

Ecological Wellbeing Based Livelihood Identity and Livelihood Sovereignty of the Indigenous People: A Pilot Baseline Study in Mekong Region

INTRODUCTION

In Vietnam, Indigenous Ethnic Minorities are classified according to conventional economic measurements, such as cash income, as the most impoverished population. However, these measurements do not take into account noncash-income factors contributing to wellbeing. To give an accurate assessment of the wellbeing of indigenous ethnic minority individuals and communities, a set of cash-income-neutral wellbeing indicators is necessary. These indicators include access to natural resources, strength of spiritual beliefs, and vitality of cultural practices, indigenous knowledge, and customary laws. CENDI utilized the concept of ‘Livelihood Sovereignty’ to capture these important indicators for wellbeing. More fundamental, however, than ‘livelihood sovereignty’, and the material, social and cultural wellbeing it brings is ‘ecological wellbeing’.

ECOLOGICAL WELLBEING

‘Ecological Wellbeing’ is the basis for the wellbeing all living things. We define ecological wellbeing as a harmonious relationship between five key ecological characteristics: 1) Uniqueness of landscape; 2) Diversity of nature; 3) Harmonious interaction between all living things; 4) Adaptability to change; and 5) Sustainability of the ecosystem. CENDI promotes ecological farming (“Eco-Farming”) as a way of maintaining and nurturing this ecological wellbeing. This is a farming method harmoniously related to the above-mentioned five characteristics of ecological wellbeing, and is found practiced by indigenous peoples the world over. Its principles are contained in beliefs in a living nature that has inspired behavioural norms aimed at nurturing nature’s splendor. These beliefs and norms of behaviour are institutionalized in daily and seasonal rituals symbolizing the reciprocal relationship between human and ecological wellbeing. Just as human wellbeing is dependent upon ecological wellbeing, so is ecological wellbeing dependent upon the deep respect of humans for nature. This relationship of mutual dependence is foundation of the indigenous wisdom, knowledge and customary laws of natural resource management found in indigenous communities. CENDI seeks to preserve this knowledge and customary wisdom and the cultural practices that it informs, for the benefit not only of those indigenous people but the world as a whole. For this knowledge, wisdom and practice to be preserved, indigenous peoples need natural and cultural spaces within which it can be maintained. For this reason, retention of their land and livelihood sovereignty is vital.

LIVELIHOOD SOVEREIGNTY

The concept of ‘livelihood sovereignty’ emerged in response to and the rejection of the conventional ‘poverty alleviation’ approach and policy that have been applied to indigenous ethnic minorities over the past decades. Despite suffering from dispossession of their land and identity, it was found that indigenous ethnic minorities were not ‘poor’. They were rich. They were living in harmony with their environment rich in natural resources and spiritual vitality,

secure in caring by communities under the guidance of wise and respected elders, and gaining their livelihoods directly from nature through utilizing their own wealth of knowledge and technical skills. If they are ‘poor’ it is only because of the policies of discrimination that restrict their movement and activities and leave them *isolated* from each other; years of cultural discrimination and denigration has left them *unconfident* to address their concerns to policy makers; and because, in the eyes of the state, they had *no ownership* of their land, or even of their own culture and identity. Based on these observations, the founder of LISO concluded that the concept of ‘structural poverty’ best represents the vicious cycle created by the three overlapping conditions of *isolation*, *un-confidence*, and *no-ownership*, and subsequently designed a program of action to promote livelihood sovereignty in order to overcome these conditions and thus the structural poverty of indigenous ethnic minorities.

Between 1995 and 2000, three organizations, Toward Ethnic Women (TEW), Centre for Human Ecology Studies in the Highlands (CHESH), and Centre for Indigenous Research and Development (CIRD) were formed to pursue this program, and out of it was born the Mekong Community for Ecological Trading (MECOECOTRA), the indigenous ethnic minority flagship for ‘livelihood sovereignty’.

MECOECOTRA, as a network of indigenous ethnic minority key-farmers, developed around six themes: customary law-based community governance of natural resources; herbal wisdom for community health care and biodiversity preservation; ecological farming for land use planning and livelihood security; traditional handicraft textile manufacture; and farmer field schools for the transmission of indigenous wisdom to the young. Working on these six themes in an holistic way means realizing what is captured in the concept of livelihood sovereignty. While putting the livelihood sovereignty approach into practice it was found that the best way to define it is in terms of five fundamental rights:

1. The right to land, forest and water (*basic*);
2. The right to maintain one’s own religion (*unique*);
3. The right to live according to one’s own culture (*practice*);
4. The right to operate according one’s own knowledge and decide what to plant, initiate, create and invent on one’s own land (*holistic*); and
5. The right to co-manage or co-govern natural resources with neighbouring communities and local authorities (*strategic*).

LISO acknowledges that the contemporary discourse of ‘rights’ has arisen only in the context of indigenous people becoming subject to the state. Before then, indigenous people used and managed natural resources, and regulated relationships between individuals, families, clans and communities according to their own customary laws. With the forced integration into nation states of indigenous people lost their economic, social and political sovereignty. Customary law governance was not recognized, state law and governance are imposed on them, and within this legal-political context the need to address the lack of ‘rights’ becomes necessary. It is only now that we live in a world where the fact of dispossession defines the very concept of ‘indigenous’, and we are forced to deal in the currency of ‘rights’ in order to defend their customary sovereignty

Therefore, LISO defines the rights of indigenous ethnic minorities differently from how they are conventionally understood. The rights of ‘livelihood sovereignty’ have been defined based on twenty-three years of working with indigenous ethnic minorities in the Mekong region to reflect their inner yearning for lives of freedom and creativity, lived in harmony with nature. It is from listening to their voices that LISO has defining these rights.

RATIONALE FOR LIVELIHOOD SOVEREIGNTY AND WELLBEING BASELINE STUDY

It is not the intention of this Baseline Study to measure the progress of Indigenous Ethnic Minority communities toward higher cash income through cash cropping. Lessons learned from those farmers today who have been persuaded or pressured into cash cropping for cash income by growing high-yield crop varieties dependent upon heavy applications of chemical fertilizers, herbicides and pesticides, are that they are unhappy and are feeling very un-wellbeing. This is because, along with the introduction of cash cropping and market dependency, they are experiencing a decline in their traditional community values of voluntarism which are being replaced by new market values of individual possessiveness and self-seeking bargaining behaviour accompanied by a parallel decline in kinship reciprocity and participation in community rituals and ceremonies, leading to a loss of spiritual values and community structures necessary for them to continue their own wisdom, customs, local knowledge, and cultural identity. Meanwhile, those farmers who have maintained their own culture and traditional system of ecological farming and community governance have a very real sense of happiness and wellbeing. This Baseline Study aims therefore to provide indicators for measuring the progress of IEM communities toward livelihood sovereignty and community wellbeing based on their own indigenous value system, local knowledge, and customary law system of governance.

To help monitor the progress of specific communities toward livelihood sovereignty, a set of ‘Indicators of Livelihood Sovereignty’ has been developed from observations made in communities where LISO has already been substantially progressed, e.g., in Long Lan in Luang Prabang province, Lao PDR, and in Vi Olak in Kon Tum province, Viet Nam. These indicators will be used to construct a Livelihood Sovereignty and Wellbeing Survey (see Draft Questionnaire below) for measuring the level of Livelihood Sovereignty, the strength of Livelihood Identity, and the level of Individual and Community Wellbeing in other communities, and as standards of Livelihood Sovereignty and Wellbeing toward which communities lacking full Livelihood Sovereignty can aspire.

At the start of each new project, a ‘Livelihood Sovereignty and Wellbeing Survey’ can then be made to measure the current level of Livelihood Sovereignty and Wellbeing for the project community, in order to identify *which* of the Five Rights of LISO should be addressed first within the framework of a 2-3 year project. The project objectives can be defined as addressing *one or more* of the Five Rights of Livelihood Sovereignty, according to the people’s priorities.

The results of this Livelihood Sovereignty and Wellbeing Baseline Study can then be used for measuring the community’s progress toward LISO the end of the project, and whether there has already been any change in their level of Wellbeing; although normally it would take a longer period of time for any significant improvement in Wellbeing to be fully manifested.

