

Merian Social Impact Assessment

2024 Update



Final report, Submitted 01/11/2024

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ABBREVIATIONS AND GLOSSARY

AdeKUS	Anton de Kom University of Suriname
AFD	Agence Française de Développement
AME	Aide Médicale de l'État (Public Health Support, French Guiana)
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 voor Burgerzaken (Office of Civil Administration)
CBO	Community Based Organization
CDF	Community Development Fund (Stichting) Duurzame Ontwikkeling Pamaka
DOP	(Foundation) Sustainable Development Pamaka
ESIA	Environmental and Social Impact Assessment
FPIC	Free Prior and Informed Consent
GMD	Geology and Mining Department
GPS	Global Positioning System
IFC	International Finance Corporation
KOC	Kawina Onderhandelings Commissie (Kawina Negotiation Committee)
LBO	Lager Beroepsonderwijs (Lower Vocational Education)
LT Road	Langatabiki Road, between Km 43 and Stanford
MULO	Meer Uitgebreid Lager Onderwijs (Middle School)
MZ	Medische Zending (Medical Mission)
NARENA	Natural Resources and Environmental Assessment
NPCDF	Newmont-Pamaka Community Development Fund
POC	Paramaccaanse Onderhandelingscommissie (Pamaka Negotiation Committee)
SIA	Social Impact Assessment
SR	Social Responsibility
SSMP	Small-Scale Mining Pamaka (Cooperative)
TA	Traditional authority
TCR	Transport Corridor Road
TSF	Tailings Storage Facility
UN	United Nations

GLOSSARY

<i>Aiti-dei</i>	Ritual to commemorate a deceased person, originally about 8 days after the person was buried, but sometimes celebrated on another day.
<i>Basja</i>	Assistant to the <i>Gaanman</i> or (head-) <i>kapitein</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>Durotank</i>	Large, usually black, plastic barrel for rainwater harvesting
<i>Ede kabiteng (Dutch: hoofdkapitein)</i>	Head of a Lo, traditional village leader
<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>Kapitein or Kabiteng</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. Kapiteins function as the traditional leaders of a village.
<i>Kampu</i>	Location outside the traditional home village, where a (extended) family practices agriculture and may live for some weeks or months out of the year. Some <i>kampus</i> , such as Leewani Kampu (TCR) have become 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)</i>	The Kawina are the inhabitants of the upper Commewijne area who trace their ancestry to the communities of Java, Penenica, Moismoiskondre, Gododrai (Mapane), Awaa, and Maipa Ondoo. They are ethnically Ndyuka, with some mix with Indigenous peoples and others.
<i>Kwaka</i>	Roasted cassava crumbs, in Brazil known as <i>farinha</i> . Traditional staple food of Maroon peoples.
<i>Langatabiki Road (LT)</i>	Langatabiki road, from Km 54.5 (1 st Pamaka house and kampu along the road) to Stanford (end of the road).
<i>Maroons</i>	Formerly enslaved people who escaped and established independent communities throughout the Americas, and their present-day dependents.
<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>PAP</i>	Project Affected Person
<i>Pamaka</i>	One of the six Suriname Maroon groups, whose traditional living territory is the Marowijne River.

EXECUTIVE SUMMARY

Introduction. This report presents an update of the Social Impact Assessment (SIA) that was performed for the Newmont Suriname Merian Project in 2019. This 2024 SIA update (1) provides an updated and more elaborate baseline description of the main Project Affected Persons (PAPs); (2) assesses if previously identified social impacts are still valid; (3) analyzes if additional impacts have occurred; (4) evaluates the efficiency of mitigation measures, and (5) recommends additional mitigation measures. The target social groups for this 2024 SIA are:

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

Methodology. A systematic mixed method approach was taken to collect data, combining a household survey among the Pamaka, with qualitative interviews with traditional authorities, people who followed Newmont trainings, people who were selling goods and/or services to Newmont, representatives of organizations, and other key persons. Working with Pamaka research assistants facilitated contact with the Pamaka households and data interpretation. Prior to starting fieldwork, the SIA proposal was presented to local stakeholders and concerns were addressed. The first draft report was presented to the communities in validation meetings and feedback from Newmont Suriname and local stakeholders has been integrated. A traffic study and a SIA for the new Tailings Storage Facility (TSF)-2 at Merian have been developed separately and are Annexes to this report.

Baseline. The Pamaka live in ten traditional villages and several kampus along the Marowijne River and the Langatabiki (LT) road. In total, we counted 1411 permanent Pamaka inhabitants in the Pamaka villages and kampus, 14.8% more than in 2019. Approximately 700-800 Pamaka who no longer live permanently in the Pamaka area frequently visit the various villages and kampus. The main reason to migrate is seeking a better life in French Guiana. The most important sources of household income are the sale of agricultural produce such as kwaka, old age pensions and other social benefits from Suriname, performance of odd jobs, and gold mining. In January 2024, 53 ASM camps were active within the Merian right of exploitation, housing approximately 280 persons: 172 Surinamese and 108 foreigners, mostly Brazilians.

Like in 2013 and 2029, social infrastructure and access to basic services, such as safe drinking water, electricity, health and educational facilities and sanitation, are very limited in Pamaka. In the past couple of years, local schools have deteriorated and seen the number of school children decline, as children are increasingly sent to schools in French Guiana. Inundations in the rainy season have become more extreme, and are mostly attributed to God. The Foundation for Sustainable Development Pamaka (DOP), which was established to monitor execution of the Pamaka Cooperation Agreement, is barely functioning and appears unable to support positive development outcomes in the Pamaka area. Other Pamaka organizations include Platform Pamaka and the Pamaka gold miners' cooperative SSMP.

The Transport Corridor Road houses five original Cottica Ndyuka villages, several kampus, a former missionary settlement that houses the school and a church, and an agricultural settlement. A total of 607 permanent inhabitants were counted in the TCR communities, an increase of 34.9% as compared

to 2019. In addition, some 250-300 others with ties to the communities visit the TCR communities regularly. Main income generation activities are agriculture, Suriname social benefits /elderly stipends, and fees paid to traditional authorities. All five traditional Cottica Ndyuka villages have one or more Community Forest concessions. In 2021-2023, the Transport Corridor communities were connected to the national electricity net, which probably in part explains the population growth. For drinking water, people rely on rain water, creeks and the Cottica River. The Leitzel school in Pelgrim Kondre teaches 44 children and is reasonably maintained.

The Kawina are traditional land rights holders of the upper Commewijne river area. Even though very few Kawina live permanently in the area, this region is an important cultural heritage place for them. Since about five years, Kawina increasingly return to their traditional villages, which are now more developed. Kawina traditional authorities estimated that about 400-500 persons are part of the core group of people who either regularly or once in a while visit, and/or feel a connection to, the Kawina area. When in the area, Kawina people hunt, fish and plant; for own consumption, to share with the extended family, and for sale in Paramaribo. Four Kawina villages have Community Forest concessions. Drinking water is obtained from rain water and creeks. The Kawina communities have no access to public services such as a decent access road, electricity, sanitation, telephone or internet, health services or a school.

Impact Assessment. Thirty-two impacts were identified, including 15 negative impacts, 10 positive benefits, 1 impact that was by some seen as positive and by others as negative, and 6 impacts that had been identified before but were now classified as negligible. One *major negative impact* is traffic-related dust formation affecting health in the TCR communities. By covering the inhabited part of the TCR with chip seal, Newmont Suriname can turn this impact and other, moderate negative impacts, into a major positive impact. A *high negative impact* is reduced social cohesion among the Pamaka due to the inability of Pamaka leadership, Pamaka organizations, Newmont staff and the CDF board, to transform the presence of Newmont into a development opportunity. It is recommended that Newmont invests in resolving this situation, possibly with the help of external mediation. Other mitigation measures to minimize or eliminate negative impacts include: Increase meeting frequency with Kawina and involve professional mediators to enhance chances that the Kawina agreement gets signed prior to end 2024; initiate and expand strategies to help former Pamaka and Kawina ASM obtain income; and take a firm decision on how to proceed with the Pamaka Community Development Fund (CDF).

High positive impacts, mostly for individuals rather than communities, include job opportunities at Newmont that foster personal professional development; increased local procurement of goods and services; the delivery of a wide variety of vocational trainings, which can create – and already have created- income earning opportunities; and the alternative livelihoods project for Pamaka (former) ASM, with the SSMP and the National Development Bank (NOB). Newmont Social Investments have potential to create a major positive impact but are currently –among the Pamaka and Kawina, primarily a source of frustration and conflict due to malfunctioning of the CDF, and inability of the Kawina Negotiation Committee to reach an agreement with Newmont. Optimization measures to promote positive benefits include investment in the professional development of Pamaka employees; continuation and expansion of vocational training programs, and linking these trainings to internships or procurement opportunities (like the sewing trainings); expand local procurement opportunities and couple these to skills

development; use community investments to invest in larger projects that meet basic needs (electricity, drinking water), possibly with external partners; and establish a Newmont office in Snesi Kondre.

Conclusions. It is concluded that the three groups of PAPs have a different relation with, and opinion about, Newmont, based on recent history, their location, and experienced impacts. Among the Pamaka, the overall sentiment about the presence of Newmont is negative. Resolving the frustration and anger among the Pamaka about the CDF and Newmont's involvement in the CDF board should be a Newmont priority. In the past five years, Newmont has positively affected the Pamaka community through intensification and diversification of its livelihood support programs. Yet due to their long history of distrust, frustration and anger towards Newmont, the Pamaka do not fully appreciate or even believe these results.

In the TCR communities, people were more positive about Newmont. Nevertheless, the traffic study data show that Newmont Suriname needs to act urgently on the high level of dust generation, which exceeds WHO safe standards and could cause lasting health impacts in local communities.

Among the Kawina, traditional authorities were generally positive about their relation with Newmont, but part of the Kawina community has become disillusioned by the perceived lack of progress with regard of a cooperation agreement. To date, Newmont's main contribution to the Kawina has been increased social cohesion and strengthening of their cultural identity.

Transparent, respectful and clear communication, as well as a good working grievance redress mechanism, are essential elements in impacts management.

1 INTRODUCTION

1.1 PROJECT OVERVIEW

Newmont Suriname operates 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 company standards, Newmont is required to update the social impacts identified during the ESIA each 5 years by conducting a Social Impact Assessment (SIA). Earlier (E)SIA studies were carried out in 2013 and 2019. We will refer to the current study as the 2024 SIA.

This 2024 SIA update is needed to assess if social impacts identified during the 2019 ESIA are still valid and if additional impacts have arisen during the years after the study. In addition, the results of this 2024 SIA will help Newmont evaluate whether project impacts are being mitigated properly and if new impacts have arisen or are likely to arise, which need mitigation measures.

The present 2024 SIA will also investigate social impacts related to changes in the project footprint. Newmont will expand its existing Tailings Storage Facility (TSF) 1 with a TSF 2. The SIA for the TSF-2 was produced as a stand-alone report, and is an Annex to this 2024 SIA. Furthermore, as part of this 2024 SIA, the Suriname engineering firm ILACO conducted a separate traffic and transportation study, which also is an Annex to this 2024 SIA.

This assessment 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 its stakeholders.

1.2 OBJECTIVES

The main purpose of the SIA is to provide Newmont with detailed information related to social impacts experienced by the target groups. New collected data will be compared with those from the 2013 and the 2019 (E)SIA studies.

This study provides:

1. An updated description of the demographic, socio-economic and cultural 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 2019 SIA.
 - 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 2024 SIA deviates slightly from the 2019 SIA study area. Just like the 2019 SIA, the 2024 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 Langatabiki (LT) Road (from KM 43 to Stanford).
3. Kawina community originating from the upper Commewijne River area, now mostly living in Paramaribo.

Yet there are also differences in geographic and thematic scope between the 2019 SIA and the present 2024 SIA, as presented in Table 3 below.

Table 1. Differences in scope between the 2019 SIA and the present 2023 SIA

	2019 SIA	2024 SIA
ASM areas and populations in and around the Merian concession	Excluded	The TSF-2 SIA report contains information about ASM in this area.
Traffic	Basic description of road conditions and impacts (e.g. dust) on the TC communities. Only focused on the Langatabiki road between Moengo and Snesi Kondre/Langatabiki	A traffic study to understand transport impacts, road users, road conditions (including non-vehicle use), traffic volumes, road safety, traffic accidents and injuries. From Paramaribo to site (Km 58)
Climate change and extreme weather events	Excluded	Existing emergency response and preparedness for weather related events. Impacts linked to climate change such as flooding and drought
Community forests	Only forest concessions in the Kawina area were described. No maps provided.	The role and use of community-based assets such as community forest concessions, and an overview of forest concessions within the TSF 2 area if applicable;
Food security	Excluded	Food security was analyzed on a basic level.
Kawina	Basic information	More extensive analysis of impacts on the Kawina community, including Newmont's support for revitalization of previously abandoned communities.

1.4 MAPS OF THE SIA STUDY AREA

Figures 1 through 7 show the location of relevant villages and settlements for the three main stakeholder groups: Pamaka (Figures 1 and 2), Transport Corridor (Figure 3) and Kawina (Figures 4 and 5). The maps show traditional communities 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.

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 Pamaka and other households along the Langatabiki Road (LT Road). Non-Pamaka villages to the north of Akaati are not shown on this map.

Figure 3 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.

