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**STRENGTHENING ANDAMAN MARINE PROTECTED
 AREAS NETWORK PROJECT (SAMPAN)**

**Report on
 Improved Well-Being of Moken Community on Surin Islands**



Phase 3 (May 2012 - December 2013)

**Under the Project on Strengthening Andaman Marine Protected Areas
 Network Programme (January - December 2013)**

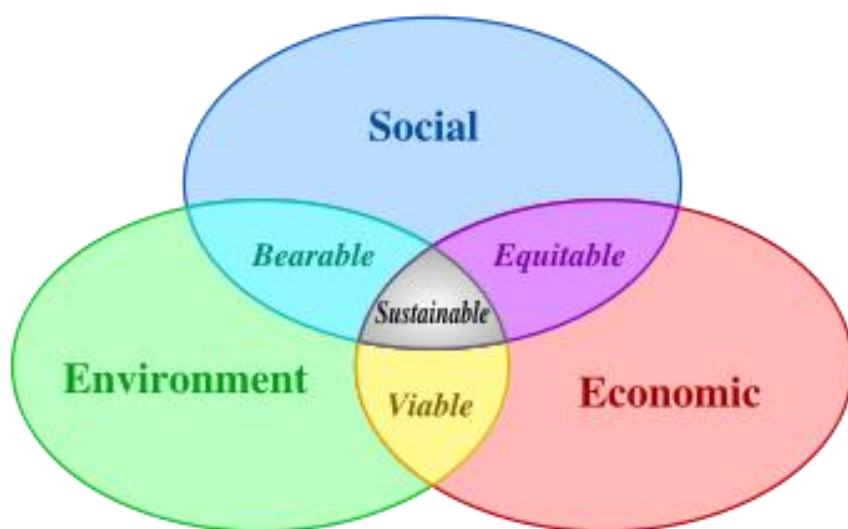
**Extension Term (December 2013 - January 2014) Action Plan A1-A3
 Improved Well-Being of Moken Community on Surin Islands**



Foreword

The coastal areas and islands of western Thailand are home to ethnic groups of people called Chao Lay (Sea nomads) who have distinctive languages and ways of life. Surin Islands in Phang-nga province has been home to the Moken, a sub-group of Chao Lay for a long time before it was declared a National Park in 1984. At present there are 230 Moken living on these islands.

Although the Moken have been part of the islands ecology throughout this time, the National Park Authority does not have a clear policy on these groups. The management of protected area will definitely be unsustainable if important components are neglected, like natural conservation, tourism management, and participatory development. Sustainable development is often confused with extreme conservation. On the contrary, it means the balance between environment, economics, and social sector as shown in the diagram below. The fact that the Royal Forestry Department (then) could declare the place a National Park points out the Moken way of life in the past has been living along harmoniously with the local environment. Therefore, National Park management should encourage cultural practices that promote conservation while supporting appropriate means to enhance quality of life. National Park's performance and achievement should be evaluated on how well they work with the community and balance these sustainable components, not on how well they preserve the environment at social and cultural costs of these traditional communities.



It should be noted that Surin Islands natural abundance and Moken's harmonious way with environment instigated UNESCO's interest and a project has been set up under the name of "The Andaman Pilot Project" to study the unique way of life of the Moken and promote the dialogue among relevant stakeholders. UNESCO also sees the potential of the area as enlisted in the mixed cultural and natural World Heritage Site. There are a few places in the world that have been nominated as mixed sites.

After the tsunami in 2004, the project on Strengthening Andaman Marine Protected Areas Network Programme (SAMPAN) was conceived with the support from the French Global Environment Facility (FFEM -Fonds Français pour l'Environnement Mondial) and French Agency for Development (AFD - Agence Française de Développement) together with World Wildlife Fund or WWF. The cooperation was then made between SAMPAN and the Department of National Park, Wildlife and Plants, and this project on "Improved Well-Being of Moken Community on Surin Islands" was carried out by the Andaman Pilot Project, Social Research Institute, Chulalongkorn University. This project aimed to promote community capacity in participatory management, enable the Moken adults to set up tourism program in recognition of cultural traditions, and build awareness among the young generations about environmental conservation. The activities in this project are as follow:

- 1) Training of children and youth guides at the Moken village, Surin Islands National Park, Phang Nga Province
- 2) Assessing and proposing ways to improve Moken handicrafts
- 3) Assessing community environment situations and proposing ways for improvement
- 4) Knowledge/Skills enhancement activities for community representatives through a study tour
- 5) Drafting of Moken Community Plan

This project is completed by the cooperation among different stakeholders including the Moken community. The team would like to thank all the organizations and foundations involved together with individuals who willingly supported the project and provided valuable information and suggestions. This work received in kind contribution from the Social Research Institute in the form of staff hours, use of computers, printer, van transportation and a driver. It is

hoped that the 5 activities are the pilot work that serve as a basis of future development agenda to actually strengthen the Andaman Marine Protected Areas Network as expected from the programme.

The Andaman Pilot Project

Narumon Arunotai

Paladej Na Pombejra

Kingkaew Buaphet

Usa Kotsripetch

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Improved Well-Being of Moken Community on Surin Islands



Report on Activity 1

Training of children and youth guides at the Moken village,
Surin Islands National Park, Phang Nga Province

Report on Activity 1

Training of children and youth guides at the Moken village, Surin Islands National Park, Phang Nga Province

1. Rationale

Children and young people are valuable human resource in the community and in the larger society. Nowadays, Moken children learn about the culture of the sea nomads from their parents and relatives, while learning to read, write and other skills necessary for being a citizen in society from the community learning centre in the informal education system. However, these children are missing an important opportunity: learning to develop a **new** consciousness in existing, earning a living, and taking care of the natural resources within the National Park, as well as learning to develop skills in searching for information about the community, communication, and presentation of that information for visitors to understand that the Moken have been part of the natural landscape of the Surin islands for over a hundred years. Therefore, the Surin islands are considered an important “cultural landscape”, so much so that an international cultural organisation, namely UNESCO, saw the importance and supported the creation of the Andaman Pilot Project.

The Andaman Pilot Project previously organised youth guide training activities under the name “Moken Youth Guide Inspiration” in 2009 and in 2011 to inspire in young people the pride in their culture and local resources, the courage to express themselves and creativity through art, sport, and recreation, as well as creating a new consciousness in preserving the environment and natural resources. The activities were reasonably successful. The Andaman Pilot Project, therefore, proposes to continue organising youth guide training activities to support and build upon the children’s knowledge and skills.

2. Objectives of activity

2.1 To involve representatives of young Moken in activities that stimulate appreciation of biodiversity and cultural diversity, the importance of environmental preservation, and pride in their own culture and local resources.

2.2 To allow young people to develop self confidence in expressing themselves and their abilities as the villages' youth guides.

3. Training steps are as follow:

3.1 Team meetings and activity planning: The team organised meetings with the "Touring with the Moken" group and elders in the community to prepare plan and schedule for the activities. Training is divided into two sessions (morning and afternoon). In between training and activity bases in both the morning and afternoon sessions, recreational activity time is provided for the children and young people to relax and take time to prepare their groups' information in order to present it in the afternoon.

3.2 Selecting representatives of children and young people: The team and mentors selected the children and young people who are interested in the training between the ages of 7 and 16 because they are ready to learn, to participate in activities, to understand and explain various details about themselves and the Moken community. In addition, the number of girls and boys is almost equal.

Table indicating number of children participating in the training, divided by age and gender

Children who participated in training by age	Male	Female	Total
7 – 9 years	4	6	10
10 – 13 years	4	5	9
14 – 16 years	5	4	9
Total	13	15	28

3.3 Preparing locations in communities as training bases: These include the exhibition pavilion, the Thai–Moken friendship pavilion, the beach area in front of the village, the nature-culture trail, and the village (concentrating on the homes of the elders). In addition, equipment is prepared for use in learning activities, such as maps, model *kabang* boats, and stationery, including paper,

pens, etc. Locations and appointment time is set with the speakers, elders, and mentors from the “Touring with the Moken” group, who would impart knowledge and skills for becoming a guide. Moreover, young people who have previously participated in youth guide training would participate as mentors for their younger counterparts.

3.4 Staging youth guide training activities: There is a range of activities, including games, group activities, and presentation skill practice. Teams from the Andaman Pilot Project’s “Touring with the Moken” group and elders act as trainers imparting knowledge at the learning bases. Young people would be taught to research knowledge about houses and boats, herbs and medicines, music and musical instruments, and traditional food, by using interview techniques, note-taking, and drawing in order to transfer stories onto paper, as well as presentation of information acquired from activities at various bases.

3.5 Conclusion: After the activities end, the team talk and ask about the things that have been learned and the feelings towards various activities from the children who participated in the youth guide training. Afterwards, they discuss the results with the “Touring with the Moken” group, including points of interest in childrens’ learning, opinions of activities at the various bases, time organisation, and problems and obstacles. This information is useful for the improvement of the next training.

4. Results of activities

The youth guide training activities were divided into two sessions. The **morning session** concentrated on ice-breaking, brainstorming on “good things in the village”, and building understanding of the importance of cultural heritage and cultural ecosystem, which are communal heritage, not the heritage of the Moken alone but Thai heritage as well as world heritage. The **afternoon session**, concentrated on collecting information from elders, presentation and transference of information in various ways, and youth guide practice in various bases in the village in order for the children to have real experiences and to learn their own weaknesses and strengths, as well as what must be improved if they wish to be good guides in the future.

4.1 Group activities and building group consciousness

The team and mentors lead children in recreational activities, dividing children into four groups of six to eight people with one mentor per group.

4.2 Brainstorming group activities and presentation

After organizing groups, they brainstormed to find good things and learn from knowledgeable people so that the children learn to work in groups and help each other search for things in the village that they wish to learn about within the designated topics, such as houses and boats, herbs, music and musical instruments, and food.



4.3 Collecting information from community elders

After every group finished their presentation, the children went to collect information by asking elders who have local knowledge of the village and then presented their findings in the afternoon session. Each group was assigned the following topics to find out about: group 1 houses and boats; group 2 herbs and medicines; group 3 music and musical instruments; and group 4 traditional food.

The mentors in each group helped ask questions and observed the information collection of the children in each group. They found that the children were rather shy when they had to directly ask adults questions by themselves and preferred that the mentors helped them ask. The main reason was they did not know what to ask about and what questions to ask, which was an important limitation, making the children learn the history and cultural heritage of the Mokens in a very limited scope.

The limitation in speaking and writing Thai also made the children afraid to ask questions because they were afraid of speaking incorrectly. Some of the children only listened and did not take notes because they could not write well, making the information that was transferred from elders lost in between talking

and asking questions. Therefore, mentors let the children help each other ask questions in the Moken language so that they would understand better, making them more confident to ask questions, talk, interact, and write down in Thai the things that they learned, while the mentors helped them to phrase their words more beautifully.

4.4 Presentation of researched information

Group 1 presented about houses and boats: The children and young people in this group found that the houses of Moken in the past were made of wood with nine pillars and a large space underneath. Each house would last about two to five years, depending on the kind and condition of the wood used. If the house's pillars began to deteriorate, the Moken would repair them by cutting more wood and affixing it to the old pillars. If many of the house's pillars were very damaged, the Moken would cut wood from the jungle and prepare to build a new house. They would build the frame first then use bamboo to line the floor and use the leaves of the *kho thale* palm to thatch the roof.

As for knowledge of boats, the children presented that “kabang” is the Moken word for “boat”. In the past, Moken made “dug-out” boats, meaning taking a whole log of timber and “digging” out the inside and making the gunwale wider, then reinforcing the gunwale with salacca wood. The Moken call this kind of boat “kabang komun” (salacca wood boat). It used to be both a home and a vehicle for the Moken, taking them to different islands.

Group 2 presented about herbs and medicines: The children and young people found that the Moken used herbs to treat illnesses, especially fevers and wounds, such as:

- 1) The leaf of *Derris indica* (Lam.) Bennet (Indian Beech or Pongam oil tree) can alleviate fever in infants. Moken would apply thoroughly crushed leaves to the forehead of the infant or boil the leaves in water and use the solution to bathe ill babies.
- 2) *Andrographis paniculata* can relieve coughs and sore throats.
- 3) Ripe *Morinda citrifolia* fruit (white in colour) can be ingested to relieve abdominal aches and aid in excretion of parasites.
- 4) *Cissus quadrangularis* (Veldt Grape or Devil's Backbone) can alleviate or cure infected wounds or snake bite wounds.

Group 3 presented about music and musical instruments: The children and young people found that the musical instruments of the Moken are: baana (rummana), ching (the same as the Thai word), khong (the same as the Thai word) with a stick called ka-eh-khong, and ka-ting (the Moken's stringed musical instrument) with a bow called kwai ma-ting.

Group 4 presented about traditional food: A kind of spicy Thai style salad made with a kind of shellfish is a popular dish made with a kind of shellfish that is collected from rocks in Sai En bay. Ingredients include garlic, shallots, fresh chili, salt, and tamarind. To prepare, the fresh shellfish is mixed with fresh garlic and chopped shallots, seasoned with salt, finely-sliced chili, and tamarind juice.

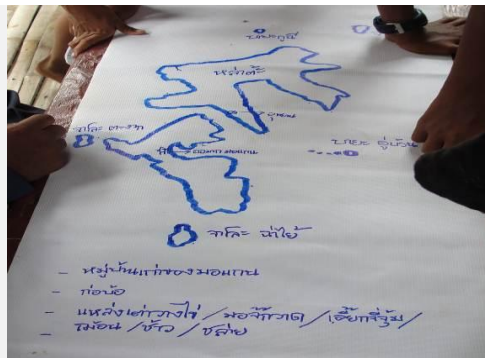
4.5 Learning activities and youth guide training: From 14:30 hours, the learning activities and youth guide training began, with the "Touring with the Moken" group acting as speakers at each of the four bases:

The exhibition hut base: Presentation of information about the way of life, culture, and traditions for tourists who visit the village to learn. The children learn the information and practice explaining about boats, the importance of boats, how to make boats, information about the distribution of Sea Nomad groups in Thailand, the Sea Nomads' way of life, tools used in their everyday life, and FAQs signs.





The map base: Here, the children learn about the topography of the Surin islands, the location of villages, and the importance of various spots on the islands, such as the places where turtles lay eggs and the places where shellfish and crabs are abundant. The children learn how the Moken, since ancient time, have learned to live with nature with understanding. Here, the children experiment with presentation of the stories about place names and introducing various points of interest for tourists to learn about the Moken point of view.



The village and nature-culture trail base: Here, the mentors of each group act as tourists and follow the children, who lead them on the nature and culture trail, explaining about plants, animals, various landforms, as well as the Moken's local knowledge. Afterwards the “tourists” are shown the village. The children tell the stories of the Moken village and build good relations with the visitors. In this activity, the “youth guides” practice inviting and answering questions from the tourists about houses, boats, occupations, schools, health, and handicrafts made from *Pandanus tectorius* leaves.

The Moken kabang boat base: This base utilizes a model kabang boat as a reference for learning. This base helps build knowledge and understanding of the boat, which is like a home for the Mokens, and which reflects the way of life in the past when the Mokens still roamed, lived and found sustenance on the seas. The Moken boat evolved from a salacca wood boat propelled by wind and human energy into a boat made of wooden boards and an engine.



5. Benefits of the activities

In summary, the benefits of these activities are as follow:

1) The children and young people became more interested in their own culture, learned to research information on houses and boats, herbs and medicines, music and musical instruments, to ask questions and collect information by observation, and learned the importance of note-taking and drawing to transfer stories onto paper. Most importantly, the children and young people learned that the Moken culture cannot be separated from nature, resources on land and in the sea, and the biodiversity of the Surin islands.

2) The children and young people became more confident in presenting information. Many of them could explain various things about the community.

Having young Moken who had already been through the youth guide training as mentors, along with having the “Touring with the Moken” group as examples of confidence in speaking and presenting, gave the children encouragement and showed them that the development of such skills was not so difficult. As for children who were not yet ready to communicate or tell stories in Thai, they were given the opportunity to try telling stories in the Moken language. Therefore, the learning process was gradual, building confidence in children and young people continuously.

3) Moken elders were pleased that children and young people wished to learn and saw the value of their traditional culture. Many Moken adults were happy to transfer Moken cultural information to the children and wish for these activities to be held again often. The “Touring with the Moken” group, who acted as trainers at the various bases, came to improve their views of the children, and perceived the possibility of developing and building upon the children and young people’s capabilities as youth guides. In the past, these children were not interested in culture and only played from day to day.

4) These activities led to the acquisition of basic information about various aspects of Moken culture, including that concerning natural resources in the Surin islands. If these data were consolidated, they could be used in connection with future youth guide activities and to develop local curricula.

6. Problems and obstacles

1) Limitations on time and frequency of youth guide training activities: Since the youth guide training comprises many different activities and each requires time in order for participants to gradually learn, especially in areas that the children are unfamiliar with, such as asking questions, note-taking, and presentation of information in large groups, therefore, each training event should require no less than two full days. These activities should also be organized regularly, for example, twice a year, in order to stimulate the enthusiasm to learn and to provide many opportunities to practice.

