



Final report

# Merian Social Impact Assessment

2019 Update



FINAL REPORT, Submitted 25/01/2020

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## ABBREVIATIONS AND GLOSSARY

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### ABBREVIATIONS

AdeKUS	Anton de Kom University of Suriname
AOV	Algemene Oudedagsvoorziening (General Old Age Benefits)
ASM	Artisanal and Small-scale gold Mining
ATV	All Terrain Vehicle
BO	Bestuursopzichter (Civil servant of the district government)
CBB	Centraal Bureau Burgerzaken (Office of Civil Administration)
CBO	Community Based Organization
CDF	Community Development Foundation (Stichting) Duurzame Ontwikkeling Pamaka ((Foundation) Sustainable Development Pamaka)
DOP	Development Pamaka)
ESIA	Environmental and Social Impact Assessment
GPS	Global Positioning System
IFC	International Finance Corporation
LBO	Lager Beroepsonderwijs (Lower Vocational Education)
LT Road	Langa Tabiki Road, between Km 54.5 and Stanford
MULO	Meer Uitgebreid Lager Onderwijs (Middle School)
MZ	Medische Zending (Medical Mission)
POC	Paramaccaanse Onderhandelingscommissie (Pamaka Negotiation Committee)
SIA	Social Impact Assessment
SR	Social Responsibility
TA	Traditional authority
TC	Transport Corridor
UN	United Nations

### GLOSSARY

<i>Aiti-dei</i>	Ritual to commemorate a deceased person, originally about 8 days after the person passed away, but often celebrated on another day.
<i>Basja</i>	Assistant to the <i>Gaanman</i> or (head-) <i>kabiten</i> , announcer of messages
<i>Community Development Fund (CDF)</i>	A Fund that was established by Newmont to finance projects that support the sustainable economic and social development of the nine villages that are part of the Pamaka community.
<i>Cooperation Agreement</i>	Agreement between Newmont and the Pamaka community, which lays out the agreements between the parties and details collaborative efforts related to, among others, safety, local employment and procurement, small-scale mining, the establishment of a Community Development Fund.

<i>Ede Kabiten (Dutch: hoofdkapitein)</i>	Head of a Lo
<i>Faaga Tiki (Ndyuka)</i>	Pole/shrine used to deliver libations to ancestral spirits.
<i>Gaanman (Sranantongo: Granman)</i>	Paramount chief; Head of the tribal group
<i>Kabiten (Dutch: kapitein)</i>	Traditional authority of a Maroon or Indigenous community. Among the Maroons, this is typically the head of a clan or portion of the clan.
<i>Kampu</i>	Location somewhat removed from the traditional home village, where a family practices agriculture and may live for some weeks or months out of the year. Some <i>kampus</i> have grown into semi-permanent settlements.
<i>Kawina</i>	The word “Kawina” (Sranantongo) literally means “Commewijne” (Dutch), and as such refers to both a geographic area –the floodplain of the Commewijne River– and the people living in this area.
<i>Kawina people or Kawina Ndyuka</i>	In this report, we use the terms Kawina people or Kawina Ndyuka to refer to the inhabitants of the upper Commewijne area who trace their ancestry to the communities of Java, Pennenica (=Nengrekondrepere), Moismoiskondre (=Moengotapoe) and Gododrai (=Mapane). They are ethnically Ndyuka, with some mix with Indigenous peoples.
<i>Kwaka</i>	Roasted cassava crumbs, in Brazil known as <i>farinha</i> . Traditional staple food of Maroon peoples.
<i>Langa Tabiki Road (LT)</i>	Langatabiki road, from Km 54.5 (1 <sup>st</sup> Pamaka house and kampu along the road) to Stanford (end of the road).
<i>Maroons</i>	Tribal people of African descent. In Suriname, six different Maroon groups claim traditional rights to different territories in the country’s interior. These groups are the Ndyuka (also: Aukaners, Okanisi, Djoeka), Saamaka (also: Saramaka, Saramaccaners), Paamaka (also: Paramaka, Paramaccaners), Kwinti, Matawai, and Aluku (also: Boni).
<i>Ndyuka</i>	One of the six Suriname Maroon groups, whose traditional living territory includes the Tapanahoni River and part of the Marowijne River. Subgroups of the Ndyuka have established along the Sarakreek ( <i>Saakiki</i> ), Cottica, and Commewijne Rivers. The Ndyuka also are referred to as Aukaners or Okanisi (Ndyuka).
<i>Pamaka</i>	One of the six Suriname Maroon groups, whose traditional living territory is the Marowijne River.

## EXECUTIVE SUMMARY

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**Introduction.** This report presents an update of the Social Impact Assessment (SIA) that was performed for the Newmont Suriname Merian Project in 2013. This 2019 SIA update (1) assesses if previously identified social impacts are still valid; (2) analyzes if additional impacts have occurred; (3) evaluates the efficiency of mitigation measures, and (4) recommends additional mitigation measures. The target social groups for this 2019 SIA are, with slight adjustments, the same as those in the 2013 ESIA:

- ✓ Ndyuka (Cottica) communities along the Transport Corridor (TC).
- ✓ Pamaka households in and along the Marowijne River, and along the Langa Tabiki (LT) Road.
- ✓ Kawina community (mostly residing in Paramaribo).

**Methodology.** A systematic qualitative, participatory approach was taken to collect data. Prior to starting fieldwork, the SIA proposal was presented to local stakeholders and concerns were addressed. Semi-structured individual and group interviews were conducted with traditional authorities, women, and men in all target areas, as well as with stakeholders in Paramaribo. After completion of a first draft, validation meetings were held, and feedback from local stakeholders was integrated. Working with Pamaka and Ndyuka research assistants facilitated entry into the communities and data interpretation.

### **Baseline study**

*Pamaka:* In total, 1338 permanent inhabitants of the Pamaka area were counted, among whom 1234 Pamaka and 104 non-Pamaka (other Surinamese and foreigners). In addition, the Pamaka area is regularly visited by approximately 800 non-permanent Pamaka. These non-permanent Pamaka mostly live in French Guiana or elsewhere in Suriname. Among the Pamaka, it is widely believed that the arrival of Newmont has triggered substantial out-migration, especially from the community of Langa Tabiki. The easy entry into French Guiana, with its generous social welfare benefits, provides further incentive to leave the Pamaka communities. Access to electricity, potable water, sanitation, waste processing and other public services is abominable in all Pamaka communities. There are Medical Mission (MZ) health clinics in Langa Tabiki and Nason but for advanced medical care, Pamaka mostly use health services in French Guiana. Schools operate in Langa Tabiki, Nason, and Loka Loka, but the number of pupils is low and decreasing, as many Pamaka parents send some or all of their children to school in French Guiana.

*Transport Corridor:* Most TC villages are traditional Cottica Ndyuka communities, with the exception of Pelgrim Kondre and Patamacca, which have a mixed population. A total of 450 permanent inhabitants and 259 non-permanent villagers were counted in the TC villages. Access to electricity, potable water, sanitation and other public services is substandard in all TC communities - though relatively better in Pelgrim Kondre, where several households use solar energy and have a flush toilet. For health care, inhabitants of the TC communities rely on the Regional Health Department (RGD) clinic in Moengo, or else travel to Paramaribo. There is an elementary school in Pelgrim Kondre. Nearby Moengo features additional elementary schools and secondary education facilities.

*Kawina:* None of the traditional Kawina villages in the interior is permanently inhabited, but Kawina people visit the villages and surrounding area for cultural rituals and farming. It was estimated that more

than 150 individuals still feel strong attachment to the traditional Kawina area. Two Kawina men stay semi-permanently at *kampus* along the main road leading to the Kawina area. Physical and social infrastructure, resources and services are virtually absent in the area.

### Impact Assessment

*Project impacts with current mitigation.* The SIA identified 12 negative project impacts (Table 1) and 7 positive impacts (Table 2), including new impacts, after mitigation and optimization measures applied to date. The data suggest that current mitigation measures insufficiently minimize negative impacts. With regard to loss of livelihood for Pamaka in the ASM sector (major impact, Table 1 #1), measures have included limited cash compensation, preferential hiring, local procurement, the development of an ASM management plan, and hiring an ASM officer. Yet livelihoods of affected individuals have not been restored to levels they were before ASM miners were evicted from the Merian Industrial Zone.

*Table 1. Negative impacts of the Merian project, after current mitigation measures*

	Negative impacts	Rating
1	Loss of livelihood for Pamaka men and women who used to earn income from ASM and the surrounding service economy in the Merian area.	Major
2	Dust emissions from vehicles settle in drinking water of TC villages and households along the road, thus affecting access to clean drinking water	High
3	Feeling of unsafety on the TC road due to speeding and reckless driving behaviour of Newmont-related vehicles.	Moderate
4	Increased out-migration from Pamaka communities	Moderate
5	Loss of income and investment expenses for small number of Kawina ASM miners	Moderate
6	Widespread indignation, lack of trust and feeling of having been unfairly and disrespectfully treated during 2011 ASM evictions from Merian	Low
7	Social disruption as a result of long separation time of Pamaka workers from their families	Low
8	Increase in accidents and injuries along the Transport Corridor	Low
9	Friction about potential benefits and unequal treatment; in villages, between different villages, and between the villages and Pamaka in DOP	Low
10	Decreased social cohesion at the household level: families get separated now men have to travel further to find work, or women leave to French Guiana.	Low

*Table 2. Positive impacts of the Merian project, after current optimization measures*

	Positive impacts	Rating
1	Livelihood benefits: Recruitment policy that prescribes preferential hiring of Pamaka	Moderate
2	Social Investment Impacts: Social responsibility department projects	Moderate
3	Road improvement	Moderate
4	Increased social cohesion and strengthening cultural identity among the Kawina	Moderate
5	Local procurement of goods and services.	Low
6	Employment opportunities for the TC communities and the Kawina	Low



The impact on the cultural management and traditional leadership system in affected communities was inconclusive. While some traditional authorities felt strengthened by the way that Newmont involves them in decision-making about local development projects, others felt that the traditional leadership system had eroded due to the presence of Newmont.

Optimization measures have moderately enhanced positive project benefits. Examples are preferential hiring of Pamaka, execution of development projects in the various communities, and road improvement. Application of a solid communication strategy by the Newmont Social responsibility teams strengthens positive project impacts, and aids mitigation of negative impacts. The Foundation for Sustainable Development Pamaka (DOP) serves as an intermediary between Newmont and the Pamaka community, and monitors compliance with agreements between Newmont and the Pamaka.

*Recommended mitigation and optimization.* Proposed additional mitigation measures to further reduce or eliminate negative project impacts include intensification of work with local ASM miners (Pamaka and Kawina) to address livelihood impacts and find an alternative work location; continued transparent, repetitive and frequent communication (already practiced); more regular and visible speed control on the TC road; and acknowledgement of negative impacts. It is expected that with recommended mitigation, major and high negative impacts may be reduced to moderate, while other negative impacts can mostly be reduced to low or negligible levels.

Proposed additional interventions to enhance positive project benefits could simultaneously reduce negative impacts, and should foremost focus on livelihood benefits. Recommended actions include assessment of options for upward mobility of Pamaka staff; capacity building for Pamaka staff; definition of achievable procurement needs for local producers in terms of quality and quantity; and inclusion of preferential hiring and local procurement in the agreement with Kawina. Another area where gains are to be made is evaluation and adjustment of the CDF structure and procedures. It is predicted that with recommended optimization measures, Newmont may generate major livelihood benefits for the Pamaka. In addition, the firm may create several moderate positive developments, including those related to community investment, and strengthening of cultural identity and traditional leadership.

It is concluded that transparent, respectful and clear communication, as well as a good working grievance redress mechanism, are essential elements in impacts management. Managing expectations must be an integral part of communication and grievance redress.

# 1 INTRODUCTION

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## 1.1 BACKGROUND

Newmont is currently operating the Merian Mine, located approximately 66km south of Moengo and 30km north of the Nassau Mountains in Suriname. As part of the Environmental and Social Impact Assessment (ESIA) requirements and the company's standards, Newmont is required to update the social impacts identified during the ESIA, each 5 years by conducting a Social Impact Assessment (SIA). The last ESIA was executed in 2011-2012 (report finalized in 2013). We will refer to this study as the 2013 ESIA.

The present update is needed to assess if social impacts identified during the 2013 ESIA are still valid and if additional impacts have arisen during the years after the study. In addition, the results are needed to evaluate whether project impacts are being mitigated properly, and if there is a need for additional or adjusted mitigation measures. The study will focus on both negative and positive impacts of the Merian project. Both real and perceived impacts will be assessed, because both are relevant for Newmont to understand perceptions and actions of their stakeholders.

## 1.2 OBJECTIVES

The main purpose of the SIA is to provide Newmont with detailed information related to social impacts, perceived or real, by the target groups. Starting point is the 2013 ESIA, which was executed in 2011-2012 but also relies on household data that were collected in 2010.

This study provides:

1. An updated description of the demographic and socio-economic aspects of the target communities
2. A detailed overview of real and perceived impacts associated with the Merian Project. The study will present;
  - An evaluation of impacts and concerns identified in the 2013 ESIA study.
  - An assessment of the mitigation measures used by Newmont, the communities, or other parties to reduce or eliminate negative impacts.
  - An assessment of measures used by Newmont, the communities, or other parties to enhance positive impacts.
  - Description of newly identified impacts of the project
  - Suggestions for additional mitigation measures to eliminate or reduce negative impacts, and measures to enhance positive impacts.

### 1.3 STUDY AREA

The general geographic study area for the update of this Social Impact Assessment (SIA) deviates slightly from the 2013 ESIA study area as a result of new insights with regard to the Project footprint. Just like the 2013 study, the 2019 SIA will focus on:

1. Ndyuka (Cottica) communities along the Transport Corridor.
2. Pamaka communities in and along the Marowijne River, as well as the Pamaka settlements along the Langa Tabiki (LT) Road (from KM 54.5 to Stanford).
3. Kawina community (in 2013 ESIA named: “Tempati and Commewijne”), through area visit and interviews with members of the Kawina residing in Paramaribo.

The scope of this study excludes the Artisanal and Small-scale Gold Mining (ASM) areas and populations in and around the Merian concession.

Yet there are also differences in geographic scope between the social study of the 2013 ESIA and the present 2019 SIA, as presented in Table 3 below<sup>1</sup>.

*Table 3. Differences in scope between the 2013 Merian ESIA and the 2019 SIA*

Geographic area	2013 ESIA	2019 SIA
Pamaka area	Population estimate restricted to 10 traditional villages: Akaati, Atemsa, Bada Tabiki, Kiki Mofo (Sebedoe Kondre), Langa Tabiki, Loka Loka, Nason, Pakira Tabiki, and Skin Tabiki, Tabiki Ede	Population count and stakeholder interviews include, besides the 2013 villages: <ul style="list-style-type: none"> <li>- Snesi Kondre</li> <li>- Pamaka and others living along the LT Road.</li> <li>- Pamaka and others living in (commercial) hubs along the Marowijne River, e.g. Sion, Stanford.</li> </ul>
Transport Corridor	Kasaba Ondro, Ovia Olo, Mora Kondre, Pelgrim Kondre, Kraboe Olo, Leewani Kampu	Kasaba Ondro is now abandoned; Patamacca and Dantapoe were added.
Tempati and Commewijne Area (Kawina) <sup>2</sup> .	Unclear to what extent Kawina were consulted.	Interviews with Kawina traditional authorities and other community members in Paramaribo and the Kawina area.
Moengo area	Town of Moengo	Not included in present study, negligible social impact.

<sup>1</sup> Information about the geographic scope of the 2013 ESIA were obtained from ESIA Volume I, Pp. 14-14 through 14-18.

<sup>2</sup> These Kawina are the descendants of a group of Ndyuka Maroons who settled along the Commewijne River in the mid-19th century and claim customary land rights in the upper Commewijne River area (Artist and Rijdsdijk, 2018). Today, the largest share of descendants of this group, including the traditional authorities, live in Paramaribo city.

## 1.4 MAPS OF THE SIA STUDY AREA

Figures 1 through 5 show the location of relevant villages and settlements for the three main stakeholder groups: Pamaka (Figures 1 through 3), Transport Corridor (Figure 4) and Kawina (Figure 5). All maps were produced specifically for this study, primarily based on GPS data collected by the research team. The maps show traditional communities, stand-alone houses (not in a community), and *kampus*; places where people settle –often temporarily- to practice agriculture. A *kampu* with a house means that this is a *kampu* where a family stays (semi-)permanently as a main place of residency.

More general comments to help interpretation of the maps:

**Figure 1** depicts the location of the traditional Pamaka communities, including the two abandoned villages Akaati and Bonidoro. This map also shows the location of important ASM commercial centers such as Snesi Kondre, and the much smaller Sion and Stanford. The term “ASM commercial center” refers to a location where goods and services to the ASM sector are provided; typically one or more supermarkets, a fuel station, and possibly bars, brothels (*cabaret*), mechanics, and so forth.

**Figure 2** shows the Pamaka and other households living along the Langa Tabiki Road (LT Road), between Km 54.5 -where the first Pamaka house and *kampu* are situated- and Stanford, an ASM commercial center. Non-Pamaka villages to the north of Akaati are not shown on this map.

**Figure 2a** provides the general overview, and **Figure 2b** zooms in to the areas known as Tumatu I and Tumatu II. As shown on the Figure 2b, these latter areas cater to the ASM sector, and feature supermarkets, a gas station, various service providers (e.g. ATV repair, jeweler), bars and *cabarets*.

Snesi Kondre, shown in **Figure 3**, is an ASM commercial center (Also depicted in Figure 1 and Figure 2a) with various stores and service providers. Snesi Kondre also hosts the government structures, such as a police post and a building of the Central Bureau for Citizens Affairs (Centraal Bureau Burgerzaken, CBB).

**Figure 4** shows the Transport Corridor communities, with in the inset a close-up of the cluster of villages near Pelgrim Kondre, where the school is located.

**Figure 5** shows the location of traditional Kawina villages and Kawina agricultural activities along the road leading to these villages. None of the traditional Kawina villages house permanent residents, but these places are still visited for cultural rituals (*fanodu*), often related to the passing away of an original resident or his or her relative. The map also shows the approximate location of historic Kawina settlements that were abandoned longer ago (before the 1980s).

Figure 1. Map with location of Pamaka communities along the Marowijne River

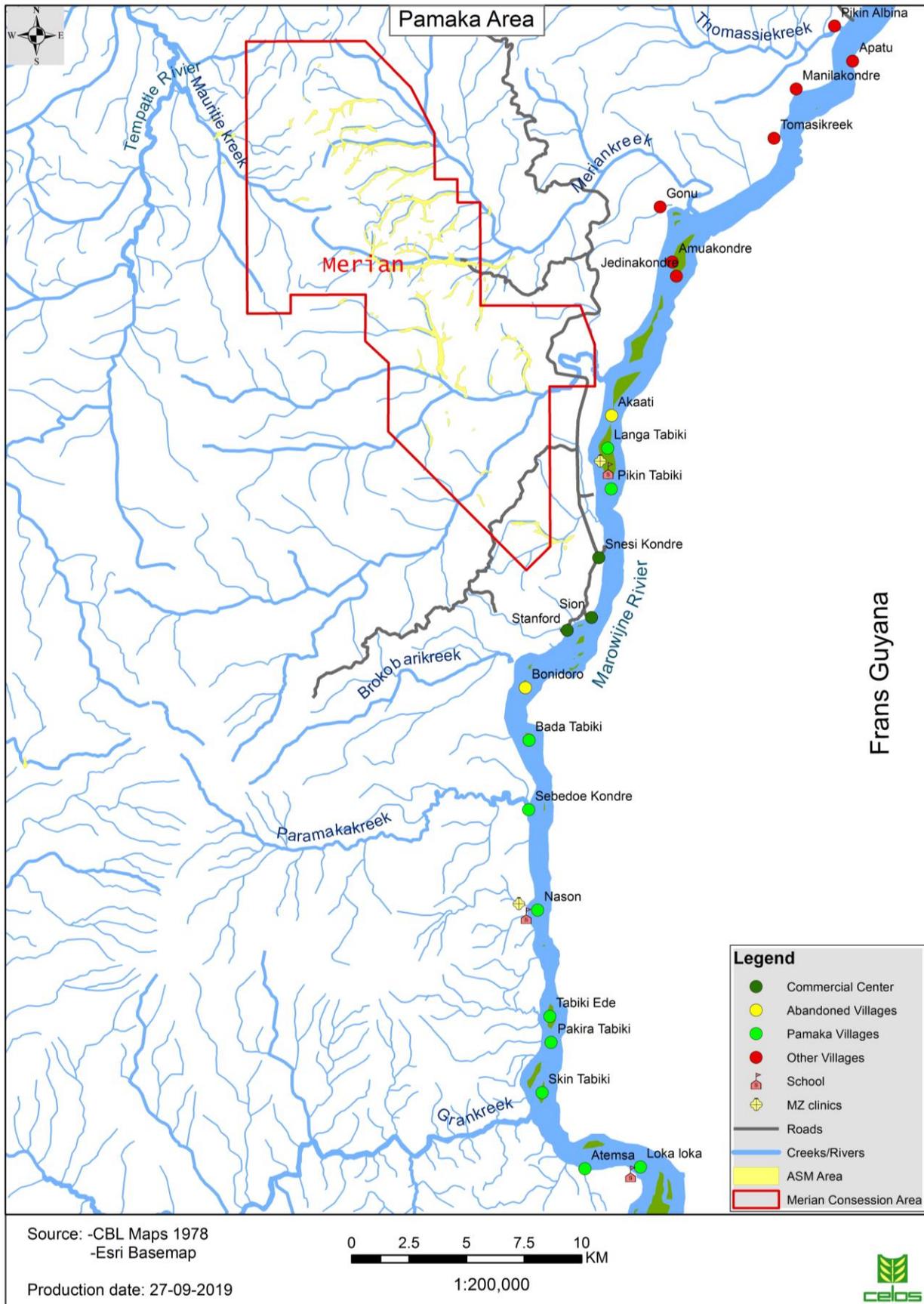


Figure 2a. Map of the Langa Tabiki road, from the first Pamaka household along this road up to Snesi Kondre (Km 54.5), with location of inhabited houses along this road and the two main commercial strips: Tumatu I and Tumatu II that serve the surrounding ASM sector

**LT road, KM 54.5 to Stanford**

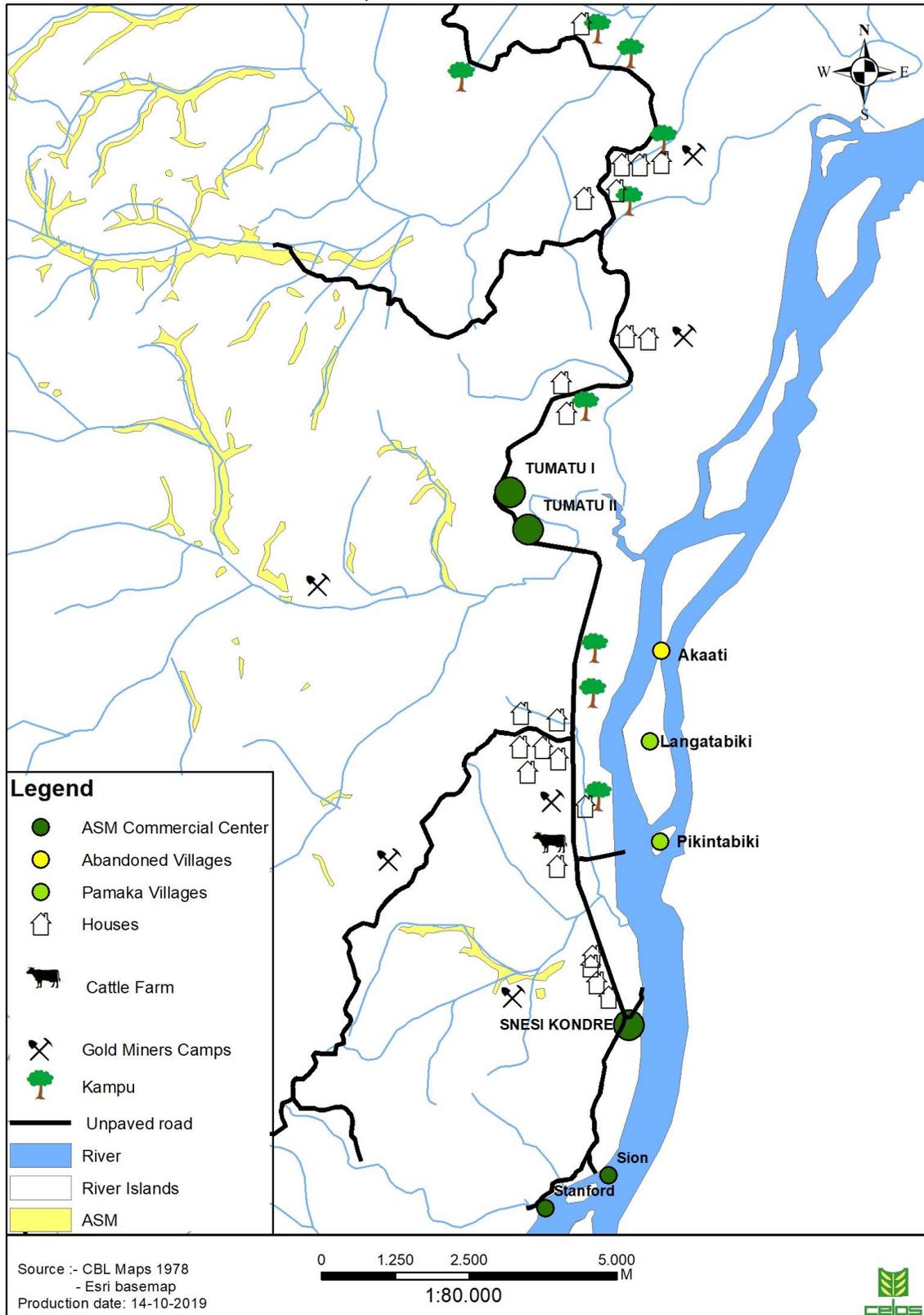


Figure 2b. Close up of Tumatu I and Tumatu II.

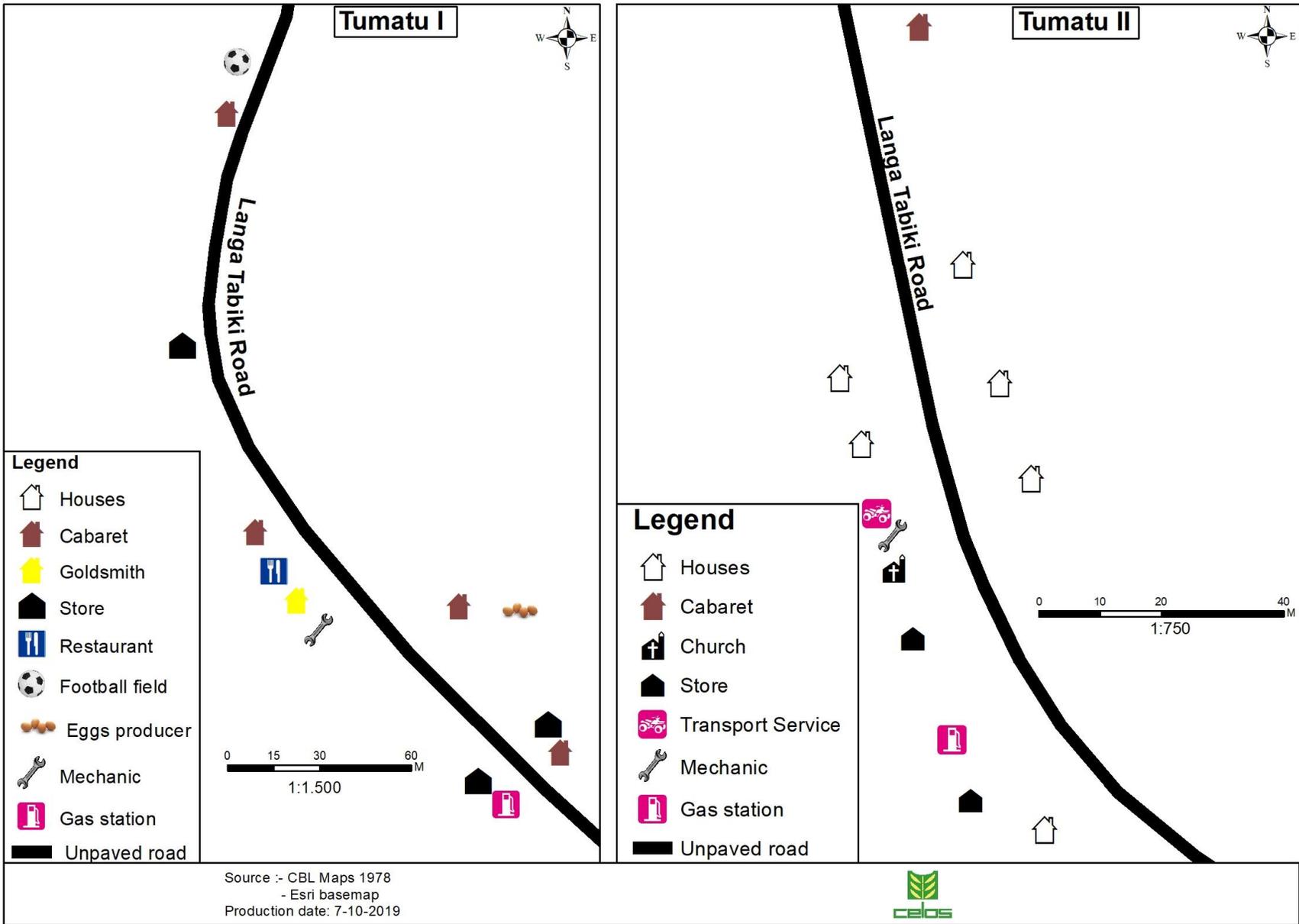


Figure 3. Map of Snesi Kondre

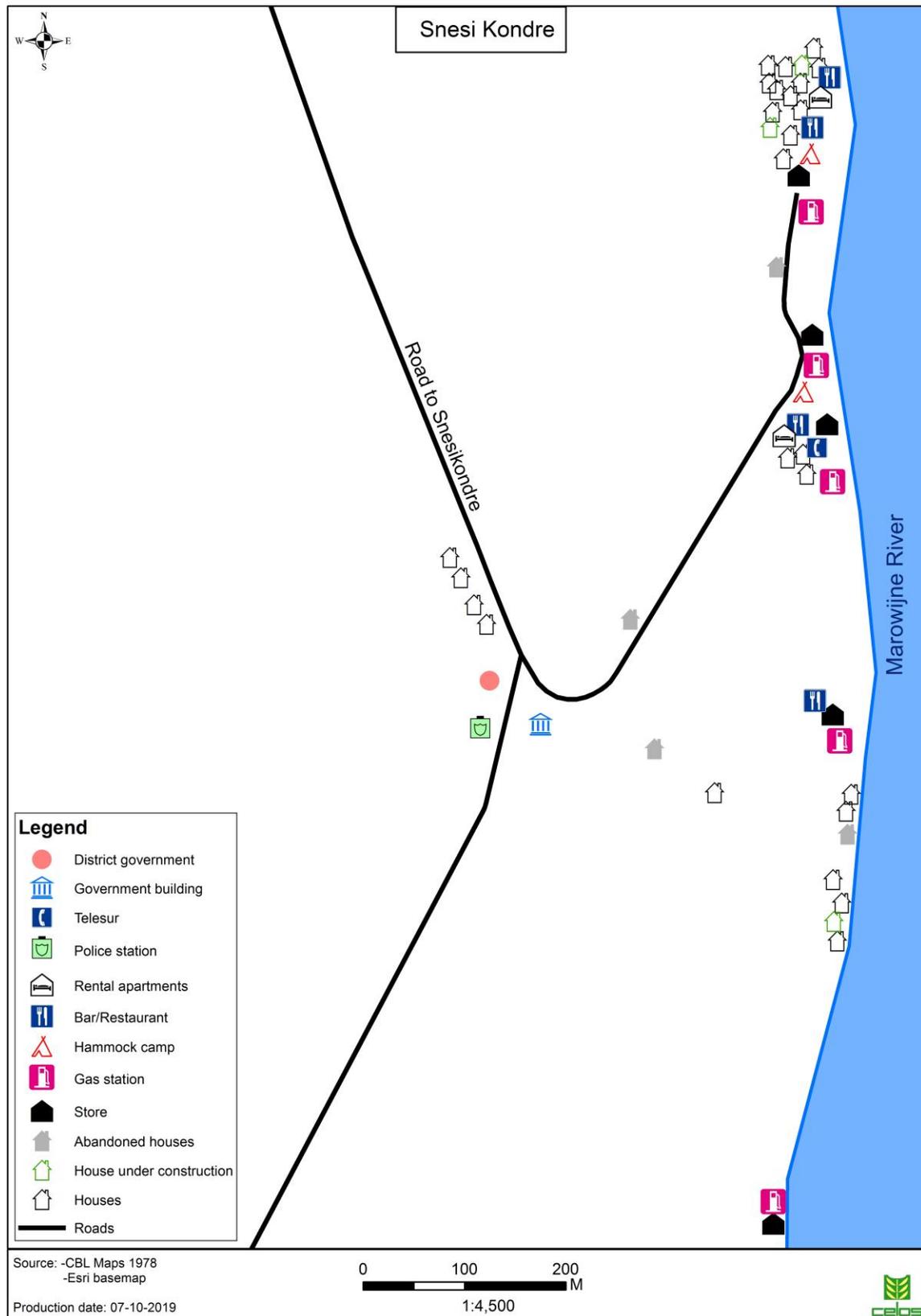
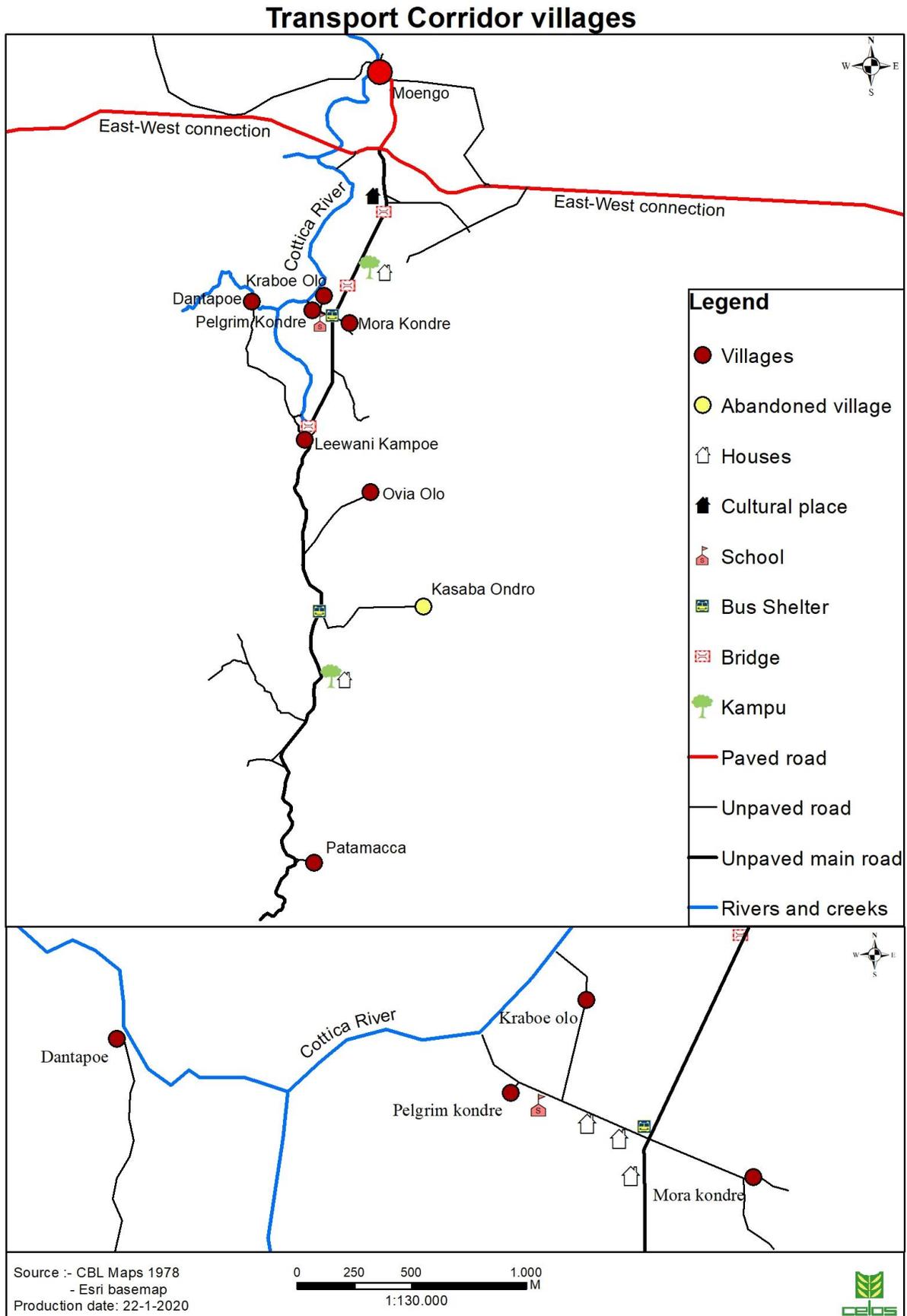


Figure 4. Map of the communities along the Transport Corridor (TC)





## 1.5 OUTLINE

After this introduction and a description of the methods used for data collection (Ch. 2), this study presents the data in two sections. In the first data section, we present the updated description of the areas and villages that have been affected, either positively or negatively. For each village, information includes demographic information; identification of vulnerable groups; a description of housing, water and sanitation; livelihood strategies; use of land and resources; access to services; health aspects; and relation with French Guiana and Paramaribo.

