

SAMUDRA

for
SIEM REAP

INTERNATIONAL COLLECTIVE IN SUPPORT OF FISHWORKERS

What's On Today

- **Inaugural Session**
- **Country Case Studies**
 - Philippines
 - Cambodia
 - Thailand
 - Indonesia
 - India
 - Bangladesh
- **Group Discussions**
- **Reception Dinner**

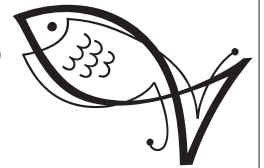
In Brief

Workshops and conferences, however interesting, can be exhausting, and tax the attention of even the most determined. We trust that won't happen here, and to help you keep track of what's scheduled, as well as to whet your appetite for what's in store, here is the first issue of *SAMUDRA for Siem Reap*, a newsletter that will report on the proceedings of the six days of this workshop and symposium. We hope it will also become a forum to share experiences, ideas and opinions. Please contact the SAMUDRA Team or anyone at the ICSF Secretariat if you have something to contribute. Needless to add, the opinions and viewpoints expressed here do not necessarily represent the official views of ICSF.



Som Svakum !

Welcome to Cambodia, welcome to Siem Reap, and welcome to the ICSF Workshop and Symposium on small-scale fishing communities and fisheries management in Asia



All over Asia, millions of people depend on fisheries for a living, and the sector is a major source of food security, employment, income and foreign exchange. According to the Food and Agriculture Organization of the United Nations (FAO), of the 47.6 mn fishers worldwide engaged in fishing and fish farming as a full-time, or more frequently, part-time, occupation, as many as 42.3 mn, or 89 per cent, are in Asia. Most are small-scale, artisanal fishers, eking out a living from coastal and inland fishery resources.

Clearly, therefore, it is necessary to protect and secure the rights of small-scale fishworkers and their communities to livelihood and resources—both on land and sea—and to the continuous possession or enjoyment of coastal residential habitats and other lands traditionally used by them. This has been a recurrent theme in all the events organized by ICSF, and is the crux of the present workshop and symposium.

A three-day workshop for fishworker and non-governmental organizations, researchers and activists from the Asian region will be followed by a two-day symposium to which policymakers and representatives of regional and international organizations have been invited.

Specifically, the workshop and symposium will:

- review the experiences of traditional and modern rights-based approaches to fisheries management, and discuss their relevance and scope in the Asian context;
- contribute to improving the overall effectiveness of fisheries management by promoting responsible small-scale fisheries and the rights of small-scale fishing communities; and
- advocate for policies that recognize the rights of fishing communities to the coastal lands and resources customarily used by them.

Hopefully, the workshop and symposium will lead to:

- documentation/greater visibility of traditional and extant community-based systems for regulating/managing fisheries in an Asian context, and an understanding of their present relevance to fisheries management;
- documentation/greater visibility of issues facing fishing communities and their rights to inhabit and use coastal lands;
- greater capacity of fishing communities and their organizations to advocate for policies

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Fishing Lots in Cambodia's Fisheries

The fishing-lot system is said to have been initially introduced in the late 19th century (1863) as a feudal patronage system during the reign of King Norodom. The revenues collected were used to pay the French, who, in turn, kept the Siamese at bay. However, the system was given up in 1884 due to a series of peasant rebellions protesting against the usurping of their aquatic commons. Bearing this in mind, the system was then modified and greatly formalized by the French Protectorate in 1908. They appointed trained staff, introduced strict management and conservation measures and ensured the inclusion of some social interests to take the concerns of the peasantry into account. It is pertinent to note that these changes included the following five elements: setting up the fishing season, creation of fish sanctuaries, restriction of certain types of fishing gear and equipment, protection of reasonable access rights for local villages (7 per cent of total concession grounds) and the establishment of a fisheries research institute. The revenues from this more formalized management system were used until the early 1950s to develop public infrastructure such as roads and railways for Cambodia. After independence in 1954, a legal framework to the fishery was provided by promulgating the Fishery Law of 1956.

In the early post-independence phase, conflicts over the lot system resurfaced. The elite beneficiaries tried to gloss over the issues. They were initially successful. But King Norodom Sihanouk managed to have some of the fishing lots disbanded. In the

1960s, there were often reports of lot owners and managers being killed in disputes with local officials and villagers. It is likely that forces that eventually coalesced with the Khmer Rouge had a hand in these events. In 1973 Lon Nol banned all fishing lots, and in 1975, most fishing activity too was abandoned after the Khmer Rouge seized power. They relocated people away from fishing villages and even attempted to convert wetlands into rice fields. Unlike the people—particularly those of Vietnamese origin—the fish in the Tonle Sap lake faced no threat from the Khmer Rouge. Stocks were at their peak during their rule.

Fishing was revived again by the Soviet-supported socialist government of the People's Republic of Kampuchea, established after the overthrow of the Khmer Rouge in 1979. In keeping with their ideological leanings, they attempted to make the fishing lots most socialist in ownership by handing them to solidarity groups of fisher families also called "krom samaki nesat". The concession (tax) was to be paid in the form of fresh or salted fish to the State. This was the phase after more than a century -- that people were relatively free to fish where they wanted. Moreover, there was an abundance of fish following the low pressure on stocks in the Khmer Rouge period. It was during this phase that many people from Vietnam who were good fishermen entered Cambodia.

Many of them settled in the Tonle Sap, establishing floating villages, as they had no access to land. By the mid-1980s, with the Soviet Union in turmoil, the government had to seek alternative

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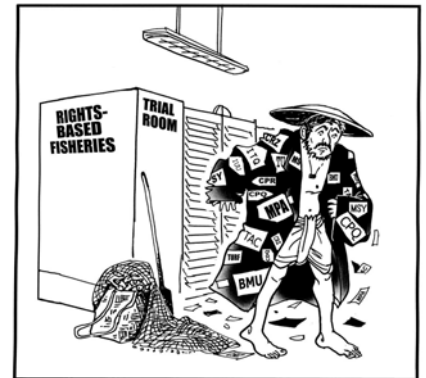
— from *Cambodia's Aquarian Reforms: The Emerging Challenges for Policy and Research* by John Kurien, So Nam and Mao Sam Onn

Rightspeak

The Jargon of Fishing Rights

Wade through this alphabet soup of fishing rights!

BMU	beach management units
CDQ	community development quota
CPR	community property rights
CRZ	coastal regulation zone
DAP	dedicated-access privilege
IFQ	individual fishing quota
ITQ	individual transferable quota
IVQ	individual viable quota
LAPP	limited-access privilege programme



MBI	market-based instruments (or incentives)
MPA	marine protected areas
MSY	maximum sustainable yield
MVQ	minimum viable quotas
NTZ	no-take zone (also some times called 'marine reserve')
SPA	sanctuary preservation area
TAC	total allowable catch
TURF	territorial use rights in fisheries

Workshop Website Launched!

To coincide with the ongoing workshop at Siem Reap, ICSF has launched a website to exclusively focus on the issues being discussed here. Please visit www.icsf.net/icsf2006/jspFiles/rights/index.jsp

(*Som Svakum... contd. from Page 1*)

that secure the rights of fishing communities to the coastal lands customarily used by them;

- greater capacity of fishing communities and their organizations to advocate for policies directed at equitable and sustainable coastal and fisheries management regimes appropriate for small- and large-scale fisheries in the Asian context; and
- recognition among policymakers of proposals articulated by fishing communities and their organizations for coastal and fisheries resources management.



(*History of... contd. from Page 2*)

sources of funds to run the country and keep their party cadres content. The fishing-lots system was seen as an important source to achieve both ends.

In 1987, the Cambodian government promulgated the Fisheries Management and Administration Law No. 33 of 1987. This was largely modeled after the Fishery Law of 1956. The new law applied to both marine and inland fisheries, and derived the concept of domain from the French legal concept of public domain—inalienable State property. It further divided the inland capture fishery into three categories: large-scale fishing (basically the fishing lots that are auctioned; also called industrial fishing); middle-scale fishing (fishing gear such as dip-nets, seine-nets, etc., which are licensed; also called enterprise fishing) and small-scale fishing (passive gear like single longlines, cast-nets and small gill-nets; also called family fishing).

The Sub-Decree on Community Fisheries Management proclaimed in 2005 put to question once again the continuance of the fishing-lot system. However, if history is any guide, the issue is not yet a closed matter.



CAMBODIA: Some Background

Country name:

Conventional long form:

Kingdom of Cambodia

Conventional short form:

Cambodia

Local long form:

Preahreacheanachakr Kampuchea (phonetic pronunciation)

Local short form:

Kampuchea

Former:

Kingdom of Cambodia, Khmer Republic, Democratic Kampuchea, People's Republic of Kampuchea, State of Cambodia

Government type:

multiparty democracy under a constitutional monarchy

Capital:

Phnom Penh

Area

Total:

181,040 sq km

land:

176,520 sq km

water:

4,520 sq km

Land boundaries:

total: 2,572 km

border countries:

Laos 541 km, Thailand 803 km, Vietnam 1,228 km

Coastline:

443 km

Maritime claims: territorial sea:

12 nm

contiguous zone:

24 nm

exclusive economic zone:

200 nm

continental shelf:

200 nm

Population

13,881,427 Million

Ethnic groups:

Khmer 90%, Vietnamese 5%, Chinese 1%, other 4%

Religions:

Theravada Buddhist 95%, other 5%

Official Language:

Khmer (95%)

Other languages:

French, English

Currency:

Riel (US\$1 = 3,987 Riels)

Most Cambodians consider themselves to be Khmers, descendants of the Angkor Empire that extended over much of Southeast Asia and reached its zenith between the 10th and 13th centuries. Attacks by the Thai and Cham (from present-day Vietnam) weakened the empire ushering in a long period of decline. The king placed the country under French protection in 1863. Cambodia became part of French Indochina in 1887. Following Japanese occupation in World War II, Cambodia gained full independence from France in 1953.

In April 1975, after a five-year struggle, Communist Khmer Rouge forces captured Phnom Penh and evacuated all cities and towns. At least 1.5 million Cambodians died from execution, forced hardships, or starvation during the Khmer Rouge regime under POL POT. A December 1978 Vietnamese invasion drove the Khmer Rouge into the countryside, began a 10-year Vietnam-

ese occupation, and touched off almost 13 years of civil war. The 1991 Paris Peace Accords mandated democratic elections and a ceasefire, which was not fully respected by the Khmer Rouge.