2) Limitations on reading and writing: Most of the children were still unable to take notes and write fluently. Moreover, some of the children who participated in the activities were very young and were not good at writing or speaking about connected things in order to communicate in clear Thai. To overcome this obstacle, the Moken language was used as the main language.

However, in order to communicate to tourists the culture of the Moken, Thai must be used. Therefore, the use of Thai must be steadily practiced, both in speech and in writing. At the same time, they should be encouraged to learn the meanings of Moken words, especially those connected to local nature. Note-taking can be partially practiced via drawing, which the Moken children can already do.

3) Limitations on participation from various groups: The youth guide training was well supported by the “Touring with the Moken” group and elders in the community, who wholeheartedly gave up their time to give information to the children and train them in their skills. However, the activities should involve various other related parties, such as schools (both on the islands and on the mainland), the Surin Islands National Park, tour companies, tourists, etc., which would make the activities more sustainable, more frequent, and more effective in the long run. In the past, the Andaman Pilot Project organized such activities many times and invited the Surin Islands National Park to participate but did not receive much cooperation.

7. Suggestions for future development

1) Support the regular holding of the activities and create pilot activities to enable youth guides to practice often: If children have the opportunity to practice asking questions, talking and exchanging ideas, and tell stories to tourists often, these children can build up their skills and they would be able to act as youth guides for tourists who visit their villages. Moreover, this would make the Moken children proud of their own culture.

2) Many parties should cooperate in the activities: As was mentioned earlier, the activities should involve schools (both in the islands and on the mainland), the Surin Islands National Park, guided tour companies, tourists, etc., in order for the children and young people to gain more well-rounded knowledge and skills, such as the principles of preservation of coastal resources, how to ensure maritime safety and administer first aid, the concept of ecotourism, and understanding that tourists are visitors who must also respect the hosts. Cooperation with schools would integrate the learning of youth guides with the curricula in the schools, leading to learning between various groups of children in Khuraburi District. Cooperation with the National Park would help the children and young people understand the role of preservation organisations. Cooperation with tour companies would give children the opportunity to test the knowledge and skills gained from their training in real situations, which would bring income

to the community. In the future, we should promote and endorse community-based tourism management.

3) Encouragement of learning activities related to Moken cultural heritage through local studies or local curricula: In the future, the youth guide training activities should be developed as part of local curricula for Moken children and young people. There should also be learning activities staged outside the classrooms in addition to general learning. Elders in the villages should take part as instructors, or children should be given the opportunity to research by themselves so that they have time to learn about things around them or around their communities and they can use free time to find things that reflect their own identity and culture. Moreover, they can learn from experiences regarding the relationship between the Moken communities and the forest and the sea, which would encourage the children to be proud and recognize the value of the culture that lives in harmony with nature, including the importance of using natural resources responsibly.

4) While supporting youth guide training activities and tourism, consideration must be taken regarding effects on the local indigenous communities: Tourism does not have only a positive side, but in many cases, it has created effects on the environment and local communities, including physical, environmental, societal, and cultural effects. Therefore, the encouragement of youth guide activities must take such matters into consideration and Moken young people as well as their elders should look at tourism from various perspectives.

Currently there is no requirement regarding the number and behavior of tourists who enter the Moken community. However, the Global Codes of Ethics for Tourism, designated by the World Tourism Organization, mentions the ethics that tourists and other individuals involved should follow in their behavior, including respect towards local traditions, society, and culture, as well as minorities and indigenous groups. In the future, common rules should be made regarding tourism in the Moken community, including consideration of the development of Moken guides or youth guides, in order to correctly and harmoniously present a picture of their society and culture, as well as demonstrate respect for the people who lived in this area originally.

Improved Well-Being of Moken Community on Surin Islands



Report on Activity 2

Assessing and proposing ways to improve Moken handicrafts The Moken village, Surin Islands National Park, Phang Nga Province

Report on Activity 2

Assessing and proposing ways to improve Moken handicrafts The Moken village, Surin Islands National Park, Phang Nga Province

1. Rationale

During the tourist season, the Moken receive an income through employment by the National Park and the tourism industry. In addition, they produce handicrafts to sell to tourists, such as mats, boxes, bracelets, headbands, and bags made of *Pandanus tectorius* leaves. These are usually made by Moken women. Moken men would make various forms of model boats, from the indigenous kabang, to canoes, *ruea hua toang* (the fishing boats used in the south of Thailand, especially in the Andaman Sea), and *ruea peet* (small boat with speedy engine) among others. However, these handicrafts have several limitations, including raw materials, the market, skill development, and more variety of handicraft forms.

In the past, the Chaipattana Foundation coordinated with the Department of Industry Promotion to provide training in development of handicrafts made from *Pandanus tectorius* leaves. The two teachers from the Moken community learning centre (under the informal education system) taught students to create batik handicrafts using drawings by children and young people. Ministry of Public Health staff brought beads for the Moken women to try stringing them together to make bracelets, necklaces, etc. The Andaman Pilot Project collected information on the past support activities, assessed and proposed ways to improve Moken handicrafts as a choice of occupation in the future.

2. Objectives of activity

1) To collect information and summarise lessons learned from past handicraft promotion activities.

2) To analyse information and propose ways to promote handicrafts as additional choices of occupation for the Moken.

3. Change of lifestyle and the necessity of having an additional occupation

Since the establishment of protected area, the Moken have continued to make their living and to reside in the Surin Islands National Park by collecting food and necessities with simple tools. Later, the Moken began to settle more permanently instead of living nomadically as they did in the past.¹ At the same time, external influence has flowed into the Moken community continuously through tourism promotion policy, contact and communication with other groups, and the increasing dependence on consumer goods.

Moreover, the tsunami of 2004 brought together two Moken communities on the Surin islands: the community from Small Bon Bay on South Surin Island and the community from Sai En Bay on North Surin Island. The two communities were combined into one larger community with new families. Changes due to various factors, including the assimilation of new culture from external society and serving as “unskilled labour” during the National Park’s tourism season, led to the Moken being impacted by the tourism industry’s fluctuations. In particular, tourism on the Andaman coastal area declined significantly between 2010 and 2011 due to tsunami fears which was quite widespread from various media sources that began to circulate from late 2009, as well as the closing of diving sites as a result of coral bleaching. The National Park dismissed a number of Moken staff in late 2010 and 2011 (Andaman Pilot Project 2011:30). At the time, the Moken who still received an income through employment by the National Park were a minority: only about 15 people out of about 65 families.

Many Moken men and women, therefore, had more free time. In addition, many young people had the opportunity to develop their educational capabilities in the primary level (primary years 1 – 3) so that they knew how to read and write, but the educational system did not facilitate further education. Therefore, young people entered the labour market like the adults in order to earn an income to support their families. While families received less income, the necessity for money increased as a side effect of external society’s consumption and dependency on both essential and inessential products. Many Moken of working age as well as teenagers, therefore, must seek employment on the mainland, such as construction work and gardening in Baan Tub Tawan, Baan Bangsak, Baan Nam

¹ See factors that made Moken settle more and move less in Narumon Arunotai et al. 2006: 17-18.

Khem, and Baan Khao Lak in Phang Nga Province. Some groups must travel as far as Krabi Province to find work.

According to field studies by the research group², the Moken living on the island at that time (2010 – 2011) included older people, children, and housewives, who were limited in their abilities to seek work on the mainland due to the language barrier, their child-minding duties, their original love of freedom, etc. Therefore, the Moken who stayed in the islands attempted to generate additional income with the men's handicrafts and model boats and the women's box and mat weaving with *Pandanus tectorius* leaves. The products sometimes sold and sometimes did not, leading to few families producing merchandise to sell.

Handicrafts made from raw natural materials are niche products that correspond with the interests of only certain groups of tourists. As the number of tourists reduced greatly, the number of handicrafts sold also decreased. This study, therefore, considers the lessons from past promotion of Moken handicrafts to analyse the strengths, weaknesses, opportunities, and problems or obstacles faced in attempts to promote Moken handicrafts by individuals, groups, agencies, and organisations, as well as the viewpoint of Moken towards the promotion of Moken handicrafts, in order to reflect suggestions or ways to improve these handicrafts in the future.

4. The development of Moken handicrafts

Moken handicrafts may be divided into two main categories: handicrafts with roots in indigenous culture, and handicrafts with newly developed forms or external influences.

4.1 Handicrafts with a basis in indigenous culture: Tourists who visit the Surin islands can admire the natural beauty of diving sites and coral as well as purchase local crafts like model kabang boats, wooden sculptures, and products made with *Pandanus tectorius* leaves by the Moken, with the different forms, designs, and colours that have a basis in the Moken's original lifestyle.

4.1.1 Woven handicrafts from *Pandanus tectorius* leaves made by women: The Moken's *Pandanus tectorius* handicrafts have a basis in their original culture. The objects were made for use in the boat or the home and were later

² Information from the field studies and interviews with Moken conducted between 27 January – 2 February 2012 and 10 – 18 March 2012

developed into handicrafts for sale. Normally, the Moken cut *Pandanus tectorius* in the dry season because the process requires sunlight. The stronger the sunlight, the faster the fibres will dry, making the material durable. If well cared for, *Pandanus tectorius* handicrafts can last a long time.

Later, when the Moken began to receive income from selling handicrafts, *Pandanus tectorius* work that was once made for use in the home became souvenirs that tourists sought to buy and take with them. Once the products came to be made to earn a living for the family, their forms, sizes, and colours were further developed, and the prices were inexpensive. While the National Park opens for tourists between November and May, the Moken would receive an income from selling these *Pandanus tectorius* leaf products, which were priced between 20 and 250 baht depending on the size of each item. The limitation was that these handicrafts were not passed onto younger generations; the beautiful designs would be forgotten when the older women passed away or when their eyesight worsened, making them unable to weave mats, boxes, and bags.

4.1.2 Model boats made by men: Older Moken men recounted that the first model boats were made for selling to tourists over 10 years ago (a year or two before the tsunami). The wood used to make the model boats was mostly from *Hibiscus tiliaceus* (family name: Malvaceae) because its wood was reasonably hard and had naturally beautiful patterns. Small model boats measuring about 30 centimetres (without detail) could be completed at a rate of two boats per day (if worked on all day without interruptions), but detailed model boats required many days to complete. However, these times do not take into account the time spent going into the forest to search for raw materials. The boats were priced between 200 and 400 baht. Large model boats measured about 80 centimetres; each took between 7 and 20 days to complete and was priced between 2,500 and 3,000 baht.

Some Moken men developed smaller model boats without details and sold them at an inexpensive price (100 baht each). The result was good reception from the tourists. Additionally, many Moken men attempted to develop various kinds of boats, such as *ruea hua toang*, *ruea peet*, sailboats like the ones used on the Pacific Ocean, etc.

In the future, model boat making may face the limitation of the amount of *Hibiscus tiliaceus* wood. Although many other kinds of wood may be used, the

Moken prefer *Hibiscus tiliaceus* wood that is suitably rigid and has beautiful patterns, which is appropriate for making boats with a curved point at the front and the back, such as the Moken kabang. Despite the limitation on materials, given that the opportunity for selling Moken model boats exists only in the six months when the islands are opened for the tourism season, it should be possible to support the practice in terms of raw materials. The strength of the model boat is that it is indigenous culture that is unique and it is also building upon original local knowledge, making the Moken proud of their “Kla-thalay” (brave the sea – which is the meaning of their last name) lifestyle. Another limitation is that very detailed model boats would be difficult to transport as some parts may be fragile, requiring special packaging.



4.1.3 Wood carving and sculpting: Handicrafts for Moken men other than model boat making also include wood sculpting. In 2006, Mr. Khai Kla-thalay, a Moken craftsman, carved figures of boats and people, depicting ways of making a living according to the accounts of Moken elders combined with the individual's imagination. These works are beautiful, elaborated, distinctive, unique, and fetch good prices, especially with foreign tourists. However, since this man is highly artistic and does not wish to produce new work that repeats older work. He also does not wish to transfer his designs and his methods to other Moken. Therefore, this work cannot be developed into handicrafts that can be produced consistently, or work that can be trained or be taught to other Moken men.



4.1.4 Wooden key chains: In 2007, teachers of the Surin islands Moken community learning centre arranged equipment for children of the learning centre to use to make wooden key chains. The raw materials, fallen trees, were collected from the forest behind the village, or leftover pieces of wood were collected when adults built model boats. However, only a few Moken boys are interested in this kind of work as it requires skill and dedication in carving; therefore, the form of the work is not so consistent. Moreover, there is no clear market for carved wooden key chains.



4.2 New forms of handicrafts: In the past, there were attempts to promote new forms of handicrafts for Moken women, such as making batik fabric, drawing patterns on cloth bags, and bead threading, which were handicrafts that required materials from outside the community. The advantage was that there was no impact on the islands' resources. The disadvantages were dependence on the

external society, higher capital, and the need to have a coordinator or middleman who brought the materials and distributed them among the community members.

The batik handicrafts had many complicated steps after drawing the designs -- applying the wax, applying the dyes, drying the cloth, applying chemical coat, removing wax, washing and ironing. However, if officials or teachers from the community learning centre were able to coordinate and develop the batik handicraft skills again, that would mean an opportunity for the creation of a choice of occupation in the future, as most of the children have the talent to draw sea creatures and the seaside atmosphere beautifully. Similarly, the bead work requires coordinators who bring beads and other related materials into the community.

4.2.1 Batik fabrics (bags, T-shirts, handkerchiefs, scarves): In 2007, teachers from the Surin Islands Moken community learning centre encouraged learning about batik handicrafts in order to develop them as an additional occupation for the students. The designs that teachers encouraged are scenes of natural resources underneath the Andaman Sea as Moken children in the Surin Islands have a lifestyle connected to nature on the coastal area. Learning about and practising batik handicrafts with designs depicting sea life, such as fish, shellfish, and coral, therefore look beautiful and distinctive with various patterns and colours. However, as the teachers from the Moken community learning centre did not see the produced handicraft work as mainly intending to seek profit, the products were only available for sale at the Moken community learning centre, and the only customers were the tourists who passed the centre or school. When the teachers at the learning centre who taught batik resigned, this kind of handicraft was also suspended.

4.2.2 Hand-painted cloth bags: In 2011, the Andaman Pilot Project tried having the Moken women and young people produce hand-painted cloth bags. They sold reasonably well. However, coordination is required in order to acquire raw materials (cloth bags, paint, brushes, etc.) and arrange groups to draw together and share paint. In addition, the pictures, patterns, and painting must be developed to be more detailed and meticulous than before.

4.2.3 Bead threading: In October 2010, the Non-Formal Education Centre in Phang Nga Province's Khura Buri District and the Network of Volunteer Training Associations took part in teaching the Moken various skills, including

skills for additional occupations and for reducing expenses, such as growing bean sprouts, making dish washing liquid, and threading beads.

The beading handicrafts employed crystal beads, which were threaded into necklaces, bracelets, rings, key chains, etc. Tourists were interested and bought some. However, there were problems, as the crystal beads must be ordered from town. When the materials ran out, the bead threading stopped.

In April 2013, the Andaman Pilot Project introduced a new type of beads to the Moken women, who threaded them using long coils of wire that could be cut into sections to make rings, bracelets, or necklaces. The beads had many advantages. First, they could be stored for a long time without deteriorating. Second, it was easy to thread smaller beads using the wires. Women, men, children, adults, and elderly people were all able to do it, and each person could use their imagination to create patterns by using different coloured beads, making each thread of beads unique. Third, when the beads got dirty with dust or sand, they could be washed clean. So far, this beadwork has sold reasonably well. Products that were not sold could be stored for a long time, unlike other handicrafts that utilized natural materials or fabric work, which would absorb moisture during the rainy season, leading to mould or discolouration.



