Naga Lawan Village. In Naga Lawan we were treated to lunch at the home of Pak Zaman who participated in the 3rd IHOF workshop in Trang, Thailand in 2000. After lunch Pak Zaman and several fisherfolk leaders discussed the state of affairs as they regard fisherfolk in the village, including their aspirations to develop a eco-tourism program for local Sumateran visitors, their continuing struggles with trawlers, and efforts made in mangrove rehabilitation and management.

After lunch several small groups headed out on a tour of local sites. Interesting stops included handicraft making of bags and from woven reeds of the rush plant found in the wetlands of Naga Lawan. Next we witnessed the operation of an “Empang Parit” or silvofisheries system, a semi-traditional Indonesian aquaculture system. This Empang Parit contained four (4) species of mangrove (*Rhizophora apiculata*., *Bruguiera gymnorhizza*., *Avicennia marina*., and *Lumnitzera racemosa*) surrounded by brackish water channels where grouper and snapper were raised. Mangroves are harvested for poles and the leaves for fodder, as well as the fish (for details of the empang parit system contact JALA).

After witnessing the Empang Parit system we headed toward a mangrove restoration area and a walk on the beach where we came across a very special visitor to Naga Lawan...

The group came across an beached Indo-Pacific Hump-Backed dolphin. Her head was being held underwater (perhaps thinking dolphin breathe like fish) and we lifted her head out for a few minute of breathing before attempting to push her back to see. Ben and Farhan led her back to deeper waters, but she ran aground three times on sand bars. On a final attempt we spoke to her, telling her to take some deep breaths and wait for a fishing boat to pass before a final try. “This time head to the right,” Ben exclaimed and to our surprise she nodded yes twice in understanding. We spoke again for a bit with the dolphin (clearly more clever than we) before a final effort which set the dolphin free of the sand bars and back to the open sea. Yeaah!

This ended IHOF #10, but there was so much enthusiasm for future gatherings of the participants, that we can not really call it an ending but a start of new friendships and a beginning of future partnerships.



Appendix : Brief Summary of Participating Organizations

THAILAND

KOH YAO NOI ECO-TOURISM CLUB

Koh Yao Noi is an island located amongst 49 islands in scenic Phang Nga Bay. In 1990, the fishing communities on Koh Yao Noi faced serious problems when large commercial trawlers and destructive fishing methods over-fished the bay. This led to a 50% drop in income to buy food, maintain fishing boats, and purchase new nets and fuel. Government officials failed to act, claiming lack of funds. Local tourism resorts were also failing to observe the local culture.

In 1995, during a study tour, a group from USA students visiting Koh Yao Noi became witness of a huge illegal fishing trawler entering the forbidden zone for commercial fishing. With the American students as witnesses, the Marine Police was forced to react on the incident and international awareness grew as a result of press publication. The publicity following the incident was like the starting shot for community planned activities in tourism, the Community Based Sustainable Tourism (CBST) Program, which was launched in cooperation with the Responsible Ecological Social Tour Project (REST) and Thai Volunteer Service (TVS) in 1996, aiming to raise further awareness of the illegal activities in the area which reduced the fishers' income.

The role of Koh Yao Noi Eco-tourism Club is to present the relationship between local nature and culture to visitors. The club has developed 'Eco-activities' such as trekking, bird watching, fishing trips and a mangrove sea canoe tour. During the home stay visitors have an excellent the opportunity to learn about local culture and witness the essential relationship between the community and their environment. The Koh Yao Noi Eco-tourism Club has developed their own 'Visitors Cultural Guidelines', offering explanation and advice on appropriate behavior in a Thai Muslim community. The Koh Yao Noi Eco-tourism Club's role is to form a bridge between the social and natural environment and the visitor.

The Koh Yao Noi Eco-tourism Club was awarded winner by the Tourist Authority of Thailand (TAT) at the 4th Tourism Industry Contest in the category of "Tourism Promotion and Development". Also, Koh Yao Noi's success as winner of the 2002 World Legacy Award has increased the capacity of club members to communicate with key local stakeholders.