In the second section of this study we present an updated impact analysis. In this section we present the main impacts, perceived and real, that have been experienced. This section also describes mitigation measures applied by Newmont, and discusses additional proposed measures to minimize or annihilate negative project impacts, and optimize positive project benefits.

## 2 METHODS

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### 2.1 ETHICAL CONSIDERATIONS

Research procedures adhere to professional ethical standards including:

- The UN Universal Declaration on Human Rights (1948) and the UN Declaration on the Rights of Indigenous Peoples (2007), which provide guidelines on the participation of Indigenous and tribal peoples in programs and in research.
- Newmont's Code of Conduct (2017) that sets out threshold expectations of behavior for Newmont employees, officers and directors, and for business partners, vendors and contractors when they are working with Newmont.
- American Anthropological Association *Ethics Handbook*. Research instruments will be coherent with principles and guidelines in this handbook, which provides clear instructions on the protection of human subjects in social research. The Ethics Handbook also describes a broad series of ethical issues that may be encountered in the field – as well as possible solutions
- International Finance Corporation (IFC) standard #7. The 2019 SIA will be conducted in line with the principles of the IFC of considering Indigenous Peoples (which includes the Maroons), particularly with regard to obtaining Free Prior Informed Consent prior to data collection.

In practice, this meant that before starting data collection in the field, the study team, proposed research and methodology was presented to the target communities. Annex B contains an example of the story boards that were used to introduce the study team, to explain the SIA objectives and proposed methodology. The following introduction meetings were held:

- Mora Kondre, for communities along the Transport Corridor.
- Langa Tabiki, for communities in and along the Marowijne River.
- Paramaribo, for the Kawina community.

These meetings were organized as per Newmont Suriname engagement protocol.

During the introduction meetings, any questions or concerns were addressed and adjustments were made. For example, the kabiten of Mora Kondre requested that the complete report would be shared with the TC communities. After Newmont committed to providing the complete report for their area, the target communities gave their consent.

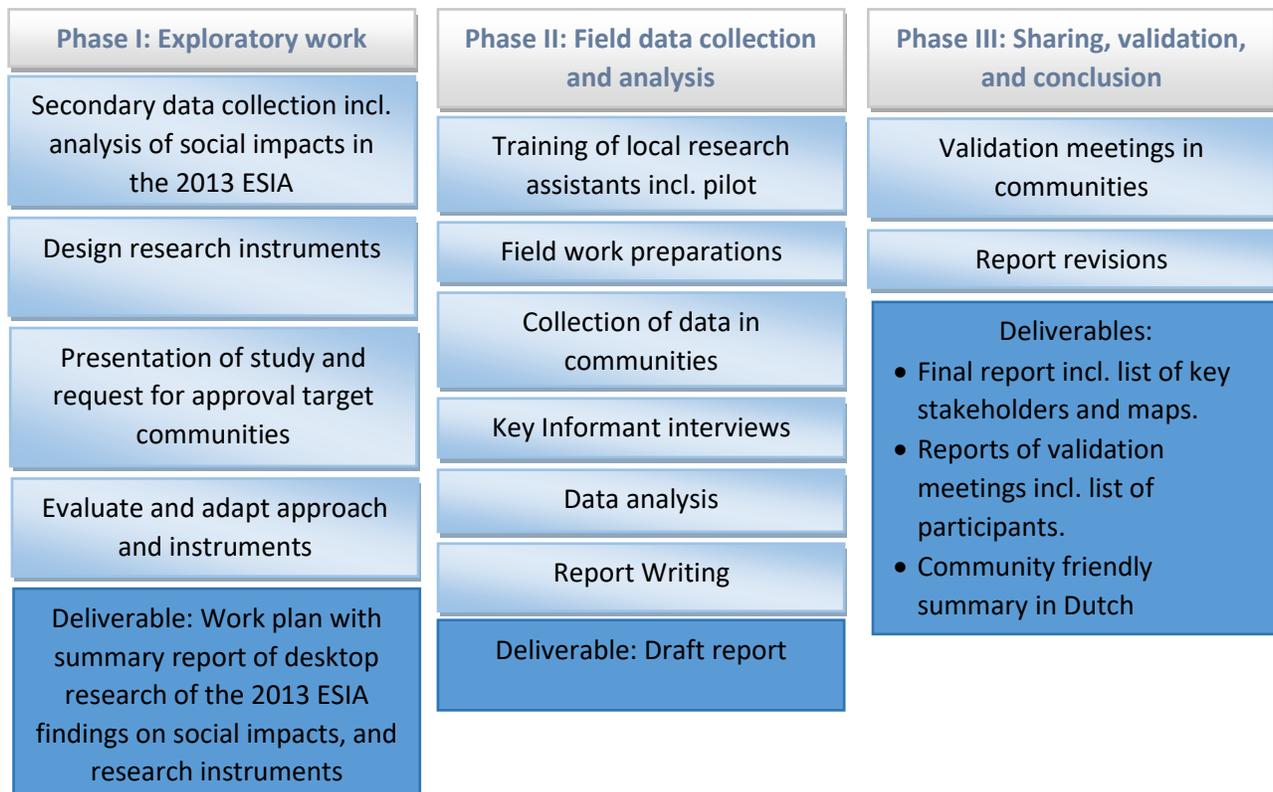
To ensure that all team members adhered to village protocols and behaved in a culturally appropriate manner, the field workers followed a mandatory training, which included a session on research ethics. During fieldwork, study participants were approached in an unobtrusive manner. The study team member introduced herself and provided information about the purpose of the survey. Participants were explained that participation was voluntary and that in the report, their name would not be linked to their statements. Only when all was understood, the study team member asked the target person for his or her consent, and if granted continued by posing the questions.

All meetings and interviews were held in the language(s) preferred by the target communities. The researcher is convinced translation has not affected the results although differences in nuance can have occurred because of translation. In each community, a local resource person was recruited to assist with data collection.

## 2.2 APPROACH

The study was executed in three phases focused on (1) secondary data collection and approval target groups for execution of the study, followed by (2) field data collection, data analysis and report writing, and finally (3) data validation and production final report (Figure 7).

Figure 6. Overview of study phases.



## 2.3 SECONDARY DATA COLLECTION

Secondary data about the study area and target communities were obtained from existing research reports, government reports, and documents from Newmont Suriname. Of specific importance was the analysis of social impacts predicted in the 2013 ESIA, and the then proposed mitigation measures. A complete list of consulted documents is presented in the references.

## 2.4 PRIMARY DATA COLLECTION

### 2.4.1 Community survey

To update basic indicators for the three community clusters (Pamaka, Transport Corridor, Kawina) the consultant conducted a community survey, with the help of local resource persons and other informed community members. The community survey was executed by means of a “community information sheet” for each community (Annex C).

As part of the community survey, a quick household and population census was held in the Pamaka and Transport Corridor communities, by counting all households and number of inhabitants per household. Other basic indicators that were collected through the village survey included:

- Electricity
- Sanitation and drinking water
- Education facilities
- Health care services
- Access to internet
- Relation with French Guiana
- Land use

### 2.4.2 Interviews with open ended questions with community members

In each permanently inhabited community or population cluster, the researchers interviewed:

- Traditional authorities (M/F)
- Village men
- Village women

Annex C contains the research instruments used to interview these stakeholder groups.

An important aspect during data collection was the inclusion of younger and older persons, men and women, and persons from different extended families and clans. The community-based local resource persons was instrumental in ensuring that all different interest groups were consulted.

Community members were interviewed both as individuals and in small groups of individuals (2-4 persons), using qualitative interviews with open –ended questions. Working with Pamaka and Cottica Ndyuka research assistants facilitated entry into the communities and data interpretation.

### 2.4.3 Interviews with key informant who are not specifically tied to any one community

To collect missing information and to verify existing data, key-informant interviews were held with:

- Newmont's Social Responsibility department (with regard to complaints procedures, community projects).
- Foundation Pamaka Sustainable Development (*Stichting Duurzame Ontwikkeling Pamaka*, DOP)
- Community Development Foundation (CDF).
- School principals in the different schools in the target areas.
- District government representatives (*Bestuursopzichters* - BO)
- Local entrepreneurs who deliver goods and/or services to Newmont, or have done so in the past.

## 2.5 DATA ANALYSIS METHODS

Collected data gathered through key informant interviews was organized in Microsoft Excel. Data was coded based on identified patterns. During data entry, a second check of the consistency, clarity and completeness of the answers was executed. Maps are based on GPS data collected in the field, and have been produced by the Natural Resources and Environmental Assessment (NARENA) department of the Anton de Kom University of Suriname (AdeKUS).

## 2.6 DATA SHARING AND VALIDATION

The draft Update ESIA report was presented to the communities in a community friendly fashion, in a way similar to the introduction meetings. Based on feedback received during fieldwork, the consultant held two validation meetings in the Marowijne area (Langa Tabiki and Loka Loka), rather than one central meeting in Langa Tabiki (See Annex 1 for attendance during validation meetings). During the presentations, community members had an opportunity to provide feedback, ask questions, and correct possible errors. Comments and suggestions for improvement from community members were recorded, and processed during report revision. The complete report, plus a community friendly summary in Dutch, will be shared with all communities.

# BASELINE STUDY

## 3 PAMAKA

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### 3.1 POPULATION AND DEMOGRAPHICS

#### 3.1.1 Definitions of permanent and non-permanent households and inhabitants

In each village or settlement, both permanent and non-permanent households and residents were counted. As permanent households, we counted households where at least one person lived for at least 6 months of the year, or households that were the principle living locations for people who stayed more than 6 months out of the year elsewhere for work related reasons. For example, a Newmont employee in a village may be absent from his or her home for more than 6 months out of the year, but if the house in the village was the place where this person spent most time during breaks, this household was counted as a permanently inhabited household and the person was counted as a permanent resident. Non-permanent households were typically households where people stayed during holidays or weekends, but that were not the principle residency of the family. If a mother lived permanently in the village, but (some of) her children lived and went to school in French Guiana, the household was counted as permanent, the mother was also counted as permanent resident, but the children living in French Guiana were counted as non-permanent resident.

In addition to permanent residents, we also counted non-permanent village inhabitants, because these people often continue to play an important role in community life. People were classified as non-permanent inhabitants if they were not present in the village for more than 6 months out of the year, but still visited the village in weekends or holidays, or for specific cultural events -at least annually. The main residency location of these people was usually either Paramaribo or French Guiana (mostly St. Laurent).

#### 3.1.2 Permanent inhabitants

In total, 1338 permanent inhabitants of the Pamaka area were counted, among whom 1229 Pamaka and 109 non-Pamaka<sup>3</sup> (other Surinamese and foreigners; Table 4). The 1229 permanent Pamaka residents included 308 women, 356 men, and 565 children under the age of 18. Apart from Pamaka in the traditional villages in and along the Marowijne River, this count included Pamaka living in Snesi Kondre, in river *kampus*<sup>4</sup> in the study area, and along the road, between Km 54.5 (first Pamaka house along the Langa Tabiki (LT) road) and Stanford at the end of the LT road (Figure 2).

Table 4 lists the number of permanent and non-permanent households in the different Pamaka villages. Two villages, Akaati and Bonidoro, are abandoned. Several houses, overgrown with weeds, could be observed in these places and area inhabitants confirmed that people do not regularly visit these

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<sup>3</sup> 44 women, 54 men, 6 children

<sup>4</sup> A *kampu* is a settlement that is not an original village, often originally meant as a place to perform agriculture

locations anymore. The villages with most permanent residents were Langa Tabiki, Loka Loka and Tabiki Ede.

Table 4. Number of households, permanent inhabitants, and non-permanent residents in the Pamaka villages (Table notes below this table)<sup>1</sup>

Village	Permanent households	Permanent residents				Non-permanent households	Non-permanent residents <sup>2</sup>			
		Women	Men	Children	Total		Women	Men	Children	Total
Akaati	None	Abandoned 2 years ago <sup>3</sup>				None	Uninhabited			
Langa Tabiki	69	65	58	90	<b>213</b>	29	102	100	Many (~200)	<b>402</b>
Pikin Tabiki	1	0	1	0	<b>1</b>	1	0	1	0	<b>1</b>
Snesi Kondre	25 <sup>4</sup>	18	31	39	<b>88</b>	8 <sup>5</sup>	2	17	7	<b>26</b>
Boni Doro	None	Uninhabited since long				None	Uninhabited			
Bada Tabiki	21	12	17	25	<b>54</b>	2	4	1	16	<b>21</b>
Sebedoe Kondre (Kiiki Mofo)	29	18	23	31	<b>72</b>	3	5	2	17	<b>24</b>
Nason	20	15	20	21	<b>56</b>	9	19	16	56	<b>91</b>
Nason – school complex <sup>6</sup>	4	5	0	1	<b>6</b>	0	0	0	0	<b>0</b>
Tabiki Ede	35	38	26	88	<b>152</b>	12	12	8	23	<b>43</b>
Atemsa, incl. Su kampus (across river)	32	27	37	73	<b>137</b>	13	24	17	74	<b>115</b>
Pakira Tabiki (Akodo Kondre)	15	14	17	42	<b>73</b>	3	3	3	10	<b>16</b>
Skin Tabiki	40	36	32	29	<b>97</b>	12	7	9	3	<b>19</b>
Loka Loka	46	49	49	109	<b>207</b>	16	24	18	47	<b>89</b>
Loka Loka - school complex and tourism lodge	14	13	3	13	<b>29</b> <sup>7</sup>	1	0	2	0	<b>2</b>
Stanford (kamp)	2	1	3	3	<b>7</b> <sup>8</sup>	0	None, but every day many people who buy fuel and supplies.			
Sion (kamp)	7 <sup>9</sup>	5	14	5	<b>24</b>	0				
LT Road <sup>10</sup>	45 <sup>11</sup>	36	79	7	<b>122</b>	17 <sup>12</sup>	47	26	Many (~70)	<b>~143</b>
<b>TOTAL</b>	<b>405</b>	<b>352</b>	<b>410</b>	<b>576</b>	<b>1338</b>	<b>126</b> <sup>13</sup>	<b>249</b>	<b>220</b>	<b>~500</b> <sup>14</sup>	<b>~969</b>

## Notes with Table 4

Not counting military, police and other non-local government workers, but including (Chinese) store owners, other business owners, and other non-locals who permanently live in the area

<sup>2</sup> This figure includes persons who are members from permanent households, but do not themselves live permanently in the village, for example children who go to school in Paramaribo or French Guiana while the mother still lives in the village; or men who continue to live in the village while their wife and children have moved away and only come for holidays and special occasions.

<sup>3</sup> Since passing away of the Kabiten in ~2017, the village is abandoned. There are three uninhabited houses; the original inhabitants now live at Tumatu and Apatou.

<sup>4</sup> Including 2 Chinese shops with a total of 5 Chinese men, 1 woman, no children

<sup>5</sup> Including 5 government housing units that are (almost) always inhabited, but by different individuals such as military detachments, and District Commissioner and staff, Police station. Count of non-permanent inhabitants includes 10 military and Police but excludes temporary visitors such as people who stay for a couple of days in apartments or a hammock shelter.

<sup>6</sup> Four occupied teachers' houses, with in total 5 teachers and one child. No households other than teachers live here.

<sup>7</sup> Including 9 teachers' houses with a total of 9 women, 1 man and 2 children (Non Pamaka)

<sup>8</sup> Including 5 Chinese residents and 1 Guyanese

<sup>9</sup> Including 2 Chinese households with in total 10 men and 2 women, and one Brazilian household with one woman and one man.

<sup>10</sup> Road between Km 54.5 and Snesi kondre.

<sup>11</sup> This count includes: one cluster of gold miners' camps at the Merian bridge with 8 Pamaka and 3 non-Pamaka males; 5 cabarets with in total 10 permanent non-Pamaka residents (6 women, 3 men, 1 child); 5 Chinese businesses with in total 17 permanent residents (3 women, 13 men, 1 child, all Chinese); one church complex with 5 non-Pamaka permanent residents (3 women, 2 men; one Surinamer, 4 Brazilians); 7 Brazilian households and businesses with in total 18 permanent residents (5 women, 12 men, 1 child, all Brazilian); one household of 2 Ndyuka men who work gold; and one Guyanese man.

<sup>12</sup> An exact number of non-permanent residents in these households could not be established because the houses are sometimes at some distance from one another, and when people were not at home, it was difficult to obtain reliable information about the number of persons who visited the place.

<sup>13</sup> Including 5 non-Pamaka

<sup>14</sup> Extrapolation, based on ratio of adults to children among permanent residents.

### 3.1.3 Non-permanent village inhabitants

In the 10 traditional Pamaka villages plus Snesi Kondre and the LT road a total number of 121 non-permanent Pamaka households were counted (i.e. excluding foreigners and non-Pamaka Surinamese). These households belonged to Pamaka who had their primary residence somewhere else, but visited the village/area at least annually –and typically more often- for weekends and holidays, or to take part in cultural events. The main locations of residence were French Guiana (52 households), other places in Suriname (48 households), in both French Guiana and Paramaribo (3 households), in the Netherlands (1 household), or in a location unknown to the resource persons (17 households). In French Guiana, the most common place to live was St. Laurent, through Pamaka families also were reported to live in Apatou, Cayenne or Sinemary. In Suriname, non-permanent residents most commonly lived in Paramaribo, while others lived in other Pamaka villages, Albina, or elsewhere in the interior.

Approximately one thousand Pamaka who no longer live permanently in the Pamaka area frequently visit the various villages and other populated locations. A total of 469 non-permanent adult inhabitants of the Pamaka area were counted: 249 women and 220 men. It is difficult to provide a reliable estimate for non-permanent children because in their absence during the fieldwork, neighbors could often not provide a good estimate. Table 3 presents an extrapolated estimate of ~500 children who visit the Pamaka area during holidays and/or weekends.

### 3.1.4 Pamaka, other Surinamese and foreigners

Virtually all inhabitants of the Pamaka villages in the Marowijne River self-identify as Pamaka people. In Loka Loka, Nason and Langa Tabiki there are school teachers and health workers who are non-Pamaka. But most non-Pamaka in the Pamaka area live along the LT road, in Snesi Kondre itself, and in the commercial centers along the river (Sion, Stanford), which serve the surrounding ASM areas. Along the LT road, for example, Pamaka live intermingled with both other Surinamese and foreigners. We counted 122 persons who live permanently along the LT road, among whom 68 Pamaka, 8 other Surinamese, and 46 foreigners including 27 Brazilians, 17 Chinese, one Dominican, and one Guyanese. Several of these foreigners have been living in the area for a long time, some for more than 20 years, and are integrated members of the local community.

### 3.1.5 Pamaka living outside of the communities along the road to Snesi kondre

People living in houses along the road to Snesi Kondre live in clusters that are often linked to specific traditional Pamaka villages. Coming from the Patamacca Bridge, one first encounters two houses with agricultural plots, on some distance from one another, that belong to people who originate from Atemsá. A little further, one arrives in the area that is considered part of the traditional planting grounds of people from Langa Tabiki. Langa Tabiki women already had their agricultural plots here before the interior war (1996-1992). Langa Tabiki families dominate the remainder of the households along the LT road. Families Van Gennep and Van Geenen mostly up to the Merian Bridge, families Sana and Forster between the Merian Bridge and Alamoeké, and family Babel in Tumatú. Other family names were less common, and included Van Dun and Amauten.

Driving from Moengo, past Tumatú I and II (see Figure 2a and b), there is a small cluster of houses on the right hand side of the main road, belonging to families who originate from Loka Loka. In Snesi Kondre

itself, there also is a cluster of houses (most north) belonging to Loka Loka families. Most other families who have houses in Snesi Kondre originate from Langa Tabiki.

Because there is no school nearby, very few children live permanently in the households along the LT road. Most children who were reported as permanently living there had not yet reached elementary school age.

### 3.1.6 Comparing 2010 and present population figures

It is difficult to compare the present (2019) data with the data collected in the same villages in 2010 (data used in the 2013 ESIA) because it is unclear who was counted as a (permanent) resident of the villages and who was not. The methodology does not reveal, for example, whether children who stay with an aunt in French Guiana to attend school, but return to the village during holidays, were counted as part of a resident household. The same question applies to small-scale gold miners, who work in the mining areas (i.e. they are not physically present) but are the main bread winners of the household.

Assuming that the 2010 household survey (2013 ESIA) counted as “population” only permanent residents, we find that the total population in the traditional Pamaka villages has decreased with 7.0 percent, from 1137 in 2010 (ERM) to 1057 now *in the same villages*; i.e. excluding Pikin Tabiki, Snesi Kondre, the LT road, and commercial centers along the river, but including river *kampus* that are part of the traditional villages (Table 5). The data show large and inexplicable differences between the different villages though, with a more than doubling of the population in some villages and a steep decrease elsewhere.

In contrast to the permanent Pamaka population figure, the number of occupied household structures seems to have increased with about one third between 2010 and 2019. Also with regard to the number of occupied household structures, there are large and inexplicable differences. For example, the number of occupied household structures appears to have quadrupled in Badaa Tabiki, but dropped considerably in Nason (Table 5). We cannot explain these discrepancies between the 2010 data and the 2019 data.

Table 5. Changes in demographic data baseline (2010 survey in 2013 ESIA) versus SIA update 2019, counting for 2019 only permanent Pamaka residents and permanently occupied household structures<sup>5</sup>.

	Total Pamaka population			Occupied household structures		
	2010	2019	% change	2010	2019	% change
<i>Akaati</i>	5	0	-100%	3	0	-100%
<i>Langa Tabiki</i>	262	201 <sup>6</sup>	-23.3%	55	69	+25.5%
<i>Bada Tabiki</i>	22	54	+145.5%	5	21	+320%
<i>Sebedoe Kondre (Kiiki Mofo)</i>	163	72	-55.8%	34	29	-14.7%
<i>Nason</i>	204	50 <sup>7</sup>	-75.5%	34	20	-41.2%
<i>Tabiki Ede</i>	80	152	+90%	16	35	+118.8%
<i>Pakira Tabiki</i>	43	73	+69.8%	8	15	+87.5%
<i>Skin Tabiki</i>	116	97	-16.4%	23	40	+73.9%
<i>Atemsa (incl. kampus)</i>	77	137	+ 77.9%	24	32	+33.3%
<i>Loka Loka</i>	165	221 <sup>8</sup>	+33.9%	30	51	+70%
<b><i>Sub-total in same villages</i></b>	<b>1137</b>	<b>1057</b>	<b>-7.0%</b>	<b>232</b>	<b>312</b>	<b>+34.5%</b>
<i>Pikin Tabiki</i>	Not included	1	NA	Not included	1	NA
<i>River commercial centers (Sion, Stanford)</i>	Not included	6	NA	Not included	2	NA
<i>Snesi Kondre</i>	Not included	82	NA	Not included	25	NA
<i>Langa Tabiki Road</i>	Not included	83	NA	Not included	37	NA
<b>TOTAL</b>		<b>1229</b>			<b>377</b>	

<sup>5</sup> i.e. Pamaka who were present in the village for at least 6 months out of the year, or who worked elsewhere (e.g. Newmont, ASM) but for whom the village was their main home location. The count excludes non-Pamaka Surinamese as well as foreign individuals and households.

<sup>6</sup> Excluding non-Pamaka teachers, health workers and their families (N=~12).

<sup>7</sup> Excluding non-Pamaka teachers, health workers and their families (N=6)

<sup>8</sup> Excluding non-Pamaka teachers and their families (N=~15)

## 3.2 MIGRATION HISTORY

### 3.2.1 Migratory patterns 1970s to 1992: depopulation of Langa Tabiki and surrounding villages

In order to better understand migratory patterns in the Pamaka area and the possible influence of Newmont thereon, it is important to consider Pamaka history. Up to the early 1980s, there seem to not have been huge migrations in or out of the area, though Pamaka families did temporarily or permanently settle in agricultural camps along the LT Road and along the river – both on the Suriname banks and on the French Guiana side.

During the interior war (1986-1992), a civil conflict between the contemporary Suriname military government and Maroon insurgents, particularly east Suriname suffered from violence and socioeconomic isolation from the rest of Suriname. At times, the leader of the Jungle Command, a group of Maroon insurgents, also hid in Langa Tabiki. A Pamaka resident of Langa Tabiki remembered how, in reprisals, the national military bombed Langa Tabiki from airplanes with nail bombs. Ground troops entered the village shooting around, also at night. Two houses burned down and one man was killed. In response, the largest share of the Langa Tabiki population fled the village, mostly moving to the *kampus* they had already established on the French banks of the Marowijne River. Smaller numbers of people ended up in refugee camps. Meanwhile children who had been attending school or studying in Paramaribo stayed in the city. Hence by the end of the interior war (1992) Langa Tabiki was almost empty.

A decade earlier (~1970s), France had started a campaign to more closely integrate the interior communities into mainstream national French society and turn these populations into properly documented French citizens (Bellardie and Heemskerk, 2019). One consequence of this francization policy was that Maroons in French Guiana, like any other French citizens, became eligible for generous French social welfare benefits. Initially only the Aluku Maroons became French citizens. However, with the Suriname Civil war, and increasing migration of Suriname Maroons to French Guiana, also other Maroon ethnic groups increasingly gained access to French citizenship and related benefits. This trend was further aided by the French regulation of “right of land”, by which those born in French Guiana had the right to become French. Confronted with socioeconomic hardship in their home communities, and the promise of a more comfortable life in French Guiana, a considerable share of Pamaka Maroons stayed in, or returned to French Guiana after the Suriname interior war, to seek formal French residency or citizenship.

### 3.2.2 1992 to 2011: New economic opportunities and growing population

By the early 1990s, just after the hostilities of the interior war had ended, Suriname was caught by a gold rush that swept across the interior of the country. A large gold discovery in the Merian area made the traditional Pamaka area part of this gold rush. Soon, Pamaka families moved back to the village, attracted by the opportunities offered by the artisanal and small-scale mining (ASM) activities. Initially people worked just with small hydraulic pumps. But soon the Pamaka, inspired by the more experienced Brazilian *garimpeiros* in the area, also bought heavy equipment such as excavators, as well as All Terrain

Vehicles (ATV) and tractors to facilitate transport to and from the mining camps. Pamaka not only ventured into mining themselves, they also rented out their customary family lands to *garimpeiros* and related service providers such as gas stations, shops, brothels and restaurants. The local economy flourished, as Pamaka men made a good living as gold miners, and both men and women became land bosses and took advantage of related business opportunities such as selling transportation, meals, merchandise, and agricultural produce. Some of the women also cooked for the gold mining camps.

### 3.2.3 2011 to present: collapse of the ASM economy causes outmigration

In 2004, Surgold was established as a Limited Liability Company between Newmont and Alcoa World Aluminum LLC., and started exploration of the Merian project. In 2011, ASM miners were evicted from the Merian Project area by the Suriname government Organization for Regulation of the Gold Sector, (OGS) and the Suriname Police. As Pamaka ASM miners did not have another place to go, many initially stayed in the area. Some tried to enter the area again, or started mining just along the edges. And many were evicted once more. After some time, however, many moved away in search for work elsewhere. A woman from Atemsa conveys:

*Almost all the boys from here, they also worked at Merian when the men [gold miners] were taken away. They left to find work elsewhere. Many went to the city, others went to Ndyuka [i.e. other gold mining areas]. The women stayed behind.*

The 2013 ESIA already noticed substantial out migration from the Pamaka villages, reducing the population with 29.2 percent, from approximately 1605 individuals in 1996 (Streekontwikkelingsplan Paramakaans Stamegebied), to 1137 in 2010 (ERM, 2013). It was not clear from the 2013 ESIA how much of that migration could be attributed to Newmont's presence.

The present data suggests that this trend has leveled off, though there are huge differences between villages. In fact, the data collected in 2019 are for some villages more similar to the 1995 Regional Development Plan estimates than to the 2010 ERM survey. For example, in 1995, Sebedoe Kondre (Kiiki Mofo) was estimated to have a population of 22. In 2010, a population of 163 was reported, and in 2019, 72 inhabitants were counted (Table 3). In 1995, Loka Loka was believed to have a population of 237, in 2010 a population of 165 was reported, and the current 2019 survey found a permanent Pamaka population of 224; almost equal to the 1995 data. Yet given uncertainty about the 2010 methodology and the substantial number of households that was not included in 2010 (i.e. Snesi Kondre, road, river settlements), we cannot draw strong conclusions about any population trend.

### 3.2.4 Reasons for out-migration

Table 6 lists reasons for out migration named by Pamaka stakeholders who were interviewed for the 2013 ESIA study and for the present (2019) update ESIA. There is very little difference between the current findings and those reported in the 2013 ESIA.

The only deviation from the 2013 ESIA is that this earlier study lists "livelihood change from 'hunter-gathering agriculture' to ASM" as a cause for outmigration, while this was not found in 2019. During interviews for the present 2019 study, the exact opposite argument was provided. Local ASM was by

many informants named as a factor that brought people to the villages, rather than a cause of out-migration. In the early 2000s, all Pamaka villages, and even more so the commercial centers (Snesi Kondre, Stanford, Sion) depended economically to a greater or lesser extent on ASM. Interview participants lamented that when young men were still able to work gold in the area, they would regularly come home to the villages, and spend time and money there. Now ASM is no longer possible at Merian, they have dispersed; some have moved to far away mine sites, others have left to French Guiana, and others to Paramaribo (see also ¶ 7.1).