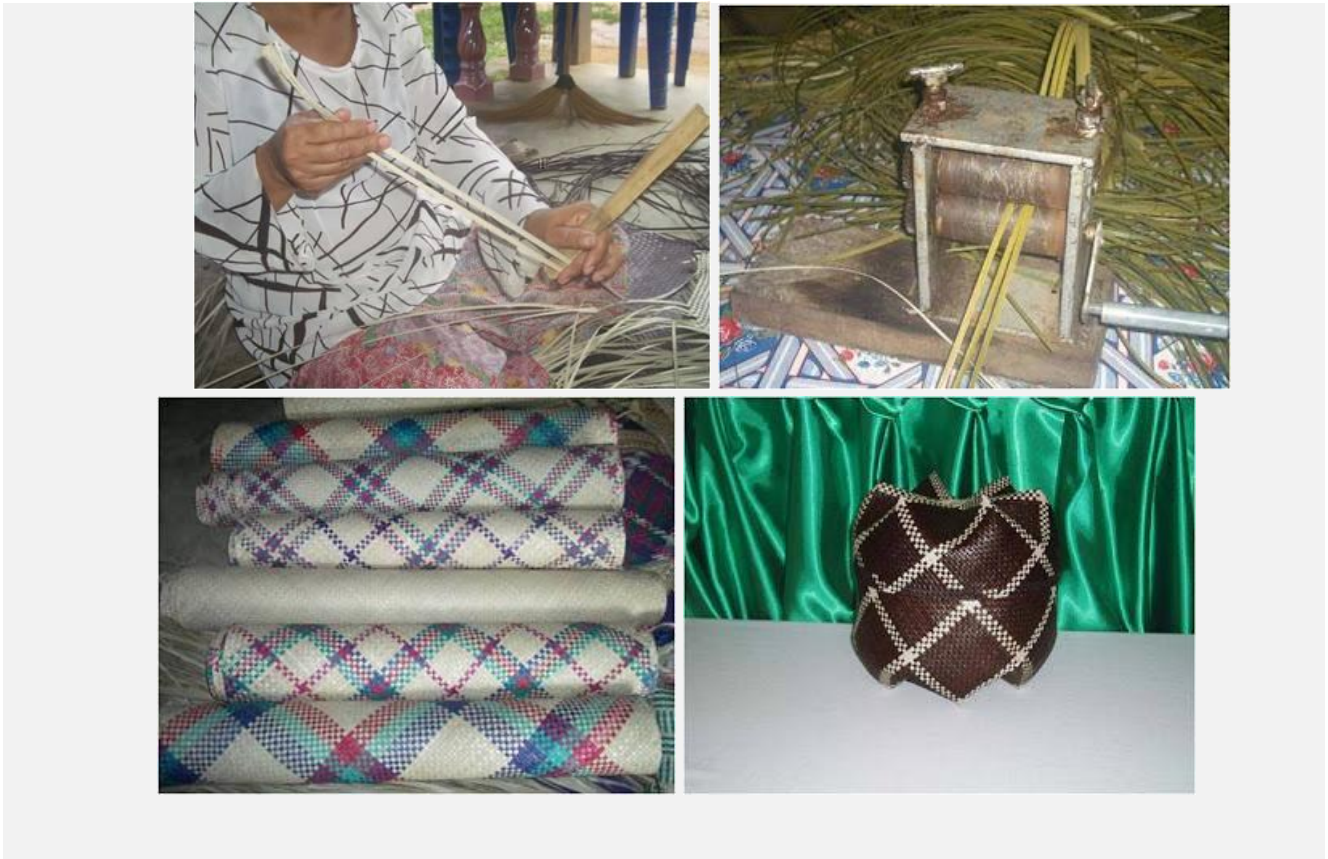
As the small bead handicraft is just beginning to be promoted, the Project must observe the effects in the next tourism season. If the Moken are interested in continuing it and the products are sold to tourists consistently, it should be promoted further in the future.

5. Methods of promoting Moken handicrafts in the future

5.1 Promotion of skill development and finding related materials and equipment: The handicrafts of Moken men, women, children, and young people must involve the development of skills and of the product quality. This promotion requires three important factors:

5.1.1 A main coordinator who knows the community well: The coordinator must be able to act as a mentor, giving advice and suggestions to the community, coordinating with related agencies and organisations, as well as building upon the work in terms of raw materials, equipment, and marketing, including observation of results and suggesting ways to improve work. Without such a main coordinator, the promotion of Moken handicrafts will turn out as it did in the past: individuals, agencies, and organisations would support activities occasionally but not continuously and not produce sustainable results, with no summary of lessons or retrospection to see what was promoted, how, what the results were, and consideration on whether or how that promotion was suited to the community's adroitness or interests and what the limitations were, etc.

5.1.2 Support in materials and equipment necessary to handicrafts and regular or consistent training activities: The Moken are used to making handicrafts as they did in the past, the way that was handed down to them, without much development. Therefore, new knowledge should be encouraged by showing them examples and suggesting materials and equipment or tools which are simple and easy to use but create work that is more detailed and meticulous and can add value. For example, when slicing *Pandanus* leaves, the Muslim housewives in Krabi, Trang, and Satun Provinces use knife blades or box cutters to make incisions in the leaves' grooves, making it easier and faster to slice the leaves. At the same time, the slices turn out smaller and can be used to weave more detailed work. They also use a roller as a labour-saving tool when kneading the *Pandanus* slivers (see picture below).



Moreover, there should be support for small carving tool kits, wood engraving tools, and other equipment which focus on ease of use, convenience, and which are inexpensive or can be made easily. Informal education may get involved through the Moken community learning centre. The promotion should be continued until development of handicrafts results because when handicrafts are more detailed and meticulous, the value increases, while use of natural resources decreases.

5.1.3 Promotion of natural materials: Moken handicrafts that utilize natural materials should involve research on their sources and usage, as well as finding ways to support and restore natural resources, such as silvicultural methods, meaning making use without damaging nature as well as having ways to replant. For the various *Pandanus* species that the Moken use, there should be encouragement of replanting in the beginning of the rainy season so that the raw materials will be available throughout the tourism season and that a conscience regarding use of resources is generated, especially among the younger Moken, who have generally neglected the conservational methods that formed part of the indigenous way of life of their ancestors.

As for the use of wood in model boats, silvicultural methods should also be used as well as promotion of use of wood other than the *Hibiscus tiliaceus* as many Moken men make various model boats, which do not specifically require *Hibiscus tiliaceus* wood. Other boats of the constructed boat type (as opposed to the dugout boat type) could utilize leftover pieces of wood or wood fragments as boat-making materials. Therefore, the kinds of model boats that do not waste wood should be developed.

5.2 Development of handicrafts or creation of new forms: Promotion and development of creation of local identity is required, as well as the design and production of packaging to add value to handicrafts, as follow:

5.2.1 Promotion and development of new forms of handicrafts: So far, promotion of more variety in handicrafts occurred, including bags made of *Pandanus tectorius* leaves instead of using the leaves to make boxes. However, the forms are still limited. In the future, more forms should be developed, such as bookmarks. Moreover, new forms of handicrafts, such as hand-painted cloth bags and bead threading, have the potential to develop further, but there must be a coordinator and training and development of such work.

The fusion, application, or continuation of products to add extra value is another method other than creating new forms of handicrafts. For example, using boxes made of *Pandanus tectorius* leaves as packaging for local products turns them into products with mixed identity but also demonstrates local culture, such as using boxes made of *Pandanus tectorius* leaves to package soap made from coconut oil (which is a local product in Khuraburi District or in Phang Nga Province) as souvenir or gift sets. However, this kind of work requires people with creative ideas and coordinators who can design souvenirs or mix various kinds of local handicrafts to create new kinds of products with added value.

5.2.2 Creating local identity: The development of products should involve the creation of local identity, such as creating symbols unique to the Moken through the work that is presented or creating designs or symbols as the signature of the Moken and the Surin Islands. Moreover, story should be added to the products. Apart from adding value, tourists or others who purchase the handicrafts would learn about the history of the handicrafts and understand the importance of handicrafts as well. For example, labels could include information

on how boxes made of *Pandanus tectorius* leaves are produced, or information about boats and the Moken's original way of life.

5.2.3 Design and production of packaging to add value to handicrafts: Packaging can add value to products, preserve handicrafts, and facilitate transportation, protecting the handicrafts from impact and damage. However, the design of packaging must involve consideration of value-for-money usage along with beauty, as well as the preservation of natural balance, not creating more waste for the world.

5.3 Marketing planning for sale and distribution of products: Limitations on marketing and sales have caused problems for a long time and are important obstacles preventing handicrafts from becoming a sustainable source of additional income for the Moken. Currently, these handicrafts are sold at the village. If tourist boats pass by, each family that has handicrafts would bring trays of their work to sell in front of the village or their own houses. Much of the time, children or women stay there to sell products. This is the best way to sell the products as each family manages the sales themselves and collect money directly while the tourists can see and communicate directly with the sellers or craftsmen.

As for the interest and demand for handicrafts, there are few tourists who are truly interested and some of them tend to negotiate the prices although the production is rather difficult and complicated, especially the *Pandanus tectorius* weaving and model boat making. Some tourists may not have prepared money because they took the boats to dive and see coral. Foreign tourists may not have money at all as they have only credit cards, or some may have money but the Moken do not have change. Another limitation is that the Moken do not have carrier bags or appropriate packaging, especially for model boats or carvings with parts that are easily broken.

The production and sales of handicrafts should involve the common goals that the products should only be sold in the Surin Islands and that the products are only available during the tourism season. Alternatively, the Moken could make the handicrafts available all year round and send some to be sold in other areas. Both options have differing advantages and disadvantages, which should be discussed by various parties in order to work together towards the same goals. Some of the handicrafts could be produced and sold only in the Surin Islands while at the same time, other products could be produced for sale in other areas. During the rainy

season, which has limitations on travelling and earning a living by sea, the Moken can then have work and a reasonable income.

This report collected information and summarized lessons about the past promotion of handicrafts, as well as analysing information and suggesting methods of promoting handicrafts in order for the Moken to have more options for additional occupations. What should be done while promoting and developing such handicrafts is public relations so that those who visit the Surin islands can learn about and understand the Moken way of life and recognise the importance of handmade handicrafts while tourists can learn that these handicrafts are available for sale at the village and also learn about the Moken way of life, which demonstrates the relationship between the coastal ecosystem and indigenous culture.



Improved Well-Being of Moken Community on Surin Islands



Report on Activity 3

Assessing community environment situations
and proposing ways for improvement

Report on Activity 3

Assessing community environment situations and proposing ways for improvement

1. Rationale

In the past, the Moken lived together in small groups, moving frequently. Therefore, the community environment was not a major problem in their living. Nowadays, the Moken have more and more settled in large and more permanent village. Problems then arose regarding water for consumption and daily use, the houses' crowdedness, waste from the changing natures of consumption, etc. The National Park built bathrooms and toilets after the Khura Buri District and volunteers built this new village. However, problems occurred regarding maintenance, and as the number of people grew, this basic infrastructure began to become insufficient.

The Andaman Pilot Project evaluated the community environment situations and the changes that occurred, as well as the various states of strengths and weaknesses, in order to suggest ways to improve the community environment to make it better and more able to support a more permanent community, such as the present one.

2. Objectives of activity

1) To collect information and evaluate the community environment situations and the changes that occurred after the construction of large and permanent villages.

2) To analyse the situation of environmental problems in the current community and to find ways to improve the the situations.

3) To suggest ways to improve the community environment and to find ways to encourage the Moken to participate in the management of the community environment at the village level

3. The environment and the community way of life: from the past to the present

In the past, the Moken lived together in small groups on groups of boats or “floating homes” which comprised of family groups. During the rainy season, they built temporary shelters on the shore, living together in larger family groups. This kind of society led to a rather loose and flexible social structure. Groupings depended on the satisfaction of the group members. If conflict occurred, they were able to separate themselves and go live with other groups. As time passed and the hostility disappeared, the members were able to live together again. Other than the social mechanisms, living in small groups was also beneficial to the health and hygiene of the Moken, as well as the resources of the forests and the sea near the villages (Narumon Arunotai 2009: 48).

The problem that many communities faced after the tsunami in Thailand was the construction of new houses and communities. The government designed and constructed the houses rapidly, but as there was no involvement from the villagers, the new houses did not correspond with the forms of the original houses and there was no consideration of the continuity of the community. In some areas, after the government finished building the houses, the villagers refused to live in them.

As for the Moken of the Surin islands, after the Sai-En Bay and Small Bon Bay villages were swept away by the tsunami on 26 December 2004, all the Moken went to shore to live in the temporary shelter at Wat Samakkheetham (Wat Pa San) in Khuraburi District. However, within a few weeks, the Moken simultaneously returned to the Surin islands and began building new houses and villages.

Although the Moken designed and built their own houses well, for the sake of convenience and speed, the authorities designed and found volunteer labour to help build houses at Large Bon Bay while the Moken participated as well. The village is large because it comprised of the Moken from two originally separate villages. The village was built in a hurry; therefore, the placement of the houses and their locations did not have a basis in the original society and culture of the Moken, leading to many limitations³. However, in the past 8-9 years, the Moken

³ See “Moken houses and the village that changed” by Narumon Arunotai in *Southern Ethnic Dynamism: the Andaman Littoral and Marine Populations*, a collection of articles from the

have dismantled the houses in order to improve or relocate them, making the village more natural, instead of having houses close together in rows like housing development.



Table indicating the number of the Moken population on the Surin islands, male and female, in five-year periods.

	2007	2012	2013
Number of families	57	64	60
Male	108	114	103
Female	128	126	134

Source: survey by the Andaman Pilot Project

In the study, “The Moken and the Urak Lawoi communities in protected areas”, which was conducted before and after the tsunami, it was predicted that in the future, the Moken would settle more permanently. There were seven factors that impacted their migration⁴, but right now there are also factors that made them more settle: 1) policies to combine villages and prevent the Moken from establishing communities in other areas of the Surin islands; 2) construction of the water pipeline system and permanent bathrooms and toilets; 3) permanent school buildings; 4) promoting of planting of vegetable gardens behind the village, which particularly made the Moken settle more.

conference by the Chulalongkorn University Social Research Institute and the Research Institute on Contemporary South-East Asia (IRASEC) (2009 pages 46 – 60).
⁴See “The Moken and the Urak Lawoi Communities and protected areas” by Narumon Arunotai et al. (2006) Chulalongkorn University Social Research Institute, Bangkok: Phabphim Publishing.

3.1 Changing public areas, vegetable gardens, water sources, bathrooms, and toilets

3.1.1 Open common areas: Usually, Moken villages reserve open areas for use as common areas. The original Moken villages at Small Bon Bay and Sai-En Bay had empty spaces in the middle of the villages under the shades of trees, which the Moken used for sitting and talking during the day, making handicrafts, and fixing tools and equipment. The spaces were also playground for the Moken children during the day and rattan ball court for young Moken men in the evening. Part of this area is where the Moken dig holes for burning coal. The area, therefore, is a social and cultural place where families and communities can interact and communicate information while the children and grandchildren play within sight (Narumon Arunotai 2009: 49).

Nowadays, the open space in the middle of the village has reduced because combining the villages into one has made the number of houses rather dense. In designing the village after the tsunami, the groups of houses were divided into three, corresponding to three clan groups, but there were no plans for each group to share an open space.

3.1.2 Vegetable gardens behind the village: After the tsunami, the Moken were encouraged to plant fruit and vegetables behind their village, such as bananas, papaya, pumpkins, watermelons, chili, lemongrass, basil, pineapples, etc. The flat area behind the village, which was empty after the tsunami, turned into a common area where 22 Moken grew plants for consumption, measuring an average of five meters by five meters per garden. However, many of the gardens could not be fully utilised for planting because there was little level ground and some hilly ground with scattered rocks.

The gardens, therefore, were spaces for planting vegetables which were reserved by families, because whichever family used that space, the later generations of that family would continue to use it. Some families use trawls or plastic nets to encircle their own planting area to prevent children from playing or picking fruit and vegetables there. Some families enclose their spaces with loose fences. This is a new culture, because in the past, the Moken did not have fences or house doors. The development of a large village and the lack of cooperation with the community in order to define the rules of living together led to the village's development in this direction.



Near the vegetable gardens behind the village is a hole of charcoal that related families use together to cook. The Moken use coal that they burn themselves by using wood fragments or dead branches that fell in the forests, which are cut into pieces, arranged, then burned. Each hole uses an average of 20 to 30 kilograms of wood burned in 200 litres oil drum, producing about two baskets of charcoal, or an average of 5 to 10 kilograms of coal. In the village, there are nine charcoal holes that can still function. Nowadays, there are about 10 families who burn their own charcoal. Behind the village, there are piles and holes of rubbish, which are an important environmental problem in the community, which will be addressed in 3.2.1.

3.1.3 Water sources: The Surin islands have many sources of fresh water. After the tsunami, the Adventist Development and Relief Agency (ADRA) surveyed the water sources in the area following the plans to build the village. They found that the water sources in the side of the bay had constantly running water and the water quality was good. Later, ADRA arranged a large water storage tank and installed it along with a communal water pipe with taps at various points in the village.

After the connection of water for consumption from water sources and the distribution of water at major points for the Moken to use water together in 2005, the Moken began to attach additional water pipes from the major points so that they could use water in their own houses. This caused problems with the maintenance of the water pipes, which leaked and broke occasionally. Often, the water was allowed to run without being used, leading to water shortage in the village. Another problem was that the Moken used more water until sometimes there was not enough water to use. Moreover, the presence of twigs, leaves, and

sediments in the water sources and the storage tank pose obstacles for the operation of the water system. The Moken community has a problem with a shared conscience for public possessions, so they do not work together to clean the water sources and the water storage tanks in the village and next to the school.

As water usage increased, unused water and waste water increased as well, especially in the water distribution areas. Some of these areas had moss growing around them and some areas had dirty water, which is unhygienic. Because the Moken live together in large number, the waste water that is released from the houses floods or is absorbed in the spaces underneath the houses. Some houses installed water pipes to release the water onto the beach. However, the Moken's waste water is considerably small in volume and most people do not use soap, laundry detergent, or chemicals that impact the environment much. The things that will have an effect will be the water quality from pipes that may leak, as well as waste water that may flood, but as the area is full of sandy soil, this water eventually becomes absorbed into the underground.