ชมรมการท่องเที่ยวเพื่อการอนุรักษ์เกาะยอ

เกาะยอ ตั้งอยู่ในอ่าวพังงา ประกอบด้วยเกาะหลัก 2 เกาะคือ เกาะยอใหญ่ และ เกาะยอน้อย ชาวบ้านส่วนใหญ่เป็นมุสลิม และประกอบอาชีพประมงพื้นบ้าน เกาะยอน้อยมีทะเลที่สวยงามและเป็นหาดเลน และยังมีเกาะอื่นๆใกล้เคียงอีกเช่น เกาะห้อง เป็นเกาะที่นักท่องเที่ยวนิยมมาพายเรือแคนู และเกาะบริวารใหญ่น้อยอีกหลายเกาะ ชาวบ้านเกาะยอรวมตัวกันอนุรักษ์ทรัพยากรชายฝั่งและจัดตั้งชมรมการท่องเที่ยวเพื่อการอนุรักษ์เกาะยอน้อย เพื่อปกป้องท้องทะเลอันเป็นแหล่งอาหารให้พื้นไปจากการกระทำผิดกฎหมายของเรือประมงขนาดใหญ่ ที่มักใช้เครื่องมือที่กวาดต้อนสิ่งมีชีวิตทั้งน้อยใหญ่และแหล่งอาหารสำคัญของสัตว์น้ำไม่ว่าจะเป็นปลาทะเล ปะการัง ไปจดหมดสิ้น การรวมตัวของชาวบ้านเป็นพลังอนุรักษ์อันสำคัญที่ทำให้อ่าวพังงายังคงความอุดมสมบูรณ์

Appendix : Brief Summary of Participating Organizations

ในระยะเริ่มแรกการรวมตัวกันของชาวท้องเตี้ยาเพื่อการอนุรักษ์
เกาะยาน้อย ได้รับการสนับสนุนการทำนาร่วมกันของโครงการ
REST
และมูลนิธิอาสาสมัครเพื่อสังคมที่มุ่งปลูกจิตสำนึกของชาวบ้านให้รวมตัว
ปกป้องทรัพยากรของท้องถิ่น
ติดตามและผลักดันการทำประมงที่ผิดกฎหมาย

ชาวบ้านเกาะยาน้อยดำเนินกิจกรรมการท้องเตี้ยาเพื่อเผยแพร่กิจกรรม
การอนุรักษ์ทรัพยากรชายฝั่ง
ให้ผู้คนจากวัฒนธรรมได้มาแลกเปลี่ยนเรียนรู้เรื่องราวของชาวประมง
โดยการสัมผัสวิถีอันแท้จริงของชาวบ้าน
ได้ฟังเรื่องราวการต่อสู้เพื่อการอนุรักษ์ทรัพยากรชายฝั่ง
ได้เรียนรู้และเข้าใจความหมายของทะเลและธรรมชาติอย่างแท้จริง
ชาวบ้านเกาะยาน้อยได้ร่วมกันตั้งกติกากในการเข้ามาท้องเตี้ยาเพื่อให้
ท้องเตี้ยาได้ปฏิบัติเพื่อไม่ให้ชีวิตวิถีชีวิตของชุมชนไทยมุสลิม
ชมรมการท้องเตี้ยาเชิงอนุรักษ์เกาะยาน้อยรู้จักกันในฐานะผู้ที่ได้รับรางวัล
ชนะเลิศการประกวดแหล่งท้องเตี้ยาจากการท้องเตี้ยาแห่งประเทศไทย
ที่ยินยอมการส่งเสริมและพัฒนาการท้องเตี้ยาครั้งที่ 4
นอกจากนี้ยังได้รับรางวัล The World Legacy Awards ในปี 2545

KOH YAO NOI FISHERFOLK CLUB

In 1994, the Muslim fishermen of Koh Yao Noi (population 6,000) suffered from daily trawler activity and hardly any fish were to be found in the waters around the island. Although trawling within three kilometer of the shore was is illegal, the trawlers mostly ignored this measure. The small-scale fishermen frequently called the police during these intrusions, but no action was taken. The local marine police blamed their lack of action on insufficient of fuel for their patrol boats while huge industrial trawlers over fish the Phang Nga Bay. After these ships have fished the waters around Koh Yao Noi, the nets of the local fishermen remained empty for days. The result was an enormous drop in income causing serious problems.

The *Koh Yao Noi Fisher Folk Club*, has more than 500 members from six villages of the island, active in community and individual activities. The main objective of the Koh Yao Noi Fisher Folk Club is natural resource management to ensure the sustainability of resource utilization in coastal area. The main aim is to protect the ecological environment including coral reefs, sea grass beds and mangrove forests. The Club has built its' own patrol and carries out joint patrols with the Marine Police to keep trawlers and push-nets out of Pang Nga Bay. They have been quite successful as a result of a strong network of fishing communities in three provinces surrounding Phang Nga Bay working in close cooperation for the common benefit of all fisherfolk utilizing the bay's marine resources.