Figures 4 and 5 show the location of the Kawina traditional area. Figure 4 depicts the traditional Kawina living area, including current and former traditional Kawina villages and kampus. This map was developed based on two mapping missions in 2018 and 2022. Figure 5 zooms in on the road leading to Penenika, and shows the main Kawina agricultural activities along the road and the two inhabited kampus along the Tempati Creek.

Maps of the TSF-2 footprint and relevant locations surrounding the TSF-2 are presented in the Section on the TSF-2.

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

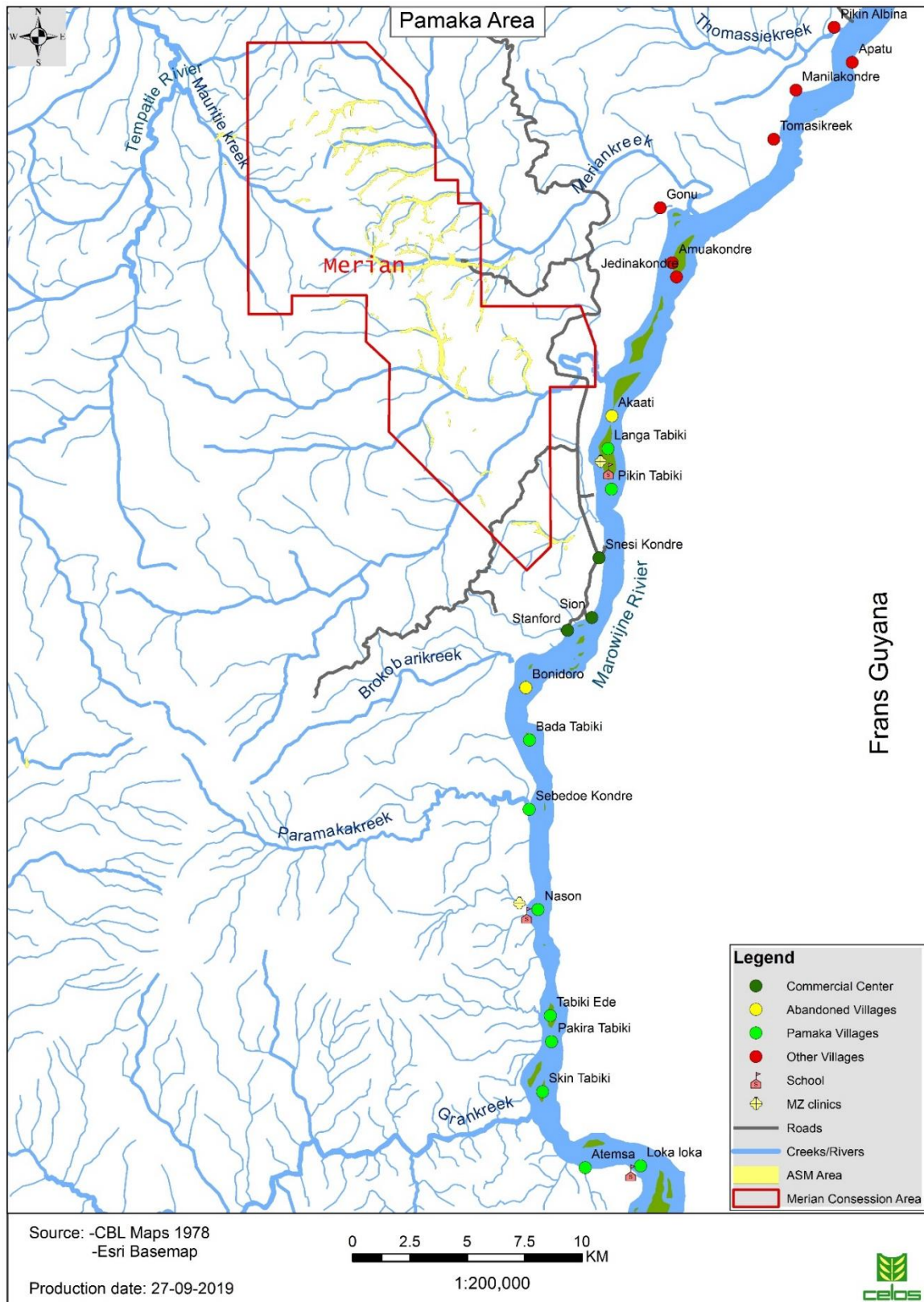


Figure 2a. Map of the Langatabiki road, from the first Pamaka household along this road up to Snesi Kondre (Km 54.5), with location of inhabited houses along this road and the two main commercial strips: Tumatu I and Tumatu II that serve the surrounding ASM sector

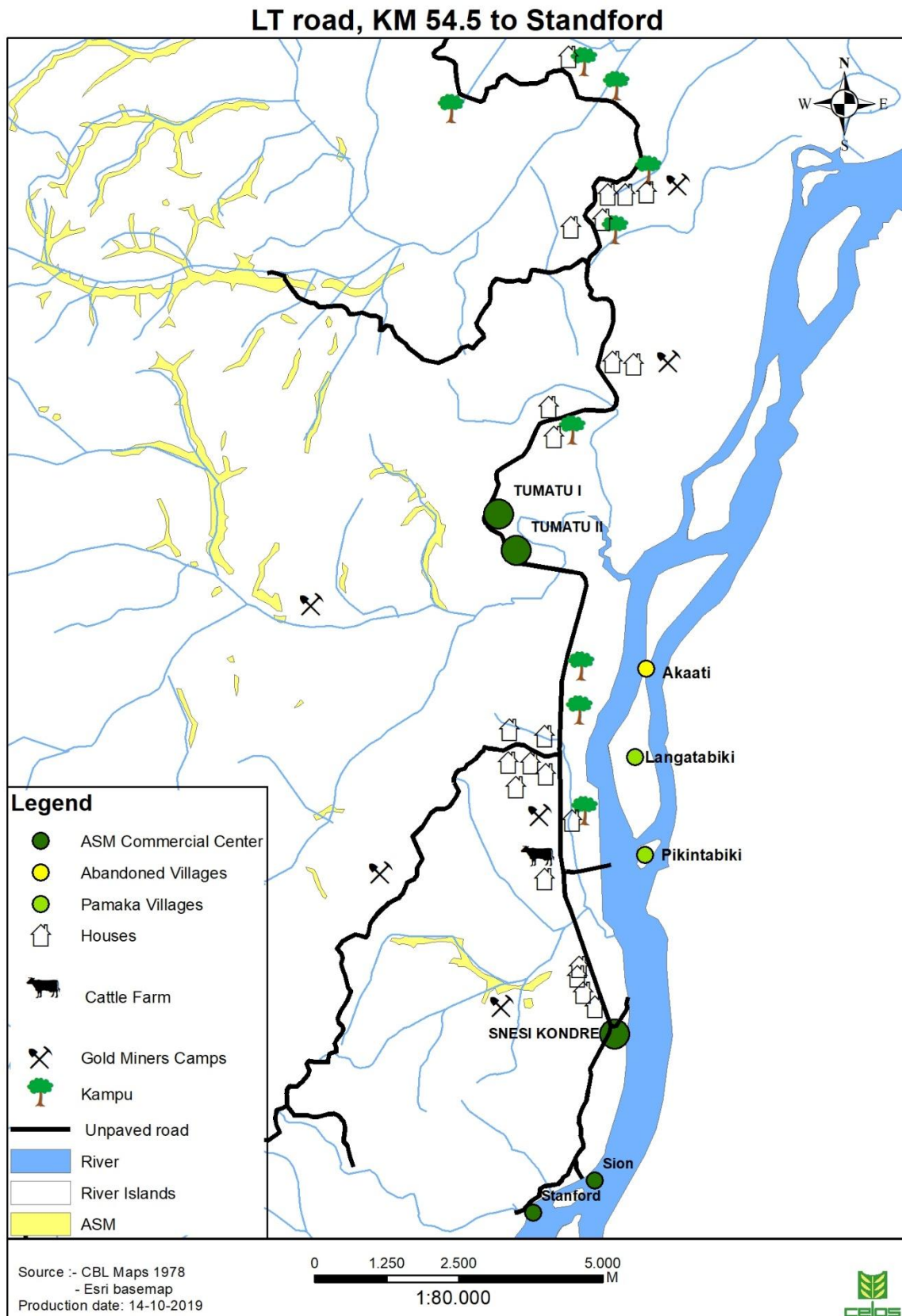


Figure 3. Map of the communities along the Transport Corridor Road (TC)