3.1.4 Bathrooms and toilets: In the past, Moken villages were small; therefore, going to the toilet on the beach or among rocks or the mangrove forests on either side of the villages was not a problem, and the tides two times a day completely cleaned the area. After the tsunami and the completion of the new village, bathrooms and toilets were built (March 2005), but they deteriorated. It is necessary to provide functional and hygienic bathrooms and toilets. Combining the villages into one large community should involve long-term plans to support public utilities and public health and processes to build the Moken's capabilities so they can manage and maintain their own community's public possessions.



3.2 The state of the community's environmental problems

3.2.1 *Accumulated waste*

The most important problem in the village is the accumulating waste. In the past, the Moken almost never created waste because their organic waste was little and easily biodegradable. However, the changing pattern of consumption due to contact with the outside world led to the Moken consuming more packaged instant food, which causes more waste.

Originally, waste was disposed of by burning and burying, which was sufficient for such waste. Later, waste in the form of glass, aluminium cans, hard fragments of plastic, etc. appeared and was difficult to dispose of. There was also poisonous and contaminated waste, such as radio batteries. Meanwhile, there was no waste disposal system, and the Moken were used to the old methods of throwing the waste away first then collecting and cleaning later, or throwing away organic waste that may spoil or rot and smell bad. Each family would produce about one kilogram of organic waste per day, including fragments of food left over from food preparation. As for dry waste, each family would produce about 0.5 kilograms per day, including paper, synthetic foam boxes, carbonated beverage cans, plastic bags or wrappers and bottles, etc. The community learning centre provides a waste sorting service, with organic waste buried in the forests behind the school and dry waste sorted and sold on mainland.



The sources of waste in the Moken community are as follow:

1) ***Waste from the community***: As already mentioned, the accumulating waste in the Moken village is caused by the change in consumer behavior of the Moken while they are not used to the correct methods of waste disposal. The amount of waste has the potential to increase continuously until the old waste holes can no longer support the waste from the entire village.

2) ***Waste that the tides bring to the shore***: During the northeast monsoon season, fragments of waste in the sea and from the shore is often swept into the beach in front of the village by sea water during the high tide. Although some people pick it up and burn it, the waves continue to bring more waste. This kind of waste is limited to the beach alone, but it makes the beach look dirty.

3) ***Old waste buried under the sandy soil***: Originally, Large Bon Bay was the waste disposal site of the National Park (about 2001 to 2004). Wide holes were dug for waste disposal. Boats with large plastic tanks containing waste would come from the National Park station. Therefore, when digging at these sites, the old waste would be uncovered, or when the topsoil is swept, fragments of glass and plastic that was originally buried there would be revealed.

4) ***Waste brought by people outside the community***: Some of the waste from tourists or those who visit the village are snack wrappers or the packaging from objects that leaders bring to the community. In addition, there is waste that can be reused, which can be sorted or adapted into objects for use.

In the community, children and young people occasionally pick up the waste, but no matter how much they pick up, it is never gone because new waste is always created. In 2012, the Child Line Foundation organized the digging of holes in three places, totaling five holes. However, there is no waste sorting system. Some of the holes are almost full and there is limited space for digging more holes. Some of the holes have impacted the Moken vegetable gardens in the area because the burning of waste creates heat which affects the nearby plants, making them wither or die. The problem of waste accumulation and stagnant water led to other problems involving pests, such as mosquitoes, flies, rats, cockroaches, etc.

The problem of waste management motivated questions about consumption in every part of the islands, including the National Park. The problem of organic and dry waste disposal in the Moken community does not only affect the bay where they live, but also parts of other bays in the Surin Islands, including the Park Protection Unit areas, which receive tourists and also the waste that is produced from rendering them services. The waste problem affects the general ecosystem as well.

The management of large amounts of waste that accumulate in the islands located far from shore is difficult, as the islands have limited space and fragile ecosystems. To move the waste onto shore to be managed requires a high amount

of capital. Therefore, cooperation is required in management, including planning, the study of limitations on support capabilities, the techniques of disposal, the education of the community and tourists, as well as the National Park officials, in helping each other reduce and dispose of waste, including defining regulations to control and prevent risks that may affect the natural resources and the community.

3.2.2 Noise pollution: Important noise pollution problems in the community include noise from boat engines, noise from electric generators, and noise from large speakers. Originally, boats were both homes and vehicles, which were important to their livelihood in the sea, islands, and shore. However, as the way of life changed, present Moken began to use *ruea hua toang* boats with loud engines. Other than the noise of the Moken's boat engines, nowadays, the Moken village is an area used for tourism, with visitors observing the Moken often during the tourist season. The noise of the engines of the boats that bring the various tour companies, therefore, drown out the natural sounds of the waves in the Large Bon Bay area.

New consumer habits permeated the community quickly. In early 2008, six houses in the community used diesel-fuelled electric generators (ranging in size from small engines – 6.5 horse power Honda – to boat engines – 115 horse power) and colour television sets as well as DVD players. When they used their generators, nearby houses would connect extension plugs so that they could use the electricity too. The electric generators destroyed the peace and serenity of the community during the night, when the Moken should be able to rest, talk, and have fun with their families.

Moreover, the Moken liked to listen to stereos using large speakers, so the sound of loud music would be heard instead of the sound of waves, wind, and the island's natural forests. The electric generators and the music blaring from the speakers not only ruined the peacefulness but may also affect the instinctual listening to and observation of signs from the sea and the forests, which are local skills related to living in the environment of forests and the sea that younger Moken generations possess less and less.

Apart from creating noise pollution, the electric generators also create expenses, as the capital for diesel fuel is high and purchase is difficult. The use of electric generators in the Moken village sometimes faces the problem of electricity

shortages. As present-day Moken are interested in watching television series and films on DVDs, many members of the younger Moken generations consume media with both beneficial and detrimental content, neglecting communication with individuals, indigenous media, songs, music, and other indigenous kinds of artistic expression.

Nowadays, the Child Line Foundation receives support from private companies in the installation of solar cells in the community so that the Moken do not need to spend money on buying diesel fuel. The solar cells were installed at every house. However, the Moken have a culture of migration when they are not happy where they are. Therefore, this is another point to consider when planning to install equipment permanently.

The problems of noise pollution from boat engines, electric generators, and listening to music on large speakers probably do not have obvious effects. However, such loud noises can affect hearing, especially for infants and small children, and may have long-term effects. Moreover, since this area is a National Park, which should be peaceful and quiet, noise should be controlled to levels that are not so loud and disruptive.

3.2.3 Problems with pets and pet care

Originally, the Moken kept dogs to help hunt wild pigs and watch over their houses or boats. Some families also kept two or three chickens. Between 2010 and 2011, pet care seemed likely to cause more problems as more people brought pets than before. Some Moken still lack knowledge, understanding, and conscience regarding pet care, as well as responsibility towards community and neighbours. In 2010, the village had about 20 dogs. When the dogs grew up, combined with lack of proper care from their owners, as they were left to find their own food, or sometimes they were mistreated by children or adults, the dogs became more aggressive. Some dogs that lacked care developed mange. Although there had been campaigns to spay and neuter the dogs, the problem remained as only all the dogs on the island were treated while there was no control on new dogs brought into the village from other places (The Andaman Pilot Project 2011: 33).

In 2011, the National Park took strict care of problems with the dogs, controlling their population and preventing reproduction until only a few dogs remained. However, the problem solving did not involve the community's cooperation. There was no attempt to define common rules. There was no

creation of understanding or continuous enforcement of the rules, and there was no emphasis on the Moken's responsibility towards the pets that they bring into the community. Currently, many Moken families were found to have introduced pet cats. Problems may follow in the future. For example, because the Moken let the cats look for their own food, the cats may steal food from other houses. Other problems may be bad odours from the cats' urination and defecation, and human-feline contagious diseases, such as asthma, allergic conditions, ringworm, and rabies.

3.2.4 Problems with the public health environment

The Moken, especially the children, are now facing occasional health problems because they live together in a large village, the problems include a common cold, conjunctivitis, parasites, skin conditions, etc. "Local doctor" or community health staff and teachers from community learning centre attempted to manage the maintenance and cleaning of clothes, bodies, hands, feet, and nails of children regularly. Older children were put in charge of looking after younger children.

Moken adults do not take good care of the community environment. For example, several of the boats that are put on the shore, including *ruea hua toang* and dug-out canoes, are not overturned to prevent collection of stagnant water. Therefore, the village has several boats that are a source of stagnant water that become breeding grounds for mosquitoes after rain falls. Settling permanently in a large village is a change that must involve understanding and adjusting in terms of health, hygiene, social responsibility, and understanding of conservation principles. There is a need to integrate certain practices in traditional culture with the National Park's modern management, especially in this time of transition.

Table demonstrating fatality and causes

Year	Number of fatality	Main causes of death (information from community)
2007	4	Fever / One was a child with severe diarrhea
2008	7	Old age / Two were children with fever and high temperature; another had severe diarrhea
2009	2	Old age / chronic fever
2011	3	Chronic cough / fever
2012	2	Old age / chronic fever

Source: Data collected by the Andaman Pilot Project

In the past, when the Moken were ill and needed to go to shore to receive medical treatment, most of them would travel to Khuraburi Hospital in Phang Nga Province. In cases of serious conditions and the hospital was unable to treat them, they were sent to Takuapa Hospital, which often meant they had to pay for their own medical expenses. Going to shore to visit the hospital required expenses in travelling and food for the relatives. Moreover, some Moken are not able to communicate in Thai fluently. These factors are very problematic and lead to the Moken's lack of desire to go to shore to receive medical services and treatment. If they are not too ill, they may use indigenous remedies to treat themselves.

Because of such problems, the Project arranged a fund to aid ill Moken and their families, enabling them to seek medical treatment on the shore. The fund was established in March 2005 with officials and nurses from Khuraburi Hospital managing it. Originally, the Moken community did not have a system of recording data on patients and the Moken who received medical check-ups. In the past, when volunteer medical teams specializing in malaria or naval medical teams came to give them health examinations or distributed medicine, there was no health records.

After meetings and coordination between Khuraburi Hospital, the District Public Health Office, the Phra Thong Island Health Centre, the Moken community learning centre, private development organisations, and the Project in 2005, family folders system for the Moken community is created, with the Khuraburi District Health Office maintaining the folders/files and acting as the main coordinator in the Moken's health care.

3.2.5 Social environmental problems

As already mentioned, the Moken used to live together in small groups based on family ties. At present, various changes caused the Moken's formerly family-based society to become estranged and less social. Influences from the external society still consistently cause the Moken to become dependent upon external forces. The Moken have absorbed new consumption habits. Nowadays some families have opened small shops to sell products in the community. There is also a community cooperative shop. Some of the products include snacks and carbonated beverages that have no nutritional value and cause significant additional expenses for families. When children see the snacks and sugary drinks, they want to consume them, although they do not fill their stomachs or provide value-for-money benefits.

Some shops sell rice whisky, which many members of the community consume until they become intoxicated and cause disputes. Outsiders may think that rice whisky is part of Moken culture, which is a misconception. In the past, rice whisky was used as a sacrificial offering in ceremonies. Therefore, drinking was within the context of ceremonies and was intended to induce oneness between nature's spirits and humans, as well as between human.

Moreover, rice whisky was used as medicine or relaxant. However, in the past 20 years, rice whisky was used in greater volumes and became part of everyday life. Lately, younger generations of Moken turned to drinking other kinds of alcohol, including beer. Furthermore, beer is viewed as a fashionable beverage because tourists and officials from many agencies and companies also drink it. Sometimes they give the Moken beer instead of tips, creating new social values related to drinking.

In the Moken's view, problems with the community's environment, including the large amount of accumulating waste, water that does not run sometimes because of damaged pipes or leaves and twigs clogging the irrigation dams, etc., all create annoyance or frustration for Moken families. However, the community still lack the sense of shared responsibility and has not begun to create rules and conditions for living together in a large community.

Suggestions for solving problems and improving the situation must focus on working with the community in order to use their strength and power to solve the problems. At the same time, all the aforementioned environmental problems cannot be solved solely by the community because there are many factors related to the outside. Therefore, several parties must be involved.

4. Ways to improve the community environment

4.1 Data coordination and cooperation of various agencies and organisations that work in the area: The Surin Islands play host to many agencies and organisations who work there. However, the result of past work demonstrates that the work was often one-off, involving certain groups or only the interests of certain agencies and organisations, while the periods and duration of budget for the work of various organisations often did not coincide, and there was a lack of real involvement from the community, causing complications and lack of continuity. Moreover, there was no coordination of data. Therefore, there should be summarization of past work and shared examination of the lessons to consider

the strengths, weaknesses, problems, obstacles, and reasons why the problems were not solved and why there were gaps in the work, in order to make shared plans with shared visions while considering the Moken community as an important ecological system in the Surin Islands.

The serious community environment problem is the problem of accumulated waste. In the past, most work focused on solving immediate problems, such as having the Moken use sand to bury waste water beneath their houses and clean the front of their houses, arranging to have rubbish bins, etc. Future methods, therefore, should involve defining clear, long-term policies and management plans, which must consider the cause of the waste rather than focusing on waste disposal and management. Having a waste incinerator is not the way to get rid of the problem, but only to solve it at the downstream point. Moreover, it may not be suitable as much of the waste is organic or cannot be disposed of with incineration. The real source of waste problem is changing consumption habit and several shops that sell ready made snacks in plastic packages. In the past, there was a discussion about attempts to turn organic waste into charcoal briquettes, which would encourage the Moken to reduce their dependence on natural wood. However, no agencies or organisations have seriously supported this idea.

Importantly, there should be a comprehensive plan to eliminate waste in the entire Surin Islands National Park, which includes the Moken village as well as the Park and tourist areas. The plan must consider the source and cause of waste, consumer habits, and services within the National Park as well because the National Park should not give services and conveniences to tourists who are used to the consumer habits of the city (over-consuming, disposable packaging, increasing amounts of waste, etc.). The Park should be a place to create a conscience that cares about nature and its carrying capacity.

4.2 Making plans about the community environment with participation from the Moken

As already mentioned, the Bon Yai community turned into a large permanent community, which led to many problems including the accumulation of waste, insufficient fresh water supply, dysfunctional bathrooms and toilets, noise pollution, weaker sense of community, etc. If this is allowed to continue, the problems will worsen and grow harder to solve. Therefore, plans must be made regarding this permanent community and its environment. Many parties,

including the community itself, must work together to define areas for planting, define common rules, identify ways to maintain water sources, public utilities, and infrastructure within the community, etc.

Moreover, involvement from the community should be seriously encouraged through creating opportunities for two-way communication. In the past, government agencies would tell community leaders to follow orders, so the community lost the opportunity to contribute to the thinking and the doing.

In the past 4-5 years, one group of Moken suggested breaking up the large village into small communities like in the past. This group wanted to create a “model community” with no alcohol, with the creation of shared community rules, the revival of original arts and culture, and living together in harmony. They wanted to build a village at Small Bon Bay, which is the bay where the original village was located before the tsunami. This determination to create a model community will positively affect future community planning, especially the limitation of consumer behavior and building a stronger sense of community.

Furthermore, giving the right to build houses in various bays would provide the Moken with opportunity to keep watch over the National Park areas. However, the National Park neglected the importance of this request. Moreover, there were several other suggestions, such as regulating the shops, banning of alcohol and card playing in the community, etc. This requires the cooperation of other parties and the trial or experiment. There is no way to know whether they would succeed or what problems or obstacles there would be. Therefore, community environment planning with the participation of the Moken would be successful only if agencies and organisations cooperate seriously and consistently, creating opportunities for real participation.

4.3 The promotion of community strength

In the past, community development work turned out to be the “donating” type. It emphasized the giving of things that (it was thought) the Moken lacked. This kind of help, instead of enabling the community to be stronger, actually weakened it by making it depend on outside help. The Moken tend to demand compensation or objects when they are expected to help with some work, even though the work is for the common good or for the welfare of the whole Moken community. Therefore, the encouragement of community strength is not so easy,

especially in the large village where more Moken tend to be less and less community-focused.

The best way to do community development work is to understand the community first, then to find ways to “organize” the community through activities with reference to cultural roots, which has created strong communities in many areas and is in accordance with the principle of “Understand, access, develop”. However, this kind of work requires time, determination, and patience, as well as support from all involved parties. Therefore, this kind of work is not impossible, but requires “mentors” or “coordinators” who stay close to the field, giving knowledge and understanding, and creating a thought process for the community, working consistently for a long time and seeing the community as a whole, not focusing on segmented work.

If work is done to build strength in the community in such a way, this would solve problem not only with the community environment, but also help the community face other problems in the future. While the changes after the tsunami created a large permanent Moken community and brought significant social changes, the community must learn to adapt and learn new things which are necessary for life in a large community.

5. Summary of community environment problems

The Moken of the Surin islands were born and brought up with the ways of the forests and the sea, which are beautiful and inviting. However, nowadays, various changes have forced the Moken to settle, leading to social and physical problems which affect living together as a community with nature. Below is the summary of community environment problems.