Appendix : Brief Summary of Participating Organizations

ชมรมชาวประมงพื้นบ้านเกาะยาวน้อย

เกาะยาวน้อยเป็นอีกพื้นที่หนึ่งที่ได้รับผลกระทบจากการทำประมงเรืออวนลาก
ซึ่งทำให้การทำลายสัตว์น้ำอย่างหนักมีเรืออวนลาก
โดยเฉพาะอย่างยิ่งในปี 2537
ซึ่งก็จะมีมีการประกาศเป็นเขตห้ามทำประมงในระยะ 3
กิโลเมตรตามแนวชายฝั่งแต่ได้มีการฝ่าฝืนของเรืออวนลากมาทำการ
จับปลา
และชาวประมงได้มีการแจ้งให้เจ้าหน้าที่ตำรวจให้มีการจับกุมแต่ได้รับ
การเพิกเฉย
และยังประมงกับปัญหาเรือมือในทางจับกุมที่มีไม่เพียงพอ
นอกจากนี้ยังได้รับผลกระทบจากการที่มีเรือขนาดใหญ่เข้ามาจับปลาใน
บริเวณเกาะยาวน้อย ทำให้ปลาในบริเวณนี้ขาดแคลน
ส่งผลต่อเรื่องประมงขนาดเล็กของชาวบ้านไม่สามารถจับปลาได้
และทำให้รายได้ลดลงตามมา

ชมรมประมงพื้นบ้านเกาะยาวน้อยจึงได้จัดขึ้นจากการรวมตัวกันของ
ชาวประมงพื้นบ้านจากหมู่บ้านหรือตำบลของท้องถิ่น จาก 6
หมู่บ้านในบริเวณเกาะยาวน้อย ในเขตจังหวัดพังงา
ซึ่งมีวัตถุประสงค์เพื่อปกป้องรักษาสิ่งแวดล้อมและระบบนิเวศชายฝั่ง
รอบล้อมถึง ประการัง หาดทะเล และป่าชายเลน

THE FEDERATION OF SOUTHERN FISHERFOLK

The Federation of Southern Fisherfolk was formed to protect the local fishing community's territory from outside intruders using trawlers, pushing nets, and spotlight fishing boats. Trawlers often destroyed traditional fishing gear, fueling endless conflicts between the traditional and commercial fishing boats. Fisherfolk realized that they needed to establish a traditional fisherfolk network to further strengthen their capacities in order to be able to find solutions and formulation of strategies for the conservation and coastal resource rehabilitation.

The Federation of Southern Fisher folk was established as a result of such active mobilization in 1993 and has expanded its network to cover all 13 coastal provinces in the Southern Thailand, with a total of 18 traditional fisherfolk groups and clubs as members. The main objectives of the federation are to strengthen people's organizational abilities and to solve fisheries problems at the policy and legislation levels. The federation acts as network center where the sub-units of the federation can share their experience and determine their strategies in protecting their livelihoods as well as being an official representative of Thai fisherfolk.

สมาพันธ์ชาวประมงพื้นบ้านภาคใต้

สมาพันธ์ชาวประมงพื้นบ้านภาคใต้ ก่อตั้งขึ้นเมื่อปี พ.ศ. 2536
จากการรวมตัวกันของกลุ่มชมรมชาวประมงพื้นบ้านและเรือชาว
ประมงพื้นบ้านในพื้นที่ 13 จังหวัดชายฝั่งทะเลภาคใต้
โดยมีจุดมุ่งหมายเพื่อการสนับสนุนช่วยเหลือและแลกเปลี่ยนประสบการณ์
และกันและกันในแต่ละพื้นที่และร่วมกันในการผลักดันการแก้ไขปัญห
าของชาวประมงพื้นบ้าน
โดยได้รับการสนับสนุนและทำงานร่วมกับเครือข่ายขององค์กรพัฒนาอ
กชนประมงพื้นบ้านภาคใต้ (NGOs ใด)