*Table 6. Reasons for outmigration named by Pamaka resource persons (shaded areas)*

Reasons for outmigration mentioned by consulted stakeholders in the Pamaka area	2013 ESIA	2019 Update ESIA
Absence of adequate infrastructure and services (e.g., health and education)		
Absence of income generating opportunities		
Relocation to be closer to family who have already moved out of the area		
Appeal of migration to nearby French Guiana due to attractive social benefits regime and higher standard of living		
Erosion of the Pamaka cultural identity associated with livelihood change from 'hunter-gathering agriculture' to ASM		Not mentioned

The pull of French Guiana social benefits appears to be a particularly strong force motivating families to leave the Pamaka area. In different villages, it was explained that women tend to go for prenatal control and delivery to French Guiana, typically to St. Laurent. A woman from Nason explained:

*Why women deliver in French Guiana? MZ is just a clinic. They do not have good equipment. Therefore the women go to St. Laurent. It is faster than going to Paramaribo. Once you take a boat to St. Laurent, you are already at the clinic. It will be more time and expenses to go to Paramaribo. Plus you will have a chance to get [well-fare] support later.*

Once women have delivered the child there, and continue to go to French Guiana for post natal care, it seems a logical next step to enroll the children in a French school, as that will enhance the chances of the child obtaining French residency. In some cases, the children will stay with another family member, and in other cases the mother moves with the children to French Guiana. There they start a process to get French residency. Yet parents do not always send their children, or all of their children to school in French Guiana, and often at least some of the children attend school in Suriname.

Following, the example of the village of Atemsa is presented. Atemsa counts 32 permanent Pamaka households, of which 22 households have children under the age of 18. Ten of these 22 households send part of their children to school in French Guiana. In one household with five children, only the eldest one attends school in St. Laurent - French Guiana. In another household of 11 children, eight children go to school in St. Laurent. In yet another household, two children attend the Loka Loka school, and two others attend school in St. Laurent.

### 3.3 VULNERABLE GROUPS

The research team observed a large number of poor households, including a small number of households where parents were unable to send their children to school. As no household survey was conducted, we cannot provide absolute numbers about the number or share of households living in poverty.

No households headed by youth were encountered. In Sebedoe Kondre, there was one household with boys ages 16 to 20, who were working in ASM. Ninety-four (25%) permanent Pamaka households in the area were female headed households without adult men present.

Of all permanent Pamaka households, 8.5 percent reported having one or more household members with a disability (Table 7). This figure is substantially lower than the 16 percent of households with disabled members reported in the 2010 household survey. We cannot explain this difference.

### 3.4 INCOME GENERATING ACTIVITIES

The main income generating activity for men from the Pamaka communities is small-scale gold mining, followed by the informal sale of goods and services (*hosselen*). Of lesser economic importance for men are the sale of surplus from small-scale agriculture, government income (including social benefits such as General Old-age Stipend - AOV), fishing and hunting, working as a boatman, and work at Newmont.

For Pamaka women in the target area, the primary source of cash income is the sale of surplus production from their agricultural plots. A second important source of cash money is baking and selling *kwaka* – cassava crumps. Women also work at Newmont, receive a government income or stipend, and work in gold mining areas to sell goods and service.

### 3.5 ACCESS TO SOCIAL INFRASTRUCTURE, RESOURCES AND SERVICES

The 2013 ESIA noted that

*Social infrastructure and access to basic services, such as potable water, electricity, sanitation, and telecommunications, is very limited in the Marowijne Area. There are also limited emergency services [and] few recreational facilities.*

This situation has remained virtually unchanged since the ERM data was collected in 2010-12.

#### 3.5.1 Electricity

All inhabited original Pamaka villages, except for Pikin Tabiki, have a government village generator<sup>9</sup>. Theoretically, this generator provides electricity for 5 or 6 hours a day, from approximately 6 pm to 11 or 12 pm.

In only two of the nine Pamaka villages with a village generator, this generator was providing energy in the period that the village survey was conducted (Nason, Skin Tabiki). In five villages (Sebedoe Kondre,

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<sup>9</sup> This statement excludes Snesi Kondre, the commercial settlements along the river (e.g. Sion, Stanford) and the houses along the Patamarca Road, which are not part of the traditional Pamaka villages.

Atemsa, Tabiki Ede, Pakira Tabiki, Loka Loka) the village generator was broken and there had been no electricity for a long time, in some cases years. Yet also villages with a functioning generator do not have a reliable electricity supply because government fuel is often too little and delivered too late. Inhabitants of Bada Tabiki and Langa Tabiki reported that they had been without electricity due to a lack of fuel for respectively three and two months.

In Langa Tabiki, a woman commented that when the young men from the villages were still earning much from ASM, they would put money together for fuel to keep the village generator running during the weeks or longer that the government did not supply fuel. This support has withered with the reduction in ASM activities in the area.

By lack of public electricity, people rely on kerosene lamps and flashlights. In addition, a small number of households in the villages own a private generator. A total number of 24 private generators were counted in the villages, the largest number in one village being 7 (Loka Loka). In Snesi Kondre, electricity in virtually all households and businesses is supplied through private generators. In Pakira Tabiki and Atemsa, it was reported that there were no households in the village with a private generator.

Virtually no-one has solar panels. Solar panels were reported in Langa Tabiki (2 houses), Sebedoe Kondre (1), Atemsa (1), Skin Tabiki (1) and Snesi Kondre (3). In addition, some individuals have the very small portable solar panels to charge, for example, a phone.

### 3.5.2 Potable water

ERM's 2010 household survey found that one of the main barriers to being and staying healthy in the Marowijne Area was the lack of clean drinking water. In all villages apart from Pakira Tabiki, rain water harvesting through rooftop catchments and cistern storage was named as the main method in the village to obtain drinking water. The water is most often stored in large polyethylene plastic tanks. This practice qualifies as "access to an improved water source" by World Bank definition. However, observations suggest that households do not use a reliable system for filtration and chlorination or disinfection by other means (e.g., boiling). Moreover, gutters, downpipes and cisterns are not periodically inspected and cleaned. As a result, the quality of rain water after capture is likely variable.

In Pakira Tabiki, creek water was named as the preferred source of drinking water.

In the dry season, when there is a shortage of rain water, people mostly rely on the creeks or, less preferably, the Marowijne River.

In Langa Tabiki, a drinking water project was executed by the Pamaka Community Development Fund (CDF). Residents indicated that they cannot drink this water. A DOP member related:

*Water went to a lab and was tested unsuitable for drinking water. The filter did not function well. Sometimes the water is brown, sometimes red.*

A consulted CDF representative contested this vision, indicating that the latest lab results (January 2019) were all good. CDF explained that they had heard that people extend the pipes, with poor water quality as a result. Notwithstanding, the grand majority of Langa Tabiki residents still do not trust the water quality, and reported that they used this water exclusively to wash dishes and clothes. A Langa Tabiki

woman indicated that even though she does not drink the water, it is still handy to have water taps in the village:

*The water project is good. Some people do not walk well, and so now they have water nearby. I do not drink the water.*

Only one woman reported that she drinks the water.

### 3.5.3 Sanitation

There is no public sanitation system offering adequate treatment and disposal of human excreta and sewage in any of the Pamaka villages. In nine out of the ten traditional Pamaka villages, as well as in Snesi Kondre and households along the road, an outhouse was the most commonly used form of sanitation. Only in Langa Tabiki, people reported that they most often used the river. In Tabiki Ede, Atemsa, and Sebedoe Kondre it also was mentioned that people used the river, but only as a second or third choice. In Langa Tabiki, a toilet with manual flushing in the home, and the outhouse were named as respectively the second and third most commonly used forms of sanitation.

In Loka Loka, Nason and Snesi Kondre, flush toilets in the home were named as the second most commonly used form of sanitation. In two villages (Skin Tabiki, Tabiki Ede), using the forest/outside was named as an alternative to the outhouse.

Eight<sup>10</sup> inhabited Pamaka villages received a toilet cluster (2-3 toilets) from Newmont (then named Surgold). These toilets are constructed following the basic outhouse model, where human waste is collected in large bins. When the toilet is full, emptying is not possible. The maintenance of these public toilets has been of variable success. In Sebedoe Kondre, the public toilets were so filthy that they are hardly in use anymore. In Loka Loka, one of the toilets has been closed because it is “full”. The second toilet, which is the personal property of the Kabiten, is regularly maintained and in good state. In Nason, the three public toilets were clean and in a good state.

### 3.5.4 Waste collection and processing

There is no public waste collection service in the Pamaka area. In most villages, inhabitants collect their waste in garbage bags, which are dumped in a large pit that has been dug for that purpose. When it is full, the garbage is burned. Some people burn small piles of their personal waste as well, especially organic waste (e.g. leaves). Food waste may be thrown in the river, to feed the fish.

### 3.5.5 Police, military, and emergency services

There is a police post and a military detachment at Snesi Kondre. There are no other emergency services in the Pamaka area.

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<sup>10</sup> Langa Tabiki refused the public toilets and Pikin Tabiki only has one permanent resident

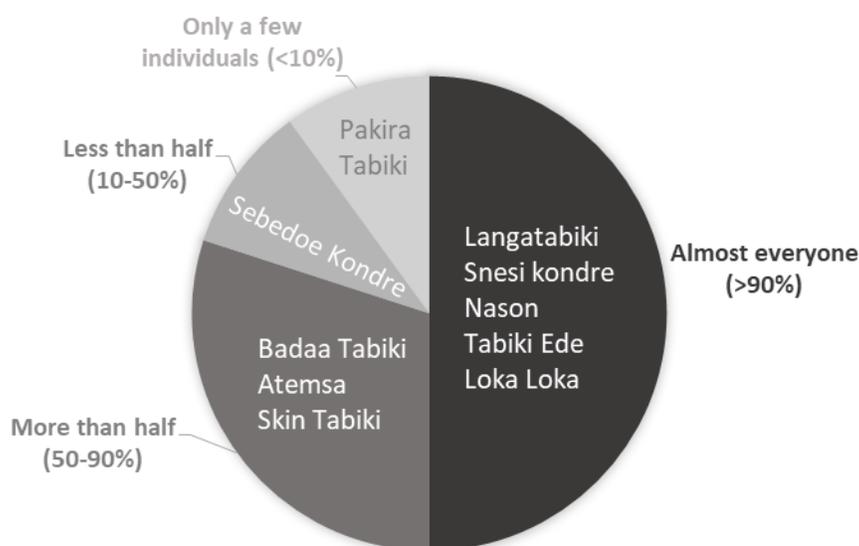
## 3.6 HEALTH

### 3.6.1 Access to health services

In all traditional villages, except for Pikin Tabiki, plus Snesi Kondre, consulted community members reported that villagers visited both the nearest Suriname Medical Mission Primary health Care (MZ-PHC) clinics, and health care facilities in French Guiana. Two Pamaka villages feature MZ-PHC clinics: Langa Tabiki and Nason. In addition, people may choose to visit the MZ-PHC clinic in Ampoma Tapu (At the confluence of the Marowijne, Tapanahoni and Lawa Rivers). Especially for non-severe illnesses or injuries (e.g. fever, cough), Pamaka villagers visit the MZ-PHC clinics. For health care that requires more advanced equipment or medical attention, Pamaka community members often prefer to travel to French Guiana. The French clinic in Apatou is closer than the health services in Albina or Paramaribo, and consulted stakeholders believed that the quality of care is better in French Guiana. Moreover, using French health services for delivery and pre- and post natal care opens options to obtain French nationality for the child. Figure 8 visualizes the share of community members in the different communities who use health services in French Guiana.

In addition to regular health services, there is a Malaria Service Deliverer (MSD) in Snesi Kondre. An MSD is a person who may not have a medical education, but has been trained by the Suriname Ministry of Health (MoH) Malaria Program to diagnose and treat malaria in potentially high risk areas.

Figure 7. Share of community members who (also) use health services in French Guiana



### 3.6.2 General health concerns

A Medical Mission (MZ) health worker in Langa Tabiki reported that the most common diseases in this and surrounding villages were hypertension and diabetes. In addition, in some periods of the year many people in the villages suffer from flu-like symptoms. This information is in line with the findings of the 2013 ESIA study, as well as with national health trends. Nevertheless, it must be taken into account that

because so many people seek health care in French Guiana, Medical Mission data may not provide a complete picture of main health concerns.

One particularly disconcerting observation was the significant number of persons with a disability, particularly mental disabilities. One out of every 10 or 11 households in the Pamaka area included at least one person with a disability that prevented the person(s) from functioning optimally (work, education) (Table 7). In this count we excluded people with minor ailments that are typical of old age, such as deterioration of vision, hearing and physical ability.

A basja of Loka Loka explained the large number of persons with a disability in this village, and some of the other villages, by something that Loka Loka women “have in them”. In his experience, women from Loka Loka have a large chance of delivering a mentally disabled child, regardless of where the father of the child is from. For a government assessment, he counted 36 mentally disabled persons from Loka Loka, a figure that includes those living in other villages, along the road, and elsewhere.

*Table 7. Number of persons with disabilities in permanent Pamaka households*

<i>Pamaka village</i>	<i>Nr (%) of households<sup>11</sup></i>	<i>Number of persons with mental disability</i>	<i>Number of persons with physical disability</i>
<i>Langa Tabiki</i>	3 (4.3%)	1	1 blind, 1 in wheel chair
<i>Pikin Tabiki</i>	-	0	0
<i>Bada Tabiki</i>	4 (19%)	0	1 child difficulty walking but attending school, 3 children blind
<i>Sebedoe Kondre (Kiiki Mofo)</i>	3 (10.3%)	2	1 deaf
<i>Nason</i>	4 (20%)	4	1, partly paralyzed, also mental
<i>Tabiki Ede</i>	2 (5.7%)	0	1 blind, 1 unable to walk
<i>Pakira Tabiki</i>	2 (13.3%)	1	1 blind
<i>Skin Tabiki</i>	3 (7.5%)	1	1 blind on one eye; 1 partly paralyzed
<i>Atemsa</i>	4 (12.9%)	4	2 deaf, 1 deformed arm, 1 paralyzed due to gun shot.
<i>Loka Loka</i>	4 (7.8%)	8	0
<i>Snesi kondre</i>	2 (8.3%)	2 (originating from Loka Loka)	0
<i>LT road</i>	4 (10.8%)	4 (originating from Loka Loka)	1 amputated leg (diabetes), 1 visually impaired
<b>TOTAL</b>	<b>35 (9.3%)</b>	<b>26</b>	<b>15</b>

<sup>11</sup> Number and percentage of households with one or more disabled members among permanent Pamaka households

The 2013 ESIA suggested a possible increase of Sexually Transmitted Infections (STIs) including HIV/AIDS associated with the presence of ASM and sex workers in the Pamaka area, but did not present any evidence. Based on studies among sex workers and their clients in Suriname ASM areas, there is no reason to believe that the prevalence of STIs is higher in these areas than in other locations in Suriname (Heemskerk and Duijves, 2019; Heemskerk and Duijves, 2012).

### 3.7 EDUCATION AND LANGUAGE

#### 3.7.1 Schools

In the Pamaka area there are three school: in Langa Tabiki, on the mainland across the river from Nason, and on the mainland across the river from Loka Loka. Information about the schools is provided in Table 8. We consider as underqualified teachers who have a teaching degree, but a degree that is according to regulations of the Ministry of Education, Science and Culture (MinOWC) insufficient for the grade in which they are teaching.

*Table 8. Schools in the Pamaka area*

School location	Langa Tabiki	Nason	Loka Loka
<b>Name school</b>	Granman Forster school	Anton Donici school	O.S. Loka Loka
<b>Denomination</b>	EBGS (Protestant)	RK (Catholic)	Public
<b>Number of girls</b>	7	30	36
<b>Number of boys</b>	25	35	29
<b>Number of qualified teachers</b>	2	3	8
<b>Number of under-qualified teachers</b>	2	2	2
<b>Nr 6-graders who graduated in 2018</b>	5 out of 5	0 out of 6 <sup>12</sup>	2 out of 4 <sup>13</sup> (2019)
<b>Number of drop-outs in 2018-19</b>	2 out of 37	7	35 of 100
<b>Number of drop-outs in 2017-18</b>	Does not know	3	Does not know

In Nason and Langa Tabiki, the state of the school and teachers' housing is reasonable, though the buildings are plagued by wood worm and bats. School furniture is old though, and many chairs and tables are broken. In Loka Loka the school building and teachers houses are in a mediocre state. The

<sup>12</sup> Two of the six children who failed remained at school; the remaining 4 children left, probably to French Guiana or Paramaribo

<sup>13</sup> One of the children failed, and one was promoted because of age to lower vocational school.

wood work suffers from wood worm, ceiling plates have fallen down, and there is insufficient furniture and a lack of educational materials. The teachers organize fund raising activities such as selling food, for small renovation activities. The Loka Loka school also suffers from theft.

This school year 2019-2020, the Langa Tabiki school started with only 32 pupils, a number that appears to become gradually lower, largely due to the fact that the French school boat stops in Langa Tabiki and takes children to the French school in Apatou. This current school year, no new children started in the first pre-school class (*Kleuter A*), and only two children are in the second year of pre-school (*Kleuter B*). The teachers have worked hard to reduce drop-out rates, and “only” two children left the school prior to completion in the past school year 2018-2019.

In Loka Loka, the school principle reported that they had started the school year with 100 pupils, but by the end of July, only 65 children were left at school. As one reason for this observation she named the fact that parents send their children to school in French Guiana. Another reason she mentioned was the destitute financial situation of many families. Parents have difficulty paying for school boat transportation, and let the children work to contribute financially.

### 3.7.2 French Guiana

Many women send some or all of their children to school in French Guiana, usually initially in Apatou or St. Laurent, but when they continue education they may go onward to Cayenne or even France. In Langa Tabiki, children are picked up by the French school boat, which brings them to the Apatou elementary school, and hence they can stay in the village. The French Guiana school boat driver in Langa Tabiki estimated that 95 percent of Langa Tabiki children attend school in Apatou. This school boat also collects children from nearby smaller Pamaka *kampus* on the French side of the river, but does not stop at other Pamaka villages.

At the time of fieldwork (July 2019), a new elementary school was being built on the French banks of the river, right across from the Pamaka village of Skin Tabiki. This French school will be part of a new French settlement, which also will feature a clinic and public housing<sup>14</sup>.

### 3.7.3 Attendance

In most villages, consulted stakeholders reported that all children without disabilities in the village were going to school. In Pakira Tabiki and Loka Loka, several children were not attending school because their family was unable to pay for school fees or transportation. In Pakira Tabiki, for example, a mother with eight children sent 5 children to school, while the remaining three stayed at home because of a lack of money. In Loka Loka, ten children reportedly did not go to school for financial reasons.

Children with disabilities that complicate learning in a regular classroom setting typically do not go to school at all, because there is no option for special education. In Sebedoe Kondre, for example, a hearing

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<sup>14</sup> See: <http://nafu.net/fransen-zetten-nieuwe-nederzetting-op-tegenover-paramaccaans-dorp-skin-tabiki/>

impaired boy did not attend school. Also the approximately 20 Pamaka children with a mental disability do not attend school.

In Sebedoe Kondre, community members reported that boys from the age of 12-13 leave school to go to the gold mining area behind the village (Gaan Dai). Where they typically perform auxiliary jobs, such as carrying fuel, and earn money. This phenomenon was not reported in the other communities.

#### **3.7.4 Language**

In all Pamaka villages, including Snesi Kondre, Pamaka was the most spoken language. There are significant differences between villages in the extent to which people are able to speak and understand Dutch. In Snesi Kondre, it was reported that almost everyone (>90%) in this settlement is able to follow a meeting in Dutch, and in Skin Tabiki more than half of permanent inhabitants (50-90%). In Langa Tabiki, Sebedoe Kondre, Nason, Atemsa and Tabiki Ede, inhabitants estimated that less than half (10-50%) of permanent inhabitants understand Dutch well enough to follow a meeting, and in the remaining villages only a few individuals (<10%) do so.

## 4 TRANSPORT CORRIDOR

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### 4.1 POPULATION AND DEMOGRAPHICS

The Transport Corridor area encompasses the area starting at the beginning of the Patamacca Road at the crossroads with the East West connection road (see Figure 4) up to the village of Patamacca. This area includes counts six permanently occupied villages (Kraboe Olo, Mora Kondre, Pelgrim Kondre, Ovia Olo, Dantapoe and Patamacca) and one *kampu* -Leewani *kampu* (Figure 4). The village of Kasaba Ondro is now abandoned, but former inhabitants return for rituals and ceremonies, or occasionally to spend weekends and/or holidays.

Virtually all inhabitants of Kraboe Olo, Mora Kondre, Leewani *Kampu*, Ovia Olo, Dantapoe and Kasaba Ondro are of Cottica Ndyuka ethnic descent. The Cottica Ndyuka are the descendants of a group of Ndyuka Maroons who left the Tapanahoni River in the early 19<sup>th</sup> century to settle closer to the coast, in order to work in the wood industry.

Pelgrim Kondre was founded much later, in 1950, by the Wesleyan Church, at the location of the abandoned village of Jajakondre. The village used to be the center of the area, with a primary school, church, clinic and boarding school. Nowadays Pelgrim Kondre is still under strong influence of the Wesleyan Church, which supports the community financially. The population of Pelgrim Kondre is ethnically mixed.

Patamacca was established in 1980, to house the workers from the nearby oil palm plantation. The village houses of a mix of Saamaka and Ndyuka people, in addition to some other Surinamese.

Leewani *Kampu* was founded in 1981, but abandoned during the interior war (1986-1992). The family returned to the *kampu* in 1992.

A total of 450 permanent inhabitants were counted in the TC villages, among whom 132 women, 144 men, and 174 children (Table 9). Ovia Olo has the largest number of permanent inhabitants (132) followed by Kraboe Olo (98).

### 4.2 MIGRATORY PATTERNS

In 1986, a civil war was fought between the military government and a group of Maroon insurgents, named the Jungle Commando. Because the Jungle Commando was headed by a Cottica Ndyuka man, military reprisals specifically targeted this ethnic group. Several traditional (Cottica) Ndyuka villages were burned to the ground, including Mora Kondre, and residents were killed.

During these violent years, many residents of the TC villages fled their homes, mostly to refugee camps in French Guiana, but also to Paramaribo and Moengo. After the war, in 1992, some stayed in their new residency, but others returned to their home communities. Many of those who did not return to live in the traditional communities still feel a strong connection to these villages. In this place, they will always have a home, and women can find a place to plant. Particularly those who stay in Moengo come back on

a regular basis, and often grow vegetables on their plot in the vicinity of the village. Yet also those living in Paramaribo visit the traditional communities when there are celebrations or ceremonies.

Some years ago, the Ndyuka *Gaanman* proclaimed a traditional law stating that all ceremonies for Ndyuka who have passed away must be performed in the traditional villages. This rule has created additional motivation for Cottica Ndyuka to return to the TC villages. A group of villagers from Mora Kondre, who mostly live elsewhere, established the Community Based Organization (CBO) Stichting Mora. This CBO aims to rebuild the village, so that they can move there (semi)-permanently.

Table 9. Number of houses, permanent inhabitants, and non-permanent residents in the TC villages

Village	Permanent households	Permanent residents				Non-permanent households	Non-permanent residents			
		Women	Men	Children	Total		Women	Men	Children	Total
Kraboe Olo	22	20	33	45	<b>98</b>	10	13	5	8	<b>26</b>
Pelgrim Kondre	7	9	6	17	<b>32</b>	0	0	3 <sup>15</sup>	0	<b>3</b>
Mora Kondre	15	18	16	14	<b>48</b>	13	35	17	~32	<b>84</b>
Leewani Kampu	4	5	6	1	<b>12</b>	0	0	0	1	<b>1</b>
Ovia Olo	38	43	38	51	<b>132</b>	24	20	14	12	<b>46</b>
Kasaba Ondro	<i>Abandoned village, ~12 houses.</i>					8 <sup>16</sup>	10 <sup>16</sup>	10 <sup>16</sup>	20 <sup>16</sup>	<b>40</b>
Dantapoe	17	15	19	16	<b>50</b>	7	10	9	18	<b>37</b>
Patamacca	35	21	24	30	<b>75</b>	6	8	7	7	<b>22</b>
Road <sup>17</sup>	2	1	2	0	<b>3</b>	1 <sup>18</sup>	?	?	?	?
<b>TOTAL</b>	<b>140</b>	<b>132</b>	<b>144</b>	<b>174</b>	<b>450</b>	<b>69</b>	<b>96</b>	<b>65</b>	<b>98</b>	<b>259</b>

Based on our village surveys, we estimate that in addition to the permanent residents, at least 259 others with ties to the communities visit the TC communities regularly. Mora Kondre counts the largest absolute and relative number of non-permanent residents (84, as compared to 48 permanent residents), but also Ovia Olo (46), Dantapoe (37) and Kraboe Olo (26) reported significant numbers of non-permanent community members (Table 7). In Kasaba Ondro, there are no permanent residents, but approximately 40 non-permanent residents visit the community several times a year to attend rituals and celebrations, and to plant; about seven persons have an agricultural plot here.

<sup>15</sup> These men do not live permanently in the village but they visit their wives frequently.

<sup>16</sup> Extrapolation, based on estimate of 40 individuals by Basia of Kasaba Ondro

<sup>17</sup> Road section between the intersection with the East-West connection road, and the Patamacca bridge.

<sup>18</sup> Well-maintained house and agricultural plot on the left side of the Patamacca Road; Three visits without encountering inhabitants.

Table 10 compares household and population numbers for the TC communities, between 2010 (ERM survey used in the 2013 ESIA) and 2019 (now). For the 2019 data, we only included permanent residents, that is, people who lived in the location for at least six months out of the year. Again, because we do not know who were included and excluded in the 2010 survey, it is difficult to compare the numbers. Overall, the numbers suggest a slight decrease (-5.5%) in occupied household structures, and a significant decrease (-38.0%) in the total permanent population of the TC communities. The actual decrease in population is probably less, because figures for at least some communities in the 2010 survey seem to also include non-permanent residents (e.g. Mora Kondre, Leewani Kampu). Moreover, consulted resource persons from Dantapoe en Ovia Olo reported that since the Interior War, no households had left the villages. In other villages, there were only a few reported cases of recent migration. The main reasons for their leave included family feuds, work, and school. People who moved away primarily went to Paramaribo, Moengo, French Guiana, or one of the neighboring communities.

*Table 10. Changes in demographic data baseline (2010 survey in 2013 ESIA) versus SIA update 2019, counting for 2019 only permanent residents and permanently occupied household structures in the TC communities.*

	Total permanent population			Occupied household structures		
	2010	2019	% change	2010	2019	% change
Kasaba Ondro	32	0	-100%	7	0	-100.0%
Ovia Olo	196	132	-32.7%	35	38	8.6%
Mora Kondre	123	48	-61.0%	22	15	-31.8%
Pelgrim kondre	31	32	3.2%	6	7	16.7%
Kraboe Olo	100	98	-2.0%	16	22	37.5%
Leewani Kampu	37	12	-67.6%	5	4	-20.0%
Patamacca	Not included	75	NA	Not included	35	NA
Dantapoe		50	NA		17	NA
Road		3	NA		3	NA
<b>TOTAL</b>	<b>519</b>	<b>450</b>	<b>-38.0%</b>	<b>91</b>	<b>141</b>	<b>-5.5%</b>

### 4.3 INCOME GENERATING ACTIVITIES

The main income generating activity for men from the TC communities is the sale of surplus from small-scale agriculture, and government income (including social benefits such as General Old-age Stipend - AOV). In Kraboe Olo, it was reported that men also earn an income with commercial agriculture and hunting; several men from Mora Kondre are engaged in small-scale gold mining; and in Dantapoe logging and fishing were named as additional income generating activities for men.

Also for women, selling surplus production from their agricultural plots was named as a primary cash income generating activity, followed by government income. In Dantapoe, women also catch and sell fish to earn money.

## 4.4 VULNERABLE GROUPS

The Cottica Ndyuka as a group can be considered a vulnerable group. Many families were violently displaced and lost all of their possessions during the interior war, ending up in refugee camps in French Guiana and marginalized neighborhoods in Paramaribo. Like many other families from the interior, the inhabitants of the TC villages are predominantly low-income families.

## 4.5 ACCESS TO SOCIAL INFRASTRUCTURE, RESOURCES AND SERVICES

### 4.5.1 Electricity

In theory, the Transport Corridor communities are supplied with electricity for 5-6 hours in the early evening, through a diesel generator. In practice, the delivery of energy is intermittent and unreliable. At the time of the research (July/August 2019), the village generator of Ovia Olo and the one at Dantapoe had been broken for about a year. All this time, the community members have been without electricity. The generator in Kraboe Olo is also broken, but this village receives electricity from nearby Pelgrim Kondre. Pelgrim Kondre has a private generator, which is owned by the Wesleyan church community but operates with government fuel. Given the absence of permanent residents in Kasaba Ondro, the government has removed the village generator of this community.

In all villages with a working generator, it was reported that electricity was not consistently supplied due to a lack of fuel for the generator. Patamacca villagers estimated that they did not have electricity for, on average, about two months out of the year.

In Pelgrim Kondre, five houses are supplied with electricity through their connection to solar panels that were installed at the school. In Ovia Olo, people reportedly used smaller (portable) solar panels to power or charge small electrical appliances such as a radio or cell phone.

### 4.5.2 Potable water

The main source of drinking water in the TC villages is rain water, which is harvested in large water collection bins. When rain is insufficient, community members also rely on the river, creeks and, in Patamacca, the lake. Leewani kampu, was the only community where inhabitants reported –partially-relying on bottled water in times of scarcity.

### 4.5.3 Sanitation

In five of the seven populated TC villages, the most common form of toilet was an outhouse. Exceptions to this rule were Pelgrim Kondre, where it was most common to have a flush toilet, and Patamacca, where people live in former staff housing with a toilet facility inside – flushing occurs manually with a bucket of water. Additional, but less used, sanitary facilities in the various villages included the forest/nature (Mora Kondre, Dantapoe), or a toilet without flush option (Pelgrim Kondre, Ovia Olo, Leewani kampu).

### 4.5.4 Waste collection and processing

In Kraboe Olo, Ovia Olo and Leewani Kampu, community members reported that garbage was collected in the village. Alternative systems to dispose of waste were to bury or burn it. In Pelgrim Kondre and Mora Kondre, the most common way to dispose of waste was to burn it, and in Dantapoe it was reported that it was most common to bury waste. They also reported that garbage was collected on a

location outside of the village. Mora Kondre and Leewani Kampu were the only places where people reported occasionally getting rid of garbage by throwing it in the forest or river.

#### 4.5.5 Police and emergency services

There is a police post in Moengo.

### 4.6 HEALTH

There is a Health Center of the regional Health Service (Regionale Gezondheidsdienst – RGD) in Moengo, and a smaller clinic with a pharmacy in Ovia Olo. The latter clinic does not function though, because there are no health workers. Therefore inhabitants from all TC villages rely on the Moengo Health Center for general health concerns. Moengo also features a branch of Lobi Foundation, for Sexual and Reproductive health issues. For specialized care, people travel mostly to Paramaribo.

There are in total 13 inhabitants with a disability in the TC communities, including four elderly persons who walk with difficulty. In Patamacca, there are three children with a disability, including one who is paralyzed, one with a mental disability, and one who is visually impaired.

### 4.7 EDUCATION AND LANGUAGE

In all TC communities but Pelgrim Kondre, the most common language spoken by permanent residents is Ndyuka. Only in Pelgrim Kondre, people more often speak Sranantongo. There are differences between the villages in terms of how many permanent inhabitants speak Dutch well enough to follow a meeting in Dutch. In Pelgrim Kondre, it was reported that all inhabitants are fluent in Dutch, and in Leewani Kampu and Mora Kondre, almost everyone (>90%) is able to participate in a Dutch-spoken meeting. On the other hand, in Kraboe Olo, reportedly less than half of inhabitants (10-50%) understand Dutch very well, and only a few individuals (<10%) in Patamacca.

There is one elementary school in the TC area, which is the Wesleyan school in Pelgrim Kondre. In Moengo, there are six elementary schools and two schools for continued education; Lower Vocational Education (*Lager Beroepsonderwijs* LBO) and Junior high School (*Meer Uitgebreid Lager Onderwijs – MULO*). Resources persons from the TC communities reported that all school-aged children attend school. Village survey data and interviews suggest that there are no families from the TC villages who send their children to school in French Guiana.

## 5 KAWINA

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### 5.1 HISTORY AND MIGRATION PATTERNS

The Kawina people of the upper Commewijne River area are descendants of different groups of Maroons and free black people, who established *kampus*, and later villages, in the Commewijne River watershed area<sup>19</sup>. In this area, they established their agricultural plots, fished and hunted, and earned cash mostly by working in logging. Before the interior war, the Kawina lived in five traditional villages: Java, Nengrekondrepepre (in the Peninika Creek), Gododrai (in the Mapane Creek), Moismoiskondre and Awaa (Artist and Rijsdijk, 2018). They were located to the north of, and around the confluence of the Commewijne River, the Kleine Commewijne Creek, and the Tempatie Creek (ibid.)

In the mid-1970s, a road was built to connect the forest concessions in this area, and a check point of the Foundation for Forest Management and Production Control was established at Java. Subsequently, the people from Nengrekondrepepre moved their village to a location along the road, just across the River from Java. They renamed their village Peninika. The inhabitants of Moismoiskondre moved the village next to Java, because their original village flooded frequently and in the new location they were closer to the road. They renamed the village Moengotapoe. The people from Gododrai also moved their village, renaming it Mapane (Figure 5).

During the interior war (1986-1992), all Kawina villages were burned by the national army, which suspected that the villages were a hide out of people from the Jungle Command. Prior to arrival of the military troops, all inhabitants of Java, Gododrai, Peninika, Awaa and Moengotapoe fled, leaving everything behind.

After the war ended, several Kawina families tried to re-establish themselves in the traditional villages, but without much success (Artist and Rijsdijk, 2018). Their efforts were hampered, among others, by difficult access to the area and a lack of infrastructure. The Java Bridge is destroyed, the Mapane Bridge and the roads are in very bad condition, schools and houses have been destroyed and there are no employment opportunities (Artist and Rijsdijk, 2018). Other problems are a lack of resources and internal divide, which have obstructed some of the coordinated efforts to rebuild the villages. For a more detailed description of these efforts, see the recent *Historical Narrative of Traditional Lands around the Newmont Sabajo Project* (Artist and Rijsdijk, 2018).

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<sup>19</sup> For a detailed history of the Kawina, see Artist and Rijsdijk, 2018.