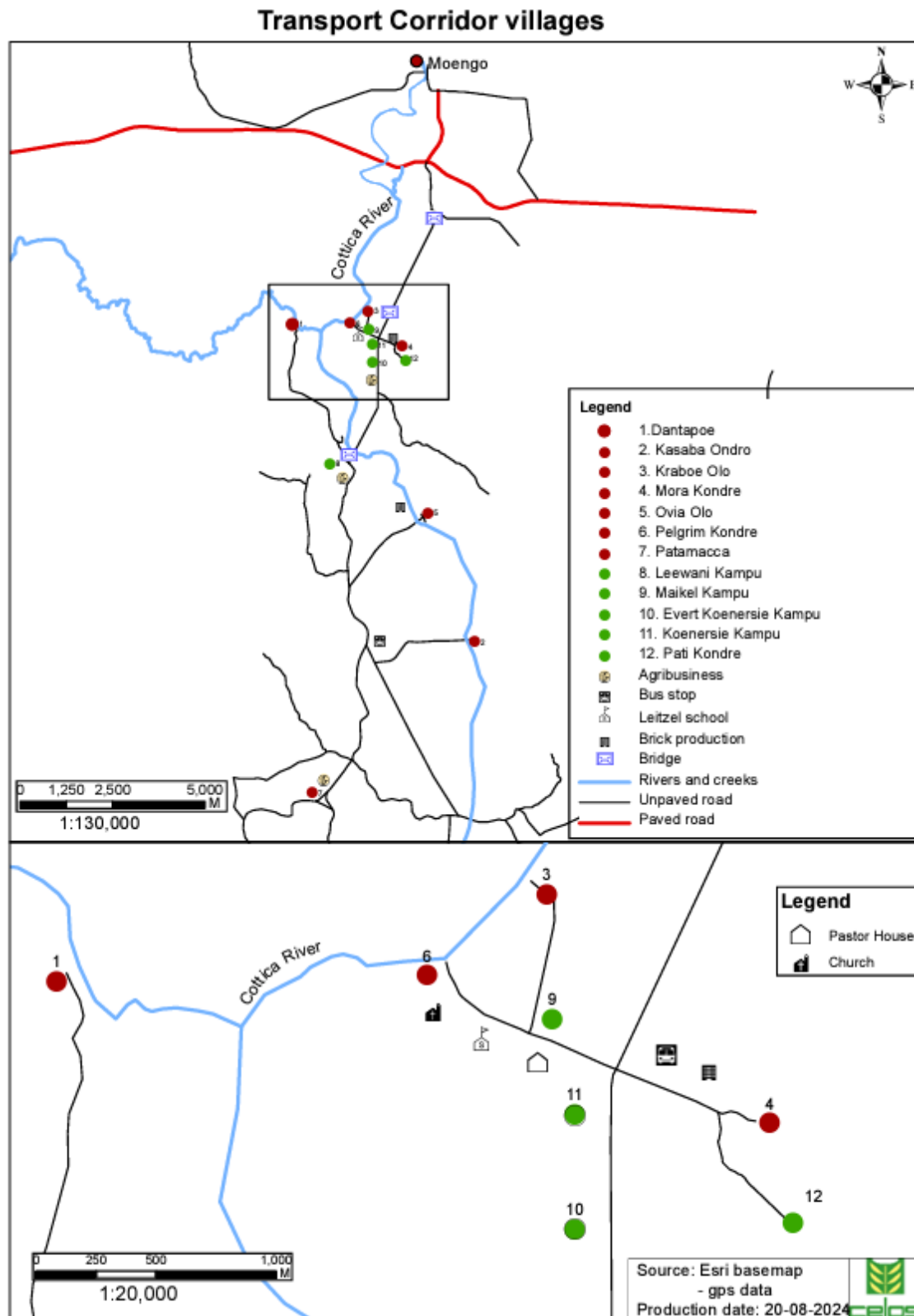


Figure 4. Kawina traditional living and user area in the upper Commewijne region

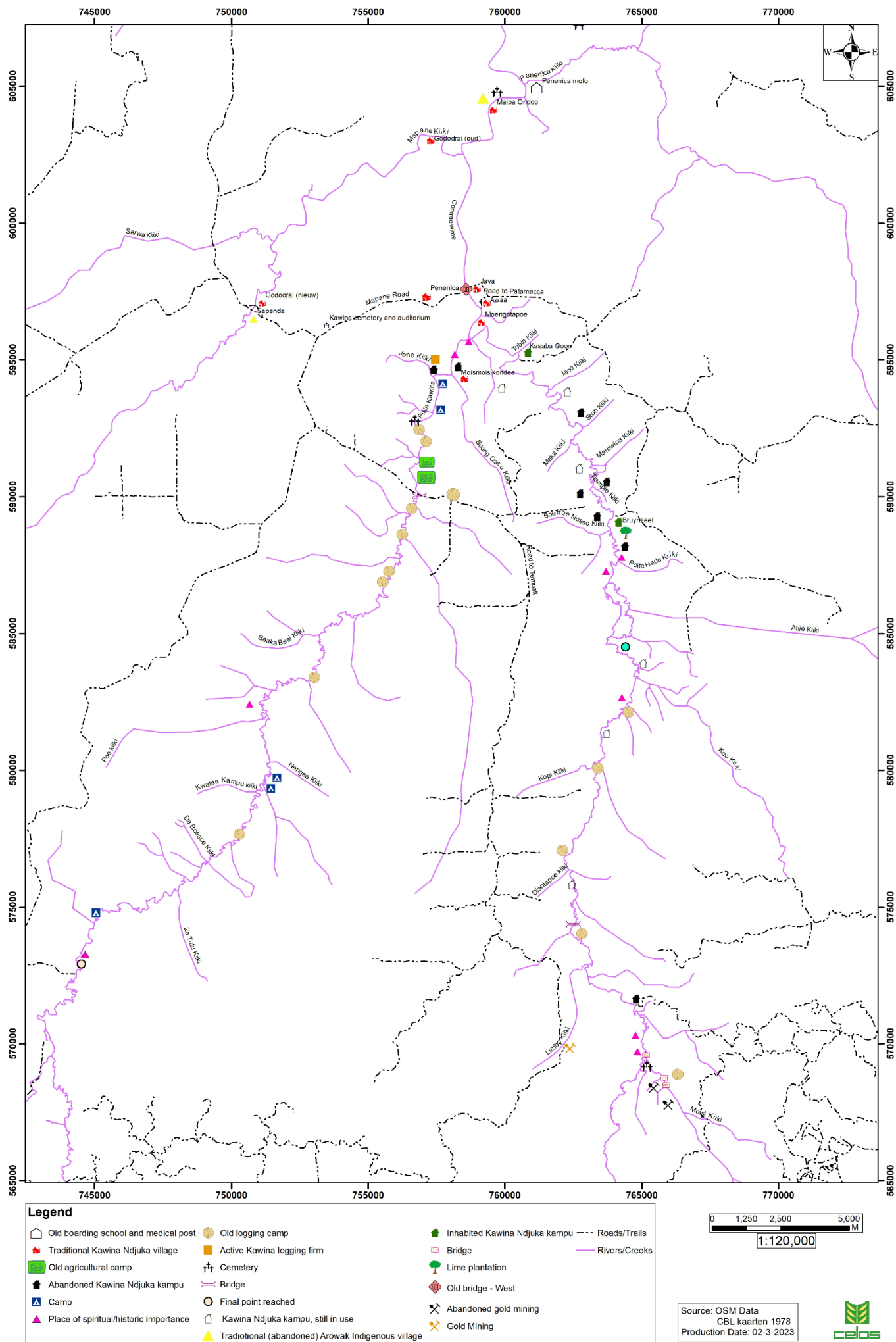
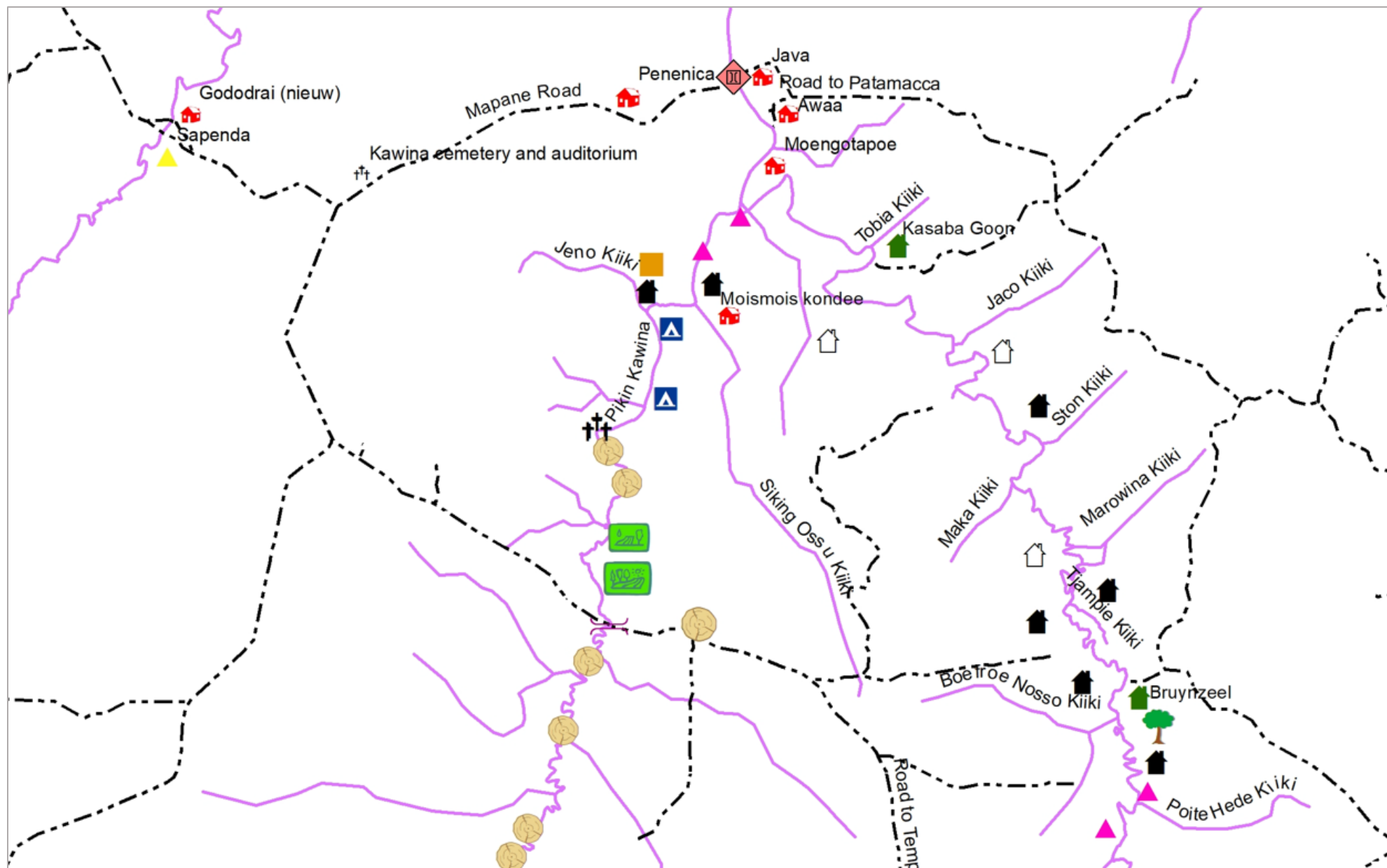


Figure 5. Zoomed in detail of the traditional Kawina communities and the inhabited kampus at Bruynzeel and Kasaba Goon



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 communities of interest. For each community, information includes demographic information; identification of vulnerable groups; a description of housing, water and sanitation; livelihood strategies; use of land and resources; food security, 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 that have been experienced. This section also describes mitigation and optimization measures applied by Newmont, and discusses additional proposed measures to minimize or annihilate negative project impacts, and optimize positive project benefits.

This reports concludes with a synthesis of the main findings, and suggestions to improve Newmont's socioeconomic impacts on affected communities.

2 METHODS

2.1 ETHICAL CONSIDERATIONS AND STANDARDS

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.
- International Finance Corporation (IFC) Performance Standards (PS). For this SIA, of particular relevance are:
 - ⇒ Performance Standard 1: Assessment and Management of Environmental and Social Risks and Impacts
 - ⇒ Performance Standard 5: Land Acquisition and Involuntary Resettlement
 - ⇒ Performance Standard 7: Indigenous Peoples.

For this latter standard, "Indigenous Peoples" includes Maroons.

In line with IFC PS-7, the research team adhered to principles of Free Prior Informed Consent. In practice, this meant that prior to starting data collection in the field, scoping sessions were held, whereby the study team presented itself, as well as the proposed research and methodology. Annex 1 contains the names of people who were present during the scoping meetings. The following introduction meetings were held:

- Mora Kondre, for communities along the Transport Corridor (47 TCR inhabitants + 2 Newmont).
- All inhabited Pamaka communities along the Marowijne River (77 Pamaka, Newmont staff attended at some of the meetings).
- Paramaribo, for the Kawina community (14 Kawina + 2 Newmont).

These meetings were organized as per Newmont Suriname engagement protocol. Suggested issues of interest were written on a white board, and used to fine-tune the SIA methodology and research instruments. These comments are presented in Annex 2. Main issues stakeholders wanted to pay attention to included:

Transport Corridor Road:

- Dust must be measured during dry times, not now it rains.
- Request to look into gravel on the road: what are alternatives?

Pamaka

- Pamaka people appreciated that these meetings were held in all communities, so that everyone had a chance to come listen.
- References to the Schalkwijk study, and questions about why projects listed in the Schalkwijk report are not developed.

- Reference to (perceived) promises to build a staff village in Snesi Kondre, which would allow workers to go home at night (examples of Ghana, Rosebel)
- Ambiguity about employment, preferential hiring, short-term jobs, and other income generating options such as procurement (e.g. delivery of vegetables)..
- Questions about community projects, how to request them, and about design and sustainability.

Kawina

- References to community needs, of which the road is most important
- Uncertainty about the emergency plan for the TSF-2, particularly how people will be warned

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. All meetings and interviews were held in the language(s) preferred by the target communities. In each community, a local resource person was recruited to assist with data collection.

2.2 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 2019 ESIA. Consulted documents are presented in the references.

2.3 PRIMARY DATA COLLECTION

2.3.1 Community survey

To update basic indicators for the Pamaka and TCR villages, the field team conducted community surveys with the help of local resource persons and other informed community members. The community survey was executed by means of a “community information sheet”, which included, a population census. Other basic indicators that were collected through the village survey included:

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

2.3.2 Household interview

In all Pamaka communities and kampus, including those along the road, household interviews were held to obtain more detailed information about household demographics, health, the consequences of extreme weather events, food security, access to drinking water, and opinions about Newmont and Newmont-related projects. The Pamaka research assistants interviewed every household that was present

and willing to be interviewed. A total of 175 households were interviewed, representing 43.4% of the estimated number of permanent Pamaka households residing in the interior.

2.3.3 Interviews with open ended questions with community members, leaders and other stakeholders

In each inhabited community or population cluster in the different areas, the researchers interviewed traditional authorities (M/F); people who had followed a Newmont training; people who were delivering goods and/or services to Newmont; and local entrepreneurs.

In addition, community organizations and other groups of special interest from Pamaka, the TCR and Kawina were interviewed. These additional stakeholders included representatives from:

- Foundation Pamaka Sustainable Development (Stichting Duurzame Ontwikkeling Pamaka, DOP)
- Small-Scale Mining Pamaka (SSMP) ASM cooperative
- Pamaka Platform
- Kawina Onderhandelings Commissie (KOC)
- School principals in the different schools in the target areas.
- Health workers from Medical Mission Primary Health Care (MZ) clinics in Langatabiki and Nason
- ASM sector (land boss, gold miners)
- Newmont-Pamaka Community Development Fund (NPCDF).

These individuals or representatives of organizations were interviewed using structured, qualitative interviews with open-ended questions.

2.3.4 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 representatives from:

- Newmont's Social Responsibility department.
- Operation Water and Tailings Senior Specialist
- Newmont ASM superintendent

These representatives were interviewed using structured, qualitative interviews with open-ended questions.

A list of consulted stakeholders other than the households, is presented in Annex 4.

2.4 DATA ANALYSIS METHODS

Household survey data were entered and analyzed in IBM SPSS Statistics software version 22. Data gathered through key informant interviews were 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 have been produced through the following means:

- Based on GPS data collected in the field, and produced by the Natural Resources and Environmental Assessment (NARENA) department of the Anton de Kom University of Suriname (AdeKUS).
- Using forestry mapping data from the Gonini National Land Monitoring System of Suriname website¹.
- Produced by Newmont, based on its own geospatial data.

2.6 DATA SHARING AND VALIDATION

The draft Update SIA report was presented to the communities in a community friendly fashion, in a way similar to the introduction meetings. The consultant held:

- One meeting for the TCR communities (July 24, 2024)
- One meeting for the Kawina (in Paramaribo), (July 28, 2024)
- Nine different meetings in different Pamaka villages (July 24-27, 2024).

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. A summary visualized version of the revised report, in Dutch, will be shared with all villages by Newmont.

¹ <https://www.gonini.org/>

BASELINE STUDY

3 PAMAKA

3.1 POPULATION NUMBERS

3.1.1 Pamaka traditional living area

The Pamaka live in ten traditional villages and several kampus along the Marowijne River between the Tapadam (Armina) falls and the Ampuma falls, as well as along the Langatabiki (LT) road, primarily between Tumatu and Snesi kondre. Newmont has recognized that the Pamaka have traditional land rights claims in the Merian right of exploitation.

Nowadays, many of the Pamaka do not reside (permanently) in the villages or kampus along the river and the LT road. Many people have moved to French Guiana and to the greater Paramaribo area. It is likely that the number of Pamaka living outside of the Pamaka traditional lands is at least similar to, or larger than, the number of Pamaka still living in their villages and kampus in the interior.

In 2019, the American anthropologist and expert on Maroon populations Richard Price estimated that one out of every three inhabitants in French Guiana was of Maroon ethnic descent, for a total of 100,000 Maroons in French Guiana, among whom 7.6% were (by his estimate) Pamaka. This estimate would mean that there are 7,600 Pamaka (partly) living in French Guiana. If this estimate is valid, there would be about five times more Pamaka living in French Guiana than in the Pamaka area.