Appendix : Brief Summary of Participating Organizations

นอกจากนี้สมาพันธ์ยังมีบทบาทเป็นเครือข่ายที่ให้ความช่วยเหลือให้กำลังใจกันและกันในกรณีที่พื้นที่มีปัญหาเร่งด่วน การติดตามข้อมูลข่าวสารที่ระหว่างพื้นที่และขยายข้อมูลสู่ภาคอื่นๆเพื่อสร้างความเข้าใจในสังคม เพื่อนำไปสู่การผลักดันแก้ไขปรับปรุงและการบังคับใช้กฎหมายและนโยบายสาธารณะของรัฐ รวมทั้งการประสานงาน เปรียบเทียบหน่วยงานของรัฐและหน่วยงานอื่นๆในระดับภูมิภาคและประเทศ ในประเด็นทางกฎหมายโดยเฉพาะที่เกี่ยวข้องกับวิถีชีวิตและปัญหาของชาวประมงพื้นบ้าน

COASTAL ZONE MANAGEMENT THROUGH COMMUNITY ORGANIZATIONS AND NETWORKING IN SOUTHERN THAILAND

“Coastal Zone Management through Community Organizations and Networks in Southern Thailand” is the one of the four projects in the Sustainable Development Foundation Cooperation Programme. This project covers all 13 coastal provinces in Southern of Thailand. The target group is the Federation of Southern Fisherfolk, which has close cooperation with 6 NGOs. The collective strategy emphasizes three main components, biophysical activities, local community organizations and policy development. The project area covers both the Andaman Sea and the Gulf of Thailand coasts. The objectives of this project are to strengthen the fisherfolk organizations and networks so that they can administer and manage their own organizations, participate in the development of policy, and improve their current livelihood by planning management of coastal resources. The approach for implementing this project is building the capacities of the fisherfolk organizations to manage coastal resources, promoting cooperation in coastal resource management policy making, campaigning for new regulation and facilitating a learning process incorporating both traditional and modern knowledge. Another important objective is the development of techniques, methods or appropriate technology for sustainable coastal regeneration.

โครงการจัดการทรัพยากรชายฝั่งภาคใต้

โครงการจัดการทรัพยากรชายฝั่งภาคใต้ เป็น 1 ใน 4 โครงการที่ดำเนินอยู่ในโครงการความร่วมมือเพื่อการพัฒนาที่ยั่งยืน
โครงการนี้ดำเนินการใน 13 จังหวัด จาก 14 จังหวัดภาคใต้
มีกลุ่มเป้าหมาย คือ สมาพันธ์ประมงพื้นบ้าน
และประสานงานความร่วมมือกับองค์กรพัฒนาเอกชน 6
องค์กร มูลนิธิ สถาบันวิจัยและหน่วยงานสำคัญ 3 แห่ง คือ
กิจกรรมแลกเปลี่ยนเรียนรู้ - ศึกษา องค์กรชุมชนท้องถิ่น
และพัฒนากลุ่มเป้าหมาย โดยมีพื้นที่ดำเนินการทั้งสิ้นใน 13
จังหวัดภาคใต้ที่มีอาณาเขตติดทะเล คือ ชายฝั่งทะเลอันดามัน ใต้กับ
จังหวัดระนอง พังงา ภูเก็ต ตรัง และสตูล
ชายฝั่งทะเลอ่าวไทย ได้แก่ จังหวัดสมุทรสาคร สุราษฎร์ธานี
นครศรีธรรมราช พัทลุง สงขลา ปัตตานี และนราธิวาส
โครงการมีวัตถุประสงค์
เพื่อเสริมสร้างความรู้ความเข้าใจขององค์กรชุมชนเป้าหมายและเครือข่าย
ชุมชนเป้าหมายในมิติความรู้ด้านการจัดการทรัพยากร
องค์กร
และการทำงานในการพัฒนาที่ยั่งยืนและพัฒนาชีวิตความเป็นอยู่
และความเข้มแข็งของการจัดการทรัพยากรชายฝั่ง

Appendix : Brief Summary of Participating Organizations

โดยการดำเนินงานมีการเสริมสร้างความเข้มแข็งแก่องค์กรชาวประมงพื้นบ้านและเครือข่ายชาวประมงพื้นบ้านในการจัดการทรัพยากรชายฝั่ง ส่งเสริมการมีส่วนร่วมในการกำหนดนโยบายเกี่ยวกับการจัดการทรัพยากรชายฝั่งโดยองค์กรชุมชน และผลักดันกฎหมายที่เกี่ยวข้อง และให้องค์กรในการเรียนรู้ภูมิปัญญาดั้งเดิมรวมทั้งความรู้ใหม่ ๆ และนำมาพัฒนาเทคโนโลยีวิธีการหรือพัฒนาเป็นเทคโนโลยีที่เหมาะสมในการฟื้นฟู ปกป้องและอนุรักษ์ทรัพยากรชายฝั่งอย่างยั่งยืน

