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Participatory Livestock Development Project

ADB PPTA No. 4287 - LAO

Final Report

Supplementary Appendix 3

Socio-Economic Assessment

Vientiane, July 2005

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Disclaimer

The views presented in this Supplementary Appendix are not necessarily those of the CIAT-ILRI Association. The findings contained herein reflect the re-assessment of information contained in the Socio-economic Survey undertaken by the PPTA Design Team and also the additional opinions obtained from the field work performed by the Social Development Specialists. It should be noted that all of the recommendations contained from this social analysis during the design process have been incorporated in the overall project design.

ACRONYMS

ADB	-	Asian Development Bank
BRAC	-	Bangladesh Rural Advancement Committee
CIAT	-	Centro Internacional de Agricultura Tropical
CMI	-	Community Managed Irrigation Project
CO	-	Community Organizer
DAFEO	-	District Agriculture and Fisheries Extension Office
DLF	-	Department of Livestock and Fisheries
DLWU	-	District Lao Women's Union
HH	-	Household
ILRI	-	International Livestock Research Institute
JFPR	-	Japan Fund for Poverty Reduction
LWU	-	Lao Women's Union
LYU	-	Lao Youth Union
MAF	-	Ministry of Agriculture and Forestry
NAFES	-	National Agriculture and Forestry Extension Service
NGO	-	Non-Governmental Organization
NGPES	-	National Growth and Poverty Eradication Strategy
PAFO	-	Provincial Agriculture and Forestry Office
PLDP	-	Participatory Livestock Development Project
PLWU	-	Provincial Lao Women's Union
PPA	-	Participatory Poverty Assessment
PPTA	-	Project Preparation Technical Assistance
TOR	-	Terms of Reference
VDC	-	Village Development Committee
VVW	-	Village Veterinary Worker

I. INTRODUCTION

“Please, start the development process by building upon what we already know: swidden fields, livestock and the forest.” (Chamberlain, 2001, p. 143)

1. This report was prepared between 2 June and 6 July, 2005, and includes a review of the methodology and some themes of the SES pertaining to the Participatory Livestock Development Project (the Project). A field visit to Houaphanh took place from 11-18 June, to Viengxay and involved a visit to a Hmong villages where the project Socio-economic Survey (SES) had been conducted, a Tai Deng village where UNICEF implemented a livestock program in the past, and a Khmu village to learn more about the livelihood system of this large ethnic community in the project area.

2. Interviews with potential beneficiaries, in particular poor women, were conducted and a small gender needs-assessment was carried out with a focus on livestock in two villages in Houaphanh. A participatory methodology was followed during the interviews to build up a good communication and to have a better understanding of the division of labor and the role of women in the various livelihood systems.

3. Another field visit was made to Luang Prabang on 26-27 June and involved a visit to Baan Adkham, in Pak Ou District, to learn more about the capabilities and role of trained extension workers trained under the Forages and Livestock Systems Project that formed much of the rationale for the current Project.

4. Meetings with staff and representatives of Provincial Agriculture and Forestry Office (PAFO) staff and District Agriculture and Fisheries Extension Office (DAFEO) staff were organized in Houaphanh, as well as with staff of the Lao Women’s Union (LWU) at the provincial and district level. The meetings with the LWU were very stimulating as they showed much interest in the Project and gave very good feed-back on our briefing of the situation in the three villages we visited. Moreover, several consultations took place with resource persons, other experts working in the Project, NGO staff of SNV, representatives and other gender specialists working in other development projects in Lao PDR.

A. Scope and Limits of the Report

5. In the presentation of this report, some data of the SES will be presented on which qualitative data could be collected during field visits, or which could be substantiated and enriched with available sociological and anthropological studies conducted in Lao PDR. As time was too short to complete this intention, the selection of themes shifted to the relevance they might have for the community participation and to support the project design. This methodology offered scope to analyze some issues in more detail and to give a deeper insight and explanation of the meaning of the broader aggregated figures of the SES. As much as possible the issues mentioned in the TOR (see **Annex 1**) are included in the analysis.

6. Poverty, ethnic minorities and gender are integrated in a holistic way in almost all the themes which will be presented. Consequently, they have also been integrated in recommendations of the community participation action plan. Repeating information, findings and data from the SES has been avoided that have been described in the Interim Report or working papers and Draft Final Report. In this report, an effort is made to fill up some gaps and to present new dimensions and perspectives. However, sometimes findings will be confirmed. The report starts with a review of the methodology used for the SES followed by some pointers of the current debate on poverty, land allocation and resettlement in the northern provinces. Some attention is paid on the traditional culture of the Khmu regarding livestock as described in anthropological studies.

7. The analysis of the SES data, information obtained during field visits, and statistics provided by Government Statistical Departments were good lesson to realize that cross checking at different levels is a must whenever possible. It was the least that could be done.

II. METHODOLOGY OF SOCIO-ECONOMIC SURVEY

A. Representation and Significance of SES Data

8. As stipulated in the TOR, the SES was reviewed and its quality assessed. Much work has been done to draw up the questionnaires, to collect and to compile and to process the data. The survey however, is not representative of beneficiaries in the project area in terms of ethnic composition, gender and poverty. The sample of the SES does however, reflect the situation in the 40 villages and 320 households interviewed. As time was very short, some re-processing of data has been carried out to present new correlations relevant for the understanding the relationship between ethnic groups and social status, livelihood systems, and other crucial social characteristics of the population in the project area.

1. Participatory Methodology

9. As stated in the Interim Report, two teams surveyed two provinces each, and one team surveyed one province. Teams (comprising four people) traveled to a new village every day, completing one village authority interview and eight household interviews the same day (by working as two separate surveyors in each village) which, according to accepted interview standards, does not allow sufficient time for considered responses from all members of the surveyed households. Altogether 40 village authority interviews and 320 household interviews were conducted.

10. During the visit to Houaphanh we visited the Hmong village of Baan Nakhao that was included in the SES. We also had intensive discussions with the interviewer who was a staff member of the livestock unit at PAFO. As he himself was of Hmong origin, he could easily communicate with the people in the village and translate their replies in Lao and some English. He confirmed the participatory approach in the collecting of data for the SES in making the village map with the villagers, and the use of 50 maize cobs to have a clear and visible score of household food sources from paddy and swidden land. However, no other participatory methods such as transect walks, resource base analysis, division of labor and Venn diagrams were carried out to get a deeper understanding of basic issues such as the resource basis, or characteristics of the livelihood system, traditions of animal raising, effects of government policy to limit the swidden land, location of grazing land, etc. The eight household interviews were conducted in one day but with travel time, in practice was often half a day. The research appears to have been done in a hurry if we see the numerous questions that had to be answered for the household survey.

2. Selection of Villages

11. In the Interim Report it is stated that:-

'The Government Lao PDR Socio-economic Development Plan for 2001-2005 proposes livestock improvement as an important strategy for reducing poverty in the North region. The Participatory Livestock Development Project (PLDP) is consistent with this strategy, targeting 16 priority poor districts in the five provinces of Bokeo, Houaphanh, Luang Namtha, Luang Prabang, and Xieng Khouang as its project area. In order to obtain information representative of the project population, a survey was carried out in two target districts of each project province. Four villages per district were chosen identified by personnel from the 10 DAFEO using the following criteria. Sample villages must: (i) raise a

variety of livestock species, (ii) practice both paddy and swidden cropping activities, (iii) be representative of the district's ethnic mix and (iv) not be extremely remote, to aid access for the enumerators.' (p. 2).

12. It is concluded that criteria (iii), the representation of the district's ethnic mix has not been followed accurately. The Project was aware that differentiation according to ethnic communities is a sensitive subject. Too much focus on differences between ethnic communities at the district and village level could endanger the ideology of equality of citizenship. Therefore, the subject was handled with utmost care, in particular at the level of interviews with district and village authorities. Nevertheless, for the assessment of the viability and feasibility of the Project, the nature of the subject, livestock, it is necessary to differentiate practices and customs of various ethnic communities.

13. Detailed statistical data was collected from the Planning Office in Samneua on the Houaphanh villages and population (surveyed in 2005 by the Provincial Statistic Division). The document revealed that of the 785 villages in Houaphanh, 486 (62%) belong to the Lao Lum, 124 (16%) to the Lao Thung and 181 (23%) to the Lao Sung¹.

14. Surprisingly the majority of the population in Houaphanh seems to belong to the Tai-Kadai which is considered as Lao Lum in the former classification and not perceived as an ethnic minority (although there was some disagreement among the social specialists on this matter). In Houaphanh and the district of Viengxay, the Tai Kadai group consists of many subgroups as the Tai Deng, Tai Dam and Tai Neua. If we look more in detail at Viengxay, the figures show an even higher representation of Lao Lum population (75%). Lao Thung (Khmu) and Lao Sung (Hmong) form respectively only 10% and 15% of the total population in the district. Only 25% belongs to the Lao Thung and Lao Sung ethnic minorities.

Table SA3.1 : Ethnic Composition of Viengxay District

District name	Total villages	Lao Lum	Lao Thung	Lao Sung
Viengxay	128	96 (75%)	13 (10%)	19 (15%)

15. The selection of the villages for the SES in Houaphanh does not reflect the diversity of ethnic sub-group composition within the Lao Lum (equal to Tai Kadai main ethnic group). No Tai Deng or Tai Dam villages, or even households, were included in the SES. Two Thai Neua, one Khmu and one Hmong village were included in the Survey. This is thought to reflect the lack of deeper understanding by the provincial staff as to the intricacies of the ethnic categorization when the selection was carried out.

16. In view of this finding, detailed breakdown of villages and population was requested of the statistical offices to obtain the formal composition of ethnic communities in the other four selected provinces in the project area. Unfortunately, only Xieng Khouang provided data on ethnic communities (see **Annex 6**). It shows that in Xieng Khouang the Lao Sung form by far the majority of ethnic minorities (107 villages), followed by the Lao Lum (47 villages), and Lao Thung (22 villages). In Xieng Khouang, the criteria were therefore satisfied. In the other three provinces, data on ethnicity was not available.

17. To have clarity on the definition of ethnic minorities it should be remarked that in the case of Houaphanh it would be confusing to conclude that the majority in that province consist of ethnic

¹ We are aware that the classification into Lao Lum, Lao Thung and Lao Sung is not the most appropriate, but as it is used in the official Provincial Statistical Government data we refer to these categories.

minority groups. The Tai Kadai (Lao Lum) is the dominant ethnic majority community in Houaphanh².

3. Selection of Informants

18. In the village Baan Nakhao the village head and vice village head confirmed that they were consulted to know the number of households in their villages that can be classified as poor, middle and better-off. The informants were not selected proportionally to the general social class stratification as presented by the village authorities, but in each and every village 3 poor, 3 middle and 2 better-off families were interviewed. The reason to decide on this selection of households was to ensure that households are included in the Survey possessing animals of various varieties. As a result the social sample contains 124 poor, 119 medium and 77 better-off households.

19. The Project has followed an approach in the design of the SES in which its interest to find families with livestock, and it is of course more likely to find them in the medium and better-off households, was a leading principle. It was also required that common households were used for the SES and Livestock Systems Survey. This has limited the opportunity to get a reflection of the broader reality in the Project area to get a deeper understanding of, in particular, the incidence, depth and severity of poverty in a comparative perspective. We cannot say from the outcomes of the SES in which villages the poverty is higher or more serious or which ethnic group seems to be poorer than others as there is no common benchmark.

20. Moreover, it must be asked if the perception of the village head and village authorities, who selected the poor, medium and better-off households to be interviewed, can be substantiated by more 'objective' criteria to differentiate class differences. Therefore, an effort was made during the field visit to Viengxay to cross-check the classification in practice in Baan Nakhao. Unfortunately, time was too short to meet all the eight families included in the Survey. We could only speak with three respondents: one woman told that she was classified as better-off but considered herself as very poor. One family was classified as better-off, but was obviously rich (tractor, paddy and swidden land etc). One woman was classified as poor and was, as a talk with her revealed, not so poor. Without the use of a common benchmark for poverty, one must question the categorization into the three poverty categories.

4. Mixing up of Households and Families

21. The village head told us that there are 56 households in Baan Nakhao. However, in the survey 69 households are mentioned. The confusion was clarified by finding out that there are 69 families, but 56 households. In 13 cases more families (brothers) live together in one house (extended or joint families, the other ones are just nuclear families). This shows that the 'household' concept is less familiar to the authorities and people than 'family'. Land allocation and rice-needs are mostly estimated according to the 'family' size and not the household size. Therefore, the total number of households mentioned in the social survey should be taken as a rough figure, as it might mean that we talk on families, instead of households.

5. Possible Gender Blindness

22. The SES was conducted by teams, consisting of private women enumerators³ recruited in Vientiane and three women (out of five) PAFO staff. An investigation of the gender-dimensions of the interviewed respondents revealed that in 98% (314 of the 320 total) of the interviews where male heads of households had given the replies, and only six women (widows and single women) were interviewed. It is understood that women were involved in preparing responses during the

² More anthropological research has to be conducted in Houaphanh to explain the relation between the high poverty incidence 74.6% (1997-1998) and the fact that the majority of the population does not belong to the ethnic minorities.

³ Among the six private enumerators there were women and three men.

household interviews and that the answers reflected what they told the responding men. A specific questionnaire for women was not drafted. However, some gender specific data has been asked related to education, health, division of labor, etc but the reply was given by the 'head of household' after consultation with women. This could suggest a 'gender blindness', in particular regarding the more qualitative data such as, 'what problems you face?' It is likely, as experience in gender studies shows, that there might be differences in findings between the perception of women and men, as women have other roles in society, different tasks in the division of labor and therefore face different problems in practice.

23. Therefore, to further explore the gender information gathered in the SES, the field visit to Houaphanh focused mainly on views and perceptions of women, in particular poor women, as it can be expected that the consequences of poverty are more on their shoulders. Special participatory methodology was conducted during our field visit, women focus groups and the division of labor game 'whose hands are these?', to collect as much data as possible in the short time available and to test the methodology as a possible suitable tool for community participation.

B. Improvements in Ethnic Community Classification

24. A more serious matter in the processing of the household data was that the classification of the ethnic minorities was not as accepted by the Government in its official categorization⁴. Sub-groups were classified under the wrong main category. This impacted on the outcomes of many tables in particular of the household survey. A re-arranging of ethnic groups in the accepted four main categories (approved by the Lao Government) was necessary. Consequently the reprocessing and new compilation of data according to the new classification could be carried out only for some crucial issues. For instance the paddy and swidden land use, income and expenses data at the household level are now differentiated according to the corrected ethnic categories (**Table SA3.2**).

⁴ To come to this conclusion several experts were consulted in Vientiane, and the available literature of Chamberlain, Schliesinger, Atlas of Chazee, and others have been consulted.

Table SA3.2 : New Classification of Ethnic Minorities Households Interviewed

Main Categories of Ethnic Communities ⁵	Sub-Categories	No. of Housholds	
Tai-Kadai	Thai Neua	41	
	Pouan	8	
	Doy	8	
	Thaidam	2	
	Lue	25	
	Subtotal	84	26%
Austro-Asiatic (Mon-Kmer)	Khammu	105	
	Phong	3	
	Subtotal	108	34%
Hmong-Mien	Hmong	34	
	Hmong Khao	14	
	Hmong Lai	4	
	Lenten (Lantene)	4	
	Lao Hoy (Lao Huay)	4	
	Subtotal	60	19%
Tibeto-Burman	Akha	32	
	Mousseu	8	
	Subtotal	40	12%
No indication of ethnicity		28	9%
	Grand Total	320	100%

25. **Table SA3.2** shows that in the SES 26% of the respondents belong to the Tai-Kadai group, 34% to the Austro-Asiatic community, 19% to the Hmong-Mien, 12% to the Sino-Tibetan community. There was unfortunately no indication of ethnicity in 9% of the respondent. The ethnic distribution by poor, middle and better-off households is presented in **Table SA3.3**.

⁵ Main classification has been made according to: Chamberlain, J. (2001) *Participatory Poverty Assessment, Lao PDR*. ADB, SPC, National Statistics Centre, Vientiane, Lao PDR. p.8

Table SA3.3 : Ethnic Sample Distribution by Poor-Middle-Well Off HH

Main Categories of Ethnic Communities	Sub-categories	No. HH	No. HH	No. HH	Total	%
		Poor N=124	Medium N=119	Well-off N=77	HH No. N=320	
Tai-kadai						
	Lao	15	16	10	41	13
	Pouan	1	3	4	8	3
	Doy	4	3	1	8	3
	Thaidam	0	1	1	2	1
	Lue	10	9	6	25	8
	Sub-total	30	32	22	84	26
Austro-Asiatic						
	Khammu	42	39	24	105	33
	Phong	3	0	0	3	1
	Sub-total	45	39	24	108	34
Miao-Yao						
	Hmong	14	13	7	34	11
	Hmong Khao	5	5	4	14	4
	Hmong Lai	1	1	2	4	1
	Lentem (Lantene)	2	1	1	4	1
	Lao Hoy (Lao Huay)	1	2	1	4	1
	Sub-total	23	22	15	60	19
Sino-Tibetain						
	Akha	12	13	7	32	10
	Mouseu	3	3	2	8	3
	Sub-total	15	16	9	40	12
No indication of ethnicity		11	10	7	28	9
Grand Total		124	119	77	320	100

Total No. of HH surveyed =320

C. Suggestions for Further Use of the Data Base

26. In spite of the weaknesses of the initial design, the data collected in the SES is very valuable as it provides detailed information on the village and household level, although the outcomes are only valid for the 40 villages and 320 involved households surveyed. It is a kind of 'Pandora's box' in which new doors can be opened to discover new jewels (with the right correlations). It may be a good idea to make a research team of students in sociology/anthropology from an international research institution and a Lao student of Vientiane University to investigate the full contents of the SES for a post graduate thesis.

27. In particular with correct ethnic classification many new findings can be produced. A wealth of data is yet to be extracted. It is advised to process the data in a more systematic way according to poverty, ethnicity and gender in detail on the basis of the eight villages selected in one district. This makes a comparison between districts possible which might result in a more differentiated picture of poverty, livestock, livelihood systems and other crucial aspects of the social context in the project area. This has been made possible by having the data entered into a relational database to improve ease of analysis.

III. SOCIAL CONTEXT OF THE NORTHERN PROVINCES

A. Poverty and New Poverty

28. Chamberlain (2001,163) writes that ‘although economic growth has played a dominant role in reducing poverty in Lao PDR, its impact would have been much greater if it was not accompanied by a sharp increase in inequality. The adverse impact of increasing inequality has been much severe on the depth and severity of poverty. Therefore, the growth process in Lao PDR has not been pro-poor, suggesting that it has benefited the rich more than the poor.’ In view of this context it is a real challenge for the Project to identify and to reach the ethnic communities that are in fact becoming poorer despite the economic growth in the country. According to the Participatory Poverty Assessment Study, the northern region has the highest percentage of poor which reduced from 58.4 percent in 1992-93 to 52.5 percent in 1997-98. By comparison, the poverty incidence in Vientiane Municipality was 12.2 percent in 1997-98.⁶ In the five PLDP provinces, it should be noted that three provinces have a percentage of poverty (far) below the northern region average of 52.5%. This does not however take into account the significant inter-district variation within the one province. For example, the relatively low figure for Bokeo reflects the socio-economic situation of Huayzay District that is clearly well of compared to the Meung with its limited number of villages.