3.1.2 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 Pamaka households, we considered:

- Each household where at least one Pamaka person lived for a minimum of 6 months out of the year OR
- Each household that was the principle living location for one or more Pamaka persons who spent 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 principal 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 a permanent resident, but the children living in French Guiana were counted as non-permanent resident. These non-permanent village inhabitants continue to play an important role in community life.

3.1.3 Permanent inhabitants

In total, we counted 1411 permanent Pamaka inhabitants in the Pamaka villages and kampus along the Marowijne River and the Langatabiki road. This was slightly more than in 2019, when we counted 1229 permanent Pamaka residents in these same locations. The small difference between 2019 and 2024 may be a result of errors in fieldwork data collection, for example when counting Pamaka who were absent during the counting days. There is no evidence that the Pamaka population in the interior villages and kampus has been in decline in the past five years. The 1411 permanent Pamaka residents included 413 women, 390 men, and 280 girls and 328 boys under the age of 18.

Table 4 lists the number of permanent and non-permanent Pamaka households in the different Pamaka villages. Two villages, Akaati and Bonidoro, are abandoned. Loka Loka and surrounding kampus count most permanent inhabitants: 343 persons. This number is about double the number of Pamaka in the next largest communities: Langatabiki (174 inhabitants) and Sebedoe Konde (155 inhabitants). A large number of persons live in kampus and commercial centers such as Snesi kondre, Sion and Stanford along the Langatabiki road; more than live in Langatabiki.

3.1.4 Non-permanent village inhabitants

In the Pamaka villages and kampus, including those along the Langatabiki road, a total number of 56 non-permanent Pamaka households were counted. These households belonged to Pamaka who had their primary residence somewhere else, but visited the village/area at least annually for weekends and holidays, or to take part in cultural events. The main locations of primary residency were French Guiana and Paramaribo.

Approximately 700-800 Pamaka who no longer live permanently in the Pamaka area frequently visit the various villages and kampus. A total of 377 non-permanent adult inhabitants of the Pamaka area were counted: 190 women and 187 men. These figures were slightly lower than those for 2019, when 469 non-permanent Pamaka adults were counted. It is difficult to provide a reliable estimate for non-permanent children because in their absence during the fieldwork, the village assistant and neighbors could often not provide a good estimate. People would say, for example, that there were “many” children and grandchildren part of a certain household. Table 3 presents an estimate of ~400 children who visit the Pamaka area during holidays and/or weekends.

3.1.5 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 Langatabiki there are school teachers and health workers who are non-Pamaka. But most non-Pamaka in the Pamaka area live along the Langatabiki road, including in areas such as Tumatu and Snesi Kondre. Along the Langatabiki road, Pamaka live intermingled with both other Surinamese and foreigners, and sometimes in multi-ethnic households. For example, a Pamaka woman with a Brazilian husband runs a small cantina at Tumatu, and another Pamaka woman with a Ghanaian husband live in Asaweki. Several of these foreigners have been living in the area for many years and are integrated members of the local community.

Table 2. Number of households, permanent inhabitants, and non-permanent residents in the Pamaka

Village	Permanent households	Permanent residents					Non-permanent households	Non-permanent residents ²				
		Women	Men	Girls	Boys	Total		Women	Men	Girls	Boys	Total
Akaati	None	Abandoned					None	Uninhabited				
Langatabiki	65	62	62	19	31	174	17	31	16	27	22	96
Pikin Tabiki	1	0	1	0	0	1	0	0	0	0	0	0
Boni Doro	None	Abandoned					None	Abandoned				
Badaa Tabiki	21	22	22	21	24	89	0 ¹	2	2	15	14	33
Sebedoe Konde (Kiiki Mofo)	34	36	36	45	38	155	1	1	0	2	1	4
Nason	37	46	40	>19	>35	140	7	16	13	>2	>4	>35
Tabiki Ede	14	18	11	18	19	66	5	3	3	6	6	18
Atemsa	16	31	32	20	24	107	0 ²	14	12	20	16	62
Akodo Konde (Pakira Tabiki)	12	15	9	15	26	65	0 ¹	0	7	0	0	7
Skin Tabiki	30	46	34	6	6	92	6	61	76	many	many	~200
Loka Loka, incl. kokontoe kampu and Alimeti kampu	83	96	78	78	91	343	13	54	51	>72	>81	>258
Along the road, incl. Snesi Kondre, Tumatu, Asaweki, Stanford and Zion (only Pamaka)	49	41	65	39	34	179	7	8	7	23	18	56
TOTAL	362	413	390	280	328	1411	56	190	187	~200	~200	~777

² Only additional people in existing households

3.2 DEMOGRAPHIC STRUCTURE

3.2.1 Age distribution

The below population pyramid shows the age composition in Pamaka villages and kampus in the interior (Figure 6). There are quite a few young children, up to the age of about 12 years³. One third of the population in the Pamaka villages and kampus is younger than 12 years of age (33.5%).

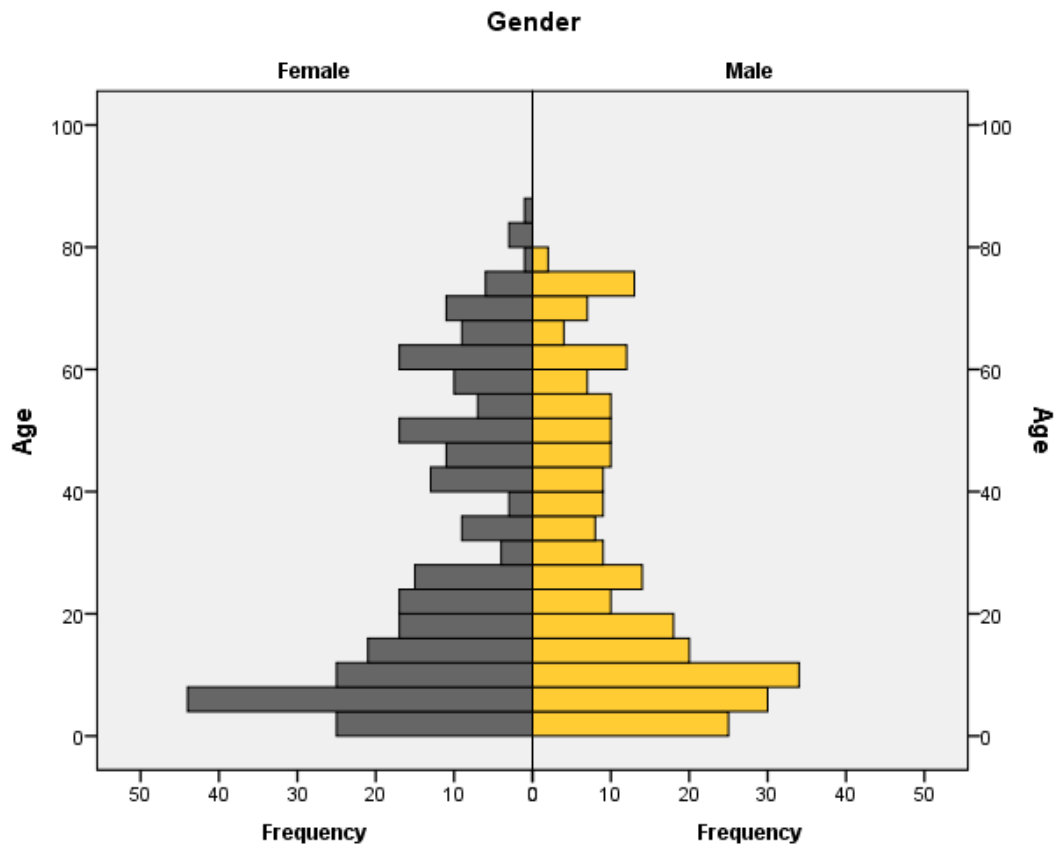


Figure 6. Population pyramid for the Pamaka villages and kampus, each bin representing 4 years.

By the time that children go to middle school and high school, they leave the Pamaka villages. The consequence is that very few teenagers and young adults live in the Pamaka traditional area. These youngsters do not easily return. The data show that there are also few young adults between the ages of 20 and 40 in the villages, though more women than men. One explanation for this gender difference may be that women plant near their village, while men seek employment outside. The villages house a

³ The figure displays a difference between boys and girls that we cannot explain, with girls seemingly leaving the villages at a younger age.

relatively large share of elderly: 17.6% of the population in the Pamaka villages and kampus is age 60 or older⁴.

3.2.2 Household size and composition

The average household size was 3.2 persons per household, with a median household size of two persons. One third of households is a one-person household (34.3%) and one fifth of households (21.7%) consists of two persons. Very large households of 8 or more persons represented 9.4% of households.

The average number of children in a household was 1.3, with a median number of 0, indicating that at least half of surveyed households did not have any children. When only considering households with children, the average number of children was 3.1, with a median number of 3 children per household. The maximum number of children in one household was 9.

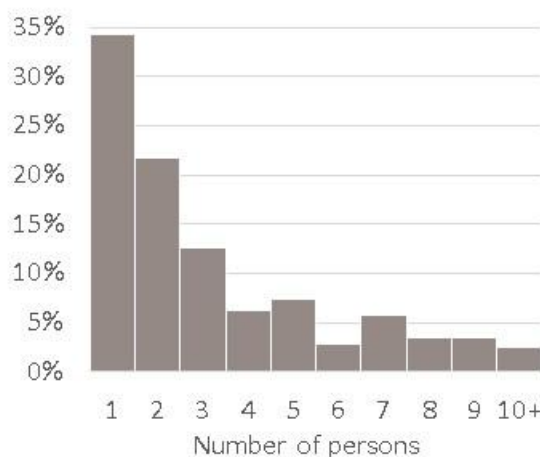


Figure 7. Number of members per household

The demographics in the different villages differ. In Loka Loka, for example, permanent households counted, on average, 2.0 children. In Langatabiki and Skin Tabiki, by contrast, few children live in the village permanently. Households in these villages counted, on average, respectively 0.8 and 0.4 children per household. Most children come with the holidays, when there may be more than 100 children in Skin Tabiki, by the estimate of one of the inhabitants.

3.3 MIGRATION

3.3.1 How many people migrate

The differences in population counts between 2019 and 2024 are difficult to explain (Table 4). Only considering the 11 populated locations (10 villages and the road), we find that in three villages, Pikin Tabiki, Badaa Tabiki and Atemsa, the number of permanent resident households remained the same. Yet with the exception of Pikin Tabiki, the population numbers did not stay the same. In Badaa Tabiki we counted more and in Atemsa fewer permanent residents (Table 4).

In five locations, we counted fewer households than in 2019. In four of those places, we also counted fewer people. In the kampus along the road, including Snesi kondre, Stanford and Zion, we counted slightly more individuals than in 2019. This difference was largely due to the larger number of children.

⁴ In comparison, in Suriname as a whole, 11.4% of the population is ages 60 and older. URL: <https://www.populationpyramid.net/nl/suriname/2022/>

Table 3. Changes in demographic data between baseline (2010 survey in 2013 ESIA), SIA update 2019, and SIA update 2024, permanent Pamaka residents only.

	Total permanent Pamaka population				Permanent households			
	2010	2019	2024	% change 2019-'24	2010	2019	2024	% change 2019-'24
<i>Langatabiki</i>	262	201	174	-13.4%	55	69	49	-29.0%
<i>Pikin Tabiki</i>	?	1	1	0%	?	1	1	0%
<i>Badaa Tabiki</i>	22	54	89	+64.8%	5	21	21	0%
<i>Sebedoe Konde (Kiiki mofo)</i>	163	72	155	+115.3%	34	29	34	+17.2%
<i>Nason</i>	204	50	140	+180.0%	34	20	30	+50%
<i>Tabiki Ede</i>	80	152	66	-56.6%	16	35	14	-60%
<i>Akodo Kondre (Pakira Tabiki)</i>	43	73	65	-11.0%	8	15	12	-20.0%
<i>Skin Tabiki</i>	116	97	92	-5.2%	23	40	30	-25%
<i>Atemsa (incl. kampus)</i>	77	137	107	-21.9%	24	32	32	0%
<i>Loka Loka</i>	165	221	343	+55.2%	30	51	83	+62.7%
<i>LT road incl. Snesi kondre, Zion, Stanford, Tumatu</i>	Not included	171	179	+4.7%	Not included	64	49	-23.4%
<i>Total</i>	1137	1229	1411		232	377	362	

In the villages Nason, Sebedoe Konde and Loka Loka, we counted a larger number of households than in 2019 even though the village assistants reported that no new households had moved to these villages. It is possible that in 2019, in Nason, we omitted to count the four kampus that are part of this village. Each of these kampus counts two or three houses. The Nason BO informed the team that because of the flooding of Nason, several households moved permanently to their kampus on the Suriname or French mainland. There also were about five households who recently moved from Paramaribo to Nason. Also in Loka Loka, there are quite a few kampus around the village; not all of these were part of the 2019 population count. In Sebedoe, there is only one kampus part of the village, which was not counted in 2019. Many Sebedoe villagers live in French Guiana. It is possible that a share of the people who were considered non-permanent in 2019, are now counted as permanent residents.

One indicator for migration is the number of patients registered at the local Medical Mission Primary Health Care (MZ) clinic. At both clinics in the Pamaka area (Langatabiki and Nason), the local health workers reported that the number of patients had dropped considerably in the past 5 years.