## 5.2 POPULATION AND DEMOGRAPHICS

### 5.2.1 Economic area use by Kawina people

At present, several Kawina women and men plant in the Kawina area. In two locations along the road, Kawina men live semi-permanently and have established agricultural plots with a simple place to stay (Figure 8). They are planting, among others: different cassava varieties, other tubers, corn, peanut, plantain, fruits (pineapple, banana) and different kinds of vegetables (okra, leafy greens). Near Peninika (Figure 9), there are another three agricultural plots; two plots belong to women from Peninika, and one plot was planted by a woman from Mapane. Kawina people and others also visit the area for hunting and fishing. Kawina who use the area for these traditional livelihood activities (planting, fishing, hunting) may sleep in the area for a couple of nights, particularly during weekends and holidays. For example, one of the consulted female traditional authorities reported that she visits the area every weekend; going on Fridays or Saturday, to return on Sunday or Monday.

*Figure 8. Kawina agricultural plot along the road to Java.*



In the Kawina traditional area along the Mapane Creek, the Commewijne River, and the Tempatie creek there are several Community Forest (*Gemeenschapsbos*) concessions that have been allocated to the villages of Java, Gododrai, Peninica, and Moengotapoe. The traditional authorities allow third parties to work on these Community Forest concessions for payment in cash and/or kind. For example, the kabiten of Java has closed a deal with the logging firm Fico Trading, which extracts wood from the community forest. In the agreement between the firm and the community, which was established with the help of the Ministry for Regional Development (RO), the firm commits itself to clearing the old village area, improving the road, and delivering wood material to build 20 houses.

In 1992-3, immediately after the interior war, several Kawina men started working gold in the Commewijne watershed, upriver from the traditional villages. A Kawina man who worked gold at the time reported that they worked mainly along the Mauritius Creek (local name: Moisi Kiiki); a tributary of the Kleine Commewijne River. They had been working here for more than 20 years, when Newmont evicted them from this location, which became part of the Merian Right of Exploitation. Subsequently, the Kawina men moved their equipment elsewhere, including to another area in the Commewijne River watershed known as Sabajo Hills.

Along the road to Java, the foundation Kawina Pikin built a guest house. This place is located at some distance from the traditional villages and is not used much.

### 5.2.2 Cultural area use

In addition to using the area for economic activities, Kawina return to Java, Peninika, Mapane and Moengotapoe for cultural events, particularly ceremonies related to the passing away of someone. These visits to the traditional villages for cultural ceremonies have become particularly important since the Ndyuka *gaanman* (paramount chief) Velanti passed a law articulating that Ndyuka living outside of their traditional areas (e.g. in Paramaribo) are allowed to have a funeral in Paramaribo. However, all related rituals such as *aiti-dei* (ceremony that marks the 8<sup>th</sup> day since the funeral) and *puu baaka* (end of the mourning period), must be performed in the traditional villages.

These rituals are performed in all villages, depending on the traditional home village of the deceased person. All traditional villages feature a *faaga tiki* (Figure 9) - a traditional worship location- and all but Moengotapoe also have a *gaanwan oso* (House for funeral rituals, also named *kei-oso*). During such events, participants will make a temporary camp, and they take a generator for electricity.

Kawina from the different village get together in their villages a couple of times a year; for these rituals, but also during the summer holidays. When there are activities, there are typically about 50 to 75 people present, but there also have been events where more than 150 Kawina attended<sup>20</sup>. When such events take place, the villagers clean the place of weeds.

In addition to visits for community rituals, Kawina also return to the traditional villages when someone has a personal problem or for family issues that require certain healing rituals.

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<sup>20</sup> Reported by both male and female traditional authority figures.

Figure 9. Peninika village



Faaga tiki in Peninika



Houses in Peninika

### 5.2.3 Current demographics

Nowadays, there are no permanent inhabitants in the Kawina traditional communities. It is difficult to provide an exact figure of the number of Kawina who still have ties to their traditional homelands. When they fled during the interior war, the Kawina became dispersed over Suriname and abroad (mainly French Guiana). A consulted Kawina traditional authority figure noted growing interest in returning to the area, even if it is just to build a holiday home. He explained:

*People are already tired of living in Paramaribo. In the interior you live more freely, you do not pay rent and such.*

A female Kawina basja confirmed:

*Once the villages develop again, of course you go there. Here in the city you eat chicken every day. There you catch fish, you live better. Due to the war we are here in Paramaribo.*

It was estimated that more than 150 individuals still feel strong attachment to the traditional Kawina area. A share of them have a strong desire to rebuild and return to the traditional Kawina villages. Consulted stakeholders acknowledged that it is unlikely that they will permanently move to the Kawina area any time soon, given the limited employment opportunities and absence of public services. Nevertheless, they would like to be able to stay in the traditional villages in holidays and weekends, or just a couple of days, while they plant and perform other livelihood activities.

### 5.2.4 Relations with other traditional groups

The people of Kawina have strong social ties to the Cottica Ndyuka people in the TC communities, specifically with the communities of Mora Kondre, Kraboe Olo and Ovia Olo. The old road to the Kawina communities started near the village of Patamacca, and hence the Ndyuka people of Kawina and the

Cottica Ndyuka people along the road had much contact and visited each other. Still, when there are Kawina social or cultural events, representatives from Cottica Ndyuka will attend.

The Kawina also have social ties with the Pamaka. The Historical Narrative study reports that the village of Moengotapoe was established by a Pamaka man, whose children with a Kawina woman stayed in the village and became recognized as its traditional authorities. Individual Kawina people have also intermarried with Pamaka. Notwithstanding, there also is rivalry between the Kawina and the Pamaka about who settled in the Commewijne area first.

### 5.3 VULNERABLE GROUPS

The Kawina as a group can be considered a vulnerable group. After they were violently displaced and lost all of their possessions during the interior war, many families ended up in marginalized neighborhoods in Paramaribo, while others hid for many years in the forest.

Immediately after the Interior War, a group of Kawina men started ASM operations in the Tempati creek watershed area, to earn a living. However, they did not manage to obtain formal mining concession rights, adding to their vulnerable position.

### 5.4 ACCESS TO SOCIAL INFRASTRUCTURE, SERVICES, HEALTH AND EDUCATION

In the Kawina area, access to social infrastructure, resources and services is virtually absent. Along many parts of the road, there is no mobile phone reach. There is no electricity, and no improved source of drinking water. Area users rely on rain water.

There is no school close to the traditional Kawina villages. The nearest elementary school is the school in Redi Doti. Reaching this location takes about an hour by car, if road conditions are decent. The nearest health care facility is the MZ-PHC clinic in Redi Doti.

# IMPACT ASSESSMENT

## 6 IMPACT RATING

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### 6.1 THE 2013 IMPACT STUDY

The Merian Project Final ESIA Report presents potential environmental and social impacts in its Volume II, entitled “Environmental and Social Impact Assessment” (31 January 2013). This Volume II explains the impact assessment methodology, and describes foreseen environmental and social impacts in different categories.

Socioeconomic Impacts, and impacts closely related to socioeconomic, livelihood, and cultural issues named in the 2013 ESIA include:

- Traffic and transportation safety impacts
  - Increase in accidents and injuries along the Transport Corridor
- Impacts on ecosystem services that are relevant to communities
  - Loss of biological raw materials (timber and NTFPs) and habitat, erosion control, and primary production
  - Impact on fresh water, water cycling, and water purification.
  - Impact on ecosystem services with high ethical and spiritual values’
- Land use impacts
  - Change in land use from ASM to industrial mining
  - Reduction of land available for hunting and Non-Timber Forest Products (NTFP) gathering.
- Livelihood impacts
  - Increased employment and income generating opportunity within the Marowijne area, among others through preferential hiring in Marowijne area.
  - Increased employment and income generating opportunity at the regional and national level; particularly semi-skilled and skilled jobs (not assessed in this study).
  - Reduction in standard of living due to reduced productivity of income generating opportunities related to ASM. This may lead to loss of income for local families, decreased food security and out migration.
- Social Investment Impacts
  - Benefits from community investment
- Health impacts
  - Transmission of infectious and communicable diseases, incl. tuberculosis (TB), food-borne illnesses, malaria, and Sexually Transmitted Infections (STIs, including HIV)
  - Increased burden of chronic diseases
  - Decreased sense of community safety and psycho-social well-being
  - Exposure to environmental health hazards.
- Impacts on infrastructure
  - Pressure/overburdening of physical and social/ health infrastructure and services

- Cultural impacts
  - Loss of cultural identity, decreased social cohesion and erosion of traditional cultural management and leadership systems

Because this 2019 SIA does not include impacts on Newmont workforce, earlier listed impacts related to “Exposure of workforce to insufficient occupation health and safety standards” and “Exposure of workforce to insufficient labor and accommodation standards” are not further discussed.

In addition to these earlier identified impact, this update ESIA study identified the following additional impacts:

- Outmigration and abandonment of villages in the Marowijne area
- Loss of livelihood for Kawina working in ASM
- Strengthening of Cultural identity for the Kawina Community
- Impacts on relations between Pamaka and Kawina

Potential impacts –earlier identified and new- are discussed in detail in respectively Chapters 7 and 8. This chapter 6 synthesizes these potential impacts as well as mitigation measures that Newmont currently applies. Based on the fieldwork findings, an impact rating *after* existing mitigation is provided (Table 14). Chapter 9 presents suggested additional mitigation measures, and a predicted change of impact rating after implementation of these additional measures.

## 6.2 IMPACT RATING

The significance of key potential impacts is based on two key factors: severity and probability of occurrence. The severity of predicted impacts was determined based upon assessment of the following attributes:

- Magnitude
- Geographical scale
- Duration

Each one of these factors was rated, on the basis of the research findings, as depicted in table 11 below.

Table 11 also shows our categorization of probability. In our rating, “probability” refers to two concepts namely: (a) the likelihood that the potential impact will actually occur or has occurred, and (b) the likelihood that a predicted or observed impact is a consequence of the presence of Newmont.

Table 11. Magnitude, time and scale ratings and their meaning.

Rating	Definition of Rating
<b>Magnitude – severity and reversibility of possible impact</b>	
Negligible	No or hardly any impact noticeable
Low	Low level, reversible damage to a small number of people
Medium	Significant yet reversible damage to a significant share of persons in the study area, or irreversible impact on lives and livelihoods of small population.
High	Severe irreversible damage to the lives and livelihoods of many people in the study area, or even (inter)nationally.
<b>Duration– the time frame for which the impact will be experienced</b>	
Short-term	Up to 1 year
Medium-term	1 to 5 years
Long-term	More than 5 years
<b>Scale– the area in which the impact will be experienced</b>	
Small	Localized spot (e.g. one village, stretch of road)
Medium	Study area
Large	Larger part of the country or beyond
<b>Probability – Likelihood that the impact will occur/has occurred AND can be attributed to Newmont.</b>	
Small	Small chance that this will happen/small chance that this happened as a result of presence of Newmont.
Fair	<50% possibility that this will happen/happened as a result of the presence of Newmont
Likely	Quit likely that this will happen, but not (nearly) certain
Certain	Has happened, is happening, or (nearly) certain that this will happen

Subsequently, the significance of negative project impacts was projected as a function of severity and probability, on a 4-point scale, as displayed in Table 12 below.

Table 12. Rating of negative project impacts

		Severity				
		Benign	Minor	Moderate	Major	Catastrophic
Probability	Certain	Low	Moderate	High	Major	Major
	Likely	Low	Low	Moderate	High	Major
	Fair	Negligible	Low	Low	Moderate	High
	Small	Negligible	Negligible	Low	Moderate	Moderate

Likewise, considering that the project also may have positive project benefits, the significance of potential project benefits was rated as in Table 13 below, as the product of gains and probability.

Table 13. Rating of positive project benefits

		<b>Gains</b>				
		Benign	Minor	Moderate	Major	Enormous
<b>Probability</b>	Certain	Low	Moderate	High	Major	Major
	Likely	Low	Low	Moderate	High	Major
	Fair	Negligible	Low	Low	Moderate	High
	Small	Negligible	Negligible	Low	Moderate	Moderate

### 6.3 SUMMARY OF IMPACTS, MITIGATION AND OPTIMIZATION MEASURES, AND IMPACT RATING.

Table 14 summarizes both the social impacts presented in the 2013 ESIA, as well as newly identified impacts. Newly identified impacts are shaded light blue. A total of 18 impacts were identified, which are number 1 through 18. Impacts that were predicted in 2013, but for which no evidence was encountered during fieldwork, are listed as negligible and not numbered. Of these 18 impacts, 11 were classified as negative impacts, 6 were classified as positive project benefits, and one impact was ambiguous: it was rated either positive or negative by different stakeholders.

For the earlier identified impacts, it is assessed whether they did actually occur, or what is the probability that they will take place. Table 14 also lists mitigation measures that Newmont is already taking with intention to avoid, minimize and/or reduce potential negative impacts, as well as optimization measures intended to generate, maximize and/or enhance potential benefits of the project. As assessment of the efficiency of these mitigation and optimization measures is also presented in Table 14, and explained in more detail in Chapters 7 and 8. The final column of Table 14 contains our rating of the impact as it is currently experienced or perceived by affected populations, taking existing mitigation and optimization measures into account.

Additional proposed mitigation measures to further reduce negative project impacts, as well as additional suggestions to enhance positive project benefits, are presented in Chapter 10, Table 24.

Table 14. Impacts, mitigation measures applied by Newmont, efficiency of mitigation measures, and impact rating after mitigation and optimization. New impacts are displayed in light-blue.

Impact		Impact description (new impacts in blue)	Impact rating - severity	Mitigation / optimization measures in place or completed	Efficiency of mitigation / optimization measures	Impact rating after existing mitigation
Traffic and transportation safety impacts	1	NEW: Speeding and reckless driving behavior of Newmont-related vehicles causes irritation and a feeling of unsafety among inhabitants of TC communities.	Magnitude: Low Duration: Long Scale: Small Probability: Certain	<ul style="list-style-type: none"> <li>▪ Drivers' code of conduct/training</li> <li>▪ Speed bumps</li> <li>▪ Letters to contractors</li> <li>▪ Training for all employees who drive (Practice, classroom, online)</li> <li>▪ Meetings with contractors, quarterly</li> <li>▪ GPS tracking of vehicles to monitor speed of trucks and contractors.</li> <li>▪ Security, in collaboration with police randomly control speed (with hand held radar).</li> <li>▪ Warnings to people who are caught speeding</li> <li>▪ Sessions about complaints and grievances with contractors.</li> </ul>	Most mitigation measures unknown to local inhabitants; Speed bumps and other measures have limited effect in the perception of TC communities.	Moderate
	2	Increase in accidents and injuries along the Transport Corridor. Note 2019: No accidents and injuries have been caused by Newmont -related vehicles. Small accidents have been caused by other road users taking advantage of improved road conditions.	Magnitude: Medium Duration: Long Scale: Small Probability: Small (none to date)		Effect on impact cannot be measured.	Low
Impacts on ecosystem services that are relevant to communities		Insignificant. No evidence for this impact.				
Land use impacts		Insignificant social impact, apart from loss of ASM lands (see under livelihood impacts).				

Table 12 continued

Livelihood impacts: Positive	3	Increased employment and income generating opportunity within the Marowijne area: (1) Recruitment policy that prescribes preferential hiring of Pamaka.	Magnitude: Low Duration: Long Scale: Medium Probability: Certain	<ul style="list-style-type: none"> <li>264 Pamaka currently employed, though most do not, or no longer, live in the Marowijne area (reduced benefit)</li> </ul>	Limited livelihood impact on Pamaka community in the Marowijne area. Local perception that Pamaka are only hired for low-skilled jobs creates frustration (reduced benefit). Positive impact is offset by ASM-related job loss (see #5; reduced benefit)	Moderate
	4	Increased employment and income generating opportunity within the Marowijne area: (2) Local procurement of goods and services. Examples are: road maintenance, transportation (boat), delivery of wood, production of eggs, and planting.	Magnitude: Low Duration: Variable (short and long-term cases) Scale: Small Probability: Certain	<ul style="list-style-type: none"> <li>Invoice template for local contractors</li> <li>Contracts with selected few providers of goods and services, e.g. wood, wooden boxes, transportation.</li> <li>Regular visits to local contractors to see how things go, if assistance is needed.</li> <li>Training about start of a company</li> <li>Welding training</li> <li>Planned training for Pamaka provider of catering to improve quality</li> <li>When desired, coaching and support, in person or phone.</li> </ul>	Limited number of beneficiaries, very few long-term. Lack of clarity about procurement regulations creates frustration.	Low
	5	NEW: Employment opportunities for the TC communities and the Kawina	Magnitude: Low Duration: Variable Scale: Small Probability: Likely	<ul style="list-style-type: none"> <li>No specific mitigation measures, unintended impact.</li> </ul>	Uncertain; Newmont does not keep records of employment of TC community members. Agreement is being drafted with Kawina.	Low

Table 12, continued.

<p>Livelihood impacts: Negative</p> <p>NOTE: Failure to effectively address negative livelihood impacts has a potential to generate social unrest</p>	6	<p>Reduction in standard of living due to reduced productivity of income generating opportunities related to ASM. This may lead to loss of income for local families, decreased food security and out migration.</p>	<p>Magnitude: High Duration: Long Scale: Medium Probability: Certain</p>	<ul style="list-style-type: none"> <li>▪ Limited cash compensation to small number of individuals</li> <li>▪ Continued stakeholder engagement, Cooperation small-scale mining Pamaka</li> <li>▪ Moving assistance (2014 eviction)</li> <li>▪ Preferential hiring &amp; local procurement (not specifically targeting displaced ASM miners)</li> <li>▪ Development ASM management plan</li> <li>▪ Hg-free mining project</li> <li>▪ Assist local ASM with self-organization</li> <li>▪ Hire officer for ASM</li> </ul>	<p>Very limited mitigating effect, little visible result. Both (former) gold miners and others in Pamaka communities reported deterioration of economic situation, both communal and private. None of the consulted stakeholders reported net positive livelihood impact, incl. beneficiaries of preferential hiring and local procurement programs.</p>	Major
<p>Pressure/ over-burdening of physical and social/health infra-structure and services</p>		<p>Insignificant. No evidence for this impact.</p>				
<p>Social Investment Impacts</p>		<p>Community Development Fund has invested in drinking water installation at Langa Tabiki, and in hydroponic planting farm at Snesi kondre.</p>	<p>Magnitude: Negligible Duration: Medium Scale: Small Probability: Certain</p>	<ul style="list-style-type: none"> <li>▪ Pamaka needs assessment</li> <li>▪ Installation CDF</li> <li>▪ Two Newmont staff part of CDF, including chair</li> </ul>	<p>Local discontent about the CDF structure, project results, and management annihilates potential for positive impact</p>	Negligible
<p>Social Investment Impacts</p>	7	<p>Variety of (friendship) projects have been executed by the Social Responsibility Department, focusing on: well-being, infrastructure, education, local procurement support, and entrepreneurship development. Total USD 1.8 Mln Between 2011 and August 2019</p>	<p>Magnitude: Low Duration: Long Scale: Medium Probability: Certain</p>	<ul style="list-style-type: none"> <li>▪ Teach in prior to start every project</li> <li>▪ Pamaka needs assessment</li> <li>▪ Community Investment strategy</li> <li>▪ Consultations with local communities</li> <li>▪ Annual assessment of project preferences per village (Pamaka, TC, and Kawina)</li> </ul>	<p>Considerable number of small projects have been realized and are generally positively judged. There is some discontent about the lengthy process of project selection</p>	Moderate

Table 12, continued.

Health Impacts 1: Infectious and communicable diseases, chronic diseases		No evidence for increased transmission of infectious and communicable diseases, nor for increased burden of chronic diseases				
Health impacts 2: Decreased sense of community safety and psycho-social well-being		NEW; Some concerns in TC villages about Cyanide transportation.	Magnitude: Low Duration: Short Scale: Small Probability: Certain	<ul style="list-style-type: none"> <li>▪ Visits to communities to announce cyanide transports</li> <li>▪ Emergency response plan (onsite) and community evacuation notice</li> <li>▪ Explain about cyanide in communities</li> <li>▪ Grievance mechanism in place</li> </ul>	Effective in reducing concerns about cyanide transportation.	Negligible
	8	NEW: Long separation time of NM workers from families in the villages creates social disruption.	Magnitude: Moderate Duration: Long Scale: Small Probability: Certain	No mitigation	-Not applicable	Low
	9	NEW: Widespread indignation, lack of trust and feeling of having been unfairly and disrespectfully treated during 2011 ASM evictions from Merian	Magnitude: Low Duration: Long Scale: Medium Probability: Certain	No mitigation	Not applicable	Low
Health Impacts 3: Environmental health hazards	10	NEW; Dust emissions from vehicles settle in drinking water of TC villages and households along the road, thus affecting access to clean drinking water.	Magnitude: High Duration: Long Scale: Small Probability: Likely	<ul style="list-style-type: none"> <li>▪ Sprinkling of the road</li> <li>▪ Measures to slow down drivers (see 1 &amp; 2)</li> <li>▪ Complaints and grievances committee to discuss and resolve (or prevent) issues and complaints</li> <li>▪ Evaluation of problem and internal discussion about options to resolve this.</li> </ul>	Limited effect Perceived lack of action by Newmont after repetitive complaining generates irritation Perception that sprinkling does not occur frequently enough	High
Road improvement	11	NEW; Road maintenance by Newmont contractors has generally improved state of the road. Among others, this facilitates school transportation in the TC area.	Magnitude: Medium Duration: Long Scale: Small Probability: Certain	Regular road maintenance by Newmont hired contractors	Effective road improvement facilitates access to Paramaribo and Moengo (schools, work, business)	Moderate

Table 12, continued

Cultural impacts 1*: Loss of cultural Identity in the Marowijne Area	-	Insignificant. No evidence for this impact.					
Cultural impacts 2: Decreased social cohesion among Pamaka	12	NEW: Tribal level: Friction about potential benefits and unequal treatment; in villages, between different villages, and between the villages and Pamaka in DOP.	Magnitude: Low Duration: Long Scale: Medium Probability: Likely	<ul style="list-style-type: none"> <li>Visits to different communities (not only LT)</li> <li>Capacity building POC</li> <li>Implementation worker code of conduct</li> </ul>	Moderate effect on impact. Nevertheless, engagement with the highest level traditional authorities and not with others creates discontent	Low	
	13	NEW; Household level: families get separated now men have to travel further to find work, or women leave to French Guiana.	Magnitude: Low Duration: Long Scale: Medium Probability: Likely	No mitigation	Not applicable	Low	
Cultural impacts 3: Erosion of the cultural management and leadership system	14	Variable impact. Some traditional authorities feel that Newmont takes decisions without sufficiently involving them. Others felt strengthened by way in which Newmont respects their position and consults them in decision-making.	Magnitude: Moderate Duration: Medium Scale: Medium Probability: Fair	<ul style="list-style-type: none"> <li>Regular meetings with traditional authorities.</li> <li>Key role for Pamaka <i>ede-kabiten</i> in agreements with Newmont.</li> <li>Key role for Kawina <i>kabiten</i> in negotiations with Newmont.</li> <li>Among Kawina, female <i>basjas</i> have been included from the start.</li> </ul>	Among the Kawina, Newmont stakeholder engagement with TAs has resulted in positive benefit, Among Pamaka, some <i>ede-kabiten</i> feel strengthened but (other) <i>kabiten</i> feel excluded from important decisions.	Low	Low
NEW: Increased social cohesion and strengthening cultural identity among the Kawina	15	Since recognition of Kawina as traditional land-owners, there is frequent interaction between Newmont and the Kawina community. These interactions are a reason for Kawina who live dispersed (mostly in greater Paramaribo) to get together. Increased interest to jointly develop Kawina area.	Magnitude: Low Duration: Medium Scale: Small Probability: Likely	<ul style="list-style-type: none"> <li>Historical Narrative study by external consultant.</li> <li>Regular meetings where all interested members of Kawina group are invited.</li> <li>Drafting of agreement with Kawina</li> <li>Working relationship with Kawina authorities</li> </ul>	Effective strengthening group cohesion (unplanned and unanticipated).	Moderate	

Table 12, continued

NEW; Perception that Newmont is to be blamed for outmigration and abandonment of villages in the Marowijne area, mostly Langa Tabiki.	16	A migration trend existed but intensified with the arrival of Newmont – especially in Langa Tabiki. Many local people perceive the emptiness and downfall of Langa Tabiki and other villages as Newmont’s fault.	Magnitude: Moderate Duration: Long Scale: Small Probability: Likely	<ul style="list-style-type: none"> <li>▪ Preferential hiring &amp; local procurement</li> <li>▪ Community Investment</li> </ul>	Ineffective; there is a strong perception that “ <i>Newmont booko den kondee</i> ”. Preferential hiring has had opposite effect as Newmont staff move out of villages.	Moderate
NEW: Loss of livelihood for Kawina working in ASM	17	A small number of Kawina ASM operators lost substantial income and investment expenses; workers lost temporary income. Losses have not been recognized or compensated.	Magnitude: Medium Duration: Short Scale: Small Probability: Certain	No mitigation measures	Not applicable	Moderate
NEW: Impacts on relations between Pamaka and Kawina		Now Kawina have been recognized as traditional land owners, they have become competitor of the Pamaka for Newmont resources and support. This situation creates some resentment.	Magnitude: Low Duration: Short Scale: Small Probability: Fair	<ul style="list-style-type: none"> <li>▪ Historical narrative study</li> <li>▪ Communication</li> </ul>	While it is fairly probable that the presence of There is not much more that Newmont can do to resolve this other than careful communication.	Negligible

## 7 VALIDATION OF IMPACTS IDENTIFIED IN THE 2013 ESIA

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### 7.1 TRAFFIC AND TRANSPORTATION SAFETY IMPACTS

#### 7.1.1 Traffic and transportation impacts

With regard to traffic safety, men, women and Traditional Authorities in all Transport Corridor communities complained about the reckless driving behavior of Newmont-related vehicles: both those driven by Newmont staff and vehicles driven by contractors. Both large trucks and smaller 4x4 cars not only drive too fast, they also do not pay attention to other road users. When rainfall has produced puddles, for example, they splash mud over pedestrians, moped riders and cars that also use the road. Women in Dantapoe mentioned that they were afraid for the safety of their children, who are walking along the same road to go to school.

A notable exception is the Badjalala company, which transports Newmont workers to and from the mine. Different stakeholders named the busses of this firm as the only Newmont related transport that sticks to the speed limit and drives responsibly.

While there is irritation about driving behavior, there is no evidence for an increase in accidents and injuries along the Transport Corridor as a result of the presence of Newmont. Accidents with Newmont-related transportation along the Transport Corridor have not been reported by either Newmont or area residents.

This impact is not relevant for the Kawina communities

#### 7.1.2 Existing mitigation measures to enhance traffic safety

Newmont has taken considerable efforts to enhance traffic safety (Table 15). A code of conduct for drivers has been developed, and drivers for Newmont or its contractors follow an obliged training in the classroom, in practice, and online. Safe driving is also discussed at Newmont meetings with its contractors, as well as complaints and grievances. Contractors are also sent letters about this subject matter. Newmont security, in collaboration with the police, control traffic velocity on the road using hand-held radars. Newmont trucks and vehicles of contractors are equipped with a GPS device, which allows for speed monitoring. Those caught speeding receive a warning and, if misbehavior is repeated, sanctions.

In several locations, Newmont built speed bumps to slow down traffic. For example, a woman along the LT road reported that she was pleased to see that her request for speed bumps was honored within a month's time. Other people, however, experienced that the speed bumps were ineffective in slowing down project traffic, particularly large trucks. Different respondents in the TC villages voiced the opinion that the speeds bumps were too high. In Mora Kondre, a woman noted that because the speed bump in front of the village is too high, rainwater runs directly into the village.

With regard to community awareness and coordination on public safety, which was recommended in the 2013 ESIA as a measure to enhance traffic safety, the following measures are performed by Newmont:

- Monthly safety messages about different subjects
- Cyanide engagements with every cyanide transport
- Community emergency and evacuation SOP socialized with communities
- Cyanide drill: practice on how to act in case of an incident with cyanide transport
- Annual stakeholder sessions about hazardous materials
- EHBO training, bi-annual
- Emergency Response Drill: to demonstrate how to act in case in incidents, annual.

*Table 15. Efficiency of proposed mitigation measures (2013 ESIA) and additional mitigation measures to reduce or eliminate traffic and transportation impacts.*

Mitigation measures proposed in 2013	Status	Efficiency in minimizing negative impact
Traffic Management Plan; Driver Policy and Trainings	Ongoing	There are regulations for Newmont and contractor drivers but, in the perception of TC community members, these are not effective. Consulted community members accused Newmont traffic of reckless and antisocial driving. ⇒ Limited effect on negative impact
Community Awareness and Coordination on Public Safety	Ongoing	⇒ Mostly well received. Difficult to establish effect on impact.
Additional mitigation measures by Newmont		
Speed bumps near the TC communities and other strategic locations	ongoing	Mostly well received and appreciated by communities and other households along the road. Nevertheless, there is a perception that heavy trucks are not slowed down by these speed bumps. ⇒ No clear effect on impact.
Code of conduct for drivers and related training.	ongoing	Little effect on perceived impact in TC communities Not possible to assess actual effect.
Random controls by security and police	Ongoing	
Meetings with, and letters to, contractors.	Ongoing	

## 7.2 IMPACTS ON ECOSYSTEM SERVICES THAT ARE RELEVANT TO COMMUNITIES

In the 2013 ESIA, the following potential impacts on ecosystem services that are relevant to communities were listed:

- o Loss of biological raw materials (timber and NTFPs) and habitat, erosion control, and primary production

- Impact on fresh water, water cycling, and water purification.
- Impact on ecosystem services with high ethical and spiritual values

From a social perspective, there were no indications that these ecosystem impacts have taken place as a result of the presence of Newmont. None of the consulted stakeholders believed that Newmont had affected ecosystem services of specific importance to them, such as timber, food, and NTFPs; or resources with high spiritual, cultural or ethical value. In interviews, local stakeholders mentioned that the water in both the Marowijne River and nearby creeks is polluted. Nevertheless, they acknowledged that this pollution was primarily caused by small-scale gold mining – and specifically the mining pontoons on the river – and not by Newmont.

No mitigation measures have been necessary and none were applied.

### 7.3 LAND USE IMPACTS

#### 7.3.1 Change in land use from ASM to industrial mining

Land use change took place, as Pamaka and Kawina ASM miners were evicted from the area that is now the Industrial Zone of Newmont (Pamaka) and areas relevant for environmental monitoring (Pamaka and Kawina). In the 2013 ESIA, this impact is considered positive, as a “minor environmental enhancement” was expected by preventing ASM-related damage. Environmental changes are beyond the scope of this study. The socioeconomic implications of this change are discussed elsewhere in this report, and are primarily related to loss of livelihood (See ¶6.5). This impact is not relevant for the communities along the TC.

#### 7.3.2 Reduction of land available for hunting and Non-Timber Forest Products (NTFP) gathering.

The 2013 ESIA concluded that “the reduction of available land is considered to have an insignificant (low severity, low likelihood) impact on hunting and NTFP gathering” (P 22-2). This finding is confirmed by the present study. No impact of this kind was reported in the TC communities or for the Kawina, while also consulted stakeholders in most Pamaka communities reported that they had not or hardly used the area of the Newmont Merian concession for planting, hunting, or NTFP gathering.

Langa Tabiki was the only community where local people reported that they had used – and/or were still using- land within the concession boundaries for planting and other resource uses. Nevertheless, no-one indicated that they felt limited in their access to agricultural land due to the presence of Newmont. Local resource uses of Langa Tabiki families (other than ASM) are concentrated along the LT road. This road runs partly through the Newmont concession (see Figure 2a) but outside of the Industrial zone. In Snesi Kondre, it was observed that due to the arrival of Newmont, the trail/path to the hunting grounds is no longer accessible. As a result, hunters now go to the French Guiana forest to hunt.

#### 7.3.3 Mitigation of land use impacts

Table 14 lists proposed mitigation measures (ESIA 2013), the extent to which they have been implemented, and their efficiency in minimizing negative land use impacts and optimizing positive changes with regard to land use.

Table 16. Efficiency of proposed mitigation measures and additional mitigation measures to minimize negative land use impacts and optimize positive changes with regard to land use.

Proposed mitigation measures	Status	Efficiency
Work with the Gold Sector Organization (OGS) in their efforts to improve environmental, safety and sustainability of ASM practices.	Ongoing	To date, collaboration with OGS has resulted in the eviction of ASM miners. No positive impact on the sustainability of ASM practices. ⇒ No effect on negative impacts, nor positive benefits
Engage with Pamaka to identify stakeholder concerns and areas of forest that are significant for the collection of NTFPs or hunting.	No measures applied	Not applicable, as presence of Newmont has not affected NTFP collection

## 7.4 LIVELIHOOD IMPACTS

### 7.4.1 Increased employment and income generating opportunity within the Marowijne area

The 2013 ESIA predicted increased employment and income generation opportunities by two means: (1) preferential hiring of Pamaka, and (2) local procurement of goods and services.

#### **(1) Recruitment policy that prescribes preferential hiring of Pamaka**

Newmont has enhanced its positive impacts on the local Pamaka community by adopting a recruitment policy that prescribes preferential hiring of Pamaka, given equal capabilities. Who qualifies as a Pamaka person is judged by a validation committee, which includes members from the local community. Initially, the POC played an important role herein, and now the DOP. In the third quarter of 2019, 264 Pamaka were employed by Newmont<sup>21</sup>.

Some Pamaka who are employed by Newmont lived in Paramaribo when they obtained the job, others moved to Paramaribo upon getting the job, and yet others stayed in the communities. Based on information provided by local stakeholders, approximately 55 Pamaka who still live permanently in the Pamaka area work for Newmont. Newmont Transport Department data suggest that about 20 Pamaka employees are transported to the traditional communities during their break, though there may incidentally be more or less persons. Other Pamaka staff have their main residency in Paramaribo.