UN-sponsored elections in 1993 helped restore some semblance of normalcy under a coalition government. Factional fighting in 1997 ended the first coalition government, but a second round of national elections in 1998 led to the formation of another coalition government and renewed political stability. The remaining elements of the Khmer Rouge surrendered in early 1999. Some of the remaining Khmer Rouge leaders are awaiting trial by a UN-sponsored tribunal for crimes against humanity. Elections in July 2003 were relatively peaceful, but it took one year of negotiations between contending political parties before a coalition government was formed.



—from *The World Factbook*, April 2007

Siem Reap: Boomtown Gateway


Translated literally from Khmer, “Siem Reap” means “Siam Defeated”, and the name of this province commemorates a Khmer victory over the neighboring kingdom of Thailand. These days, however, the only rampaging hordes are the tourists heading to Angkor, and this once quaint village has become the largest boomtown and construction site in Cambodia.

Being the gateway town to the famous heritage of the Angkor temples, Siem Reap has transformed itself into a vibrant town with modern hotels and architecture. Despite international influences, Siem Reap and its people have conserved much of the town’s image, culture and traditions.

Siem Reap City, the capital of the province, has colonial and Chinese-style architecture in the Old French Quarter, and around the Old Market.

In town can be found Apsara dance performances, craft shops, silk farms, rice-paddy countryside, fishing villages and a bird sanctuary near the great Tonle Sap Lake.

The town is a cluster of small villages along the Siem Reap River. These villages were originally developed around Buddhist pagodas (Wat), which are almost evenly spaced along the river from Wat Preah En Kau Sei in the north to Wat Phnom Krom in the south, where the Siem Reap River meets the Tonle Sap Lake.

The main town is concentrated around Sivutha Street and the Psar Chas area (Old Market area) where are located old colonial buildings, shopping and commercial districts. The Wat Bo area is now full of guesthouses and restaurants, while the Psar Leu area is crowded with local commerce. 

— adapted from Wikipedia and Wikitravel

Helpline

Conference Secretariat
Adjacent to Meeting Hall,
Preah Khan Hotel (Extn. 832)

Registration/Travel
Ranjana/ICSF Secretariat

Hotel Addresses
Majestic Angkor Hotel
National Road No. 6 (Airport Road)
Krous Village,
Svay Dangkm Commune
Siem Reap, Kingdom of Cambodia.
Tel: (855) 63 969 682
Fax: (855) 63 969 687/681
Email: info@majesticangkor.com
Website: www.majesticangkor.com

Preah Khan Hotel
National Road No. 6 (Airport Road)
Phum Grous, Sangat Svay
Dong Kon, Siem Reap 17000
Kingdom of Cambodia
Tel: (855) 637 66888
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Website: www.preahkhanhotel.com

Lingua franca

The vast majority of Cambodians speak Khmer, a language of the Mon-Khmer group. Its only close relative is the language of the Mon, a Burmese minority. Khmer is only distantly related to Thai and to some Indonesian languages, with some borrowed words from Vietnamese, Chinese, Pali, French and English. The script is related to Devanagari and looks a bit like Thai script at first glance.

All for \$3

Here’s what US\$3 will fetch you in Siem Reap – depending on your bargaining skills!

3 bottles of Beerlao
2 bowls of noodle soup
3 days of bicycle hire
half a day motodop (motorcycle taxi) hire

Know Your Khmer

Welcome	<i>Som Svakum</i>	Thank you	<i>Or Kun</i>
Hello	<i>Chhom Reap Suor/ Suor Sdey</i>	You’re welcome	<i>Min Oy Te</i>
Good morning	<i>Arun Suor Sdey</i>	OK	<i>Oth Banhha/ Yol Prom</i>
Good afternoon	<i>Tivea Suor Sdey</i>	Yes	<i>Bath (male)/ Chass (female)</i>
Good evening	<i>Sayon Suor Sdey</i>	Of course	<i>Pit Chhea Ban</i>
Good night	<i>Riet Trey Suor Sdey</i>	Certainly	<i>Bra Kot Nas</i>
Goodbye	<i>Chhom Reap Lea</i>	Just a second/ One moment	<i>Som Cham Muoy Phlet</i>
How are you?	<i>Teu Neak Soksabay Chhea Te?</i>		
I’m fine	<i>Khnhom Soksabay Chhea Te</i>		

“

...Where there is
water, there are fish.
If we care for the
water, the fish will
take care of us...

— Khmer saying

”

...And Tomorrow

- Group Reports
- Coastal Management Initiatives
- Norwegian Experience

SAMUDRA for Siem Reap is a special publication brought out by the SAMUDRA Team for ICSF’s workshop on *Asserting Rights, Defining Responsibilities: Perspectives from Small-scale Fishing Communities on Coastal and Fisheries Management in Asia*, at Siem Reap, Cambodia

SAMUDRA

for
SIEM REAP

INTERNATIONAL COLLECTIVE IN SUPPORT OF FISHWORKERS

What's On Today

- **Group Reports**
 - Philippines, Vietnam
 - Indonesia, Malaysia, Thailand
 - Bangladesh, Pakistan, Sri Lanka, India
 - Cambodia
- **SEAFDEC Presentation**
- **Gender Perspective**
- **Group Discussions**

In Fact

According to the Food and Agriculture Organization of the United Nations (FAO), of the 47.6 mn fishers worldwide engaged in fishing and fish farming as a full-time, or, more frequently, part-time, occupation, as many as 42.3 mn, or 89 per cent, are in Asia.

China has the maximum number of fishers and fish farmers, followed by India, Vietnam, Indonesia, Bangladesh and the Philippines. The majority of fishers and fish farmers are small-scale, artisanal fishers, eking out a living from coastal and inland fishery resources.

According to the Asian Development Bank, artisanal, small-scale fisheries in Asia are estimated to contribute to at least 50 per cent of total fisheries production, providing extensive rural employment.



Workshop opens, pro-poor criteria, principles stressed

On the first day of the workshop, soon after close to 60 delegates from 10 countries had registered, the proceedings got off to a rousing start to the patriotic strains of Nokoreach, Cambodia's national anthem. A brief welcome by Chandrika Sharma, Executive Secretary, ICSF, was followed by an introductory overview to the workshop by John Kurien, Co-ordinator, Animation Team, ICSF, who extended greetings to the gathering in over half a dozen languages!

That international flavour seemed particularly appropriate as John Kurien traced the history of ICSF and the principles that helped launch it as an international network with a Third World focus, whose members come from different disciplinary backgrounds, but whose common factor is that they all are working closely with small-scale and artisanal fishing communities in different parts of the world.

Cambodia is the only country in Asia where the State has taken giant leaps to create rights for fishing communities and help them to

attempt to mutually define responsibilities for co-management, John Kurien pointed out.

That point was reiterated by H. E. Nao Thuok, Director General of the Fisheries Administration, Ministry of Agriculture, Forestry and Fisheries, Royal Government of Cambodia in his inaugural speech. Noting that the fisheries sector is crucial to the Cambodian people's livelihoods and the national economy, the Director General said that the purpose of Cambodia's fisheries reform is to "promote broad local participation in fisheries management and the efficient, sustainable, and equitable use of living aquatic resources".

That community and people-oriented perspective was also evident in the Keynote Address of Ichiro Nomura, Assistant Director-General, Fisheries and Aquaculture Department of the Food and Agriculture Organization of the United Nations (FAO).

He stressed that the improvement of the livelihoods of coastal communities and

the sustainability of the fishery resources on which they depend require increased attention, strong commitment and collective efforts. When designing policies and strategies for small-scale fisheries management in developing countries, pro-poor criteria and principles need to be used, he added.

If management of single-species fisheries in Northern and sub-tropical waters is considered difficult, the task is even more daunting for the multi-species and multi-gear fisheries of the tropics, he said.

Pointing to the growing trend towards more

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Some History, More Future

ICSF traces its history to the historic conference that we organized in Rome in 1984 as a counter-conference to the FAO World Conference on Fisheries where all the representative of nation states participated. On that occasion, we argued vehemently for the rights of small-scale fishing communities to be an integral part of the FAO event. However, since this was not possible, we had no choice but to have our own event. Consequently 100 representatives of fishworkers and their supporters from 34 countries gathered in Rome in an event which we called the International Conference of Fishworkers and their Supporters.

The key follow-up conclusions of the Rome Conference were three:

- (1) Fishworkers and fishing communities the world over faced similar problems and therefore they have a mutual responsibility to find effective solutions.
- (2) Fishworkers would have to organize themselves better at the national level and also meet together more often at the regional and global level
- (3) There was an important role for a network of supporters to further the cause of fishworkers.

The creation of ICSF in 1986 was the result of the third conclusion.

ICSF is a network of individuals—currently from 20 countries spread across the world. We are an international network but with a Third World focus. Our members come from different disciplinary backgrounds, but the common fac-

tor is that we are all working closely with small-scale and artisanal fishing communities in different parts of the world. It is our endeavour to support these fishing communities and their organizations and empower them to participate in fisheries from the multiple perspectives of justice,

ICeland, **A**ustralia, **N**ew Zealand
United states, **CAN**ada



participation, sustainability and self-reliance. Among our members we have individuals who have nearly 35-40 years of experience working closely with fishing communities. Collectively, we can claim to have well over 800 person years of such experience. Over the last twenty years of our existence we have worked in all the continents of the world. We have done studies, undertaken training programmes, lobbied for important causes affecting fishworkers, published many documents, conducted several exchange programmes and organized events such as

this where we have brought together fishing communities, scientists, community activists, researchers and representatives of State to discuss issues of common concern. One of the weaknesses of our work has been that we have not been able to address the concerns of inland fisheries and inland fishing communities. We do not have members in the big inland fishing countries like Cambodia and Bangladesh, for example.

This event is really our first attempt to correct this bias. It is also the first time we are collaborating with a government. We are therefore certainly looking forward to increasing our network and our realm of concern into inland fisheries.

And now to the introduction of the workshop. What better place to hold such a meeting than Cambodia to discuss rights and responsibilities in fisheries from the perspective of communities and the State?

Cambodia is the only country in Asia where the State has taken giant leaps to create rights for fishing communities and help them to attempt to mutually define responsibilities for co-management. This initiative has come from the highest level – the Prime Minister himself. Large tracts of inland wa-

ter areas have been taken out of the control of influential and rich individuals and given over to the communities to manage. This reform policy has been ably implemented by the Fisheries Administration headed by HE Nao Thuok.