We asked Pamaka respondents if, in the past five years, people had left their household and if so, why. In one third of households, at least one person had left in the past five years (31.4%). In most cases, one or two persons had left the household (53.7% of households with migrated members). In 3.5% of households from the complete sample, more than five persons had left the household in the past five years. Among those who had migrated, 38.0% had reportedly left for French Guiana, and 41.1% had moved to Paramaribo. Others had moved to other locations, including another house in the same or another Pamaka village, or abroad, such as to the Netherlands or Belgium.

3.3.2 Reasons for migration

There are diverse reasons for households to move away from the village. In Loka Loka, Skin Tabiki, Atemsa, Sebedoe Konde, Tabiki Ede, and Akodo Konde, the number one reason to leave was:

- Move to French Guiana for better education for the children, and a better economic situation.

Across the river from Sikin Tabiki, on the French banks of the Marowijne River, a school is being built. Some households from Skin Tabiki have already moved there in anticipation of being near the new facilities. Also the MZ health workers named the move to French Guiana with its better facilities as the primary reason for migration. The health worker at Nason even reported that nowadays, *all* children are born in French Guiana.

In other places, mentioned reasons for households to migrate were:

- Flooding
- Move to Paramaribo for work or school
- Health issues (to French Guiana)

Within the surveyed households, in more than half of the cases (53.6%) the main reason for household members to leave the household was for school. This did not always indicate the natural transition from elementary school to middle school. In some cases, parents send their children away to a better

functioning school of the same level. A Langatabiki woman, for example, reported that she took her two children out of school because the school barely functioned and they did not learn anything. She sent her daughter to Paramaribo, and registered her son for the school in Apatou. Apart from school, other reasons to leave the household included, in order of importance:

- Living on their own/establishing own family
- Search for a better life
- Work
- Health
- A deceased partner
- Family issues

In some villages, notably Nason, several new households had left Paramaribo to settle in the village. These households had moved to the interior because their parents were from the village, and life in the city had become difficult: there is little work and everything is expensive. In the interior one can plant, so there is always something to eat.

3.3.3 Move to French Guiana

As noted in 2019, the pull of French Guiana with its superior health care services, educational facilities, and social security benefits, is a strong force motivating families to leave the Pamaka area. Formally, persons moving to French Guiana, for example to Apatou, should first request a temporary visa, register with the gendarmerie in Apatou, and next ask for a residency license (*Carte de Séjour*) at the *préfecture* (city hall) in Saint-Laurent du Maroni. In practice, most Surinamese Pamaka do not follow these steps (Health Worker in Apatou, pers. com. 13/02/2024). They often move with the help of family members, who provide a local address. Once moved, the children are obliged to attend school. After three months, the parents can obtain a public health card, the *Aide Médicale de l'État* (AME). With an address, the children at school, and the AME, people find their way in French Guiana, also without having a residency permit. Migration laws are about to change though, and it is likely that it will become more difficult for Pamaka to move to French Guiana in the near future⁵.

Surinamese Pamaka women can opt to go for prenatal care and delivery to French Guiana. Once women have delivered the child there, and continue to go to French Guiana for post natal care, it is a logical next step to enroll the children in a French school, with better facilities, no flooding, and no teacher strikes. Children from Langatabiki and surroundings are brought to the elementary school in Apatou by school boat. Children who attend high school (Lycée) or live further away, will stay with another family member, and in other cases the mother moves with the children to French Guiana.

When families or even just their children are registered in French Guiana, the parents may be eligible for child benefits and other social welfare; the *allocations*. Estimates of the share of households receiving

⁵ The preliminary outcome of the 2024 French elections, which resulted in a victory for the far-right, anti-immigrant party Rassemblement National, suggest that it very soon, may become much more difficult for Surinamese people to obtain French residency documents.

some allocations from French Guiana, ranged from just two households in Sebedoe Konde, to everyone in Badaa Tabiki. In the household survey, 9.1% of households named *allocations* from French Guiana among their three most important sources of income.

3.4 VULNERABLE GROUPS

Suriname is the only country in the Americas that has not legally recognized the collective rights of Indigenous and tribal peoples to the lands they have lived on and resources they have used for centuries. This places these peoples, including the Pamaka, Kawina and Ndyuka from the TCR villages, in a particularly vulnerable position. Their lands can be, and have been, granted in gold and logging concessions to third parties without their consent. There is no legal requirement to compensate Indigenous and tribal peoples for lost lands, as the lands that they live on and use for their livelihoods are not legally theirs.

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.

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. In just over one quarter of households, there was no adult man present (27.4%) present. The actual number of female headed households is probably larger, because in some cases, the adult man in the household was an adult son/grand-son/son in law. A similar share of households did not have an adult woman in the house (24.6%).

Of all persons in surveyed permanent Pamaka households (N=556), 6.5% were reported to have a disability (see § 3.8.2 on Health).

3.5 INCOME GENERATING ACTIVITIES

Pamaka households were asked to indicate the three most important sources of cash income for the household. The responses are listed in table 6 below.

The main source of household cash income is the sale of agricultural produce such as kwaka, a processed cassava product. More than half of households earned income this way. Given the large number of individuals over the age of 60, elderly pensions from Suriname provide a little (additional) cash for many households. “Independent jobs” were diverse, and included the sale of calling cards, helping others on their agricultural plots, cleaning other people’s houses, making boats, hunting and fishing, selling açai (apodong), braiding/hair extensions, manicure in French Guiana, and so forth. Such independent jobs were named by 43.4% of households as a main source of income. One in every five households earned money from small-scale gold mining.

Table 4. Most important sources of household income reported by surveyed Pamaka households (N=175)

Type of work	% of households
Sale of kwak and other agricultural produce	62.3%
Old age pensions and other social benefits from Suriname	39.4%
Other independent jobs, "hossel"	24.0%
Small-scale gold mining	19.4%
Government work	12.6%
Fishing/hunting	11.4%
Social benefits from French Guiana	9.7%
Help others at subsistence plot	8.0%
Traditional authority fees	7.4%
Work for Newmont	6.9%
Independent sale of goods and produce to Newmont	4.6%
Support from family, incl. children	2.9%

During the household survey, we also asked people to list the main job or activity of each household member ages 16 and older, not just for money but also for food. The main reported jobs performed by Pamaka men from surveyed households were agriculture (25.7%) and small-scale gold mining (23.0%), followed by the receipt of the public General Old-age Stipend (AOV; 8.8%), being a public worker (8.1%) and fishing and hunting (6.1%) (Figure 8).

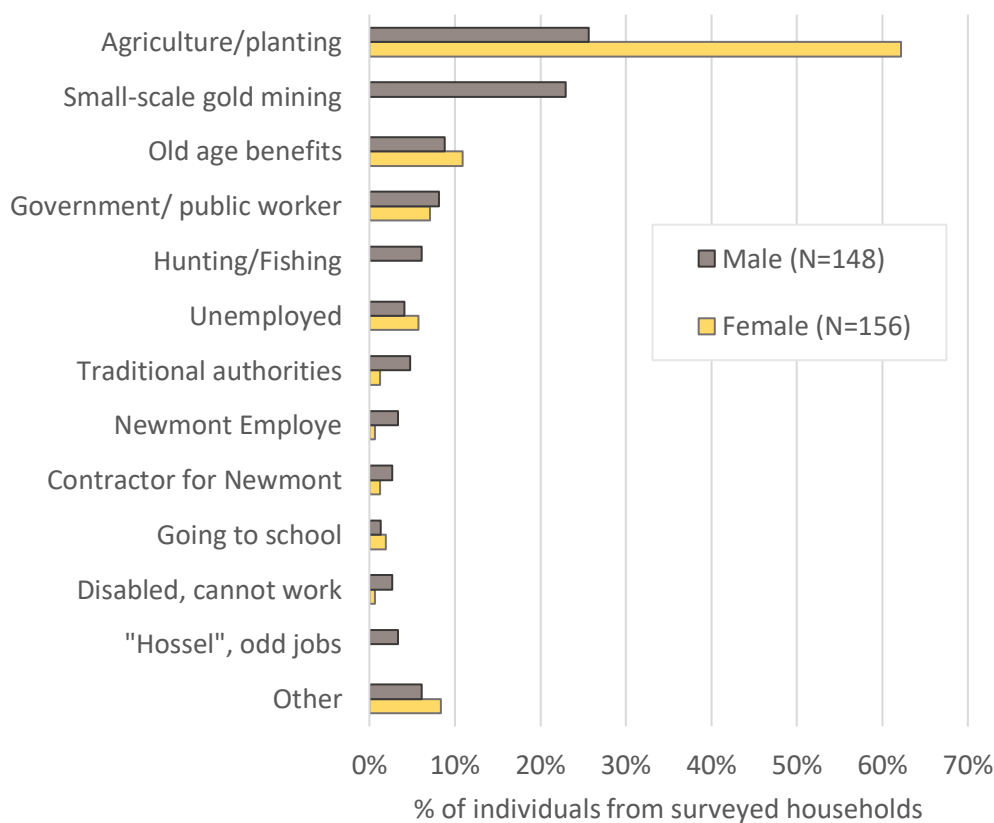


Figure 8. Main job of Pamaka men and women in surveyed households

Almost two thirds of Pamaka women in surveyed households, reported that agriculture was their main livelihood activity (62.2%). The next most important sources of livelihood were public old age benefits (10.9%) and being a public worker (7.1%). Public worker jobs included driver of school transportation, cleaning, and work at the public clinic. “Other” jobs included: cleaning, independent work for Newmont, construction, store owner/sales, housewife, boat driver, making boats, and maintenance work.

3.6 USE OF AND ACCESS TO NATURAL RESOURCES

3.6.1 Agricultural Land

As shown in the previous section, the main job or activity for both men and women in surveyed household is agriculture. The sale of agricultural products also is among the main income generating activities in almost two-thirds of households (Table 6).

Women find a place to plant based on the land that belongs to their matrilineage. They usually plant on the main land (i.e. not on the islands), both on the Suriname shore and on the French shore. We have not heard of any cases where households did not have access to agricultural land. The presence of Newmont has not affected access to agricultural land.

Some households only plant for subsistence, while others have larger plots with the purpose of selling (processed) produce, such as kwaka. People prefer selling in French Guiana, where produce fetches higher prices in Euro, but small amounts are also sold locally. Newmont rarely buys local produce from Pamaka. The hydroponics project, which was funded by the Community Development Fund (CDF), was meant to produce crops that Newmont would buy. However, in 2018, during a CDF krutu, the Pamaka community declared it wanted to stop the project because community members did not want their CDF money to finance such project.

3.6.2 Fishing and hunting

Fishing and hunting are commonly practiced as means to add dietary protein. Women, men and children fish; women often from the shores in the village, while men are more likely to go out with a boat and/or place nets. Hunting is exclusively performed by men. Hunting near the Newmont working areas is prohibited.

3.6.3 Artisanal and Small-scale gold Mining

In the late 1990s, Artisanal and Small-scale gold Mining (ASM) became a primary income generating activity for Pamaka households. Gold miners from the various villages consider the villages’ ancestral lands, based on their matrilineage, as theirs to mine. The village of Badaa Tabiki claims rights to the Pamaka creek ASM area. Sebedoe Konde has access to a mining area that starts right behind the village. The nearest area is virtually mined out. People can go a little further but at the time of the research, there was little ASM activity because there was not enough water to work. The majority of ASM in this area work during the rainy seasons.

Not all villages have their own ASM areas; gold is not present everywhere. Resource persons in Loka Loka, Atemsa, Nason, Skin Tabiki, Tabiki Ede, and Akodo Konde reported that their villages did not have designated ASM areas. Nevertheless, in all traditional villages but Pikin Tabiki, community members

worked in gold mining. In Badaa Tabiki and Sebedoe Konde, more than half of surveyed households reported earning income from ASM. In Nason and Tabiki Ede, about one third of surveyed households earned ASM income, and in the other villages there were fewer. Along the road, in Asaweki and Tumatu, half of surveyed men ages 16 and older reported that gold mining was their main profession. Langatabiki families traditionally have rights to the largest and most profitable gold mining areas, which run from Atjatoema to Merian. In the years before Newmont arrived, the grand majority of Langatabiki households earned direct or indirect incomes from ASM in this area. Many Pamaka from other villages also went to mine here, but less so than the Langatabiki rights holders. Today, 15.6% of surveyed households in Langatabiki reported earning money from ASM.

In January 2024, ASM mapping showed that 53 ASM camps were active within the Merian right of exploitation, housing approximately 280 persons: 172 Surinamese and 108 foreigners; mostly Brazilians. ASM service providers such as people working in shops and cabarets, were not counted. It is not recorded whether the Surinamese are Pamaka or of other ethnic backgrounds, but Newmont's ASM Superintendent believes that most are Pamaka. Among the Surinamese land bosses/camp bosses, there are two women, both Pamaka. The ASM working within the Merian right of exploitation have to comply with certain rules. For example, ASM cannot be practiced within the Industrial Zone. Work with cyanide is prohibited, and in December 2023, the Government of Suriname removed a group of Chinese ASM working with cyanide within the concession boundaries.

As described in detail in the 2019 SIA, the presence of Newmont has severely affected access to ASM land for the Pamaka in general, and for the people of Langatabiki specifically. In 2011, a large number of ASM were evicted from *gowtubergi*, which had become part of the Merian right of exploitation.