Consulted Pamaka were ambiguous about the preferential hiring policy. Some believed that Newmont employees are primarily urban residents and Cottica Ndyuka, or that Newmont only employs Pamaka from Paramaribo, rather than those from the villages. Others did not agree with this vision, and indicated that those who got employed in the villages themselves had decided to move away and settle in Paramaribo:

<sup>21</sup> Human Resources Department data, provided by Social Responsibility team, e-mail 30/08/2019.

*People are never satisfied. In my opinion, it is reasonable how things go now. It is not true that they only take city Pamaka as employees. But what happens is, they took quite a number of persons from the villages. And when those people go with break, they go to the city (Traditional authority Pamaka).*

Pamaka from different villages expressed their perception that Pamaka are only hired for unskilled jobs. A Pamaka woman from Nason, lamented:

*When they take Pamaka for a job, regardless of whether they have a university degree, they will place you with housekeeping. After the 6 initial months you will not get promoted to a better job. None of the Pamaka are supervisor, only low-paying jobs.*

Representatives of the DOP argued that 90 percent of Pamaka employed were performing unskilled work, but it was not clear where they obtained that number from. In their opinion, even well-educated Pamaka (e.g. high school diploma) are only hired for cleaning jobs, and that Pamaka are not transferred when they request another position. Newmont data confirm that few Pamaka are found in the highest positions, but contradict the proposition that they are only performing unskilled labor. In the third quarter of 2019, just under half of Pamaka staff performed unskilled jobs (47.7%). In addition, 44.7 percent of Pamaka staff worked in semi-skilled positions, 6.1 percent were clerical staff, and four Pamaka worked at Newmont as professionals (1.5%).

Finally, a complaint about working for Newmont was that the wages compare poorly to what people used to earn in ASM and its service sector.

Preferential hiring does not apply to people from the TC communities or to the Kawina, and Newmont does not keep a record of the number of persons from these communities among its staff.

## **(2) Local procurement of goods**

Local procurement of goods by Newmont has been limited. Five local entrepreneurs were interviewed:

- Two boatmen, one from Atemsa, and one living in Snesi Kondre.
- A caterer/restaurant owner from Langa Tabiki, now living in Snesi Kondre.
- An eggs producer from Akaati, now living in Tumatu I (See map).
- A Pamaka individual growing and delivering vegetables to Newmont in Paramaribo.

Four of these five local producers earned from ASM prior to the arrival of Newmont, and still earn part of their income from ASM related services. For example, the female caterer restaurant owner went with a boat up and down Snesi Kondre to sell meals. Her clients were, and still are, mostly people who have obtained income from ASM. The current eggs producer is a land boss. She collected earnings from gold miners working on her family land and from businesses in the Tumatu area. In addition, she used to sell fuel, *kwaka* (cassava product), and agricultural produce to gold miners. She still obtains income from the Tumatu businesses<sup>22</sup>. One of the boatmen was a gold

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<sup>22</sup> For example, the cabarets in her section of Tumatu pay monthly 5 gr of gold.

miner; his excavator and mining equipment are still somewhere in the forest. The other boatman transported gold miners.

The Pamaka vegetable producer delivers weekly pre-determined orders of vegetables, which he mostly plants on a plot in Paramaribo. When he does not have sufficient own produce, he buys at Paramaribo markets to meet the requested quantity. The Pamaka entrepreneur brings his delivery to a middleman in Paramaribo, who takes care of the larger transport to Newmont.

The restaurant owner and the eggs producer conveyed that the prices paid by Newmont for the goods and services are good; similar to, or better than market prices. The eggs producer also appreciated that Newmont is open to price negotiations; when her expenses increase because of price rises, she writes a letter and they give a little more. The boatmen indicated that they could earn more for other boat rides because they can still negotiate about the price, though on the other hand, the regular business for Newmont gives some certainty. All consulted entrepreneurs reported that their incomes had been much higher before Newmont came. Notwithstanding, they were still satisfied with how the business was going. One of the boatmen has been working with Newmont for 14 years, and feels they have a good working relation.

Many local stakeholders expressed frustration about local procurement. Much of the frustration is due to perceived promises of procurement possibilities, which subsequently did not work out as expected by the local stakeholders. Two examples are provided below.

*Example 1:* In February 2019, a hydroponic project was started at Snesi Kondre with funding from the Pamaka Community Development Fund. This project was ended prematurely because of a lack of local support. Some of the women who had worked in the project had expected that Newmont would buy the vegetables they produced. This expectation was raised as Newmont procurement staff visited a training session to present about the delivery of goods to Newmont and product requirements. In addition, Newmont kitchen staff visited the project to see what they could use. In the end, however, Newmont did not buy the produce. Consulted women stated different reasons for why Newmont had not bought the hydroponic project vegetables; some believed that the production was too little, while others thought the vegetables had been rejected because of aphid infestation. According to Newmont, they did not buy the vegetables because the project was ended before it reached commercial production. A CDF representative mentioned that the women now have to continue on their own.

*Example 2:* At the time of the study, local entrepreneurs in four different TC communities (Leewani Kampu, Kraboe Olo, Patamacca, Pelgrim Kondre), reported that Newmont staff had come to the village and asked people to grow plants that could be used by Newmont to prevent erosion<sup>23</sup>.

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<sup>23</sup> According to a Patamacca man, a total of 12 persons had become involved.

According to the consulted entrepreneurs, anyone who wanted could participate and they could grow as many plants as they wished. People who wanted to participate in the project were invited to Newmont to agree on the project and to make a budget. According to local stakeholders, Newmont promised to buy all plants at a price of 65 SRD per plant in April 2019, but none of these agreements was put on paper. In April, Newmont did not come and the local growers were in doubt about their situation. Growing the plants had taken considerable effort and input in time and money, and every additional week that Newmont was not coming to buy their product meant additional input (labor, money) and additional risk that plants would die (i.e. less income). In June, different vendors filed complaints to Newmont, and in August 2019, Newmont staff came by to collect the plants. According to Newmont, the local entrepreneurs had misunderstood the tender procedures, which have now been explained.

A representative of the DOP criticized the uncertainty local procurement and limited livelihood security offered to local entrepreneurs:

*Newmont says that they want to buy local [...] food products, such as vegetables, meat... but in the end they do not buy anything. Every time they find another reason not to buy; you must be registered at the Chamber of Commerce, or commit to certain standards.*

Often, the vendor contracts are for a short duration, and fail to provide a sustainable income:

*... all people who have done business with Newmont have also been let go. Every time that you think things are going up, they throw a block of lead, so that you sink deep (Entrepreneur from Langa Tabiki).*

A particular issue of discontent, voiced by DOP but also by other stakeholders, is that there are promises that generate expectations, while procurement rules are not clearly communicated.

*Those standards are good, but you cannot present them retrospectively, when people have already invested in the production. So then [Newmont] buys two bundles of [leafy greens] once, and a week later another bit, but nothing substantial (DOP).*

Such experiences cast doubt on the willingness of Newmont to buy local produce.

Among the Kawina, there are no entrepreneurs who are selling produce, goods or services to Newmont. They hope that they will be able to sell agricultural produce in the near future (Traditional Authority Kawina).

#### 7.4.2 Employment opportunities for the TC communities and the Kawina

There are no data about the number of individuals from the TC communities who have found employment at Newmont. During interviews in all TC villages, we counted three permanent residents who are Newmont employees, of which one has a Pamaka father. Reportedly, five men and one woman from Dantapoe are working for Newmont as well, but they moved from the village after they had obtained a permanent position at Newmont. Also in Dantapoe, it was reported that before, three village men helped maintain the road. But now this job was provided to a large equipment firm, and the men who did the work earlier were let go off.

Since the Kawina have been acknowledged as traditional land owners, they are in a more favorable position with regard to preferential hiring, though nothing has been agreed to in writing as of yet.

#### 7.4.3 Reduction in standard of living due to reduced productivity of income generating opportunities related to ASM.

In the 2013 ESIA, it was foreseen that reduced income generating activities related to ASM could lead to loss of income for local families, decreased food security and out migration. This impact was rated as a major significant negative impact.

The 2013 ESIA study did not differentiate the degree of impact by village or family, though this is a relevant issue. Because the most profitable gold mining zones happened to be located on the lands that traditionally were claimed by Langa Tabiki and Akaati families, members from these families gathered substantial capital by both running mining operations and being land bosses. They also were the ones who lost most from the eviction of gold miners, as the Merian concession overlaps with their customary lands. A former resident of Langa Tabiki, now living in Sion, stated:

*All men were active [in gold mining.] They earned a substantial amount of money. They were living the good life. After Newmont came they have collapsed financially. They did not save any money. For a lot of men who earned very good money, times have become difficult now.*

Even though individuals from the other Pamaka villages may not have been land bosses, they also owned or were laborers in mining operations that operated in the Tumatu/Money Hill area, now part of the Merian property. Few women directly worked in ASM, but many earned money by selling meals and *kwaka* (processed cassava product), by cooking in the mining camps, or by providing other auxiliary services. ASM and the economic spin-off activities motivated many Pamaka to either return to, or stay in the Pamaka villages. A man from Loka recounts:

*When the men worked in the gold mines, they came to their families in the villages during their free days. For example, they gave 2 grams [of gold, ed.] to a sister, and another 2 grams to an aunt. They bought things in the stores. They bought kwaka from the women.*

A female shop owner in Langa Tabiki:

*You see the street here behind you? Before, at this time of the day, you would not even be able to walk there. That is how crowded it was.*

A female restaurant and bar owner at Snesi Kondre:

*Since Newmont has come, there is only loss. When the boys were still working, they supported me, that is, they bought food. But now, only now and then when someone passes by.*

She shows a large pan and remembers that before the eviction, she cooked 2 of these large pots of rice and everything would be sold. But now she only cooks one smaller pot, and every day she throws rice away. There are days that she does not even sell one single meal.

#### 7.4.4 False expectations of livelihood impacts

In the Pamaka area, and to a lesser extent in the TC communities, affected families expressed frustrations about unmet expectations of positive livelihood impacts. Local people had expected that the firm would generate employment opportunities for them, which subsequently did not materialize.

For example, in several Pamaka communities and in all Transport Corridor villages, local area inhabitants reported that Newmont staff had come to take their names for employment, even more than once. Stakeholders from the TC communities reported that after enlisting their names, they never heard back from Newmont, and no-one had become employed. At this moment, it is difficult to know what was exactly told to community members when their names were recorded, because other people work at the Social Responsibility department now. According to Newmont, employment procedures are available and also part of the cooperation agreement with the Pamaka. It should be clear to people that providing one's name (applying for a job) does not mean that one meets the skills for the required job or will get hired. Interviews with local area inhabitants suggest that the above was not clear.

In additions to expectations about employment, Pamaka respondents voiced frustration about limited local procurement. Different Pamaka individuals asserted that Newmont had promised to buy local vegetables:

*[Newmont] put people to work to produce vegetables and tubers, but now suddenly they buy everything in the city, God knows why. And when you complain, they find that you fight the company! (Pamaka woman).*

Local quantities of vegetables, however, are typically too small for the firm. Indeed, the Pamaka entrepreneur who delivers vegetables to Newmont asserted that it is not possible to find these vegetables in the Pamaka area; only when the company requests tubers (e.g. cassava, sweet potato), he can buy partly locally.

Situations where local people were believe that they were promised something, which subsequently was not materialized, constitute an important source of general discontent with Newmont.

#### 7.4.5 Mitigation measures to minimize negative livelihood impacts and optimize livelihood benefits.

The 2013 ESIA proposed several mitigation measures, as listed in Table 17 below. At the time, it was expected that with mitigation, the negative impacts on household economics could be reduced to a moderate negative impact. As can be distilled from Table 17, neither proposed mitigation measures (2013 ESIA) nor newly developed mitigation measures have been very effective in mitigating the negative impacts of reduced ASM related incomes. The only measures with a limited mitigating effect are local procurement of goods and services, and the recruitment policy that prescribes preferential hiring of Pamaka. Nevertheless, all consulted beneficiaries of these measures indicated that their standard of living had been better before Newmont arrived (see also ¶ 7.4.1).

Based on the present 2019 study, it must be concluded that the reduction in standard of living has remained a major significant impact, and that mitigation measures have not succeeded in reducing this impact to a moderate level. Moreover, loss of livelihood has had the following indirect impacts:

- Reduction of money spent in the villages, leading to a deterioration of local businesses
- Reduced household incomes, both households of ASM miners and others who would get or earn money from ASM miners.
- Negative impacts on access to infrastructure services.
- Outmigration, due to a lack of local opportunities.

A Pamaka man explains:

*Many of the small-scale gold miners went to French Guiana. Once they have found papers [ed: ID card/legal residency], they swallow cocaine and go as mules to Europe. Others go to France to live. The men who stay behind are hanging around to find work elsewhere, or in other gold mining areas. They are searching for an own place.*

Table 17. Measures to mitigate reduced income generating activities related to ASM (from the 2013 ESIA report and additional measures applied by Newmont,

Mitigation measure proposed in 2013 ESIA	Status	Efficiency in minimizing negative impact
Develop ASM management plan	Completed	Plan has been completed but measures to reduce negative impacts have either not been implemented or not had the desired results. ⇒ No effect on negative impact
Stakeholder Engagement – Continue to Engage with ASM Stakeholders	Ongoing	Ongoing but limited concrete results. Promise to give ASM stakeholders alternative land to work on has not been fulfilled. ⇒ No effect on negative impact
Work with Organizations to Promote ASM best practices and Improvements	Not executed	A pilot project with Hg-free mining was initiated but abandoned after a first trial. No follow-up. ⇒ No effect on negative impact
Local Procurement of Goods and Services	Limited	A very limited number of local stakeholders sell goods/services to Newmont. All of those who sold services to the ASM community before, indicated that their incomes had been much reduced. ⇒ Limited efficiency
Investment in Local Service Providers	Not executed	Improvement of provision of local services was not mentioned by local entrepreneurs or by the Newmont Social Responsibility team. ⇒ No effect on negative impact
Recruitment Policy	In place	- Recruitment policy is in place but does not specifically target displaced Pamaka ASM workers. - Salaries paid to workers cannot compete with ASM earnings. ⇒ Limited efficiency
Education and Skills Training	Executed	- Limited numbers of persons participated, and those who participated have not been employed. ⇒ No effect on negative impact
Agricultural and Livelihood Improvement Program	Partly executed	- Two (2) local producers were identified who sold agricultural produce to Newmont.

Stakeholder Engagement Surrounding Limits of Deforested Areas	Not executed	<p>⇒ Limited efficiency</p> <p>- Not a relevant mitigation measure; not clear how this would mitigate impact.</p> <p>⇒ No effect on negative impact</p>
<b>Additional mitigation measures adopted by Newmont</b>	<b>Status</b>	<b>Efficiency in minimizing negative impact</b>
Compensation for lost investment	Completed for small number of affected persons	<p>A limited number of (former) ASM miners have been compensated for infrastructure now used by Newmont. During later evictions, ASM miners received assistance with moving. No-one has been compensated for foregone mining incomes or operational investments (e.g. building camp, mining equipment).</p> <p>⇒ Virtually no effect on negative impact</p>
Provide local ASM miners with alternative mining land.	Ongoing	<p>In 2012, a piece of land (5667ha) was made available to Pamaka ASM (“Pamaka mining reserve”), but this land did not contain economically viable ore deposits. No other area for local ASM has been identified as of yet.</p> <p>⇒ No effect on negative impact</p>
Mercury free mining project with local ASM team, test of ICON.	Completed	<p>Project failed, probably due to lack of proper prospecting and poor ore quality.</p> <p>⇒ No effect on negative impact</p>
Help Pamaka ASM operators self-organize, as a discussion partner for Newmont.	Ongoing	<p>An ASM group, was established and registered with the Chamber of Commerce; the Cooperation of Small Scale Mining Pamaka (CSSMP). This group meets regularly with Newmont. So far, no concrete results have been reached.</p> <p>⇒ No effect on negative impact</p>
Appointment of ASM officer	Completed	<p>- ASM officer was appointed but has not been able to develop measures that would allow Pamaka ASM restore their incomes.</p>

Representatives of the DOP expressed discontent with the limited efficiency of Newmont’s mitigation measures to offset the negative impacts of lost ASM incomes:

*The main problem is ASM. Newmont committed itself to a piece of land and other things, but they have not materialized anything. The [Pamaka] area was blooming; men worked in ASM, women worked also, for example, they had small shops, they sold stuff. Then Newmont came. They say you have a preferred position in labor recruitment and the delivery of services. But in the end everything is different.*

The 2013 ESIA revealed the possibility that a decrease in income generated from ASM in the Marowijne Area could “result in reduced access to schooling and health services for people in the Marowijne Area as levels of income may not be sufficient to pay for items such as transportation, petrol, uniform and books”. It has been noted that several children do not attend school because their parents do not have

sufficient money to pay the school boat. It could not be verified whether the income levels of these parents have been affected by Newmont, or whether this problem also existed before Newmont vacated its Industrial Zone.

## 7.5 PRESSURE /OVERBURDENING OF PHYSICAL AND SOCIAL/HEALTH INFRASTRUCTURE AND SERVICES

The 2013 ESIA predicted that the presence of the Project could result in influx into Moengo and the transient camps near to the Merian Right of Exploration, which, in turn, would result in pressure or overburdening of local infrastructure and services. Such an influx has not been observed or reported.

There is no evidence that the health infrastructure has been negatively affected by the presence of Newmont. By contrast, through the 4-day Project CURE, which Newmont executed in collaboration with the local clinics of Nason (Pamaka), Langa Tabiki (Pamaka), Ovia Olo (TC), and Ampoma Tapu (not in target area), a medical team provided more than 300 patients with free examinations and medications where necessary. It is possible that this Project resulted in a minor positive benefit to health in the target areas.

## 7.6 SOCIAL INVESTMENT IMPACTS: BENEFITS FROM COMMUNITY INVESTMENT

Newmont delivers Community investment through three venues:

- CIC donations (everyone, everywhere in Suriname)
- Community Development Fund (only Pamaka)
- SR department (Pamaka ,TC and Kawina)

For this assessment, the Community Development Fund (CDF) and the social investment projects from the Social Responsibility (SR) department are most relevant, since they specifically target most affected communities (Pamaka, TC, and Kawina).

### 7.6.1 Community Development Fund

In 2016, the Pamaka Community Development Fund was established in line with the arrangements stipulated in the Pamaka Cooperation Agreement between Newmont and the Pamaka community. In 2017, the CDF became active with the financing agreement between Newmont and the CDF. The purpose of the CDF is managing Newmont's financial contribution to the Pamaka community. The CDF board is composed of six persons: two Newmont representatives, two Pamaka, and two government representatives (Ministry of Natural Resources and Ministry of Regional Development). In addition, the CDF Bureau, which is charged with every-day affairs, has a manager. A secretary position is vacant.

The CDF started with an initial injection of USD 50,000, and subsequently Newmont pays, from the moment of production, quarterly 1 USD per produced troy ounce of gold. Following the recommendations from the NIKOS (2016) report, CDF investments will focus on the following main target areas:

1. Water
2. Electricity
3. Agricultural development

#### 4. Promotion of local entrepreneurship

To date, two projects have been executed by the CDF; a drinking water project in Langa Tabiki, and an agricultural (hydroponic) project in Snesi Kondre. Possibly the next project will be electricity provision for Loka Loka.

Stakeholders in all communities were unanimously negative about the CDF, its management, and the projects it has executed to date. Complaints by Pamaka interviewees are listed below.

➤ **The CDF is headed by a Newmont director and does not fulfill the interests of the Pamaka.**

An often voiced concern about the CDF, was that the chair of the CDF board is a Newmont director. Consulted stakeholders were not convinced that this person acted in the interest of the Pamaka community, rather than the interests of Newmont, as expressed by a woman in Langa Tabiki:

*The man who keeps the money from the Fund [the chair], he took money away to do the vegetable project. But we did not want it. The authorities called a meeting to explain that ... They explained that they did not want this money to be taken from the Fund.*

Consulted CDF representatives acknowledged that the fact that a Newmont representative is also the chair of the CDF could be confusing. In addition to being confusing, the expressed distrust of the chair of the CDF board translates into a lack of trust in, and limited support for, the CDF as an institution.

➤ **There is no transparency about what goes into the CDF, and what is spent.**

Members of the DOP, which is responsible for monitoring if agreements between Newmont and the Pamaka community are being complied with, expressed their frustration about the fact that they had only received an account statement in June 2019. They also want:

*... insight in the financial status of the fund, the receipts, the account statements. But they do not give that to us. We only hear that a project was going to cost so much money, but then it turned out to be more expensive. But the receipts are not presented.*

The CDF manager brought forward that account information is shared regularly. The CDF organizes presentations in the Pamaka area to show local area inhabitants details about income and expenses; both the US dollar account and the SRD account. Among others, they show expenses for transportation, overhead, a lease car and salaries. In 2019, there have been three such meetings: in February, June and November. Pamaka participants often take pictures during these presentations, and the presentations are shared with DOP via e-mail. Pamaka people are also allowed to request this information through the Pamaka members of the CDF but in practice, this does not happen because of internal tensions.

The CDF representative acknowledged that it is a shortcoming that presentations always take place in Langa Tabiki, the residency of the Gaanman. CDF has suggested to have the

presentation in different locations, or to change the location each time, but the Pamaka highest authorities (*ede-kabiten*) objected; they wanted to have it always and only in Langa Tabiki.

➤ **The CDF does not communicate with the community about what projects we want/ The CDF money is spent on projects and items that are not supported by the Pamaka community**

Consulted stakeholders lamented the lack of communication and collaboration of the CDF with the communities, traditional authorities, and DOP. In the perception of Pamaka stakeholders, projects are thought up in the city, by the chair of the board, while neither the traditional authorities, nor other community members, have a say in what happens with the money that is *de facto* theirs. As a Pamaka man from the road to Snesi Kondre expressed discontent about selection of the hydroponic project:

*The kabiten refused [the Project], but nevertheless he [the chair of CDF] pushed it through, to do it.*

A member of the DOP Advisory Committee confirmed:

*The project that I personally disapprove of is the hydroponic project. I told them; this is not the way that people plant, and it is not sustainable, don't take CDF money to waste there. Then they had a small meeting at Snesi Kondre with a few individuals, and it was approved. But DOP and the traditional authorities disapproved of it; the entire board [of DOP] disapproved.*

According to the CDF manager, the *ede-kabiten* and *kabiten* initially approved of the hydroponic project. However, at the time of the kick-off meeting, most of the traditional authorities were suddenly opposed to it. At that time the participants for the project had been selected and they were still enthusiastic, and everything was ready to go. The traditional authorities were consulted once again, and they agreed that if the community members were willing to participate, they would not object to the training.

➤ **The hydroponic project is a failure**

The hydroponic project at Snesi Kondre was initiated with the aim to teach Pamaka a form of planting that generates higher yields, is less vulnerable to soil borne pests, and is less labor intensive (no weeding) than traditional slash-and-burn agriculture. Participants would be able to sell the produce, among others to Newmont, and thereby strengthen their livelihoods.

Initially, Newmont provided transportation for eligible participants to attend the training to use this planting technique. Newmont stopped paying for transportation when the community stopped the project. Subsequently, most participants – especially those from further away villages – stopped coming. As a result, very few participants are still planting. Consulted stakeholder disagreed about the usefulness of this project. Some scoffed that it was not necessary to teach Pamaka women planting, or criticized planting in cups. On the other hand, the Pamaka project manager commented that she believed that this is a good project, because there are many places to sell, and local area inhabitants are buying the produce already.

➤ **Too much of the CDF money is spent on overhead**

A thorn in the side of both traditional authorities and villagers, is the payment of fees and overhead expenses for people of the CDF. A DOP member emphasized that it is not a problem that the CDF staff are being paid, but she felt that this had to be discussed with the community, which is the owner of the Fund. This situation has fed the perception that the Pamaka are paying with their money for high salaries for urban people – including two Pamaka-, office rental, car rental, and other expenses that do not directly benefit the communities. It was clear to consulted stakeholders that Newmont staff in the CDF do not receive fees from this Fund.

➤ **The drinking water project is a failure; the water is not fit for human consumption.**

The first project to be executed with CDF funding was a drinking water project in Langa Tabiki. The stakeholders had agreed that it was a priority, despite the substantial price tag. A DOP member explained:

*... But then, suddenly it became 1 ½ times more expensive! And that money was taken from CDF. Plus, it does not work. People are afraid to drink this water. [...] Sometimes the water is brown, sometimes red. If you see how much money was spend, then I say that is a loss. We were clear; it must be sustainable.*

The consulted CDF manager explained that the initial project included 25 taps, but during the determination of the water points the community asked for more tap locations, which resulted in 39 taps in the village. This increase of taps made the project more expensive. Now sustainability needs to be guaranteed and the community must make a contribution. A management system must be designed.

Some interviewees were also concerned that the Pamaka who are part of the CDF board did not have sufficient voice. At the time of the validation meetings (December 2019), there was discussion about replacing the Pamaka members of the CDF board. In this context it is relevant to note that already in September 2019, the Pamaka traditional authorities received a letter from Newmont, informing them that the term of the CDF board had expired, and that new Pamaka representatives could be elected or appointed. At the time of submission of this report (January 2020), however, no action had been taken to replace the Pamaka in the CDF.

Finally, a basja from Loka indicated that one of the problems with the CDF is that: “... *we are not a unity. Skin Tabiki says A, Loka Loka says B*”. As a result, every village wants its own project and the CDF is not financing large, sustainable projects that will benefit the entire community.

#### 7.6.2 Friendship projects and other Projects from the Social Responsibility department

Since 2018, the SR department selects Social Investment projects by annually collecting project ideas from communities as part of the participatory approach. This approach started for the Pamaka and TC communities, and the Kawina were recently included by collecting ideas for the 2019 and 2020 plan.

Social investments have reached variable effects. Between 2011 and August 2019, a total of USD 1.8 Mln was spent on community projects (apart from the CDF). The grand share of these projects primarily benefited the Pamaka. Nevertheless, some projects such as road upgrade and maintenance in TC villages, a mortuary in Ovia Olo, and vocational training courses, specifically (also) targeted the TC communities. The Kawina became beneficiaries of Community Investment projects in late 2019, with a leadership skills training for Traditional Authorities and a vocational training course for textile.

In the past three years, Community Investment was dedicated to the following types of projects:

- **Well-being Projects** (USD 229,679 in 2017-19) are typically small-scale community projects in different community, also known as “Friendship Projects”. Examples are Christmas events for schools and communities in the Pamaka and TC villages (2017); the construction of nine docks in the Pamaka villages<sup>24</sup> (2018); renovation of the *krutu-oso* (community meeting house) in Langa Tabiki (2018-2019); and the health promotion Project Cure (2018-2019).
- **Infrastructure projects** (216,006 in 2017-19) have involved road upgrade and maintenance, as well as upgrade of the Merian, Tumatu and Goonkiiki bridges (2018), among others. This activity annually includes the road between Km 58 and Snesi Kondre (Pamaka), as well as the smaller tracks between the main road and the various TC communities. In 2017, the construction of docks in the Pamaka villages was also categorized under infrastructure projects.
- **Education Projects** (USD 93,264 in 2017-19) have involved both children –often in conjunction with local schools - and adults. Examples include; annual educational road show for the Pamaka and the TC communities (2017 & 2019); vocational training in welding/electricity/textile (2018-2019); and literacy (adults) and homework (children) projects for the Pamaka communities (2019).
- **Local Procurement Support/Capacity Building Projects** (USD 33,464 in 2017-19) with the aim to strengthen livelihoods by enhancing the capacity of local producers to sell their products to buyers, including Newmont. Example are the Hybrid Hydroponics Project in Snesi Kondre (with CDF, 2018-2019) and in the TCR villages (2019); a Local Supplier Development project for the Pamaka and TC communities (Pending/On Hold, 2019), and a Leadership Skills training for Kawina Traditional Authorities (2019).
- **Entrepreneurship Development Projects** (USD 10,885 in 2017-19) has so far involved a “Pamaka women economic empowerment and equality assessment”, with the Suriname Women in Business group (2018).

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<sup>24</sup> In 2017, construction of the docks was ranked under “infrastructure projects”. For this assessment, the Newmont categorization has been followed.

Table 19 lists the opinion of the inhabitants of most affected communities on projects that were recalled by consulted stakeholders. The data suggest that local stakeholders are generally satisfied with the Community Investment projects that have been executed (not including CDF projects). The project that local people have been most satisfied with are projects for the school, and the construction of docks and morgues. Least happy were community members with the construction of toilets in the Pamaka villages.

Table 18. Opinion of local stakeholders about Community Investment projects, only listing projects named by community members.

TC COMMUNITIES		
Category	Specifics	Perception / opinion of beneficiaries
infrastructure projects	Upgrade road to and in TC villages	<ul style="list-style-type: none"> <li>- Generally well received, though some individuals commented that road maintenance could be improved.</li> <li>- In Mora Kondre, women complained that the heavy equipment firm did not help upgrade the road between village and creek, but only dumped the material.</li> </ul>
	Bus stop waiting shelters	- Very satisfied
	Dock at Pelgrim Kondre and Kraboe Olo	- Satisfied
	Materials for funeral house in Ovia Olo	- Satisfied
	Repair of generator Patamacca	- Very satisfied
well-being projects	Provision of 1000-liter rain water collection bins.	<ul style="list-style-type: none"> <li>- Generally well received</li> <li>- In several villages, bins have not yet been placed on a socket, and tap has not yet been installed, so they are not in use</li> <li>- Dantapoe villagers do not use the rain water bins because they have no platform to set it up and they are concerned about their safety. The bins are not new and they are afraid that dangerous substances have been in them before when used at Merian.</li> </ul>
educational projects	Welding, textile, electricity workshops.	<ul style="list-style-type: none"> <li>- Positively received in the villages, Newmont also donated sewing machines.</li> <li>- Villagers had hoped to find employment by taking part in these workshops, but that has not happened.</li> <li>- Patamacca women lamented that they heard about these courses too late, and hence they could not participate.</li> </ul>
	Solar panel at school Pelgrim Kondre	- Very satisfied
	School supplies packages for school children, life vests when traveling by school boat	- Very satisfied
Pamaka communities		
infrastructure	Construction of docks (All villages) and stair case (Sebedoe Kondre)	- Very satisfied

	Construction of high-water houses	- Generally satisfied, though some individuals wished they would be larger. - In Loka Loka, the village contributed material to increase the size.
	Toilets	- Villagers are dissatisfied with these toilets in most villages, with the exception of Nason and Tabiki Ede (and Loka Loka). - In most places, all or some of the toilets are too full (cannot be emptied) or too dirty to use. - In Loka Loka one of the toilets was formally closed, but the other toilet is private property of the <i>kabiten</i> and well maintained.
	Morgue/House to wash body of the deceased in all villages.	- Very satisfied
	Provision of 1000-liter rain water collection bins.	- Generally satisfied. - Not yet installed in Atemsa. - Women from Nason were of the opinion that one water bin was not sufficient.
Education	Brush cutter/Lawn mower; Langa Tabiki, Sebedoe Kondre	- Very satisfied
	Support for schools (Langa Tabiki, Nason, Loka Loka)	- Very satisfied
<b>Kawina</b>		
Education & Capacity building	Vocational training – textile (planned)	Positive about this opportunity
	Leadership Skills training for Kawina Traditional Authorities (planned)	Positive about this opportunity

In addition to the listed projects, Newmont has a support agreement with the DOP and with Pamaka Traditional Authorities.

One general complaint heard in both Pamaka and the TC communities, is that there is too much talking, and too little actual action. Comments from Traditional Authorities included:

- *They often come to talk, but that is not everything. Something must be done* (Tabiki Ede).
- *They promise a lot, but most if it is not materialized* (Atemsa).
- *Newmont does not live up to its promises* (Loka Loka).

Men and women in particularly the Pamaka villages had anticipated to get more out of the presence of Newmont. They feel they must be compensated for their loss of mining land and income, and are dissatisfied because these expectations are not met. A woman in Atemsa put it this way: *They are taking our money/gold, but they do not take care of us with it.*

Community members also expressed frustration about the fact that their input is asked over and over again, and proposals are invited, while concrete follow-up actions are lacking

... for example, people say they want a cassava mill and a large baking plate [for kwaka]. After three, four months [Community Relations] returns to the village, to ask the exact same questions, and they get the same responses. But nothing happens. And then they come again three, four months later (Man, Langa Tabiki).

This and similar comments suggest that it is unclear to community members how they can apply for projects under the different funding venues. They often do not understand the difference between CDF, CIC and SR projects, and are confused about what procedures to follow in order to submit a request for funding, and about the functioning and timeframe of funding cycles. A woman from Stichting Mora, Mora Kondre, conveyed;

*We can submit proposals but the only thing they do is talk.*

### 7.6.3 Mitigation measures to enhance the benefits of community investment

To enhance the beneficial effect of this positive impact, Newmont introduced several management measures. The 2013 ESIA proposed additional measures to maximize positive Project benefits from Social Investment. Table 20 lists these measures and their efficiency.