YADFON ASSOCIATION

Yadfon (Raindrop) Association is a Thai NGO based in Trang Province, southern Thailand, which works with local communities to promote the sustainable management of natural resources. Since Yadfon was established in 1985 it has worked with 30 communities representing approximately 20,000 fisherfolk. The main strategy used by Yadfon is the promotion of a “critical thinking learning process” where by fisherfolk working with Yadfon staff build self-confidence and are able to identify problem solving measures which will strengthen and increase the self-reliance of the community. The objective for the community is to develop a plan of action for the sustainable management of coastal resources, which will improve the entire community’s welfare. Through community discussions, training, villagers work together to find acceptable solutions to solve their common problems based on a combination of local wisdom and scientific knowledge.

Villagers working together to protect and restore their natural environment have undertaken such projects as establishing community mangrove forests, sea grass conservation zones, an oyster conservation area, replanting mangroves and protecting fishing grounds from trawlers and push nets. Yadfon also attempts to provide input/feedback to government policy and regulations dealing with coastal zones and acts as a regional centre for cooperation.

สมาคมหยาดฝน

จากสภาพความเสื่อมโทรมของระบบนิเวศชายฝั่ง อันเป็นผลมาจากการพัฒนาเศรษฐกิจของประเทศ ในขณะที่ยาชาวประมงพื้นบ้านต้องทำการต่อสู้กับภาวะเศรษฐกิจ และปัญหาดังกล่าวที่เรื้อรังตลอดเวลา ในปีพ.ศ.2528 สมาคมหยาดฝนได้ร่วมมือกับชุมชนชาวประมงพื้นบ้านขนาดเล็ก 7 หมู่บ้านในจังหวัดตรัง โดยมีวัตถุประสงค์เพื่อพูดคุย แลกเปลี่ยนความคิดเห็น และวิเคราะห์ถึงปัญหา ตลอดจนแนวทางในการจัดการทรัพยากรชายฝั่ง เกิดกระบวนการในการเรียนรู้ร่วมกัน นับเป็นการผสมผสานระหว่างภูมิปัญญาท้องถิ่นกับความรู้สมัยใหม่ ผลที่ได้ คือ พลังชุมชนที่ตื่นตัวในการอนุรักษ์ด้วยการ “ฟื้นฟู” และ “ปกป้อง” ทรัพยากรชายฝั่งซึ่งเป็นผลประโยชน์ของส่วนรวม โครงการต่าง ๆ ได้เกิดขึ้น อาทิ โครงการป่าชายเลนชุมชน โครงการอนุรักษ์หอยทะเล เต่าทะเล ปะการัง และแหล่งสัตว์น้ำหมึกบ้าน ปัจจุบันได้ขยายพื้นที่กว่า 40 หมู่บ้าน นับเป็นก้าวที่ยาวไกลของการจัดการทรัพยากรชายฝั่งอย่างยั่งยืน

Appendix : Brief Summary of Participating Organizations

MALAYSIA

MALAYSIAN NATURE SOCIETY

Our mission: To promote the study, appreciation, conservation and protection of Malaysia's Natural Heritage, focusing on biological diversity and sustainable development.

About the Malaysian Nature Society: Established in 1940, the Malaysia Nature Society is the oldest scientific and non-government organization in Malaysia dedicated to nature conservation and appreciation. MNS has 14 state branches with about 3,500 members

MNS seeks to:

- Encourage appreciation and understanding for the Malaysian Natural Heritage.
- Get people involved in nature and healthy outdoor pursuits through various activities.
- Promote understanding of the need to sustain and conserve Nature for our future generation.

PENANG INSHORE FISHERFOLK WELFARE ASSOCIATION (PIFWA)

PIFWA represents the inshore fishermen in Penang, Malaysia with an understanding that we also listen to problems and seek solutions for inshore fishermen in other parts of Malaysia. We are unique because we are the only fishermen association which is totally independent from the Government .

Our main objectives have always been the solidarity of inshore fishermen so that voicing out their issues to the relevant authorities would carry weight. In this aspect, we not only highlight their plight in the local media but also have discussions and meetings with government departments and the State and Federal Government. In addition, we have taken a grave interest in the coastal environment particularly mangrove forests and are keenly monitoring the development of aquaculture industries.