- Houaphanh 74.6% poor
- Luang Namtha 57.5% poor
- Luang Prabang 49.4% poor
- Bokeo 37.4% poor
- Xieng Khouang 34.9% poor

29. Analysis of the poverty incidence in the selected 10 districts of the SES shows a large difference in poverty incidence. Figures from the National Growth and Poverty Eradication Strategy (NGPES) show other incidences of poverty than in the Participatory Poverty Assessment (PPA) study of Asian Development Bank (ADB). In this study, four districts (Long, Meung, Khoue and Nonghet) are not considered poor when it is assumed that a district can be called poor only if more than 50 percent of its population is poor. Differences in reported poverty levels according to NGPES and PPA can be substantial. The figures in the surveyed districts are as follows:-

- Houaphanh, Huamouang 87% (77.1%)⁷, Viengxay 62% (76.2)
- Luang Namtha, Long 81% (37.4%) and Nale 69% (79.7%)
- Luang Prabang, Phonxay 80% (89.1%), Viengkham 79% (64.7%)
- Bokeo, Meung 65% (24.5%) and Pha Oudom 56% (63%)
- Xieng Khouang, Khoue 64% (34.7%), Nonghet 55% (38.8%)

30. Poverty was not an original condition for the people of Lao PDR. According to Chamberlain (2001, 53) the terms for ‘poor’ in the languages encountered in his poverty assessment study, refer not to the economic circumstances but to individual conditions, associated with misfortune or suffering caused by outside forces. At some point developers began to associate lack of economic growth with poverty. But lack of economic growth has little meaning for villagers for whom hunger has not been a problem. Therefore Chamberlain speaks of ‘**new poverty**’ in Lao PDR. As found in the SES and confirmed in other studies, the fundamental causes of poverty in Lao PDR are those with effect rice yields and livestock. Studies show that it is evident that poverty in the Lao PDR is related to culture and ethnicity, and that the poorest communities are those living in the uplands. The perception of some women informants on ‘new poverty’ are reflected in the first profile.

⁶ Of the total population of 5.09 million in Lao PDR, 1.85 million are poor (Chamberlain, p.165)

⁷ PPA figures of poverty level are in brackets (Chamberlain, pp 166-167)

B. Current Debate on Resettlement and Land and Forest Allocation

31. The comprehensive PPA in 2000, implemented under the State Planning Committee and supported by the ADB, was the first Lao government-issued report to frankly acknowledge the negative impacts on poverty and livelihoods of the resettlement, Focal Site, and land allocation initiatives throughout the country. The report details who in Lao PDR is poor and why they are poor. Rather than alleviating poverty, the study found that Land and Forest Allocation and village relocation are seen by the poor themselves as contributing directly to their increased poverty (State Planning Committee 2000; ADB 2001; Chamberlain 2001).

32. Shoemaker & Baird (2005) write that many studies from different parts of Lao PDR, and involving many ethnic groups, show that, 'the eradication and severe restriction of swidden agriculture is often associated with chronic food shortages, increased and over-exploitation of forestry and fishery resources, decreased human and animal health, and increased soil degradation and other types of biodiversity degradation caused by adopting fallow cycles that are too short to allow for forest or soil regeneration'. They write, 'the end result is generally increased poverty levels (State Planning Committee 2000; Chamberlain 2001; ADB 2001). While there is not a province in Lao PDR which has not been impacted by the swidden agriculture eradication policy, it has been especially significant for mountainous areas in the northern and eastern parts of the country, which present few good opportunities for developing large-scale wet rice paddy cultivation.' According to the authors the data show that hundreds of thousands of families are being affected by restrictive shifting cultivation policies. In the late 1990s, 280,000 families, or 45% of the villages in the country, were dependent on shifting cultivation for their subsistence (State Planning Committee and National Statistical Centre 1999).

33. With regard to Land and Forest Allocation, 'the result has been the impoverishment of swidden families through decreased rice yields, and increased deterioration and degeneration of wildlife and forest resources by families attempting to compensate for rice shortages. In many areas villagers in the assessment blame Land and Forest Allocation for ecological changes and epidemics of pests' (Chamberlain 2001: 8).

34. The outcome of the PPA study found dramatic impacts on health, as did the earlier study of Escoffier. She revealed in 1994, that the year of resettlement of an Iko group was marked by an abnormally high mortality among children under five years. She writes that the mothers had some explanation for this high death rate,

'In the mountains, the water was pure, the air was cool. There were no mosquitoes and children were not sick. Since we have come down, there are new diseases we did not come across before.' (Escoffier 1994, p. 60).

35. During the stay of Escoffier, there was a massive outbreak of measles, which had already killed children in the neighboring village. No measles immunization was carried out. She concluded that contacts with the villagers in the plains, a lower immunity combined with a new life are factors resulting in a high death toll (p. 61). Acclimatization of resettled minority groups can be costly as the chances that children survive will be less. She writes, 'the women, as mothers, have to bear the main burden of the resettlement.'

C. The View of the Women - Houaphanh

36. In view of the critical debate on resettlement and allocation of land and forest policies, we spoke with several Hmong women in Baan Nakhao, in a resettled village since 1996, and later with women in a Khmu village Viengphan, resettled since 1987, to learn of their experience and opinion on the impact of resettlement on their livelihood system, livestock situation, poverty level and needs and interests.

37. The Hmong members came from a village in a remote forest area in the Southeast of Viengxay. It was found that, in particular, the women insisted on moving, although they were aware that livestock diseases are more common along the roadside and near markets. It seemed, in view of the division of labor, that ethnic minority women have more reasons to move than men. One of the most striking arguments from these discussions was that women told that they are fed up to do the hard swidden labor. They want also a small garden and some paddy land and an easier life as the Lao women have. In village Viengphan, Khmu women told us about their unbearable muscular and nerve pains because of the hard swidden labor. They cannot afford to buy medicines to relieve the pain. They simply don't want this kind of hardship any longer. They are also fed up to walk the long distances through difficult and dangerous terrain in the forest with the heavy baskets on the back and on top of it the baby to reach the market. Hmong and Khmu women are traders and they want good roads for transport to nearby markets.

38. The following discussion with Mrs Mai illustrates her reason for moving from the forest to the road side and it shows her 'new' poverty, mainly caused by relocation of the village. She has no paddy land and her main concern is that her chickens and pigs die because of disease.

Mrs Mai, a poor Hmong woman in Nakhao village (Houaphanh)

Mrs Mai, is a lean and pleasant Hmong woman 50 years of age. She gave birth to 11 children, 3 died. She has 4 girls and 4 boys. Six are married and the 2 youngest stay with her and her husband. She has lived in this village since 1996. She was born twelve km from the current village location in the forest. She is a member of the LWU and has been since she was 14 years of age. Until recently, she was the LWU representative of this village. Her daughter-in-law took over who is Lao Lum but married her son, a Hmong, who is the vice-village head. Mrs Mai wanted to move from the forest to a road side village because the children could not go to school because of the distance involved. She also wanted them to sit in a vehicle. Her reason for moving was that they also wanted to be near to the clinic.

She is still practicing swidden cultivation as she has no paddy land. Last year all her chickens died on three separate occasions. She has five chickens at the moment but has again problems with chicken disease. Her pig died also. She has no cattle as she has no land for grazing. In the old village she had 5 cattle and 5 buffalo and there was no disease. She does not know the reason (She says, 'from the roadside?') She sells some crops to earn a little cash. The land now is not suitable to grow the crops she did before such as cassava. Since she has no pig there is no use for this crop. 'Why should I grow cassava when I have no pig and cattle?' She used to grow pineapple but now it is not possible because the soil is not good and animals roam around and eat the crop. The problem is not rice shortage but no cash. Now she is poorer than in the past but the place is good and there are many facilities, school, bus, market, and dispensary. She envisages that in future with more children there is not enough land.

39. In one sense, Hmong and Khmu women perceive resettlement as a possible opportunity to change their hard and difficult life. Coming out of their isolated habitats and seeing how Lao Lum women live, they become aware of their suffering and look for alternatives. It can be stated that Highland women try to empower themselves by creating more convenient conditions to carry out the many tasks allotted to them by their culture and society. It seems that in particular Khmu women are eager to be resettled in villages with a Lao Lum population. They just want to learn from them how to improve their livelihood systems. In several of this mixed villages Khmu women started to learn weaving skills from the Lao Lum women. And of course, mothers and fathers also want their children to be educated and have a better future. Many women, we talked with, went to

the traumatic experience of losing one or more children and want access to medical assistance at a short distance.

40. Moreover, during our division of labor session in village Baan Nakhao, it was indicated that there is another important advantage for women when they move from the forest to the roadside. In the past, men were hunting and women had to do all the household work. Now the men are not allowed to hunt and men have more time than women in the resettlement villages. It seemed that the division of labor in some households has changed. The men help more with household work such as taking care of children and animals. The women indicated they have more 'hands-free' for other income generation activities such as making and selling embroidery work. That means also that in Hmong resettled villages both men and women are involved in pig and poultry raising and not only the women. Hmong and Khmu women were very interested to rear large animals (see Section VII.C.10).

41. In view of this analysis it is concluded that the Project should support, wherever possible, women who are struggling to find livelihood alternatives and income generating activities to reduce the hard swidden labor.

42. The most vulnerable groups are the households that moved to a village along the roadside but were not allocated paddy land (for whatever reason) and in which the village authorities took little action to support them with a rice bank. It should be kept in mind that the view of the resettled women was revealed in selected villages in district Viengxay. In other districts and provinces the situation might be different.

D. View of Ethnic Minority PAFO Staff on Resettlement

43. There is also another important factor that is not mentioned in critical studies on resettlement policies, but which is it definitely of importance for the motivation of Hmong PAFO and DAFEO staff to do their work in a committed manner. A talk with a young Hmong officer from PAFO in the Livestock Section revealed that he was the first of his generation in the province who was educated in an orphanage and could obtain a government assignment. He told me that he becomes emotional when he sees the poor condition and problems of food shortage of his own people. (The comment relates more to the issue of their workload from swidden activities rather than to resettlement issues).

'If I see how hard they have to work, I can cry. My people work according to their strength but often it is not enough. If they are closer to the road, they are closer to me, and I can better help them.'

E. Meaning of Livestock from Anthropological Studies

44. Regarding the need to adopt extension strategies and approaches that are appropriate in view of the cultural, religious beliefs and attitudes of ethnic communities towards livestock, the following information might be relevant. Two anthropological studies should be mentioned as resources of traditional and cultural as livestock in Lao Livelihood systems in the uplands: Damrong Tayanin (Kâm Ràw) & Kristina Lindell (ed.), *The Wealth and the Security of the Khmu People* and the study of Suksavang Simana and Elisabeth Preisig, *Khmu' Livelihood, Farming the Forest*.

45. The unique book of Simana and Preisig provides interesting and detailed information on the daily practice, customs and traditions of the Khmu community as:

Raising domestic animals, raising large animals, water-buffaloes and cow, reasons for raising water-buffaloes, how to raise buffaloes and cows, what kind of buffalo to choose,

keeping a buffalo or cow, three types of ropes used for buffaloes, building barriers and fences to contain the buffalo, moving a buffalo, small domestic animals, pigs and chicken, raising pigs, how to choose the kind of pig to raise, three standard kinds of pigs the Khmu raise, comments on how to raise pigs, feeding the pigs, caring for pigs, raising chickens, how the Khmu raise chickens, how best to raise chickens, other domestic animals - horses goats dogs and cats.

46. It is remarkable that the author of both books is of the Khmu ethnic community, and narrates and documents the indigenous knowledge, rituals, beliefs and experience with livestock in their community as known to the authors from their childhood. The books are written as eco-documents. There is scattered information in other studies. Joel Halpern already described in 1964 in detail livestock raising and livestock sacrifice of various ethnic communities.

47. What might be relevant for the Project is that these studies contain all kinds of indigenous knowledge which can be useful for the extension approach in the villages. For instance it is relevant to realize that, in the past, the Khmu (and the Hmong) did not own wet rice fields and therefore were not used to planting paddy rice. They also did not need to raise buffaloes or cows for ploughing the rice fields and pulling carts or wood. Their reasons for raising buffaloes and cows were just to have animals to sacrifice to the spirits and to sell for cash. May be that is the reason why in Viengpham village, the Khmu, after resettlement, sold their buffaloes given to them by the Quakers to enable them to plough paddy land in their new environment. This gave the Khmu village a very negative reputation with the government administrator's. In the resettlement policies there is a tendency to 'Lao Lumisation' of Hmong and Khmu communities and to assess their behavior according their lifestyle and dominant behavior and attitudes.

48. Damrong writes, 'in the traditional mountain villages, Khmu people had several kinds of domestic animals. The animals were not only an important part of the wealth of the family, but they were good also for the security of the family members. This was because Khmu people used certain animals to sacrifice to the spirits. Here are some examples of how they were used' (Damrong, internet).

- A hen's egg was used to call back the lost soul of a person, to feed the soul of the rice and as a gift for the wife giver group;
- A brown hen or cock was for making sacrifice to the *Spirit of the Area* and *the Spirit of Heaven*;
- A pig was for strengthening a person's soul;
- Water buffaloes and/or cows were for making sacrifice to the ancestors (*Spirits of the house*);
- A goat was for making a ceremony to a person who was killed in an accident;
- Dogs were not sacrificed, and usually Khmu people did not eat dog meat. A dog was and still is a best friend and also guarded the house and the village.

49. A family should never be without a hen's egg, a hen and a pig at home, and some families may also have water buffaloes and cows. Since Khmu people believed that if a person owned some animals while living in this world, they would have the same animals, when they died and stayed with their ancestors. All sorts of domestic animals could rescue a sick person's life. Some Khmu people have names after animals. This is because he or she fell ill and almost died, and then the family members killed a water buffalo and made a sacrifice to beg the ancestors to help the patient. If the patient got well again, they would change his or her name to the name of the animal they killed. The most valued assets of a Khmu family were the water buffalo and the bronze kettle gong. A family which owned a bronze kettle gong and a water buffalo was considered rich.

50. In view of the tradition of keeping buffaloes the following table from the SES can be placed in context. Buffaloes are still kept as insurance for bad times. This is particular the case for the Khmu while the Lao see buffaloes more as a source of cash income and draft power.

Table SA3.4 : Reason for the Importance of Buffaloes

Reasons for importance for buffalo	All villages N=36	Khmu N=13	Lao N=8	Hmong N=6	Akha N=4	Others N=5
Store wealth-“Bank”	34	13	7	5	4	5
Source of cash income	11	2	5	2	1	1
Status	10	5	1	0	2	2
Draft power	12	2	5	4	0	1
Manure	11	5	3	3	0	0
Food for family	2	0	1	1	0	0
Ceremonies/sacrifice	7	2	1	2	2	0
Gifts to relatives, visitors	1	0	0	1	0	0
Other (Specify)	0	0	0	0	0	0

Data on all villages and specifically by Lao, Khmu, Hmong and Akha ethnic groups.
Total No. of villages surveyed = 40

51. Cultural practices and beliefs are different amongst the different ethnic groups. Khmu buffaloes get their names from three features: their sex, the shape of their horns and their color. The size of pigs and water buffaloes is by measuring in hand-breadths. They use a string around the animal's chest, then fold the string double, and count the number of hand-breadths to assess its size. The Khmu have a preference for large black buffaloes and even dislike white buffaloes. In the past, Khmu bought buffaloes together as it is easier to work as friends.

52. This kind of information might explain the conversation we had with extension workers and authorities in the field. They told us that ethnic minority people don't want to give vaccinations to their animals because of illiteracy and their lack of knowledge. It is known from medical anthropological studies that Hmong parents living in the USA for many years are also reluctant to give injections to address illness of their children. They perceive the cause of the illness as the spirit (soul) who left the child. To bring the spirit back, a pig should be sacrificed. One can imagine that these kind of spiritual beliefs also play a role in promoting changes towards the management practices of livestock. More investigations are needed into the beliefs of ethnic communities on livestock diseases and their treatment. Other reasons identified why people are reluctant to vaccinate their animals are (i) they have had previous bad experience with vaccination, and (ii) they simply don't have the money for the vaccination. A very small gift of \$50 was given to a very poor group of women in Xayaburi to purchase vaccinations for their chickens. They were not able to pay the KN500 for vaccination per chicken. As soon as they received the \$50 they vaccinated all their chickens and the chickens are reported to be doing well.⁸

53. At first view Khmu and Hmong members talk rational and pragmatic on diseases caused by the roadside and market but do they really belief that? This knowledge is important for the approach that should be adopted by the extension workers. Therefore it is appropriate to appoint extension workers from ethnic communities forming the majority in a certain district or cluster of villages as they can be assumed to have more feeling and sensitivity for the prevailing cultural backgrounds. However it is not a guarantee that culturally adjusted approaches will be adopted. There is a tendency to adopt the outlook and lifestyle of the Lao Lum community.

⁸ Personal communication with Dr Outhaki Khamphoui-Choulamany.

54. Another point is that the tradition in almost all ethnic communities is that, traditionally, animals have to feed themselves, only in some cases are there examples of cutting and feeding grass to animals. Only amongst the Lao Lum was the custom of confining pigs in pens to keep the village clean and away from the paddy rice fields. How far this notion that animals have to feed themselves will constrain project extension approach is difficult to predict. This aspect will need close monitoring during implementation.

IV. SOME SOCIAL SURVEY THEMES

A. Survey Findings Related to Resettlement

55. In the village authority questionnaire the SES shows first the ethnic composition of villages by language family. In the following interesting overview the ethnic communities per district are presented as mentioned by the village authorities.

Table SA3.5 : Ethnic Classification by Language Family

Province	District	Language Family			
		Lao-Tai	Mon-Khmer	Tibeto-Burman	Hmong-Mien
Houaphanh	Houamuang	Thay Neua	Khmu		
	Viengxay	Thay Neua	Khmu		Hmong
Luang Namtha	Long		Doi	Leu Yee Lantene Mouseu Kiewlouang Poulee	
	Nalae	Lue	Khmu Lamet		
Bokeo	Meung	Lue	Khmu	Akha	
	Pha-Oudom	Thay Neua Lue	Kham Lamet		
Luang Prabang	Phonxay		Khmu		Hmong
	Viengkham	Thay Neua Lao	Khmu		Hmong
Xieng Khouang	Khoune	Thay Neua	Khmu		Hmong
	Nonghet	Phouan			Hmong

56. **Table SA3.5** shows that the Tai-Kadai and Khmu are present in all five selected provinces. The Hmong are not found in Bokeo and Luang Namtha but are residing in Houaphanh, Luang Prabang and Xieng Khouang. It also indicates the typical character of Luang Namtha and Bokeo with its remarkable Tibeto-Burman ethnic communities.

57. In **Table SA3.6** on year of arrival of ethnic groups in their present village, we see that of the 40 villages there are 18 'old' villages that have been there before 1975 (year of founding of Lao PDR). In some cases new groups moved to old villages in the period 76-90. There are 12 villages established in the period of socialist transformation and 'opening of the market' (1986). In the

period 91-95, 5 new villages were formed, in 96-2000 3 villages and in 2002 only one ethnic group settled in an existing village as can be seen in the following table.