*Table 19. Efficiency of proposed and effectuated management measures (2013 ESIA) to maximize positive project benefits.*

Proposed measures	Status	Efficiency in maximizing positive impact
The Project team will develop a Community Investment Strategy	Ongoing	Community Investment is based on the Newmont global Community Investment and Development Standard. Linked to this is the Strategy 2016-2021 with focus areas (topics). From 2019, Newmont develops annual community investment plans. Furthermore, based on an external needs assessment, several target areas for investment have been identified. ⇒ Enhanced positive effect
As part of on-going stakeholder engagement the Project team will consult with local communities to manage expectations from the Project and the Community Investment	Ongoing	Despite frequent visits to all communities and repetitive meetings with community members, there is still a mismatch between company action and community expectations. Both Pamaka and TC communities are disappointed in actual impacts of Community Investment ⇒ Limited strengthening of positive effect

Community Investment will be designed so they will not require substantial upkeep, maintenance, input of human or technical resources	Ongoing	Some of the infrastructural projects require no or limited upkeep (boat landing), but other projects (toilets) require maintenance and are now, in almost all villages, in a very poor state. Vocational training courses are completed. ⇒ Moderate effect on positive impact
An Investment Committee will be established with responsibility for leading strategy and decision making about community investment.	Completed (CDF)	Functioning of CDF is a cause of discontent among the Pamaka. ⇒ Weakening of positive impact by generating distrust and frustration about Community Investment

**7.7 HEALTH IMPACTS**

**7.7.1 Transmission of infectious and communicable diseases, incl. tuberculosis (TB), food-borne illnesses, malaria, and Sexually Transmitted Infections (STIs, including HIV)**

It is difficult to assess most common illnesses in the Pamaka communities because many people seek medical care in French Guiana when they feel ill. Therefore the local Medical Mission clinics do not have complete records of illness events in the villages.

There is no evidence for increased transmission of infectious and communicable diseases in the communities. Furthermore, there have not been any malaria cases in the Tumatu area and the Marowijne River in the past years. The MOH Malaria Program has distributed bed nets in the area.

The 2013 ESIA suggested that a possible influx of ASM during the Project cycle could elevate transmission of STIs. This effect has not taken place because (a) there has not been an influx of ASM, and (b) in Suriname there is no evidence of elevated risks of STIs including HIV in ASM areas (Heemskerk and Duijves, 2019). Furthermore, worker-community interactions are very limited, and restricted mostly to professional contact (e.g. Social responsibility team).

There have been no reports of possible illness events related to worker accommodation (e.g. TB, food-borne diseases) that have been brought to the villages.

**7.7.2 Increased burden of chronic diseases**

No evidence was found for such an impact.

**7.7.3 Decreased sense of community safety and psycho-social well-being**

The 2013 ESIA study suggested that the presence of the activities and workers at the Project site could raise the local communities’ concerns and/or misconceptions around possible impacts on their health and safety. This effect has been minimal.

A small number of persons in the TC communities reported concerns with regard to cyanide transport. For example, a female member of Stichting Mora, from the community of Mora Kondre indicated that Newmont should inform people better about cyanide and the risks. For example: What will happen if a truck falls over? Or if a truck falls of the bridge? How quick can NM respond to accidents? A man from Dantapoe wondered whether the chemicals could have long-term health impacts, though he also said that he was not very worried. TC villagers indicated that it is reassuring that Newmont staff visit the village to inform people about the transport, and that questions can be asked. Hence, while there are worries about cyanide transportation, it cannot be concluded that cyanide transport leads to a decreased sense of community safety and psycho-social well-being.

The 2013 ESIA also uttered the possibility that ASM workers who had been evicted from the Merian concession and returned to the Pamaka villages would engage in theft and crime within local communities. In two Pamaka villages, inhabitants indicated that crime had indeed increased in recent years, but they indicated that this phenomenon could not be related to the presence of Newmont.

One concern brought forward in the 2013 ESIA was that long separation time (e.g. 2 weeks or more) from families due to mine work shift schedule would cause stress and disruptive behavior in the household. We have not heard about cases of domestic violence increasing since the presence of Newmont. People from the villages who work or worked for Newmont reported that they experienced the work schedule as stressful. When they also have to buy or arrange things in Paramaribo, they have two days in Paramaribo, and 2 days in the village before they need to return for the full two weeks.

One issue that has caused stress, but is unrelated to the working conditions, was the way in which ASM miners were evicted from the Merian area. Pamaka who were there at that time, both women and men, still talk about the brutality and threats of violence during this eviction. A *basja* from the village of Loka Loka still remembers the rudeness of the soldiers in the way they spoke with him, and their threatening presence: “If you saw the guns!”. Thinking back of that day, he recounts that the troops came with thirteen armored vehicles, two ambulances, and two hearses. “It looked like if there was a war”.

Newmont has deployed several mitigation measures to reduce possible negative impacts related to a decreased sense of community safety and psycho-social well-being (Table 20).

Table 20. Mitigation measures to reduce or eliminate a decreased sense of community safety and psycho-social well-being as a result of the presence of Newmont.

Relevant mitigation measures		
Warn people prior to cyanide transport, and explanation about cyanide	Ongoing	Community members in the TC communities appreciate the communication prior to cyanide transport. ⇒ Effective in reducing negative impact
Employ a fully-functioning culturally appropriate grievance mechanism for the local communities	Completed and in place	Grievance mechanism exists and especially TAs are aware of it, but they hardly use it to voice grievances (See ¶9.2). ⇒ Limited efficiency
Develop and enforce a worker code of conduct.	Completed	Satisfaction of community members with behavior of Newmont staff (respectful) suggests that Newmont staff behave appropriately vis-à-vis local communities. Newmont staff do not leave the work site after working hours and do not visit the communities for leisure. ⇒ Effective in reducing negative impact

#### 7.7.4 Exposure to environmental health hazards

The 2013 ESIA identified the following potential environmental health risks:

- Rare accidental spillage of dangerous goods (e.g., cyanide, diesel or mill reagents) along the Transport Corridor;
- Potential for non-routine or uncontrolled releases from the tailings storage facility that could affect the water, flora and fauna in the Commewijne River watershed;
- Potential for leaching from the waste rock piles that could affect the water, flora, and fauna in the Marowijne River watershed;
- Improper management and disposal of hazardous materials during operation and Closure of the mine that could result in soil contamination; and
- Land-disturbing activities in the Industrial Zone and **Project-related traffic along the Transport Corridor are sources of fugitive dust emissions** and combustion emissions.

Apart from the dust emissions, none of the potential environmental health impacts listed in the 2013 ESIA have been experienced by local stakeholders.

With regard to dust emissions, the 2013 ESIA suggested that environmental health impacts might be experienced due to “[p]otential inhalation of fugitive dusts and combustion emissions among communities nearest to the Industrial Zone and the sensitive receptors (e.g., bicyclists, pedestrians, schools) along the Transport Corridor”. No such impacts have been experienced by communities close to the industrial zone. However, both Pamaka households and Cottica Ndyuka communities along the Patamacca road/Road to Snesi Kondre experience dust emission as a result of the passage of Newmont vehicles, including those of contractors, as a severe nuisance. Particularly in the dry season, and when

the drivers drive fast, dust is stirred up, travels with the wind, and settles on the roof tops. When rain water is collected, this dust enters the rainwater harvesting bins, thus contaminating the primary source of drinking water for inhabitants of the communities. The villagers have no other sources of clean drinking water. This particular impact was not foreseen in the 2013 ESIA.

Table 21. Mitigation measures to reduce or eliminate impacts of dust emissions.

Mitigation measures	Status	Efficiency in minimizing negative impact
Sprinkling of road to limit dust production.	Ongoing	TC community members still complain about contamination of their drinking water by dust produced by vehicles on the Patamacca road. ⇒ Limited effect on negative impact
Speed bumps near the TC communities and other strategic locations to slow down traffic and thus reduce dust production.	Completed	Mostly well received and appreciated by communities and other households along the road. Nevertheless, TC area inhabitants believe that speed bumps have not affected dust development. ⇒ Limited effect

In Dantapoe (TC), interviewed stakeholders suggested that people from the villages could get ill from the dust produced by vehicles that use the TC road. This complaint does not exclusively concern Newmont vehicles though. Also, there are no proven cases of people who have become ill from increased dust in the air. Nevertheless, dust –produced by Newmont-related vehicles and other vehicles on the TC road– does have an indirect impact on health as it affects access to clean the drinking water.

## 7.8 IMPACTS ON INFRASTRUCTURE

The researchers found no evidence for pressure and overburdening of **physical and social infrastructure and services**, which was predicted in the 2013 ESIA.

Newmont actions to improve the quality of **road infrastructure** have been received positively by both Pamaka and TC communities (Table 23). Before, there were times that the road was only accessible with a tractor. Consulted stakeholders listed Newmont’s maintenance of the road as a positive development.

Nevertheless, in the Pamaka area, several persons complained about the fact that only the part of the road up to the Newmont entrance is well-maintained. The final 15 km of the road, which are maintained by a local entrepreneur, are often in a poor state and cars frequently get stuck.

Table 22. Efficiency of measures to improve physical infrastructure.

Mitigation measures	Status	Efficiency in minimizing negative impact
Road maintenance	In place	Effective between Moengo and the turn to the Newmont plant. Maintenance by local service provider is less effective. ⇒ Positive impact on road quality.

## 7.9 CULTURAL IMPACTS

### 7.9.1 Loss of cultural Identity in the Marowijne Area

We have not found evidence for this impact.

### 7.9.2 Decreased social cohesion among the Pamaka

Among the Pamaka, decreased social cohesion is noticeable on the tribal level (Pamaka), on the village level, and on the household level.

#### **On the tribal level**

Representatives of the DOP voiced the opinion that: *Newmont plays three parties off against one another: the traditional authorities, the DOP, and the community.* They listed several examples as evidence of how Newmont, in their perception, feeds internal conflict, including the below-listed concerns:

- A Newmont representative told the DOP that the traditional authorities were not content with them, but when they travelled to the interior to talk with these authorities, it was not true.
- The POC (predecessor of DOP) and Newmont reached an agreement about the CDF. Subsequently, the CDF was established in a way that differed from what the DOP believes was agreed, for example with regard to what kind of projects can be funded. When Newmont tells people from the communities that this is what they agreed to with the POC/DOP, the community members get angry at the DOP.
- According to the DOP, the POC asked Newmont to preferentially hire Pamaka for *all* low-skilled positions. But now, says the DOP, Newmont hires Pamaka *only* for cleaning jobs. When there are Pamaka employees who want to get promoted to a higher position, Newmont tells them that the POC asked to give Pamaka *only* low-skilled positions. This way, Pamaka community members are played off against the DOP.

Again, the presented examples are perceptions of DOP members about the relation between the DOP and Newmont. Newmont staff do not share these perceptions. Also, Newmont data on Pamaka employment figures refute the latter argument.

While DOP representatives blame tension between their organization and the villages on Newmont, local stakeholders in some of the villages feel that the DOP makes insufficient effort to visit and involve them. For example, a *basja* in Loka Loka: *You have smart, educated Pamaka people in the DOP, but they all live in the city. They rarely come here to us.* For many other villagers, the role of the DOP is unclear.

In different Pamaka villages, inhabitants had the impression that Newmont advantages Langa Tabiki at the expense of other communities. Most meetings are held in Langa Tabiki, and this village received most projects. For example, a female *basja* of Nason exclaimed about the CDF that it: *...is not for Pamaka; everything goes to Langa Tabiki.* The DOP, however, reported that it was appropriate -and desired by the traditional authorities- that all important meetings are held in Langa Tabiki, since this village is the residency of the Granman. Also, Newmont staff denied that the firm gives Langa Tabiki a preferential position.

On the other hand, there are people from Langa Tabiki who feel that they are not advantaged enough. In their perception, they are the ones who suffer most from the presence of Newmont, and hence they should reap most benefits. An entrepreneur from Langa Tabiki explained his frustration about the fact that Newmont involved traditional authorities from other villages in decision-making about relations between the company and the Pamaka.

*Most boys [ed: gold miners] who were removed are from Langa Tabiki. The guys from upriver [ed: Nason, Loka Loka] more often mine at Gran Kreek. So why do the kabiten from those villages need to sign as well? You, from Langa Tabiki and surroundings, cannot get a piece of land there [where they are]. So now you [ed: Newmont] involve people who are not from this region, and you give them power in an area that is not theirs. So, if there is conflict, it is your fault.*

It must be noted that jealousy or strife between the villages is not something that has only existed since Newmont has arrived. However, since the arrival of Newmont there is a lot at stake, which brings old feuds to the surface.

A villager from Pikin Tabiki stated: *Tension was always there, but not as dangerous as it is now.*

### **On the village level**

Several individuals expressed frustration about the fact that, in their perception, some groups in the communities are unfairly favored over others. For example, a man from Atemsa complained that Newmont does not listen to youth, but only to the *kabiten*. Lower ranked traditional authorities, in turn, complained that the *ede-kabiten* are the ones who are getting a preferential treatment while they remain on the sidelines. A *basja* from Langa Tabiki lamented:

*Sometimes, when they [Newmont] come, they only take [i.e. arrange transportation for] the four ede-kabiten, not all kabiten, for example, they bring them to the city. But kabiten and basjas also are part of the team.*

### **On the household level**

It was already discussed above that Newmont's eviction of ASM miners caused gold miners to leave the area and disperse. (Former) gold miners from the Pamaka communities who now work and/or live further away, even in France, return less frequently to the villages, and –in many cases – are no longer part of the social fabric that constitutes these villages. A former gold miner from Langa Tabiki recounts:

*Before Newmont came, Langa Tabiki was a busy place. All gold miners could come to Langa Tabiki to buy things. Women were selling kwaka [...]. But since Newmont evicted the [gold miners] from there, this has changed. People have lost their house, lost their car. Men also lost their wife and children. Because, how they did not have an income, the wife has left to seek for support on the French side. There another man will take them in.*

A related concern was that families get separated because the men are leaving to find work further away, while women stay behind. When men were working in ASM, it is said, they would return home more regularly. However, when they have left for the city or some far-away gold mining area, they stay away from their families much longer.

Another often-voiced concern among the Pamaka is that people who find employment with Newmont move to Paramaribo, and no longer stay in the villages. In their perception, families are falling apart as a result. In two interviews, it was suggested that the Newmont work schedule has caused women to neglect their children.

*For example, I see a woman from here, at least 2 or 3 breaks she stays in Paramaribo. She has 5 children who go to school here. They stay with the grandmother. (Man, Loka Loka)*

Consulted Pamaka stakeholders acknowledged that Newmont could not be held responsible for the fact that their workers decide to move once they have a stable, cash income job. Nevertheless, they felt that Newmont could have taken action to motivate local workers to stay in the Pamaka area.

Different Traditional Authority figures reported that Newmont had brought them to Ghana, to see how the Social Responsibility program worked there (e.g. Nason, Loka Loka). In Ghana, they said, Newmont had built a workers' housing complex, which, they believed, allowed workers to return to their family after their day of work. This issue was emphasized again during the validation meetings. Newmont staff has indicated that the work village in Ghana is only for staff and ex-pats, while people from the villages live in their own homes.

### 7.9.3 Social cohesion in the TC communities

An impact on social cohesion in the TC communities, either negative or positive, could not be established. Community Investment projects may cause envy between villages when one village feels that another village gets more or is advantaged in another way. For example, a woman from Ovia Olo thought it was unfair that their village received two sewing machines for a group of eight women who participated in the textile workshop, while another village received two sewing machines for only three persons. Such issues are not new and cannot be blamed on Newmont, though existing tensions may surface more visibly now there is more to gain.

### 7.9.4 Erosion of traditional cultural management and leadership system.

Consulted stakeholders expressed conflicting opinions about the impact of the presence of Newmont on the position of traditional leadership. Several traditional authority persons felt that their position had been strengthened as a result of the way that Newmont involves them as representatives of their tribal group. A Pamaka *ede-kabiten* revealed: *Thanks to the respect and appreciation of Newmont we have become a little stronger.*

A Kawina *kabiten* expressed a similar sentiment:

*Now we have come this far [in negotiations with Newmont], you see that people are thinking differently about the kabiten, in a positive sense. They see that, because of the commitment of us, as kabiten, things are moving forward. There is more appreciation.*

This role as mediator between Newmont and the community also brings about new expectations of the community with regard to its traditional leadership. Some traditional Authority figures felt that the community places more pressure on them now, to get maximum benefits out of the presence of Newmont. A *kabiten* of Kraboe Olo articulated that when Newmont does not provide what people want

or expect, he, as the *kabiten*, is blamed for not trying hard enough. A Kawina *kabiten* revealed how he has to manage such expectations from the community:

*It takes time. You will always have a handful of people who say, yes, it takes too long [...]. You have certain people who are negative, but you have others who see that we are working for a good cause.*

Other traditional authorities, by contrast, were of the opinion that Newmont had weakened their position. During validation meetings in the Pamaka area (Langa Tabiki and Loka Loka), *kabiten* and *basjas* who were present unanimously pointed out that Newmont does not sufficiently respect the *kabiten* and *basjas*, that Newmont “fools” the *kabiten*, and that important decisions are often taken without their involvement. In earlier interviews, female Pamaka *basjas* had also indicated that they felt excluded from decision-making about issues concerning the relation between Newmont and the Pamaka. Some consulted Pamaka stakeholders argued for enhanced involvement of traditional authorities of all villages, rather than a focus on the four *ede-kabiten*.

## 8 NEW IDENTIFIED IMPACTS

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### 8.1 OUTMIGRATION AND ABANDONMENT OF VILLAGES IN THE MAROWIJNE AREA

The present 2019 study finds quite some differences between the villages with regard to outmigration. In five of the ten traditional villages, people reported that no families had left due to the 2011 eviction of ASM by Newmont (Atemsa, Bada Tabiki, Loka Loka, Sebedoe Kondre, Skin Tabiki). They explained that people had either left due to the interior war, or more recently for other reasons unrelated to Newmont's presence. In Pakira Tabiki, Pikin Tabiki and Tabiki Ede, between one and four households had reportedly left – mostly to French Guiana. Stated reasons were a need for medical care, employment and education. In two villages, Langa Tabiki and Nason, more substantial out-migration was reported since, and as a result of, the 2011 evictions of ASM miners (resp. “more than 50” and 12 households).

While the number of households may not have changed everywhere, the composition of the villages has changed as a result of the reduced ASM opportunities. In all villages, individuals, especially young men, are now more absent from the villages. A *kabiten* in Loka Loka reported:

*Much has changed. The boys from the village now leave more frequently, and for longer periods of time. They have to travel large distances to earn something. [...] Life has become more difficult.*

In different villages, people named different reasons for out-migration. For example, consulted stakeholders in Nason explained outmigration from this village to –primarily- French Guiana, by the poor quality of primary education, a lack of continued education, and suboptimal health care facilities in and around Nason. In Langa Tabiki, respondents linked outmigration directly to the presence of Newmont, and more specifically the lack of work after the 2011 eviction, and failure of Newmont to provide ASM miners with another place to work.

In villages other than Langa Tabiki, Pamaka community members acknowledged that out-migration could not entirely be blamed to Newmont. Already before Newmont's arrival, Pamaka left to live in French Guiana or Paramaribo. A woman from Atemsa acknowledged:

*People leave because of the poor circumstances. That is not just Newmont's fault.*

However, consulted Pamaka were convinced that Newmont amplified this trend.

#### 8.1.1 Migration impacts in the TC communities and among the Kawina

Population data for the TC communities suggest a decrease in total community population but it is unlikely that this trend is related to the presence of Newmont<sup>25</sup>. No-one in the TC communities

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<sup>25</sup> Because it is unclear what criteria were used to include or exclude households and individuals as inhabitants during the 2010 data collection, it is difficult to compare the 2010 and 2019 data. Hence we cannot say with certainty if there is an actual population decrease.

suggested a possible impact of Newmont on population numbers or composition. If anything, the presence of Newmont seems to motivate Cottica Ndyuka to return to the traditional villages, as people hope that Newmont can provide employment, and help develop the communities.

Also in the Kawina community, a consulted Traditional Authority figure expressed hope that a Cooperation Agreement with Newmont will be a strong driver of development and thereby motivate Kawina people to return to the area.

## 8.2 LOSS OF LIVELIHOOD FOR KAWINA WORKING IN ASM

In 1992-93, Kawina men discovered gold, and started mining it, in the Moisi Kiiki, a tributary of the Kleine Commewijne River. In that era, just after the interior war, it took a long time to arrive at the place. They travelled over land to Stolkertsijver, and from there continued by boat. They would sleep at Java, and the next day travel further through the Tempati Creek, to the Moisi Creek, to reach the gold camps. Some years later, around 1996, Brazilians joined them to mine in this area.

Initially, when the Kawina miners had just discovered the place, they worked manually, that is, only with hydraulic pumps. They would work an entire month and find perhaps about 500 gr. After subtracting expenses and paying the workers, an equipment owner had maybe 100 gr and a bit left for himself. Later, when the Brazilians had arrived, they started renting an excavator from these Brazilian miners. This increased the expenses, but also earnings.

The Kawina men had been working in the Moisi creek watershed area for more than 20 years when Newmont arrived. At that time, two Kawina men worked in a mining partnership named “the Henkie-Henkie company”. There also was a woman with one set of machines, and there were a couple of Brazilians with equipment. The location where they mined was not within the concession itself, but the ASM activities affected an environmental monitoring point. From the time that Newmont staff started cutting lines, they began to tell the Kawina miners that they had to move. The Kawina miners communicated their concern about having no other place to work. According to a Kawina who worked in ASM at this location, Newmont staff told them “not to worry” since they were from the area. Newmont would look how to resolve the issue. Subsequently, they were evicted without any form of compensation.

One of the entrepreneurs of the Henkie-Henkie company provided the following figures about his economic losses. When Newmont evicted them, the Henkie-Henkie company had three sets of equipment there; two 6 inch sets, and one 8 inch. The money there was good. If the pit was meagre, they would find 800 gr. at washing the gold. If the work went well, you would find about 1300 gr (per machine, washing every 2 weeks).

To remove the mining equipment from Moisi Creek and bring it to Paramaribo, cost 1200 USD. Next, to transport the equipment to Sabajo Hill was another 1100 USD (he has receipts). The whole process of moving and finding another place to work took about two months, during which he was unable to work. With an estimate of 100 gr of gold profit per set of equipment per wash, he would have foregone 1200 gr of gold in those two months, the equivalent of approximately USD 60,000 in 2011 gold prices.

### 8.3 STRENGTHENING OF CULTURAL IDENTITY FOR THE KAWINA COMMUNITY

While the 2013 ESIA study predicted a loss of cultural identity in the Marowijne area, the reverse impact was found for the Kawina community. Interview data suggest that as a result of their contact with Newmont, and recognition of the Kawina as traditional land owners (See Historical Narrative), the Kawina interact more frequently with each other, appear to more strongly self-identify as Kawina, and are developing a future vision for their community.

After abandonment of the traditional communities during the Interior War of 1986-1992, members of the Kawina community still came together for celebrations and ceremonies. Yet due to their special position vis-à-vis Newmont, the Kawina are now regularly called together and consulted as one stakeholder group.

Some Kawina people feel that Newmont listens (too much) to the *kabiten*, and less to others. Nevertheless, it cannot be concluded that the presence of, or contact with Newmont has negatively affected social cohesion. Tensions between the Traditional Authorities and others have existed for some time, for example related to the community forest concessions. Indeed, the net impact of Newmont on social cohesion among the Kawina seems positive, as the Kawina are now more regularly gathering as a group, and are discussing a common development strategy for the area. There has always been a latent desire to return to the villages but, “due to Newmont we have gotten hope” (Kawina *kabiten*). Consulted Kawina expected that Newmont will help upgrade the road to Java, so that it will be easier for them to visit the area for planting and other subsistence activities. Moreover, both male and female traditional authorities expressed the hope that Kawina individuals can find employment at Newmont (especially at Sabajo), and that Newmont can help with small-scale development projects. “They will not give everything we want,” a female *basja* acknowledged “but what they can give is good. Most important is that we can return to the villages”.

### 8.4 IMPACTS ON RELATIONS BETWEEN PAMAKA AND KAWINA

Interviews reveal rivalry between the Pamaka, who have been recognized as most affected population since Newmont’s arrival in the area, and the Kawina, who only relatively recently (2017) were recognized as right-holders to a part of the Merian concession area. Pamaka feel that the Kawina, now take away the resources from Newmont they should get. A representative of the DOP lamented: *Newmont focusses more on the Ndyuka than on the Pamaka, who suffer most from [its presence]*.

Some Pamaka feel that the Kawina have no rights at all because the Pamaka, in their perception, were first in this area. For example, a Pamaka *basja* asserted that Peninica is not a Kawina place, but a Pamaka settlement of the Antiosi clan, where they choose one of the first Pamaka *Gaanman*.

Meanwhile Kawina feel that they are the first and rightful inhabitants of the Commewijne watershed area. They lived there first, but moved to the Tapanahoni, to return to this area later. The Pamaka, in this perception, tricked them into not coming forward to claim their rights when Newmont started working in the area.

## 9 COMMUNICATION AND GRIEVANCE REDRESS

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### 9.1 GENERAL COMMUNICATION

#### 9.1.1 General

In order to maintain good communication, the Newmont Social responsibility teams visits or communicates with all Pamaka and TC communities monthly. In addition, they hold a more extensive engagement meeting every three months. The Newmont SR team also meets quarterly with a core group (15-20 pers.) from the Kawina. Challenges for Newmont in working with these communities include: Lack of unity in the community; no strong central leadership (no Gaanman among the Pamaka); lack of internal communication, and lack of ownership.

#### 9.1.2 Pamaka

Pamaka traditional authorities reported that they have frequent contact with Newmont SR staff. They call regularly, they meet in the villages (or where applicable elsewhere) two to three times a month, and they have quarterly meetings at Langa Tabiki. In all Pamaka villages, Traditional Authorities appreciated the fact that Newmont SR staff speak respectfully with them. The *kabiten* typically have one or more phone numbers of Newmont SR staff, and know how to reach Newmont if they have something to discuss. On the other hand, female *basjas* in Bada Tabiki and Nason said that they did not know how to reach Newmont. The female *basja* of Nason, for example, reported that she was dissatisfied with the communication because she felt that Newmont only communicates with the *kabiten*, while she is left out.

Consulted Pamaka men were not unanimous about the quality of communication between the village and Newmont. Men in Bada Tabiki and Skin Tabiki characterized communication with Newmont as good. In Langa Tabiki, Tabiki Ede, and Sebedoe Kondre, men criticized that all the talking did not result in follow-up actions. The latter criticism was also voiced by various traditional authorities. During the group interviews, women from three villages lamented that Newmont staff do not listen or adequately respond when they have questions or comments.

In Skin Tabiki and Nason, interviewed women reported that women had hardly any contact with Newmont, and that they left the job of dealing with Newmont to the *kabiten*. Other women though, said that they had phone numbers of staff, among others through posting on the message board, but they do not use these numbers.

Despite considerable efforts by the Newmont SR team, messaging is not always received by local stakeholders, or perhaps received but not processed or fully understood. An example is communication with regard to the Cooperation Agreement between Newmont and the Pamaka. After both parties signed the agreement, the agreement was translated in the Pamaka language. Newmont staff visited all villages to explain the content of the agreement, community radio reported on it, and all *kabiten* received a copy of the document. Booklets and CDs were parted in every village. As a result, all Pamaka communities should have a translated version of the agreement in Pamaka including an audio version in Pamaka to listen to. Traditional authorities in Skin Tabiki and Loka Loka, for example, recalled that

Newmont staff held a presentation on the Cooperation Agreement in their village. The *kabiten* of Loka Loka also had a copy of the document, but, he said, since he is illiterate he is not able to read it.

Even though presentations were held in all villages, consulted traditional authorities in Atemsa and Bada Tabiki mentioned that they had heard of the Cooperation Agreement but were not familiar with the contents. Moreover, a consulted *basja* from Nason, a *kabiten* and *basja* from Tabiki Ede, and a *kabiten* and *basja* in Langa Tabiki insisted that they did not know anything about the Cooperation Agreement.

### 9.1.3 TC communities

In the Transport Corridor, women, men and traditional authorities (M/F) were generally very positive the way that Newmont communicates with them. Consulted stakeholders appreciated the fact that Newmont staff visit the villages regularly, and that they make an appointment by phone before they come. Traditional authorities and other villagers also valued that they can speak with Newmont staff personally, and felt that staff from the Social Responsibility team show respect for the traditional authorities and the local culture. Phone numbers from Newmont staff are known by the traditional authorities and other resource persons in the communities. In Patamacca, where there is no phone reach, Newmont leaves a letter at the gas station when they would like to send a message or discuss something. The school bus driver picks it up there, and shares the information with the other community members.

The frequency of contact with Newmont differs between villages. In Mora Kondre, consulted inhabitants reported that Newmont visits at least weekly, among others to announce cyanide transport. In Patamacca, people had not seen Newmont staff for several months. During the validation meeting, Patamacca residents complained that when they write to Newmont, it takes very long before they hear something back. There is no mobile phone reach in this village, thus complicating sending and receiving messages. Also Dantapoe inhabitants reported that there had not been any village meetings with Newmont in the past year. Nevertheless, also in the villages where Newmont staff does not hold regular meetings, villagers were of the opinion that Newmont staff were generally easy to reach.

Community members of the TC villages also indicated that they knew how to deposit a complaints with Newmont. They deliver complaints in writing, by phone, or personally when Newmont Staff visit the village.

Men from Kraboe Olo and Ovia Olo were the only stakeholder groups that expressed themselves overall negatively about the relation between their communities and Newmont. They complained that Newmont is “playing politics”, breaks promises, and does not listen.

### 9.1.4 Kawina

Consulted Kawina stakeholders reported that they have regular contact with Newmont, and characterized communication of Newmont with their community as “very good”, “supportive”, and “respectful”. A male Traditional Authority figure conveyed:

*If there is something we would like to discuss, we can always call a meeting. We really think this is good.*

Female traditional authorities expressed their appreciation for the fact that even though the Kawina do not have female *kabiten*, Newmont also invites the female *basjas* when they have a meeting with the male *kabiten*.

The women reported that they themselves did not have the contact numbers of Newmont staff, but they did not consider this problematic, as they can always ask the male *kabiten* for these numbers. To date, they have not had any need to call. They also indicated that they were not familiar with the complaints mechanisms, since they had nothing to complain about with regard to their relation with Newmont.

## 9.2 GRIEVANCE REDRESS

Very few local stakeholders submit a formal complaint to Newmont when they are dissatisfied with something. For example, the *kabiten* of Loka Loka reported that he had received information about how to file a complaint, but he has never used it – even though he is not satisfied about everything. Similarly, the *kabiten* of Atemsa reported that they have a number and forms to fill in, but they do not call; they just wait until Newmont staff come into the village. One exception to the rule is a Langa Tabiki *basja* now living along the road to Snesi Kondre, who reported that he has filed complaints on various occasions. He had a phone number of Newmont SR staff, and in his experience they always answer within 2-3 days. For example, he has complained about the driving behavior of especially fuel trucks, and about the speed bumps get damaged when the contractor grades the road.

Not all traditional authorities were well informed about the Newmont complaints procedures. Generally, *kabiten* were better informed than *basjas*. Particularly female *basjas* – as well as other women- often reported that they did not know how to file a complaint or get in touch with Newmont other than through the *kabiten* (e.g. Tabiki Ede, Skin Tabiki, Nason). In Langa Tabiki, a consulted *kabiten* reported that he did not use the complaints procedure because everything goes through the DOP.

An overview of complaints and grievances received by Newmont confirms the limited use of the grievance redress mechanism. In the first half of 2019 (Jan 01-July 17), a total of seven complaints were recorded. Two complaints were related to payment, two to workforce behavior, and the remaining three to infrastructure improvement, local business development, and procurement practices.

## 9.3 SUSTAINABLE DEVELOPMENT PAMAKA – DOP

In order to facilitate communication between Newmont and the local communities, the Pamaka association for Sustainable Development Pamaka (Duurzame Ontwikkeling Pamaka – DOP) was created. The DOP is the successor of an earlier organization, the Pamaka Negotiation Committee (Paramaccaanse Onderhandelingscommissie – POC). Whereas the main task of the POC was to come to a Cooperation Agreement with Newmont, the primary tasks of the DOP are, as stated by the Chair of the Advisory Committee, to:

- Deal with Newmont in name of the community. DOP is the eye of the community, and they report back to the community.
- Monitor how Newmont acts vis-à-vis the local population, and

- Assess whether agreements are being complied with, both those in the Pamaka Cooperation Agreement, and smaller things that have been agreed to.

Newmont supports the DOP financially, as per agreement between Newmont and DOP, with overhead expenses (cleaner, office rent, laptop/ desktop/ printer/ airco, monthly office supplies), financial support, logistic support, transport & logistic support for maximum of 4 tours to site and technical support/technical assistance (capacity building, etc.).

Most but not all consulted traditional authorities were well informed about the role and function of the DOP. They reported that the DOP is responsible for communication with Newmont and they are a liaison between Newmont and the community. The DOP speaks with the *kabiten* about everything regarding Newmont, the CDF, use of resources, and projects. Again, some of the *basjas* indicated that they were not well informed about the DOP, since they primarily come to meet with the *kabiten*.

## 10 IMPACT MITIGATION AND OPTIMIZATION

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In Chapter 6 (Table 14), impacts were rated based on the way that they are currently experienced and perceived by local stakeholders, after existing mitigation and optimization measures applied by Newmont. In this section, we suggest additional mitigation measures aimed at reducing or eliminating negative project impacts, and enhancing project benefits.

The below impact rating table lists all relevant impacts identified in Table 14, listing first the negative project impacts, from major to negligible, and then the positive project benefits, from major to negligible. Earlier predicted impacts that were deemed negligible and are not expected to change were not included. Impact numbers in Table 24 refer to the numbers in Table 14 to facilitate cross-referencing.

The significance of each potential impact is rated before and after the application of additional recommended mitigation/optimization measures. The expected impact after application of the mitigation/optimization measures is referred to as the residual impact.

### 10.1 REMAINING NEGATIVE PROJECT IMPACTS

It is predicted that even with additional mitigation measures, two moderate negative impacts will remain. These impacts are a legacy of the early years of Newmont's presence in the Marowijne area, and are directly or indirectly related to the economic displacement of Pamaka ASM and service providers by Newmont, in 2011 and subsequent years. Lost business investment and foregone earnings, as well as related economic and social losses in the personal sphere, severely affected the Pamaka community, particularly in and around Langa Tabiki. To date, the firm's promises to the local ASM community of an economically viable alternative working location have not been met. While outmigration was already happening, in the perception of many local people Newmont is to be blamed for destruction of the local economy and subsequent exodus of Pamaka to French Guiana and Paramaribo. Mitigation measures that should have been applied at the time (e.g. livelihood restoration plan) cannot be effectively applied retrospectively. The frustration that this situation generates is a potential risk factor.