Table showing community environment problems, ranked by importance

Problem	Factors or causes	Solutions
1. Accumulating waste	<ul style="list-style-type: none"> - Changes in Moken's consumer behavior towards consuming modern food in packaging made from plastic, glass, or aluminium, which are mostly non-biodegradable - The amount of waste is likely to increase consistently; the old waste holes/dumps cannot support disposal of the whole village's waste while land for digging new waste holes is limited - The waste has many sources: waste from the community itself; waste brought to shore by the sea; old waste buried under sandy soil; and waste brought to the community by outsiders - Heat from incineration of waste in large holes affects plants 	<ul style="list-style-type: none"> - Define long-term policies and plans for disposal of waste in the National Park which lead to real practice by involving the community and all related parties; for example, control and management of waste sources and consumer habits in the National Park to set good example - Find suitable ways to dispose of waste - Build consciousness and reduce effects of waste on the community; for example, create conscience in reducing waste and campaign to pick up and sort waste
2. Insufficient fresh water source, maintaining public water system	<ul style="list-style-type: none"> - Fresh water sources for consumption and use during the dry season is insufficient for the growing population of the large permanent village - The community still lacks a shared conscience in using and maintaining public possessions; sometimes there are problems with leaking pipes or wasted water run off 	<ul style="list-style-type: none"> - Define shared rules and methods for maintaining water sources, including water distribution points and water pipes in the community
3. Deteriorating bathrooms and toilets, maintaining public toilets	<ul style="list-style-type: none"> - The bathrooms and toilets that were built were not planned for long-term use - Most Moken still do not prioritise maintenance and cleanliness as much as they should; when toilets become dysfunctional, they are abandoned 	<ul style="list-style-type: none"> - Define shared rules and methods of maintaining public utilities and infrastructure in the community - Educate the community in hygiene and community hygiene maintenance

Problem	Factors or causes	Solutions
4. Noise pollution	- The noise of electric generators and boat engines create annoyance for the older Moken generations and may create familiarity for the younger Moken generations, which could affect their hearing and their learning of signs from nature, as well as reduce the Moken's ability to adapt to and live with nature	- Define shared rules between the National Park and the community in controlling noise to a level that is not too disruptive
5. Problems with pets and pet care	- Keeping pets, such as dogs and cats, is likely to become more of a problem as more people are keeping pets - Some Moken still lack knowledge, understanding, and conscience in keeping pets, as well as social responsibility towards society and neighbours	- Define shared rules in controlling the number and reproduction of pets with the consistent involvement of the National Park and the community - Create understanding and responsibility of the Moken regarding keeping pets in the community
6. Problems with public health environment	- Living together in a large village sometimes leads to unhygienic lifestyle; the Moken, especially children, face health problems, such as the common cold, conjunctivitis, parasites, skin conditions, etc.	- Create consciousness of care in order to keep environment clean and free of diseases and other risks - Regular data collection and education by local health staff with follow-ups
7. Problems with societal environment	- The effects of various changes cause relationships in the community to become weakened - The dependence on outside products increases, especially products that have no nutritional value and affect behavior; for example, children eat more factory-made snacks that have little nutritional value, and shops in the community sell alcohol while outsiders bring alcohol for the Moken	- Create consciousness for the community with the involvement of the community itself and all related parties

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Improved Well-Being of Moken Community on Surin Islands



Report on Activity 4

**Knowledge/Skills Enhancement Activities
for Community Representatives through a Study Tour**

Report on Activity 4

Knowledge/Skills Enhancement Activities for Community Representatives through a Study Tour

1. Rationale

Knowledge/skills enhancement program through study tour activities is particularly important for the Moken community. It encourages and promotes community members' awareness of communal living, cooperation with other communities as well as beneficial utilization and conservation of community resources. Although Moken community members – children, youth, working people and the elderly – play important roles in community development, they still lack the opportunity to learn and experience modern perspectives of the outside world, including other essential knowledge to keep up with a variety of changes that assail the community.

The Andaman Pilot Project, initiated by Chulalongkorn University's Social Research Institute, previously organized three learning/study tour activities for the Mokens of Surin Islands National Park between 2005-2010. The Institute recognizes the vital roles of these activities in promoting the Mokens' ability to review and reconsider the current community works in their community. The Andaman Pilot Project, therefore, aims to organize and broaden these activities on a continuing basis.

Members of the "Touring with the Moken" group are Moken men who went on study tours in different areas with male representatives from other Moken communities. These men can subsequently represent the community on different occasions. However, the Moken women in this community still lack the opportunity to learn about people participation in community management. The Andaman Pilot Project, therefore, decided to promote community management awareness and skills for a group of female Moken representatives through study tours in order to involve them in community development and community tourism. They were given necessary information and skills on tourism, resource conservation and safeguarding so that they would be able to join Moken men in the "Touring with the Moken" demonstration activities.

2. Objectives

These activities were organized to provide the Moken female representatives of Surin Islands in Phang-nga Province with an opportunity to learn about tourism management, conservation of natural resources, the significance of marine and forest ecosystem, and to exchange ideas and

experiences with members of other successful communities in these aspects of community development. Through these activities Moken female representatives could acquire new experiences and share them with other community members. They would then be able to identify suitable community development directions for the improvement of the quality of life, community tourism activities, alternative occupations relating to their special skills and expertise, and to establish a network for the learning/sharing of experiences with other communities in neighboring districts/provinces.

3. Activity Venues

The 4th study tour was a visit to: 1) Khlong Nakha Wildlife Sanctuary, 2) Baan Rai Nai Community in Suksamran District of Rayong Province, and 3) Baan Thung Darb Moklen Community in Koh Phra Thong District of Phang-nga Province.

4. Supporting Organizations

This study tour was supported by the Strengthening Andaman Marine Protected Areas Network (**SAMPAN**) and the Department of National Parks, Wildlife and Plant Conservation. It was held at Khlong Nakha Wildlife Sanctuary, Baan Rai Nai Community at Laem Son National Park in Ranong Province, and Baan Thung Darb Community in Phang-nga Province. The Andaman Pilot Project, Chulalongkorn University Social Research Institute, provided resource persons and staff support. The activities were attended by 16 Moken representatives from Surin Islands National Park in Phang-nga Province.

5. Study Tour and Activities

5.1 Team meetings and activity planning

5.1.1 Selection of Moken community representatives. The team discussed the selection procedure and chose Moken women as the target group following the fact that it was usually Moken men who went on study tours and meetings outside the community while women stayed behind to take care of children and household chores like cooking, washing, etc. Moken women actually had a lot of influence over men's decisions and, therefore, should have the opportunity to join study tours outside the community. The team selected, on a voluntary basis, 14 Moken housewives who were all married women, 13 of them had between 1-3 children. Two more male representatives were selected.

5.1.2 Determination of the targeted knowledge and skills. After some discussion the work teams agreed on two categories of study tour activities. One category involved training sessions on natural resources conservation, human livelihood with the forest, and teamwork skills. The other category focused on the principal aspects of community development such as promotion of self-organized group, self-reliance, promotion of supplementary occupations, sufficiency

economy principle of community development, community-based tourism, and the operation of community works.

5.1.3 Selection of activity venue and study tour communities The team chose Khlong Nakha Wildlife Sanctuary as the activity venue for its convenience of facilities (accommodations, food, meeting/activity spaces). The sanctuary also had experienced resource persons with good understanding of local communities and resource management.

Baan Rai Nai Community (Village No.1) at Nakha Sub-district in Suksamran District of Ranong Province was chosen as a study tour site because it won many awards for its excellent community management efforts. It is also a model community for sufficiency economy community management. Many households in this community had successfully found suitable alternative occupations and were willing to share their experiences with visitors.

Another selected community was Baan Thung Darb Community in Koh Phra Thong District of Phang-nga Province. It is a Moklen community that lives in harmony with nature and successfully conserves the natural mangrove forest in the surrounding areas. Local residents make their living from the traditional ways of fishing that comply with the ideas of self-sufficiency and self-reliance. Some of the community members speak Moklen language, therefore, allowing easy communication and experience sharing with the Moken.

5.2 Liaison with resource persons and preparation of training/activity venues. The team consulted with the resource persons from Khlong Nakha Wildlife Sanctuary about the activity plans and schedules. They also made prior contact with the leaders of Baan Rai Nai Community in Suksamran District and Baan Thung Darb Community in Koh Phra Thong District to decide on the activity schedules and settings. The activity sites included the Training Building at Khlong Nakha Wildlife Sanctuary, the all-purposed community buildings, community leader's homes, and the occupational group leader's homes. The team then procured necessary supplies and equipment for the knowledge/skill training through recreational activities, such as stationary items, paper and pens. They also prepared fresh food for shared cooking sessions as well as snacks, drinks, etc. The work teams were divided into groups of trainers and facilitators.

5.3 Activity implementation and work summary. After the above-mentioned preparation was completed, the team held activities as planned. An experience sharing session between the Moken representatives and the resource persons/community leaders were organized by the Andaman Pilot Project at the end of the study tour. This session allowed group members to ask questions and brainstorm about the knowledge and benefits they obtained from each site,

including the overall impression of the activities and the perceived problems and obstacles. The outcomes of the activities were summarized and reported at the end of this report.

6. Study Tour Outcomes

6.1 Khlong Nakha Wildlife Sanctuary-- This section of the activities was designed to generate knowledge and understanding of the natural resources conservation issues, human cohabitation with the forests, and teamwork skills.

The Moken study tour activities began with the **group orientation session** at Khlong Nakha Wildlife Sanctuary in which the organizers outlined the activity schedules, objectives and expected outcomes. This was followed by the viewing of a 10-minute long documentary on the Sea Gypsies of the Philippines in order to introduce the Moken to similar communities in other countries. The documentary reflects the close relationship between these people and the sea, their traditional fishing livelihood, their forms of house construction and their reliance on fishing boats for their livelihood and sea travels.

The next activities were the **Introducing Your Friends, Word Guess, and Conveying Message** sessions. The last two sessions were games used to teach participants about the nature of communication and exchange of messages. The number of message receivers varied each time the games were played. In the Word Guess game, there is only one sender and one receiver of message (1-1). It is a direct communication in which the message was more precisely communicated between the sender and receiver despite the fact that the message is conveyed as a hint and guessing is involved. In the Conveying Message game, there is one sender and as many as five receivers of message (1-5). Before the message reaches the last receiver, it will be modified and abridged so much so that its content and meaning differs from the original message that the sender sent. The games demonstrate that in sending and receiving message within the community, the Moken should carefully check the origin and the real reason behind the message before resending it to the next person. Receiving a message without checking may lead to false information and result in conflicts, discontent, quarrels and malice.



Next was the **Picture Drawing** session. This activity reveals the levels of unity and cooperation among all group members in taking responsibility and completing the assigned task in spite of obstacles. The cooperation gained through this drawing activity also reflects the level of confidence in self-expression as well as the ability and skill of individual group member.



The team of resource persons from Khlong Nakha Wildlife Sanctuary then introduced the sanctuary and their work. The key issue here was to make the Moken understand that the works of the wildlife sanctuary and protected zone authority. They learned about their primary duties in resources conservation and the reasons for prohibition against animal husbandry, making loud noises, and drinking in the sanctuaries and protected zones. They also learned why a permit is required for these activities.

Khlong Nakha Wildlife Sanctuary is a fertile forest with a large variety of plants and wildlife, particularly birds. The facilities in the Sanctuary consist of dormitories, activity rooms, and kitchens. During the stay in Khlong Nakha Wildlife Sanctuary the study tour participants had to observe many rules and regulations, such as no loitering in dark areas for safety against nocturnal predators; no disposal of rubbish, food scraps, cigarette butts and plastic items with chemical composite. Plastic bags and bottles may have adverse effects on the life cycle of wildlife animals.

In the next session, the chairman of the Phlern Phrai Sri Nakha Group, Khun Chamni, introduced himself and the community work that his group was engaged in. He said that community work required cooperation from all local residents. Phlern Phrai Sri Nakha Group involved every community members in contemplating and finding joint solutions to community problems. Khun Chamni recommended that when going on a study tour of a community the Moken should *“try to inquire about what you want to know in order to discover new world views and new experiences. Our community had fully benefited from other communities*

with similar problems. We were able to successfully apply their experiences to our situations and were awarded the Chalerm Phrakiat Sufficiency Economy Village prize". He also gave valuable suggestions about community living, stating that community members could not live on their own without taking interest in others. They had to help one another and cooperated in community development projects to improve the community's quality of life.

For the afternoon session, which was held in the open space near a stream in the wildlife sanctuary, participants played the **Human Chain Game** in which they paired off and tied both of their buddy's hands together with a rope. Another rope was then attached to the first one and tied to both hands of the other person. Each couple was asked to detach the two ropes while leaving each rope tied to both hands of the pair.



Each of the Moken pairs tried different methods to detach the ropes but none was successful. The trainer suggested that, *"One should identify the source of the problem. If the problem is at the wrist, you have to solve the problem from there"*. In the end, the trainer gave the right solution and summarized the morale of this game as follows: ***"We have to identify the cause of the problem first, but most people look at the end result rather than the cause of the problem"***. We should attack the cause before attempting to solve the problem. We must learn and search for a suitable solution even though it will take a long time.

Next were the brain-teaser activities called the **String Spider** and **Tower Building** games in which all group member were required to join forces in planning, thinking and dedicating themselves to problem solving through trial and error until they were successful.

6.2 Baan Rai Nai Community in Suksamran District of Ranong Province– This is the study tour phase when participants visited an award-winning community in the category of community management and a model community for the practices of sufficiency economy, alternative occupation search, and community development teamwork.

This study tour started in the morning with the work team and the Moken representatives traveled to the all-purposed building in Baan Rai Nai, the community that won the Chalerm Phrakiat Sufficiency Economy Village prize. Khun Chamni explained that Baan Rai Nai was settled by people from different parts of the country, including the northeastern provinces, Nakhon Sri Thammarat and Suratthani provinces, etc. There were both Buddhist as well as Muslim villagers.

In the past, community members did not usually gather to socialize because they all worked hard to earn their living. However, after groups were formed they began to come together to discuss community problems and work together on a continuing basis to find suitable supplementary jobs, cutting down on expenses through keeping a daily income-expense account. The latter made the villagers realize that their expenses exceed their income and decided to quit drinking, card playing, etc. They subsequently conceived an idea of forming groups to negotiate the prices of their agricultural products, such as betel nuts.

Apart from the reduction of expenses and forming groups to negotiate product prices, the villagers also solved their problems by trying a variety of occupations. For example, they grew vegetables (such as chili peppers, lemons, eggplants, lemongrasses) and raise fishes for their household consumption. Excess products were shared among community members. The government later promoted the founding of an agriculture center and installation of betel nut dryers. A local cooperative was established with residents of Nakha District as members who set up and observe their own rules and regulation. All these effort combined transformed the community into a sufficiency economy village.

All community members treated one another like relatives. Two environmental development campaigns were held twice a month during which decorative plants were planted along the roadsides. There was no public garbage bins since the garbage was usually disposed of in private gardens. Baan Rai Nai community also won the Outstanding Green Village award. It is located on the borders of the wildlife sanctuary and the area under the supervision of a forest guard unit. Villagers assisted the wildlife sanctuary in its forest protection responsibilities. If the forest section behind a garden plot was intruded, the garden owner would be held responsible.

The visiting Moken representatives share the existing garbage management problems in their community. The problem seemed to be originated from the Moken's independent living arrangement. Those who collected garbage continued to do so while others showed no interest to help with garbage collection or to find solution to the problems. There were also problems gambling and public drunkenness which had discouraged some of the villagers who helped with community works. Khun Chamni spurred them on by suggesting that they should not be disheartened but should continue their work. Their good deeds will be recognized one day. Some tasks took time to gain recognition.



The headman of Baan Rai Nai village stated that this was an agricultural village with 523 villagers who were previously engaged in mono-crop agriculture, growing coffee, rubber, palms and mangosteens. After encountering the problems of low product prices and high costs of fertilizers and pesticides, the villagers sought assistance from outside. Many agencies came to give advice on the use of organic fertilizers and reduction of chemical fertilizers. Other measures that the villagers came up with were: growing vegetables for household consumption, avoidance of vices, drinking, smoking, etc.

The next visit was to the house of an assistant village headman to learn about self-sufficiency lifestyle from a family that was successful in reducing family expenses through the making of biological fertilizers from local fruits and vegetables. The family also produced coking vinegar from bananas, rambutans, mangosteens and coffee beans, grew vegetable gardens, and produced EM fertilizers to be used for soil improvement. This family also produced hair shampoo, dish detergents and washing detergents for home use. The Moken also observed vegetable gardening, cultivation of straw mushroom in palm clusters, cultivation of chili peppers, lemongrasses, eggplants, lemons, parsley, and small

gourds. Cement tubes were used to turn kitchen scraps into fertilizers. They raised cat fish in small ponds around the house.

6.3 Baan Thung Darb Moklen Community in Koh Phra Thong District of Phang-nga Province-- This part of the study tour was to organized to have the participants learn about self-reliance, community work teamwork and livelihood in mangrove forests through traditional fishing.

Like the Moken community of Surin Islands, Baan Thung Darb Community on Phra Thong Island was also affected by the tsunami. This island is populated by 20 Thai and Moklen households scattering all over the southern part of this island. Baan Thung Darb community can be reached by boat from Baan Thung La-ong pier. After disembarking at Baan Thung Darb pier, visitors can take a small truck to the village which is approximately two kilometers away.