Consecutive 2-3 years projects can then be built on the initial project, aimed at progressively addressing the remainder of the Five Rights of LISO. At the end of successive projects, when all 5 Rights of LISO are being exercised, a comprehensive Wellbeing survey can be conducted to assess what improvements in Wellbeing have resulted from the achievement of LISO.

LISO and Wellbeing Surveys can also be conducted in communities that are totally lacking the 5 Rights of LISO. These communities can act as a control groups for comparing the level of Wellbeing in communities that *do* have one or more of the 5 Rights of LISO. The assumption to be tested being that the higher the level of LISO in a community, the higher the level of Wellbeing.

GOAL, OBJECTIVE, EXPECTED OUTCOME AND OUTPUTS

The long-term goal of the proposed initiative is to help in the strengthening or restoration of Livelihood Sovereignty of indigenous peoples in the Mekong region.

The specific objective is to develop and test an approach and methodology, including a set of progress indicators, for conducting community-level baseline studies for projects promoting and supporting Livelihood Sovereignty of indigenous communities.

This project also seeks to test means of measuring the effect upon the rejuvenation of traditional core values, social structure, local knowledge, and norms of behaviour of indigenous societies of shifting from individual to community land little, and the effect of this rejuvenation of traditional culture upon individual and community wellbeing.

The expected outcome is the capability of CENDI to work more effectively for the promotion of Livelihood Sovereignty among indigenous communities in the Mekong region.

The expected outputs are:

- A documentation on the process of applying the approach and method in the pilot baseline study in two communities
- A set of progress indicators for achieving the Five Rights of LISO
- A set of questionnaires for conducting community baselines studies, which are corresponding to the set of indicators for each of the Five LISO Rights
- A set of questionnaires for measure the effect of livelihood sovereignty upon individual and community wellbeing.

LOCATION, APPROACH and METHODOLOGY

Location of project

Three different Central Highland indigenous ethnic minority communities – Hre, Ka Dong, and Mnong – with 3 different historical backgrounds and traditional governance systems will be selected.

Data sources and quantity

For each community, one village will be selected, and in each village 36 households – 12 ‘suffering’; 12 ‘struggling’; 12 ‘thriving’ in terms of opportunities, education, confidence, and wellbeing will participate.

Data collection methods

Phase 1

Each household will be interviewed individually, followed by group meetings both within and between the 3 groups of households for cross-checking. Followed by a whole village meeting including village leaders to get feedback from the whole community.

Preliminary data analysis for early feedback

Phase 2

Forum for communal and district authorities to share in the results of the surveys.

National Forum to engage policy makers, researchers, media, and business sector to join the discussion about the findings and feedback.

Formal data analysis

Formal analysis of Baseline Study data.

Report Writing, Final Feedback, Editing, and Publishing

Writing up Formal Analysis into Baseline Study Report, and Edited for final feedback from farmers of the 3 ethnic communities before Publishing as a measuring tool for follow-up projects in the coming years.

Research personnel

Village elders, Key Farmers (male and female), Young (male and female), 2 seniors of CENDI, one external researcher.

Time needed

Data collection Phases 1 and 2 will take about 9 months

Formal data analysis, report writing, final feedback, editing and publication: about 9 month

Total 18 months. Starting January 2019

DRAFT QUESTIANNAIRES FOR THE POLIT BASELINE STUDY

A. LIVELIHOOD SOVEREIGNTY SURVEY ¹

Customary lands and forest play a central role in cultural and spiritual identity of Indigenous Ethnic Minority peoples and provide the vast majority of income-neutral contributions to their material wellbeing, such as resources for housing, fuel, medicine, and dietary supplements, and therefore reduces dependence on cash for many of life’s necessities. It is also the location of sites

¹ The Questions for this survey (A), and the other survey subjects (B-D), are indicative only. The final survey questionnaire will be constructed for use in the field from these questions.

of spiritual significance essential to their cultural identity and spiritual wellbeing. In Indigenous Ethnic Minority communities, land and forest is not a personal commodity, but a public good. It belongs to a family, clan or village. No one individually owns land and forest. Instead, families and individuals are custodians of the land and forest. Access to land and forest resources is maintained only when control over land and its resources are in the hands of village leaders.

1. Rights to land, forest and water

- a. What rights do you hold to land, forest and water?
- b. What rights would you like to have?
- c. Why are those rights important to you?

2. Rights to maintain one's own religion

- a. How easy or difficult is it for you to practice your own religion in your community? [Impossible/ Possible/ Easy/ Very easy]
- b. How important is it to you to be able to practice your own religion? [Not important/ Moderately important/ Important/ Very important]
- c. Why do you wish to maintain your religion?

3. Rights to live according to one's own culture

- a. How easy or difficult is it for you to live in your community according to your own cultural values, and practice your own customs? [Impossible/ Difficult/ Moderately easy/ Very easy]
- b. How important is it to you to maintain your own cultural values and practices? [Not important/ Moderately important/ Important/ Very important]
- c. Why do you want to maintain your own culture?

4. Right to operate according to one's own knowledge and decide what to plant and produce on your own land

- a. How easy or difficult is it for you to apply your own indigenous knowledge in your farming and other activities? [Very difficult/ Difficult/ Easy/ Very easy]
- b. How important is it to you to maintain your own indigenous knowledge? [Not important/ Moderately important/ Important/ Very important]
- c. Why do you want to maintain this local knowledge?
- d. How much freedom do you have to decide what to grow and how to practice farming? [No freedom/ Some freedom/ Enough freedom/ Total freedom]
- e. How important is it to you to be able to decide what to grow on your farm? [Not important/ Moderately important/ Important/ Very important]
- f. Are you able to grow local varieties if you so choose?

5. Right of co-management of natural resources

- a. What regulations does your community have regarding the management of its natural resources?
- b. Are these regulations custom-based?
- c. Are these regulations shared with neighbours and local authorities?

B. LIVELIHOOD IDENTITY SURVEY AND ECOLOGICAL WELLBEING

Every 'livelihood' has its own 'identity', and 'Livelihood Identity' is defined as a holistic social identity reflecting a unique cultural, economic, socio-political, spiritual and ecological relationship between humans and nature. In every society, livelihood and identity are interactively connected. By achieving the five rights of Livelihood Sovereignty, a group can both sustain their own livelihood and preserve their own identity - that which distinguishes them from others and instils community pride. Wellbeing and Happiness can be achieved only when each ethnic group is able to maintain their own Livelihood Sovereignty and Livelihood Identity. Further to this, livelihood identity is inherently related to 'Ecological Wellbeing', the harmonious relationship between the five key ecological characteristics described above (See ECOLOGICAL WELLBEING). How people conduct their livelihood affects Ecological Wellbeing directly, and how Ecological Wellbeing is affected by a people's livelihood can be discerned from their everyday attitudes toward nature and production. Livelihood Identity and Ecological Wellbeing are interrelated.

1. Attitudes toward farming

- a. What rituals do you perform with respect to different plants varieties in your farming activities throughout the year?
- b. What ceremonies conducted by your community during the year with respect to the planting, harvesting, or processing of different crops do you participate in?
- c. How highly do you value the performance of rituals during your farming activities? [Very lowly/ Lowly/ Highly/ Very highly]
- d. How highly do you value participation in community ceremonies connected with different farming activities? [[Very lowly/ Lowly/ Highly/ Very highly]

2. Attitudes toward nature

- a. What beliefs do you have toward different natural landscape features: e.g., mountains, rivers, forest, trees, birds, animals?
- b. What customary laws or norms of behaviour do you follow in your actions toward different landscape features?
- e. How highly do you value following and nurturing nature over controlling and exploiting it? [[Very lowly/ Lowly/ Highly/ Very highly]
- c. How high is your commitment toward preserving nature? [Very low/ Low/ High/ Very high]
- d. How do you rate your knowledge of names of plants and wild animals in your area? [Very low/ Low/ High/ Very high]
- e. Do you agree with the statement: "Nature is the domain of spirits"?
- f. Do you feel responsible for conserving the natural environment?

3. Attitudes toward production

- a. How are different features of the landscape categorised for land use in your community?
- b. What rules are followed with respect to the productive use of differently categorized area of land?
- c. What rules are followed with respect to the processing of different types of farming produce?