However, the situation of the fishing communities in Cambodia is special. They have gone through a long period of civil strife, mass displacement, forced migration and genocide. The cumulative result of these circumstances of history has been a great deficit of trust; a lack of bonding to the place where they stay and an uncertainty about how to relate to the


(...contd. on Page 3)

— excerpts from the *Introduction to the Workshop* by John Kurien

(Workshop... contd. from Page 1)

decentralization in fisheries management and the success of co-management systems in some areas, Nomura said that the topic of allocation of access and benefits is at the heart of all efforts to manage fisheries.

Small-scale fishers should be given preferential access to fishery resources, Nomura added. "As a pro-poor policy, a redistribution of access from the industrial fleets to small-scale fishers should be considered. This should be combined with improved protection of inshore areas, some of which have already been made exclusive to artisanal fisheries, he said

The goal of responsible and equitable small-scale fisheries calls for a combination of decentralization of management responsibilities; a rights-based approach to fisheries management that meets social objectives; and strong support to social development and poverty alleviation, Nomura concluded. 

(Some History... contd. from Page 2)

government. Consequently, there has not been any widespread demand from the community for securing rights to resources in the manner which has been witnessed in other countries of Asia such as the Philippines or India. Last year I had the unique opportunity to work in Cambodia with both the government and the community. From my experience here, I think that the greatest contribution of the community fisheries initiative of the Royal Government of Cambodia will be in helping to build the social capital in the fishing villages and recreating trust by helping people to work together.

By organizing community fishery organizations in their villages, the people have a unique chance to work together; to explore their newly obtained resources and to take participatory decisions on how they will manage them and earn a sustainable livelihood from them. Building trust between governments and communities is the key to creating rights and defining responsibilities. As they say in my country, you need two hands to clap.

I spent the last couple of weeks in Aceh

Nokoreach: Cambodia's National Anthem

Words by: His Highness Patriarch Chuon Nat (1883-1969)

Music by: F. Perruchot and J. Jekyll, based on a Cambodian folk tune

Adopted: 1941, replaced 1970, restored 1975, replaced 1976, restored 1993

The anthem was originally adopted in 1941 and reconfirmed in 1947, around the time of independence from France. In 1970, the monarchy was abolished, thereby replacing the anthem as well. After the communist victory in 1975, former royalist symbols, including "Nokoreach", were reinstated for a short while until replaced with their own national symbols. After the royalist forces defeated the communists in 1993, putting an end to their long civil war, the royalist anthem was also restored to Cambodia once more. The ti-

tle of the anthem is derived from the name of an ancient Khmer kingdom.

ENGLISH TRANSLATION

*Heaven protects our King
And gives him happiness and glory
To reign over our souls and our destinies,
The one being, heir of the Sovereign builders,
Guiding the proud old Kingdom.
Temples are asleep in the forest,
Remembering the splendour of Moha Nokor.
Like a rock the Khmer race is eternal.
Let us trust in the fate of Campuchea,
The empire which challenges the ages.
Songs rise up from the pagodas
To the glory of holy buddhistic faith.
Let us be faithful to our ancestors' belief.
Thus heaven will lavish its bounty
Towards the ancient Khmer country,
the Moha Nokor.*



Province in Indonesia. As you all know, the fishing communities there have been devastated by the greatest natural calamity in our modern era – the 2004 tsunami. Several fishing communities had over half their population – particularly women and children – devoured by the sea. What humbled me was the phenomenal resilience of those who remain. They are getting on with their lives – looking forward and not deterred by the horrific events of the past. They preferred to consider what happened to them as God's training for them rather than God's punishment. However, though individual lives have been shattered, the social capital in the community has been quickly re-accumulated. Harmony and trust and the will to move ahead marked their attitude. The responsibilities towards one another in the community and to nature are clearly expressed. But yet there is no assertion of rights or plea for co-management. As a plan to rehabilitate the communities in Aceh, the government is keen to consider co-management, but they have yet to make the first steps towards this.

I placed before you these two examples from my brief experience only to highlight

the different paths through which governments and communities may arrive at asserting the rights and defining the responsibilities which can lead to co-management initiatives. Perhaps the government officials in Aceh can learn much from the government initiatives in Cambodia. Maybe the communities in Cambodia can learn from the people of Aceh.

In the ICSF this has been our commitment. We believe that bringing people together and assisting them to interact and learn from each other is a major need of our time. We have facilitated this in Africa, in Latin America, in Europe and in Asia. In Asia we have taken many initiatives over the last two decades because more than three-quarters of the fishing communities in the world live here.

Many international agencies have now begun to talk about rights in fisheries. But the focus is largely on property rights at sea and on land. We at ICSF have talked about rights from the days of the Rome Conference. But our concern for rights extends far beyond the notions of prop-

(...contd. on Page 4)

Organizational Profiles

Following are brief write-ups on some of the fishworker and non-governmental organizations participating at this workshop:

UBINIG, Bangladesh

UBINIG is the acronym for Unnayan Bikalper Nitinirdharoni Gobeshona, which translated from the Bengali, stands for "Policy Research for Development Alternatives". Essentially a policy advocacy and research organization, UBINIG originated in the form of a series of study circles started in 1981. The study circles were organized around issues concerning development and social change from a class and gender perspective. In 1984 UBINIG was formally constituted as an organization.

Tambuyog Development Centre, Philippines

Founded in 1984, Tambuyog called attention to declining fishery resources and unabated poverty in coastal communities through interdisciplinary research, creative information and education campaign, community organizing, policy advocacy and constituency building.

Tambuyog traces its roots in the communities along Lingayen Gulf in Pangasinan, where researchers from the University of the Philippines conducted research and organizing. Hence, the name tambuyog, a Pangasinense word for carabao's horn which symbolizes the call for unity. Its founding was a response to the situation where efforts in community development were focused mainly on peasants and the agriculture sector, while the issues of the fisherfolk remained at the periphery. An important result of Tambuyog's work after a decade is the substantial amount of data it has gathered on the political, social and economic situation in coastal communities, and the status of various aquatic resources and the coastal environment. Linking the biological with social, economic and political analysis, Tambuyog developed an alternative model or approach to development—community-based coastal resource management (CBCRM).

(Some History... contd. from Page 3)

erty rights over fish. To us, rights take really substantive meaning only if they extend to all realms of life and livelihood. Many of these are inalienable rights – basic human rights. The right to a dignified life; the right to freedom of expression; the rights to one's cultural and religious practices; the right to collective action to access the natural resources needed to support a livelihood; to name just a few.

In this workshop, we also wish to speak loudly about responsibilities. This is because rights without responsibilities and obligations are futile and empty. Rights without responsibilities are the license for unsustainable actions. This is true both for State and community actions. This is why we need to discuss them as one package or two sides of the same coin.

We know from experience that hoping to achieve this in three days is wishful thinking in Asia because of the large language diversity in the region. But we also know that in Asia this diversity is also our strength because we learn to communicate with our hearts and minds. The shaking of heads; an outburst of disagreement; the hearty laugh; the actions with our hands – all these help to break down language barriers. We will experience much of this in the coming three days. This workshop can only be a beginning. We at ICSF hope that it will light a spark in the minds of those who participate and commit them to create their own visions and missions for asserting rights and defining responsibilities to a new level. This is our hope.



Know Your Khmer

What's your name?	<i>Teu Neak Chhmos Oy?</i>
My name is	<i>Khnhom Chhmos...</i>
Where are you from?	<i>Teu Neak Mok Pi Brates Na?</i>
Do you speak English?	<i>Teu Neak Niyey Pheasa Angle Reu?</i>
Yes, I understand	<i>Bath (male)/ Chhass (female)</i>
No, I don't understand	<i>Te Khnhom Min Yoll Te</i>

Helpline

Conference Secretariat/Travel
Preah Khan Hotel (Extn. 832)
Mobile: 012 804425

Medical Emergency
023 - 993911

Foreigner Police
023 - 724793

Hotel Addresses

Majestic Angkor Hotel
National Road No. 6 (Airport Road)
Krous Village,
Svay Dangkm Commune
Siem Reap, Kingdom of Cambodia.
Tel: (855) 63 969 682
Fax: (855) 63 969 687/681
Email: info@majesticangkor.com

Preah Khan Hotel
National Road No. 6 (Airport Road)
Phum Grous, Sangat Svay
Dong Kon, Siem Reap 17000
Kingdom of Cambodia
Tel: (855) 637 66888
Fax: (855) 637 66889
Email: dinkeo@preahkhanhotel.com

“

There is rice in the fields and fish in the waters.

”

— Asian saying

...And Tomorrow

- **Group Reports Presentations**
- **Open Sessions**
- **Draft Statement Discussion**

SAMUDRA for Siem Reap is a special publication brought out by the SAMUDRA Team for ICSF's workshop on Asserting Rights, Defining Responsibilities: Perspectives from Small-scale Fishing Communities on Coastal and Fisheries Management in Asia, at Siem Reap, Cambodia

SAMUDRA

for SIEM REAP

INTERNATIONAL COLLECTIVE IN SUPPORT OF FISHWORKERS

What's On Today

- **Rights: Exploring Dimensions**
Panel Discussion on Markets, Technologies, Traditional Organizations and Human Rights
- **Open Session**
- **Finalization of Workshop Statement**

In Fact

International fish trade has increased dramatically over the past 20 years, from US\$6.1 bn in 1980 to US\$56 bn in 2001. Developing countries have particularly benefited from this increase as their net receipts increased from \$US3.4 bn to US\$17.4 bn over the same period.

The world's largest fish-exporting country is Thailand. Export earnings remained above US\$ 4bn. between 1996 and 2000. The trade surplus in fishery products was over US\$ 3 bn.



Homing in on rights

On the second day of the workshop, rapporteurs of the four groups that met yesterday presented the reports of the discussions they had over the following four questions/ issues:

- What kind of rights/perceived claims to fisheries resources and coastal management do fishing communities have?
- What are the main threats to the realization of these rights?
- What have been the actions taken to protect rights/exercise responsibility towards protecting and managing fisheries and coastal resources?
- What institutions—traditional or otherwise—exist to take forward the rights and define responsibilities?

Group 1 comprised a single country, hosts Cambodia, while the second group was from South Asia, made up of participants from Bangladesh, India, Pakistan and Sri Lanka. Group 3 drew participants from the Philippines and Vietnam, while the fourth group consisted of

delegates from Malaysia, Indonesia and Thailand.