Table SA3.6 : Year of Arrival of Ethnic Groups in their Present Village

Province	District	Village	Ethnic group Names	Before	76-90	91-95	96-2000	2001	2002	2003	2004	Note
				1975								
1	Houaphanh	1 Houameuang	1 Nasam		1982							
			2 Pakhaneua		1975							
		Mixed village	Lao (Thay Neua)		1978							
		3 Homthong	khmu			1991						
	2 Viengxay	4 Naphieng	Khmu		1980							
		5 Nakhao	Hmong				1996					
		6 Phounneua	Lao (Thay Neua)	1901								
		7 Phounkang	Lao (Thay Neua)		1976							
		8 Phiengban	Khmu			1994						
2	Luang Namtha	3 Long	9 Silimoun	Doi		1988						
			10 Chachoumpou	Akha (Leu Yee)					2002			
			Mixed village	Akha (Poulee)					2002			
		11 Nam Arn	(Kimoun) Lantene	1971								
		12 Chayee	Lahue (Mouseu)			1993						
		Mixed village	Lahue (Kiewlouang)					2002				
	4 Nalae	13 Hadchone	Khmu				1982					
		Mixed village	Lamet				1999					
		14 Hadto	Lue	1975								
		Mixed village	Khmu		1980							
		15 Salouy	Khmu		1984							
		16 Hadloy	Khmu		1984							
3	Bokeo	5 Meung	17 Houay-Oh	Akha	1965							
			18 Chomseng	Lue		1990						
			19 Pha-Ngam	Akha				1996				
			20 Monlem	Akha				1996				
	6 Pha-Oudom	21 Somsavang	Khmu				1991					
		Mixed village	Lao (Thay Neua)				1991					
		22 Thinkeokang	Lue	1952								
		Mixed village	Khmu				1996					

Province	District	Village	Ethnic group									Note		
				Names	Before 1975	76-90	91-95	96-2000	2001	2002	2003		2004	
		23 Pha-Oudom	Lao Loum		1940									
		Mixed village	Lamet			1977								
		24 Sonxay	Khmu			1987								
4	Luang Prabang	7 Phonxay	25 Donxay	Khmu		1982								
			26 Houameuang	Khmu	1973									
			27 Chomchieng	Hmong	1951									
			Mixed village	Khmu				2000						
		8 Viengkham	28 Houaylounsoung	Hmong	1946									
			29 Sobheuang	Lao (Thay Neua)	1939									
			30 Phonekham	Khmu		1981								
			31 Houaykouang	Khmu			1984							
			32 Hadgnao	Lao		1982								
			Mixed village	Lao (Thay Neua)					2001					
5	Xieng Khouang	9 Khoune	33 Thenphoune	Lao (Thay Neua)	1971									
			Mixed village	Khmu		1986								
			34 Thenethong	Khmu	1974									
			Mixed village	Hmong	1974									
				Lao (Thay Neua)					2002					
			35 Siviengkham	Lao (Phouan)	1									
			Mixed village	Hmong		1982								
			36 Nathong	Lao (Phouan)										No answer
			Mixed village	Hmong	1975									
		10 Nonghet	37 Paka	Hmong	1972									
			38 Phouhouaxang	Hmong	1945									
			39 Phawai	Hmong	1973									
			40 Phamao	Hmong		1979								

In total No. of ethnic group dominant and other groups surveyed (N=40 villages)

58. On the question, ‘how many resettled villages are in the sample?’ one must assume that the villages established in the period since 1990 must be relocated villages. In Viengxay, Houaphanh, 13 out of a total of 127 villages have resettled during the past 10 years: 7 Hmong, 2 Yao, 1 Khmu, 1 Lao Lum and one village with two communities (Hmong and Lao). In Houaphanh, the relocation of land and forest was evident from the sign boards at the entrance of villages. The Land Titling Project to adjudicate individual land rights has not started in Houaphanh and I expect that this province will be the last as it will be tough to implement the project in the cradle of the Pathet Lao where collective landownership still exists.

59. As described in the Interim Report, the most common reason for resettlement was to get “closer to a road”. The second most important reason was to “get more land”, followed by “easier to earn cash”. In three instances, villages moved from a location where “too many people died”. In 26 villages the village heads have stated that the households moved to their present location on their own initiative, while only 7 out of 40 villages moved from remote locations at the request of the Government. Moreover, specified reasons for moving by ethnic Lao, Khmu, Hmong, Akha and other ethnic groups shows that the Khmu moved the most in response to government request, followed by the Akha, Hmong and Lao Lum.

Table SA3.7 : Nature of Decision Making for Moving by Ethnic Groups

Decision	Lao	Khmu	Hmong	Akha	Other	Total
Own decision	7	7	4	2	6	26
Government decision	1	8	2	2		13
Other			1			1
Total	8	15	7	4	6	40

Total of villages surveyed (N=40)

60. In view of the resettlement debate that is particularly strong amongst the international community, it is a misunderstanding to think that whole villages are moved in their entirety from the forest to the roadside. We found that, although it was stated by the village head that Ban Viengpham moved in 1987, new families have recently come and settled in the village. Nine women in Baan Viengphan, mainly a Khmu village in Viengxay district, told the women-focus group session that they moved in 1987 (3 women), 1990 (1), 1994 (1), 2001 (1), 2002 (1), and 2003 (1). The moving history of the village is therefore not a one-moment event but a continuous process of adjustment by families.

61. Village authorities have to give permission to outside families when they apply to settle in a village. After permission is given, they can start constructing a new house. The village head stated that district and provincial authorities often do not know where people are located. We came across two cases in which it was mentioned that the reason for moving given to the authorities was that sisters wanted to live near each other. That seemed to be a valid reason to get permission and to move. In other villages we also found that some families move first to the new allocated place and occupied available rice fields, followed by others at a later date. For the late comers, there are no rice fields available and they have no option other than to resume to swidden cultivation. The late-comers in new settlements seem to be a vulnerable group which might be priority beneficiaries under the Project.

1. Poverty Measurement

62. The table of the social survey on poverty measurement shows clearly that shortage of rice is in 80% of the Khmu, 71% of the Hmong and 100% of the Akha villages the poverty indicator. For the Lao 'no large livestock' is the most important poverty measurement. It is remarkable that in the Akha ethnic group labor shortage is perceived as the reason for their poverty (100%).

2. Water resources

63. It is interesting that the tables on carrying water to animals show that in 48% of the villages, water is carried to animals and in 52% water it is not carried to animals. This accounts for the wet and the dry season differences. It shows the tradition that animals have to look after themselves in finding drinking water in 21 of the 40 villages.

3. Land allocation

64. In 21 of the 40 villages land (conservation forest, forest use land, watershed area and farming land) is allocated and in 17 villages land is not allocated. In 2 villages the land allocation is unknown.

4. Crops grown

65. In the 40 villages rice is the main crop cultivated (67%), followed by maize (20%) and cassava (11%). The remaining 2% did not specify main crops.

5. Village leaders' view of the role of livestock in the village

66. The Khmu and Akha perceive the importance of having a buffalo as 'store of wealth or bank' and much less as a source of cash income. In particular, the Hmong see the importance of cattle in generating manure. The importance of pigs amongst Khmu, Hmong and Akha is related to ceremonies and sacrifice while the Lao rear pigs as food for the family. Goats and chickens are important as sources of cash income for all ethnic communities. The main reason for raising buffaloes is disease resistance and profit, except for the Akha who value the fact that buffaloes are 'low care' animals, the same applying to cattle. The Hmong raise pigs as they have a 'high reproduction rate' and are 'easy to market'. From the tables on number of years that livestock is raised in the villages it is clear that, except for goats, all animals have been reared for more than 20 years.

V. CONTEXT OF LIVESTOCK RELATED INTERVENTIONS IN VILLAGES

67. It is intended to outline the broad picture context in which the Project will be implemented to analyze the strengths and weaknesses of project design. The existing political and administrative set-up in almost all the villages of Lao PDR is uniform and offers scope to involve the whole village community in livestock development activities. However, certain conditions have to be ensured that the poorest families, in particular the women of those families, are beneficiaries under the Project. That depends on the pro-poor nature of the Project and the supporting institutional arrangements for community participation.

A. Political Organization and Absorption Capacity

68. In order to plan community participation, it is very important to know the power structure within the village. The political structure in the village is determined by the village committee which overlaps in most cases, with the village development committee which is mostly formed as soon as a project enters the village. The Village Development Committee consists of representatives of the various mass organizations residing in the village.

69. In Baan Nakhao the following social and political organizations are represented on the committee: LWU, Lao Youth Union (LYU), Village Development Committee (VDC); Lao Veterinary Worker (VWV dormant), Front of National Reconstruction, Village Security Committee.

Table SA3.8 : Responsibilities of Members of the Village Committee

Lao Women's Union (39 members)	Youth Union (20 members)	Village Development Committee (3 members)	Village Veterinary Worker (1 member)	Partisan - village soldiers (9 members)	Village security (2 members)
Involve in crop's plantation	Assist in animal raising	Train people in economic and social development	Monitor the animals' disease	Safe guard the village's area	Act as requested
Involve in livestock raising	and/or crops' plantation activities	Resolve/improve village livelihood	Train the villagers in livestock's raising		Check identity card of temporary people
Involve in embroidery activities	Maintain the solidarity in the village	Improve village rules/legislations	Assist in sanitation activities		Supervise the families which have a bad behavior
		Build crop system plantation	Train how to cure the livestock's raising		

70. Each village is governed by a village authority comprising of the elected village head, one or more vice village heads, and the heads of various organizations in the village. In almost every village, the LWU is represented on the village authority. It is responsible for keeping village records and is the entry point for any visitor or project wishing to engage in activities within the village. If there is more than one ethnic community in a village, the respective heads are represented on the village authority. Generally they are elected as the deputy heads and included in the village committee. Despite these favorable conditions a clear pro-poor component for women will be necessary in the project design to ensure their participation in the community participation of the Project. To assure community participation it will be mandatory to access beneficiaries through the village development committee.

1. LWU at Village Level

71. At the village level, representatives of the LWU were capable, motivated, strong and knowledgeable women who were eager to learn and to develop other women in their village. Mostly the LWU representative came from the medium or better-off families. In practice they are pre-selected on their ability to read and write and are mostly from the same ethnic community as the population residing in the village. Earlier studies suggest that LWU is able to reach women of all ethnic origins in remote areas. Even in a small Hmong hamlet, a representative of the LWU was actively functioning. LWU has a good knowledge and wide experience with prominent programs of UNICEF, NGO's and other development organizations. These programs and projects are mostly unknown at the PAFO/DAFEO level - particularly amongst the livestock oriented staff with whom discussions were held. Moreover, LWU has implemented many credit and revolving credit programs and income earning activities outside the mandate of PAFO/DAFEO such as weaving, handicrafts, rice bank, revolving funds, sales outlets etc.

72. In previous studies, several LWU village representatives are remarkable strong women who are interested to take up new development initiatives and become involved as coordinator and initiator in development projects that came to their village. It is my personal opinion that the LWU is a respected mass women's organization that offers an unique network spread over the country to reach potential women beneficiaries.

73. It should be noted that in the study of Chamberlain (2001, 144) he noticed that unanimously, the most respected person in each of the villages assessed was the village level representative of the Lao Front for National Construction. This person is the senior individual to whom villagers look for guidance in everyday life and their internal affairs. For this reason the Lao Front is generally considered to have the best knowledge and comprehensive understanding of village concerns. He writes that there is no doubt that 'if consulted properly, the Lao Front could provide considerable insights into the planning and implementation of development projects. It is interesting that it is found that by contrast, the village head is usually selected or appointed for his ability to communicate with the outside world, which in many cases means a person who is more adept at speaking Lao and communication with the local administrators.' This should be kept in mind in approaching the village authorities.

B. Kinship, Post-marriage Residence Patterns, and Land Rights amongst Ethnics

74. There are 41 Lao households and 25 Lue (mainly from Bokeo and Luang Namtha) households in the SES of the 84 interviewed in the Tai-Kadai ethnic group. The Lao and the Lue follow a matrilineal kinship system (surname goes mainly from mother to daughter), matrilocal post-marriage residence pattern (husband comes after marriage to the house of his parents-in-law) and customary inheritance patterns are matrilineal (youngest daughter inherits the house and land of her parents). The women are, for the majority, the owners of the land and livestock. They are the decision makers of the family. This matrilineal social structure is an excellent pre-condition for the successful implementation of a pig-fattening forage livestock project, and as previous experience shows, for implementation of development projects in general. The other sub-groups of Thai Kadai in the Survey including the Thai Deng, Thai Dam and Thai Neua follow a patrilineal and patrilocal system. After marriage, the wife goes to the house of her husband. Her decision making role is weak and control over resources is limited.

75. The Austro Asiatic Khmu households (108 in the Survey) might have a system that the husband lives initially for a few years in the house of his wife to work for his parents-in-law and to earn the bride price. After a few years, the couple moves to the house of the parents of the husband and they follow the patrilineal, patrilocal system. Khmu are the farmers of the forest and have a detailed knowledge of forest products. Moreover, they are very skilled livestock raisers. Khmu, Hmong and Akha households, (100 in the Survey) are all patrilocal and the men are the owners of livestock, land and house. Women have usually a subordinated position. In the Khmu villages we noticed that groups of women also join to assist each other in the hard swidden labor. We came across a very well-organized, enthusiastic group of Khmu women who was very interested in obtaining credit to raise large animals on a collective basis. Their main motive is that cattle are easier to raise as they can be sent to the forest to feed themselves where there is less chance of disease.

76. The Hmong have a clan structure and are divided in many sub-groups (for Houaphanh white and black Hmong - intermarriage is possible) in which the male relatives of the clan are living closely together. In one village several clans might exist. These kinship and clan structures, residence patterns and customary inheritance rights are important factors in the social cohesion, loyalties and solidarity in the villages. Without doubt, the Hmong are experts in cattle raising. Akha have a great knowledge of herbal medicines.

77. As will be shown in the review of FLSP, the matrilineal set-up, in which there is much communication and assistance between the women, is a positive factor in the success of the project. In these villages, decision making and management of house and land was mainly in the hands of women. However, the extension workers noticed that also in Hmong villages, FLSP was successful but mainly managed by the men with assistance of the women. It is known that in Hmong communities there is solidarity among the women even in situations of polygamy the several wives of one husband will support each other⁹. In Baan Nakhao it was observed that the women and girls join together to do the embroidery work. They don't sit individually in their own house but prefer to sit together and talk. In the Khmu village we found clear groups of women who joint together for the livestock goat program.

78. In many villages and certainly also among the Khmu, there is the tradition and custom of mobilizing labor support and helping each other. It is an old custom that for important projects as building a house, or digging an irrigation canal, or planting the seed in the field with the planting stick and harvesting, people join together. There are all kinds of occasions which justifies asking others for assistance such as sudden death or sickness. No pay is involved but mutual aid and sometimes meals.

79. Another point is that it that the war situation has enhanced the cooperation between women to help each other on a mutual basis when the men were away. Based on information from previous studies, many mutual labor groups in villages can consist of males and females from around ten neighboring households which exchange labor in planting and harvesting of rice. The same pattern we found in Khmu women's groups exchanging labor in making thatched roofs. This collective spirit has to do with the earlier noted sense of women's sense of solidarity which culturally is embedded in a matrilineal social organization.

80. As stated in the Interim Report households in some survey villages are divided into groups of about 10 families, called *noi*, the purpose of which is to facilitate mutual help, a further example of village cohesiveness. All this data shows that there are many levels of social capital available in various villages which might support the project design.

C. Mono- and Multi Ethnic Community Villages

81. In the village authority survey the average is 53 households per village. The villages we visited had respectively, 56 (Hmong), 69 (Tai Deng) and 70 (mixed Khmu, Tai Deng, Lao and Hmong village) households/families. The provincial figures of Houaphanh show that in 785 villages 43175 households are living which means on average 55 households and the average from all target districts is 54.

1. People on the Move

82. The subject mono and multi ethnic community villages is an issue based on previous experience in other projects. In homogeneous villages, the chances for successful project implementation might be more than in heterogeneous ones. In Lao PDR, these concepts can be transferred to the context of mono and multi ethnic community villages. Multi ethnic villages were often established during the Indochinese War that has left a long lasting legacy for many people. From 1968 to 1973, Lao PDR suffered the heaviest aerial bombing in the world history: Two provinces - Houaphanh and Xieng Khouang lie within the effected area. Because of heavy bombing, many villages were destroyed and people had to move, or were evacuated by the army. Many became cut off from their traditional entitlements to land rights and have been greatly disadvantaged as a result.

⁹ See for more information Loes Schenk-Sandbergen en Outhaki Choulamany- Khamphoui, Women in Ricefields and Offices, Heiloo, 1975.

83. Inter and intra provincial migration has increased since 1986, when the Lao PDR 'opened up', and the country changed from a centrally planned to a market economy called the New Economic Mechanism (NEM). These changes might have accelerated the dissolution of customary land right traditions. But 'how far', and 'to what extent' has this happened? The relocation and allocation of land and forest policies have contributed to the formation of more multi-ethnic villages.

84. Of the 40 villages in the SES, 14 have a multi-ethnic composition. Mostly the various ethnic communities live in clusters in segregated wards of the village and have their own leader. In earlier experience it was shown that the village head (Lao Lum) had no idea how to draw a village map of the other wards where other ethnic minority communities resided. Obviously, the communities live peacefully together but it does not automatically imply that there is direct contact between them. However, this is usually not so for the women as they are organized in the LWU and are supposed to have regular meetings together.

85. In the following a mini-profile is sketched of a visited multi-ethnic village.

Mini profile of the multi-ethnic village Viengphan, Viengxay, Houaphanh

We drive through the morning mist hanging between the mountains to the village. It is raining as we arrived and the village roads are a muddy mess. We see very poor houses with very little space between the houses. We visited the village head's house (with TV) and talk first to Mrs Pan, LWU representative. There are 67 women members, almost from all households. Age from 30 to 100. For 30 years, they have been a member of the Youth Organization. (this is unusual as mostly the women are member of the LWU from 16 to 100).

History of the village. The old leader of the village tells they stayed 12 km to the south from this location. They had no paddy land and, in 1984, moved 7 km from here. They had a conflict with other villagers who were living in that location for a long time. In 1987, 22 Khmu households moved to the current location. Now there are 70 households.

Community	No. HH	Population	Women	Men	Average Farm size
Lao Lum, Tai Deng	18	115	58	57	6.4
Khmu	41	290	135	155	7
Hmong	10	65	31	34	6.5

There is one leader for each community in the village. Paddy land is 11 ha. Each family has approximately 1 ha of swidden fields, the total swidden being 150 ha. They say there is communal land. Five families have enough rice but all others suffer from rice shortage.

There are 7 tractors, one car, one small bus, 13 motorcycles, 3 rice mills, one primary school (grade 1 to 5). There are 60 fish ponds.

Most Khmu people do wage labor in paddy fields of others. Men and women and earn KN15.000 per day. Many women collect forest products.

From the 11 ha of paddy land, 2 ha are collective. The other 9 ha is owned by 41 households of Khmu and Lao Lum group. The families who first came to the location

own the land. There is only 0.1 or 0.2 ha of paddy land per family.

The 2 ha collective land is cultivated by 22 Khmu households. 80% of the households collect forest products to sell. That fetches KN8,000-9000. But the women cannot sell every day, only some days a month.

Livestock	Numbers	Number of Households
Cattle	20	5 HH
Buffalo	10	11 HH
Goats	45	6 HH
Pigs	10	7 HH
Poultry	500	All HH's

They don't eat eggs as they want to hatch all the eggs. They eat chickens but not those suspected of suffering from a disease. They eat chickens on ceremonial occasion or when guests come or on special events. The lady says she eats chicken once a week.

The Red Cross gave them goats. It was a pilot project in which 6 families participated. After that they will expand. One year ago they received 30 goats. On 10 May they have sold their first off-spring. They get KN24,000 per kilogram if the goat is less than 30 kg, and KN18,000 per kilo if the goat is more than 30 kg. They prefer to sell above 30 kg as the goat has usually delivered off-spring by that weight. It is a collective project. The 6 households were selected on the basis of the experience they have in raising goats and they must be people they can count on because they are hard working. There was a Mennonite project in the village in 1993 to give money to buy large cattle; they gave barbed wire and blankets.

After checking the moving-history of the village at the provincial level of the Lao Women's Union it seemed that the Khmu households have been re-replaced by the Government in 1987 as the group did not fulfill the expectations to cultivate the allotted rice fields to the maximum allotted to them.