4. Attitudes to selling and exchange

- a. What kinds of produce can or cannot be sold?
- b. What kinds of produce can or cannot be exchanged for other produce?
- c. What kinds of produce should or should not be shared freely with others?
- d. With what kinds of people should labour be shared?
- e. To what kinds of people can labour be sold?

5. Indigenous knowledge and skills

- a. How do you rate your knowledge of: family history; local flora and fauna; planting and harvesting periods; traditional songs, dances, games. [Weak/ Moderate / Strong]
- b. Do you or anyone in your household have any of the following skills: weaving, embroidery, carving, house building, making medicine, bamboo work, blacksmith, stonework, leatherwork, gold/silversmith, etc.? Yes/ No

C. SOCIAL, CULTURAL, VITALITY SURVEY

Culture is one of the key means to achieving a satisfactory intellectual, emotional, moral, and spiritual life. In assessing the contribution of culture to an individual's wellbeing, priority is given to the capacity of a culture to maintain and develop cultural identity, knowledge and practices, and overcome challenges and difficulties coming from other outside norms and ideals. In this sense, the significant aspects of culture are the strength of language, traditional knowledge, traditional skills, ritual knowledge, participation in ceremonies.

1. Social interaction

- a. Who do you share your feelings with when you feel happy or unhappy, successful or unsuccessful, glad or sad, satisfied or not satisfied about anything in your daily life?
- b. When you feel the most happiness suddenly, who do you inform first?
- c. Who do you share problems of daily livelihood with. For example, when you are sick, who is the one who first comes to you and takes care of you?
- d. When you have a problem suddenly, whom do you think of informing first?
- e. What kind of social event do you like to join in, to share, to be involved in, to devote your time to, to open up and engage with others in, in your daily livelihood.

2. Spirituality

- a. What forms of spiritual activities do you like to join?
- b. Why and how do you join?
- c. Where and when do these spiritual activities take place, and why in those places?
- d. Is there anything special or unique about those places according to your understanding?
- e. Has there been any change in the rituality and places of those spiritual practices, and why has the change happened?
- f. How do you feel about those changes in both rituality and places? [Unhappy/ Neutral/ Happy]

- g. If you had the prestige and power to determine your traditional original rituality and places, what would you determine and how would you sustain/consolidate/preserve them?
- h. How spiritual do you consider yourself? [Not spiritual/ Moderately spiritual/ Very spiritual]
- i. How often do you visit places of spiritual significance within your community?

3. Cultural identity

- a. How would you rate your knowledge and understanding of local festivals, traditional legends, folktales, stories and songs, etc. ... [Weak/ Moderate/ Strong]
- b. What do you value most about your culture?
- c. What do you think are the most important aspects of your culture that you would like to see preserved?
- d. What is there that is unique about your culture, e.g., food and eating and drinking style, housing style, farming practices, kinship system, governance system, attitudes toward nature.
- e. How would you rate your knowledge and understanding of historical events of your community? [Weak/ Moderate/ Strong]
- f. How do you rate your understanding of your community's customary laws and regulations? [Weak/ Moderate/ Strong]

4. Cultural resilience

a. Language

- How do you rate your ability to speak your indigenous language. [Weak/ Moderate/ Strong]

b. Participation in community events

- Rate your level of participation in community events over the last 12 months, e.g., in construction/renovation of religious structures, house construction/repairs, clean-ups campaign, fund raising, other [specify]? [Very active (once or more a month)/ Active (at least once in 12 months)/ Not active (did not participate)]

c. Participation in Ceremonial events

- Rate your level of participation in community ceremonies over the last 12 months: e.g., in marriage, death, reconciliation, status, harvest ceremonies. [Very active (once or more a month)/ Active (at least once in 12 months)/ Not active (did not participate)]

d. Subjective assessment of importance of community ceremonies

- How important do you think community ceremonies are? [Not important/ Moderately important/ Important/ Very important]
- Compared to the past, is participation in community ceremonies today [Weaker/ About the same/ Stronger]

B. COMMUNITY VITALITY SURVEY

The frequency of contact with others and the quality of personal relationships are crucial determinants of people's wellbeing. Social networks provide material and emotional support in times of need. Well developed social connections can generate trust in other people, reinforce norms of reciprocity, and facilitate exchange of information and collective actions. For example, at community meetings for conflict resolution, community development, or ceremonial planning, social connections are made and reinforced

1. Participation in Community Meetings

- a. How many community meeting are there in your community per month?
- b. How many community meeting did you attend last month?
- c. How many meetings did you speak at one or more times?

2. Community Support

- a. How strong is cooperation in the community
[Strong / Weak / Doesn't exist / Don't know]
- b. How many people you can count on to help in times of sickness, financial hardship

3. Voluntarism

- a. How many people in your community have you helped in the previous 12 months with something for which you did not expect payment.
- b. What activities did you volunteer for: e.g., gardening, clearing, preparing the land, planting, tending, harvesting, childcare, house construction or repair, tending livestock.
- c. How many times in the last 12 months have you received help from others in your community that did not requiring a cash payment.

4. Trust

- a. How many of your neighbours do you trust?
[All/ Some/ None]
- b. How high is your level of trust in community leaders?
[High/ Medium/ Low/ Don't know]
- c. Have you been a victim of theft or vandalism in the last 12 months?

5. Leadership

- a. How do you rate your community leaders' ability to settle disputes, communicate with community members, respect culture, protect and manage community resources.
[Very good/ Good/ Not good/ Don't know]

6. Changes in Community Vitality

- a. Over the last 2-3 years, do you think the level of participation in community meetings, community support, voluntarism, trust, leadership in our community has:
[Become stronger/ Stayed the same/ Become weaker/ Don't know]

7. Attitudes toward community

- a. How important do you think it is to follow customary laws and community regulations? [Not important/ Moderately important/ Important/ Very important]
- b. How important is it to fulfil family responsibilities [Not important/ Moderately important/ Important/ Very important]
- c. How important is it to respect knowledgeable and prestigious elders [Not important/ Moderately important/ Important/ Very important]
- d. What are the required qualities of community leaders.

C. INDIVIDUAL WELLBEING SURVEY

People are the best judge of how their own lives are going. Subjective Wellbeing refers to an individual's perceived level of *happiness* and *satisfaction*.

1. Sense of happiness and satisfaction

- a. Taking all things together, how happy would you say you are? [Very unhappy/ Unhappy/ Happy/ Very happy]
- b. What are the most important things that will make you lead a truly happy life?
- c. How satisfied are you with your health, standard of living, major occupation, relationship with immediate family members? [Not satisfied/ Satisfied/ Very Satisfied]

Happiness

- How do you rate your life on a scale of 1-10, where (1) is the worst life you can imagine, and (10) is the best life you can imagine.
[Responses are classified as: 7+ “thriving”; 5-6 “struggling”; -4 “suffering”]

Satisfaction

- How do you rate your level of satisfaction with your entire life, including the present.
[Very satisfied / Satisfied / Neutral / Unsatisfied / Very unsatisfied.]
- List the main causes of dissatisfaction in your life.
[These will later be classified and coded for analysis.]

2. Changing sense of happiness over lifetime

- a. What is your understanding of happiness according to your different circumstances/perceptions/context as child, student, youth, adult, farmer having a family, wife, husband, being a father/mother/grandparent, alone, socially active, self-employed/ employee/employer.

3. Social Support

- a. How many people are very close to you that you can count on if you are sick, have financial problems, have emotional problems, have to attend to important personal events such as wedding, childbirth, funeral?

4. Inter-dependence

- a. In your daily life is there any inter-dependency between your individual happiness and communal happiness? Give examples

5. Family Vitality

- a. Do you agree or disagree with statements:
You have enough time to spend with your family
Your family is always arguing, never peaceful
You feel good when you are with your family

6. Safety

- a. How do you rate your fear of personal attack from another individual in your community?
[Very afraid/ Slightly afraid/ Not afraid/ Don't know]

7. Food Security

- a. How often in the previous 12 months did your family miss a meal or reduce the size of meals due to not having enough available food?
[Never/ Once or twice/ Occasionally/ One or more times a month/ Don't know]

D. COMMUNITY WELLBEING SURVEY

IEM society is not centered on the individual, it is based on the family, clan, and village community, as opposed to the individual. Wellbeing is a collective pursuit and can be achieved only through the collective.