We firmly believe that a coastal management approach must be primarily grassroots-motivated thus our activities focus strongly on coastal communities empowerment about coastal environment. The fishing community not only alerts the authorities on river and sea pollution, but also coastal erosion, mud dumping, shallow river mouths and most significantly the health of the mangrove ecosystem. The fishermen, through PIFWA, have implemented programmes of mangrove reforestation, document mangrove destruction and in the future, mangrove education. Since 1997, more than 25,000 saplings have been replanted by the inshore fishermen.

THE FOREST PEOPLES PROGRAMME (FPP)

FPP is an international NGO, founded in 1990, with its main office based in the UK. FPP exists to support the rights of peoples, who live in the forests and depend on them for their livelihoods, to control their lands and destinies. FPP seeks to create political space for forest peoples to exercise their right to self-determination and to practise sustainable forest management. The organization works in partnership with indigenous peoples and other forest peoples at the local level by developing field programmes and projects, and at the national and international levels by creating space for forest peoples to participate in the shaping and development of environmental and social policy-making processes that may affect them.

CONSUMER ASSOCIATION OF PENANG (CAP)

CAP was established in 1969 to promote critical awareness and action among consumers in order to uphold their inherent rights and interests. CAP is a grassroots non-profit, non-governmental organization linking consumer issues with environment and development issues. It fights for the rights and interests of all consumers through research, educational and representational activities. In the field of environmental protection, CAP is a fearless advocate of the people's right to a healthy and sustainable environment. It has championed the interest of citizens and communities against corporate lies and insatiability, toxic pollution and unsustainable use and management of land and other natural resources. Over the years, CAP has been assisting local fishermen to counter mounting threats to fisheries and biodiversity. CAP has also been actively working with fishing communities in rehabilitating degraded mangroves primarily in Penang.

Appendix : Brief Summary of Participating Organizations

INDONESIA

NORTH SUMATERAN FISHERFOLK ADVOCACY NETWORK (JALA)

Background

JALA was founded by NGOs and activists on August 3, 1997 in North Sumatra. One role of JALA is to provide information and communication among NGOs and traditional fishers. To achieve that, JALA regularly publishes a bulletin and info sheets, posters, books, etc. JALA focuses on advocacy activities and empowerment of fisherfolk.

Another role of JALA is to act as a supporting system for its members (participants) and traditional fishers. The first phase of JALA's programs (1997 – 2001), focused on publishing information about the fisherfolk problems and disseminating information to its members (at that time fishers and other NGOs at the local and national level). Between 1999 – 2001, JALA focused on a campaign against trawlers, facilitating activities, like roundtable discussions, advocacy (non-litigious), and building the fisherfolk network. During this phase, JALA succeeded in bringing awareness on trawler issues to the regional level (at forums such as the In the Hands of Fisher meeting in Trang, Thailand). JALA also worked on advocacy of the trawler issue through organizing media campaigns, and lobbying the provincial government of North Sumatera.

During the second phase of JALA's program (2001 – 2003), JALA began to focus on influencing policy. During this period, JALA and its partners created a legal draft on fisheries regulations amenable to small scale fisherfolk. This draft was discussed with members of the North Sumatran House of Representative but not adopted. JALA joined forces with KONPHALINDO (Consortium for Safety the Forest) at this time and published a book about the plight of the fisherfolk. This book was a compilation of roundtable discussions held at JALA. JALA also cooperated with JICA carrying out a survey on the condition and use of mangroves in Langkat Regency, North Sumatra Province.

JALA is now in Phase III (2003 – 2005), after the second general assembly of JALA in June, 2003. One of the important mandates that came out during this meeting is that JALA must motivate the local fisher organizations to become a social movement. There are five programs divisions during phase III (capacity building, empowering the bargaining position of the fisher, advocacy, woman fisher empowering, and coastal and marine conservation).

Vision:

Creating a fair and sustainable management of coastal and marine area that based on traditional fishers.

Mission

- To empower the bargaining position of traditional fishers
- To support in creating the policy in coastal area that side with traditional fishers
- To empower the capacity of organization
- To save and preserve the sources of coastal and marine area
- To build the gender balance

RESEARCH AND DEVELOPMENT CENTER FOR FISHERFOLK (P3MN)

P3MN based in Medan, North Sumatera, was established as an NGO on July 12, 1996. Our main concern are issues dealing with traditional fisherfolks and sustainability management of coastal and oceanic ecosystems. Our aim is to reach a condition where local communities have the right to independently manage and utilize local coastal resources sustainably, with a focus on equitable gender participation.