Across groups, participants stressed community participation in resource management and law enforcement as among the important rights perceived by their fishing communities.

They also pointed to the need for alternative employment opportunities from allied sectors such as aquaculture, animal husbandry and ecotourism as legitimate claims for coastal communities. The Cambodian participants also rued the lack of capacity, including financial assets, and the absence of adequate knowledge about fisheries legislation.

Participants seemed unanimous in wanting sustained access to resources for fishing communities, especially traditional ones, and preventing entry of "outsiders" into the fishery, which was perceived as contributing to overcapacity and resource depletion.

The issue of transboundary crossings by fishermen in the course of their fishing trips also figured among the significant threats facing fishers in the region, espe-

cially those from India, Pakistan and Sri Lanka.

Awareness of problems seems to be high in the region, probably due to the history of movements by fisher groups mass organizations. Nonetheless, the participants expressed the need for stronger grass-root organizations, especially since the right to livelihood is seen as a value co-existing with various social barriers to entry and localised regulations on operations.

Across groups, there seemed to be a common complaint about conflicts with non-fishery interests. Industrialization and urbanization have damaged the coastal ecology and fishing habitats, while new infrastructure projects on the coast tend to displace fishing settlements and affect the access of fishermen

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Fisheries in Cambodia

In terms of total freshwater capture fish production, Cambodia is next only to China, Bangladesh and India. In terms of per capita production, however, Cambodia reports the highest figure. More than 5 mn people are employed—full- or part-time—in fisheries. The sector is crucial not only for people's livelihoods, but it also contributes over 11 per cent to the national gross domestic product.

Fish is a vital and generally affordable source of food for our population, second only to rice. It accounts for more than 75 per cent of the animal protein intake. An average of 75.6 kg of fish per person per annum is consumed in fish-dependent communities, particularly around the Tonle Sap (Great Lake), as compared to a national average of 151 kg of rice per year. These consumption figures indicate that the inland fisheries of Cambodia contribute more to the national food balance than any other inland fishery in the world.

Bearing in mind that the fisheries sector is crucial to people's livelihoods and the national economy, the Royal Government of Cambodia (RGC), during its second mandate, achieved significant reforms in many areas, especially in the fisheries sector. In the third mandate, the RGC continues to promote fisheries reforms by designating fisheries as one side of the Rectangular Strategy.

The RGC considers national and international organizations as well as the private sector to be development

partners. For many years, the Fisheries Administration has received fruitful support and collaboration from donors, national and international NGOs and other development partners in implementing its fisheries policy reform effectively and successfully. We express our sincere thanks to them.

The new fisheries law, which was enacted in 2006 by the King, has the objective of ensuring management of inland and marine fisheries, and conservation of biodiversity, and promoting the livelihoods of local communities. It is notable that the traditional use rights of fishing communities are recognized under this legislation.

Towards ensuring sustainable fisheries, the RGC, through a Sub-Decree on Community Fisheries, encourages the establishment of community fisheries in inland and coastal areas. Attempts are being made to ensure greater participation of local communities in fisheries conservation and management. There are also initiatives to improve co-ordination between different sectors to minimize negative impacts on fisheries.

The RGC is committed to responsible fisheries and to the implementation of the FAO Code of Conduct for Responsible Fisheries, the Convention on Biological Diversity (CBD), the Convention on Trade in Endangered Species of Wild Fauna and Flora (CITES), and the 1995 Mekong Agreement on Co-operation for the Sustainable Development of the Mekong River Basin.



(Homing in... contd. from Page 1)

to the sea. The increasing use of the ocean space for the extraction of non-living resources is another problem.

The South Asian group felt that the way forward would be to recognize the strengths of the traditional organizations at the local level and their power of social sanction, and then use them as building blocks for a new system of management, perhaps a co-management system with traditional village or landing-centre-based organizations at one end and the government at the other end, mediated by a number of modern organizations.

Generally, it was recognized that the fight for rights on coastal lands is a tougher proposition than most fishers' organizations realize and networks capable of protecting the coast are not easy to visualize. Support from the rest of civil society was seen as being crucial to this task.

The presentation by Magnus Torell of the Southeast Asian Fisheries Development Centre (SEAFDEC) focused on the growing competition over space in coastal areas and the institutional complexities and overlapping responsibilities involved in coastal management initiatives. Despite a number of coastal zone management projects and initiatives, experience indicates a difficulty to maintain structure and organization beyond the project periods. There also seems to be general agreement on institutional and legal "confusion" and overlaps. Given all this, it is difficult to incorporate small-scale

(...contd. on Page 3)

Preah Khan

The Preah Khan temple is part of the Angkor complex of ancient temples dating back 1,000 years. The word Preah Khan means "sacred sword" and represents the sword of Hanuman, the monkey god of the Ramayana epic. Preah Khan was built on the site of Jayavarman VII's victory over the invading Chams in 1181.


— Excerpts from the Inaugural Address of H. E. Nao Thuok, Director General of the Fisheries Administration, Ministry of Agriculture, Forestry and Fisheries, RGC

(Homing in... contd. from Page 2)

fisheries and the rights of fishing communities in the broader context. The participants in the fishing “sector” themselves need to sort out where they are and where they want to be moving—into social management, environmental management, economic management and/or “fisheries management”, Magnus Torell said.

Before the session broke off for lunch, Nalini Nayak, a Member of ICSF from India, and Duangkamol Sirisook of the Sustainable Development Foundation (SDF), Thailand, presented a gender perspective on the rights to coastal and fisheries resources. Stressing the productive roles of women in pre- and post-harvest activities at the household and community level, they pointed to the many responsibilities that women in fishing communities shoulder to ensure the household’s food security. Their roles are made more significant by their intrinsic understanding and knowledge of environment and natural resources.

Yet, women remain invisible in fisheries, despite their active contribution. As the fisheries get modernized, women get displaced and become cheap labour in fish processing and unskilled and informal activities. If women’s work is made visible and given value and their role in decisionmaking is taken seriously, Nalini Nayak and Duangkamol Sirisook said, there will be a greater focus on life and livelihoods, rather than on mere profits from centralized production and market-centered development.

The right to life and livelihood requires a development focus that values life, living systems and the interconnectedness of the coasts to the hinterland; focuses on equity; and develops masculinities that value nature and nurture, they concluded. 

Money matters

The riel (KHR) — pronounced “real” — is the official local currency (US\$1 = 3,992 KHR), but the currency widely used in Siem Reap is the US dollar. Please keep this in mind while changing money.

Community Fisheries Management

Some Important Features of the Sub-decree on Community Fisheries Management (SDCFM) of the Royal Government of Cambodia

What are the objectives of Community Fisheries?

Five objectives have been spelt out in the sub-decree: (a) to manage inland fisheries and related ecosystem where fishing lots have been cancelled (b) manage fisheries resources in a sustainable and equitable manner (c) to increase understanding and recognition of benefits of fisheries resource through participation in protection and management (d) provide legal framework to establish community fisheries (e) improve standard of living and reduce poverty.

What composes a CF?

It is a group of Khmer citizens who live in or near the fishing area and voluntarily establish the initiative to achieve the objectives mentioned above.

Who can become a member of a CF?

Khmer citizen; either sex; must be resident in village of the CF area; be 18 years and can be member only in one community fishery.

What are the duties of a CF?

To participate in managing and conserving resources; respect instructions from DoF, MAFF; participate in establishment of conservation areas within CF area; guarantee equal rights in sustainable use of resource; implement bye-laws and formulate plan; enter into CF area agreement with DoF to manage resource; and keep all documents related to CF.

What are the rights of a CF?

The rights of CF are to organize fishing activity; cooperate with competent authorities to suppress violations; request to seize evidence of fisheries violation and detain offender then send them to competent fishery officer; in accordance will legal instruments can communicate with other CF or other persons and entities for benefit of CF; can fish, undertake aquaculture, sell, use and manage all fisheries resources in accordance with CF agreement and plan.


What are the limits on these rights?

The CF has no right to transact the CF area in any manner; will not erect any structure in CF area without permission of DoF, MAFF; will not partition or establish any private ownership in CF area; will not enter into any agreement in CF area with any person or entity not even for scientific research.

How is a CF Committee formed?

Each CF will be lead by a Community Fishery Committee (CFC) which is elected by secret, free and fair election by the congress by an absolute majority of those who voted. The person with highest vote is Chief of CF; person with second highest Vice-Chief. The fishery competent authority; the commune council shall be invited to observe the election. However results will be officially recognized even if they are absent. The number on the CFC will be 5, 7 or 11 depending on decision of congress. Women will be encouraged to be candidates. Khmer citizens who are members of the CF irrespective of sex have right to stand as candidates. The elected CFC has a term of 5 years and the right to lead and manage the CF in accordance with relevant article of the sub-decree.

What are the duties of the CFC?

The CFC has the following duties: draft by-laws and management plans and operate in accordance with them; seek technical and financial support; represent CF in mediation and conflict resolution; open bank account and manage finances in transparent manner; make decisions on CF in accordance with by-laws; participate in consultations; report violations; conserve resources and CF area; perform other functions as instructed by fisheries competent authority; appeal if agreement for CF not renewed. Only the CFC has authority to apply to DoF to request approval of CF area agreement. The CFC may request technical assistance from fishery officials or individuals to draft CF area agreement. 