1. Overall perception

- a. Rate your community on a 10 point scale where (1) is the worst community you could imagine, and (10) is the best community you could imagine.

2. Community Governance

Rate your community in the following areas:

- a. Justice (resolving conflicts, maintaining law and order)
b. Safety and security (protecting community resources and community members)
c. Communication (spokespersons for community, organizing and leading of community meetings)
d. Community work (delegation of work, overseeing community development)
e. Maintaining peace, unity and happiness (conflict prevention)
[Very good/ Good/ Not good]

E. HOUSEHOLD ECONOMIC SURVEY²

1. Household demographics

2. Type of crops grown [e.g., grain, root, leaf, fruit]

² A suitable matrix will be constructed for each section of this survey.

3. **Kilogram yield per year**
4. **Use value** [e.g., own consumption, selling, storing, animal feed, saving for planting]
5. **Other income sources** [e.g., selling labour, children earning money outside, small enterprise (e.g., selling coffee, pho, fertilizer; tailoring, hair cutting; xe om)]

A. The Livelihood Sovereignty Questionnaire

I. Rights to land, forest and water

SL	Protection of community rights to land/forest/water	<i>Very poorly</i>	<i>Poorly</i>	<i>Don't Know</i>	<i>Well</i>	<i>Very well</i>
1	How well did the former Forest Law protect your community rights to land/forest/water?					
2	How well did your Customary Law (when not yet legally documented) protect your community rights to land/forest/water?					
3	How well does the recently revised Vietnam Law on Forest 2017 protect your community rights to land/forest/water, especially community ownership of sacred forests?					
4	How well does your co-governance arrangements protect your community rights to land/forest (sacred forests)/water?					

SL	Forestland use rights	<i>Very unhappy</i>	<i>Un-happy</i>	<i>Neutral</i>	<i>Happy</i>	<i>Very Happy</i>
5	How happy are you with the allocation of your community's forestland use rights [e.g. <u>rights to use the land/forest for gathering forest products, growing subsistence crops, grazing etc.</u>]					
6	How happy are you with your community's rights to decide how your community forestland can be collectively used [<u>resources use planning</u>]					

SL	Access and ownership	<i>Very Dissatisfied</i>	<i>Dissatisfied</i>	<i>Neutral</i>	<i>Satisfied</i>	<i>Very Satisfied</i>
7	How satisfied are you with your legal access to land, forest and water for further cultivation and other uses?					
8	How satisfied are you with your access to land, forest and water to which you have legalized Customary Law rights?					
9	How satisfied are you with your sense of ownership of, and your rights to participation in decision-making about your community forestland area/forest/water?					
10	How satisfied are you with getting areas (ha) of sacred forest that used to be under the management of People's					

	Committees legally allocated to your community.					
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II. Rights to maintain beliefs and practices towards Nature Spirits

SL	Spiritual beliefs	<i>Very Difficult</i>	<i>Difficult</i>	<i>Neutral</i>	<i>Easy</i>	<i>Very easy</i>
11	How easy or difficult is it for you to express your spiritual belief towards Nature individually?					
12	How easy or difficult is it for your community to express their spiritual beliefs toward Nature collectively?					

15	How easy or difficult is it for you to change your spiritual beliefs toward nature in your community?								
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SL	Ritual practices	<i>No freedom</i>	<i>Low level of freedom</i>	<i>Moderate level of freedom</i>	<i>High level of Freedom</i>	<i>Very high level of Freedom</i>
13	How much freedom do you have to conduct your ritual practices toward spirits of nature in your community?					
14	How much freedom do you have to maintain your ritual practices toward spirits of nature in your community?					

How much is your belief in Nature Spirits a source of strength and comfort for you? (Tick the answer that applies)

1	Not at all	
2	Very little	
3	Moderate	
4	Great	
5	Very great	

How important is it for you to practice H're belief towards Nature Spirits? (Tick the answer that applies)

1	Unimportant	
2	Of little importance	
3	Moderately Important	
4	Important	
5	Very important	

To what extent do you consider yourself a spiritual person?

1	Not spiritual at all	
2	Not very spiritual	
3	Moderately spiritual	
4	Spiritual	
5	Very spiritual	

III. Rights to live according to own culture

SL	Identity and participation	<i>Very Difficult</i>	<i>Difficult</i>	<i>Neutral</i>	<i>Easy</i>	<i>Very easy</i>
1	How easy or difficult is it for you to identify publicly as H're? [<i>i.e., as being a member of the H're ethnic group</i>]					
2	How easy or difficult is it for you to participate publicly in H're collective cultural activities?					

SL		<i>No freedom at all</i>	<i>Low level of freedom</i>	<i>Moderate level of freedom</i>	<i>High level of Freedom</i>	<i>Very high level of freedom</i>
1	How much freedom does your community have to organize H're cultural activities and events?					
2	How much freedom does your community have to preserve					

	H're cultural heritage?					
3	How much freedom does your community have to communicate with other H're in H're language?					

How important is it for you to maintain H're cultural values and practices? (Tick the answer that applies)

1	Not at all important,	
2	Not very important,	
3	Moderately important,	
4	Important,	
5	Very Important	

24.

IV. Right to operate according to one's own knowledge and decide what to plant and produce on your own land/forest

Please indicate how much freedom you have;

SL		<i>No freedom at all</i>	<i>Low level of freedom</i>	<i>Moderate level of freedom</i>	<i>High level of Freedom</i>	<i>Very high level of freedom</i>
1	How much freedom do you have to make your own decisions about what to grow on your land?					
2	How much freedom do you have to leave land resting from production for conservation purposes?					
3	How much freedom do you have to use ecological inputs (e.g., compost, dung) to improve agricultural productivity and crop quality?					
4	How much freedom do you have to use local seeds varieties in your farming?					
5	How much freedom do you have to decide changes in future land use patterns?					

SL		<i>Very</i>	<i>Difficult</i>	<i>Don't</i>	<i>Easy</i>	<i>Very</i>
----	--	-------------	------------------	--------------	-------------	-------------

		<i>difficult</i>		<i>know</i>		<i>easy</i>
6	How easy or difficult is it for you to use your own local knowledge for maintain soil fertility on your farm?					
7	How easy or difficult is it for you to use your own local knowledge for irrigating your farm?					
8	How easy or difficult is it to use your own local knowledge for pest and disease control on your farm?					
9	How easy or difficult is it for you to maintain local traditional knowledge in your present farming practices?					
10	How easy or difficult do you think it will be to continue using your local traditional knowledge in farming in the future?					

SL		<i>Not Important at all</i>	<i>Relatively Unimportant</i>	<i>Neither Important nor Unimportant</i>	<i>Important</i>	<i>Extremely Important</i>
1	How important is it for you to decide what to grow on your own farm?					
2	How important is it for you to produce according to traditional H're knowledge and practices?					
3	How important is it for you for your farm production to be ecological?					
4	How important is it for you to use local seed varieties in farming?					

V. Right of co-management of natural resources

		<i>Very difficult</i>	<i>Difficult</i>	<i>Don't know</i>	<i>Easy</i>	<i>Very Easy</i>
1	How easy or difficult is it for your community to co-manage natural resources with neighboring communities?					
2	How easy or difficult is it for your community to co-manage natural resources with local authorities?					
3	How easy or difficult is it for your community to co-manage natural resources with the Watershed Management Board?					
4	How easy or difficult is it for your community to secure action from officials if forest violations					

	occur in the co-management zones?					
--	-----------------------------------	--	--	--	--	--

How encouraging of villagers do you feel your co-management arrangements are for looking after the sacred forest? (Tick the answer that applies)

1	Very discouraging	
2	Discouraging,	
3	Don't know,	
4	Encouraging	
5	Very encouraging	

How confident you are that reported forest violations will be acted upon? (Tick the answer that applies)

1	Not confident at all	
2	Low level of confidence	
3	Moderately confident	
4	Confident,	
5	Very confident	

How much freedom do you have to use and manage forest/land/water according to H're customs and norms? (Tick the answer that applies)

1	No freedom at all	
2	Low level of freedom,	
3	Moderate level of freedom	
4	High level of Freedom	
5	Total freedom	

5=

B. The Livelihood Identity Questionnaire

I. Attitudes toward Farming

S L		<i>Very lowly</i>	<i>Lowly</i>	<i>Neither lowly nor highly</i>	<i>Highly</i>	<i>Very highly</i>
1	How highly do you value the performance of rituals during your farming activities?					
2	How highly do you value participation in community ceremonies connected with different farming activities?					
3	How highly do you value local seed varieties over high-yield seed varieties in farming?					
4	How highly do you value the preservation of sacred forest as a support for ecological farming in the surrounding landscape?					
5	How highly do you value traditional/ecological farming ?					