3.6.4 SSMP gold mining concession

In the Pamaka Cooperation Agreement, Newmont committed itself to helping Pamaka ASM with finding an alternative area to work, and application to formal mining title rights. In 2021, ten years after the eviction, an area was identified and in 2023, Newmont acquired an exploration license in name of the Pamaka ASM, united in the Small-Scale Mining Pamaka (SSMP) cooperative. The mining title that was secured for the SSMP is situated to the south-west of the Merian right of exploitation, and has a small overlap with the projected Tailings Storage Facility (TSF)-2 (See TSF-2 impact assessment report). At present, there are possibly two ASM teams already working in this area (ASM superintendent, pers. com. 11/01/2024). The members of the SSMP, with the traditional authorities and the Pamaka land bosses, will need to solve this issue. Newmont is committed to supporting the SSMP with exploration of its concession.

In line with the mining title requirements, exploration samples must be taken and a report must be produced and sent to Geology and Mining Department (GMD). Newmont will perform the exploration in collaboration and continuous alignment with the SSMP, and share the results with the SSMP. Afterwards, an official small-scale mining concession can be granted for a period of 2 years.

The initial concession application process did not go very easily, because there was distrust from people in the Pamaka community. In accordance with Free Prior and Informed Consent (FPIC) regulations, the SSMP chairman had to request permission from the community. During the meeting at Langatabiki, everything was explained, but still people were suspicious, reported the SSMP chairman:

I am not an outsider, I am purely a boy from the area. I ask the concession in name of the cooperation. There was lots of yelling [during the meeting], but later when I had explained to everyone, they became quiet. Then the Granman confirmed that he would inform the minister that [the concession] could be allocated. Next, the people went to the Granman to tell him that I am selling land to Newmont [and] the Granman called the minister to halt the transfer of title. [Eventually, the concession] was allocated and came in the name of the cooperative. From that moment, people started to believe in what the cooperative is doing.

The SSMP reported that it will manage the concession. Everyone who wants to work on this land, has to register and become a member of the SSMP. Once the concession has been transferred to the SSMP, the cooperative will also need to pay the concession fees to the government.

An access road must still be created. A suitable location at Km 7 along the SURALCO road has been identified for this purpose.

3.6.5 Community forests

The only community forest concession in the Pamaka area is concession number 36 on the SBB Gonini portal. This concession is registered in name of C.Z. Forster for the community of Langatabiki, and counts 9240 ha (Figure 9). None of the other villages have community forest concessions. The land along the Marowijne River near the other Pamaka communities is government land (domain land, shaded crème on Figure 9).

Village name	Concession Number	Ha/ concession	Total Ha/village
Langatabiki	36	9240 ha	9240 ha

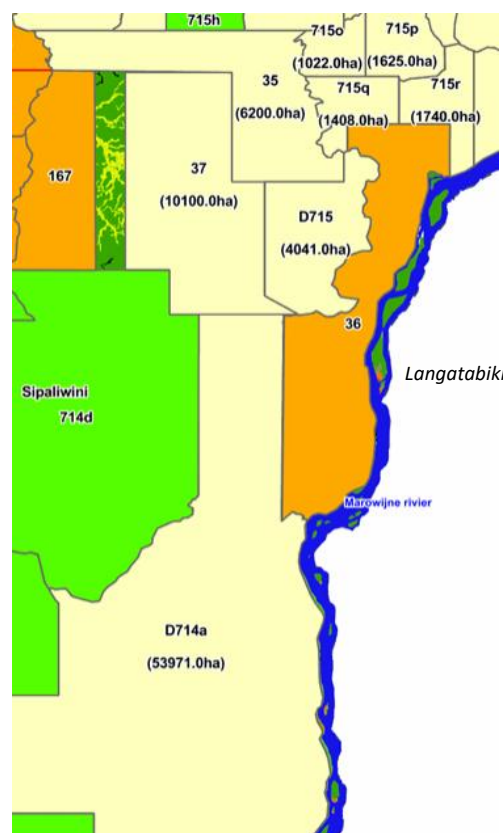


Figure 9. Community Forest concession of Langatabiki

3.7 ACCESS TO SOCIAL INFRASTRUCTURE, RESOURCES AND SERVICES

The 2013 ESIA noted, based on data collected in 2010-2012, 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.

Since then, this situation has remained virtually unchanged, despite the presence of Newmont in the Pamaka area for the subsequent two decades, and despite Newmont's recognition of the Pamaka as traditional land owners. None of the villages has a source of safe drinking water, reliable 24/7 electricity, or decent sanitation. Also emergency services and recreational activities are virtually absent.

3.7.1 Electricity

All inhabited original Pamaka villages, except for Pikin Tabiki, have a government village generator. Theoretically, this generator provides electricity for 5 or 6 hours a day, from approximately 6 pm to 11 or 12 pm. In the past years, Newmont has donated new generators to several Pamaka villages where the government generator was no longer working. In the past five years, Newmont donated generators to: Langatabiki (2021), Atemsa (2021), Badaa Tabiki (2023-24), Skin Tabiki (2023-24), and Nason (2024). These donations were greatly appreciated by the village traditional authorities. In addition, generators were donated to the public school O.S. Loka Loka (2021) and the District Commissioner's office in Snese Kondre (2021). In 2023, Akodo Konde received a new generator from the Ministry of Natural resources. In Badaa Tabiki, Akodo Konde, Sebedoe Konde and Loka Loka the village generator was broken at the time of the study. In Loka Loka, the village generator had been broken for the past 5 years. Hence electricity provision has slightly improved from 2019, when in only two of the nine Pamaka villages the village generator was functional. Nevertheless, the electricity provision is still far from optimal.

Among the surveyed households, 15.5% (27/174) did not have any source of electricity. In most villages, there were a couple of households that have not been connected to the village generator, and did not have a private generator either. Sixty percent of households received electricity through a village generator; 21.8% through a private generator; and 5.2% reported having functional solar panels. In Badaa Tabiki, about 10 broken solar panels were observed laying around, which draws attention to the problem of responsible disposal of such materials (Figure 10). Particularly along the road, people without an own source of electricity, used rechargeable lights that they charged at a nearby Chinese supermarket. Only one household reported using a *kokolampu* (kerosene lamp).



Figure 10. Broken solar panels in Badaa Tabiki, February 2024

3.7.2 Potable water

None of the villages or kampus has continuous access to safe drinking water. In all villages, rain water harvesting through rooftop catchments and cistern storage is the main method to obtain drinking water. The water is most often stored in large polyethylene plastic water tanks, referred to as durotanks. 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 rainwater after capture is likely variable.

Surveyed Pamaka households were asked about their main sources of drinking water in the rainy season and the dry season. The results are presented in Figure 11. In the rainy season, the most important source of drinking water for almost three quarters of surveyed households, was rainwater collected in durotanks (72.3%). For another 22.0% of households, rain water collected in buckets and barrels was the main source of drinking water in the rainy season. Fewer households relied primarily on creeks, a put, or the Langatabiki water system for drinking water in the rainy season. Secondary sources of drinking water in the rainy season were river water, creek water and water from a durotank. Some of the people who did not have a durotank reported that occasionally, they would collect drinking water from the durotanks of other people. One woman reported that she did not drink from a durotank because she was afraid that people would bewitch it.

In the dry season, when there is a shortage of rain water, households named as their primary source of drinking water the river (33.1%), creeks (28.0%), and rain water collected in durotanks (17.7%). Bottled water was used by 15.4% of households as their primary source of drinking water in the dry season, and by 28.9% of households as an alternative source. Several persons related that they had received bottled water from Newmont. In the dry season, Newmont has also filled durotanks of households along the Langatabiki road.

In Langatabiki, a drinking water project was executed by the Newmont Pamaka Community Development Fund (NPCDF). Residents indicated that this water is pumped from the river, and not properly filtered. After getting water from the tap, the water needs to stand for a while to let the fine particles settle. Most inhabitants from the village do not drink it. There also were complaints that the CDF water is unsuitable for washing white clothing, because it stains them. According to a government worker (*bestuursopzichter*, BO) from Langatabiki, the public Suriname Water Company (SWM) has visited Langatabiki to see how the system can be improved, but they do not understand how it works and are unable to repair it (pers. com. 11/02/2024). At the time of the field visit, several taps were not working. Only two households in Langatabiki reported using the water from the CDF water system as drinking water.

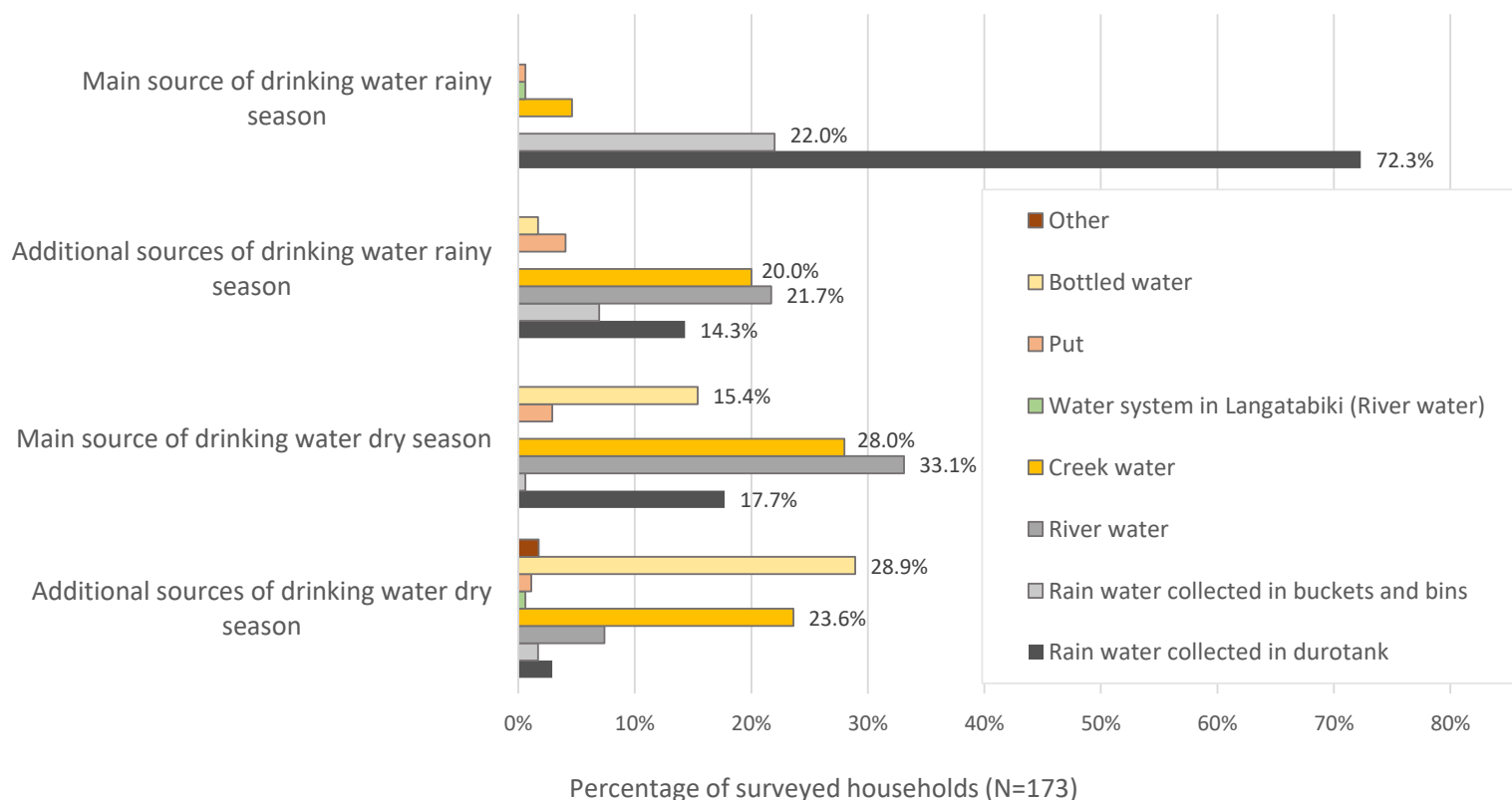


Figure 11. Most important source of drinking water for surveyed households, dry time and rainy season. February 2024.

The majority of households do not treat the water they collect prior to consumption (62.9%). Those who do treat the water, mostly let it settle for a while (14.9%). Six percent (6.3%) of household reported always boiling the water. Another 16.0% boiled the water in specific cases, such as when they use river water; when the water looks dirty; when the children drink it; or when the water level in the river is low. Small numbers of households reported using a tablet (2.3%) or sieving the water using a piece of cloth (2.3%). Not all households that used specific creeks for drinking water knew the names of the creeks. Those who did know creek names, reported:

- Ali Kojo
- Anjoemara kiiki
- Antonigoog kiiki
- Asawiki kiiki
- Awaai kiiki
- Boeriki kiiki
- Boma kiiki (FG)
- Booko Menja kiiki
- Cecilia kiiki
- Goon kiiki
- Gudu kiiki
- Jakaaba kriki
- Joka kiiki
- Joon kriki
- Jundu kriki
- Kiiki Desan
- Kwakoe kiiki
- Kwaw kiiki
- Lebidoti kiiki
- Manja kiiki
- Merian kiiki
- Moesinga kiiki
- Nowiri (Notto kiiki)
- Sagina mama kiiki
- Saloewa kriki
- Saloit Kiiki (FG)
- Salva kiiki
- Tumutu kiiki
- Wisiman kiiki
- Witisiton kiiki

3.7.3 Sanitation

There is no public sanitation system offering adequate treatment and disposal of human excreta and sewage in any of the Pamaka villages. In the previous reporting period, eight⁶ inhabited Pamaka villages received a toilet cluster (2-3 toilets) from Newmont. These toilets were 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 (Figure 11). During the flooding of 2022, when the water levels in the Marowijne River were exceptionally high, several of the Newmont toilets also flooded, including those at Skin Tabiki and Tabiki Ede. This generated an unhygienic situation, with fecal matter being flushed through some of the villages.