Representatives of this Moklen village told the visitors that after the tsunami hit the island Baan Thung Darb School was closed down despite the villagers' attempt to raise money to pay for some of the school expenses. They took turn cooking school lunches, providing cooking utensils and gas for cooking, raising funds, teaching classes, and organizing Children's Day activities. Despite all these effort, the school was eventually closed down in May 2011 and the children were forced to travel to attend schools on the mainland. The families had to put up with the increasing expenses or have their children go without education.



Baan Thung Darb community elders told member of the study tour group that the Moklen had been living on the island for a very long time. In the past there were only Moklen habitants. They were peaceful and tried to avoid conflict, some moved to other islands when faced with unhappy incidents. Thai people moved in later and took ownership of the lands. Recognizing the significance of the mangrove forests as the source of food and natural abundance, the Moklen on Phra Thong Island tried to form a group to oppose destruction of the mangrove forests by the outsiders.

At present, the locals can think for themselves and have some savings. Youth and working age villagers work hard at growing coconuts, cashew nuts, and mangrove fishing. There is no drinking or card playing on the island. ***“Drinking is bad for your health and your work. It damages your body and resources. If you use the money you spent on drinking on rice and food every family member will be fed, but if you drink everybody in the family will starve. Drinking is useless. You should be careful with your money, spending it economically and wisely to gain maximum benefits”.***

The sharing of experiences during this study tour allowed the Moken to learn useful ideas that they can apply to their own situations. The Moklen of Baan Thung Darb gave words of support to the Moken visitors that they should work with determination and dedication with no thought for financial returns. They should remember that they were working for their own community.

7. Summarized Outcomes of the Study Tour and Knowledge/Skill Improvement Activities

7.1 Summary of the learning outcomes of the Khlong Nakha Wildlife Animal Sanctuary activities

Khlong Nakha Wildlife Sanctuary activities focused on the use of entertainment and games to create a favorable learning atmosphere. Knowledge on group relations, neighbor care, communication skills, group unity and cooperation, and self-expression were also incorporated into different activities. Moken representatives learned through trial and error as well as past experiences about community development cooperation, mutual thinking, mutual decision making, and self-reliant. These are the necessary and useful skills for future problem solving and successful community works.

The participants also learned about the association of certain wildlife animals with the sanctuary's fertile lands. Moken representatives learned that living on the sanctuary's lands requires required some contribution toward the protection of wildlife plants/animals and natural resources. Local inhabitants were the ones who were most familiar with the resources in their community.

7.2 Summary of the outcomes of the Baan Rai Nai community study tour

Moken participants who visited Baan Rai Nai community observed the work of a successful and award-winning community in community development. During the sharing session, the Moken representatives talked about the problems in their community and discussed them with leaders of Baan Rai Nai community and of the supplementary occupational group.

Although some Moken community leaders had tried to solve the problems of garbage collection, gambling and drinking as well as to set up occupational groups

and community management groups, the main obstacles they were faced with were the lack of cooperation and interest in solving the community problems. Moken leaders were discouraged to get involved in community works. Baan Rai Nai leaders put emphasis on the fact that community leaders had to sacrifice themselves, be confident with their ability, and work with people who have similar volunteer spirit for the benefits of the community. Once community members recognize the leaders' determination to improve the community, they will be ready to give their support.

The Moken housewife group was interested in taking a supplementary job to increase their and their family's income. Leaders of Baan Rai Nai community and supplementary occupational groups gave the Moken representatives morale support and guidelines for success in community works. For example, although residents of Baan Rai Nai community came from different places, once they had formed a group to discuss mutual problems they came up with the idea of a supplementary occupational group. Other ideas were reduction of household expenses by growing backyard gardens, animal husbandry, and making their own dishwashing/cloth washing detergents. When the groups became stronger, cooperatives and other groups were founded with government support. Such development projects had earned the community many awards of recognition. These successes were only possible when all community members realize that community problems are their own problems.

7.3 Summary of the outcomes of the Baan Thung Darb Moken study tour

Moken representatives learned about self-reliance without waiting for outside assistance from their study tour of Baan Thung Darb community. This community began with the recognition of the importance of their children's education. Since they did not want the children to attend schools elsewhere, every one of them donated a small amount of money to pay for school expenses, food, learning materials/equipment, and teacher's salaries. When the school finally closed down they worked harder to pay for their children's education.

Natural leaders and community work groups are usually born in times of crisis to solve problems. Leaders must not be discouraged by any obstacle. If they continue to prove their worth and give themselves moral support, they will finally get the community members' cooperation. Internal community problems like drinking and gambling can be prevented through the introduction of a new system of thinking and conscience. They should realize that it is futile to spend money on vices. Apart from learning and sharing community work knowledge, the study tour of Baan Thung Darb gave representatives of the Surin Island Moken community an opportunity to visit the Moken on Phra Thong Island who were in a

sense their own relatives. Both groups were able to develop good relationships and form networks for future collaboration.

8. Benefits of the Activities

During the study tour Moken representatives had the opportunity to learn from the experience of the staff in the protected zone of Khlong Nakha Wildlife Sanctuary. As they were themselves living in a sanctuary, learning about man and forest cohabitation made the visiting Mokens recognize and give more importance to the government's official conservation approaches. Entertainment activities help the visiting Mokens relax and enjoy learning about teamwork, thinking, and determining the roles and duties of each group member. They learned about how to work together, help each other, make a sacrifice, develop compassion, and understand the relevant problems and obstacles of each type of work. They would be more prepared to solve problems through group cooperation.

The study tours of Baan Rai Nai and Baan Thung Darb Moklen communities allowed the Moken representatives to become familiarized with other local communities. The two communities differ in terms of social structure, physical and social characteristics, ethnicity, religions, community leaders and existing community problems.

The study tours allowed the Moken representatives better opportunities to observe diverse situations and have a clearer picture of the problems of each community, such as the problems of inadequate income to cover household expenses, waste management, employment problems, and community development operations. They would also learn about how these problems could be solved. Both communities were empowered through group formation to promote self-reliance in terms of occupation, income, social relations with people in the same and different communities. Community leaders and development opportunities for both communities were created in time of crises. They solved the problems through trial and error and adjustment of other communities' past experiences to suit their own communities. All of their successes were the result of the community leaders' will and determination to create a happy community.

9. Recommendations

9.1 Promotion of study tour continuity. New venues and larger variety of learning issues should be introduced for future study tours. These issues should be relevant to the Moken' current problems so that they will be able to observe a large variety of community situations and problems. Such study tours would help improving the Moken' ability to improve themselves and to apply them to their own community. It will encourage the Moken to develop confidence and pride in what they learned and put into practice.

In addition, there should be collaboration with many more agencies or organizations to recruit resource persons in more diverse topics. For example, the Andaman Pilot Project can collaborate with Surin Islands National Park to support the Moken on the conservation of land and marine resources. Tourism agencies can provide knowledge on tourism and suitable response to its impacts. The Andaman Pilot Project can invite different community leaders to speak on the topics of special interests to community members, such as supplementary work and backyard vegetable gardening. The Project should contact local schools for permission to have interested Moken children joining study tours with adults. This will allow the children to have first-hand knowledge about outside communities.

9.2 Organizing study tours for more diverse groups of community members. Study tour participants tend to come from the same group of people, which are those who have been working with the Andaman Pilot Project and the youth group. However, the participants of this study tour came from the housewife group who wanted to see and learn about other communities. In the future, participants should be recruited from more diverse sectors of the community. The study tour should be planned in conjunction with relevant persons in other sectors. Since the study tour usually spans over a period of many days, participants may have to take leave from work or study. The National Park's Moken employees or a tour company's tourist boat drivers could not take part in the present study tour because they would lose income. For future study tours, certain arrangements should be made to have these groups join the tours and the learning opportunities.

9.3 Follow-up studies on the outcomes of the study tour. After the study tour's completion, the Moken representatives were usually eager to apply what they had learned to their own community. For example, they set up a village committee, formulated a plan to set up a saving cooperative or a community store, and took turn monitoring community hygiene and waste management, etc. There were also measures to deal with drinking and gambling problems. However, after their initiatives did not receive much cooperation and were opposed by most community members who did not go on a study tour and see good examples from other communities, the Moken representatives usually become disheartened and failed to pursue their initiatives. Therefore, there should be follow-up studies on the application study tour activities to actual implementation. Relevant sectors should be recruited to support these worthwhile activities on a continuous basis to benefit the Moken community.

Improved Well-Being of Moken Community on Surin Islands



Report on Activity 5

Drafting of Moken Community Plan

Surin Islands National Park, Phang-nga Province

Report on Activity 5

Drafting of Moken Community Plan Surin Islands National Park, Phang-nga Province

1. Rationale

Existing plans and policies relating to the Moken community of the Surin Islands National Park were quite ill-defined. The increasing tourist activities of today have opened up the Moken community to tourists. Surin Islands National Park has employed some of the Moken as boat drivers, kitchen hands, maids, etc. After the 2004 tsunami disaster the Moken community has become even more open to the outsiders following the visits and assistance projects provided by various organizations. More local people have also sought employment outside the community. The community has significantly changed from what it was 10 years ago.

Amidst these changes the Moken lack the opportunity to increase their and the community's ability to manage local tourism and to participate in the protection of their community and island resources. Therefore, a community plan should be formulated to ensure that the Moken can live in the National Park with pride and dignity. This plan can provide a clear development direction for sustainable quality of life in the protected zone, which can become a worthy model or example for communities in other protected area zones.

2. Objectives

1) To identify suitable directions for the Moken to live in the National Park with dignity, pride, security, and clear directions for sustainable development of the quality of life in the protected areas.

2) To collect data from the community and different sectors for the formulation of a community plan which is not a "top-down" plan. The plan should be the outcome of an analysis of community problems, obstacles and the expectations of community members about their own future.

3) To draft a community plan and combine it with the SAMPAN project as a pilot implementation and community improvement plan with the goal of "promoting good quality of life for the community and upholding the ways of life and culture that comply with the current conservation efforts".

Supporting organization: Office of the Strengthening Andaman Marine Protected Area Network (SAMPAN) under the Surin Islands National Park Moken Community's Quality of Life Promotion Project, and implemented by the Andaman Pilot Project attached to the Social Research Institute, Chulalongkorn University.

3. Significance of a community plan

The Moken are the sea nomad group that can most retain their traditional ways of life. In the past, the Moken traversed the Andaman Sea to fish and collect shellfish at different islands. They spent most of their times on a "Kabang" boat and only took refuge from the severe weather of the southwestern monsoon in bays where they could anchored their boats and lived in temporary huts on shore.

At present, the Moken still make their living from the sea in the same ways that their ancestors did, using simple tools to collect natural marine resources. However, the advancing tides of progress and modern culture pose serious threats to the Moken' traditional ways of life. Consumerism and money economy have deep impacts over their livelihood, causing rapid social and cultural changes among the Moken society. Hua Thong boats have now replaced the traditional Kabang boats of the Moken. During the high tourist season the Moken turn to work for wage with the Surin Islands National Park. Moken men are employed as tourist boat drivers, garbage collectors, and heavy load carriers while Moken women work as kitchen hands – cleaning dishes and preparing food or as cleaning staff.

After the 2004 tsunami when the Moken' villages of Sai En and Small Bon Bay were wiped out, the Moken community received widespread attention from the outside world. Donations of building materials and essential household utensils, including rice and dry food, were poured in. Volunteers came to help with the construction of houses at Large Bon Bay, a large village created by merging two previous villages together. The new Large Bon Bay village has different setting from the original villages. Built in parallel rows, the houses in the back rows have bad ventilation and do not have the sea view, therefore, cannot observe the incoming boats. All the houses have the same features and the same size. The village's increased size led the following consequences.

1) **Community public health.** With the community becoming overcrowded and community members being unfamiliar with the modern system of waste and sewage management. This results in unhygienic conditions of the physical environment and may have long-term impacts on the health of residents.

2) **Ecosystem, forest and coastal resources.** In the past, Moken people led a nomadic lifestyle in which they could have access to abundant natural resources through frequent migration to different locations. Before the 2004

tsunami, there were two Moken villages situated at a distance from each other, allowing villagers to comfortably utilize resources and space with no overlapping areas. After the two villagers were combined into a single larger village the residential areas are now confined to smaller spaces. Utilizing resources in the same area for a long time may lead to future deterioration of natural resources.

3) **Social Aspects.** In the past, low population distribution and flexible relocation were two major social mechanisms that the Moken used to manage community conflicts. At present, when the Moken communities were combined as one large community conflicts can easily flare. The situation is heightened by limited relocation opportunity.



In combining Moken communities into a large community, there are essential needs to have long-term plans to provide public utilities and public healthcare. There must be a suitable process to promote the Moken' ability to manage and maintain their own public utilities. A variety of assistance provided by many organizations and foundations has opened up the community to outside influence with more local residents seeking employment outside the community. The present-day Moken community has significantly changed from what it was ten years ago.

The Moken find the ensuing environmental problems, in the forms of accumulated waste or occasional problems of water stoppage due to damaged piped or blocked dikes troublesome and irritating. However, the community does not have much effort to solve these problems. The changing social conditions have weakened their solidarity and the Moken tend to lead a more independent lifestyle now. The Moken have not yet realized that these problems are communal problems and that new norms and regulations are required for large community living.

Recommended solutions to these communal problems and situations must focus on how to secure community participation and the unique community

strength to solve the problems. However, since there are many other external factors involved the above-mentioned environmental problems cannot be solved by the community alone. Joint efforts from different sectors must also be recruited to make the Moken an important part of the cultural ecology of Surin Islands.

For this reason, relevant parties should come together to prepare a draft of the community development plan and lay a strong foundation for its implementation to enable community members to live in the Surin Islands National Park with dignity and pride. This plan will ensure future security and clear directions for sustainable quality of life in the protected zone for the Moken.

4. Community Planning Process

4.1 Literature review. The Andaman Pilot Project conducted a documentary review, with special references to the study of Moken communities (as seen in the References section) and the policies or plans related to the Chao Lay/Moken communities located in the national park zones. There are four major policies and plans (in the order according to their implementation dates) as follows:

4.1.1 The 30 June 1998 cabinet resolution on solutions to forest land use problems. This resolution involves land ownership verification from the use of aerial photographs and other evidences. If it is found that local residents have lived/made their living on a certain plot of forest lands prior to the establishment of the national park zone, clear demarcation of residential/farm land necessary for their livelihood will be identified.

4.1.2 The Surin Islands National Park Master Plan 2000-2004. This master plan was prepared by the Land and Forest Resources Division of the Department of Forestry. It stated that 27 Moken families with 181 population resided at Small Bon Bay and Sai Aen Bay, saying that, *“Chao Lay lifestyle is another interesting tourist attraction”*.

This master plan stated, *“The facts that Chao Lay make their living from sea fishing and collecting shells for sale as souvenirs to tourists are in violation of the National Park Act. It is, therefore, necessary to implement or formulate suitable guideline to prevent such ways of life from damaging the natural environment of the Surin Islands National Park”*. During the preparation of this plan, the Chao Lay were relocated from Chong Khard Bay to

Bon Bays, *“which was previously the residence of Chao Lay”* (pp. 4-13). Collection of shells for sale was prohibited since 1997-1998 onward.

4.1.3 The 2 June 2010 cabinet resolution on rehabilitation of the Chao Lay ways of life. This resolution indicates the government’s recognition of the significance of the indigenous peoples’ ways of life. It is the government’s policy to solve the long accumulated problems and to promote rehabilitation of the ways of life and cultures of all three Chao Lay groups.

Government policies can be divided into two categories

1) Short-term (6-12 months) measures for housing security, occupation, public health assistance, nationality identification solution and education. There were also measures to solve ethnic discrimination problems, to promote local language and culture, to support and promote Chao lay’s folk media, and to allocate budget for tangible support of Chao Lay Network’s activities.