Please indicate how strongly you agree with the following statements:

SL		<i>Strongly disagree</i>	<i>Disagree</i>	<i>Neither Agree Nor Disagree</i>	<i>Agree</i>	<i>Strongly agree</i>
1	Rituals in farming are essential for the H're					
2	H're farmers have a more sacred relationship to the land than those H're? who don't farm.					
3	H're farming is a harmonious balance between plants, animals, and community.					
4	Traditional farming is kinder to the local environment than non-traditional farming.					
5	Maintaining traditional farming will be a big challenge					
6	Maintaining traditional farming is more important than increasing productivity.					
7	Practices of traditional farming help maintain H're culture, protect sacred forests, and reduce land degradation					
8	Practices of traditional farming maintain soil fertility, soil structure and natural diversity.					

II. Attitudes toward Nature

SL		<i>Not at all</i>	<i>Not very</i>	<i>Very</i>	<i>Extremely</i>
1	How highly do you value following and nurturing nature over controlling and exploiting nature?				
2	How angry are you if trees in the community forestland areas are logged illegally ?				
3	How angry are you if sacred trees are cut illegally ?				

4	How angry would you be if trees from the community owned forestland areas were being cleared for a hydropower project?				
---	---	--	--	--	--

Please indicate how concerned different stakeholders are with Nature protection.

SL		<i>Not concerned at all</i>	<i>Slightly concerned</i>	<i>Moderately concerned</i>	<i>Very concerned</i>	<i>Extremely concerned</i>
1	How concerned are your family members about Nature protection?					
2	How concerned are your community members about Nature protection?					
3	How concerned are your community leaders about Nature protection?					
4	How concerned are your local administration about Nature protection?					
5	How concerned are the Forest Rangers about Nature/Forests protection?					
6	How concerned are the Watershed Management Board about Nature/Forest protection?					

III. Attitudes toward Production

If you started farming, would you grow exotic or native trees, or both? Why? Please tick (✓) the one answer that most suits you, and explain in a few words.

1. Exotic species because: _____
2. Native species because: _____
3. Both because: _____

What type of agricultural practice do you prefer?

1. Traditional farming/ecological farming
2. Industrial farming,
3. A combination of 1 and 2
4. Don't know

What type of fertilizer do you prefer to use to increase your farm production?

1. Compost/animal dung
2. Chemical fertilizer
3. A combination of 1 and 2
4. Don't know

What type of pesticides do you prefer to use on your farm?

1. Traditional methods of pest control and natural pesticides
2. Chemical pesticides
3. A combination of 1 and 2
4. Don't know

What type of seed variety do you prefer to use?

1. Local Native seed varieties
2. High Yield seed varieties
3. Both 1 and 2
4. Don't know

What is the preferred practice of **seed preservation** in your family?

1. Traditional practices
2. Modern technology
3. Both 1 and 2
4. Don't know

To what extent do you consider the question of benefits versus costs of preserving sacred forest for ecological farming production?

A great deal 5 4 3 2 1 not at all

IV. Attitudes to sharing and selling

SL	Sharing farm produce	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>
1	How often do you share your farm produce with your neighbor?					
2	How often does your neighbor share their farm produce with you?					
3	How often do community members share their farm produce with each other?					

How important it is to you to share **local seed varieties** with others in your community?

1. Very important
2. Important
3. Moderately important
4. Not important

How important is it for you to build **relationships between producers and consumers** (city and country dwellers) for selling farm produce

1. Very important
2. Important
3. Moderately important
4. Not important
5. Don't know

How easy is it for you to **access a niche market** for your farm produce?

1. Extremely easy
2. Very easy
3. Moderately easy
4. Not easy
5. Don't know

How confident are you in your **abilities to sell** your product?

1. Extremely confident
2. Very confident
3. Moderately confident
4. Not confident
5. Don't know

V. Indigenous knowledge and skills

	How do you rate your local knowledge in the following areas?	<i>Do not have any knowledge</i>	<i>Little knowledge</i>	<i>Moderate level of knowledge</i>	<i>Good knowledge</i>	<i>Very Knowledgeable</i>
	How do you rate your skills in the following areas local knowledge?	<i>No skill at all</i>	<i>Not good enough</i>	<i>Fair skill</i>	<i>Good skill</i>	<i>Excellent skill</i>
1	History of H're origins					
2	H're knowledge about protecting the forest, sacred trees					
3	H're knowledge about regulating water					
4	H're knowledge about practicing traditional agriculture					
5	H're knowledge about indigenous rice varieties					
6	H're knowledge about local herbs					
7	H're knowledge about making Ghe wine					
8	H're knowledge about making H're baskets					
9	H're knowledge about making H're mattress					
10	H're knowledge about weaving cloth					
11	H're language					
12	H're songs, dances and musical instrument					
13	Use of Indigenous Ornaments					
14	Use of Indigenous Weapons					
15	H're Antiques					
16	H're Rituals					
17	H're knowledge of the local ecosystem and seasonality					
18	H're knowledge about post harvesting process					
19	H're knowledge about seed preservation					

C. Social and Cultural Vitality Questionnaire

1. Social Vitality

Level of social interaction

		<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
1.	How often do you interact socially with members of your community other than members of your own family or household?					
2.	How often do you share your feelings of happiness or unhappiness/success or failure/satisfaction or dissatisfaction with members of your community other than members of your own family or household?					
3.	How often do you share your problems of daily livelihood with members of your community other than members of your own family or household?					
4.	How often do you join in social events with other members of your community other than members of your own family or household?					

Subjective assessment of capacity to interact effectively

S L	Areas	<i>Very poor</i>	<i>Not good</i>	<i>Neither good not bad</i>	<i>Very good</i>	<i>Excellent</i>
1	How do you feel about your ability to communicate with others in your community?					
2	How do you feel about the present level of social interaction in your community?					
3	How do you feel about your ability to share your problems with others in your community?					
4	How do you feel about your ability to participate in social events in your community?					
5	How do you feel about your ability to participate in family events and ceremonies?					

How true for you are the following statements?

SL	Statements	<i>Not at all</i>	<i>Slightly</i>	<i>Moderately</i>	<i>Very</i>	<i>Extremely</i>
1	I get nervous if I have to speak with someone in my community.					
2	I become tense if I have to talk about myself or my feelings (e.g., personal problems, worries and fears) with others in my community					
3	I find it difficult to mix comfortably with the people I work with in my community.					
4	I find it difficult to join in many kinds of social events in the community					

2. Spiritual Vitality

Level of participation in spiritual activities

		<i>Never</i>	<i>Rarely</i>	<i>Some times</i>	<i>Often</i>	<i>Very often</i>
1.	How often do you practice H're spiritual activities by yourself?					
2.	How often do you attend H're community organized spiritual activities/events?					
3.	How often do your H're spiritual beliefs help you deal with stressful situations?					
4.	How often do you visit places of sacred/spiritual significance for your community? e.g. sacred trees, special streams, rocks, mountains, etc.					
5.	How often does the entire community visit places of sacred/spiritual significance for your community?					
6.	How often do community leaders visit places of sacred/spiritual significance for your community?					
7	How often does the entire community practice sacred/spiritual activities together?					

How much you agree or disagree with the following statements.

SL	Statements	<i>Strongly disagree</i>	<i>Disagree</i>	<i>Neutral</i>	<i>Agree</i>	<i>Strongly agree</i>
1	My H're sacred/spiritual beliefs give meaning to my life (i.e., its joys and sorrows).					
2	Spiritual beliefs are important to me in my life.					
3	My spiritual beliefs help me to define my goals and sense of life's significance.					
4	I find strength and comfort in my belief in the Nature Spirits of the H're.					