There also is a Newmont toilet at Bethel, especially for the Newmont workers who come from, or go on break to their village. This toilet is maintained by one of the Pamaka women in Snesi Kondre. This toilet is newer and looks well-kept.

The types of sanitation used by Pamaka households in villages and kampus are listed in table 7. In most locations, an outhouse was the most common type of sanitation: two-thirds of Pamaka households in the interior used this system (65.7%), either shared with other households (49.1%) or for that household alone (16.6%). In Langatabiki, 71.9% of surveyed households reported having a private toilet that they flushed with buckets of water. Another 9.4% of households in this village shared a flush toilet with other households. Flush toilets also were found in Snesi kondre, along the Langatabiki road, and in Nason.

Table 5. Type of sanitary facilities used by Pamaka households (N=175).

Type of sanitary facility	N	%
Outhouse shared with other household(s)	86	49.1%
Toilet flushed with water (bucket), inside	38	21.7%
Outhouse for the household only	29	16.6%
No sanitary resources; use the forest(digging a hole) or river	14	8.0%
Toilet flushed with water shared with other household(s)	8	4.6%
Newmont toilet	3	1.7%
Ask others if they can use the toilet, inc. MZ clinic, neighbors	2	1.1%
Other (Hole with planks, also uses River)	2	1.1%

⁶ Langatabiki refused the public toilets and Pikin Tabiki only has one permanent resident



Figure 12. Newmont built toilets in the various villages. From left to right, first row: (1) Akodo kondre, no longer in use; (2) Atemsa, still in use; (3) Badaa Tabiki, no longer in use, (4) Sebedoe, still in use. Second row: (5) Tabiki Ede, not in use (6) Nason (7) Skin Tabiki, still in use.

3.7.4 Waste collection and processing

There is no public waste collection service in the Pamaka area. In most villages, inhabitants collect their household 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 into the river, to feed the fish. While it was reported that waste is gathered and burned, it was observed that waste is also simply thrown into the river or on piles in the villages. As a result, in many villages there is quite some litter (Figure 13). Old household appliances, plastic bags and cans, used diapers, and other garbage, can be seen along the river banks and just behind houses. During the village visits significant differences between villages were observed. Badaa Tabiki, for instance, looked tidy, while Langatabiki and Skin Tabiki had a lot of litter laying around.



Figure 13. Litter along the river side of Langatabiki

3.7.5 Telecommunication and internet

All villages have good to reasonable telephone reach; either Telesur, or Digicel, or both. There are no internet cafés or other public places to use internet. Most area inhabitants use internet by buying data from their mobile phone provider.

WhatsApp groups are a popular means to spread news, usually through recorded voice messages.

3.7.6 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. The clinic in the French Guiana village Apatou offers first aid services.

3.8 HEALTH

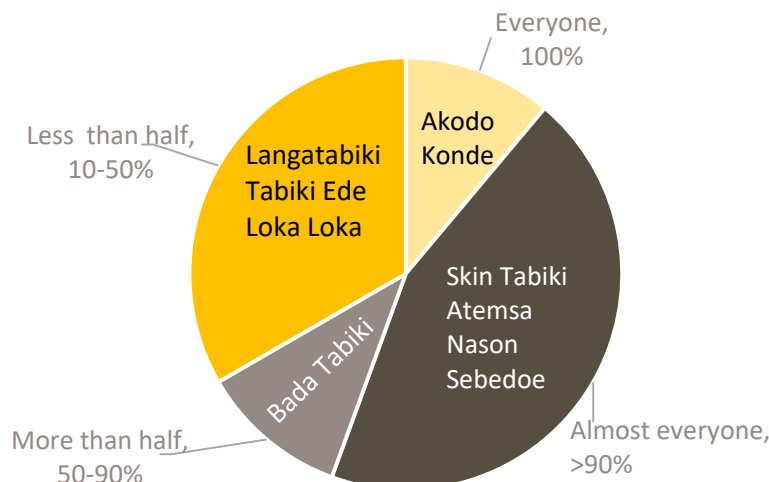
3.8.1 Access to health services

Pamaka use a variety of primary health care facilities in the area. For regular and non-emergency consultations, people may visit the Medical Mission Primary health Care (MZ-PHC) clinics in Langatabiki, Nason, and Ampuma, just outside the Pamaka area at the confluence of the Marowijne, Tapanahony and Lawa Rivers. The Langatabiki clinic serves Langatabiki, Pikin Tabiki, Snesi Kondre, Tumatu, and the gold mining areas around Tumatu. The Nason clinic serves Nason, Atemsa, Loka Loka, Skin Tabiki, Sebedoe, Akodo Konde, Tabiki Ede and Badaa Tabiki. The clinic in Langatabiki has 158 registered patients, including 30 men, 65 women, 25 boys under 18 and 38 girls under 18. The patient number for Nason was not available.

For urgent or emergency cases, people travel to a French Guiana clinic in Apatou or even St. Laurent. In order to consult French Guiana health services for non-emergency matters, people would formally need to have an AME (see §3.3.3). Nevertheless, the health workers in both Langatabiki and Nason, reported that (virtually) all pregnant women go to French Guiana for delivery. Also for specific prenatal care, such as the making of an ultrasound, the MZ clinic sends patients to French Guiana. In addition, consulted households reported that they go to the French Guiana clinic when they believe that the local MZ clinic

does not have the medication they need. Figure 14 visualizes the estimated share of community members in the different communities who use health services in French Guiana.

Figure 14. Estimated share of community members who (also) use health services in French Guiana.



The clinics in Suriname and French Guiana collaborate. The Suriname MZ health workers visit the clinic of Apatou, and in those instances they may receive health supplies such as bandage for the Suriname clinic. MZ health workers also refer patients to Apatou if locally, they cannot be treated properly. In that case, the MZ health worker will either call the Apatou clinic to inform them, or send a letter with the patient. In emergency cases, a boat needs to be chartered to transport the patient to Apatou. If the patient is stable, the patient can go him or herself to Apatou. If the patient is unstable, an MZ health worker accompanies the patient. The family of the patient has to arrange the transportation by boat to Apatou. In Langatabiki, a charter costs approximately SRD 8,000-10,000 (~USD 225-284). The health worker in Nason indicated that in emergency cases, they search for help: “It has never occurred that we were unable to transport a patient. There is always help.”

3.8.2 General health concerns

Medical Mission (MZ) health workers in Langatabiki and Nason reported that the most common diseases for adults were hypertension/high blood pressure, diabetes, body pains/fever/cold, accidents with vehicles and equipment (Langatabiki), and cataract disease (Nason). Main illnesses among children were fever, having a cold, diarrhea, and throwing up. Children’s diseases are cyclical: colds are most frequent in December-January, while diarrhea and throwing up are seen in the dry periods of August-September and February-March, when the quality of water in the river and creeks is poorer. The MZ -health worker in Nason reported that in the dry season, she sees 3-4 persons per week with problems related to drinking polluted water. In reality there are more patients with such problems, but some use home remedies to get better. In Langatabiki, it was reported that children sometimes have deep cuts in their feet due to broken glass and other sharp waste in the river where they bathe.

The recent extreme climatic conditions have brought additional stress to people's health. Especially during the flooding, waste from the river and shores flows through the villages. In both clinics, the health workers recorded an increase in cases of diarrhea and vomiting, especially among children, during this time. For elderly, the flooding and related colder weather, brought more joint pains.

As noted already in the 2016 Pamaka study by Schalkwijk and the 2019 SIA, the Pamaka area counts a disproportionate number of persons with a disability, particularly mental disabilities. In the surveyed households, 8.9% (23/268) of males and 4.5% (13/288) of females were reported to have a disability. For 4.1% (11/268) of males and 1.7% of women (5/288) this was a mental disability.

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 8). In this count we excluded people with minor ailments that are typical of old age, such as deterioration of vision, hearing and physical ability. The most common disability was being mentally disabled (2.9%).

The share of disabled persons was not evenly distributed across the communities. Nason (12.5% with disability, 8/64), Loka Loka (6.9% with disability, 8/116), and Snesi Konde and kampus along the LT road (7.5%, 8/107), counted a disproportionate number of persons with a disability.

Table 6. Disabilities encountered in surveyed Pamaka households

Type of disability	N	%
No disability	520	93.5%
Mentally disabled ⁷	16	2.9%
Blind / Poor sight	11	2.0%
Difficulty walking	6	1.1%
Deaf / hearing impaired	3	0.5%
Difficulty speaking /mute	1	0.2%
Vaginal atresia	1	0.2%
Total	556	100.0

3.8.3 Health support from Newmont

In both clinics in the Pamaka area, the MZ health workers named several ways in which Newmont has supported public health:

- Support eye care mission, whereby eye doctors measure people's eyes and subsequently send glasses. Prior to the COVID-19 pandemic, eye care missions came annually. Since the COVID-19 pandemic, there has been 1 mission.
- Donation of medical camp beds (2023)
- Medical equipment and consumable donations to selected health facilities (2019, 2021, 2022 and 2023)
- Distribution food packages in 2022, to support people during the flooding.
- Distribution of drinking water, several occasions during flooding and extreme drought.

⁷ We used a very narrow definition of mental disability, excluding any disorders that require a psychologist to diagnose, such as depression, Attention-deficit/hyperactivity disorder, Obsessive Compulsive Disorder, etc.

The MZ health worker in Langatabiki reported that Newmont has promised a clinic boat with outboard motor, but the traditional authority needs to send a formal request, and this has not happened.

3.9 FOOD SECURITY

In the Pamaka area, shortages of drinking water are more problematic than food shortages. When asked about such shortages, several heads of households reported that one can always find something to eat. Access to clean drinking water, however, is an every-day challenge. This problem is aggravated by extreme weather events such as prolonged dry times, when the durotanks run empty and the creeks and river dry up, and times of extreme rainfall, when the villages flood.

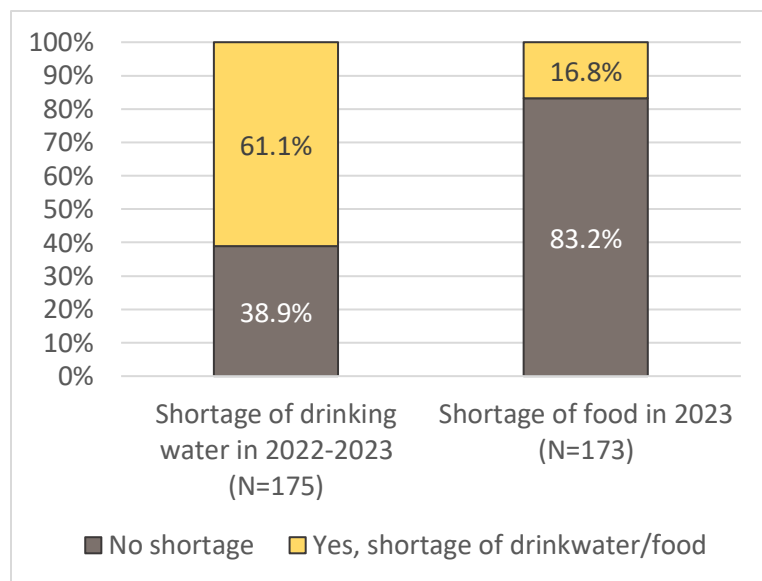


Figure 15. Share of households reporting shortages of drinking water and food

Households were asked if, in the past two years (2022-2023) there had been times that they had not been able to find sufficient drinking water. Three out of every five households had experienced such shortages (61.1%, 107/175; Figure 15). Among those who reported shortages of drinking water, only two households reported shortages of drinking water due to the flooding. All others said this had happened in the dry season (98.1%, 103/105).

One of the heads of household reported:

It was difficult. We had to go to a creek that is far away, and it was heavy to carry the water. Next we decided to build a small house on the other side [across the river]. There we go when the times are really dry. (Woman, Akodo Kondre. Pers. com 05/03/2024).

Food shortages are much less common (Figure 15). One out of every six households reported that they had experienced food shortages in 2023, the year prior to the interview (16.8%, 29/173). On average, these households had not had sufficient to eat for 13.2 days, or about two weeks total (excluding 3 cases who reported “often”). The median number of days that this group of households had failed to obtain sufficient food was 7.

Heads of household reported several reasons for food shortages (Table 9). The main reported reason was that there is no work in the villages, so people cannot earn money to buy food. This issue was often related to the fact that people could no longer work in gold mining like they did before Newmont came. The dry time was the second most named reason for a lack of food. Not only do plants die during the dry season, also gold miners need water to work. On the other hand, heavy rainfall can cause agricultural plots to flood, and people without a dugout canoe cannot easily leave the village during these times.