D. Tendency of More Poverty in Multi-Ethnic Village

86. To start the project in multi-ethnic villages might be a little more complicated because more group leaders have to be reached on the other hand there is a tendency that in multi-ethnic villages minority groups have been moved having no paddy land and that there are more poorer households. This is shown in the number of poorest households in the villages we visited. The poorest was the multi-ethnic village Viengphan. The following information was given on number of poor measured according to the 6-months rice shortage indicator.

Table SA3.9 : Multi Ethnicity by Poverty - Selected Villages

Name of Village	No. of households	No. of poor households
Baan Nakhao (relocated mono ethnic village)	56 Hmong	15 Hmong
Baan Kham Meuang (old village)	71 Tai Deng	15 HH are poor
Baan Viengphan (relocated multi-ethnic village)	41 Khmu 18 Tai Deng 10 Hmong	5 Tai Deng HH are better off but 64 HH poor

87. We asked the village head about the assistance the village could offer to mitigate poverty for the poorest households. A common held view was that poor people are poor because 'they don't work hard and are lazy'. It was not possible to speak to the poorest families to find out the reason for their poverty, but it is evident that they are the families with no paddy land, few and small children and no livestock because of disease.

88. The rice bank is a means to assist the poor when times of rice-shortage occur. However experience from other projects show that instances are known that the poorest are not participating as they know they cannot repay the rice borrowed with interest. It was interesting that in the one-ethnic village of the Tai Deng with a strong socialist ideology and still collective landownership the care for the poor was the most prominent. They still have collective ownership and distribute the rice yield of the paddy land according to the size and ages of the members of the household (see para. Land tenure) but nevertheless they recognize that some families are poor. Therefore they have a rice bank with a stock of tons of rice.

89. Of the 127 villages in Viengxay district, 31 have a rice bank as a measure to support the people with a rice-shortage. Rice banks are monitored by the LWU associated with UNICEF projects.

90. From the SES, most villages have some means of helping poor households as is revealed in **Table SA3.10**.

Table SA3.10 : Village's Response to Individual Poverty

Village's response to individual poverty (Multiple answers allowed)	Dominant N=40	Secondary N=15	Total
Share farm land	9	4	13
Share rice	22	9	31
Help them with their work	27	10	37
Provide opportunities for paid work	15	8	23
Lend them animals to raise	10	1	11
Nothing	0	0	0
Total	8	8	16

In total No. of village surveyed
Village's response to individual poverty

91. In 27 villages, poor households receive external labor assistance from other households, e.g. at rice planting and harvest times. In 23 cases, the village shares rice with the poor, 15 provide the poor with opportunities for paid work, and 15 lend them animals to raise. Just six villages say they do nothing to aid the poor in their midst.

E. Village Infrastructure - Water

92. In earlier studies it was found that women in Luang Prabang, especially the Lao Thung and the Lao Sung, mentioned that rice hulling and water carrying were the hardest and most time-consuming of their tasks. A project to provide labor-saving devices such as rice mills and water supply systems found that the time saved from the introduction of these devices could be spent on productive and income-generating and livestock activities. Such villages saw a slight improvement in the quality of life, such as increased number of school enrolment and reported a decrease in malaria and gastrointestinal disease occurrences. It is noted that the rural population often do not become motivated by a concept to save time but more likely by one to earn income.

Table SA3.11 : Overview of Social Infrastructure in the Villages of Target Provinces
(%)

Province	Total no. villages	Access to roads	Electricity	Water supply	Safe water	Dispensary	Complete primary school	Incomplete primary school
Houaphanh (whole province)	785	52	17	1	48	5	26	61
Bokeo	117	39	0	0	-	7	19	53
Luang Namtha	206	52	6	0	-	7	19	79
Xienghouang Districts Khoune and Nonghet	200	57	13	0	12	9	19	52
Luang Prabang	272	54	5	-	-	7	36	60

Source : Provincial Statistic Offices from each province.

93. The overview shows many gaps and encompasses data from different entities (only districts and whole provinces). Nevertheless, what is alarming is that the percentage of villages with electricity and water supplies or access to safe water is almost negligible. The lack of easily accessible and reliable water supplies is a source of real constraint for households, especially women and girls whose job it is to fetch water. As the project approach is to confine animals it will have the result that more water has to be fetched for the animals. Considerable water will be needed for the cleaning of pens. The following situation related to water was found in a village with relatively good infrastructure. Either in wet or dry seasons, the village's main sources of water for drinking and cooking are the piped water system and the river. It will take about 30 minutes each day to fetch water. The piped water system and river will be the main sources of water for the village's animals as well. However, the villagers do not carry water from the river to their animals.

94. To give an example of village infrastructure Baan Nakhao, Viengxay, Houaphanh is described in detail below.

- **Road access:** The nearest asphalt road to Baan Nakhao is about 5 km where there is a bus connection to Samneua.
- **Market:** The nearest market is in the village. Most of the people get there by foot, by bicycle or by motorcycle. The market is open once a week. The main things women use to sell are meat or fish, forest products, vegetables and handicraft. The men sell usually forest products only.
- **Primary school:** there is a primary school in the village.

- **Secondary school:** There is a secondary school about 3 km away.
- **Dispensary:** There is a dispensary in the village.
- **Radio, Television:** In the village head's house, there is a radio and stereo equipment
- **Rice mill:** There is one privately owned rice mill owned by the LWU representative
- **Electricity:** There are signs that electricity will be connected soon.

F. Education and Health

95. Data mentioned in the Interim Report is confirmed and shows the usual pattern that girls are behind in education from the secondary school age on. It is reflected that in particular women from the Akha ethnic minority group should have extra attention in improvement of their literacy rates.

96. **Literacy** - The village authorities estimated that in average 70% of male and 60% female understand Lao language in Baan Nakhao and in lesser average they can read Lao Language (65% and 55% respectively).

97. From the household survey, all adult male and half adult female in surveyed households understand Lao language; and roughly half of male and female children can understand Lao. In lesser average they can read Lao. However for male adult it is more than 90% of them, for female adult 46% and for children male and female 45% and 36% respectively.

98. **Educational level completion:** All adult male went to school, 82% of them have some primary schooling and 18% some secondary school. Less than half of women attended school, 46% of them have some primary schooling and 8% some secondary schooling. Presently, about one third of male and female children go to primary school and 18% male and 9% female children reach the secondary school.

99. **Health status:** During the last 12 months, the average number of days sick for all the household members surveyed was 30 days. Specifically, the average of day sick per person is for adult male 56 days and for adult female 41 days; for male and female children (below 15 years old) respectively 22 and 14 days. It has to be noted that all male adult, male and female children were sick; and more than two third of women were sick as well.

100. The main causes of illness among the household members surveyed in Baan Nakhao were malaria, followed by dysentery/malaria and in lower percentage pulmonary. Specifically the main cause of illness for 55% male adults is malaria; and dysentery/diarrhea for 55% of male children. For female adults and children, both malaria and dysentery/diarrhea were mentioned equally (roughly one third each) as main causes of their illness.

VI. LIVELIHOOD SYSTEMS

101. The main components of the livelihood system in the five selected provinces are paddy land, swidden land, foraging of forest products for food and selling, livestock, fishing, gardens and selling crops, income from weaving and embroidery, other income generating activities as brick making. The Tai Kadai groups in the Survey are wet-rice and slash and burn agriculturists, cultivating glutinous rice in the inundated fields in the valleys as well as on hill slopes. In one Tai Deng village, the village head stated that swidden cultivation has stopped. Besides rice the Tai Kadai grow maize, cassava and a large variety of vegetables, such as cabbage, beans, eggplant, carrots, cucumbers, radish, etc. Fruits cultivated include bananas, pineapples, jackfruit, etc. They make not only rice fields and cornfields and plant a few other crops to make a living, but also raise domestic animals. In addition, they depend on collecting food from the forest. This includes, in

former times, hunting for forest animals, digging up wild tubers, collecting leaves and bamboo sprouts, and picking all kinds of fruit. They keep buffaloes, cattle, pigs, chickens and dogs. The Tai Nua raise an important number of turkeys in Lao PDR, which may have been introduced by the French during colonial times. Hunting by men in earlier periods provided rats, snakes, birds and other creatures as grasshoppers, larvae and ant eggs.

102. Traditionally the Khmu and Hmong communities are not wet rice cultivators as they lived in the mid to highlands of the mountains. Their livelihoods are based on swidden agriculture and animal husbandry. They were engaged in extensive slash and burn agriculture to grow their food crops. Both communities have great skills in livestock raising, in particular, the Hmong. The Hmong regard a horse as a status symbol on which the social status of its owner is measured. Horses have for centuries, been the most important means of transportation for the Hmong, to travel over the steep mountain paths. In the past the Hmong belonged to the upper income class, an image that they have not gained only through cultivating opium, but from their abilities to invest great skills in agricultural activities to adapt best to new economic opportunities and changes.

103. There were abundant rice yields in the wet season and the availability of land and water for vegetable growing often go together in the valleys of the northern provinces. However, in the uplands this combination is not possible, although many small streams in the uplands are creatively used by women to make small vegetable plots. All types of fenced mini-gardens were evident in the uplands of Xieng Khouang in Hmong and Lao Khmu villages. The gathering and selling of forest products is more or less the substitute of vegetable selling. Women in the uplands have to spend far more time and energy, making their lives much more exhausting and burdensome.

A. Paddy Land

104. Through the centuries, women have been responsible for the rice production in the paddy fields together with their husbands and children. When we look at the division of labor in rice production we can roughly depict the following: men plough, make bunds, and prepare seed beds, and women do more than half of the transplanting of rice, weeding, harvesting, threshing and post-harvest operations. The work in post-harvest operations has been strongly reduced by the introduction of the rice mill in the more developed areas. However, in more remote areas, women continue doing the fatiguing rice pounding with the Khok tam khao while carrying babies in the Pha Chia.

105. The long absence of husbands during the war period no doubt had an impact on this general division of labor in agriculture. In Xieng Khouang, a province that has heavily suffered from the war, women even do the ploughing. **Table SA12** presents the area of paddy by ethnic group categorized according to poverty.

Table SA3.12 : Paddy Land Cropped by Ethnic Group
(last 12 months)

Main Categories of Ethnic Communities	Sub-categories	Poor (Ha)	Medium (Ha)	Better-off (Ha)	Total (Ha)
Lao Lum (Tai-kadai)					
	Lao	1.86	8.03	8.87	18.76
	Pouan	0	3.8	6.9	10.7
	Doy	0	2.2	0.5	2.7
	Thaidam	0	1	1	2
	Lue	2.29	3.73	2.18	8.2
	Sub-total	4.15	18.76	19.45	42.36
Lao Thung (Austro-Asiatic)					
	Khmu	3.73	7.88	12.6	24.21
	Phong	1.3			1.3
	Sub-total	5.03	7.88	12.6	25.51
Lao Sung (Miao-Yao)					
	Hmong	0.6	0.3	0.3	1.2
	Hmong Khao	0	0.5	0	0.5
	Hmong Lai	0	0	0	0
	Lentem (Lantene)	0.2	0.3	0.9	1.4
	Lao Hoy (Lao Huay)	0.3	0.8	0.5	1.6
	Sub-total	1.1	1.9	1.7	4.7
Sino-Tibetan					
	Akha	1.65	3.56	7.66	12.87
	Mouseu	1	0	0	1
	Sub-total	2.65	3.56	7.66	13.87
No indication of ethnicity		2.2	2.66	6.5	11.36
Grand Total		15.13	34.76	47.91	97.8

Total No. Household Surveyed (N=320)

106. The average size of paddy land per household is estimated for the poor, medium and better-off in each ethnic group in **Table SA3.13**.

Table SA3.13 : Average Paddy Land Size Per Ethnic Group

Main Category of Ethnic Community	Poor	Medium	Better-off	Average
Tai-Kadai	0.13	0.58	0.9	0.5
Austro-Asiatic	0.1	0.2	0.5	0.23
Miao-Yao	0.04	0.08	0.1	0.07
Sino Tibetan	0.17	0.2	0.85	0.34
Total	0.12	0.29	0.6	0.3

107. As expected the table shows that better-off households have larger paddy areas than poor and medium households. The Tai-Kadai have the largest average paddy land size of 0.5 ha. The Akha and the Khmu have an average of 0.34 and 0.23 ha paddy land per household respectively. The Hmong have only 0.07 ha on average of paddy land per household. However, this does not

mean that Khmu and Hmong are the poorest in the project area. That also depends on the size of the swidden land available and the amount of family labor to produce and maintain swidden areas.

B. Swidden Land

108. For upland (Hai) rice farming, women take part in the burning and clearing of trees and bushes. After planting, women are responsible for weeding, making fences, and harvesting (Hakangard 1990). Women and men collect most of the small forest products, but women **sell them in the market**. When asked 'why'? the reply was 'that men are shy, and that women love their husbands more than the other way round and that therefore women go to the market.' No doubt, social contacts, sitting together and sharing talk and food, at the market place also play an important role for women.

109. Khmu, cultivate swidden with the whole village by rotation. They have a cycle of 3 to 5 years. Hmong work more in groups that can include relatives or neighbors from another lineage. Swidden systems for Hmong involve a 1st year rice crop and in the 2nd year, they cultivate a small portion with maize and cassava. The village head in cooperation with other livestock owners decide where cattle can graze.

Table SA3.14 : Swidden Land Area Cropped by Ethnic Group

Main Categories of Ethnic Communities	Sub-categories	Poor (Ha)	Medium (Ha)	Better-off (Ha)	Total (Ha)
Lao Lum (Tai-kadai)					
	Lao	4.41	4.7	4.05	13.16
	Pouan	0.6	0	0	0.6
	Doy	6	2.6	3	11.6
	Thaidam	0	0	9.13	9.13
	Lue	9.3	6.5	0	15.8
	Sub-total	20.31	13.8	16.18	50.29
Lao Thung (Austro-Asiatic)					
	Khmu	46.03	46.53	34.95	127.51
	Phong	3			3
	Sub-total	49.03	46.53	34.95	130.51
Lao Sung (Miao-Yao)					
	Hmong	14.8	12.7	9.5	37
	Hmong Khao	3.7	7	10	20.7
	Hmong				
	Lai	2	1.5	5.5	9
	Lentem (Lantene)	0.4	0	0.5	0.9
	Lao Hoy (Lao Huay)	0	0	0	0
	Sub-total	20.9	21.2	25.5	67.6
Sino-Tibetan					
	Akha	7.62	9.5	2	19.12
	Mouseu	3.5	3	2.5	9
	Sub-total	11.12	12.5	4.5	28.12
No indication of ethnicity					
		7.55	8.8	3	19.35
	Sub-total	7.55	8.8	3	19.35
	Grand Total	108.91	102.83	84.13	295.87

Total No. Households Surveyed (N=320)

110. The average size of swidden land per household is presented in **Table SA3.15**.

Table SA3.15 : Average Swidden Cropped Area by Ethnic Group
(ha/HH)

Main Category of Ethnic Community	Poor	Medium	Better-off	Average
Tai-Kadai	0.67	0.43	0.73	0.6
Austro-Asiatic	1.08	1.19	1.45	1.2
Miao-Yao	0.9	0.96	1.7	1.12
Sino Tibetan	0.7	0.8	0.5	0.7
Others	0.6	0.8	0.4	0.69
Total	0.8	0.86	1.09	0.9

Total No. Households Surveyed (N= 320)

111. Among the surveyed households it is remarkable that the proportion of households from Khmu and Hmong communities farming swidden land increases with wealth. As expected, the Tai-Kadai have on average the smallest area of swidden land as they are the paddy land owners. The better-off Hmong households have an average of 1.7 ha of swidden land and the average for better-off Khmu family is 1.45 ha. Correlations with household size and ages of family members, allocation of available forest land by the authorities are all factors of importance to understand how the better-off ethnic minority families manage to cultivate large size of swidden land.

C. Livestock, Foraging Forest Products and Gardens

112. Observations on livestock in the villages visited in Houaphanh showed that the main problem mentioned by the women was disease of chickens and pigs. In Baan Nakhao there was not one pig in the village as they all had died the previous year. People try again to raise chickens in spite of these setbacks and buy new birds so they can eat them on special occasions. The pig and poultry diseases are not 'new diseases' specific for the resettlement villages. The district livestock officer of Viengxay told that the diseases already existed in his childhood (around 35 years ago). Several informants suggested smallholders cope with the diseases by keeping poultry and pigs up in the hills - a minimum of 200 m from the road. People expressed as their first priority of 'how the project can possibly help you' their hope that livestock projects can help to combat diseases. In the second place women asked for credit for large animals. They were very enthusiastic and suggested a plan for collective ownership of the basis of five women in a group.

113. The introduction of small power-tillers has replaced buffalo in the valleys of Houaphanh and few of the latter were evident during field visits. It seemed that the manure from buffaloes was rarely used as fertilizer because of the natural fertility of the soil.

114. **Table SA3.16** shows livestock raising according to the revised ethnic community classification.

Table SA3.16 : Number and Type of Livestock Raised by Ethnic Community

Main Categories of Ethnic Communities	Sub-Categories	No.	No.	No.	No.	No.	No.
		Poultry	Pigs	Goats	Cattle	Buffalo	Horses
Tai-Kadai							
	Lao	1767	167	29	84	85	8
	Pouan	680	26	6	65	37	1
	Doy	146	2	0	0	10	0
	Thaidam	90	4	0	0	0	0
	Lue	668	69	21	21	29	1
	Sub-total	3351	268	56	170	161	10
Austro-Asiatic							
	Khmu	772	86	45	13	53	0
	Phong	61	13	2	3	2	0
	Lao Thong	1520	281	50	39	54	0
	Sub-total	2353	380	97	55	109	0
Miao-Yao							
	Hmong	355	34	2	47	17	3
	Hmong Khao	294	54	28	124	6	3
	Hmong Lai	188	13	0	32	0	9
	Lentem (Lantene)	13	11	0	0	1	0
	Lao Hoy (Lao Huay)	22	9	0	0	4	0
	Lao Sung	1009	38	21	95	68	0
	Sub-total	1881	159	51	298	96	15
Sino-Tibetain							
	Akha	856	113	0	5	29	0
	Mouseu	205	16	0	10	0	0
	Sub-total	1061	129	0	15	29	0
No indication of ethnicity		803	81	69	60	62	3
Total		9449	1017	273	598	457	28

Total No. of Household Surveyed (N=320)

Table SA3.17 : Average No. per HH of Livestock Raised by Ethnic Community

Main Categories of Ethnic Communities		Poultry	Pigs	Goats	Cattle	Buffalo	Horses
Tai-Kadai	84 HH	39.9	3.2	0.7	2.0	1.9	0.1
Austro-Asiatic	108 HH	21.8	3.5	0.9	0.5	1.0	0
Miao-Yao	60 HH	31.4	2.7	0.9	5.0	1.6	0.3
Sino-Tibetain	40 HH	26.5	3.2	0	0.4	0.7	0
No indication of ethnicity	28 HH	28.7	2.9	2.5	2.1	2.2	0.1
Average		29.5	3.2	0.9	1.9	1.4	0.1

Average of the 320 households surveyed.

115. **Table SA3.17** confirms that all communities raise chickens although it should be noted that the figures are averages. Some Lao households have 60 chickens and others five. The Khmu have the highest number of pigs and the Hmong are clearly the cattle raisers with an average five cows. That is much higher than the Lao, 2 cows, the Khmu, 0.5 cows and the Akha only 0.4 cows per household. As expected the Lao have the highest number of buffaloes, on average 1.9. The Akha community households have almost no cattle and buffalo, 0.4 and 0.7 respectively.

116. Women and men have much knowledge on vegetable growing, evident from the small plots of onions and herbs grown in front of houses to more commercial plots of vegetables along river banks. Husbands and wives work together in the vegetable garden but the women do the selling.