To reach this aim P3MN actively works to:

1. Strengthen the bargaining position of local fisherfolks amongst private companies and government institutions.
2. Promote efforts on participatory sustainable environmental management.
3. Monitor government policies on coastal resource management.

Appendix : Brief Summary of Participating Organizations

YAYASAN LAKSANA SAMUDERA (YLS)

Background: Laksana Samudera was founded by several alumni of Riau University, Faculty of Fishery, December 27, 1997 and became an official NGO on October 19, 1998. Laksana Samudera realized that the main coastal issue in the area dealt with coastal management policies. Policies focused only on economic aspects and largely ignored social and environmental aspects. Resultantly local communities became passive objects with regards to development. Blunt regulations but weak law enforcement resulted in a situation where rich offenders were above the law and never punished.

Laksana Samudera's reaction was to "introduce and promote a new point of view and way of thinking about coastal management that is equitable and sustainable" (baharu minda bahari). "Baharu Minda Bahari" thus became the mission of Laksana Samudera.

UNITED FISHERFOLK OF NORTH SUMATERA (SNSU)

SNSU (Serikat Nelayan Sumatera Utara), is a membership based organization for the empowerment of fisherfolk, founded by fisherfolk and NGOs from North Sumatera. The inspiration for the organization came from workshop activity in 1996 by fisherfolk in Perbaungan. On July 14, 1998, the existence of SNSU was declared in front of government offices in North Sumatera, followed by a day of mass demonstrations. Unlike NGOs, SNSU is a membership based organization with a real grass roots peoples' base. All of the members of the organization are fisherfolk. There are representatives from four districts: Tanjung Balai, Asahan, Deli Serdang and Langkat.

The aim of SNSU is:

- 1) To unify fisherfolk in one mass organization,
- 2) To motivate fisherfolk to pursue and obtain justice, and to improve their welfare and living conditions,
- 3) To protect fisherfolk from oppression, whether social, political, economic, legal or cultural.

DELI FISHERFOLK GROUP (KND)

KND is a membership based community organization, established in 2001 by 15 fisherfolks (5 women, 10 men) in Labuhan Deli.

This group was established to:

1. Unite fisherfolks in the area.
2. To influence government policies related to coastal and fisherfolks issue.
3. To promote equitable gender participation in coastal resource use decisions amongst fisherfolk communities.
4. To improve economic conditions for the members.

MANGROVE ACTION PROJECT (MAP)

Mangrove Action Project (MAP) is dedicated to reversing the degradation of mangrove forest ecosystems worldwide. Its central tenet is to promote the rights of local coastal peoples, including fishers and farmers, in the sustainable management of coastal environs. MAP provides four essential services to grassroots associations and other proponents of mangrove conservation: 1) It coordinates a unique international NGO network and information clearinghouse on mangrove forests.; 2) It promotes public awareness of mangrove forest issues; 3) It develops technical and financial support for NGO projects; and 4) MAP helps publicize within the developed nations the basic needs and struggles of coastal fishing and farming communities from "developing" nations affected by the consumer demands of the wealthy nations. (This we do through our bi-weekly electronic news bulletins, action alerts, and published articles, as well as public forums and presentations.)

Appendix : Brief Summary of Participating Organizations

MANGROVE ACTION PROJECT (MAP) - continued

MAP's international network has grown to include over 450 NGOs and over 250 scientists and academics from 60 nations. It is currently expanding the effectiveness of its coalition work by solidifying its ties with other major environmental and activist groups in both the Southern and Northern Hemispheres. Through its wide network, MAP is stimulating the exchange of ideas and information for mangrove forest protection and restoration. Also, MAP promotes effective regulations and enforcement to ensure sustainable shrimp aquaculture practices which include participatory coastal resource management, responsible consumer choices, and strategies for the implementation of these and other solutions.

MAP is registered in Indonesia as YARL (Yayasan Akar Rumput Laut-which translates to Seagrassroots Organization). YARL came into being in January 2001 as a result of a need to facilitate our action projects in partnership with Indonesian NGOs. These action projects including development of MAP's "toolkit", a collection of livelihood options and appropriate technologies aimed at poverty alleviation and sustainable development for coastal communities, creation of a Coastal Community Resource Center in Bunaken National Marine Park, GIS-Mapping and mangrove rehabilitation, and the hosting of "In the Hands of the Fisher's Workshops" across the archipelago.