The severity and various spin-off effects of these impacts were not well identified in the 2013 ESIA. It was not well understood that virtually all women and men in the Pamaka area received direct or indirect incomes from ASM; that particularly Langa Tabiki virtually only existed by the virtue of ASM business; and that the ASM sector served as the social fabric that tied the communities and households together. Collapse of the local ASM sector, sparked other negative impacts, such as decreased social cohesion in the Pamaka community, and a level of out-migration that has turned Langa Tabiki into a virtual ghost town.

Meanwhile Newmont's ability to mitigate livelihood impacts was grossly overestimated by the 2013 ESIA. Local procurement benefits, for example, are minimal. Very few men and women who previously earned an income in the ASM sector are now earning an income by delivering services to Newmont. And

interviewed stakeholders who provide goods or services to Newmont, report that they earned more when the ASM sector was still booming. Likewise, a relatively small number of former gold miners or mining service deliverers have found employment with Newmont, and their salaries compare poorly to what people remember from the heyday in ASM in this region.

Other negative project impacts include traffic and transportation impacts, livelihood losses for Kawina ASM miners, health impacts related to psycho-social well-being, and decreased social cohesion among the Pamaka. With proper mitigation, these impacts may all be reduced so that only low or negligible impacts remain.

Very important in impact management is clear and transparent communication, a functional complaints and grievances mechanism. Local stakeholders suggested that communication could be further improved by reacting faster to letters and messages, even if it is just to acknowledge receipt of the message and provide a timeline for response. If people do not hear back from Newmont for a couple of months after they have sent a letter, they feel “unheard”.

With its frequent contact with the different stakeholder groups, the current SR team is already working effectively at reducing negative project impacts. Particularly in the Pamaka area, however, there is little they can do more at this moment about existing distrust of Newmont, other than taking grievances seriously, not trivialize perceived impacts, and take a participatory approach to resolving complaints and grievances. As the saying goes; “Trust takes years to build, seconds to break, and forever to repair”.

## 10.2 POSITIVE PROJECT BENEFITS

The Merian Project has also brought positive project benefits. The most significant positive project benefits are related to livelihood and social investment. A significant number of Pamaka found employment at Newmont through its preferential hiring policy. The positive effect of this impact can be further enhanced by facilitating upward mobility for Pamaka staff, and more effectively communicating achievements of Pamaka staff to the local communities. Local procurement provides additional opportunities for Pamaka to earn temporary or long-term income from the presence of Newmont. It is expected that the economic contribution of local procurement can be enhanced by, among others, setting targets for a proportion or fixed amount of Newmont food products needs that will be bought from local producers; and better communication about the conditions and requirements that the goods/services need to comply with.

Local area inhabitants are generally appreciative of the “friendship projects” and other projects that the Social Responsibility department has carried out in the communities. These projects focus on well-being, infrastructure, education, local procurement support, and entrepreneurship development. In the Pamaka communities, the potential positive impact of social investment benefits has been offset by disappointment in achievements of the CDF. Criticism on the CDF focused on the management structure, lack of transparency about incoming and outgoing funds, lack of consultation with the community, and poor design and execution of the projects. Both CDF projects to date, the (drinking) water project in Langa Tabiki and the hydroponic planting project in Snesi Kondre were unanimously defined as failures

by the Pamaka. Given the considerable funds available for projects in the Pamaka area through the CDF, this institution has potential to contribute to sustainable development of the Pamaka area. Current pitfalls with regard to CDF management, working strategy, transparency and communication must be addressed to make this possible.

The state of the road has greatly improved since Newmont contractors maintain the road – though complaints remain about the final 15 km of the LT road, which are maintained by a Pamaka contractor. Respondents in the TC communities reported that before, the road was in a poor state, particularly during the rainy season. Especially for daily commuters and school children, the relatively good state of the road has been a positive development.

The Newmont Project has also resulted in positive socio-cultural impacts, especially for the Kawina. Since they have been recognized as traditional land owners for the Merian Project, the Kawina have been closely engaged. The members of this group live dispersed through Paramaribo. Newmont meetings bring the group together more often than they would have otherwise, and motivate the members to jointly plan for the development and future of the Kawina communities. The Historical Narrative study that was executed by a Newmont consultant, emphasizes the existence of the Kawina as a separate ethnic group with a distinct history and traditional geographic home-area. As such, this document may help strengthen the Kawina cultural identity.

The impact of Newmont on the traditional leadership systems is ambiguous. In some communities, traditional authorities revealed that they felt insufficiently involved in decision-making regarding, for example, development projects. Particularly lower level authorities and Pamaka female authorities felt neglected. Other traditional authorities, by contrast, felt that Newmont enforced their mandate to speak in name of the community, thus strengthening their authority position in the community. Particularly the Kawina traditional authorities, both male and female, felt strengthened by Newmont's respect for them.

Table 22 below list above-mentioned and additional management measures aimed at reducing or eliminating negative project impacts, and optimizing project benefits. It is recommended that these measures are implemented in addition to existing mitigation and optimization measures. The most right column of this Table presents predicted residual impacts.

Table 23. Suggested additional mitigation and optimization measures and residual impact rating

Impact		Impact description	Impact rating (See Table 12)	Proposed additional mitigation measures	Residual impact
<b>NEGATIVE PROJECT IMPACTS</b>					
<b>Livelihood Impacts</b>	6	Reduction in standard of living due to reduced productivity of income generating opportunities related to ASM. This may lead to loss of income for local families, decreased food security and out migration.	Major	<ul style="list-style-type: none"> <li>▪ Work with the government and Pamaka ASM miners to identify and make available an area where local ASM miners can legally perform ASM activities.</li> <li>▪ Perform exploration for ASM purposes on a number of pre-selected areas that could be suitable for previously displaced Pamaka ASM miners. Share results with local stakeholders.</li> <li>▪ In future evictions, follow involuntary resettlement guidelines of the World Bank/IFC as best practice.</li> <li>▪ In future evictions, and as per the World Bank/IFC guidelines, develop resettlement and livelihood restoration plans for affected ASM populations, which will include compensatory measures for loss of investment and foregone income.</li> <li>▪ Follow guidelines developed by RESOLVE.</li> </ul>	Moderate
<b>Environmental health hazards</b>	10	Dust emissions from vehicles settle in drinking water of TC villages and households along the road, thus affecting access to clean drinking water	High	<ul style="list-style-type: none"> <li>▪ Place alternative road cover at location of villages along the TC corridor</li> <li>▪ More frequent sprinkling, especially during dry season</li> <li>▪ See measures against speeding</li> </ul>	Low
<b>Traffic and transportation safety impacts</b>	1	Speeding and reckless driving behavior of Newmont-related vehicles causes irritation and a feeling of unsafety in TC communities.	Moderate	<ul style="list-style-type: none"> <li>▪ Continue current mitigation measures</li> <li>▪ More regular and visible police speed control on the TC and LT roads.</li> <li>▪ Work with community members to record (writing, photo) license plate numbers of drivers with reckless driving behavior. Must be followed up with sanctions and reporting to community.</li> </ul>	Low
<b>Loss of livelihood</b>	17	A small number of Kawina ASM operators lost substantial income and investment expenses; workers lost temporary income. Losses have not been recognized or compensated.	Moderate	<ul style="list-style-type: none"> <li>▪ Acknowledge that there has been a livelihood impact on Kawina ASM</li> <li>▪ Discuss possible compensation or remediating measures with affected ASM operators.</li> <li>▪ Apply livelihood restoration measures, including adequate compensation measures.</li> </ul>	Negligible

Table 24, continued.

<b>Perception that Newmont is to be blamed for outmigration and abandonment of villages in the Marowijne area.</b>	16	A migration trend existed but intensified with the arrival Newmont – especially in Langa Tabiki, which was blooming and, in the 1990s. Many local people perceive the emptiness and downfall of Langa Tabiki and other villages as Newmont’s fault.	Moderate	<ul style="list-style-type: none"> <li>▪ Assess options to build apartments to house workers who wish to live in the area, and their families, in Snesi Kondre. Allow for more frequent home/family time for these workers. .</li> <li>▪ Not much more that Newmont can do anymore at this time</li> </ul>	Moderate
<b>Health impacts 2: Decreased sense of community safety and psycho-social well-being</b>	10	Long separation time of NM workers from families in the villages creates social disruption.	Low	<ul style="list-style-type: none"> <li>▪ Assess options to build apartments to house workers who wish to live in the area, and their families, in Snesi Kondre.</li> <li>▪ Assess options to allow for more frequent home/family time for Pamaka workers living in the villages.</li> <li>▪ Adjust working schedule</li> </ul>	Negligible
<b>Traffic and transportation safety impacts</b>	2	Increase in accidents and injuries along the Transport Corridor	Low	<ul style="list-style-type: none"> <li>▪ Continue current mitigation measures aimed at improving traffic and transportation safety.</li> <li>▪ Motivate police to perform more frequent active random speed control on the TC and LT roads.</li> <li>▪ More speed bumps, especially near residences. Maintenance of speed bumps.</li> </ul>	Negligible
<b>Cultural impacts 2: Decreased social cohesion among Pamaka</b>	12	Tribal level: Friction about potential benefits and unequal treatment; in villages, between different villages, and between the villages and Pamaka in DOP.	Low	<ul style="list-style-type: none"> <li>▪ Transparent communication (Already practiced). Not much more that Newmont can do at this time.</li> </ul>	Low
	13	Household level: families get separated now men have to travel further to find work, or women leave to French Guiana.	Low	<ul style="list-style-type: none"> <li>▪ Continue preferential hiring of Pamaka and local procurement as a means to keep people in the area (already practiced).</li> <li>▪ Assess options for local housing of Pamaka staff and their families, which would allow for more frequent return to the communities.</li> </ul>	Low

Table 24, continued.

Impact		Impact description	Impact rating (See Table 14)	Proposed additional mitigation measures	Residual impact
<b>Cultural Impacts 3: Erosion of the cultural management and leadership system</b>	14	Several traditional authority figures, particularly among the Pamaka, do not feel included in decision-making about agreements between Newmont and the Pamaka.	Low	<ul style="list-style-type: none"> <li>Among the Pamaka, involve not only the ede-kabiten, but also kabiten and basja of the various villages.</li> <li>Make a conscious effort to include female authorities as well as men.</li> <li>Assess with the DOP and Pamaka TA how to enhance TA participation.</li> </ul>	Negligible
<b>Health impacts 2: Decreased sense of community safety and psycho-social well-being</b>	9	Widespread indignation, lack of trust and feeling of having been unfairly treated during 2011 ASM evictions from Merian	Low	<ul style="list-style-type: none"> <li>In future communication, do not trivialize or deny severity of 2011 actions.</li> <li>Offer apology for the way that 2011 eviction has taken place.</li> <li>In future evictions, ensure that government authorities follow high level human rights standards when acting on the concession in name of Newmont.</li> </ul>	Negligible
<b>POSITIVE PROJECT IMPACTS</b>					
<b>Livelihood benefits</b>	3	Increased employment and income generating opportunity within the Marowijne area: (1) Recruitment policy that prescribes preferential hiring of Pamaka.	Moderate	<ul style="list-style-type: none"> <li>Assess HR policy, and if needed, adjust HR policy to facilitate upward mobility of Pamaka staff</li> <li>Capacity building program specifically for Pamaka staff to facilitate movement to managerial positions.</li> <li>Set targets for number of Pamaka staff in mid and top level positions.</li> <li>Transparent communication about requirements for promotion</li> </ul>	Major
<b>Road improvement</b>	11	Road maintenance by Newmont contractors has generally improved state of the road. Among others, this facilitates school transportation in the TC area.	Moderate	Proceed as present	Moderate
<b>Increased social cohesion and strengthening cultural identity among the Kawina</b>	15	Since recognition of Kawina as traditional land-owners by Newmont, Kawina get together more frequently and define common vision for traditional lands	Moderate	Proceed as present	Moderate
<b>Social Investment Impacts; Benefits from community investment</b>	7	Variety of (friendship) projects have been executed by the SR Department, focusing on: well-being, infrastructure, education, local procurement support, and entrepreneurship development.	Moderate	Proceed as present	Moderate

Table 24, continued.

<b>Livelihood benefits</b>	4	<p>Increased employment and income generating opportunity within the Marowijne area: (2) Local procurement of goods and services. Examples are: road maintenance, transportation, production of eggs, and planting.</p>	Low	<ul style="list-style-type: none"> <li>▪ Set target for % of Newmont food products needs that will be bought from local producers</li> <li>▪ Define achievable procurement needs for local producers in terms of quality and quantity</li> <li>▪ More clear communication, in the local language, conditions and requirements that the goods/services need to comply with.</li> <li>▪ Ensure that local vendors receive a written agreement about the types, quantity and price of goods/services, in understandable language.</li> </ul>	Moderate
<b>Livelihood benefits</b>	5	<p>Employment opportunities for the TC communities and the Kawina</p>	Low	<ul style="list-style-type: none"> <li>▪ Include preferential hiring in the agreement with the Kawina</li> <li>▪ Seek opportunities for acquisition of agricultural produce from Kawina and TC producers.</li> <li>▪ Inform local inhabitants of the TC areas about job openings at Newmont, though with a clear message that they do not qualify for preferential hiring.</li> <li>▪ Keep record of TC community members among staff for monitoring purposes.</li> </ul>	Moderate
<b>Cultural Impacts 3: Erosion of the cultural management and leadership system</b>	14	<p>Higher level traditional authorities among the Pamaka, and Kawina <i>kabiten</i> reported that they felt strengthened by way in which Newmont involves them in decision-making.</p>	Low	<p>Proceed as present, but make an effort to more closely involve lower level; traditional authorities, including <i>kabiten</i> of all villages and female <i>basjas</i>.</p>	Low
<b>Social Investment Impacts; Benefits from community investment</b>		<p>Community Development Fund has invested in drinking water installation at Langa Tabiki, and in hydroponic planting farm at Snesi kondre.</p>	Negligible	<ul style="list-style-type: none"> <li>▪ Rotate chairmanship (and other positions) of the CDF</li> <li>▪ Replace current board members to enable a fresh start</li> <li>▪ Enhance transparency about accounting of funds; what is received and what has been paid.</li> <li>▪ Seek broader community support for CDF projects by application of more participatory approach in project selection (possibly with help of external mediator).</li> <li>▪ Fund independent evaluation of CDF management structure and functioning, and use outcomes to adjust management and operational structure.</li> </ul>	Moderate

# 11 CONCLUSIONS

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This update SIA analyzed positive project benefits and negative socioeconomic and cultural impacts of the Merian Project. The assessment focused on three groups of Project Affected Persons: Pamaka, Transport Corridor communities, and Kawina.

The data suggest that most actual project impacts were foreseen and listed in the 2013 ESIA, though in some instances under- or overrated. For one predicted impact “Erosion of the cultural management and leadership system” opposite effects were recorded. Some Pamaka kabiten and basjas indicated that they felt excluded from important decision-making processes with regard to the relation between Newmont and their communities. Others, however, felt strengthened by the respect and responsibilities they received in their interaction with Newmont. Five newly identified impacts were recorded:

- Outmigration;
- Impacts on relations between Pamaka and Kawina;
- Loss of livelihood for Kawina gold miners;
- Employment opportunities for Kawina and TC; and
- Increased social cohesion and strengthening cultural identity among the Kawina.

These impacts are partly related to earlier identified impacts. For example, out-migration has been a result of loss of livelihood.

Positive benefits and negative impacts of the Merian project have been distributed unevenly among the three groups of Project Affected Persons. Among the Pamaka, the overall sentiment about the presence of Newmont is negative. Despite a variety of mitigation measures applied by Newmont, loss of livelihood as a result of the eviction of small-scale gold miners from the Merian concession, remains a major negative impact. Before the arrival of Newmont, a large share of Pamaka women and men earned a good living, directly or indirectly, from ASM. People nostalgically remember the days that money was abundant, Langa Tabiki was booming, and gold miners took care of family and community needs. Very few people, if any, have been able to restore their economic situation to the level they were at prior to the eviction of ASM miners from the Merian area. Preferential hiring policies and a limited number of procurement opportunities are nice opportunities for some, mostly urban Pamaka, but cannot make up for the losses. Failure of Newmont to (1) recognize its detrimental impact on local livelihoods, and (2) adequately restore livelihoods, is still causing a lot of resentment. This very delicate situation has a potential to cause social unrest if not addressed well.

In the TC communities, costs and benefits of the presence of Newmont are somewhat balanced. On the one hand, people complain about irresponsible driving behavior of Newmont-related vehicles, about dust pollution, and about a lack of clarity about employment and procurement opportunities. Yet on the other hand, improvement of the road has facilitated access to work and school outside of the communities, and local area inhabitants appreciate the various projects that Newmont executes in their communities.

The Kawina are mostly positive about their relation with Newmont. In the early 2000's, a few individuals had to move their mining equipment from the Tempati creek watershed because their activities affected Newmont's environmental monitoring point. But overall, very few Kawina actually live in, or depend for their livelihood on, the area affected by the Merian project. Therefore they have not experienced many negative impacts. On the contrary, the Kawina have benefitted from increased social cohesion and strengthening of their cultural identity. Meanwhile Kawina leadership, both male and female, feel respected by Newmont and appreciate how they are consulted in decision-making that affects their traditional homelands. Several small projects have been executed, and the Kawina are looking forward to signing an agreement with Newmont that will provide them with additional benefits.

The consultant identified two severe (major and high) negative impacts. It is expected that with recommended mitigation, major and high negative impacts may be reduced to moderate or low, while other negative impacts can mostly be reduced to low or negligible levels. At the same time, enhancement strategies may be implemented to stimulate positive project benefits. It is expected that the various livelihood benefits, including preferential hiring and local procurement, can result in moderate to major benefits with relatively small interventions. Also, the contribution of the CDF has a potential to rise from negligible to moderately positive. Other positive project benefits, such as road improvement and strengthening of traditional leadership, can be maintained by continuing "business as usual".

It cannot be emphasized enough how important it is to manage expectations. Due to real and perceived promises in particularly early stages of the Merian project, among others of employment, local people in the TC and Pamaka communities have expectations of Newmont that are not realized. Among others, misunderstandings about local procurement and unmet commitments to ASM gold miners generate discontent. Local people who believe that Newmont is not serious about its commitments towards them, will get increasingly frustrated about Newmont's presence and less willing to cooperate with the firm. Moreover, sentiments of being treated unfairly and "not being heard" may motivate actions of protest.

Transparent, respectful and frequent communication, as well as a good working grievance redress mechanism, are essential elements in impacts management. This strategy is already being applied, as the present SR team has frequent contact with the three most affected stakeholder groups, both formally and informally. In addition to communication and grievance redress, managing social risks requires that Newmont prioritizes and realizes earlier made commitments to particularly the Pamaka.

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## ANNEX A. CONSULTED STAKEHOLDERS

### List of interview participants

Community	Name	Function/profession	M/F
<b>Pamaka</b>			
Langa Tabiki	Bando van Geenen	Kabiten	M
Langa Tabiki	Carolina van Geenen	Basja	F
Langa Tabiki	Maureen Kamil	BO (civil servant)	F
Langa Tabiki	Frederik	Agriculturalist	M
Langa Tabiki	Wim Afo	Civil servant, Min. Natural Resources	M
Langa Tabiki	Adam Ceder		M
Langa Tabiki	Max Asalobi	Land boss and cattle rancher	M
Langa Tabiki	Marta Agnes Sana	Retired	F
Langa Tabiki	Mieke	Agriculturalist	F
Langa Tabiki	Louise	Shop owner and entrepreneur	F
Badaa Tabiki	Wilgo Ceder	Agriculturalist	M
Badaa Tabiki	Felix Agoti	Agriculturalist	M
Badaa Tabiki	Hendrik Brensam	Informal, irregular employment	M
Badaa Tabiki	Rico Amecan	Informal, irregular employment	M
Badaa Tabiki	Silvie Alfrons	Basja	F
Badaa Tabiki	Majosie Saana	Basja	F
Badaa Tabiki	Theresia Saana	Basja	F
Badaa Tabiki	Melvin Wasai	Gold miner	M
Pikin Tabiki	Abraham Deel		M
Atemsa	Robbie Adunga	Boatman	M
Atemsa	Boi Boi	Kabiten	M
Atemsa	Geertruida Dewini	Agriculturalist	F
Atemsa	Dita	Agriculturalist	F
Atemsa	Diane	Agriculturalist	F
Nason	Wanni Doedoe	Kabiten	M
Nason	Margretha Abooi	Basja	F
Nason	Agnes Adoboje	Agriculturalist	F
Nason	Rita Pente	Agriculturalist	F
Nason	Peggy Abooi	Unemployed	F
Sebedoe Kondre	Johan Tjappa	Construction worker	M
Sebedoe Kondre	Johannes Sanna	Retired	M
Sebedoe Kondre	Paas Kawai	Informal, irregular employment	M
Sebedoe Kondre	Consuela Tjappa	Agriculturalist	F
Sebedoe Kondre	Manuella Tjappa	Agriculturalist	F
Sebedoe Kondre	Hendrika Nijda	Agriculturalist	F
Sebedoe Kondre	Trees Tjappa	Agriculturalist	F
Skin Tabiki	Petrus Sana	Basja	M
Skin Tabiki	Stefanus Sana	Agriculturalist	M
Skin Tabiki	Masana Petrus	Basja	M
Skin Tabiki	Stefanus Winisana	Agriculturalist	M
Skin Tabiki	Filomena Masana	Agriculturalist	F
Skin Tabiki	Bertolina Sana	Agriculturalist	F

Skin Tabiki	Emelina Sana	Agriculturalist	F
Tabiki Ede	Kompa Bertus	Basja, Agriculturalist	M
Tabiki Ede	Asaiti Walter	Agriculturalist	M
Tabiki Ede	Dada Akodo	Kabiten	M
Tabiki Ede	Susan Pascal	Basja	F
Tabiki Ede	Alwisia Aboekoe	Agriculturalist	F
Tabiki Ede	Natali Sana	Agriculturalist	F
Pakira Tabiki	Eric Asaiti	Gold miner	M
Pakira Tabiki	Sesko Ceder	Informal, irregular employment	M
Pakira Tabiki	Paul Ceder	Basja	M
Pakira Tabiki	Roberto Ceder	Gold miner	M
Pakira Tabiki	Emelson Ceder	Student	M
Pakira Tabiki	Susan Pascal	Agriculturalist	F
Pakira Tabiki	Theresia Ceder	Agriculturalist	F
Pakira Tabiki	Catrina Maama	Agriculturalist	F
Loka Loka	Adriaan Adawde	Tourist lodge owner and DOP member	M
Loka Loka	Johannes Ceder	Basja	M
Loka Loka	Dwight Asaiti	Gold miner	M
Loka Loka	Hendrik Ceder	Kabiten	M
Loka Loka	Marchiano Ceder	Basja	M
Loka Loka	Edith Ceder	Agriculturalist	F
Loka Loka	Jani Ceder	Agriculturalist	F
Loka Loka	Eva Ceder	Agriculturalist	F
Loka Loka	Ireen Ceder	Agriculturalist	F
Snesi Kondre	Jozef Abuka	Boatman	M
Snesi Kondre	Jeanette Kamil	Restaurant holder	F
Snesi Kondre	Cynthia Nathaniel	Restaurant holder and owner of apartments	F
Snesi kondre	Chinese store owner	Store owner	
Road to Snesi Kondre (Akaati)	Cornelie Babel	Land boss and sale of eggs	F
Road to Snesi Kondre (Langa Tabiki)	George van Dun	Basja, land boss and entrepreneur	M
Sion	Henny Amauten	Entrepreneur	M
Stanford	Johan van Geenen	Land boss and entrepreneur	M
Paramaribo	Geertruida Loseng	DOP, chair	F
Paramaribo	Maya Ceder	DOP, member	F
Paramaribo	John Ceder	DOP, member of Supervisory Board (Raad van Toezicht)	M
Paramaribo	Marlene Forster	DOP, member	F
<b>Transport Corridor</b>			
Pelgrim Kondre	Lowanda Pinas	Teacher	F
Pelgrim Kondre	Boto	Pastor, entrepreneur	M
Mora Kondre	Marion Kastiel	Student and housekeeping	F
Mora Kondre	Palestina Kastiel	Basja	F
Mora Kondre	Agnes Biaka		F
Mora Kondre	Linda Darson	Treasurer Foundation Mora	F

Mora Kondre	Vera Moitie	Chair Foundaiont Mora	F
Mora Kondre	Astrid Darson	Vice chair Foundation Mora	F
Mora Kondre	Nette Kastiel	Member Foundation Mora	F
Mora Kondre	Helene Moitie	Audit committee Foundation Mora	F
Kraboe Olo	David Koina	Kabiten	M
Kraboe Olo	Thomas Koempai	SWM staff, entrepreneur	M
Kraboe Olo	Maritha Tuinfort	Civil servant	M
Kraboe Olo	Sherida Apweke	Housewife/Agriculturalist	M
Kraboe Olo	Herman Apweke	Agriculturalist	M
Kraboe Olo	Albertus Kasno	Electrician	M
Kraboe Olo	Boiki Ingi	Unemployed	M
Dantapoe	Leo Pinas	Kabiten	M
Dantapoe	Antonius Nordon	Basja	M
Dantapoe	Jan Pinas	Basja	M
Dantapoe	Marlon Komoleng	Agriculturalist	M
Dantapoe	Sergio Vanan	Student	M
Dantapoe	Valentino Koboling	Logging	M
Dantapoe	Orjan Welkens	Student	M
Dantapoe	Godfried Welkens	Civil servant	M
Dantapoe	Agnes Pinas	Agriculturalist	F
Dantapoe	Carla Vanan	Agriculturalist	F
Dantapoe	Alma Komoleng	Agriculturalist	F
Leewani Kampoe	Mw. Leewani	Agriculturalist	F
Leewani Kampoe	Marianne Leewani	Agriculturalist	F
Leewani Kampoe	Rinia Leewani	Agriculturalist	F
Ovia Olo	Joyce Djoe	Civil servant, Min. Social Affairs and Housing	F
Ovia Olo	Juliana Djoe	Fieldworker, Min. Spatial Planning, Land and Forest Management	F
Ovia Olo	David Damba	Agriculturalist	F
Ovia Olo	Esther van Driesen	Fieldworker, Min. Spatial Development	F
Ovia Olo	Kofie Onteni	Agriculturalist and Telesur local staff	M
Ovia Olo	Antonius Kastiel	Basja	M
Ovia Olo	Luc Djoe	Unemployed	M
Ovia Olo	Zfarel Asimijan	Contractor	M
Patamacca	Johannes Djoe	Civil servant, Min. Natural Resources, entrepreneur	M
Patamacca	Finkie	Schoolbus driver	M
Patamacca	Kennethe Café	Agriculturalist	M
Patamacca	Jolanda Adriaan		F
Patamacca	Phillis Adriaan		F
Patamacca	Joyce Prika		F
Patamacca	Netty Adriaan		F

Community	Name	Function/profession	M/F
<b>Kawina</b>			
Java	Robbie Noordzee	Kabiten	M
Java	Virginia Noordzee	Basja	F
Peninika	Henk Noordzee	Gold miner and agriculturalist	M
Peninika	Jeanne Needa	Basja	F
Peninika	Renate Misidjang	Basja	F
Gododrai (Mapane)	Eva Misidjang	Basja	F
<b>Newmont</b>			
Social Responsibility	Jeannine Beerersteyn		F
Social Responsibility	Barbara Faverey		F
Social Responsibility	Peggy Panka		F
<b>Other</b>			
CDF	Christine Wirokromo	Fund Manager	F
CDF	Serita Dewinie	Secretary	F
CDF	Jozef Amautan	Member	M

## Attendees at the validation meetings

Name	Village
Paamaka (Langa Tabiki) 05/Dec/19	
Kabiten Bando	Langa Tabiki
Jacobus Afoo	Langa Tabiki
Rudy Afoo	Langa Tabiki
Johannes Foster, Basja	Langa Tabiki
Adam Ceder	Langa Tabiki
Louisa van Geenen	Langa Tabiki
Alida van Geenen	Langa Tabiki
Carolina van Geenen	Langa Tabiki
Tomas Asalobi, Basja	Langa Tabiki
G.P Van Dun, Basja	Langa Tabiki
Silvie Soewa	Langa Tabiki
Rosa Deel	Langa Tabiki
Aminatha Deel	Langa Tabiki

Name	Village
Pamaka (Loka Loka) 05/Dec/19	
Hendrik Ceder	Loka Loka
Johannes Ceder	Loka Loka
Tikie Ceder	Loka Loka
Jozef Javinde	Tabiki Ede
Johannes Sana	Sebedoe Kondre
Anusca Tjappa	Sebedoe Kondre
Harrold Amerkan	Loka Loka
Ralicha Ramrattan	Pakira Tabiki
Ariane Anisetti	Pakira Tabiki
Boei	Loka Loka

Name	Village
Transport Corridor 14/Dec/19	
Patricia Pinas	Mora Kondre
Demaris Mijnals	Mora Kondre
Palestina Kastiel, Basja	Mora Kondre
Ruben Kastiel, Basja	Mora Kondre
Agnes Kastiel	Mora Kondre
Euridice Kastiel	Mora Kondre
Johannes Tima, Kabiten	Mora Kondre
Franklin Winter, Basja	Mora Kondre
Leo Alida	Mora Kondre
Evert Konersie	Mora Kondre
Edgar Konersie	Mora Kondre
Steven Natam	Mora Kondre
Joyce Prika	Patamacca
Telma Boori	Patamacca
Lydia Prika	Patamacca
Jonas Edmund	Patamacca
August Rozenhout	Pelgrim Kondre
Nolda Rozenhout	Pelgrim Kondre
Rene Damba, Basja	Ovia Olo
Winnie Abena	Ovia Olo
Marta Piludja	Kraboe Olo
Marita Tuinfort	Kraboe Olo
Jan Pinas	Dantapoe

Name	Village
Kawina 15/Dec/19	
Robbie Noordzee, Kabiten	Java
Kabiten Misiedjan	Gododrai (Mapane)
Peet Noordzee, Basja	Java
Renata Misiedjan, Basja	Pennenica
Eva Misiedjan, Basja	Gododrai (Mapane)

# Sociale effecten studie Merian - Pamaka

Marieke Heemskerk, Celine Duijves, Berryl Tempo, Cheryl Ceder, Carmen Pinas



**1 Doel van de studie:**

1. Basisinformatie verzamelen



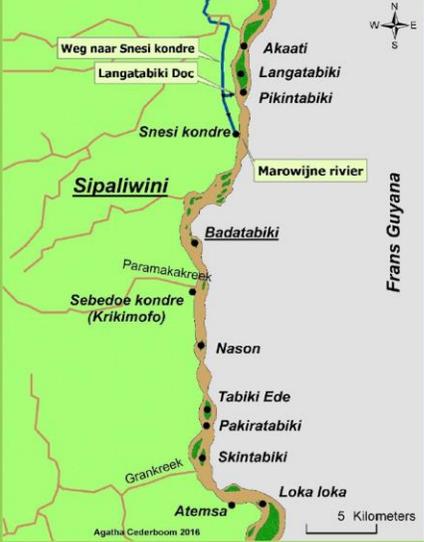
Vergelijking met 2011

2. Sociale effecten analyse






**2**



Frans Guyana

5 Kilometers

Agatha Cederboom 2016

- Effecten/gevolgen van de mijn (voordelen en nadelen).
- Wat wordt gedaan om negatieve effecten te verminderen?
- Wat wordt gedaan om positieve effecten te stimuleren?

# Sociale effecten studie Merian - Pamaka

Marieke Heemskerk, Celine Duijves, Berryl Tempo, Cheryl Ceder, Carmen Pinas



## ANNEX C. RESEARCH INSTRUMENTS

### Village data sheet

VILLAGE DATA SHEET A											
1. Date:						4. GPS north: <u>N</u>					
2. Name village/camp:						5. GPS west: <u>W</u>					
3. Ethnic group:											
					Public services						
<i>Demographic Indicators</i>					<i>Counted?</i>						
6. # Inhabited houses:						Y/N			17. Drinking water supply, describe		
7.# Uninhabited houses: (in habitable state)						Y/N					
8. # Women >=18						Y/N			Energy supply, describe		
9. # Men >=18						Y/N			18. Village generator Yes / No		
10. # Children <18						Y/N			19. Hours electricity/day _____		
11. How many households have left since 2011?									20. Consistency electricity supply e.g. daily in past month?		
12. Where did these households go? (Par'bo, FG)									21. Houses/buildings with solar power (nr):		
13. What were the most important reasons for leaving?									22. Houses/buildings with private generator (nr):		
14. How many households returned/migrated to this community since 2012?									<i>Sanitation</i>		
15. What were the main reasons to return?									What are the most important kinds of WC/toilet in this village? (e.g. outhouse, flush toilet, forest, river)		
16.# households from this village that receives social welfare benefits ( <i>allocations</i> ) from FG									<i>First mention the most common form</i>		
									23 (1).		
									24 (2)		
									25 (3)		
									<i>Garbage disposal</i>		
									What area the most important ways in which community members deal with		
									(E.g. bury, throw in river, burn)		
									<i>First mention the most common form</i>		
									26 (1)		
									27 (2)		
									28 (3)		



## VILLAGE DATA SHEET C

C1. Name village/camp:									
<i>Sources of Income and Land Use</i>									
C2. What are the main sources of cash income for people in this village (incl. government/ social welfare)?					C8. Have people FROM THIS VILAGE had to change the areas where they hunt, fish, gather plant products or plant AS A RESULT OF the spresence of Newmont? Please Explain				
1				M / F	a. Hunting: Yes / No, no impact b. Fishing: Yes / No, no impact c. Gather plants: Yes / No, no impact d. Planting: Yes / No, no impact  Explain in case of impact. If none, record "Not Applicable":				
2				M / F					
3				M / F					
4				M / F					
5				M / F					
C3. What share of households in this village gets income from small-scale gold mining or related services ?									
1. No-one (0%)		4. more than half (50-90%)							
2. Just a few (<10%)		5. Almost everyone (>90%)							
3. Less than half (10-50%)		6. Everyone (100%)							
C4. What ASM areas belong to this village? I.e.: where can villagers work freely or ask % shares?									
(Explain and indicate on map))									
C5. Does the village have a HKV or community forest? If so, on whose name?									
C6. Where do women from this village plant?					C9. Are there people who live in this village working at Newmont? Of so, how many?				
C10. Are there people who originate from/have their roots in this village, but no longer live here, working at Newmont? If so, how many?									
C11. If C 10. is Yes, did they live in the village at the time they got the job?									
C12. if C10 is Yes, do they still have a connection with the village? How often do they return?									
(Explain and indicate on map))									

## VILLAGE DATA SHEET D

<b>VILLAGE DATA SHEET D</b>									
D1. Name village/camp:									
<i>Projects</i>					<i>Additional comments</i>				
D1. Does the village have a relation with a donor organization or, e.g. a twinning village?									
0. No									
1. Yes, namely;									
D2. What organizations other than Newmont have executed projects in this village in the past 5 years? (If none, record: ----)									
D3. Describe the projects or record -----									
D4. What projects has Newmont executed in this village? (probe)									
D5. On a scale from 1-10, how content is the village with each one of these projects? add explanation of score.									
D6. What projects has Newmont executed outside this village, which also benefit (or affect) this village?									
D7. On a scale from 1-10, how content is the village with each one of these projects?  (record explanation in "comments" box)									

## Pamaka Traditional Authorities

In each village there will be one interview with traditional authorities: chief captains, captains and/or basias. These interviews are open interviews. Below are some guiding questions. The questions will be asked in a language and in a way that is understandable for the interviewee. Based on the answers, new questions will be formulated.