3. Cultural Vitality

How highly do you value H're culture?

S L		<i>Very little</i>	<i>Not much</i>	<i>Neither much nor little</i>	<i>Very much</i>	<i>Greatly</i>
1	How highly do you value traditional H're culture?					
2	How highly do you value participation in traditional H're celebrations of cultural festivals or ritualty?					
3	How highly do you value the traditional H're housing style?					
4	How highly do you value traditional H're foods and eating customs?					
5	How highly do you value the traditional H're kinship system?					
6	How highly do you value traditional H're cultural songs and music?					
7	How highly do you value the wearing of traditional H're ornaments?					
8	How highly do you value traditional H're clothing/dress?					
9	How highly do you value the H're language?					
10	How highly do you value traditional H're storytelling customs?					

How do you rate your knowledge of H're culture

S L	Areas of knowledge and understanding	<i>Very Low</i>	<i>Low</i>	<i>Moderate</i>	<i>Hig h</i>	<i>Ver y high</i>
1	How do you rate your knowledge and understanding of local H're cultural festivals?					
2	How do you rate your knowledge and understanding of traditional H're folktales?					
3	How do you rate your knowledge and understanding of traditional H're songs and music?					
4	How do you rate your understanding of your community's customary laws and regulations?					
5	How do you rate your knowledge and understanding of historical events in your community?					
6	How would you rate your knowledge and understanding of H're language?					

Indicate how often you and your family use the following traditional H're cultural items

SL.	Items	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>
1.	H're language					
2.	H're traditional story telling					
3.	H're traditional clothing					
4.	H're traditional musical instruments/ songs					
5.	H're traditional ornaments					
6.	H're traditional weapons					
7.	H're traditional antiques					
8.	H're traditional rituals					
9.	H're traditional education values					

Importance of mainstream culture

S L	Areas of Importance	<i>Not at all</i>	<i>Relatively Unimportant</i>	<i>Neither Important nor Unimportant</i>	<i>Important</i>	<i>Extremely Important</i>
1	How important is it to you to celebrate mainstream Vietnamese holidays?					
2	How important is it to you to raise your children within mainstream Vietnamese culture and education?					

Language use and preference

		<i>H're language</i>	<i>Vietnamese language</i>	<i>Another community's language</i>
1.	When you are at home, which language do you and your family members speak most often?			
2.	When you are with community members, which language do you speak most often?			
3.	When you are with members beyond your community, which language you use?			

Importance of other languages

S L		<i>Not important at all</i>	<i>Relatively Unimportant</i>	<i>Neither Important nor Unimportant</i>	<i>Important</i>	<i>Very Important</i>
1	How important for you is it to learn languages other than H're language)?					

D. COMMUNITY VITALITY QUESTIONNAIRE

1. Participation in Community Meetings

Sl.	Areas of community participation	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Very often</i>
1	How often are there community meetings in your village?					
2	How often does a member of your household attend community meetings in your village?					
3	How often does a member of your household speak at community meetings in your village?					

2. Participation in Community Events

How often over the last 12 months, did you participate in the following community events?

S L	Areas of Participation	Did not participate	Once	More than once
1	Helping others in your community to construct or renovate the house of another community member			
2				
3	Joining others to construct or renovate community facilities, e.g., road, community cultural house, fixing the bridge, etc.			
4	Joining others to improve the environment, e.g., collecting rubbish, constructing drainage, planting trees, etc.			
5	Joining others to contribute money to help a poorer community member.			
6	Joining others to contribute money to help community works in general.			

3. Participation in ceremonial events

How often over the last 12 months, did participation in the following community ceremonies?

Sl.	Areas of Participation	Did not participate	Once	More than once
a	<i>Community Social ceremonies</i>			
	Marriages/ Weddings			
	Death/Rituals/Funerals			
	Reconciliation			
	Harvest ceremonies			
	Others (please describe)			
b	<i>Community Ritual ceremonies</i>			
	Conflict reconciliation			
	Religious/social/leaders & meetings			
	Animal sacrifice (when vows are taken)			
	Using parts of trees in daily rituals			
	Sacrifice to appease supernatural beings			
	Rites/ Funeral of Prestigious community members			
	Pilgrimage/family gatherings			
	Rain-making ceremonies/ Rainmaking rituals			
	Others (please describe)			
c	<i>Community Festive ceremonies</i>			
	<i>Can be free listed (please describe)</i>			

4. Subjective assessment of importance of community ceremonies

SL	Type of ceremony	<i>Very unimportant</i>	<i>Unimportant</i>	<i>Neither Important nor unimportant</i>	<i>Important</i>	<i>Very important</i>
1	How important are community social ceremonies for you?					
2	How important are community rituals ceremonies for you?					
3	How important are community festive ceremonies for you?					

Changes of participation in community ceremonies now compared to the past

Sl.	Areas of Participation	<i>Weaker</i>	<i>Same</i>	<i>Stronger</i>
1	Compared to the past, what is your rate of participation in your community's social ceremonies today?			
2	Compared to the past, what is your rate of participation in your community's rituals ceremonies today?			
3	Compared to the past, what is your rate of participation in your community's festive ceremonies today?			

V. Leadership

Measure the community leaders' ability.

Sl.	Areas of leaders' ability	<i>Don't know</i>	<i>Not good</i>	<i>Moderate</i>	<i>Good</i>	<i>Excellent</i>
1	How do you rate your community leaders' ability in communicating with community members?					
2	How do you rate your community leaders' ability in settling disputes or conflicts?					
3	How do you rate your community leaders' ability to protect and manage community resources?					
4	How do you rate your community leaders' ability to communicate with non-Indigenous community leaders?					
5	How do you rate your leaders' strength of connectivity with local government?					
6	How do you rate your leaders' strength of connectivity with Non-Indigenous social institutions/CBOs/NGOs?					
7	How do you rate your leaders' ability to facilitate inter-villages community programs/meetings?					

VI. Voluntarism

Measure the level of Voluntarism

Sl.	Areas of voluntary action	<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Almost every time when needed</i>	<i>Every time when needed</i>
1	How often did you help other community members in the last 12 months?					
2	How often have you received help from other community members in the last 12 months?					
3	How often did you participate in work on community gardening, preparing the land, planting trees, rice harvesting, childcare, house construction or repair with other community members in the last 12 months?					

VII. Trust in community leaders.

How do you rate your community leaders in terms of the following?

Sl.	Areas of evaluation	<i>Don't know</i>	<i>Low</i>	<i>Medium</i>	<i>High</i>	<i>Very High</i>
1	How do you rate your community leaders in terms of their competence and capability?					
2	How do you rate your community leaders in terms of their reliability?					
3	How do you rate your community leaders in terms of their openness?					

VIII. Changes in Community Vitality

Changes in Community Vitality over the last 2-3 years.

Sl.	Areas	<i>Don't know</i>	<i>Become lower</i>	<i>Stayed the same</i>	<i>Become higher</i>
1	How has your level of participation in community meetings changed over the last 2-3 years?				
2	How has the level of community support you receive changed over the last 2-3 years?				
3	How has the level of support you provide to the community changed over the last 2-3 years?				
4	How has the level of help you provide community members changed over the last 2-3 years?				
5	How has the level of help you receive from community members changed over the last 2-3 years?				
6	How has the strength of community leadership changed over the last 2-3 years?				

Wellbeing Questionnaire

I. Individual wellbeing

The following questions will ask how satisfied you are:

	Questions	<i>Not satisfied</i>	<i>Fairly satisfied</i>	<i>Satisfied</i>	<i>Very Satisfied</i>	<i>Extremely Satisfied</i>
1	How satisfied are you with your present life?					
2	How satisfied are you with relationships with your family members?					
3	How satisfied are you with relationships your neighbors?					
4	How satisfied are you with feeling a part of the H're community?					
5	How satisfied are you with your living standard?					
6	How satisfied are you with your achievements in life?					
7	How satisfied are you with the life you expect in the future?					