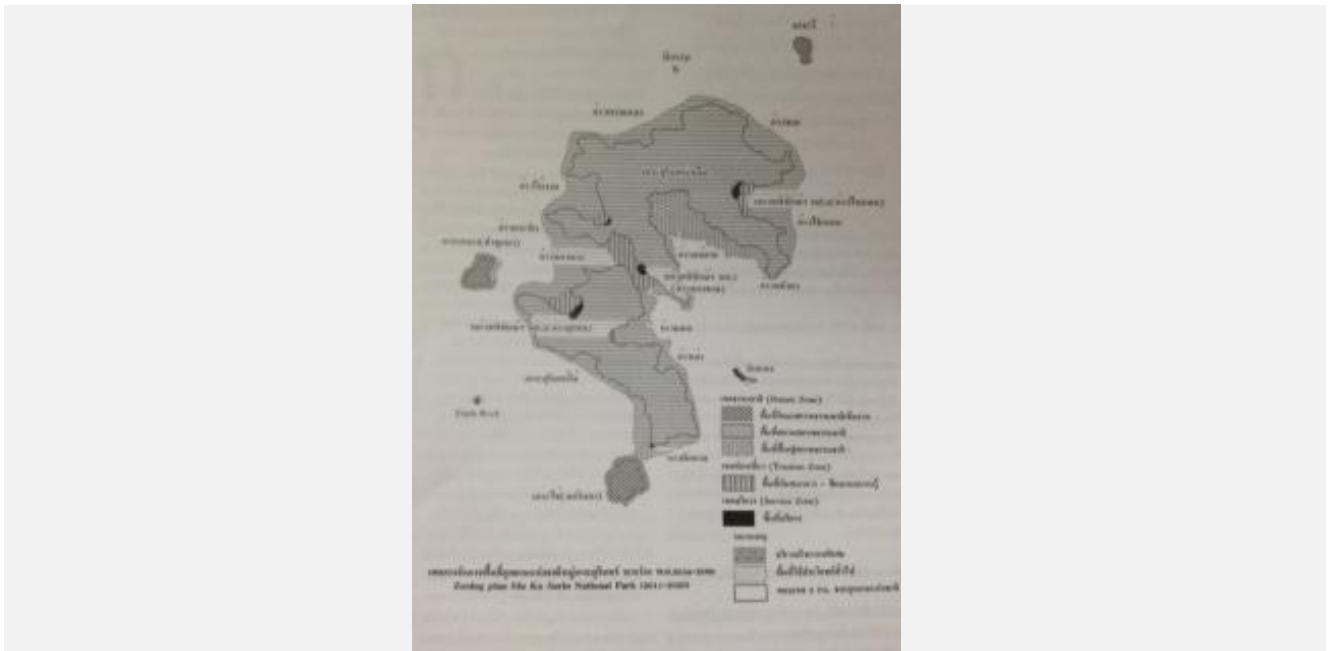
2) Long-term (1-3 years) rehabilitation measures with special focus on the determination of special cultural areas for ethnic groups with specific characteristics. The responsible agencies for the implementation of these measures were the Ministry of Interior, the Ministry of Natural Resources and Environment, the Ministry of Agriculture and Cooperatives, the Ministry of Public Health, the Ministry of Education, and the Ministry of Social Development and Human Security (See details in the Appendices).

4.1.4 The Andaman Conservation Zones Management Master Plan 2011-2020. This master plan was prepared by the Excellence Center for Biodiversity of Peninsular Thailand at the Faculty of Science of Prince Songkhla University. It has been approved as the conservation zone management master plan.

This master plan classified the management zones in the Surin Islands National Park by its physical conditions into eight zones as follows:

- 1) Prohibited zone,
- 2) Natural conservation zone,
- 3) Natural rehabilitation zone,
- 4) Recreational and educational zone,
- 5) Service zone,
- 6) Special activities zone,

- 7) General usage zone,
- 8) Buffer zone.



The special activities zone ***“is the area especially set aside to support certain types of activities organized by government units which are not under the National Park’s responsibility”***. Surin Islands National Park designated Bon Bays as ***“the tenancy or authorized use area”***, set aside as the Moken community’s residential areas (pp. 5-37, 5-46).

This master plan also identifies the Recreational and Communication of Meanings Operational Plan (pp. 8-2). Some of the programs introduced under this plan should be combined with the Moken Community Plan, such as the Responsible Tourism Campaign. (The plan puts special emphasis on the environment only. Some of the other important issues, such as the promotion of new tourism culture awareness or the monitoring of tourism impacts on the community’s culture, should also be included) (pp. 8-12). The master plan also include the tour guide training program for the National Park’s personnel, personnel’s families and local population (pp. 8-13). Another program involves the establishment of a nature study route (pp. 8-30).

People’s Participation Promotion Plan (pp. 9-2). This plan has many recommendations that can be combined with various aspects the Moken Community Plan. Such recommendations range from the establishment of a local committee which is based on the Joint Management of Protected Area (JoMPA) concept. For example, committee members and members of its network joined

force to organize nature conservation and rehabilitation campaigns, cultural and traditional activities to promote the community's wellbeing, promotion of sufficiency economy ways of life, promotion of people's cooperation and relationship with personnel of the National Park, and the exchange of people's participation experiences with people in other protected zones. In addition, the plan also proposed the setting up of boundary markings, land and sea use mapping, joint land use agreement based on joint agreement and strict observation by both the community members and the National Park's staff (pp. 9-8). An example of Laem Son National Park's "Social contract rules⁵" was also cited in this plan (pp. 9-14).

The People's Participation Promotion Plan also stresses the establishment of a cooperation network between the National Park, the Moken community, private development organizations, and the people's conservation promotion. This network aims to organize meetings, study tours of areas with active people's management participation, and joint activities (pp. 9-18). It also promotes the establishment of a network of coastal fishing communities as a monitoring network of illegal fishing. The network is responsible for the determination of appropriate activities and fishing equipment that will have no negative impacts on natural resources (pp. 9-19). It also organizes the National Park Protection Youth Camps (pp. 9-27).

4.2 Collection of Fieldwork Data

4.2.1 Community survey. The research team has monitored the ongoing situations in this Moken community since 1997. It has observed the steady but worrisome changes in the community. In a survey of the community environment (Activity 3 Report) the research team observed and recorded changes in the community's public spaces, household gardens, water resources, and toilets. The data were used to prepare a report on various community problems such as the environmental problems, waste accumulation, noise pollution, animal stock and animal husbandry, public health, and social environment. The survey proposed community environment improvement measures based on the combined data from different work units and organizations operating in the area, participatory community environment planning, group formation, and community empowerment. Apart from a survey of the community's physical environment, the survey team also observed social interactions of community members, local tourist activities, and the operations of relevant

⁵It presents information on the committees, natural resources (forests, wild animals, fishery, water sources, the environment) conservation efforts, equipment and tools, malpractices, finances (income-expenditure), and other issues.

persons, organizations and work units. The team also participated in some of the community's activities and rituals in order to obtain better understanding of the community situations.

4.2.2 Talks with community representatives and interviews with community workers. The research team spoke with community representatives and interviewed staff of government agencies, foundations and private organizations who worked with the community. It also organized a number of community activities, for example, youth guide tours training programs, study tours, showing of feature films to stimulate learning and thinking about the community's future and environment. These activities provided the research team with the opportunities to observe and obtain different opinions from community members.

4.3 Data processing for the drafting of the Surin Islands Moken community plan. The research team collected documentary data and combined them with qualitative data from observation, talks, and interviews for a research analysis. The analysis results were used to formulate a community plan with details on its objectives, primary and secondary issues, and guidelines for implementation and steering of the plan.

5. Community's situational analysis

5.1 The key questions here are: "To develop or not to develop, to invite participation or not?"

The Moken are members of the ethnic group whose traditional lifestyles have long been closely linked to the sea, the islands and the Andaman coasts before the areas were designated protected zones. The Moken do not have any community plan to show to the outsiders who came to support and assist them through numerous development projects. Since the Moken have always been considered a marginal group by outsiders, they are not used to operating as a formal group or a network which requires careful planning and concise operational procedure. It is, therefore, not easy to get the Moken to start making community plan or to solve problems on their own cooperative means. The fact that the Moken of Surin Islands have received much attention and interest from different agencies in the government and private sectors as well as from many private development organizations provides an opportunity for these agencies to join forces through their "caretaker" role to encourage the Moken to work towards their own community well-being. If successful, this operation can be used to steer the community toward solving other problems that it may encounter in the future.

Also important is the attitudes that staff of various organizations hold toward the Moken. This is particularly true the attitudes of the National Park's staff with whom the Moken have the closest relationship. The Moken have unique language and culture. Their traditional ways of life enable them to conserve the fertile environment of Surin Islands to this day. An understanding of their cultural rights is essential to the preservation of their culture, particularly the "culture" of sufficiency which allows the Moken to successfully maintain their highly fragile ecosystem.

Some of the government staff believe that, *"It is good to let them maintain their current ways of life. We should not interfere or organize too many activities for them. The more we intervene in their affairs, the faster they will change"*. This attitude is probably right had the Surin Islands, the Mergui Islands, and the Andaman coasts remained the Moken's "territories" and the Moken were free to lead their nomadic lifestyles as in the past. But this attitude overlooks the fact that the Moken no longer lead this previous ways of life. Their "territories" and lifestyles had forever changed with the introduction of coastal conservation and development measures and the establishment of the Surin Islands National Park. Such changes brought with them the growth of tourist activities, the intensification of commercial fishing, and certainly state agencies involvement. These changes were later intensified by numerous post-tsunami assistance measures.

The Moken' ways of life have changed after the present Moken community was permanently established through the merging of small villages into a single, large community. This was followed by the influx of consumer goods, alcohol drinks, and cigarettes. More people have found employment outside the community. The above-mentioned attitude of, *"It is good to let them maintain their current ways of life"* does not fully reflect the truth that the Moken community has irreversibly changed.

It is now critical to equip the Moken with certain forms of "immunity", "learning opportunity" and "understanding of the outside world" so that they would not suffer the same fate as the hill peoples who were inadvertently driven into the roles of "refugees" or "urban migrant laborers". This situation is becoming more apparent as many Moken residents have left the Islands to work as unskilled labor in many large towns of the Southern region.

5.2 Personal legal statuses

After the 2004 tsunami disaster, the Moken became widely known and attracted a lot of attention from the Thai people. Despite their long settlement on the Thai soil the Moken are denied the Thai nationality. This is an important problem that needs to be hastily rectified. The Social and Human Security Development Committee of the National Assembly had instructed the Department of Provincial Administration to investigate the matter in order to issue the Thai nationality to the Moken residing in the areas affected by the tsunami.

Between 14-18 March 2005, the Department of Provincial Administration together with the Khuraburi District Registrar Office of Phang-nga Province and Khuraburi Provincial Police Station conducted a survey of the Moken community and prepare registration records of the Moken on Surin Islands, Koh Phra Thong Sub-district, Khuraburi District of Phang-nga Province.

In March 2006, 93 Moken residents of Phang-nga Province had their names registered in the household registration (Form Thor. Ror. 14) pursuant to Clause 97 of the Central Registration Office's regulations under the Household Registration Act B.E. 2535 (1992). They were able to have their names added to the household registration as persons of Thai nationality. The remaining 139 Moken could not have their names added to the household registration (Form Thor. Ror. 14) because they could not produce proof of their Thai nationality [2009. Udomkhet Ratnui. Treatment of Stateless Person Disease with the Thai Government's Policy (the Chao Lay, Moken and Stateless Thais Issue). The Asia Foundation, Bangkok].

The Department of Provincial Administration instructed the Household Registration Division of Khuraburi District Office, pursuant to the 10 March 2006 cabinet resolution, to check records of the Moken whose names were not listed in the government's household registration system. At present, these Moken had been checked and granted an identification card for persons with no household registration (the ID card number starting with 0). There are still a few Moken who were missed out during the household survey.

A survey of the Moken's personal status revealed many serious obstacles and restrictions for the issuance of the Thai nationality, such as a survey difficulty due to the long distance of the Moken communities. There are also communication problems. Since some of the Moken do not understand Thai, collecting data is problematic, several Moken names were misspelled and their

family relations misunderstood. Although the misspelling on the issued national identification card can be corrected upon submission of a request, this is actually quite difficult for the Moken.

5.3 Public health and medical care situations

With the granting of Thai citizenship to some of the Surin Islands Moken, these people are entitled to have full access to medical treatment like the Thai citizens. Other Moken who did not receive Thai citizenship were given an identity card starting with 0 number to indicating the person's non-legal status (no central household registration record) still have to pay medical fees when attending a hospital (except at Khuraburi Hospital). The Moken have to pay large expenses for travelling and food when they have to visit a hospital on the coast. Language barrier also makes the Moken unwilling to visit a hospital for medical treatment. If the illness is not serious, they prefer to stay on the island and seek traditional treatment instead.

Based on the above-mentioned situations, the Andaman Pilot Project, Chulalongkorn University Social Science Research Institute, established a fund to assist Moken patients and relatives in March 2005 to encourage the Moken to seek medical treatment in the hospital. Most of the expenses were spent for travel and food for a patient's companions. This fund is supervised and monitored by nurses and officials at Khuraburi Hospital. The Fund's account is kept at Khuraburi Hospital.

Some Moken still have incorrect practices about taking biomedicine because many cannot read the Thai instruction on medicine labels. After the 2004 tsunami disaster, Khuraburi Public Health District Office organized training sessions for Moken public health volunteers. This was followed by the "Local Health Staff" program in which local residents were trained as the local public health staff to be stationed in the village.

The Moken's sedentary lifestyles of frequent relocation, marine fishing and forest product gathering have been changed to permanent or semi-permanent settlement. Reliance on daily wage labor and living in large group have significant impact on the livelihood of the Surin Islands Moken. The active roles in subsistence livelihood decreased and many Moken tend to spend their increasing free time in playing cards and gossiping. Men spend their income on alcohol and many have become an alcoholic or got into a drunken fight more frequently.

Their consumption patterns have also changed. Men have to work harder to satisfy their increasing materialistic needs while relying more on pain killers and muscle relaxants. Moken men may have more health problems as a result of their drinking habit and overuse of medicine. Many Moken housewives spend more time gossiping and playing cards while some may become heavy gamblers who play throughout the day and neglect their cooking chores. Such behaviors affect family relations and children's nutritional condition.

In November 2006, Moken representatives together with the Andaman Pilot Project consulted the head of Surin Islands National Park and requested assistance in an attempt to reduce the level of alcohol consumption among the Moken. A community rule was established to strictly prohibit the sale of alcohol within the community. After this consultation, a village meeting was called to set up a mutual understanding on the "No alcohol sale. No drinking. No bringing in alcohol to the village" rules. There are also community rules against card playing, "If card games were played in the village, the police will visit and issue a warning, after which players will be subjected to a fine". The Andaman Pilot Project found the Moken to initially gave full cooperation to these rules. Village shops would not sell alcohol and the women stopped playing cards to seek employment and earn supplementary income.

However, the said rules and request for cooperation had not been put into practice by the community and the National Park. As time passed, the said rules lost credibility while the Moken representatives who were active in community works have become so disheartened that they now support the idea of dividing the village into separate entity in the hope that it will be easier to form working groups, enforce rules and regulations, and create unity. Recently, the Moken community has increasingly come under the influence of external factors as it relies more and more on the outside society (See Activity 3 Report).

5.4 Moken Children's Education

Since 1984, Moken children receive their primary education from Surasawadi School (located on the ground of Surin Islands Marine Conservation Unit). After the school budget was depleted in October 1994 the school had to shut down and was later destroyed by the 2004 tsunami. When the Moken Community Learning Center was built in April 1995 at Large Bon Bay, a budget was allocated to hire two volunteer teachers. The financial support for this non-formal education school come primarily from HRH Princess Maha Chakri Sirindhon's project.

The center is supervised by three agencies: the HRH Princess Maha Chakri Sirindhorn's project, the Non-formal Educational Service Center, and the Surin Islands National Park. Since the Learning Center does not have any clear-cut plan or course to support the Moken students who want to pursue higher education, many Moken children have to enter the labor market instead. Some of them have already left the island to work as construction workers in Phuket or Krabi provinces. Others follow in the footsteps of their parents as garbage collectors, load carriers, and boat drivers for the National Park despite the fact that they have more opportunity for self-improvement than their parents.

One of the teachers at the Moken Community Learning Center, who is a Moken with a bachelor degree, intends to formulate a local curriculum to teach the Moken about their history, local wisdom and traditional ways of life. The Learning Center shall provide information on Moken herbal medicine, oral tradition, art and culture as well as new data on health care and drug suppression. The main idea is to keep the community updated to the changes in the outside world.

There have been efforts to educate personnel of various government agencies, organizations, foundations as well as local residents about the Moken culture. After the Moken culture captures public attention many people have offered assistance to "advance" the Moken community. However, most of the assistance measures have been implemented without any real understanding about the Moken's highly fragile cultural elements. They have inadvertently undermined the Moken's cultural identity and cultural pride. Karaoke music or feature films were imported into the community without thinking about their appropriateness to the Moken culture and audience. The Moken have been attracted to entertaining media to such an extent that they have increasingly neglected their unique ritual, dancing, musical and singing traditions. Many feature films subtly condone acts of violence which may, in the future, influence the Moken children's attitudes regarding how to properly settle conflicts or problems.

5. 5 Livelihood and occupational security

The majority of the Surin Islands Moken still make their living from coastal fishing. Those who own Hua Thong boats have formed a group to take tourists on coral diving trips. The National Park should provide assistance in organizing the tourist boat queues, public relations media and liaising with tourists in booking Hua Thong boats for diving and village visiting trips. There should be measures to train the Moken tour guides to take tourists on a tour of the exhibition hut, nature routes and Moken culture in and around the village,

Before participating in tourism management, the Moken should set up plans to accommodate the incoming tourists as tourist activities will definitely have adverse impacts on the Moken community and culture. As it is today, the Moken culture is very fragile and not yet ready for an intensive tourism activity like homestay tourism. Overnight stay should be prohibited while limits should be imposed on the numbers of tourists and media representatives allowed into the village. Tourists should enter as a group for a specific period of time under the guidance of Moken tour guides.