1. How would you characterize the relationship between traditional authority and Newmont in general?
2. What are positive, strong points in this relationship? Could you explain your answer?
3. What are negative, weak points in this relationship? Could you explain your answer?
4. How content are you with your communication with Newmont?
  - a. How often do you yourselves engage with Newmont?
  - b. Is the company easy to reach for questions or other forms of communication?
  - c. Are company representatives listening when you have something to say?
  - d. Are traditional authorities treated with respect in their communication with Newmont?
5. Role and responsibilities DOP
  - a. Have you, as Traditional Authorities appointed a community representative group to communicate with Newmont?
  - b. What is the mandate of that group?
  - c. What is the difference between the role, position and responsibilities of DOP with that of the POC?
  - d. For what types of issues does the DOP have contact with Newmont, and when are the Traditional Authorities the ones who need to act?
  - e. How often do you meet with the DOP?
  - f. When you meet with the DOP, what kinds of issues are discussed?
6. Do you know about the Newmont Complaints and Grievance Mechanism? Please explain.
  - a. Have you ever submitted a complaint to the Newmont Complaint and Grievance Mechanism, either in your own name or in name of the community?
  - b. Is the Newmont Complaints and Grievance Mechanism clear to you and the villagers?
7. What is your opinion about the agreement concluded between Newmont and the Pamaka community?
  - a. Are you aware of the contents of this agreement? How have you been made aware of it?
  - b. How often are you informed about progress?
  - c. Who is responsible for sharing progress updates on implementation of the agreement with you?

- d. Who is responsible for sharing progress updates on implementation of the agreement with the community members?
  - e. How often do you have meetings with the community to discuss the agreement?
8. To what extent have agreements made between Newmont and Pamaka as laid down in the agreement been met?
- a. Could you explain your answer?
  - b. Can you give examples of parts of the agreement that have been complied with?
  - c. If parts of the agreement have not (yet) been complied with, what do you think is that?
9. What have been the main impacts of Newmont's presence on the Pamaka community, positive and / or negative?
10. Are there people from this village who work for Newmont?
- a. How many persons who still live in this village work for Newmont?
  - b. If so, are they permanently employed or through a contractor?
  - c. Are they men or women?
  - d. Are there people who have moved **to** this village after having been contracted by Newmont?
  - e. How many people with roots in this village/ belonging to this village but living elsewhere work for Newmont?
  - f. Are there people who have moved **away** from the village after having been employed by Newmont? How many?
11. Besides people who are employed by Newmont, are there also Pamaka living in this village who earn an income from Newmont in other ways, for example by providing services such as road grading, or by selling products? Are these men or women?
12. What development projects that Newmont has implemented can you name?
- a. What has been the result of these projects?
  - b. How has this village benefited from this?
  - c. Are there certain groups in the village that have benefited more from the development projects than others?
13. Are there people from this village who earned their money in the small-scale gold sector in the area where Newmont now works? How many individuals? What kind of work did these people do (e.g. gold digger, delivering transport or food, land boss)? Were women also involved?
14. Does the presence of Newmont affect the state of the road to Snesi Kondre, and the traffic on the road? Do people suffer from this or is it a positive development?

15. Has the presence of Newmont directly or indirectly led to tension or conflicts in the village, or between different villages?
16. Has the presence of Newmont led to growth of the village population due to people who return, for example to work for the company – or, vice versa, to the out-migration of villagers?
- Can you give an example?
  - How many households have migrated to this village since Newmont arrived?
  - How many households have moved away from this village since Newmont arrived?
17. Relation village with Paramaribo
- Estimated share of Pamaka in this village, who travel back and forth between the interior village and Paramaribo. What is the reason for their travel (i.e. selling produce, work)?
  - What share of Pamaka households in this village regularly buy household and other supplies in Paramaribo? What kind of supplies?
  - Has the presence of Newmont affected the relation between this village and Paramaribo?
18. Do you think that the presence of Newmont benefits certain social groups in the villages, or certain villages or families, more than others - regardless of whether the company actively plays a role in this?
19. Do you feel that certain social groups in the villages, or certain villages, are relatively more disadvantaged by the presence of Newmont? In other words, do you think that the adverse impacts of the presence of Newmont are disproportionately experienced by certain social groups, based on their geographical position (eg which village), social affiliations (certain families), gender, age or economic status?
20. Does Newmont's presence affect the position and authority of the traditional authorities? This effect could be positive or negative. For example, when there are negative effects, the population may feel that traditional authority is not sufficient for them. On the other hand, by explicitly recognizing and using traditional authority as the first point of contact for the communities, their position can also be strengthened.
21. Has the presence of Newmont caused health impacts, either positive or negative? Negative impacts could be, for example, the spread of STDs and other infections, an increase in chronic diseases, or injuries from road accidents? Positive impacts could be health projects or support for existing health providers?

22. Do you feel that Newmont's work exposes you to environmental problems such as polluted water, polluted air, polluted soil - which in turn can cause health problems?
- What is the location of the water source you use?
  - In your opinion, has the presence of Newmont affected the quality of this water source?
  - If you feel that the presence of Newmont has affected the environment you use, can you please indicate what happened, and show on a map where such impacts have taken places?
23. Does Newmont share environmental information?
- How does Newmont share environmental information? Is the information clear?
  - How often does Newmont share environmental information?
  - Is this a good way of sharing this type of information? Of not, please provide suggestions for improvement.
  - How is the Pamaka community involved in environmental monitoring/evaluation in the mine?
24. In your opinion, has safety in the village been affected positively or negatively because of the presence of Newmont?
- During interviews in 2011, for example, interviewed people from communities said they were concerned about a potential increase in crime related to the presence of outside workers. Is that something that you have experienced?
  - At the time it was also feared that return of ASM workers who formerly worked in the Merian Industrial Zone to the Pamaka villages could result in an increase in theft and crime within local communities. Has that happened?
25. Does the presence of the company cause stress for the inhabitants of this village?
- For example, are people worried about potential health, environmental or other impacts?
  - During interviews that were conducted in 2011, community members reported that they were concerned that the presence of foreign/outside workers would disrupt community life; is this something that happened?
  - For the people who have found employment with Newmont, has the long separation time (e.g., 2 weeks) from their families affected family units? (was listed as potential impact in 2011)
26. In what way(s) has the village/community attempted to mitigate or eliminate negative impacts? (give examples). That is, what have community members themselves done in response to changes that occurred as a result of the mine?
- For example, when people lost opportunities in ASM, did they actively seek replacement work (e.g. work with Newmont, selling goods to Newmont), or another place to work?

- b. [INTERVIEWER: Ask for specifications and examples for the impacts that have been listed above].
  - c. How effective have these strategies been?
  
- 27. How has Newmont tried to mitigate or eliminate negative impacts?
  - a. Can you name examples of mitigation measures that Newmont has taken?
  - b. INTERVIEWER: If respondent cannot name any, provide examples such as working with ASM to seek new area to mine, environmental monitoring. NEXT ASK: How effective have these measures been?
  
- 28. How has this village/community attempted to reinforce the positive effects of the presence of Newmont?
  - a. Please provide examples. Can you explain your answer?
  - b. How effective have these measures been?
  
- 29. In what way has Newmont tried to strengthen the positive effects of its presence? (give examples).
  - a. Could you explain your answer?
  - b. INTERVIEWER: If respondent cannot name any, provide examples such as preferential hiring of Pamaka, the CDF. NEXT ASK: How effective have these measures been?

**Traditional authorities Corridor and Kawina**

In each village there will be one interview with traditional authorities: chief captains, captains and basjas. These interviews are open interviews. Below are some guiding questions. The questions will be asked in a language and in a way that is understandable for the interviewee. New questions will be formulated based on the answers.

1. How would you characterize the relationship between traditional authority and Newmont in general?
  
2. What are positive, strong points in this relationship? Could you explain your answer?
  
3. What are negative, weak points in this relationship? Could you explain your answer?
  
4. How content are you with your communication with Newmont?
  - a. How often do you engage with Newmont?
  - b. Is the company easy to reach for questions or other forms of communication?
  - c. Are company representatives listening when you have something to say?
  - d. Are traditional authorities treated with respect in their communication with Newmont?
  
5. Do you know about the Newmont Complaints and Grievance Mechanism? Please explain.
  - a. Have you ever submitted a complaint to the Newmont Complaint and Grievance Mechanism, either in your own name or in name of the community?
  - b. Is the Newmont Complaints and Grievance Mechanism clear to you and the villagers?

6. What kind of agreements or commitments (overeenkomst/afspraken) been made between your community/village and Newmont?

(INTERVIEWER: If no oral or written agreements, or commitments were ever made, skip remainder of questions in 6 - 8)

- a. If so, please explain to me how the process went to get to an agreement/commitment?
- b. Can you tell me the contents? What was agreed/committed to?
- c. Who is responsible for communication with Newmont about agreement/commitments between your community and Newmont?
- d. Who is responsible for sharing progress updates on any written or oral agreement/commitment with you?
- e. Who is responsible for sharing progress updates on any agreement/commitment with the community members?
- f. How often do you have meetings with the community to discuss your relation with Newmont?

7. To what extent have agreements/commitments/promises made between Newmont and your village / community been honored? Could you explain your answer?

8. If agreements have not (yet) been complied with, or promises have not yet been fulfilled, what do you think is that?

9. What have been the main impacts of Newmont's presence on the villages along the Patamacca road / Kawina community, positive and / or negative?

10. Are there people from this village who work for Newmont?

- a. How many persons who still live in this village work for Newmont?
- b. If so, are they permanently employed or through a contractor?
- c. Are they men or women?
- d. Are there people who have moved to this village after having been contracted by Newmont?
- e. How many people with roots in this village/ belonging to this village but living elsewhere work for Newmont?
- f. Are there people who have moved away from the village after having been employed by Newmont? How many?

11. Besides people who are employed by Newmont, are there also villagers who earn an income from Newmont in other ways, for example by providing services such as road degrees, or by selling products? Are these men or women?

12. What development projects has Newmont implemented in, or to the benefit of, your village or community?

- a. What has been the result of these projects?
- b. How has this village benefited from this?
- c. Are there certain groups in the village that have benefited more from the development projects than others?

13. Only Kawina: Are there people from your community who earned their money in the small-scale gold sector in the Merian area? (INTERVIEWER: PLEASE NO DISCUSSION ABOUT SABAJO). What kind of work did these people do (e.g. gold digger, delivering transport or food, land boss)? Were women also involved?

Only Transport Corridor:

14. Has the presence of Newmont caused health impacts, either positive or negative? Negative impacts could be, for example, the spread of STDs and other infections, an increase in chronic diseases, or injuries from road accidents. Positive impacts could be health projects or support for existing health providers.

15. Do you feel that Newmont's work exposes you to environmental problems such as polluted water, polluted air (fumes, dust), a polluted soil - which in turn can cause health problems?

a. For example, what water source do people in your village use? Is this source affected by Newmont?

b. Where do people plant? Is the soil in these areas affected by Newmont?

c. In your perception, has the air quality been affected by Newmont?

16. Does the presence of Newmont affect the state of the road to Snesi Kondre, in a good or bad way?

17. Does the presence of Newmont affect traffic on the road? Do people suffer from this or is it a positive development?

18. Does the presence of Newmont affect your feeling of safety, either positive or negative?

a. Has safety on the road been affected by the presence of Newmont (contractor) vehicles?

b. Have the speed bumps that Newmont created affected safety on the road?

c. Do you believe that school children are more or less safe since the arrival of Newmont-related traffic on the road, and related investments in the road?

d. Are there any other reasons that make you feel more or less safe as a result of the passing of Newmont through this area?

19. Does the presence (passing) of Newmont create stress in your community? For example, are people worried about potential health, environmental or other impacts, for themselves or their families? ‘

20. Does Newmont share environmental information, including information about substances that are transported, chemicals they use in the mine, and environmental management strategies that are applied??

a. How does Newmont share environmental information? Is the information clear?

b. How often does Newmont share environmental information?

c. Is this a good way of sharing this type of information? Of not, please provide suggestions for improvement.

- d. ONLY KAWINA: How are the Kawina involved in environmental monitoring?
21. Has the presence of Newmont led to growth of the village population due to people who return, for example to work for the company – or, vice versa, to the out-migration of villagers?
- Can you give an example?
  - How many households have migrated to this village since Newmont arrived?
  - How many households have moved away from this village since Newmont arrived?
22. Has the presence of Newmont directly or indirectly led to tension or conflicts in the village, or between different villages? Or in the community as a whole?
23. Do you think that Newmont benefits certain social groups in the villages, or certain villages, more than others, or that certain groups benefit relatively more from the presence of Newmont - regardless of whether the company actively plays a role in this?
24. Do you feel that certain social groups in the villages, or certain villages, are relatively more disadvantaged by the presence of Newmont? In other words, do you think that the adverse impacts of the presence of Newmont are disproportionately experienced by certain social groups, based on their geographical position (eg which village), social affiliations (family), gender, age or economic status?
25. Does Newmont's presence affect the position and authority of the traditional authorities? This effect could be positive or negative. For example, when there are negative effects, the population may feel that traditional authority is not sufficient for them. On the other hand, by explicitly recognizing and using traditional authority as the first point of contact for the communities, their position can also be strengthened.
26. In what way have the Transport Corridor villages/ Kawina community attempted to mitigate or eliminate negative impacts? That is, what have community members themselves done in response to changes that occurred as a result of the mine?
- For example, in response to dust (Transport Corridor), what have people done?
  - [INTERVIEWER: Ask for specifications and examples for the impacts that have been listed above].
  - How effective have these strategies been?
27. How has Newmont tried to mitigate or eliminate negative impacts? Could you explain your answer? As one example (Transport Corridor), speed bumps have been placed to prevent vehicles from speeding. How effective have these and other strategies been?
28. How have the Transport Corridor villages/ Kawina community attempted to reinforce the positive effects of the presence of Newmont? (give examples) Can you explain your answer? How effective have these strategies been?
30. In what way has Newmont tried to strengthen the positive effects of its presence? (give examples). Could you explain your answer? How effective have these strategies been?

## Area inhabitants (M/V)

In each village there will be a number of interviews with small groups (2-4 people) of villagers; depending on the size of the village, two or four group interviews will be conducted, men and women separately. These interviews consist of open questions, which are mainly about the possible effects of the presence of Newmont. Below are some guiding questions. The questions will be asked in a language and in a way that is understandable for the interviewee. Based on the answers new questions may be formulated.

1. Name, age, gender and profession of the participants.
2. How would you characterize the relationship between the village and Newmont in general?
3. How is communication with Newmont?
  - a. How often does Newmont engage/meet with/interact with the community?
  - b. Who decides how the engagement should take place / what are the time/place/conditions of the meetings or other contact?
  - c. Are the engagements culturally appropriate? Are culturally relevant events taken into account when scheduling the meeting/ Are the culturally relevant persons invited?
  - d. Is the company easy to reach, are they listening when you have something to say?
  - e. If you would like to submit a complaint about, for example, the behavior of a Newmont employee, do you know where and how you can do that?
4. Do you know about the Newmont Complaints and Grievances Mechanism?
  - a. Have you heard about this mechanism? Can you explain to me how it works?
  - b. Have you ever submitted a complaint?
  - c. If so, please describe the process and outcome.

### PAMAKA ONLY:

5. Are you familiar with the agreement between Newmont and the Pamaka community?
  - a. Are you familiar with the content of this document?
  - b. What is your opinion about this? Could you explain your answer?
  - c. Who is the community counterpart for Newmont to monitor execution of this agreement?
  - d. According to your knowledge, what is their role?
  - e. How if the community informed about progress with regard to the agreement?
  - f. How often is the community informed about progress? Is this sufficient?
  - g. How often do you have krutus with the village/the community to discuss the agreement and its progress?
6. Do you know what and how much of the agreement has been fulfilled?:
  - a. How do you get information about fulfillment of the agreement? Is this an adequate way of getting informed?
  - b. How often do you get this type of information? Is this sufficient?
  - c. Who provides this information? Are you content with the way this person/group provides in the information? If not, what could be improved?

- d. To what extent have agreements made between Newmont and Pamaka as laid down in the agreement been met? Can you explain your answer?
  - e. If agreements have not (yet) been complied with, what do you think is that?
7. Are there people from this village who work for Newmont?
    - a. How many persons who live in this village work for Newmont?
    - b. If so, are they permanently employed or through a contractor?
    - c. Are they men or women who work for Newmont?
    - d. Are there people who have moved to this village after having been contracted by Newmont?
    - e. How many people with roots in this village/ belonging to this village but living elsewhere work for Newmont?
    - f. Are there people who have moved away from the village after having been employed by Newmont?
8. Are there also villagers who earn an income from Newmont in other ways, for example by providing services such as road degrees, or by selling products? Are these men or women?
9. (Depending on the answer provided above) What influences have these new income / career opportunities had on families from this village? For example, have people moved (part of) their families to the city? Have women gained a stronger (or different) position or more respect in the village or in the household?
10. What development projects that Newmont has implemented can you name? What has been the result of these projects? How has this village benefited from this? Are there certain groups in the village that have benefited more from the development projects than others?
11. Are there people from this village who earned their money in the small-scale gold sector in the area where Newmont now works? What kind of work did these people do (e.g. gold digger, delivering transport or food, land boss)? Were women also involved?
12. (depending on the previous answer) What influence has the loss of income from small-scale gold mining had on families in this village? (socio-emotional, economic). And for the relationships between partners? For example, have men started looking for work elsewhere? Are there tensions because no money comes in and how does that express itself; are women going to do more paid work?
13. Does the presence of Newmont affect the state of the road to Snesi Kondre, and the traffic on the road? Do people suffer from this or is it a positive development?
14. Has the presence of Newmont directly or indirectly led to tension or conflicts in the village, or between different villages?
15. Has the presence of Newmont led to growth of the village population due to people who return, for example to work for the company - or, vice versa, to the out-migration of villagers? Can you give an example? How many families in this village have either migrated or out-migrated?

16. Do you think that Newmont benefits certain social groups in the villages, or certain villages, more than others, or that certain groups benefit relatively more from the presence of Newmont - regardless of whether the company actively plays a role in this?

17. Do you feel that certain social groups in the villages, or certain villages, are relatively more disadvantaged by the presence of Newmont? In other words, do you think that the adverse impacts of the presence of Newmont are disproportionately experienced by certain social groups, based on their geographical position (eg which village), social affiliations (family), gender, age or economic status?

18. Does Newmont's presence affect the position and authority of the traditional authorities? This effect could be positive or negative. For example, when there are negative effects, the population may feel that traditional authority is not sufficient for them. On the other hand, by explicitly recognizing and using traditional authority as the first point of contact for the communities, their position can also be strengthened.

19. Has the presence of Newmont led to health problems? For example, the spread of STDs and other infections, an increase in chronic diseases, or injuries from road accidents?

20. Do you feel that Newmont's work exposes you to environmental problems such as polluted water, polluted air, polluted soil - which in turn can cause health problems?

a. What is the location of the water source you use?

b. In your opinion, has the presence of Newmont affected the quality of this water source?

c. If you feel that the presence of Newmont has affected the environment you use, can you please indicate what happened, and show on a map where such impacts have taken places?

21. Does Newmont share environmental information?

d. How does Newmont share environmental information? Is the information clear?

e. How often does Newmont share environmental information?

f. Is this a good way of sharing this type of information? Of not, please provide suggestions for improvement.

g. PAMAKA AND KAWINA: How is the community involved in environmental monitoring/evaluation in the mine?

22. In your opinion, has safety in the village been affected positively or negatively because of the presence of Newmont?

a. During interviews in 2011, for example, interviewed people from communities said they were concerned about a potential increase in crime related to the presence of outside workers. Is that something that you have experienced?

b. At the time it was also feared that return of ASM workers who formerly worked in the Merian Industrial Zone to the Pamaka villages, could result in an increase in theft and crime within local communities. Has that happened?

23. Does the presence of the company cause stress for the inhabitants of this village?

a. For example, are people worried about potential health, environmental or other impacts?

- b. During interviews that were conducted in 2011, community members reported that they were concerned that the presence of foreign/outside workers would disrupt community life; is this something that happened?
  - c. For the people who have found employment with Newmont, has the long separation time (e.g., 2 weeks) from families affected families? (was listed as potential impact in 2011)
24. In what way has the village/community attempted to mitigate or eliminate negative impacts? (give examples). That is, what have community members themselves done in response to changes that occurred as a result of the mine?
- a. For example, when people lost opportunities in ASM, did they actively seek replacement work (e.g. work with Newmont, selling goods to Newmont), or another place to work?
  - b. [INTERVIEWER: Ask for specifications and examples for the impacts that have been listed above].
  - c. How effective have these strategies been?
25. How has Newmont tried to mitigate or eliminate negative impacts?
- a. Can you name examples of mitigation measures that Newmont has taken?
  - b. INTERVIEWER: If respondent cannot name any, provide examples such as working with ASM to seek new area to mine, environmental monitoring. NEXT ASK: How effective have these measures been?
26. How has this village/community attempted to reinforce the positive effects of the presence of Newmont?
- a. Please provide examples. Can you explain your answer?
  - b. How effective have these measures been?
27. In what way has Newmont tried to strengthen the positive effects of its presence? (give examples).
- a. Could you explain your answer?
  - b. INTERVIEWER: If respondent cannot name any, provide examples such as preferential hiring of Pamaka, the CDF. NEXT ASK: How effective have these measures been?

**Suppliers of goods and services to Newmont (current and past) – only Pamaka and TRC**

Individual interviews will be conducted with persons from the Pamaka communities and the villages along the Patamacca road (TRC), who deliver or have, in the past five years, delivered goods or services to Newmont. The relevant entrepreneurs will be selected on the basis of information from Newmont and information from the village authorities. Interviews with entrepreneurs who deliver goods and / or services to Newmont consist of open questions. Below are some guiding questions. The questions will be asked in a language and in a way that is understandable for the interviewee. New questions can be formulated based on the answers.

- 1. Demographic information:
  - a. Name,
  - b. Age,
  - c. Sex,
  - d. Profession

- e. Original village of the supplier.
  - f. Does the supplier still live in the village? If not, when did the supplier move away and where to?
2. Do you meet Suriname business requirements?
    - a. Do you have a bank account?
    - b. Do you have the required certificates and/or permits to perform this work?
    - c. Are you registered with KKF?
  3. Can you describe what kind of goods / services you deliver to Newmont?
  4. How often do you deliver these goods / services? Is it just once, occasional, or regular? And how long have you been doing this?
  5. Before you delivered the goods / services to Newmont, what kind of work did you do? Has the arrival of the Newmont mine influenced this work? Are you still doing this work? Do you deliver your goods / services exclusively to Newmont, or also to other customers?
  6. How did you get this job?
    - a. Can you describe to me how this went?
    - b. Have you approached the company or has the company approached you?
    - c. Have you been chosen from a group of people who offer the same services, or are you the only provider of these goods / services?
    - d. Have there been discussions about what (quality) standards your products / services must meet?
  7. How do you experience your communication with Newmont?
    - a. How often do you engage with Newmont?
    - b. Is the company easy to reach?
    - c. Are company representatives listening when you have something to say?
    - d. If you would like to submit a complaint about, for example, the payment or the conditions that you must meet, do you know where and how you can do that?
    - e. Do you know about the Newmont Complaints and Grievance Mechanism? Please explain.
    - f. Have you ever submitted a complaint to the Newmont Complaint and Grievance Mechanism? If yes, can you describe to me how the process to resolve the complaint went?
  8. Does Newmont pay you a market-conform price for your goods/services? (INTERVIEWER: explain what is market-conform)
    - a. Do you know what the price is of the goods and/or services you deliver on the market?
    - b. Would that price be the same in Paramaribo and in the Interior?
    - c. Is the price that Newmont pays in line with the market, i.e. equal to what you would get elsewhere, or better / worse?
  9. Does this job provide a sustainable income; can you count on this activity giving you a regular income for a longer period of time?

10. Would you describe your personal financial situation as better, equal, or worse than before Newmont became active in the area? Can you explain your answer?
  
11. How easy or difficult is it for you to compete with other, similar providers of these goods/services?
  - a. What can you say about the quality of the services/goods you deliver? Are they market competitive (INTERVIEWER: explain what is market competitive)
  - b. Would you characterize the level of competition you experience as very little, little, some or a lot? Please explain.
  - c. If you experience the market as very competitive, what would you need to become more competitive (e.g. training, investment loan, help with standards, etc).
  
12. How satisfied are you overall with the cooperation between you, as a supplier of goods and / or services and Newmont, as a client?
  - a. Could you explain your answer?
  - b. Are there things that you are specifically satisfied with? Or things that you would like to see changed?

Interview with school principal or teacher

Principal or informed teacher, SHEET A									
<b>Name school:</b>					<b>Type: RK / ERBGS / OS / other (what?)</b>				
Number school children:					8. Number of drop-outs in this academic year (2018-19), plus the grades where they dropped out.				
1. Female:									
2. Male:									
3. Number of teachers in this school who teach with a "district kwekeling" or "Bosland akte", with the grades they teach.:					9. Number of drop-outs in this academic year (2018-19), plus the grades where they dropped out.				
4. Number of teachers who have completed "Kweek-A", KO (Kleuter Onderwijs), or HKL (Hoofd kleuterleidster) diploma with the grades they teach/their position:					10. Status of school and teachers' accommodations (observation). Describe in detail.				
5. Number of teachers who have completed "Kweek B" , with the grades they teach/their position:					11. What are the main challenges for this school, e.g. books, other materials, teachers' housing, transportation				
6. Does the school work together with other (educational) organizations (e.g. MINOV, RBGO/EBGS, church red cross, MZ)? Please explain relationship..					(if necessary continue on back)				
7. Of those children who graduated in 2018 (how many?), how many now follow continued education, and at what level??					12. Has the presence of the Newmont had an impact on school children (e.g. motivation, better or worse food situation). Is there a relationship between the school and Newmont, possible projects that have been implemented. What has been done, what impact has this had?				
					(If necessary continue on back)				

## DOP (Sustainable Development Pamaka)

The interview with DOP is an open interview with one or more members of this organization. Below are some guiding questions. The questions will be asked in a language and in a way that is understandable for the interviewee. Based on the answers, new questions will be formulated.

1. What is the main purpose of this Community Organization?
2. In what way do you try to achieve this goal?
3. How would you characterize the relationship between DOP and Newmont in general?
4. What are positive, strong points in this relationship? Could you explain your answer?
5. What are negative, weak points in this relationship? Could you explain your answer?
6. How is communication with Newmont?
  - a. How often do you engage with Newmont?
  - b. Is the company easy to reach?
  - c. Are company representatives listening when you have something to say?
  - d. Do you know about the Newmont Complaints and Grievance Mechanism? Please explain.
  - e. Have you ever submitted a complaint to the Newmont Complaint and Grievance Mechanism, either in name of the organization or in name of the community?
  - f. Is the Newmont Complaints and Grievance Mechanism clear to the villagers?
  - g. Are traditional authorities treated with respect?
7. What is your opinion about the agreement concluded between Newmont and the Pamaka community?
  - a. Are you aware of the contents of this agreement? How have you been made aware of it??
  - b. How often are you informed about progress?
  - c. How often do you have meetings with the community to discuss the agreement?
  - d. To what extent have agreements made between Newmont and Pamaka as laid down in the agreement been met? Could you explain your answer?
  - e. If agreements have not (yet) been complied with, what do you think is that?
8. What have been the main impacts of Newmont's presence on the Pamaka community, positive and / or negative?
9. How many Pamaka from the interior Pamaka communities work for Newmont? If you do not know the exact number, can you give an estimate? Are they permanently employed or through a contractor? Are they men or women who work for Newmont?
10. How many Pamaka from other places in Suriname or French Guiana work for Newmont? If you do not know the exact number, can you give an estimate? Are they permanently employed or through a contractor? Are they men or women who work for Newmont?

11. Are there also villagers who earn an income from Newmont in other ways, for example by providing services such as road degrees, or by selling products? Are these men or women?
12. What development projects that Newmont has implemented can you name?
  - a. What has been the result of these projects?
  - b. How have the Pamaka benefited from this?
  - c. Are there certain groups in the village that have benefited more from the development projects than others?
13. The Pamaka who earned their money in the ASM sector in the area where Newmont is working now, where did they come from (i.e. what communities, city or interior)? What kind of work did these people do (e.g. gold digger, delivering transport or food, land boss)? Were women also involved?
14. Does the presence of Newmont affect the state of the road to Snesi Kondre, and the traffic on the road? Do people suffer from this or is it a positive development?
15. Has the presence of Newmont directly or indirectly led to tension or conflicts in the village, or between different villages?
16. Has the presence of Newmont led to growth of the village population due to people who return, for example to work for the company - or, vice versa, to the out-migration of villagers? Can you give an example? How many families in this village have either migrated or out-migrated?
17. Do you think that Newmont benefits certain social groups in the villages, or certain villages or lo, more than others, or that certain groups benefit relatively more from the presence of Newmont - regardless of whether the company actively plays a role in this?
18. Do you feel that certain social groups in the villages, or certain villages or lo, are relatively more disadvantaged by the presence of Newmont? In other words, do you think that the adverse impacts of the presence of Newmont are disproportionately experienced by certain social groups, based on their geographical position (eg which village), family, gender, age or economic status?
19. Does Newmont's presence affect the position and authority of the traditional authorities? This effect could be positive or negative. For example, when there are negative effects, the population may feel that traditional authority is not sufficient for them. On the other hand, by explicitly recognizing and using traditional authority as the first point of contact for the communities, their position can also be strengthened.
20. Has the presence of Newmont caused health impacts, either positive or negative? Negative impacts could be, for example, the spread of STDs and other infections, an increase in chronic diseases, or injuries from road accidents. Positive impacts could be health projects or support for existing health providers?

21. Do you feel that Newmont's work exposes you to environmental problems such as polluted water, polluted air, a polluted soil - which in turn can cause health problems?
- What is the location of the water source you use?
  - In your opinion, has the presence of Newmont affected the quality of this water source?
22. Does Newmont share environmental information?
- How does Newmont share environmental information? Is the information clear?
  - How often does Newmont share environmental information?
  - Is this a good way of sharing this type of information? Of not, please provide suggestions for improvement.
  - How is the Pamaka community involved in environmental practices/evaluation in the mine?
23. In your opinion, has safety in the village been affected positively or negatively because of the presence of Newmont?
- During interviews in 2011, for example, people from the Pamaka communities said they were concerned about a potential increase in crime related to the presence of outside workers. Is that something that you have experienced?
  - At the time it was also feared that return of ASM workers that formerly worked in the Merian Industrial Zone to the Pamaka villages without alternative income sources, could result in an increase in theft and crime within local communities. Has that happened?
24. Does the presence of the company cause stress for the inhabitants of this village?
- For example, are people worried about potential health, environmental or other impacts?
  - During interviews that were conducted in 2011, Pamaka people reported that they were concerned that the presence of foreign/outside workers would disrupt community life; is this something that happened?
  - For the people who have found employment with Newmont, has the long separation time (e.g., 2 weeks) from families affected families? (was listed as potential impact in 2011)
25. In what way has the Pamaka community attempted to mitigate or eliminate negative impacts? (give examples). That is, what have Pamaka people themselves done in response to changes that occurred as a result of the mine?
- For example, when people lost opportunities in ASM, did they actively seek replacement work (e.g. work with Newmont, selling goods to Newmont), or another place to work?
  - [INTERVIEWER: Ask for specifications and examples for the impacts that have been listed above].
  - How effective have these strategies been?
26. How has Newmont tried to mitigate or eliminate negative impacts? Could you explain your answer?
- How effective have these mitigation measures been?
27. How has the Pamaka community attempted to reinforce the positive effects of the presence of Newmont? (give examples) Can you explain your answer?
- How effective have these measures been?

28. In what way has Newmont tried to strengthen the positive effects of its presence? (give examples). Could you explain your answer?
- a. How effective have these measures been?