6.4 Poverty and Land Tenure in Houaphanh

117. Different systems of land ownership and tenure rights exist in the project area. During field visits to Houaphanh, it was discovered that land is still collectively owned. It seems that 80% of the paddy area is grown on communal land and only 20% individually owned. The reason for the 20% owned (as explained by the PAFO staff) is that these families have owned the land for a long time. In the communal land, people have the usufruct rights for 1-5 years. The size of the family is one criterion for the allotment of land. The average area per household depends very much on the area of paddy land available. When a new couple is formed, they have to ask for new land. If women marry outside the village, they might wait five years for an allocation of paddy land, depending on availability.

118. In Baan Nakhao, a village settlement since 1996 of Hmong community 50% of the population has paddy land and 50% does not. The paddy land is individually owned by families who first came to the new location. There is no formal land titling in the district, so the ownership is decided by the village head. For swidden land, they have a rotation of six years. The district has nominated boundaries for the swidden farming. On average, it is 1.5-2 hrs walking to the field. They have no conflicts with adjacent villages as the forest area is large and they have sufficient land. The people who first came to the village occupy the paddy land and the families that came later have only swidden. These are the poorest in the village.

119. The village head in the Tai-Deng village Meuang explained that the collective paddy rice area and privately owned plots are allocated according to family size **and age** of the people. There are 519 people in the village with 42 ha of paddy land producing on average, 3 tons per ha (126 tons per annum). They allocate the land based on the following principles. Children of 0-6 years of age need 67.5 kg rice per annum, from 6-17 need 125 kg, and people from 17-100 need 250 kg rice per annum. They have stopped swidden cultivation. This village looked quite wealthy and had the lowest number of households facing a rice-shortage. Despite the system of land tenure, the village head stated that some people suffer from rice-shortage. This was caused by calamities as the sudden death of a family member, visitors, etc. The village has ensured food security for these families by the implementation of a rice bank.

120. In the Khmu village of Viengpham, paddy land ownership was a mixture of collective and privately owned land. Of the 11 ha of paddy land, 2 ha are collectively owned. The other 9 ha is owned by 41 households of the Khmu and Lao Lum groups. The families who first came to this location own the land and there is only 0.1 or 0.2 ha per family. The 2 ha collectively owned land is cultivated by 22 Khmu households working on very small areas where poverty is highest. A collective goat project had started but was not inclusive of the poorest households.

D. Sources of Food and Income

121. **Table SA3.18** shows that the poorer the people, the more their income is dependent on wage labor. In particular, the Khmu are often found doing agricultural labor for wages earning KN15,000 per day. It is remarkable that the selling of forest products shows a slight increase in the medium and better-off households. Women mentioned incomes between KN50,000-200,000 per year from selling bamboo shoots and forest vegetables. Some women, in particular teenage girls in Hmong village of Nakhao, do embroidery work. A trader supplies the material and collects the finished products for subsequent sale. They receive KN10,000 a piece which is considered pure exploitation as they work two hours a day for one week for that wage. It depends on the agricultural season how many hours per day they can do the embroidery work. The village head advised that the women do it 'as a spare time activity' which somewhat degrades their toil. Women advised they needed the cash and are willing to accept the low remuneration for their tedious work. They keep the money and spend it on the household needs (not for themselves). Embroidery work for sale only started three years ago prior to which such work was for their immediate use.

122. When asked if a credit scheme would help them buy the material themselves and do also the trading, the women thought it a good idea but expressed concern that the customers might say, 'this is not so good', or 'here is a mistake' and offer less than the KN10,000 they get now. In the Tai Deng villages, women weave beautiful sinhs with the characteristic motives of deer and tigers in the border. They earn KN40,000 per sinh and weave one a week selling the items to merchants who come to the village. Even girls of seven years of age are weaving difficult patterns. The poor households record the highest incidence for borrowing money from a relative. In one village, brick making was an important source of income.

Table SA3.18 : Source of Income for Poor, Medium and Well-off Households

Source of income Multiple answers allowed	Poor %	Medium %	Better-off %
Wage labor	65	49	25
Selling forest products	58	61	64
Selling animals	40	73	90
Selling crops	32	52	65
Selling handicrafts	16	19	14
Money from a relative	15	8	1
Money from own Business	0	10	14
Other	6	5	6

% HH surveyed

123. **Table SA3.18** shows that for the poor wage labor is the main income source followed by selling forest products. For the medium households, selling animals ranks first followed by selling forest products. The better-off households raise animals and are obviously wealthier from selling animals above crops and forest products.

Table SA3.19 : Source of Income of Poor Households by Ethnic Community

Source of income Multiple answers allowed	Poor Households					Total
	Lao Lum	Lao Thung	Lao Sung	Sino-Tibet	Other	
	%	%	%	%	%	%
Wage labor						
Selling forest products	70	60	57	93	45	65
Selling animals	67	76	39	53	9	58
Selling crops	57	44	30	20	18	40
Selling handicrafts	20	44	26	13	55	32
Money from a relative	40	16	4	0	0	16
Money from own business	13	11	4	33	27	15
Other (Specify)	0	0	0	0	0	0

% HH surveyed (N=124)

124. **Table SA3.19** indicates that poor Sino-Tibetan communities (Akha) rely almost entirely on income from wage labor. Surprisingly the Lao Lum is also more dependent on income from wage labor than Lao Thung and Lao Sung households. The second largest source of income for the Lao Lum and the Sino-Tibetians is the selling of forest products which is the first source of income for the Khmu. It shows the importance of access and control over the forest for the poorest households as survival strategy. Selling of animals ranks the highest for the Lao Lum followed by the Khmu, Hmong and Akha.

Table SA3.20 : Source of Income for Better-off Households per Ethnic Community

Source of income	Better-off Households (per annum)					Total
	Lao Lum	Lao Thung	Lao Sung	Sino-Tibet	Other	
Multiple answers allowed	%	%	%	%	%	%
Wage labor	18	38	20	33	0	25
Selling forest products	41	96	47	89	29	64
Selling animals	95	79	87	100	100	90
Selling crops	59	67	60	56	100	65
Selling handicrafts	23	13	0	22	14	14
Money from a relative	0	4	0	0	0	1
Money from own business	14	13	27	0	14	14
Other (Specify)	9	13	0	0	0	6

125. The better-off Lao Lum households generate their income from selling animals in the first place and selling crops as a second income source. The better-off Khmu have their main source of income in selling forest products and selling animals is second. Also Hmong families derive their main income from selling animals and second from selling crops. This pattern is similar to the Lao Lum. The Akha ranks first in generating income from animals and selling of forest products as their second source of income. This is an important outcome for the Project as it shows that in 75% of ethnic groups who are better-off, obtain their main source of income from selling animals. This offers scope to expand the source to the poor households.

E. Sources of Expenditures

Table SA3.21 : Type of Expenditure for Poor, Medium and Better-off Households

Type of Expenditure Multiple Answers Allowed	Poor %	Medium %	Better-off %
Food	89	90	88
Clothing	87	94	100
Schooling	62	77	78
Medicine	73	82	87
Transport	27	23	39
Farming inputs	10	24	38
Religious ceremony/wedding	43	46	42
Others	11	12	16

% HH surveyed = 320

126. **Tables SA3.21** and **SA3.22** show that there is not much difference in the % of expenses spend on food in poor, medium and better-off households at, 89%, 90% and 88% respectively. Normally the trend is for the poorer households, the higher the percentage of expenses on food. The outcomes in the survey may be explained by the character of their subsistence economy in which the collecting of food from the forest is still an important contribution to nutritional status. Well-off people spend more money on clothes and medicines than medium and poor households.

Table SA3.22 : Type of Expenditure for Poor Households

Type of Expenditure	Poor Households (per annum)					
	Lao Lum	Lao Thung	Lao Sung	Sino-Tibet	Other	Total
Multiple answers allowed	%	%	%	%	%	%
Food	100	87	70	100	91	89
Clothing	97	91	74	80	82	87
Schooling	90	73	26	53	27	62
Medicine	67	84	70	60	64	73
Transport	37	33	13	27	9	27
Farming inputs	10	16	4	7	9	10
Religious ceremony/Wedding	60	29	26	20	118	43
Other (specify)	0	18	9	13	18	11

% HH surveyed (N=124)

127. In Lao Lum poor families, the most significant item of household expenditure is food followed by clothing. Farming inputs rank the lowest. For the Khmu, clothing ranks the highest, followed by medicines. In the Hmong poor families most money is spend on clothing, followed by food. Food and clothing are also the top priorities in expenses for the Akha communities. The Lao Lum poor families spend the more on religious ceremonies and weddings in comparison with the other ethnic communities.

Table SA3.23 : Type of Expenditure for Better-Off Households

Type of Expenditure	Better-Off Households (per annum)					Total
	Lao Lum	Lao Thung	Lao Sung	Sino-Tibet	Other	
Multiple answers allowed	%	%	%	%	%	%
Food	86	88	87	100	86	88
Clothing	100	100	100	100	100	100
Schooling	82	79	87	44	86	78
Medicine	82	96	100	67	71	87
Transport	59	29	27	33	43	39
Farming inputs	55	33	40	22	14	38
Religious ceremony/Wedding	55	21	40	78	29	42
Other (specify)	14	29	0	11	14	16

In % HH surveyed (N=77)

128. The Lao Lum better-off households spend their money in the first place on clothes and second on food followed by schooling and medicines. The Lao Thung spend cash resources on clothing as do poor families, the second item of expenditure is for medicines (hard swidden labor of women?). The Hmong follow the same pattern. Clothing and medicines rank the highest while the Akha spend cash resources first on food and then on clothing. It is remarkable that the Sino-Tibetan community ranks the highest in expenses for religious ceremonies and weddings, followed by the Lao Lum. The former spends the lowest proportion on education.

VII. GENDER ASPECTS RELEVANT FOR PROJECT DESIGN

A. Sex-ratios - More Women

129. To answer part of the question, 'who are our beneficiaries' sex-ratios¹⁰ were analyzed. It is known that the sex ratio in Lao PDR was affected by the war in which many men died. As in Viet Nam, Lao PDR has more women than men.¹¹ Moreover, in general, high sex-ratios are an indicator of the relatively high status of women but in war-ridden countries such as Lao PDR and Viet Nam this assumption is not valid as specific demographic patterns exist.

130. The total population in the SES is 2,112 people comprising 581 men, 573 women, 503 boys and 455 girls. What is immediately striking is that there are substantial fewer girls than boys. Where are the girls? This can be a matter of underreporting, or demographic coincidence. One of the main characteristics of less developed countries is that the population under 16 years comprises usually 40 % of the total population. What is remarkable in the findings of the SES is that the proportion of boys and girls under 16 is almost 50%. This might indicate very high birth rate and large families but the family size in the Survey is 6.6, which does not suggest extremely large families. At the village level, sex-ratios were analyzed on the basis of **Table SA3.23** which has not been adjusted for ethnicity classification but shows the total gender specific population as reported by the village authorities in the 40 villages. It shows that for a total population of 12,663 there are less men (48%) than women (52%) in line with the overall demographic pattern of Lao PDR. However, a closer look at the sex-ratio per ethnic community shows a differentiated pattern.

¹⁰ The definition of sex-ratio is usually: the number of women on 1000 men

¹¹ The figures mentioned fluctuate between 48% or 49% for men and 52% and 51% for women.

Among the Hmong and the Akha there are more men than women and in the Lao Lum it is the opposite.

131. To put these figures in a broader perspective, the sex-ratio figures at the provincial level in Houaphanh were analyzed (**Table SA3.24**). As the cradle of the Pathet Lao movement this province suffered heavily from bombing. The figures reflect the assumption that in Houaphanh there must be substantially more women than men. There are 251,392 people living in villages in the province of whom 139,201 (55%) are women and 112,192 are men (45%). This is a substantial difference from the national situation. However in the table below, the total population of the province is 28,069 more and they are males. That might mean that, in particular men might live scattered in the mountains and not in villages. The ethnic sex-ratio of the village population, based on the Province Statistic Division in Samneua also shows an interesting pattern.

Table SA3.24 : Houaphanh Villages, Population According to Gender

Ethnicity	Total villages	Families	Population	Men	Women
Lao Lum	486	26411	164732 (62%)	84251 (51%)	80481 (49%)
Lao Thung	124	6367	31102 (16%)	9491 (30.5%)	21611 (69%)
Lao Sung	181	8883	63633 (23%)	33652 (53%)	29981 (47%)

132. **Table SA3.24** shows a much skewed men-women ratio for the Khmu population. There are only 30.5% men and 69% women, while in the other ethnic groups there is the opposite of the general pattern, more men than women. This evokes the question, 'where are the Khmu men?' Are they the ones living up in the mountains on their own? One might conclude that there are more women in our beneficiary population and the per-province and ethnic community in the province that can differ substantially because of the war.

B. Family Size: Small Families, and Labor Resources

133. Family size is the key to available labor force. The subject is discussed here as it might be expected that the trend that younger women want less children than the former generation, will have wide implications for the current livelihood systems and subsistence economy. With fewer children and less labor force in the family, swidden cultivation will be much harder than it already is.

134. The SES (village authority) shows an average family size of 6.6 members. The average family size in the SES (households) is 5.9. Provincial data of Houaphanh reveals an average of 5.8 in 785 villages. Differentiation to ethnic groups shows that the average family size of the Lao Lum is 6.2 members, Lao Thung, 4.9 and Lao Sung 7.1 members. In particular the relatively small family size of the Lao Thung is intriguing and might be caused by high child mortality, or absent men.

135. The village data from the Survey in **Table SA3.25** shows in which the conclusion seems justified that, the better-off the household, the more members in the family.

Table SA3.25 : HH Size Distribution Between Poor-Middle-Better-Off HHs
(%)

HH Size	Poor %	Medium %	Better-off %
Between 2-4 members	27	20	10
Between 5-7 members	48	57	38
Between 8-10 members	21	19	34
Between 11-13 members	4	3	16
More than 14 members	0.0	0.0	3
Total	100	100	100

Surveyed number (N=320)

136. In the three socio-economic groups the highest frequencies can be found in households with 5 to 7 members. But it is revealing that 34% of the better-off households have 8 to 10 members. May be they are the extended families containing of two or three generations with many grown-up children in the family.

137. Data from the two women's focus group discussions in Baan Nakhao and Baan Viengphan reveals that in the multi-ethnic village Baan Viengphan, nine women gave birth to 29 children (two died). This means an average of 3.2 children which is very low. However, it should be kept in mind that there were also young women who are likely to have further children in view of their young age. **Table SA3.26** presents the detailed number of children and ages of the mothers in Baan Viengphan.

Table SA3.26 : Ages and Family Size of Nine Women from the Khmu Village Viengphan

Name	Mrs Pan	Mrs La	Ms Ang	Mrs Dounphone	Mrs Mui	Mrs Soy	Mrs Ban	Mrs Boualone	Mrs Nyia
Age	45	16	9	30	25	31	35	40	23
Children	1 son 1 girl (adopted/no family) Husband died in 1999 (after 20 years being ill)	1 younger brother and 2 younger sisters	Daughter of Mrs Dounphone	1 son 3 girl (6-16)	2 girl (4,7) 1 son (4m)	1 girl(14) 1 son (12) 1 died when giving birth	3 girl (11, 13,15) 1 son (7)	4 son (18,) 4 girl (18,20,22)	1 son died 3 girl (1,4,6)

138. Mrs Nyia, a young Hmong woman, is 23 years and has given birth to four children of whom one died. She stated that she did not want more children but did not know how to prevent pregnancy. In the Hmong village, the older women had 8-10 children but the younger generation wants 3-4 children. The same pattern was found in the data collected in Baan Nakhao (see **Annex 2**). This means that, in the future, the potential labor force will decline and that survival on the basis of the swidden livelihood system has to change considerably. This supports the intention to introduce PLDP as a means to provide alternatives for survival and development.

1. Why Poor People Have Many Children

139. In the early seventies an Indian researcher (Mamdani 1972) who discovered that the poor were not willing to accept the family planning devices offered to them, launched the statement, 'poor people are not poor because they have many children, but they have many children because they are poor.' In other words he showed that under the conditions given, poor people should have many children as part of their survival strategy. They need the labor force provided by children. Benjamin White confirmed this pattern for Java in the sixties and showed that even children of three years generated an economic surplus value compared to the 'child's costs'. This model is based on subsistence economies but changes dramatically when education and healthcare of children is provided.

140. **Table SA3.27** of the SES shows clearly the substantial contribution of boys and girls to daily tasks.

Table SA3.27 : Labor Resources Allocated to Daily Tasks by Adult and Child Population by Gender

Daily Tasks	Adults	(Hours)	Children under 15	
	Men N=581	Women N=573	Boys N=502	Girls N=456
Fetch water	0.8	1.3	2.2	3.3
Fetch wood	4.8	6.5	9.2	10.6
Cook/clean	2.8	4.8	4.7	5.4
Care for children	17.9	23.9	4.8	9.8
Fish	14.3	8.8	17.8	12.7
Hunt	6.2	1.1	4.3	1.1
Find forest foods	16.1	17.7	17.1	19.7
Cropping	29.9	29.8	32.3	30.5
Care for large livestock	5.6	3.9	6.4	5.2
Care for small livestock	1.2	1.9	1.2	1.6
Other (specify)	0.4	0.3	0.0	0.0
Total	100.0	100.0	100.0	100.0

% of time spent for each task.

141. In particular, cropping, finding forest food, fishing and collecting firewood the contribution of children is high. As almost universal girls spend more time in taking care for children. Children also play a role in caring for livestock, boys somewhat more than girls. In Baan Viengpham one girl of nine was required to look after the chickens the whole day.

C. Division of Labor in the Livelihood System

142. The division of labor in the villages was assessed using a methodology developed by Dr Outhaki Kamphoui, Hermien Rodenburg and the author in previous work in Lao PDR between 1994-1995. Visuals have been made from the complete livelihood systems observed in Lao PDR and were sketched in earlier work. In the visuals, hands are performing certain kinds of work. The question asked of the participants is, 'whose hands are these?' The participants have to classify the visuals according to work of men, women and both. The objectives are:

- To raise awareness of different and overlapping roles of men and women;
- To let villagers understand why women should be involved in training, management and meetings about agricultural (development) topics.

143. The methodology was used to determine who takes care of livestock and with what activities cash income is earned. The methodology worked well, building a friendly atmosphere to ask numerous questions on their problems, poverty, expectations from a livestock project and dreams for the future.

1. The Process in the Game

144. Household work in the Hmong and Khmu (mixed) village.

- *Taking care of children* is changing from a women's job to a joint responsibility if the woman has no time, the man takes over tasks like washing and feeding the children. Also women mention in the Hmong village that men help more with household work since they moved and are not hunting any longer.
- *Cooking*; in the Hmong village women wash the rice but cooking is a joint responsibility (women already agreed on this). If women are not around men also cook sticky rice. All men knew how to make sticky rice. In the mixed village, the washing of rice is a joint responsibility but the cooking of food is women's work. There was no discussion on men taking over this responsibility.
- *Cleaning the house*: In the Hmong village the cleaning is the joint responsibility and in the mixed village it is women's work.
- *Fetching water*: in the Hmong and mixed village fetching water is women's task. In the Hmong village, it was discussed that men also do this when women are not around.
- *Carrying wood*: In the Hmong village fetching firewood is the joint responsibility (the task was previously that of men) and in mixed villages it is a women's task.
- *Clothes*: repairing clothes is a joint activity in the Hmong village. In this mixed village only women do this. Washing clothes is a women's task in both villages.
- *Caring for sick* in Hmong village is joint responsibility and in the mixed village it is the women's role.
- *Pounding rice*: is a joint responsibility in Hmong village and a women's task in mixed village (men can do this also).
- *Grinding maize*: is a joint responsibility in both villages.
- *Sawing wood*: is a man's job in both villages.