8. Overall how satisfied are you with your life as the whole?

Not satisfied	<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">0</div> <div style="text-align: center;">1</div> <div style="text-align: center;">2</div> <div style="text-align: center;">3</div> <div style="text-align: center;">4</div> <div style="text-align: center;">5</div> <div style="text-align: center;">6</div> <div style="text-align: center;">7</div> <div style="text-align: center;">8</div> <div style="text-align: center;">9</div> <div style="text-align: center;">10</div> </div>	Extremely Satisfied
------------------	---	------------------------

II. Economic Wellbeing

		<i>Never</i>	Once or twice	Occasionally	Often	Very often
1.	How often in the last 12 months did your family miss a meal or reduce the size of meals due to not having enough food?					

Which of the following phrases best describes your present financial position? Please select one.

1.	Living okay on present income	
2.	Getting by on present income	
3.	Finding it difficult on present income	
4.	Finding it very difficult on present income	

Please indicate your family's economic condition over the last 12-months (tick one)

1.	Always in deficit	
2.	Sometimes in Deficit	
3.	Breaking even	
4.	Well off	

The following questions will ask how satisfied you are with aspects of your economic situation.

		<i>Not satisfied</i>	<i>Fairly satisfied</i>	<i>Satisfied</i>	<i>Very Satisfied</i>	<i>Extremely Satisfied</i>
1.	How satisfied are you with your entire family economic situation?					
2.	How satisfied are you with your capacity to deal with crop losses/shocks?					
3.	How satisfied are you with your income from farming?					
4.	How satisfied are you with your preparation for your future economic goals?					

How satisfied are you overall with your Economic situation?

Not satisfied	Extremely Satisfied
0	10
<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> <div style="border: 1px solid black; width: 30px; height: 30px; margin: 0 auto;"></div> </div>	

III. Social Wellbeing

How often do you meet socially with friends/relatives?

1.	Never	
2.	Once or twice a year	
3.	Once or twice a month	
4.	Once or twice a week	

Please answer 'Yes' or 'No' to the following questions on support from friends and relatives (Put in (✓) Mark). If your answer is yes, how supportive are your friends and relatives on a scale of 1-4 where 1= Highly supportive, 2= Moderately supportive, 3= Low level of support, 4= Not supportive

	Questions	<i>Yes (1)</i>	<i>No (2)</i>	<i>If yes how supportive they are</i>			
				1	2	3	4
1.	If you felt the need for support for a wedding, childbirth or delegation of responsibility, would you have friends or relatives that you can count on to help you whenever you need them?						
2.	If you felt emotional problems/death/funeral/accident, would you have friends or relatives you can count on to help you whenever you need them?						
3.	If you felt sick or social troubles, would you have friends or relatives you can count on to help you whenever you need them?						
4.	If you felt in financial hardship, would you have friends or relatives you can count on to help you whenever you need them?						

Consider how satisfied you are with the following:

		<i>Not satisfied</i>	<i>Fairly satisfied</i>	<i>Satisfied</i>	<i>Very Satisfied</i>	<i>Extremely Satisfied</i>
1.	How satisfied are you with the opportunities to meet other people outside your community?					
2.	How satisfied are you with the level of social support in your community?					
3.	How satisfied are you with the level of social security in your community?					

Overall, how satisfied are you with your Social Wellbeing?

Not satisfied	Extremely Satisfied
0	10
<input type="checkbox"/>	<input type="checkbox"/>

IV. Wellbeing in Farming

	Questions	<i>Not satisfied</i>	<i>Fairly satisfied</i>	<i>Satisfied</i>	<i>Very Satisfied</i>	<i>Extremely Satisfied</i>
1.	How satisfied are you with your traditional farming ?					
2.	How satisfied are you with your capacity/skills in processing farm the products? (post-harvest process)					
3.	How satisfied are you with your capacity/skills on packaging farm products?					
4.	How satisfied are you with your capacity/skills in communicating about farm production?					
5.	How satisfied are you with your capacity/skills in transporting farm products to consumers?					
6.	How satisfied are you with your farming income?					

Overall, how satisfied are you with your farming?

Not satisfied	Extraordinarily Satisfied
0	10
<input type="checkbox"/>	<input type="checkbox"/>

V. Community Wellbeing

Level of satisfaction with community issues

		<i>Not satisfied</i>	<i>Fairly satisfied</i>	<i>Satisfied</i>	<i>Very Satisfied</i>	<i>Extremely Satisfied</i>
1.	How satisfied are you with resolving conflicts by applying H're customs?					
2.	How satisfied are you with the level of peace and harmony in the community?					
3.	How satisfied are you with H're customary law?					
4.	How satisfied are you with your community leaders?					

Community issues.

		<i>Not at all</i>	<i>Very little</i>	<i>Little</i>	<i>Moderately</i>	<i>Very much</i>
1.	How confident are you in the effectiveness of H're customary law?					
2.	How cooperative are community members?					
3.	How concerned do you think the local authorities (forest rangers, People's Committee members) are about H're community development?					

		Yes	No
1.	Have you experienced things (money or assets) being taken from you or know of things being taken from another household?		

Have you faced any of the following issues in your community within the last 12 months?

		Yes	No
1.	Physical illness		
2.	Mental stress		
3.	Relationship problems between man and woman,		
4.	Political conflict		
5.	Police investigations		
6.	False Case ???		
7.	None		
8.	others [Please specify]		

Overall, how satisfied are you with Community Wellbeing?

Not satisfied		Extremely Satisfied
0	1 2 3 4 5 6 7 8 9	10
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VI. Physical Wellbeing

Have you experienced any of the following in your life? If 'Yes' then indicate the level of occurrence.

		Yes	No	<i>[If yes] Negative aspects exist</i>				
				<i>Never</i>	<i>Rarely</i>	<i>Some times</i>	<i>Often</i>	<i>Very often</i>
1.	Excessive consumption of alcohol/drugs							
2.	Not enough sleep/irregular sleep							
3.	Not enough leisure time							
4.	Work related stress							
5.	Social, political, financial, familial stress							
6.	Long-term illness							
7.	Fear of being attacked							

Please rate your level of satisfaction with the following:

		<i>Not satisfied</i>	<i>Fairly Satisfied</i>	<i>Satisfied</i>	<i>Very Satisfied</i>	<i>Extremely Satisfied</i>
1.	How satisfied are you with your physical and mental health?					
2.	How satisfied are you with the availability of quality health care in your community?					

Overall, how satisfied are you with your Physical Wellbeing?

Not satisfied											Extremely Satisfied
0	1	2	3	4	5	6	7	8	9	10	
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Pilot Baseline Household Survey Questionnaire
Demographic and economic survey
(Confidential - use for baseline study purpose only)

The purpose of this pilot baseline survey is to understand the existing socioeconomic conditions, rights to livelihood (i.e. LISO), livelihood identity, community vitality and wellbeing of the H're community living in Po E commune. This baseline study is conducted by CENDI in collaboration with SCCF and Po E local administration, Kon Plong district authority and H're community villagers.

Your participation in this study is voluntary. You may choose not to participate. If you later decide not to continue with this survey, you may withdraw at any time. We want to assure you that your responses are completely confidential. Your responses will be combined with those of many others H're households and summarized in a report.