— Excerpted from *Cambodia’s Aquarian Reforms: The Emerging Challenges for Policy and Research*

Q&A | Philippines

Cesar Allan Vera of the CBCRM Resource Centre talked to some of the participants from the Philippines on their organizations and what they perceive to be the problems they face:

On current focus of organizational work:

Capacity building of Fisheries and Aquatic Resource Management Councils at the municipal level—**Charles Capricho** of Bigkis Lakas

Looking into fisheries trade and liberalization issues using the framework of the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and providing livelihood assistance to local organizations—**Iza Muñoz** of Kilusang Mangingisda

Enterprise development combined with coastal resource management. The small fisherfolk have sacrificed too much to manage their resources but they are not gaining economically—**Pepe Tanchuling** of Tambuyog

On issues facing artisanal fishers:

Globalization. It is leading to the promotion of aquaculture which makes small fisherfolk more vulnerable to a variety of problems, such as global warming – **Charles Capricho** of Bigkis Lakas

The bilateral agreements with China and Japan. These are affecting fisherfolk's livelihood options, food security and

sovereignty, and fisherfolk settlements—**Iza Muñoz** of Kilusang Mangingisda

Fisherfolk settlement. We will be displaced if we do not address this issue soon—**Gemma Gades** of NAMAHHN

On the ongoing workshop:

The workshop has helped me become aware of the context of other fisherfolks but the time is too short to really understand it better. The fisherfolk struggle is for empowerment. If they are empowered, they can claim their rights. The workshop is contributing to the empowerment of the small-scale fisherfolk—**Charles Capricho** of Bigkis Lakas

It is good to listen to the stories and experiences of fisherfolk from other countries, but I still have a lot of questions that I want to ask other participants—**Iza Muñoz** of Kilusang Mangingisda

It helps participants understand the links between rights and responsibilities. As we struggle to claim our rights, the responsibilities then become clearer—**Gemma Gades** of NAMAHHN

The participants are diverse—from 'experts' to small-scale fisherfolk. It further deepens my understanding of property regimes in fisheries. It is interesting to engage 'experts' with the concept of the right to livelihoods—**Pepe Tanchuling** of Tambuyog



Helpline

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*The wealth of the sea
belongs to the dead,
the living, and those
yet to be born.*

— Asian saying

”

Know Your Khmer

What's your name?
Teu Neak Chhmos Oy?

My name is
Khnhom Chhmos...

Where are you from?
Teu Neak Mok Pi Brates Na?

Do you speak English?
Teu Neak Niyey Pheasa Angle Reu?

Yes, I understand
Bath (male)/Chhass (female) Khnhom Yoll

No, I don't understand
Te Khnhom Min Yoll Te

Where is?
Nov Ena?

How do I go (get) to....?
Teu Khnhom Tov Ti Nos Doy Chhis Oy?

How far away is?
Chhngay Ponman?

Right
Khang Sdam

Left
Khang Chhveng

Straight
Trong/Tov Trong

Up
Leung Leu

Down
Chhos Krom

...And Tomorrow

➤ **Field Trip to Tonle Sap and Angkor Wat**

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What's On Today

- **Field Trip to Tonle Sap**
 - . Departure (07:45)
 - . Return (13:00)
- **Excursion to Angkor Wat**
 - . Departure (13:00)
 - . Return (18:00)

Stay safe

Generally, the Siem Reap area and the temples of Angkor are relatively safe. However, the usual cautions still apply as with any town or city. While visiting the temples, beware of off-duty police officers, who are in uniform, who start walking beside you and begin showing you around the temples.

At this point, either say that you would like to see the temples yourself, or agree on a price at the start.

Several people have been requested for a fee of over US\$10 at the end of the temple tour, and you are not going to argue with a member of the police force!

— from Wikitravel

Tonle Sap: Cambodia's Great Lake

The Tonlé Sap (meaning Large Fresh Water River but more commonly translated as Great Lake) is a combined lake and river system of huge importance to Cambodia. It is the largest freshwater lake in

South East Asia and is an ecological hotspot that was designated as a UNESCO biosphere in 1997. For most of the year the lake is fairly small, around 1-m deep and with an area of 2,700 sq km. During the monsoon season, however, the Tonle Sap river, which connects the lake with the Mekong river, reverses its flow. Water is pushed up from the Mekong into the lake, increasing its area to 16,000 sq km and its depth to up to nine meters, flooding nearby fields and forests. The floodplain provides a perfect breeding ground for fish. The pulsing system with the large floodplain, rich biodiversity,

and high annual sediment and nutrient fluxes from Mekong makes the Tonle Sap one of the most productive inland fisheries in the world, supporting over 3 million people and providing over 75% of Cambodia's annual

mentation within the Tonle Sap Lake proper has been in the range of 0.1-0.16 mm/year since ca. 5500 years before present (BP). Thus, there is no threat of the lake filling up with sediment.

On the contrary, sediment is not a threat to the lake but an important part of its ecosystem, providing nutrients that drive the floodplain productivity.

The reversal of the Tonle Sap river's flow also acts as a safety valve to prevent flooding further

downstream. During the dry season (December to April) the Tonle Sap Lake provides around 50% of the

(...contd. on Page 3)



inland fish catch and 60% of the Cambodians' protein intake. At the end of the rainy season, the flow reverses and the fish are carried downriver.

National and local observers often state that the Tonle Sap Lake is rapidly filling with sediment. However, recent long-term sedimentation studies show that net sedi-

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Angkor Wat

Angkor Wat (or Angkor Vat) is a temple at Angkor, Cambodia, built for King Suryavarman II in the early 12th century as his State temple and capital city. The largest and best-preserved temple at the site, it is the only one to have remained a significant religious centre — first Hindu, dedicated to Vishnu, then Buddhist — since its foundation. The temple is the epitome of the high classical style of Khmer architecture. It has become a symbol of Cambodia, appearing on its national flag, and it is the country's prime attraction for visitors.



Angkor Wat combines two basic plans of Khmer temple architecture: the temple mountain and the later galleried temples. It is designed to represent Mount Meru, home of the gods in Hindu mythology: within a moat and an outer wall 3.6 km (2.2 miles) long are three rectangular galleries, each raised above the next. At the centre of the temple stands a quincunx of towers. Unlike most Angkorian temples, Angkor Wat is oriented to the west; scholars are divided as to the significance of this. As well as for the grandeur and harmony of the architecture, the temple is admired for its extensive bas-reliefs and for the numerous *devatas* adorning its walls.

Angkor Wat is the prime example of the classical style of Khmer architecture—the Angkor Wat style—to which it has given its name. By the

12th century, Khmer architects had become more skilled and confident than before in the use of sandstone (rather than brick or laterite) as the main building material. The Angkor Wat style was followed by that of the Bayon period, in which quality was often sacrificed to quantity. Other temples in the style are Banteay Samré, Thommanon, Chao Say Tevoda and the early temples of

Preah Pithu at Angkor; outside Angkor, Beng Mealea and parts of Phnom Rung and Phimai.

Angkor Wat has drawn praise above all for the harmony of its design, which has been compared to the ar-

chitecture of ancient Greece or Rome. According to Maurice Glaize, a mid-20th-century conservator of Angkor, the temple "attains a classic perfection by the restrained monumentality of its finely balanced elements and the precise arrangement of its proportions. It is a work of power, unity and style."

Architecturally, the elements characteristic of the style include: the ogival, redented towers shaped like lotus buds; half-galleries to broaden passageways; axial galleries connecting enclosures; and the cruciform terraces which appear along the main axis of the temple. Most of the visible areas are of sandstone blocks, while laterite was used for the outer wall and for hidden structural parts. The binding agent used to join the blocks is yet to be identified, although natural resins or slaked lime have been suggested. Other elements of the design have been destroyed by looting and the passage of time, includ-

ing gilded stucco on the towers, gilding on some figures on the bas-reliefs, and wooden ceiling panels and doors. Typical decorative elements are *devatas* (or *apsaras*), bas-reliefs, and on pediments extensive garlands and narrative scenes. Statuary is conservative, being more static and less graceful than earlier work.

(...contd. on Page 3)

Some Puzzling Facts

Several extremely important and, we would have thought, glaringly obvious parts of the puzzle do still remain completely unsolved.

These include:

1. an explanation for the amazing suddenness with which the sacred domain of Angkor was brought to life at the beginning of the 9th century;
2. an explanation for why it was developed so methodically and so industriously, at such vast expense, for approximately 420 years;
3. an explanation for why this staggering and unprecedented burst of temple-building, greater in magnitude and quality than anything in India, took place in a remote backwater of rural Cambodia; and
4. an explanation for why all new temple-building at Angkor suddenly ceased in the 13th century after the death of Jayavarman VII and never resumed—even though the site continued to be occupied until at least the 16th century.

The notion that the rulers of Angkor were working to an imported master plan that they were, for some reason, obliged to fulfill within a specific time-frame provides a complete explanation for all of these mysteries.

— from *Heaven's Mirror* by Graham Hancock

— from Wikipedia, the free encyclopedia (http://en.wikipedia.org/wiki/Angkor_wat)

(*Angkor Wat... contd. from Page 2*)

Since the 1990s Angkor Wat has seen a resumption of conservation efforts and a massive increase in tourism. The temple is part of the Angkor World Heritage Site, established in 1992, which has provided some funding and has encouraged the Cambodian government to protect the site. The German Apsara Conservation Project (GACP) is working to protect the *devatas* and other bas-reliefs which decorate the temple from damage. The organisation's survey found that around 20% of the *devatas* were in very poor condition, mainly because of natural erosion and deterioration of the stone but in part also due to earlier restoration efforts. Other work involves the repair of collapsed sections of the structure, and prevention of further collapse: the west facade of the upper level, for example, has been buttressed by scaffolding since 2002, while a Japanese team completed restoration of the north library of the outer enclosure in 2005.

Angkor Wat has become a major tourist destination: attendance figures for the temple are not published, but in 2004 the country received just over a million international arrivals, of whom, according to the Ministry of Tourism, 57% planned to visit the temple. The influx of tourists has so far caused relatively little damage, other than some graffiti; ropes and wooden steps have been introduced to protect the bas-reliefs and floors, respectively. Tourism has also provided some additional funds for maintenance—approximately 28% of ticket revenues across the whole Angkor site is spent on the temples—although most work is carried out by foreign government-sponsored teams rather than by the Cambodian authorities.

(*Tonle Sap... contd. from Page 1*)

flow to the Mekong Delta in Vietnam. The lake occupies a depression created due to the geological stress induced by the collision of the Indian subcontinent with Asia.

— From Wikipedia, the free encyclopedia (http://en.wikipedia.org/wiki/Tonle_Sap)

PASSAGES

The Joy of Living

In the meanwhile, within minutes of the King's departure from the port, a section of the crowd had rushed up the gangplank of the Amiral-Kersaint to see the dancers at first hand. For weeks now the Marseilles newspapers had been full of tantalizing snippets of information: it was said that the dancers entered the palace as children and spent their lives in seclusion ever afterwards: that their lives revolved entirely around the royal family; that several were the King's mistresses and had even borne him children; that some of them had never stepped out of the palace grounds until this trip to France. European travellers went to great lengths to procure invitations to see these fabulous recuses performing in the palace at Phnom Penh: now here they were, in Marseilles, visiting Europe for the very first time.