2. Paddy

- *Growing of crop*: sowing, collection of seedlings and transplanting, harvesting is a joint responsibility in both the villages (transplanting was mentioned as a women's job first in the mixed village but changed later). Ploughing, pest control and fertilizing is a man's job in both villages.
- *Maintenance and operation of irrigation system*: in both villages men operate the water irrigation structures. The construction and maintenance of irrigation ditches/canals is a joint responsibility (in the Hmong village the construction of the irrigation canals was moved from men to joint responsibility).

- *Transportation of soil*: is men's job in Hmong village and joint responsibility in both villages.

3. Swidden

- *Clearing the land*: in Hmong villages, both men and women burn the trees and in the mixed village, this is a man's task. Cutting trees is the men's job in both villages.
- *Making holes* for seeds is a joint responsibility in both villages.

4. Vegetable garden

- Planting vegetable is a joint responsibility in both villages and watering is man's work in mixed villages and a joint responsibility in Hmong villages.

5. Fishing

- Fishing and feeding fish is a joint responsibilities in both villages (in Hmong villages, this task was moved by men from men's job).
- *Fishnet*: is a man's job in both villages.

6. Livestock

- *Feeding pigs and chicken* is a woman's task in both villages.
- *Buffalo* caring is performed by men and women in both villages.
- *Fences*: in the Hmong village is a joint responsibility and in mixed village is a men's job.

7. Forest products

- Collecting NTFP is women's job and collecting bamboo shoots is a joint responsibility in both villages.

8. 'Handicrafts'

- *Weaving and embroidery* is women's task in both villages.
- *Making basket* is a men's task in both villages (in mixed village, women also do this task sometimes).
- *Making knives*: is a men task in both villages.
- *Making the rice straw roof* is joint task in both villages.

9. Social activities

- In both villages, both men and women take part of the meeting, religious ceremony or the cleaning of their villages.

10. Conclusion

- The differences between the two villages occur mainly in the household tasks. Broadly speaking the Hmong men did more household work than the Khmu men.

145. It is recommended to use this methodology in the community participation of the livestock project with adjustments in the visuals, more directed to livestock.

D. Women Focus Group Discussions: Problems and Livestock Needs Assessment

146. In two villages (Hmong and Khmu) women focus group meetings were held and main problems discussed. Main problems mentioned were;

- No money
- No large animals, no livestock
- Many children
- No paddy land, not enough rice to eat
- No water for paddy land
- No money to buy buffalo for ploughing, pays KN500.000 for hiring a buffalo.
- Lack of labor
- Not enough land for cultivation
- No money to send children to school
- No education
- No money for medicine
- No good house
- Don't know how to earn money.

147. In the Hmong village the nine women expressed the following expectation from a livestock project;

- Credit for large animals (5 respondents)
- To have a buffalo for ploughing
- To have two cattle for the children in future
- How to prevent diseases, knowledge about animal raising
- To have vaccine.

148. In the Khmu village the eight women expressed the following expectation;

- Credit for large animals (8 respondents)
- Because of lack of labor want large animals
- Teach technical skills and provide VVW.

149. The needs assessment of the women shows that almost all expect credit from the Project to buy large animals. Many showed interest in a rotating credit or 'animal chain' or 'animal bank' system. Four Khmu women were very interested in obtaining credit to raise large animals on a collective basis. During day time they send the cattle to the forest and in the night they will put the cattle in a fenced place uphill and watch the cattle on roster. Sleeping in the forest is no problem for them. The main motive for large animals is that cattle are easy to rear as they can be sent to the forest to feed themselves and that there are less chance of disease. The following prayer shows the cultural meaning and importance of large animals in the culture of the Khmu.

Prayer offered prior to the dream of the Khmu to select a new field:

*Make our sleep and dreams good,
 Dreams of swimming in the water (the allegory for the rice soul)
 Dreams that we are holding big stones,
 Great stones (the souls of buffaloes and cows)*

Source: Elisabeth Preisig

150. Based on the current and previous need-assessment of women, recommendations will be made to link PLDP, at the earliest possibility, with the JFPR project aiming to improve livestock farming practices for ethnic groups in Northern Lao PDR. This should take place preferably in the second year of implementation in any village as an obvious pro-poor livestock development initiative.

VIII. LIVESTOCK PROJECTS VISITED

151. In this section, the experience will be given of villages visited during the mission where livestock programs are, or, have been implemented in order to draw lessons for PLDP.

A. Visit to Tai Deng Village Meuang, Viengxay District

152. This is the village where collective ownership of paddy land exists. In 1988, the village head and LWU village representative received training in livestock raising from a UNICEF funded project in which DAFEO staff assisted in its implementation. There were three components:-

- Animal raising
- Rice mill
- Medicine kit.

153. The LWU representative was in charge of the activities and 10 families participated in a poultry program, each receiving KN15,000. Some 35 families began raising pigs, receiving KN30,000, while five households had to wait as the potential beneficiary women were not members of LWU. Some receiving the money did not use the cash for project related activities while others followed the rules. The LWU and DAFEO had to monitor the project that was considered a success. When the ice-box with the vaccine was provided, there was immediate vaccination.

154. The village head's wife died in 1993 and he resigned the position to be followed by a less competent individual. The people indicated they have sufficient livestock and changed the revolving fund to a rice bank. The number of people involved in the revolving fund over the period of implementation increased from 45 to 70 families. Chicken and pigs from other families not participating in the project died. They did not manage their livestock well and did not use the vaccine allowing the disease to spread again. In 2000, the market in closer proximity to the village was established and they observed that diseases were spreading faster. One lesson learned is that the role of village head and LWU representative are important for the success of a project.

155. According to the provincial LWU, the practical training was provided directly by UNICEF covering feeding, caring, pen construction etc. Some people had built their numbers to 10 pigs after three years. The project was very successful, showing that livestock projects directed at the poor are possible. The main reason why the people wanted to change to the rice bank was the water resources needed to raise animals. Not only do pigs drink significant water but to additional

water is needed to clean the pens. The UNICEF program did not have the flexibility to provide a water facility in the village. The project stopped due to this water shortage.

B. Khmu Village Viengphan, Houaphanh

156. Red Cross gave 30 goats to this village in 2004. It is a pilot project involving six families (not the poorest but the Lao and Tai Deng women in the village). It is intended the activities will be expanded in the village. On 10 May 2005, they have sold their first off-spring. They received KN24,000 kip per kilogram if the goat is less than 30 kg, and KN18,000 per kilo if the goat is more than 30 kg. They want to sell goats above 30 kg as the goat is more likely to have reproduced at that weight. It is a collective project, the six households being selected on the basis of the experience they have in raising goats and people they can count on because they are hard working and reliable/trustworthy. Other women want to participate in the project.

C. Baan Adkham in Pa Ou District, Luang Prabang

157. Accompanied by two extension workers, one male and the other a female extension worker, the village was accessed by a small bamboo suspension bridge over a gorge. Immediately after the bridge there were many small pig pens of rough construction. Discussions were held with the 'forage for pigs' group which consists of 11 members. The group leader advised there were 67 households in the village, three families face a rice shortage and 14 households are considered better-off. The village has 36.12 ha of paddy land and 27.79 ha that is planted under swidden systems, the rotation for which is three years. The village has a total of 129 buffaloes, 147 pigs, 6 goats and 1,398 ducks and poultry. The main source of income in the village comes from the sale of rice-wine. Large black jars can be seen under the houses. It seems to be a lucrative trade with each 20 liter jar attracting KN2 million. There is a gravity fed drinking water system. Electricity is connected to the grid and the power tariff is KN7,000 while they spend KN10,000 for an oil-lamp.

158. The Forage and Livestock Systems Project introduced better quality forage for pigs (Stylo) in 2004. Some 11 households, including the representative of LWU, were trained by the two extension workers of the district. In 2005, there are 16 households growing the forage to produce feed for the pigs, the additional five households taking up forage growing of their own initiative. They grow the forage individually on their own land. At the moment 1 ha is planted to stylo in the village.

159. The village has raised pigs in pens at the outskirts of the village since 1974. They don't eat their own animals. They mix the forage with rice bran and have observed a very good result, reducing the time taken to produce a marketable pig from 10 to five months. They buy small piglets for KN215,000 and sell the grown animals for KN2 million. One woman of the group is the producer of the piglets who makes the animals available to other members. She has 20 pigs at the moment. She is clearly well off having a nice house with TV and a small shop. Other members of the group are also rich. One woman received 1.5 ha of paddy land (a gift) from her mother and has 3 pigs and 7 buffaloes. There are two poor members of the group who have only one pig and one hectare swidden land. Two have no paddy land as they went to husband's house as he was the youngest son and had to take care for his parents as there are no daughters. Mrs Boihong (two children), one of the poor members is growing forage on a small piece of land of only 25 square meters near her house. Her husband is a Tuk-Tuk driver.

160. Traders (slaughter house people) come at least once a month to the village to buy the pigs. Each three months, the pigs are vaccinated (the village is in close proximity to the road). The extension workers come with the ice box. The village was connected to the power grid one year ago. The new forage system does not mean that the workload of women has increased. Before they had to grow the cassava, boil and cut it. To boil they first had to collect firewood. Now boiling is not necessary and that saves time.

161. When asked 'when you married, did your husband come to your house' all women raised their hands. The underlying factor for the success of the project became clear. The village is a matrilineal, matrilineal village in which the women are relatives (mother, daughters and female cousins) and work in all kind of activities together. Together they fetch firewood, assist each other with the swidden fields, go together to the market and watch the children. Moreover the women are the owners of the land and pigs and have access and control over the means of production. This explains why they are so interested to improve the pig production. Therefore, the communication is optimal and social cohesion, loyalty and solidarity present. But this is not the only reason for success.

162. Another factor in the explanation for the success is the very dedicated and motivated role of the extension workers. They were trained in technical and participatory approaches. They visit all the 14 villages where the forage project is introduced each month. In particular the woman extension worker considers her role as a multi-purpose role. She also talks with the women of the group on other issues and problems and tries to link them with other government departments to solve problems. Special personal circumstances of the woman extension worker, she is a young widow without children, have contributed to the dedication to her work. It shows that trained extension workers have the capabilities to motivate people and the technical skills to introduce successful livestock forage projects and to increase the income of the villagers.

IX. PROJECT DESIGN RECOMMENDATIONS

163. The Project approach in the first two years is very much focused on the "interest group" approach. Because of resource constraints the members of the interest groups will be the medium and better-off households. The approach is conceptually based on a 'trickle-down' or oil-spot expectation. It is considered that apprehensions are warranted about trickle-down expectations. Sociological studies show that the take-off of the poor did often not happen with the result that the rich become richer but the poor could not follow as they have no access and control over productive resources (means of production).

164. In the design of the PLDP the poor households will get a chance to participate in the project only when production systems are secure in any participating village. The poor should be involved as earlier as possible as the danger exists that the better-off groups may have consolidated their interests and captured most project decision making and resources with the result that poor women (and men) feel excluded and will turn away from the Project. The design should capitalize on the enthusiastic spirit and strength in which it can show genuine social commitment with the majority of the population in the project area, namely the poorest households, in particular the women. As shown in the previous, women carry the burden of poverty more on their shoulders than men.

It is strongly recommended to introduce the pro-poor livestock credit activity in the second year of implementation in any village.

165. This might be possible by linking the PLDP with the associated JFPR project in which the aim is to improve livestock farming practices for ethnic women groups in Lao PDR. As described in the earlier needs assessment of women in a Khmu and Hmong village in Houaphanh, it highlighted there is potential among poor women to be interested in receiving 'seed money' to start credit groups and to buy livestock.

166. To ensure the real involvement of ethnic minority and poor women in the Project, the only way is to have a special pro-poor livestock program. They should form their own homogenous groups, be trained in handling seed money and credit, and in animal health and management. To

start activities in their own right rather than as an additional, or integrated, mainstreamed activity, is a pre-requisite for strengthening the economic and social position of ethnic minority women. Mainstreaming poor women in interest groups of better-off members of households in which new forage and fattening technologies will be demonstrated have certainly the effect that in patrilineal ethnic groups the men will be the majority of the participants. Although it is strongly recommended to appoint new women DAFEO extension workers in the districts, it is doubtful if they will have a chance to mobilize the women in the village. One threat to the success of the Project is that women mainstreaming within in interest-groups of the better-off would result in 'men-streaming' and isolation and exclusion of the weakest and most vulnerable groups. The Project must be wary of this possibility during the implementation of the Project and maintain its focus on the overall objective of the Project - poverty reduction.

167. The Project needs to build the poverty reduction activities through a pro-poor livestock credit program activities early in to its implementation. This will help:-

- To reduce poverty by developing livestock production,
- To relieve the heavy workload of poor women related to the swidden labor and consequently will enhance their labor productivity,
- To support ethnic minority and poor women's economy and livelihood systems by expanding their natural resource basis,
- To support the empowerment and new self-help capacities and skills of ethnic minority women, and
- To increase the awareness that poor women should also play a role in village decision making on development and management of village natural resources.

168. The implementation of a pro-poor women livestock credit fund in the framework of the project in the second year will cause excitement among Hmong and Khmu women. It will really strengthen and empower them to have a new perspective on improving their lives. This excitement might be caught by encouraging them to link the credit investment direct with the possible results and achievements of the extension work of PLDP in the first year. This focus and process will enhance the community mobilization and participation in the Project and its chances for success. It might also have an encouraging impact on the work of the extension workers and other involved staff at the MAF, PAFO and DAFEO level. It will certainly also have a warm welcome in the offices of the provincial and district LWU.

169. The consequences for the project design are that, in the first year in any village, the preparations have to be made for capacity building and human resource development for the pro-poor women's livestock component in the second year. Therefore, it is recommended to advance the service contract to the second year to prepare involved people and organizations on the implementation of the JFPR fund to start a pro-poor livestock plan.

170. In this respect there are many interesting examples of 'pro-poor livestock' projects for women in other countries have proved to be successful.¹² In Bangladesh a successful model for semi-scavenging poultry holding has been developed. In 1997 a total of 1.2 million semi-scavenging smallholders were established within this model and the number is increasing with 200,000 per year. The model is a three pronged organization where each prong has its specialized functions. The institutional structure behind the model is the government through the Department of Livestock Services and NGO's, mainly Bangladesh Rural Advancement Committee, BRAC. (Jensen 1996).

171. For the proposed JFPR project, the Heifer Project approach offers a good example. It requires a written contract with all project recipients to "repay the loan" through "passing on the

¹² See many publications on Pro-poor livestock policy initiatives. Frans Dolberg, Review of Household Poultry Production as a Tool in Poverty Reduction with Focus on Bangladesh and India, PPLPI Working paper No.6.

gift.” This involves giving the first female offspring (or cash equivalent) from a cow, goat, or other animal to another needy family in the same group. The payback is essential for active participation in group training and other activities. There is some evidence that projects that have handed out animals without requiring repayment have usually failed.

172. The objective of the proposed JFPR project is to expand potential poverty reduction impacts of ADB’s associated livestock development project by facilitating meaningful participation of ethnic group women farmers, the most vulnerable social group in rural Lao PDR. The immediate objectives are to (i) improve labor productivity of women farmers through time saving, burden reduction, and relevant sanitation and health measures; (ii) build up assets of and develop viable self-help mechanisms among women farmers; and (iii) facilitate more active women’s participation in decision-making over village affairs through women group activities.

X. SOCIAL IMPACT OF A PRO-POOR LIVESTOCK FOCUS FOR WOMEN

A. Social Impact of Changing Attitudes in Caring for Livestock

173. It is stated in previous design reports that ‘for the adoption of some of the more sophisticated technology interventions, there needs to be a change in the manner in which smallholders view their livestock. They must appreciate their animals as sources of income in addition to the traditional views as a store of wealth and family nutrition. They need to appreciate the value of incremental production which means they need to have increased market awareness and orientation. Furthermore, as most of the interventions require increased constraint of animals, it is possible to introduce other management techniques that will allow smallholders to increase returns from livestock production. Group marketing of animals is one such intervention that can be introduced once animals are constrained and fed in pens and stalls.’

174. As shown in the previous, in particular Hmong and Khmu communities, have no tradition of fetching drinking water for animals or feeding them in pens or sheds. The need-assessment of Khmu women’s groups shows that they want large animals as they do not require much labor input and capital investment. They have already too much work to do in the swidden fields and household work. In particular Khmu women carry the burden of poverty very much on their shoulders. We have seen that Hmong men are more inclined to help their wives with the household work. Therefore the Khmu women bring the cattle to the forest where they can feed themselves. Also in Baan Nakhao it became clear that people never fetch drinking water for the animals but that the animals are brought to the river or streams to drink. Nevertheless in the SES it was found that 48% have stated that they bring water to the animals.

175. It is very difficult to predict if people will change their views and attitudes regarding treatment of animals and will accept the confinement and fattening-forage model which is the first two years the core activity in the PLDP. Women in particular are interested to change their lives and to get rid of the hard swidden labor. They look for alternatives and may be new technologies in livestock raising might be this alternative. It is always difficult to predict a social impact for the future from the increased dependence on livestock. It will take some years before cows and buffaloes produce offspring. Pigs and poultry will offer faster returns but much has to be done to ensure healthy small animal raising in the project area.

176. The Project proposes to increase the income of households in the project area by selling animals for meat consumption. Based on the findings of the SES, the main source of income of the better-off households is from the sale of livestock. The Project should aim at generating more income for the poor so they might be able to buy more and better food, better clothing, good medicines and education (in particular for the Khmu). In the long run it might be expected that women of the Hmong and Khmu can reduce the hard swidden labor.

177. One possible negative impact might be an increasing workload for women and children who have to fetch water for animals and clean the pens. The village development fund a proper water facility in the villages has to be ensured to avoid that women get even a more burdensome workload.

XI. FEATURES OF THE COMMUNITY PARTICIPATION PLAN

A. Perspective on Community Participation

178. Some of the leading principles recommended for the community participation approach are;

- Community participation should be not be viewed as a step-child to the Project
- Include in an early stage (second year) a clear pro-poor livestock component for women (JFPR)
- Follow a multi component approach in the PLDP
- Involve the LWU to assist project initiatives at provincial and district levels
- Provide capacity building of local human resources
- Appoint village community organizers
- Provide support for the community mobilization
- Involve contracted organizations as early as possible to support the community organizer and to prepare the JFPR project implementation, and
- Start the project in the SES villages.

B. Community Participation no Step-Child

179. There is a danger that intensive community participation beyond the planned extension work is something of an afterthought of the Project. Community participation appears to be implicitly built-in to all the documents on extension approaches for livestock development. Community mobilization and participation encompasses a much wider field than extension work only. Therefore, it is laudable that the Project has widened its scope and rightly has planned other activities through the village development fund and microfinance facility that can be used as entry point to strengthen the wider community participation process which has to evolve over time. To manage these activities in such a way that all villagers get equal access and control over the available project resources, a sound institutional set-up of community participation and community organizers is essential.

180. Therefore, the approach that will be developed based on a concept in which extension workers and community organizers (COs) work together to guide and facilitate the implementation of the Project.

1. Include a Pro-poor Livestock Component for Women Using JFPR

181. The linking of a clear pro-poor livestock for women project through the JFPR with PDLP will ensure a real whole community participation approach.

2. Multi Component Approach

182. It is necessary to provide the enabling environment for active community participation to enhance the effectiveness and sustainability of project investment. It is a general fact that substantial time and effort, which varies according to the absorptive capacity of targeted communities, is required.