1. Baseline Study Location

2. According to Administration boundary

3. Household Head/Other Respondent's Information

1.	Name of Household Head/Other Respondent:	
2.	Gender of Respondent: 1 = Male, 2 = Female	
3.	Age of Respondent (Years):	
4.	Marital Status of the Respondent: 1 = Married, 2 = Unmarried, 3 = Divorced, 4 = Widow/Widower, 99 = Other	
5.	Education: 1= Illiterate, 2=Can sign name only, 3=Class 1-5, 4=Class 6-10, 5= SSC, 6= HSC, 7= Bachelor's/Masters degree, 8=Child, 99= Other (Please specify):	
6.	Main Occupation: 1=Farming/Farmer, 2=Agricultural wage labor, 3=Non-agricultural wage labor, 4=Fish cultivator, 5= Small Business, 6=Service, 7= Driver, 8=Handicraft, 9=Mechanic (Mason, Carpenter, Electrician), 10=Housewife, 11=Child, 12= Old age/Retired, 13=Student, 14=Unemployed, 99=Others (Please specify):	
7.	Number of earner (how many household members earning)	

4. Demographic Profile of the household (include members of the household who have been staying in the house for at least the last 3 months sharing the same cooking

	Name (Start with HH Head)	Gender (M-1, F-2)	Age	Marital Status	Education	Main Occupation
1	Household Head					
2						
3						
4						
5						
6						
7						
8						

Agriculture

SL	Questions	Use code
1	What type of agriculture are you practicing now? Code: 1=Traditional farming/agro-ecological farming, 2=Modern Industrial farming, 3=Both 1 & 2; 4=Don't know	
2	What type of seed are you are using now? Code: 1=Local Native Variety, 2=High Yield Variety, 3=Both 1 and 2; 4=Don't know	
3	How many cropping seasons do you have in a year? 1=One crop, 2=Two crops, 3=Three crops	
4	Do you preserve any seeds for further cultivation? Yes-1, No-2	
5	What is the present practice of seeds preservation in your household? Code: 1=Traditional practice, 2=Industrial technology, 3= Both 1 & 2; 4=Don't know	
6	What type of fertilizer do you use in your farming? Code: 1=Compost/animals dung, 2=Chemical fertilizer, 3=Both 1 and 2, 4=Don't know	
7	What methods do you use to control pests? Code: 1=Traditional method of making natural pesticides; 2=Crop Rotation Method; 3=Chemical pesticides; 4=Both 1 and 2; 5= Both 1 and 3; 6=Both 2 and 3; 7=All three; 8=Don't know	

8	<p>How do you maintain soil fertility?</p> <p>Codes: 1=Land resting (allow land to rest for a period of time); 2=Ecological inputs, e.g., composts, animal manure, green manure, etc.; 3=Crop rotation (Cultivation of a series of dissimilar types of crops in the same area in sequential seasons); 4=Intercropping (Cultivation of two or more dissimilar types of crops in the same area in the same season); 5=Tillage (Plough and Rowing) (cày bừa); 6=Chemicals Fertilizer; 7=Combination of the above (specify.....); 8=Other (specify)</p>	
	<p>.How do you control weeds?</p> <p>Codes: 1=By burning plant residues after harvesting; 2=By grazing animals; 3=By crop rotation and/or intercropping; 4=By mechanical tillage or mowing, or manual weeding; 5=By using chemical herbicides; 6=Combination of the above (specify) 7=Other (specify)</p>	

Production

Status of household agro-ecological (non-industrial) production (from forests and from farming) (Yearly)

Sl .	Names of crops (main 3-5 crops)	1 = Production from forest 2 = Production from farming land 3 = Both	Production (in k.g./year, Number of baskets, or local unit of measurement)
1			
2			
3			
4			
5			

Household Income and Expenditure (Yearly income/12 months)

Sl.	Areas of income	Amount (VND)
	Farm income: Income from crops (rice, vegetables, and cropping etc.),	
	Forest income: (Fruits, honey, bamboo, mushroom, non timber forest products, timber, etc.)	
	Livestock income: (cow, buffalo, goat, sheep, small animals, poultry, duck, pigeon, and fish)	
	Non-farm income: Small business, Wage labour, Shopkeeping, Driver, Gift/grant/donation, Other.	
	Total income	
Areas of expenditure		
	Food expenditure:	
	Non-food expenditure: [Maintenance of House; Education; Medical; Transportation; Electricity/Gas/Fuel/Firewood; Clothes; Phone, Loan installments; Production costs (Agri. & Others); Others]	
	Total expenditure	

Cooperatives

		Yes	No
1	Is there any Cooperatives in your community?		
2	Are you a member of Traditional Local Native Species Agro-Forestry Seed Bank Cooperative? Traditional Local Native Rice Variety Seed Bank Cooperative Traditional Local Ghe Wine Cooperative		
	Do you know members of the Cooperative management body (or Cooperative managers)?		
	Do you know the structure of the Cooperative?		

	Do you know about the role and responsibility of Cooperative managers?		
	<p>Do you know the activities and roles of the Cooperatives: (Please mark the following if it matches)</p> <ol style="list-style-type: none"> 1. <i>Conduct enrichment and protection of community sacred forests and reforestation of degraded sites;</i> 2. <i>Collect native seeds from the forests and restoration of seedlings.</i> 3. <i>Planting Local Native Rice variety and storage.</i> 4. <i>Collection of Local Native rice varieties and enrichment.</i> 5. <i>Post-harvest processing and introducing local H're native rice to niche market.</i> 6. <i>Harvesting and using local plants for making enzymes for local Ghe wine.</i> 7. <i>Continue maintenance of the traditional cultural rituals, ceremonies and behavior of the H're for sacred trees, native rice and local Ghe wine.</i> 8. <i>Conduct informal education of the H're children for learning about customary H're values from parents and grandparents.</i> 9. <i>Don't know.</i> 		
	Do you know the process for registering Cooperatives?		

Functionality

		<i>Very ineffective</i>	<i>Ineffective</i>	<i>Don't know</i>	<i>Effective</i>	<i>Very effective</i>
1	How effectively are cooperative managers and members in working with each other?					

Please rate the capability of cooperative managers and members in the following areas of responsibility:

	Areas of responsibility	<i>Very Poor</i>	<i>Poor</i>	<i>Don't Know</i>	<i>Good</i>	<i>Very Good</i>
1	Managing the cooperatives					
2	Managing production processes					
3	Carrying out production processes					
4	Ensuring the quality of the seeds, rice and wine					
5	Ensuring the quantity of the seeds, rice and wine					
5	What is your overall assessment of the performance of the cooperatives?					

Strength of relationships and network.

	How do you rate the strength of relationships and networks between:	<i>Very weak</i>	<i>Weak</i>	<i>Neither weak nor strong</i>	<i>Strong</i>	<i>Very strong</i>
	Cooperative managers and Cooperative members					
	Cooperatives and other villages					
	Cooperative managers and the local authorities					
	The three cooperatives					
	Cooperatives and consumers					

Participation in cooperative meetings

		<i>Never</i>	<i>Rarely</i>	<i>Sometimes</i>	<i>Often</i>	<i>Always</i>
	How frequent do the cooperative managers and members meet each other?					
	How frequent do you participate in the cooperative meetings?					
	How frequent do you meet with the cooperative managers?					

	How frequent do you meet with consumers?					

Cooperative Training

		<i>Yes</i>	<i>No</i>
1	Have you or any of your family members received any training?		

Have you received training in any of the following areas?

Sl.	Name of Training	Put (✓)		If yes indicate your level of capacity [self-assessment]				
		<i>Yes</i>	<i>No</i>	<i>Poor</i>	<i>Not good</i>	<i>Moderate</i>	<i>Good</i>	<i>Very good</i>
1	Agro-ecology farming system management							
2	Seed preservation							
3	Experimenting with techniques relevant to agro-ecological farming							
4	Production of red/brown rice in spiritual way							
5	Production of local wine in the traditional spiritual way							
6	Post-harvest handling and processing							
7	Packaging, branding and marketing of agro-ecological production.							
8	Making H're handicraft.							
9	Leadership, Management and Governance of agro-ecological cooperatives.							
10	Niche marketing and customer awareness							
11	Advocacy, lobbying and networking							

Marketing

		<i>Yes</i>	<i>No</i>
1	Do you have easy access to a niche market for introducing your produce?		

	If yes, how do you access the niche market?	<i>Yes</i>	<i>No</i>
1	Through personal relations, community relationship,		
2	Through online contacts,		
3	Through introduction by local authorities,		
4	Through meetings		
5	Through the cooperatives,		
6	Other		

		<i>Very unhappy</i>	<i>Unhappy</i>	<i>Neutral</i>	<i>Happy</i>	<i>Very happy</i>
1	How happy are you with access to niche markets?					

		<i>Yes</i>	<i>No</i>
1	Do you face any challenges in marketing your produce?		

	If yes, please mention the 3 key challenges/difficulties
1	
2	
3	

		<i>Yes</i>	<i>No</i>
1	Do you think you are able to cope with niche market challenges?		

		<i>Not confident at all</i>	<i>Only slightly confident</i>	<i>Moderately confident</i>	<i>Confident</i>	<i>Very confident</i>
1	If yes, how confident are you to cope with niche market challenges?					