The dancers were on the ship's first-class deck; they seemed to be everywhere, running about, hopping, skipping, playing excitedly, feet skimming across the polished wood. The whole deck was a blur of legs, girls' legs, women's legs, 'fine, elegant legs', for all the dancers were dressed in colourful sampots which ended shortly below the knee.

The onlookers were taken by surprise. They had expected perhaps a troupe of heavily veiled, voluptuous Salomes; they were not quite prepared for the lithe, athletic women they encountered on the Amiral-Kersaint; nor, indeed, was the rest of Europe. An observer wrote later: 'With their hard and close-cropped hair, their figures like those of striplings, their thin, muscular legs like those of young boys, their arms and hands like those of little girls they seem to belong to no definite sex. They have something of the child about them, something of the young warrior of antiquity and something of the woman.'



Molyka was only thirteen in 1975, when the Khmer Rouge took Phnom Penh. She was evacuated with her whole extended family, fourteen people in all,

to a labour camp in the province of Kompong Thom. A few months later she was separated from the others and sent to work in a fishing village on Cambodia's immense freshwater lake, the Tonlé Sap. For the next three years she worked as a servant and nursemaid for a family of fisherfolk.

She only saw her parents once in that time. One day she was sent to a village near Kompong Thom with a group of girls. While sitting by the roadside she happened to look up from her basket of fish and saw her mother walking towards her. Her first instinct was to turn away; every detail matched those of her most frequently recurring dream: the parched countryside, the ragged palms, her mother coming out of the red dust of the road, walking straight towards her...

She didn't see her mother again until 1979, when she came back to Phnom Penh after the Vietnamese invasion. She managed to locate her as well as two of her brothers after months of searching. Of the fourteen people who had walked out of her house three and a half years before, ten were dead, including her father, two brothers and a sister. Her mother had become an abject, terrified creature after her father was called away into the fields one night, never to return. One of her brothers was too young to work; the other had willed himself into a state of guilt-stricken paralysis after revealing their father's identity to the Khmer Rouge in a moment of inattention—he now held himself responsible for his father's death.

Their family was from the social group that was hardest hit by the revolution: the urban middle classes. City people by definition, they were herded into rural work camps; the institutions and forms of knowledge that sustained them were destroyed—the judicial system was dismantled, the practice of formal medicine was discontinued; schools and colleges were shut down; banks and credit were done away with; indeed the very institution of money was abolished. Cambodia's was not a civil war in the same sense as Somalia's or the former

Yugoslavia's, fought over the fetishism of small differences: it was a war on history itself, an experiment in the reinvention of society. No regime in history had ever before made so systematic and sustained an attack on the middle class. Yet, if the experiment was proof of anything at all, it was ultimately of the indestructibility of the middle class, of its extraordinary tenacity and resilience; its capacity to preserve its forms of knowledge and expression through the most extreme kinds of adversity.

Molyka was only seventeen then but she was the one who had to cope because no one else in the family could. She took a job in the army and put herself and her brothers through school and college; later she acquired a house and a car; she adopted a child and—like so many people in Phnom Penh—she took in and supported about half a dozen complete strangers. In one way or another she was responsible for supporting a dozen lives.

Dancers and musicians from all over the country travelled to Phnom Penh for the festival. Proeung Chhieng, one of the best-known dancers and choreographers in the country, was one of those who made the journey: he came to Phnom Penh from Kompong Thom where he had helped assemble a small troupe of dancers after the fall of Democratic Kampuchea. He himself had trained at the palace since his childhood, specialising in the role of Hanuman, the monkey-god of the Ramayana epic, a part that is one of the glories of Khmer dance. This training proved instrumental in Proeung Chhieng's survival: his expertise in clowning and mime helped him persuade the interrogators at his labour camp that he was an illiterate lunatic.

At the festival he met many fellow-students and teachers for the first time after the Revolution: "We cried and laughed while we looked around to see who were the others who had survived. We would shout with joy: 'You are still alive!' and then we would cry thinking of someone who had died."

The performers were dismayed when they began preparing for the performance: large quantities of musical instruments, costumes and masks had been destroyed over the last few years. They had to improvise new costumes to perform in; instead of rich silks and brocades they used thin calico, produced by a government textile factory. The theatre they were to perform in,



the Bassac, was in relatively good shape, but there was a crisis of electricity at the time, and the lighting was dim and unreliable.

But people flocked to the theatre the day the festival began. Onesta Carpena, a Catholic relief worker from Italy was one of the handful of foreigners then living in Phnom Penh. She was astonished at the response: the city was in a

shambles; there was debris everywhere, spilling out of the houses, on to the pavements, the streets were jammed with pillaged cars, there was no money and very little food - "I could not believe that in a situation like that people would be thinking of music and dance." But still they came pouring in, and the theatre was filled far beyond its capacity. It was very hot inside.

Eva Mysliwiec, who had arrived recently to set up a Quaker relief mission, was one of the one of the few foreigners present at that first performance. When the first musicians came onstage she heard sobs all around her. Then, when the dancers appeared, in their shabby, hastily made costumes, suddenly, everyone was crying, old people, young people, soldiers, children—"you could have sailed out of there in a boat".

The people who were sitting next to her said: "We thought everything was lost, that we would never hear our music again, never see our dance." They could not stop crying; people wept through the entire performance.

It was a kind of rebirth: a moment when the grief of survival became indistinguishable from the joy of living.

— excerpts from *Dancing in Cambodia* by Amitav Ghosh

Helpline

Conference Secretariat

Adjacent to Meeting Hall,
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“

The sea begins in the mountains...

”

— Asian saying

...And Tomorrow

- Inaugural Session of Symposium
- Country Presentations
- Panel Discussions
- Reception and Dinner

SAMUDRA for Siem Reap is a special publication brought out by the SAMUDRA Team for ICSF's workshop on *Asserting Rights, Defining Responsibilities: Perspectives from Small-scale Fishing Communities on Coastal and Fisheries Management in Asia*, at Siem Reap, Cambodia

SAMUDRA

for SIEM REAP

INTERNATIONAL COLLECTIVE IN SUPPORT OF FISHWORKERS

What's On Today

- Inaugural Session
- Panel Discussion:
 - South East Asia
 - South Asia
 - Multilateral, Inter-Governmental and International Organizations
- Reception & Dinner

In Fact

Fish and other aquatic animals are crucial for nutrition and food security because they provide the Cambodian people with over three-quarters of their total animal protein intake. They also contribute to much of their essential vitamins and minerals, particularly calcium and vitamin A, as well as fat intake in their diets.

Cambodians are considered one of the highest per capita consumers of fish in the world. A recent estimate from household surveys placed consumption at 66 kg per person per year. Fisheries contributed to between 8 and 12 per cent of the country's GDP in the years 2000-2004.

The Siem Reap Statement

The following are excerpts from the Statement made by the participants of the workshop on the last day, Saturday, 5 May 2007. The full text of the Statement will be distributed today.

We, 51 participants representing small-scale and artisanal fishing communities, fishworker organizations, non-governmental organizations, researchers and activists from ten South and South-east Asian countries, having gathered at the workshop on *Asserting Rights, Defining Responsibilities: Perspectives from Small-scale Fishing Communities on Coastal and Fisheries Management in Asia*, from 3 to 5 May 2007 at Siem Reap, Cambodia,

Representing a diversity of geographical, social, cultural and economic backgrounds, but yet bonded by a commonality of interest and concerns,

Being aware of our duty towards present and future generations, and our accountability,

And believing that natural resources of bays, seas, rivers and inland water bodies are the common heritage of all and that they should not be privatized

for the benefit of the few,

Further believing that these resources should be equitably and responsibly shared for sustaining life and livelihood and towards the greater benefit of all small-scale and artisanal fishing communities,


And realizing that responsible fisheries can be assured only if human rights of fishing communities, including the right to decent work and labour standards, and human development, are secure,

Stress that just, participatory, self-reliant and sustainable development of coastal and inland fisheries is of vital importance to us.

In view of the above, we draw attention to the following issues:

- Fisheries Conservation and Management
- Coastal Area Management
- Marine Protected Areas
- Aquaculture and Mariculture
- Sustainable Fishing Gear

and Practices

- Illegal, Unreported and Unregulated Fishing
- Co-management and Community-based Approach
- Preferential Access of Small-scale and Artisanal Fishers
- Trans-border Movement of Small-scale and Artisanal Fishers
- Women in Fisheries
- Trade in Fish and Fish Products
- Fair Access to Social Services, Social Security and Credit
- ILO Fishing Convention
- Disaster Preparedness
- Establishment of a Coherent Management Framework
- Asserting Rights, Defining Responsibilities 

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Global Recognition of the Importance of Small-scale Fisheries

The globalization of fisheries can be said to have been actively pursued since 1992 when the United Nations Conference on Environment and Development (UNCED) was organized due to international concerns over the global environment. The Food and Agriculture Organization of the United Nations (FAO) initiated the development of the Code of Conduct for Responsible Fisheries as a response to Agenda 21 in the same year. With the increased availability of development assistance funding, FAO also started a drastic policy modification of the organization to accommodate a global mandate for the promotion of food security, including by achieving sustainable fisheries. Before such a major modification of its mandate, FAO's efforts for its member countries concentrated on assistance to developing countries through the implementation of large numbers of FAO field projects.


With such a change of policy, FAO has drastically shifted its focus from support to developing countries to the promotion of globalization. The way it organizes the Committee on Fisheries (COFI) meeting, which is the biggest biennial fisheries conference in the world, has also been changed since the early 1990s. Various developmental issues affecting developing countries, including those related to small-scale fisheries, that used to be discussed at COFI meetings, have disappeared from the agenda. For more than 10 years now, small-scale fisheries issues have never been tabled at this global arena.

During these 10 years, however, the frustrations of developing countries that COFI has focused on global ini-

tiatives, and not spared the time to discuss issues that they are more interested in, have accumulated. Even though COFI reopened discussions on small-scale issues in the session held in 2003, the level of discussion has never reached the satisfaction of many developing countries.

In the 2007 COFI session, the overwhelming voices of developing countries dominated the agenda on small-scale fisheries, calling for FAO to develop the programme on small-scale fisheries, particularly highlighting the formulation of appropriate global policy on rights-based fisheries for the small-scale sector. COFI, in principle, supported the idea of a global programme on small-scale fisheries but could not clarify the detailed programme framework due to the unclear financial situation needed to implement such a proposed programme.