183. It is also demonstrated that if investments are made by the Project in other livelihood activities (including those associated with social and rural development) such as access roads and extension services that have the potential to benefit the *whole community* then there is a much greater likelihood of active community participation in the Project. In discussions with the Community Managed Irrigation project coordinator in Viengxay it was explained that in the next phase the project will include health, livestock and other income generating activities. Gender is an aspect that has to be mainstreamed in all activities. The same can be predicted for PLDP. Community participation is even more likely to be increased when other priorities, especially in the fields of rural water supply, health (anti-malaria) and income-generating for women as weaving and embroidery are an integral component of project activities. Practitioners in water and land related projects know that this multi-component approach yields the best results and should be foremost in PLDP design.

184. This is particularly appropriate for PLDP in which, due to resource constraints of the poor and even middle income smallholders, there is a real risk the Project will benefit largely the better-off households thereby widening the gap between income groups in a village - and possibly the gap between men and women as large animals are seen as a male activity. This tendency can only be combated by simultaneously designing, along with the pro-poor livestock initiatives, activities that seek the participation of both genders in all livestock species. It is proposed to link the JFPR project that intends to improve livestock rearing practices for ethnic women's groups in Northern Lao PDR with the PLDP as early as the second year in any one village. This is of utmost importance. Otherwise the danger exists that the poor and women in particular will lose their enthusiasm for the Project and will not be motivated to participate in a later stage when other interventions seek their participation.

C. Involve Lao Women's Union

185. The Project will be implemented along the institutional line of PAFO and DAFEO. It is recommended to involve the provincial LWU and district LWU in the community participation initiatives in recognition of their extensive rural network and their sound local knowledge. From earlier experience and during field visits, it was obvious that the women of the LWU at provincial and district levels have an excellent knowledge of the history and problems in the village. In particular, in the UNICEF funded projects for mother and child, the specially assigned 'Women and Development' staff at the provincial level fulfill the role as coordinators and monitors of implementation progress reporting to involved ministries and departments. The LWU staff expressed their desire to coordinate for the community participation component of PLDP stating that 'If you need me I will come in the middle of the night'.

186. The LWU suggested to start with two districts in the first year in two villages in each working in five households of each village providing seven cattle per group, two bulls and five cows otherwise it takes too long to make a profit. (This clearly reflects the limitations of the existing production system of low inputs and low outputs and is exactly the situation the Project is trying to address). It is strongly recommended to involve the Women and Development staff in the provincial LWU office to be seconded to the provincial implementation office of the Project to assist in community development issues. She will be in close contact and cooperation with DAFEO and PAFO staff in all stages of the Project. In practice the buildings of the DAFEO and district offices of the LWU are nearby. At the district level, the LWU should also be involved in the community participation work.

D. Capacity Building of Local Human Resources - Community Organizers

187. A leading principle for this action plan is to build capacity as much as possible at the local level and it is recommended to rely on existing human resources in the village that can be developed further by the Project.

188. In each village there is a representative of the LWU and a representative of the Youth Organization. It is recommended to appoint these two representatives as community organizers (COs) in the Project. It has the advantage that the village representative of the LWU and the Youth Organization are found in most mono-cultural villages from the same ethnic origin as the other villagers. Experience in multi-ethnic villages is that the representatives are mostly of the majority ethnic group in the village but this has to be further investigated. As LWU representatives are already selected on their capability for reading and writing in Lao and that they are of the same ethnic minority language group, they will make appropriate contact points for the Project (to be confirmed by the village authority). Whether the same applies for the Youth Organization head has to be further investigated. Candidates must have good communication skills and be intelligent, not be over-burdened with work or family responsibilities, and have the personality to play a leadership role on behalf of the Project. They should be appointed as part-time workers for the life span of the project. Payment of some allowance for their services as a coordinator would be appropriate. As much of the community participation work might be done in practice while carrying out daily routine duties with other villagers, the tasks should not be too onerous. It will also not be a full time job but part-time and fluctuating with seasons and stages of implementation. By providing some consideration for COs under the Project will ensure that they are highly motivated in their responsibilities.

189. However, one must avoid that villages are over supplied with COs from several projects working in different sectors. It may be possible to share COs from other projects as some of the responsibilities are likely to have some areas of overlap. This highlights the need for good district coordination of all projects requiring considerable logistics and communication coordination.

Table SA3.28 : Simple Set-up Involvement LWU in Community Participation

Local Organisation	Community Participation Support	Number
Provincial Lao Women's Union.	Coordination and monitoring the work at district and village level. Close link with PAFO	In each province one
District Lao Women's Union	Guidance, mentor and advice of Community Organisers in the villages in the district. Close link with DAFEO	In each district one
Village level, one CO	To inform and to mobilise the people and to organise them for JFPR grant and Village Develop Fund and Credit Fund.	1 CO in each village that will be participate in project activities.

190. A manual should be prepared on the steps the COs might take once the Project initiates activities in the village. The preparation of this manual will be the responsibility of the community participation, gender specialist, appointed under the consulting services or contracted out to an NGO working in the participating province or district. The manual can only be written with a full-fledged insight in the activities of the Project at the village level. The PMU should provide the information and facilitate the production of a nice booklet with clear photos. A Lao and English version should be produced.

191. It will be the task of the DAFEO, LWU and COs to inform the whole population in the villages in the selected districts about the activities in the Project. This can be done by the

designing of a theatre play, role play and other communication tools that should be described in the CO manual.

192. From the outset, COs should show that the Project cares for the poor, in particular poor women. Therefore the consultation on commitment of the village development fund should start as soon as the extension work begins. As the fund is not targeted, this might mean that plans for water supply, sanitation, health have to be made. COs (with contract services support) are the facilitators and brokers to link the villagers with the involved line departments or other resources. It is assumed that the extension workers will arrange village meetings at the beginning of the Project for the purpose of identifying the village's livestock problems and discussing the seriousness of those problems - particularly but not exclusively the low productivity of livestock. The COs will facilitate these meetings throughout project implementation.

E. Where to Start the Project?

- Mono- or multi cultural villages?
- Old or new resettled villages?
- In villages where the SES took place?

Option 1. In the mono matrilineal villages, the chances for success will be greatest because the women are either sisters, have mother-daughter relations, cousins or other close relatives. They go to the forest to collect firewood together, help each other in the fields, go to the market to sell products together etc. The cohesion, solidarity and loyalty are greatest in those villages. But, the objection is that matrilineal, matrilineal villages are the Lao Lum villages that are also the better-off villages. They already have cattle - a good start for the Project. Nevertheless, it will be against the objectives of the Project to focus in lowland villages as the starting point for the project initiatives in the first year.

Option 2. In the poorest multi-cultural villages chances for success are somewhat less. Mostly these are Khmu villages with a combination of other ethnic communities. Khmu villages are the poorest and women of the Khmu are vulnerable as they also lack access to paddy land. To start the JFPR program in these villages is highly recommended.

Option 3 The Project might also start in the Hmong villages as they are known for their openness and willingness, curiosity to adapt to new technologies. On the other hand there is a risk that they will turn away from the Project should there be failure.

Option 4 One alternative is to commence in villages where the SES was conducted. This gives a variety of options as some are relocated villages and mono-ethnic and others multi-cultural. In all villages there were motivated people interested in the Project. The main reason supporting this option is that social expectations have been raised that something is about to happen. Moreover, a wealth of data of these villages is available as background for the extension and participation work.

F. Maximizing the Involvement of Women

193. In the appointment of incremental extension workers, it should be emphasized that 50% are women. Facilities at each DAFEEO should be up-graded in view of women's needs. It was noticed that in DAFEEO in Pak Ou District, Luang Prabang there was no toilet in the building. Special transport facilities should be provided by the Project.

194. A Community Mobilization and Gender Specialist will be appointed under the consulting services contract based in PMU. It will be her role to initiate gender awareness at all levels of the Project at PAFO, DAFEEO and in the villages.

195. The specialist will be responsible for organizing training and workshops in gender awareness for the PAFO and DAFEO staff, extension workers, LWU and community organizers (See **Appendix 9**).

196. A manual in which the steps for a work plan of the COs will be developed. Outputs of the COs' work should be described. This task is likely to require the assistance of the contract services engaged to support community mobilization under the Project. COs should receive special training in techniques to involve village women in management and decision making in meetings in the village.

197. Separate meetings should for women smallholders are recommended. Women speak more openly when there are no men present.

198. Raise awareness of gender issues at the village level via gender training, possibly delivered by LWU or other suitably qualified institutions. In Luang Prabang and Xieng Khouang there are branches of the Gender Research Information Development Centre. This organization may be contacted to assess their input in the gender awareness training at the village and PAFO, DAFEO level. Support the COs to provide gender training in all villages should utilize the role acting including the game "whose hands are these?"

G. Maximizing Involvement of Ethnic Minorities

199. Ethnic minorities may be hindered in participating by problems largely following from language. Data from the SES showed that the Akha have low reading levels especially among women. Design training materials with maximum use of pictures. Provide ethnic minority smallholders with some Lao literacy instruction, at least in basic livestock terms. At the same time, provide the project staff with instruction in basic livestock terms in the ethnic minority language.

H. Maximizing Involvement of the Poor

200. Certain smallholders in every village will lack the resources to participate immediately in project activities - particularly livestock rearing. Therefore the introduction of the JFPR program to improve livestock farming practices for ethnic minority groups in Northern Lao PDR will be necessary to show the pro-poor livestock intention of the Project rationale. The SES found that the very poor do not dare to borrow, fearing they could not repay the loan. For the very poorest, it is recommended to provide 'seed money' as a grant to raise their resource base. The village development fund and micro-finance facility might be useful also for the poor families after they have become more established. The SES found that while less than a third of smallholders had ever borrowed money, nearly all were interested to do so in order to buy livestock.

201. Finally, initiate more rice banks to ease concerns of the very poor over food security.

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XIII. ANNEX 1. TOR

A. Lead Social Development Specialist (35 days, international)

202. The lead consultant will be responsible for the socioeconomic report (the Report) and the preparation of the community participation plan, which will be part of the Report. The Report will include a section providing overall information related to poverty and social status of the targeted provinces and the poor districts. This information will be supplemented by a socioeconomic survey in representative sample villages to review household characteristics. The outcome of the socioeconomic survey will be summarized in the Report. The Report will also contain separate sections on ethnic minority and gender issues, providing information relevant for an indigenous peoples' development plan and gender development plan. In addition to ethnic minority and gender issues, the Consultant should be alert for potential resettlement issues, which is likely to be minimal since the future Project is not likely to include land acquisition or major infrastructure investment.

203. The Consultant should coordinate its tasks with the Association of International Center for Tropical Agriculture (CIAT) - International Livestock Research Institute (ILRI) team, which is responsible for the overall output of the PPTA, to ensure relevance and linkage of output with overall TA activities and final output (i.e. investment project). The lead consultant will be supported by a local social development specialist.

204. S/he will ensure that the relevant ADB social safeguard policies and guidelines are met in preparing the investment project including Policy on Social Development, Mainstreaming Participatory Development Processes (1996), Policy on Gender and Development (1998), Policy on Indigenous Peoples (1999), Policy on Involuntary Resettlement (1995) and Handbook on Poverty and Social Analysis (2001), Handbook for Incorporation of Social Dimensions in Projects (1994), and Handbook for Resettlement (1998).

The lead consultant will be responsible for the following tasks, which may be adjusted in consultation with the CIAT/ILRI team leader and ADB:

1. Review of Socioeconomic Survey Results and Field Visits

205. Review results of the socioeconomic survey and assess its quality. Identify the information gaps plan field visits to collect required information and confirm some findings of the survey together with the domestic consultant. It is expected that the survey will contain basic information about project beneficiaries regarding the existing livelihood system; income from different livelihood activities including livestock; priorities and interest in livestock and other agriculture activities by gender, ethnicity and poverty level; attitude toward livestock raising; constraints faced by farmers; specific constraints related to ethnicity, gender and poverty level; ability and interest to participate in project activities, including training activities; effective communication strategies to reach farmers; etc. The survey outcome should provide baseline information for representative villages.

2. Ethnic Minority Issues

- (i) Review and finalize the section on Ethnic Minority Issues prepared by the local consultant. Ensure that the following information has been compiled and included in the final report, in addition to any other issues that are considered significant to the future Project:

- (ii) Socioeconomic information of ethnic minorities groups in project area (dominant and other groups; average family size; education status; poverty level; livelihood/income source and amount; language spoken; land ownerships; etc)
- (iii) Relevant national and local government policies and practices towards ethnic minority groups
- (iv) Existing social, cultural, religious beliefs and practices relevant to livestock development for main groups of ethnic minority groups
- (v) Interests and priorities of different ethnic minorities groups vis a vis livestock production; attitude towards livestock raising
- (vi) Constraints faced by ethnic minority groups in livestock production .
- (vii) Potential project impact for ethnic minority groups, including economic, social, cultural, and value impacts (positive and negative).
- (viii) Possible constraints faced by ethnic minority groups to participate in project activities and solutions to address the constraints.
- (ix) Possible challenges faced in working in relocated villages, and solutions to address the issue.
- (x) Recommended measures to enable ethnic minority groups to equitably benefit from the project, and mitigation measures for any adverse impacts (consider language and culture and resource access constraints).
- (xi) Indicators to monitor progress in achieving benefits for ethnic minority groups.

3. Gender Issues

206. Review and finalize the section on Gender Issues prepared by the local consultant. Ensure that the following information has been compiled and included in the final report, in addition to any other issues that are considered significant to the future Project;

- (i) Role of men and women in livestock production and marketing
- (ii) Labor inputs of women for various household, livelihood, farming, livestock raising, and income generating activities
- (iii) Priorities and interests of women in livestock production and other income generating activities
- (iv) Constraints to investing in livestock for women
- (v) Women's interest in and constraints to participating in project activities
- (vi) Recommended measures to enable women's participation in project activities
- (vii) Indicators to monitor progress in achieving benefits to men and women.

4. Community Participation Plan

207. Responsible for preparing the Community Participation Plan. It will include policy and institutional requirements, resource and capacity building needs, culturally appropriate communication measures, and other external support that may be required for equitable and effective participation of men and women farmers, and ethnic minority groups. As appropriate, the community participation plan would clearly identify specific measures to ensure involvement of women and those of different ethnic groups. To prepare it, the Consultant should work with the domestic consultant, and coordinate with the CIAT/ILRI team.

- (ii) Review the experience of the ongoing Forages and Livestock Systems Project and other projects in community participation and adaptation of new technologies.
- (iii) Take stock of existing local village/community organizations and associations, which may facilitate participation in project implementation.
- (iv) Identify measures to reach poor villages, ethnic minority groups, and women, to encourage them to adapt new practices and technologies for improved livestock production. Consider any special approach required for relocated villages.
- (v) Identify policy and institutional requirements to support equitable and effective participation of women farmers and ethnic minority groups.
- (vi) Determine resource (i.e. staff requirements) and capacity building needs at the national, provincial, and district levels required to ensure equitable participation of men and women farmers, and ethnic minority groups assessed. This information will serve as input to the participatory extension strategy
- (vii) Propose culturally appropriate communication measures to provide information and technologies for adoption of farmers, including women and ethnic minority groups. This will serve as input to the participatory extension strategy.
- (viii) Propose appropriate modality for community involvement (of men, women, and different ethnic groups) in monitoring and evaluating project activities.

5. Other Issues

208. With the help of the social development specialist, assess the current and potential land tenure issues for expanding livestock production in the project area, and recommend options or measures to solve problems, keeping in mind lessons from ongoing and past rural development initiatives.

XIV. ANNEX 2 - FINDINGS FROM FOCUS GROUP DISCUSSIONS

Table SA3.29 : Focus Group Discussion Baan Nakhao

name	Mrs Chanh	Mrs Je	Mrs Sy	Mrs Geny	Mrs Maithong	Mrs Koua	Ms Souan	Mrs Pa	Mrs Mai
Age	30	20 years	38	20	15	40	7	19	50
children	2 son (11,6) 2 girl (5,3)	2 son (3, 7 months)	3 son (13,14,15) 4 girl (10,12,16,18) 1 died	1girl (5)	2 brother/3 sister	Son 1 (18) Girl 3 (15,20,22)	3 sisters (18,16,14) 3 brother (10,12,13)	1 Son (2 m)	4 son (22,24,28) 4 girl (...)
Poverty status	Poor (classified as well of)	Middle	Very poor because many children	Poor because is an orphan	Middle	Poor because she does not speak lao and has no livestock	Poor	Poor because her father died, no livestock, no heritage	Poor because no cash and house is in bad condition (temporary)
Paddy land	No	0.3 ha	0.3 ha	0.1 ha	0.3 ha	0.1 ha	0.2 ha	No	0.3 ha
upland	No	No (no labor)	0.2	No	0.4 ha	0.3 ha	Has but does not know	0.1 ha	1.2 ha
Livestock	No	1 cattle	1 buffalo	3 chicken	4 buffalo	3 cattle 4 poultry	1 buffalo	2 horses 4 goats	5 poultry
other	Small shop Rice mill								
Main problem	>No money >Many children	>No water supply for paddy field >no money to buy buffalo for ploughing (pays 500.000k/y for hiring buffalo	>few paddy land >lack of labor >no money for children to go to school >shortage of rice (5 m/y)	>can not have more children >Not enough paddy field >no large animals >no money	>not enough land for cultivation >no money to go to school >no livestock	>insufficient paddy land >insufficient water >no cash to buy cattle >no cash to send children to secondary school	>No cash to go to school	>no paddy land >no education	>insufficient land >no livestock

name	Mrs Chanh	Mrs Je	Mrs Sy	Mrs Geny	Mrs Maithong	Mrs Koua	Ms Souan	Mrs Pa	Mrs Mai
Age	30	20 years	38	20	15	40	7	19	50
Project support	>Credit for large animals	>buffalo for ploughing	>money to buy large animals >money to support children to go to school >expand paddy field (buy from other village)	>large animals >saving/credit >technical training >vaccines >secondary school closer to village (government)	>prevent animals dying >knowledge about animal raising	>credit for large animal >cash to send children to secondary school	>livestock >how to raise/care for poultry	>credit for large livestock >training to care for animals >vaccin	>irrigation water for paddy land >credit to buy large and small animals
dream	>all children have education >large animal raising	>2 buffalo > 2cattle for children in future >paddy field	>money to build good house >children have a good job >paddy field and fish pond	>more children >a good house >enough rice to eat	>high education >want to be a doctor	>good house >money to spend >enough rice to eat	Civil servant: police woman	To be rich	Her children to have livestock (she is to old now)