CENTER FOR ASIA AND PACIFIC STUDIES UNIVERSITY OF GADJAH MADA

The Center for Asia Pacific Studies (CAPS) was established as a response of the need for a research institution to act as a network in promoting sustainable economic growth and human development in the Asia Pacific region. The Center was established in 1994 at Gadjah Mada University, the largest university in Indonesia with a student enrollment of 40.000. CAPS takes a multi-disciplinary approach to researching problems in the realms of economic development, security, and political, social and cultural change.

CAPS was invited to attend IHOF 10 to share their experiences during a three year study on three fisherfolk communities in three distinct mangrove areas of East Kalimantan, West Papua and Central Java and also due to their involvement with MAP in creating a Coastal Community Resource Center in Central Java.

Vision

The vision of the center is to create an Asia Pacific community which has a consciousness, awareness and understanding of the identity, problems, and characters of the Asia Pacific region in order to build solidarity and cooperation and achieve independence amongst its countries.

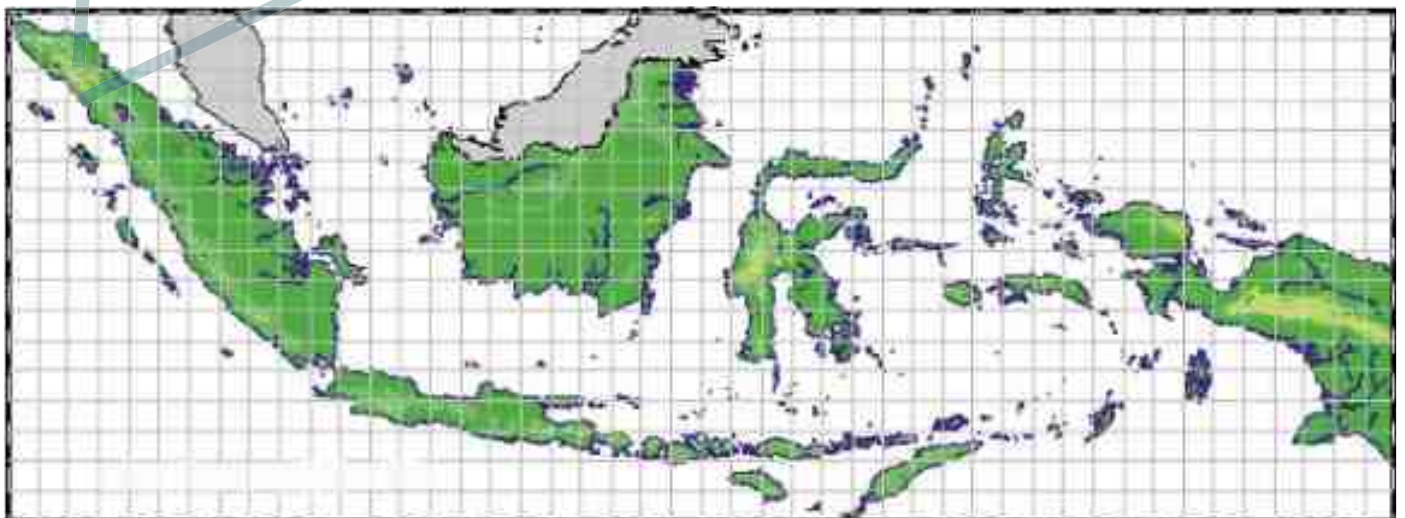
Mission

1. To conduct multidisciplinary studies on the phenomena of socio-cultural, economic, and political change in the Asia Pacific region.
2. To act as a national and regional research center for scholars and other specialist interested in Asian Pacific affairs.
3. To serve as a clearing house for a wide range of information on the Asia Pacific region and as a focal point for strategic research on Indonesia-Asia Pacific relation.
4. To empower academic and non-academic communities in anticipating regional socio-cultural processes.
5. To act as a network in promoting sustainable economic growth and human development in Asia Pacific region.

MAP OF NORTH SUMATRA

MEDAN

KUALA
INDAH





IN THE HANDS OF THE FISHERFOLK
WORKSHOP #10
KUALA INDAH, SUMATERA UTARA, INDONESIA
24-27 MEI 2004
JALA. MAP. YARL. P3MN