Immediately after the COFI session, a Regional Fisheries Bodies Secretariat Network Meeting was held, which discussed a possible programme framework among the Regional Fisheries Bodies that are mainly working for the small-scale sector. The Meeting agreed to provide, and advise on, the terms of reference and scope of work of such a programme, and explore the possibility of an extra-budgetary FAO programme for small-scale fisheries.


It was also agreed that in order to facilitate and clarify various preparatory work, a dedicated website would be developed with sufficient focus on rights-based fisheries/co-management. It is hoped that through such efforts, the needs and voices of local fishing communities can reach a global level through co-ordination among various channels, including those of ICSF. 

— This piece is by Dr. Yasuhisa Kato, Special Adviser, SEAFDEC

Tonle Sap fisheries and local livelihoods

The inland water fisheries of Cambodia rank first in the world in terms of per area productivity. However, the natural productivity of the Tonle Sap lake's floodplains will be threatened if the flood pulse, seasonally flooded habitats, and fish migration routes are disrupted by man-made structures that modify the hydrology of the Mekong river system.

Numerous hydropower dams and irrigation schemes are currently under construction in the region, mainly in countries upstream of Cambodia. The WorldFish Centre, in collaboration with partners including the Inland Fisheries Research and Development Institute and the Cambodian National Mekong Committee, has recently completed a study on the influence of infrastructure on the Tonle Sap fisheries and local livelihoods. The study has shown that intensive development, if it goes ahead as proposed, will negatively affect 87 per cent of the known fish species in the Mekong river system, as they are migratory.

For more information, please contact WorldFish Centre—Greater Mekong Region at worldfish.cambodia@cgiar.org or y.kura@cgiar.org 

— This piece is by Yumiko Kura of the WorldFish Centre

Women in Fisheries

Women have traditionally played four important roles in riparian communities: finding food for the family (including gathering aquatic flora and fauna in the dry season when men migrate to find work); processing fish; selling fish and supporting the husband in fishing and related activities like mending nets, etc. With the coming of community fisheries (CF), their roles in all these activities are bound to expand. Making this expansion of activity also qualitatively different

(...contd. on Page 3)

(*Women in Fisheries ...contd. from Page 2*)

and more rewarding is a challenge. The possibilities for collective women's enterprises should be closely examined.

Linking savings and credit schemes to the expanding pre- and post-fishing activities can create a major impetus for ensuring that the gains from enhanced family fishing in the CF are translated into greater livelihood entitlements and capabilities. When women have greater control of the household financial resources, there are greater possibilities that these resources will be invested more wisely in matters pertaining to food security, education and health of the family.

One of the visible changes following the current aquarian reforms is the structured as well as the natural increases in the role of women in the CF committee activities. A few women are involved in the CF committees. In early 2005, Siem Reap CFs had the largest committees (27 people) with the most women (four). Other provincial CF committees had six to 10 members with about one woman per 16.

Some committee women play significant roles as secretaries and accountants as well as in the patrolling activities. The role of women officers of the Provincial Fishery Offices, the involvement of the Commune Councils and civil society organizations should be ensured to increase women's activities and further empower their involvements in the governance of the CF.



— from *Cambodia's Aquarian Reforms: The Emerging Challenges for Policy and Research*

Small-scale Fisheries and Communities: A European Perspective

Small-scale fisheries and the communities they support are under growing threat in Europe from management systems that favour the rule of the market place and control of access to resources by large companies and corporations. From Portugal to Iceland, and from Denmark to the south of Ireland, there has been a steady erosion of fishery rights and access to local fish stocks, from the region's small fishers. Thousands of jobs have been lost in the sector and fleet size has diminished considerably.

In the United Kingdom, the areas hardest hit have been Scotland and the south coast of England. Small-scale fleets have been the backbone of the country's fisheries for centuries, pioneering herring, shellfish and demersal harvesting, developing owner-operated boats, and building up scores of small harbours and markets around the coast.

In the past 30 years, the sector has seen its very right to fish local stocks and operate on local grounds, steadily diminished. The fleet has lost over 1,000 boats and up to 5,000 jobs. The major factor has been rigid enforcement of the European Union (EU) Common Fisheries Policy and its related application of single-species quotas on a multi-species fishery. The current decline in cod stocks has been used by the European Commission to reduce all demersal species quotas. Shellfish quotas have also been cut, and the government recently gave 375 tonnes of Scottish nephrops prawn quota to Germany in return for a sole quota for the east of England. Many small coastal ports are suffering economically from the decline of the small-scale sector. A designated

ports measure made it illegal for small-scale fishers to land their catches at any but a few large selected ports, without special advance permission in each case. This has added to the time and cost of marketing the production from the smaller vessels, and has seriously limited the fish supply available to small local processors.

As predicted by many at the time, the introduction of a trade in quota entitlement has seen the right to harvest fish gravitating to the most wealthy and powerful groups. Some investors, now in retirement, lease quota at high prices to skip-pers who lack adequate catching rights.

The market now rules in the area of fishing rights, to the detriment of thousands of small operators. The EU is currently debating the whole question of fishing rights, but, astonishingly, is promoting the idea that all these rights should be 'tradeable'. The rule of the market will then reign supreme over social and humanitarian considerations.

Now, a new series of measures threatens to further cripple the small-scale sector and its coastal communities. This latest threat comes under the seemingly innocuous and admirable term of 'Coastal and Marine National Parks'. They are being promoted in the name of conservation but with no regard to the primary rules of such fundamental innovations. There has been no prior scientific investigation to determine whether they are necessary or whether in fact they will actually preserve the ecosystem. Neither has there been any meaningful consultation with the stakeholders most

(...contd. on Page 4)

In Solidarity

The following Statement of Solidarity, in support of South African fishers, was adopted by the participants of the Siem Reap Rights Workshop:


We, the participants of the workshop on *Asserting Rights, Defining Responsibilities: Perspectives from Small-scale Fishing Communities on Coastal and Fisheries Management in Asia*, organized by the International Collective in Support of Fishworkers (ICSF) at Siem Reap, Cambodia, during 3 – 8 May 2007, express our solidarity with the traditional fishers and their organizations in South Africa, specifically the Masifundise Development Trust and Coastal Links, in their struggle to assert their traditional rights.

We congratulate them on the recent agreement with the Fisheries Minister of South Africa that commits the Government to develop a legislative and policy framework that accommodates traditional fishers more effectively, while also providing basic interim relief for artisanal fishers who did not get any long-

term fishing rights.

We regard this as a testament to the many years of struggle and hardship of South Africa's traditional fishers, and the specific campaign efforts of Masifundise and Coastal Links to address the plight and needs of poor fishing communities.


We consider this as a victory not only for the traditional fishers of South Africa but also a victory for traditional and small-scale fishing communities all over the world.

We realize that the road ahead will be a long and difficult one and, in the spirit of international solidarity and a commonality of interests and concerns, we, on behalf of traditional small-scale and artisanal fishing communities in Asia, pledge our unstinting support to the traditional fishers of South Africa and their organizations as they continue to struggle to retain and reassert their traditional rights, in the face of hardships and constraints. 

(Small-scale Fisheries...cont. from Page 3)

threatened, only a government 'roadshow' bus that proclaimed the importance and value of marine parks. In Scotland, the first of these parks is proposed for the waters and coasts of southwest Scotland (Argyll and the Islands, and also Lochaber).

Fishers and community members in Mallaig, the port most under threat, have formed a committee to fight the issue, while the Fisheries Minister concerned, Ross Finnie, has repeated his determination to impose the park regardless of local protests.

Since the fishing communities are a small section of the UK population, the government tends to ignore their views. A recent protest organized by a women-led group, the 'Cod Crusaders', obtained over 250,000 signatures in support, but was totally ignored by the ruling Labour–Liberal Democrat coalition in the Scottish Parliament. 

— This piece is by David Thomson of the FAO Regional Office, Cambodia

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“

*Our struggle is for
the future: ours and
that of the fish*

”

— Asian saying

...And Tomorrow

- **Synthesis of Discussions**
- **Plenary Session**
- **Closing Session**

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SAMUDRA

for SIEM REAP

INTERNATIONAL COLLECTIVE IN SUPPORT OF FISHWORKERS

What's On Today

- Presentation of Statements
- Synthesis of Discussions
- Plenary Session
- Closing Session

In Brief

The vast majority of the world's fishers and fish farmers—96.6 per cent of the global total, or 40 mn people—live in developing countries. 34 mn are small-scale operators who use small open-decked traditional craft powered by sails and oars and fish close to shore. An additional 100 mn people are estimated to be involved in the small-scale post-harvest sector (processing, transport, marketing). There are millions of other rural people involved in seasonal or occasional fishing activities who are not recorded as 'fishers' in official statistics.

Fish provides 19 per cent of all animal protein intake in developing countries, a share that can exceed 25 per cent in the poorest countries and reaches 90 per cent in isolated parts of coastal or inland areas and in small island developing States.



Lieh Haoy! ពិសាហា Chhom Reap Lea!! Goodbye!!!

As the workshop and symposium draw to a close, and delegates begin to pack up to return to their homes, it is time for farewells, a final exchange of email addresses and cards, and also time to reflect on what has been achieved in these six days. While it is perhaps too early to make a comprehensive critical assessment of the proceedings, some things stand out for their very veracity.

For one thing, the very fact that so many people from so many distant lands were able to congregate at a small town in the northern part of Cambodia and remain focused on serious discussion for so many days, is itself testimony to the inherent unity of small-scale fishing communities and their organizations. As the preamble to the Siem Reap Statement pointed out, the 51 delegates—and the several other participants from governments and other organizations—represented a diversity of geographical, so-

cial, linguistic, cultural and economic backgrounds, but were yet bonded by a commonality of interests and concerns.

That aspect explains several of the other gains of the workshop and symposium, including the structured manner in which the workshop—a forum for sharing of common concerns and forging strategies by the representatives of fishing communities and their supporters—led on to the symposium, where representatives of the State could articulate formal positions, which could then be analyzed by the workshop participants, to help them make plans and agendas for the future.

As Ichiro Nomura, Assistant Director-General, Fisheries and Aquaculture Department of the FAO, said in his Keynote Address, the symposium and workshop “represent an excellent opportunity to discuss these issues, exchange experiences and improve our understanding of the core issues with re-

gard to fisheries management in the small-scale sector”.