Table SA3.30 : Baan Viengphanh

name	Mrs Pan	Mrs La	Ms Ang	Mrs Dounphone	Mrs Mui	Mrs Soy	Mrs Ban	Mrs Boualone	Mrs Nyia
age	45	16	9	30	25	31	35	40	23
children	1 son 1 girl (adopted/no family) Husband died in 1999 (after 20 years being ill)	1 younger brother and 2 younger sisters	Daughter of Mrs Dounphone	1 son 3 girl (6-16)	2 girl (4,7) 1 son (4m)	1 girl(14) 1 son (12) 1 died when giving birth Sister in law of Mrs Ban	3 girl (11, 13,15) 1 son (7) Sister in law of Mrs Soy	4 son (18,..) 4 girl (18,20,22)	1 son died 3 girl (1,4,6)
education	No formal education	Grade 4 /primary	Grade 3 primary	Grade 4/ primary	Secondary grade 2	Primary grade 5	Primary grade 5	Primary grade 3	Primary grade 3
moved	1994	2001		2002	1987	1987	1987	1990	2003

name	Mrs Pan	Mrs La	Ms Ang	Mrs Dounphone	Mrs Mui	Mrs Soy	Mrs Ban	Mrs Boualone	Mrs Nyia
age	45	16	9	30	25	31	35	40	23
reason				Closer to sister	Moved with her parents. Parents moved with village because of: no paddy	Moved with her parents. Parents moved with village because of: no paddy	Moved with her parents. Parents moved with village because of: no paddy	Come with husband and children to be closer to hospital, school and sister	
Ethnic	Thai deng	Thai deng		Thai dam	Khmu	Khmu	Khmu	Khmu	Hmong
Paddy land	0.4 ha	No		No	0.1 ha	0.2 ha	0.2 ha	0.1 ha	No
swidden	1 ha	No		No	0.3 ha	0.06 ha	0.1 ha	0.3 ha	0.6 ha
L ivestock	25 chick en 7 ducks 8 pigs	30 chicken Part in goat project		50 chicken 20 duck Part in goat project	1 buffalo 8 chicken 4 duck 1 pig Inc:100.000k/y (chicken/duck selling)	1 pig Inc: 200.000k/y (chicken) > chicken died this year	3 chicken 5 ducks Inc: 200.000 k/y (from chicken)	No animals (22 chicken died this year 1 pig died this year) Inc: 100.000k/y (from chicken)	20 chicken
Forest product	200.000-300.000 kip/year Bamboo, vegetables.				140.000 k/y	100.000k/y	50.000k/y	100.000k/y	-
garden					Own consumption	Own consumption	Own consumption	Own consumption	
other		Brick making		Brick making	Wage labor: 200.000 k/y	Wage labor: 50.000 k/y	No wage labor because of illness	Wage labor 50.000k/y	Wage labor 30.000k/y
Main problem	>no money for medicine	>no money >no good house >not enough rice to eat		>no money	>not enough rice to eat > no cash	>no paddy land >no cash	>insufficient paddy land >bad health	>insufficient paddy land (water) >no cash	>no cash because she does not know how to earn

name	Mrs Pan	Mrs La	Ms Ang	Mrs Dounphone	Mrs Mui	Mrs Soy	Mrs Ban	Mrs Boualone	Mrs Nyia
age	45	16	9	30	25	31	35	40	23
Project support	>small animals (because lack of labor large animals) >medicine cabinet	>large animals: 4-5 cattle		>large animal;cattle 4-5 and chicken >teach technical skills >have VVW	>credit for large animals	Credit for large animals	Credit for large animals	Credit for large animals	>need livestock; pig (20)and chicken (40) >small credit
Dream	>Have a lot of livestock >good house >medicine in case of sickness	Money for family and a good husband to take care of her and her parents	To be a doctor and have good clothes	>Material for raising livestock? >good house >enough rice to eat every day >money in case of sickness	To be rich and have a tractor	Have money to buy livestock and sell to get more cash and to buy many things	Money to buy livestock from the cash construct a new house	>To be rich >have a beautiful house > have money	>cash >sell things in the market >better life without worries

Table SA3.31 : Labor Table for Baan Nakhao; Hmong Ethnic Group

Men	Comments	Women	comments	Men women	comments
Cutting tree		Weaving		Grinding maize	
Fertilizing rise field (paddy)		Washing clothes		Cooking of food	
16? Transportation of soil		Trashing cotton		Cleaning the village	
Operating irrigation structure		Embroidery		Harvesting of rice	
Pest control paddy field		5?Soking/washing rice		Repairing of clothes	

Men	Comments	Women	comments	Men women	comments
Making knife		Collecting mushroom in forest		Making the roof of rice straw	
Making of fishnet		Feeding pigs	Collecting feed	Planting vegetables	
Ploughing				Burning tree for swidden	
37? Sawing				Village meeting	
Basket making	Also make wooden pig trunk	Feeding of chicken	Moved from men job by women	48? Having ceremony (lunch)	
Hunting	Since 2/3 years is forbidden	Cooking sticky rice	Was moved by a man to men/women responsibility; because he does this job when his wife is not around.	Cleaning irrigation ditch	
		Feeding the child	Was moved by a man to men/women responsibility; because he does this job when his wife is not around	Watering vegetables	
		Washing children	Was moved by a man to men/women responsibility; because he does this job when his wife is not around	Going to the temple	
				Taking seedlings from seedbed	
				Caring for the sick	
				Transplanting rice seedlings	
				Making holes for seeds	Moved from men job by the village head man

Men	Comments	Women	comments	Men women	comments
				fishing	Moved from men job by village head men
				Carrying wood	Moved from men job by village head men
				Seed broadcasting	Moved from men job by?
				Making fence	Moved from men job by a women?
				Making irrigation canal	Moved from men job
				Pounding rice	Moved from women job by man
				Fetching water	Moved from women job by man
				Collecting bamboo shoot in the forest	Moved from men job by women because they thought it was planting trees
				Cleaning the house	Moved from women job by man
				Feeding fish	Moved from men job

Table SA3.32 : Labor Table in Baan Kanmuang; Khmu Ethnic Group

Men	Comment	Women	Comment	both	Comment
Operating irrigation structure/water management		Cooking sticky rice		Washing the rice	
Burning trees		Fetching water		16?Transporting soil/...etc	
Sawing wood		Carrying wood	Men also do but mainly women	Feeding the fish	
Making knife		Feeding chicken		Planting vegetables	
Cutting trees		Trashing cotton		Cleaning the village	
Making fence		Embroidery		Having ceremony/social event	
Making fishnet		Cleaning the house		Meeting	
Ploughing paddy field		Cooking food		Collecting bamboo shoot	
Sawing		Caring for the sick		Making irrigation ditch	
Hunting		Feeding the pigs		Cleaning/maintaining ditch	
Pest control/spraying		Repairing clothes		Religious ceremony (temple)	
Fertilizing paddy field		Washing clothes		Harvesting the rice	
Watering vegetables		Collecting NTFP's		collecting seedlings from seedling bed	
Basket making	From men/women job by men; mainly men job sometimes women also do	Weaving		roof from rice straw	
		Feeding children	Men also do when women is not around	hole for seeds	
		Pounding rice	Men also do when women is not around	g maize	
				g children	Changed from women job by men; do this activity when women are busy with cooking
				Fishing	
				Transplanting rice	Changed from women job by men

ANNEX 3. PROFILES OF PROJECT BENEFICIARIES AND IMPACT

209. In the following two profiles will be presented of project beneficiaries. In the first profile the lack of labor is also related with having no paddy land. The second profile shows a well-to-do family with paddy land.

Baan Nakhao - Family of Mr. Tcha Po Lo: Poor Family

Mr. Tcha Po Lo, Hmong, 37 years old, his wife is 36.

There are 4 members in the family

Children: 2 girls (20, 18)

Mr. Tcha Po Lo understands and read Lao language: He has grade 5 primary school. His wife and daughters understand Lao as well. His wife cannot read Lao even she has grade 3 primary school. His eldest daughter has completed primary school and stopped. The second one is still continuing her secondary schooling in grade 5.

They used to have malaria, diarrhoea and vomiting. He was sick 40 days during the past 12 months and his wife 20 days. His two daughters were sick in average 35 days (20 days up to 50).

Main Problems: No land and shortage of rice followed by insufficient livestock.

The family has no paddy land and 0.5 ha of swidden land: all the rice produced is for family consumption.

Non-rice food sources:

Mainly from their garden and when they go fishing.

The family has 3 years of rice shortage during the past 5 years and 3 months of rice shortage during the past 12 months. They deal the rice shortage by borrowing money from relatives and purchasing in the market.

The family has never eaten their own animals (chicken). They ate 1-2 times per year chicken and pig that they would buy from the market. They never buy or eat goat, cattle, buffalo and even eggs.

Family's income comes mainly from the selling of forest products (that have not been mentioned as their non-rice food sources) followed by the selling of crops and wage labor.

The ranging of type of expenditures is:-

- 1-Food
- 2-Clothes
- 3-Education
- 4-Medicines
- 5-Ceremonies

Livestock:

Only 5 chicken

During the past 12 months = no selling of chicken

Credit:

During the past 12 months, the family did not borrow money or any animal.

Mr. Tcha Po Lo is interested to borrow money for livestock. He wants to raise poultry

because it is easy to raise and have good reproduction; and pigs because it is easy to feed and to sell.

Plans (besides animals raising): To raise various type of fishes.

Baan Nakhao - Family of Mr. Yang Souan Xong: Better-off family

Mr. Yang Souan Xong, Hmong, 36 years old, his wife is 32.

They are 8 members in the family

Children: 3 sons (14, 9, 6)

3 girls (7, 4, 2)

Mr.Xong understands but cannot read Lao Language (he has grade 2 primary schooling).

All of the members have rheumatism and four of them used to have diarrhoea.

He was sick 24 days during the past 12 months and his wife 25 days. The children were sick in average 17 days (between 10 to 30 days).

Main Problems: Insufficient land, no cash, low education and insufficient livestock.

Own paddy land=0.3 ha; Production = 2.5 tons (4/5 for own consumption – 1/5 to fed-animals)

Fish in paddy land is for consumption.

Swidden land=0.7 ha; Production = 1.2 tons (4/5 for own consumption – 1/5 to fed-animals)

Non-rice food sources:

1-Mainly from their own garden

2-Then from the forest

3-Then from own animals and from the market

The family has no shortage of rice during the past 5 years and during the past 12 months.

The family has never eaten their own pig, goat and cattle and buffalo; only their own poultry and eggs, once per month.

They used to buy pig meat monthly for eating; cattle and buffalo meats 1-2 times per year; they never bought goat meat for eating.

Family's income comes mainly from the selling of livestock; in lesser proportion the selling of crops and forest products.

The ranging of type of expenditure:

1-Medicines

2-Education

3-Clothes

4-Food and farming inputs (equally)

5-Ceremonies

Livestock

Poultry = 64; Cattle = 8

During the past 12 months = no selling of livestock

Borrowed money (KN1.6 million) without interest from parents during the past 12 months to construct a house.

Mr. Xong is interested to borrow money for livestock (cattle and buffalo) and for fish pond. He wants to raise cattle and buffalo because it is easy to raise, to sell and have good reproduction.

Plans (besides animals raising): Extend paddy land.

210. Many more profiles were collected during the field visits in particular during the women-focus group meetings in two villages but because of lack of time they have been summarized in **Annex 2** of the women focus groups.

XV. ANNEX 4 TERMS OF REFERENCE FOR COMMUNITY ORGANISERS (CO)

211. One CO will be recruited and selected in each of the villages to participate in the Participatory Livestock Development Project. The CO could be the representative of the Lao Women's Union. The CO will be employed for the duration of the project. The CO will be paid a fee for their work on a part-time basis. Training will be provided where necessary in all aspects of community mobilization to ensure the fullest possible participation by the community in PLDP. The CO will be supported by the PIO and will be provided with a manual in which the steps for the community participation work will be stipulated. CO has to be trained in the required outputs of the community participation work by the engaged community development gender specialist. LWU should function as mentor and also give guidance and support to CO.

A. Qualifications

212. Preferable functionally literate in the Lao language and if from an ethnic minority background, have native or near native fluency in the appropriate language. Experience in village related development activities and a detailed knowledge of livestock and upland livelihood systems.

B. General Requirements

213. CO must know the village and its households and have good communication skills and be committed to the poor. Specifically in the context of the village development fund and microfinance facility this would include a commitment to ensuring that the poor have also access to PLDP resources.

C. Specific Requirements

The individual must demonstrate a willingness and ability to continue residing in the village community for the duration of the project implementation.

They must also be able to:

- Facilitate ongoing community based and household based meetings and other activities
- Follow the steps in the CO manual and delivering the outputs required.
- Ensure that poor women are involved in all activities.
- Facilitate the entry of PAFO staff and DAFEO extension workers in the village
- Facilitate other community-based activities based on priorities of community members, especially activities associated with household water supply and sanitation.
- Work closely with the district and provincial LWU, with other mass organizations, and if relevant with NGO's to enhance the community participation in the Project.
- Facilitate the development of participatory monitoring and evaluation indicators relevant to the effective implementation of project activities.

XVI. ANNEX 5. POPULATION AND INFRASTRUCTURE - XIENG KHOUANG PROVINCE

Table SA3.33 : Demographic and Infrastructure Statistics - Xieng Khouang

District Name	Families			Population			Villages with:						
	Total Families	Nuclear	Extend	Total	Women	Men	Total Villages	Road	Electricity	Water Supply	Dispensary	Complete Primary School	Incomplete Primary School
Khouné	5,259	650	4,609	31,810	16,005	15,805	90	63	25	0	8	17	40
Nonghet	5,224	5214	10	36,268	18,041	18,227	110	51	-	-	9	20	63
Total	10,483	5864	4,619	68,078	34,046	34,032	200	114	25	0	17	37	103

Note

- Khouné District: Total Mixed Villages (Lao Lum, Thung and Sung) = 24 villages
- Nonghet Villages: Total Mixed Villages (Lao Lum, Thung and Sung) = 6 villages; Total families = 4538; Population=2818 persons, women =1,384 persons.

Table SA3.34 : Social Infrastructure - Xieng Khouang Province

Total No. of Villages	Road (%)	Electricity (%)	Water Supply (%)	Safe water gravity system (%)	Water Supply (%)	Dispensary (%)	Complete Primary School (%)	Incomple te Primary School
200	57	13	0	12	9	19	52	

Table SA3.35 : Bokeo Population and Infrastructure

Name of Project District	All villages				Lao Lum			Lao Thung			Lao Sung					
	Total village	Families	Population	Women	Total village	Families	Population	Women	Total village	Families	Population	Women	Total village	Families	Population	Women
1.Pha-Oudom	94	5701	35443	18018												
2.Meung	23	6775	6775	3360												
TOTAL	117	12476	42218	21378												

Table SA3.36 : Population and Social Infrastructure in Bokeo Province

District Name of Project District	Families			Population			Villages with:							
	Total Families	Nuclear Families	Extend Families	Total	Women	Men	Total Villages	Road	Electricity	Water Supply	Dispensary	Complete Primary School	Incomplete Primary School	
1.Pha-Oudom	5701	5674	27	35443	18018	17425	94	24	0	0	5	14	49	
2.Meung	6775	6759	16	6775	3360	3415	23	22	0	0	3	8	13	
TOTAL	12476	12433	43	42218	21378	20840	117	46	0	0	8	22	62	

Table SA3.37 : Social Infrastructure in Percentage of Total Village in Bokeo Province

Total No.Villages	Road (%)	Electricity (%)	Water Supply (%)	Safe water (%)	Dispensary (%)	Complete Primary School (%)	Incomplete Primary School
117	39	0	0	-	7	19	53

Table SA3.38 : Villages and Population in Houaphanh

District Name	All villages				Lao Lum				Lao Thung				Lao Sung			
	Total village	Families	Population	Women	Total village	Families	Population	Women	Total village	Families	Population	Women	Total village	Families	Population	Women
Samneua	108	8246	53546	27077	64	5078	33581	16667	16	404	5945	2938	30	2424	14222	7181
Viengxay	131	5719	35574	17458	96	4472	28140	13668	13	461	2715	1397	19	650	4530	2327
Houameuang	86	4130	28069	14031	17	987	5810	3016	24	2397	5976	8326	17	614	4748	2257
Vienthong	76	3952	25433	12874	35	2094	16948	6858	25	1204	3502	2111	13	764	4935	2075
Xienkhor	62	4251	26760	13163	35	3182	13932	7879	16	494	3627	2013	11	692	4366	2507
Sobbao	70	4131	26295	13022	88	3079	19305	9625	5	181	968	505	14	786	8189	2723
Xamtai	173	8466	56881	28255	101	5405	32818	16699	11	525	3629	1834	61	2379	18752	8946
Aed	79	4280	26903	13321	50	2114	14198	6069	14	701	4740	2487	16	574	3891	1965
TOTAL	785	43175	251392	139201	486	26411	164732	80481	124	6367	31102	21611	181	8883	63633	29981

Table SA3.39 : Population and Social Infrastructure in Houaphanh Province

District Name	Families			Population			Total Villages	Villages with:					
	Total Families			Total	Women	Men		Road	Electricity	Water Supply	Dispensary	Complete Primary School	Incomplete Primary School
Samneua	8246	8204	42	53546	27077	26469	108	82	13	10	8	41	59
Xienkhor	4251	4245	6	26760	13163	13597	62	27	17	0	5	14	43
Vienthong	3952	3947	5	25433	12874	12559	76	40	23	0	5	19	45
Viengxay	5719	5699	20	35574	17458	18116	131	87	25	0	8	38	81
Houameuang	4130	4104	26	28069	14031	14038	86	52	4	0	6	20	53
Xamtai	8466	8451	15	56881	28255	28626	173	48	11	0	2	33	115
Sobbao	4131	4127	4	26295	13022	13273	70	52	22	0	4	26	38
Aed	4280	4269	11	26903	13321	13582	79	22	16	0	3	15	43
TOTAL	43175	43046	129	279461	139201	140260	785	410	131	10	41	206	477

Table SA3.40 : Social Infrastructure in Villages of Houaphanh Province

Total No.Villages	Road (%)	Electricity (%)	Water Supply (%)	Safe water (%)	Dispensary (%)	Complete Primary School (%)	Incomplete Primary School
785	52.23	16.69	1.27	47.52	5.22	26.24	60.76

Table SA3.41 : Population and Social Infrastructure in Luang Prabang Province

District		Families			Population			Villages with:						
Name of Project District	Total Families	Nuclear Families	Extend Families	Total	Women	Men	Total Villages	Road	Electricity	Water Supply	Dispensary	Complete Primary School	Incomplete Primary School	
Phonxay	4754	4754	-	29554	14890	14664	61	36	-	-	4	45	15	
Parkxeng	4059	4051	8	23380	11872	11508	64	25	-	-	7	15	48	
Viengkham	6700	6696	4	40339	20175	20164	104	57	-	-	5	23	73	
Phoukhoun	3101	3097	4	19745	9973	9772	43	28	14	-	4	14	26	
TOTAL	18614	18598	16	113018	56910	56108	272	146	14	-	20	97	162	

Table SA3.42 : Social Infrastructure in Village of Luang Prabang Province

Total No. Villages	Road (%)	Electricity (%)	Water Supply (%)	Safe Water (%)	Dispensary (%)	Complete Primary School (%)	Incomplete Primary School
272	54	5	-	-	7	36	60

Table SA3.43 : Villages and Population in Luang Namtha

District Name of Project Districts	Total village	All villages			Lao Lum			Lao Thung			Lao Sung		
		Families	Population	Women	Total village	Families	Population	Women	Total village	Families	Population	Women	Total village
1.Long	81	5289	28620	14380									
2.Viengphoukha	46	3485	18727	9769									
3.Nalea	79	3789	22265	11651									
TOTAL	206	12563	69612	35800									

Table SA3.44 : Population and Social Infrastructure in Luang Namtha Province

District Name of Project Districts	Total Families	Families		Population			Total Villages	Villages with:						
		No. Nuclear Family	No. Extend Family	Total	Women	Men		Road	Electricity	Water Supply	Dispensary	Complete Primary School	Incomplete Primary School	
Long	5289	5247	42	28620	14380	14240	81	52	1	0	2	12	76	
Viengphouka	3485	3477	8	18727	79769	8958	46	38	3	0	7	11	29	
Nalea	3789	3760	29	22264	11651	10631	79	18	9	0	5	17	58	
TOTAL	12563	12484	79	69611	105800	33829	206	108	13	0	14	40	163	

Table SA3.45 : Social Infrastructure in Percentage of Total Village in Luang Namtha Province

Total No. Villages	Road (%)	Electricity (%)	Water Supply (%)	Safe water (%)	Dispensary (%)	Complete Primary School (%)	Incomplete Primary School
206	52	6	0	-	7	19	79