The Andaman Pilot Project recommends that special consideration and assistance should be given to widows who lost the family's primary caretakers. The Moken should be encouraged to do sivilculture or grow plants that can be used as raw materials like pandanus. Various government agencies in the area, especially the Surin Islands National Park, should contribute their opinions for the development and promotion of this supplementary occupation project.

The majority of the Moken are currently employed as unskilled labor. We need to realize that the strong point of the Moken's local wisdom came from their ability to observe nature and understand the changes in Surin Islands. Unlike the staff of Surin Islands National Park and the Marine Conservation Unit who frequently move or get transferred elsewhere, the Moken are native inhabitants who lived permanently on the islands now. For this reason, the Moken should become more involved in the management of the National Park. They can work as assistants in the survey, monitoring and safeguarding of marine resources or as forest/sea guards, etc. Participation in natural resources management and occupational promotion will help reducing gambling and drinking problems among the Moken as well.

5.6 Promotion of Self-reliance and Savings

Relevant agencies should encourage the Moken to participate in community management. The master plan of Surin Islands National Park has already provided many channels to promote community capacity through various activities, for example, the training of local tour guides, the establishment of nature study routes as well as community committees and networks for the organizing of nature conservation/rehabilitation activities. Other measures provided by the master plans are: the organizing of cultural and traditional activities to promote community's happiness, livelihood improvement that is based on the sufficiency economy concept, the establishment of local cooperation and relationships

between the National Park's staff and local residents, and the sharing of community participation knowledge with other protected-zone communities.

Relevant agencies should support and promote self-reliance and savings among the Moken. During the tourist season, most Moken earn their income from working for the National Park and tour companies or tourism related work. Another source of income comes from the sale of local handicrafts. If the Moken save up some of these incomes for the rainy season when the tourist season ends, they will be able to have sufficient income to live on throughout the year.

6. Drafting of a Community Plan with Specific Community Goals

After combining the initial community survey results with the existing plans and policies and the collected qualitative data, the Andaman Pilot Project's team was able to identify the Moken's current and future community goals. The keywords of these goals are: "Teamwork – Collectivity – Community Well-being – Sufficiency Living – Cultural Identity – Conservation of Surin Islands".

The first goal of "**Teamwork**" focuses on the common vision of the Moken community. This requires communication and cooperation among the community and outside organizations or agencies who approach the community to provide assistance. All of these parties should have a good understanding of each other's missions and aim to provide unified assistance to the community. They should consider the Moken community as a vital part of the Surin Islands' ecosystem rather than perceiving them as a "needy group of persons".

The second goal focuses on the starting point of how to cultivate a unified group/community. The Moken should be encouraged to form a spirit of "**Collectivity**". The community must cultivate strong leadership and efficient community management to create good community environment and community well-being.

After the establishment of a strong local and community-minded leadership the next step is to recruit outside support on a continuing basis. In the past, local leaders were unable to pursue their work amidst an atmosphere of apathy and divisive opinions. The collective work spirit should be guided towards the achievement of "**Community Well-being**" with the objectives of creating better community environment and community well-being.

The next goal is “**Sufficiency Living**” based on the strong foundation of the Moken culture for the achievement of secured livelihood and occupation. Tourism should only be promoted in a way that is beneficial to the community as a whole.

In comparison to other Chao Lay communities, the Moken of Surin Islands have been more successful than other groups in maintaining their traditional ways of life. For this reason, they can be used as an example for the cultural rehabilitation of other Moken communities. The next goal is to create “**Identity Awareness**”. The Moken community should be made aware of their unique cultural identity and realize how important it is to revive their culture, language, and the Moken spirit.

The last goal is a long-term goal to promote the Moken ability to get involved in the “**Conservation of Surin Islands**”. The Moken community will be encouraged to participate in the National Park’s conservation programs. Their important conservation roles can be based on their traditional culture.

Table of the Community Plan’s Goals, Keywords and Details

Goal	Keyword	Details
Goal 1	Teamwork	Implement community works based on mutual and unified visions. Consider the Moken community as a vital part of Surin Islands’ eco-cultural system.
Goal 2	Collectivity	Establish strong community leadership and an internal management system for the promotion of community well-being.
Goal 3	Community Well-being	Create better community environment and better quality of life in the context of island ecology.
Goal 4	Sufficiency Living	Establish secured livelihood/occupation/sufficiency economy based on the cultural foundation and tourist activities that are beneficial to the community.
Goal 5	Cultural Identity	Maintain cultural identity and transmission of Moken language, traditions, customs and spirits.
Goal 6	Conservation of Surin Islands	Community participation in the National Park’s conservation programs. Play important conservation roles Moken traditional culture.

7. Inclusion of plan details to provide guidelines for implementation of the Mokens' community plan via projects or activities (Please see the community plan in the next page).

Primary issue	Secondary issue	Implemented projects or activities	Sub-activities in compliance with goal indicators
Goal - Implement community works based on mutual and unified visions. Consider the Moken community as a vital part of Surin Islands' eco-cultural system.			
Community work supported by an organization/work unit/foundation or an outsider	Consultation and cooperation in data sharing	Working Committee for the implementation of the Surin Islands Moken community works or using the National Park's advisory board meetings to steer the community plan.	<ol style="list-style-type: none"> 1. Organize meetings of the Moken community workers' network. 2. Set up a working committee and use the National Park's advisory board to steer and monitor the operation. 3. Organize workshops to disseminate the knowledge and understanding of the Moken.
	Joint conclusion of the lessons learned and identification of mutual operational directions	Summarize previous operational outcomes and joint analysis of previous lessons to identify their strong and weak points, obstacles, reasons for unsolved problems, and loopholes. Use these information for joint planning and mutual visions of the operations.	<ol style="list-style-type: none"> 1. Organize meetings to analyze lessons learned from working with the Moken community. Create joint visions. 2. Organize a workshop to draft short term (6-12 months) and long term (1-3 years) community plans.
Goal - Establish strong community leadership and an internal management system for the promotion of good environment, community well-being, and good quality of life.			
Promotion of community's collectivity	Establish community's collectivity	Promote the establishment of a village committee to advance and empower existing and new groups.	<ol style="list-style-type: none"> 1. Hold an election of a village committee. 2. Organize promotional activities for the "Touring with the Moken" group/housewives group/existing groups.
		Promote knowledge sharing and set up community conservation/indigenous community networks.	<ol style="list-style-type: none"> 1. Organize (mainland) community study tours. 2. Organize indigenous community networking activities.
	Promote the establishment of community rules	Formulate community rules. Promote regular meetings/discussions of community development issues	<ol style="list-style-type: none"> 1. Hold meetings to draft village rules and regulations. 2. Hold regular village committee meetings.
		Promote knowledge sharing and set up community conservation/indigenous community networks.	<ol style="list-style-type: none"> 1. Organize (mainland) community study tours. 2. Organize indigenous community

Primary issue	Secondary issue	Implemented projects or activities	Sub-activities in compliance with goal indicators
			networking activities.
	Promote the establishment of community rules	Formulate community rules. Promote regular meetings/discussions of community development issues	1. Hold meetings to draft village rules and regulations. 2. Hold regular village committee meetings.
		Secure outside support to ensure community rules acceptance and enforcement. Examples of these rules are shop regulations, prohibition of the sale of alcohol/beer and vices.	1. Hold meetings to formulate joint rules and regulations. Monitor their performance.
	Promote rights/duties awareness	Determine specific issues to promote the understanding of community rights/duties, expectations and responsibilities. Organize public hearing/discussion with community members to promote community rights and duties.	1. Formulate training program on civil rights/duties for the Moken by cooperating with related organizations. 2. Formulate life experiences and community rights/duties curriculum for Moken youth.
Goal – Create better community environment and community well-being			
Promotion of community environment and community health	Community environment planning and management	Community environment planning based on existing community culture. Determine guidelines for the upkeep of community's water resources, public utilities and infrastructure, etc.	1. Recruit volunteers to look after water source and water system. 2. Organize workshop to share knowledge on health issues.
		Secure support to improve community landscape and landscaping work by community members.	1. Landscape improvement and environment conservation project. 2. Renovation/improvement of folk culture courtyard project.
		Prepare guidelines for community waste management and implementation.	1. Workshop on "Cultivation of reduction and sorting of household and community waste awareness".
	Follow up, treatment and monitoring Disease follow up, treatment, and monitoring.	Develop community-participatory disease follow up, treatment, and monitoring system.	1. Physical examination/hygiene quiz. 2. Village health volunteers training.
	Promote community well-being	Secure support for community well-being on the basis of community culture. Promote community health volunteers, risk behavior modification, etc.	1. "Joint campaign against alcohol and cigarettes of the National Park and Moken community" project. 2. "AIDs avoidance for youth" training

Primary issue	Secondary issue	Implemented projects or activities	Sub-activities in compliance with goal indicators
			project.
Goal – Establish secured livelihood/occupation/sufficiency economy based on the cultural foundation and tourist activities that are beneficial to the community.			
Handicraft promotion)See Activity 2 Report(Skill development promotion and procurement of related materials	Appoint principal project coordinator who know the community well. Provide necessary materials and tools for handicraft works.	1. Meetings to analyze lessons from Moken handicraft development and promotion. 2. Procurement plans of handicraft materials and equipment.
		Secure support for organizing regular and continuous trainings. Monitor project's outcome.	1. Trainings on model boat making skills. 2. Trainings on pandanus-leaf handicraft skills.
		Secure support to promote utilization of natural and "sivilculture" materials.	1. Forest conservation activities organized by the Moken community.
	Development of new and creative handicrafts.		1. Study tours of handicraft-making communities (on the mainland). 2. Moken Students' Handicraft Week. 3. Moken handicraft packaging contest
	Marketing planning for sale and distribution of goods.	Discuss sale and marketing plans, secure support from relevant sectors.	1. Workshop on the identification of Moken handicraft sale and distribution venues.
		Collaborate with relevant sectors to advertise and create recognition of local handicraft values.	1. Mobile exhibitions of Moken handicrafts (at provincial fairs)
Tourism promotion	Promotion and expansion of the "Touring with the Moken" demonstration activities	Secure support for an exhibition hut construction, communication of natural/cultural meanings, maintenance of the community cultural information sources for tourism, and training on the expansion of "Touring with the Moken" group.	1. Renovate the exhibition building an exhibition zones in the Moken village. 2. Improve the nature-community culture study routes. Repair nature study route markers.
		Secure public relations support and creation of correct understanding of the local community and protected zones. Secure support for the "Touring with the Moken" group's pilot practical trainings.	1. Local tour guide training curriculum. 2. Study tours of tourism communities (on the mainland). 3. First-aid training curriculum. 4. Promote the "Touring with the Moken" activities by genuine Moken

Primary issue	Secondary issue	Implemented projects or activities	Sub-activities in compliance with goal indicators
			tour guides.
		Secure support for training and learning activities on related issues such as marine safety and primary lifesaving measures, principles of tourism and resources conservation, etc.	1. Tourist Assistance volunteers trainings. 2. National Park guards trainings. 3. Environment and nature conservation of Surin Islands National Park youth camp
	Promotion of tourism that identifies with the community’s ways of life	Develop joint rules and regulations on tourism in the Moken community. Reduce tourism impacts on the community.	1. Participation in the Moken community tourism rules/regulations drafting.
	Establishment and promotion of community youth tour guides (See Activity 1 Report)	Secure support for regular trainings and education of community youth tour guides.	1. Youth tour guides training and preparedness curriculum. 2. Youth tour guides’ study tours of tourism communities.
		Secure support for pilot practical training for community youth tour guides.	1. Youth tour guide training on anthropological tourism (the Moken ethnic group). 2. Community tours led by the Moken youth tour guides.
Goal – Maintain cultural identity and transmission of Moken language, traditions, customs and spirits.			
Language and culture conservation	Promotion and improvement of cultural protected zones	Secure support to promote cultural protected zones and traditional ways of life that is in balance with nature. Advance cultural elements to promote local identity and pride in the Moken’s traditional conservation wisdom.	1. Organize Folk music and dancing by the “Ka Tai Rak Or Gen”/ “I love the sea” Moken youth groups. 2. Activities to promote and endorse the transmission of the Moken performing art from generation to generation.
		Promote the use of Moken “place names” for different areas of Surin Islands to become Thailand’s first National Park with “the local dialect place name map”.	1. Promote the use of Moken “place names” 2. Prepare and disseminate “the Moken local place name map”.
	Promotion of local courses or local curriculum	Develop local courses or local curriculum with content and others form of support coming from various sectors.	1. Planting the seeds of Moken local wisdom activities. 2. Draft the local curriculum for Moken youth. 3. Organize the Mokens’ local wisdom

Primary issue	Secondary issue	Implemented projects or activities	Sub-activities in compliance with goal indicators
			week activities.
		Secure outside support to train teachers in local wisdom. Secure material and equipment.	1. Learning activities by the community elders. 2. Fund-raising activities to support the Learning Centre's operations.
		Secure outside support to increase the number of local teachers.	1. Volunteer teachers (to alleviate normal teachers' burden and to teach life experience lessons to Moken children).
Goal – Community participation in the National Park's conservation programs. Play important conservation roles Moken traditional culture.			
Participation in the National Park's conservation activities	Promotion of the Moken's roles in the monitoring of resource conservation activities	Secure support for participation in the monitoring of natural resources, conservation projects, research projects, collection of coastal resources data, and monitoring activities.	1. Sea turtle conservation activities to involve the Moken as conservation partner. 2. Marine science training curriculum. 3. The Moken involvement in coastal resources research/data collection.
		Secure support for training/education on coastal resources conservation, the association of coastal ecosystem and indigenous culture, and marine life cycle from the scientific perspective, etc.	1. Coastal resources training curriculum. 2. Thai-Moken marine ecosystem camp. 3. Organize joint survey of the Surin Islands' marine ecosystem.
		Secure support to employ the Moken to protect/ monitor resources in addition to unskilled labor employment.	1. Moken forest and marine guards/patrols trainings. 2. Promote the policy of local/indigenous people employment by National Park.

8. References

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English

- Jacques Ivanoff. 2001. ***Rings of Coral Moken Folktales***. Bangkok : White Lotus Co.Ltd.

Appendix – Draft of the Community Rules and Regulations (by the Moken representatives in collaboration with the Andaman Pilot Project)

1. Everybody keeps their own house compound clean.
2. Collect garbage in the village vicinity and on the beach one a week. Excavate village garbage pits.
3. Share toilet/bathroom cleaning duties at all three locations in the village. Conduct at least once a week cleaning.
4. Care for and conserve Surin Islands' natural resources and environment.
5. Cash donation must be made to the Village Committee.
6. Gambling is absolutely prohibited in the village. The violator is subjected to a 500-baht fine, an arrest and handover to the police.
7. Purchase/sale alcohol and drinking in the village's public spaces are prohibited except during important religious rituals. The National Park is prohibited from selling alcohol to the Moken. Any violation is subjected to a 500-baht fine, an arrest and handover to the police.
8. Littering, disposal of cooked rice and food in the village and on the beach are prohibited. Violators must clean up and bury them.
9. Excretion on the beach is prohibited. Parents must clean up and bury their children's excretion.
10. Work units, organizations or persons wishing to work in the village must submit a prior written notice to the Surin Islands National Park and notify the Village Committee on each visit. An overnight stay may be permitted under reasonable cause with the National Park's prior approval.

Draft of the community development guidelines based on the Moken's suggestions

1. Visits by a mobile medical unit to provide medical checkups during summer and rainy season.
2. Establishment of the Moken singing, dancing, and folk music revival groups for children through the instruction and training of the Moken elderly.
3. Establishment of a saving group to set up a fund for Hua Thong boat repair or rice purchase during the rainy season.
4. Educational support for higher level of education for Moken children who will return to continue village development works.

Draft of tourists' rules and regulations

1. Tourists visiting the Moken village should study and comply with the Moken community's rules and regulations. Please behave properly and comply with the "Learn, understand, and respect the Moken' ways of life". Tourists should dress

modestly and cover themselves. No swimming or revealing outfit allowed in the village, swimming suits must be decently covered.

2. When entering/taking photographs inside a Moken's house, always ask for prior permission from the "homeowner/household member". Visitors should be considerate guests and respect the homeowner's privacy.
 3. Tourists should be careful about taking distasteful pictures inside a Moken village, such as pictures of embracing or kissing tourists. They should ask for permission before taking a picture with the Moken and no cash should be given for such picture taking.
 4. Persons wishing to distributing "sweets" to Moken children should be mindful of their health and nutrition. They should be filling and nutritious food or snack like fresh fruits, dried fruits, rice, sweets with low sugar content, etc. Please inform the Village Committee or teachers at the Moken Learning Centre prior to the distribution.
 5. Tourists or outsiders should not introduce a "rewarding" culture among the locals through promises of assistance. If tourists want to support the Moken, please purchase the local handicrafts that are on sale in the village. This is more practical than giving out money. For cash donation, please contact the Village Committee, the Moken Learning Centre or the Surin Islands National Park.
 6. Do not bring alcohol, intoxicants or drugs into the village. Please do not purchase or distribute alcohol and cigarettes to children or adult Moken.
 7. Tourists should help keeping the village clean by not discarding rubbish, plastic bags and plastic bottles in the village.
 8. Tourists should leave the Moken village before nightfall.
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