“There has been a growing trend towards increased decentralization of governance in general as well as in fisheries management. Management responsibilities are increasingly shared among the government, communities and other stakeholders. This type of co-management system is gaining in popularity, in particular in the small-scale fisheries sector,” he added.

“Lessons learnt from co-management experience point at four main elements necessary for mak-

(...contd. on Page 4)

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Organizational Profiles



Pakistan Fisherfolk Forum

The Pakistan Fisherfolk Forum (PFF) was launched on 5 May 1998 by a large number of fisherfolk community representatives and NGO activists as a result of full-day deliberations at a seminar organized in Karachi to discuss the threats to livelihoods of fisherfolk communities.

Since its inception, PFF has been active in awareness raising, and mobilization and community organization for the protection as well as sustainable management of fisheries and community livelihoods through advocacy, participatory research, information dissemination and participatory community development processes.

For more, please visit:
<http://www.pff.org.pk>

Sustainable Development Foundation, Thailand

The Sustainable Development Foundation (SDF) was established in 2000 to support the Danish Co-operation for Environment and Development (DANCED) Partnership Programme Towards Sustainable Management of Natural Resources. The programme focused on the promotion of natural resource management by community organizations. It comprised four regional projects, which were co-ordinated by a Central Support Unit (CSU) in Bangkok.

SDF has maintained this structure, as the combination of regional projects and a CSU is in keeping with the foundation's complementary objectives of facilitating empowerment and collaboration. Established to promote and expand sustainable development ideas and approaches, SDF's mission is to support and strengthen NGOs, people's organizations and local groups by promoting sustainable development, learning through doing, developing holistic visions, improving understanding of development, and strengthening the co-operation between various groups in society.

For more, please visit
http://www.sdfthai.orgweb_pages_index/index.html

CBNRM Learning Centre, Philippines

The Community-based Natural Resources Management (CBNRM) Learning Centre, formerly the CBCRM Resource Centre, is an NGO based in the Philippines that works with people's organizations and other civil society institutions towards enabling communities to sustain their resources and livelihood. The CBCRM Learning Centre was established in 1995 to promote exchange of experiences and

generation of knowledge on community-based natural resources management in the Philippines and Asia.

The CBNRM Learning Centre envisions a society that allows women and men to live and realize their full potentials in harmony with the environment, affirms the love for life, and strives to develop a deep respect for all its forms and interactions, upholds equity, justice, participation and empowerment as primary values, and promotes reverence for the environment as it continually seeks to understand and work with nature to sustain ecological integrity.

For more, please visit <http://www.cbcrmllearning.org/index.htm>

Community-based Natural Resources Management (CBNRM) Learning Institute, Cambodia

The Community-based Natural Resources Management (CBNRM) Learning Institute works with partners to analyze and improve the community-based natural resources management approach as an integral component of poverty alleviation, sustainable livelihoods and resource management, conservation, and decentralization policies and strategies of the Royal Government of Cambodia.

The Learning Institute is vital in helping to strengthen linkages to locally based approaches, leading to the empowerment of local communities to participate actively in the conservation and sustainable management of natural resources through Community Forestry (CF), Community Fisheries (CFish), Participatory Land Use Planning (PLUP), and Participatory Protected Areas Management (PA).

For more, please visit <http://www.cbnrml.org/council.html>

Panglima Laot, Aceh, Indonesia

The Panglima Laot of Indonesia is best described as an ancient Acehnese guild of fishermen, wide-reaching in scope and with special privileges such as the right to try wrongdoers within the guild. The Panglima Laot has branches throughout Aceh. Its relevance in the post-tsunami situation is substantial.

The Panglima Laot, an organization forged in the briny past of Aceh's maritime traditions, is now at the fore of the province's future recovery. Panglima Laot, which translates as 'sea admiral', is offering immediate work that takes survivors' minds off the 2004 tsunami disaster, provides them with cash and helps clean up the coastline. In the

future, the organization will work as a trusted channel for grants to buy boats and rebuild the fishing infrastructure, ensuring aid money is not swallowed up.

"Around 80 per cent of the fishing fleet in Aceh, some 5,000 big and small boats, is estimated to have been destroyed by the tsunamis," Muhammad Adli Abdullah, the group's secretary general, told AFP.

He said that coastal communities covered by his organization involved some 425,000—fishermen, fish farmers, boat builders and other tradesmen in marine craft and fish culture.

For more information (in Bahasa Indonesia), please visit
<http://www.panglimalaot.or.id/default.php?dir=home>

Yadfon Association, Thailand

In 1985, Pisit Charnsnoh and his wife founded the Yadfon Association to work with impoverished coastal villages in Trang.

In Thai, Yadfon means raindrop, a symbol of renewal. It took Pisit, who is a Buddhist, time and patience to gain credibility with the Muslim villagers. In the 17 years he has worked in this region, he has become known for his understated but firm and effective manner.

Yadfon's work, which began in a few villages, eventually spread to 30 communities. The organization encouraged villages to unite in protecting the coastal fisheries and mangroves. In 1986, under Yadfon's leadership, communities began restoring a 240-acre mangrove forest.

In 1989, with the area restored, the Thai Forest Service and the provincial government declared it the country's first community-managed mangrove forest. The restoration results were dramatic. From 1991 to 1994, there was a 40 per cent increase in total catch, resulting in increased income levels in the local villages. Co-management became a government-sanctioned model in other communities. At least nine community-managed forests have been created since, and Pisit continues to work for the growth of this strategy.






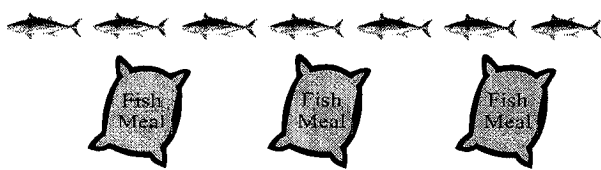







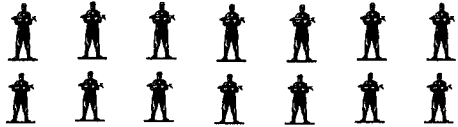

For more information, please visit <http://www.goldmanprize.org/node/91>

Telepak Indonesia

Founded in January 1997, Telepak Indonesia became an association in January 2002. Telepak's objective is to conduct high

(...contd. on Page 4)

The World's Two Marine Fisheries—How They Compare

	Large-scale	Small-scale
Number of fishermen employed	 Around 500,000	 Over 12 mn 
Annual catch for human consumption	 Around 29 mn tonnes	 Around 24 mn tonnes
Capital cost of each job on fishing vessels	\$\$\$\$\$\$\$\$\$\$\$\$\$\$ US\$ 30,000-300,000	\$\$ US\$ 250-2,500
Annual catch of marine fish for animal feed and reduction to meal and oil	 Around 22 mn tonnes	 Almost none
Annual fuel oil consumption	 14-19 mn tonnes	 1-2.5 mn tonnes
Fish caught per tonne of oil consumed	 =  2-5 tonnes	 8-20 tonnes
Fishermen employed for each US\$ 1 mn invested	 5-30	 500-4000
Fish destroyed at sea as by-catch	 6-16 mn tonnes	None

Source: David Thomson, ICLARM. Updated by courtesy of Dr. Armin Lindquist. Re-formatted by Kim Ang, FAO

ing it successful: an enabling policy and legal framework; the participation and empowerment of resource users; effective linkages and institutions; and resources as an asset worth managing."

Small-scale fishers should be given preferential access to fishery resources, Nomura said. "Small-scale fisheries are more efficient generators of local income, employment and food for direct human consumption than large-scale fisheries. With limited resources, there is increased competition between the two sectors. As a pro-poor policy, a redistribution of access from the industrial fleets to small-scale fishers should be considered. This should be combined with improved protection of inshore areas, some of which have already been made exclusive to artisanal fisheries. I recognize, though, that such a redistribution would not be an easy task, considering the large number of vessels in Asia, the existing access rights, and the potential effects on employment in the industrial sector."

That the road ahead will not be an

easy one was something that the workshop participants recognized. As the Siem Reap Statement noted, the challenge in moving towards sustainable fisheries and integrated coastal/wetland area management is to develop, and implement, a coherent management framework for coastal areas/wetlands and the exclusive economic zone (EEZ) in a consultative and participatory manner, taking into account the environmental, ecological, social and economic dimensions of fishing, fish resources and fish habitats, as well as the impacts of global warming.

In achieving that goal, no one can forget or ignore the countless responsibilities that accompany such aspirations. Again, as the participants noted in the Siem Reap Statement, "While the above assertions pertain to our perceptions of rights, we are fully mindful of the responsibilities, obligations and duties that we collectively have towards nurturing the fishery resources and related habitats. These responsibilities, obligations and duties are necessarily oriented toward our collaborative relationship with our communities, the nation State and the international community. "

(Organizational...contd. from Page 2)

quality research on key natural resources management issues, translate the results into persuasive policy advocacy at national and local levels, and work closely with local NGOs and communities to build their own capacities as resource managers and advocates.

Telapak's governing philosophy is that "all of Indonesia's territory is a conservation area" in the sense that biodiversity conservation, natural resource-based production, and the empowerment and livelihood security of resource-dependent communities must be integrated in an approach to sustainability and equity that encompasses all aspects of the land- and seascape—from the most remote forests and reefs to farmers' fields and fishing grounds. (So too, research, local empowerment and capacity-building, and policy advocacy must be carefully integrated to be mutually supportive and synergistic.)

Centre for Marinelife Conservation and Community Development (MCD), Vietnam

The Centre for Marinelife Conservation and Community Development (MCD) is

devoted to work to conserve coastal and marine resources, and ensure sustainable development and livelihoods in Vietnam.

Comprising researchers and practitioners in the fields of sustainable community development, coastal and marine ecosystem conservation, environmental literacy and gender issues, MCD's projects include a locally managed marine reserve in Van Hung commune, a community-based coral reef conservation project in Ninh Thuan, a sustainable fisheries programme in a national park, a women's participatory programme in coastal resource management, and, environmental literacy programmes in locally managed marine areas.

For more details, please visit www.mcdvietnam.org or email mcd@mcdvietnam.org

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FYI

- Please remember—there is an airport tax on departure from Siem Reap airport—US\$ 25 for international travel and US\$ 10 for Phnom Penh.
- Please remember to settle all your personal bills before checking out of the hotel.

“

*The net is now
hanging up (to dry),
but it will soon be
used for fishing again.*

”

— Samoan proverb on fishing

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