Table 7. Reasons for food shortages for those who had experienced such shortages in 2023 (N=28)

Reasons for food shortages	N	%
There is no work here	13	44.80%
Dry time	8	27.60%
Flooding	4	14.30%
No electricity so not possible to store food	3	10.7%
Has no money	3	7.10%
Could not work because of illness	2	7.10%
Sometimes you do not catch anything when you go fishing	2	7.10%
Elderly person	2	7.10%
You cannot always plant/go hunt/fish	2	7.10%
High food prices	1	3.70%
Animals eat food from the agricultural plot	1	7.10%

Two elderly women related the food shortages to their age. A woman in her 70s from Langatabiki reported that she often did not have sufficient to eat. She is too old to work on the land, and does not receive a lot of support. Another woman from the same village, with an estimated age of 80, lamented that her children send food, but the boat that brings the supplies does not always arrive in time.

Heads of affected households also were asked how they had coped with the reported food shortages. The largest share had asked family in Paramaribo or French Guiana for support, often adult children who had moved away from the village (71.4%, 20/28). In five households, the members went fishing to find additional food (17.9%). Other coping mechanisms included eating smaller portions, collecting fruit from trees, doing small jobs, and waiting for the public elderly support to be deposited. One man reported that his wife had sold items in the city, and subsequently sent him the money.

When asked how many meals they had eaten the day prior to the interview, two thirds of surveyed heads of household reported that they had eaten three meals, typically breakfast, lunch and dinner (65.1%, 112/172). In addition, 21.5% of interviewees conveyed that they had consumed three main meals and

extras, such as fruit or other snacks. In three households, only one meal had been eaten the day prior to the interview (Figure 16).

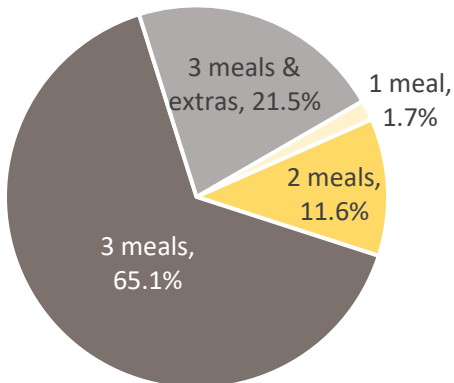


Figure 16. Reported number of meals eaten in surveyed households (N=172)

The Medical Mission health workers reported that while very few people go hungry, the majority of the Pamaka population does not eat sufficient nutritious food. People eat a lot of starchy foods in the form of rice or kwaka, and insufficient vegetables. In some people, this causes stomach problems and hypotension (SU: *lage salie*). In 2023, three children who were patients of the Nason clinic showed signs of malnutrition, and Langatabiki clinic reported one household with malnourished children. The Nason health worker reported that if the health workers suspect malnutrition, they send the children to French Guiana, to stay with family. These families can temporarily take care of such children with the money they earn and/or receive in French Guiana.

A school teacher in Nason reported that due to the poor diet, children underperform. She explained:

At school, we have a couple of children with a low Hb [Hemoglobin]. They taught us: if you have low Hb, your performance will be poor. And I see it for myself. When the Hb of a certain child is measured and it is low; then I often know that that child fails to keep up in class. Children with low Hb cannot concentrate. Children must eat varied foods, not only kwaka and rice. They must drink milk, eat fruits and vegetables (04/03/2024).

Her colleague from the same school confirmed that poverty, neglect, and related malnutrition affect performance at school:

Sometimes I let them wash their uniforms. Once in a while I also buy new things for them. [...] It is part of the upbringing, so we are pleased to contribute. [...] There also are children who come to school hungry. You see they do not have energy to learn. Then, occasionally, we cook for them, otherwise they will not make it to the end of the day in class. (04/03/2024)

Interviewed heads of household were asked if they knew how to recognize undernourished or malnourished children⁸. The responses were diverse and are listed in table 10. The best-known symptoms of malnourishment in kids were being skinny, having a swollen belly, and weakness. All other items were named by less than 5% of surveyed household members.

Table 8. Answer to the question: “How would you recognize a malnourished child?” (N=172)

Symptom	%	N
Skinny	70.3%	121
Kwashiorkor, or swollen belly/abdomen	44.2%	76
Weak	6.4%	11
Sunken eyes	4.7%	8
Difficulty walking	4.7%	8
Pale	2.9%	5
Tired/sleepy/slow	2.9%	5
Dry skin, dry lips	2.9%	5
Oedema, 'swelling or buildup of fluid in feet or legs	2.3%	4
Discolored eyes/white eyes/yellow eyes	2.3%	4
Poops a lot	2.3%	4
Light spots on skin	1.7%	3
No appetite	1.7%	3
Hair breaks easily	1.2%	2
Eats a lot	1.2%	2
Has a large head	1.2%	2
Child looks like an old person/Skin hangs loose	1.2%	2
Child looks abandoned/poorly maintained	1.2%	2
Low Hb	1.2%	2
Aggressive	0.6%	1
Discoloring of hair	0.6%	1
Has worms	0.6%	1
Does not know any symptom	9.88%	17

3.10 RESPONSES TO EXTREME WEATHER EVENTS

Every consulted household was asked if they believed that the weather had changed, comparing today with how it was before. In response, 97.1% of interviewed heads of household responded affirmatively. They reported that the dry times are now much dryer. In the rainy season it rains more, flooding occurs

⁸ This was explained as a “wan mashi pikin, wan pikin di no kisi nofo fu nyang”.

more frequently, and flooding is extremer. Moreover, some people commented that the seasons have shifted; one can no longer predict when the dry season or the rainy season will start or end.

We also asked people what they believed had caused the weather to change. The responses are listed in table 11. The largest share of respondents believed that the observed changes in the weather were God's work. Under this answer we also counted "God does His miracles", "Sins of people" and "We live in the end of times. Everything will be revealed". After God, the next two most mentioned causes of observed changes were Nature itself (18.4%) and People and the pollution they cause (17.8%).

Table 9. Cited causes of observed changes in the weather and weather patterns.

	N (N _{total} =174)	%
God / God does His work	74	42.5%
Nature itself causes it	32	18.4%
Because of people and the pollution they cause	31	17.8%
Because of Newmont	5	2.9%
Climate change/Global warming	3	1.7%
ASM	1	0.6%
Shooting stuff into space	1	0.6%
Don't know	23	13.2%

Surveyed households were asked what they did to protect themselves and their family and property against extreme weather events. With regard to flooding, 39.4% of surveyed households reported that where they lived, did not flood. Another 11.4% of surveyed Pamaka had houses on stilts or with a second floor, so they would move one floor up. About half of interviewed Pamaka households, however, have had to leave their houses and bring their family and possessions to higher land. Most often, these people had another house or a kampu on higher land where they could go to (21.1%), or temporarily moved in with family in the same village (17.7%). Others temporarily moved with their most valued possessions to French Guiana (8.0%), to *hey-busi* on the main land (4.0%), to the *hey wataa oso* (high water house built by Newmont) (1.7%), to family in Paramaribo (1.7%), or elsewhere (3.4%). A woman from Tabiki Ede conveyed that she had used sticks to build a high table to store her possessions. Despite these measures, several families lost valuable possessions during the flooding of 2023.

In order to cope with the prolonged dry season, most people used their own means to buy food and/or water (73.7%). A significant share of people in both the villages and the kampus along the road (33.2%) mentioned that Newmont/CDF had brought water. A small number of households had moved elsewhere (French Guiana, Paramaribo) (2.3%), or else asked family elsewhere for support (8.0%). Yet others reported that they did not do anything special, as a woman in a kampu along the LT road said: "There is always something [to eat] if you take good care of your land". Other strategies were mentioned by just a few persons, and included collecting water from multiple durotanks or other people's durotanks; fishing

and hunting; sharing food items within the village; making sure you are well prepared so that you will always have water/food; and performing jobs to earn some extras to buy food and water.

3.11 LANGUAGE AND LITERACY

In all Pamaka villages, including Snesi Kondre, Pamaka is the most spoken language. Of all household members aged 16 and over, 43.4% indicated that they did not understand the Dutch language at all, with no significant difference between women and men (Figure 17). Thirty-six percent (36.3%) of persons aged 16 and over were able to understand some Dutch, and 20.3% were fluent. Dutch reading skills were comparable: 49.0% of persons aged 16 and over could not read the Dutch language at all, 28.1% could read some Dutch, and 22.9% reported reading Dutch fluently.

In the Pamaka population aged 16 and over, more than half had not completed elementary education (56.8%, 256/451)⁹. This figure is worse than the national figure: 39.4% of the Surinamese adult population have not completed elementary school¹⁰ (Deceuninck, 2024). For another 15.3% of members in interviewed households, elementary school was their highest completed education. Only 1.5% of the population aged 16 and over from surveyed Pamaka households had completed high school or gone beyond. Among adults (ages 18 and older), the mean number of years of education was 3.8, with a median of 3 years of education.

Twenty percent of youth in surveyed households were still going to school. Of the youth in interviewed households who were still attending school at the time of the survey, 60.2% (50/83) went to school in Suriname and 39.8% (33/83) went to school in French Guiana. There were no obvious differences in educational achievement between the villages.

⁹ Excluding 22 cases whose education was not known by the interviewee.

¹⁰ <https://www.parbode.com/surilines-het-surinaams-onderwijs-rammelt-en-dat-is-maar-goed-ook/#:~:text=Suriname%20telt%20564%20scholen%20en,8945%20leerkrachten%20voor%20125.424%20leerlingen.>

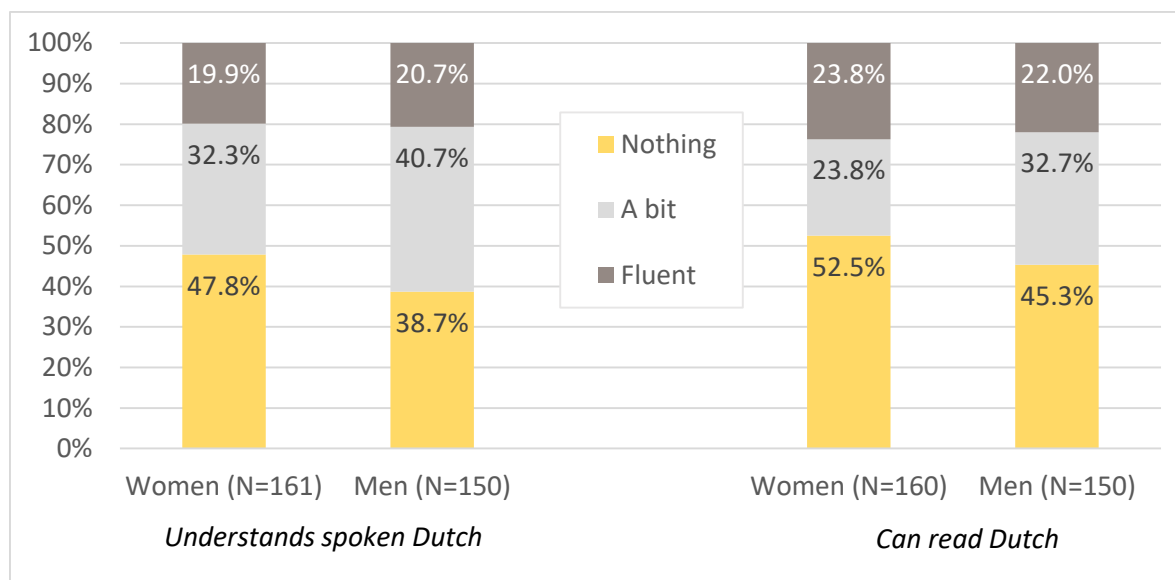


Figure 17. Ability to understand spoken Dutch and to write Dutch, by gender

3.12 EDUCATION

3.12.1 Schools

In the Pamaka area there are three schools:

- The Granman Forster school in Langatabiki,
- The Anton Donici school on the mainland across the river from Nason,
- O.S. Loka Loka on the mainland across the river from Loka Loka.

Information about the schools is presented in Table 12. As compared 2019, the number of children at the schools in Langatabiki and Nason had dropped. In 2019, the Granman Forster School in Langatabiki counted 32 pupils; in 2024, there were only 20 left. At the Anton Donici School in Nason, there were 65 pupils in 2019; in 2024 there were 41 left. In Loka Loka, a larger number of pupils was reported: from 65 in 2019 to 80 in 2024.

Table 10. Schools in the Pamaka area

Name school	Granman Forster school	Anton Donici school	O.S. Loka Loka
Denomination	EBGS (Protestant)	RK (Catholic)	Public
Number of girls	10	21	35
Number of boys	10	20	45
% change in number of pupils from 2019	-37.5%	-39.9%	+23%
Number of classes	3	4, all combination classes	5, incl. 3 combination classes
Number of teachers	3	5	5

School transportation functions well. The public-school boats transport children from the different surrounding villages and kampus to the schools. There are two boats for the Nason school, leaving from Badaa Tabiki and Tabiki Ede. The larger school at Loka Loka is served by four school boats, leaving from Loka Loka, Atemsa, Skin Tabiki and Kokonotu kampus.

The state of the school buildings and teacher housing differs. The Granman Forster School in Langatabiki was built by Newmont approximately 10 years ago. The school was recently freshly painted and looks good. Nevertheless, the building suffers from wood lice and the presence of bats in the ceilings. The teacher housing is in poor state. The wood work is affected by wood lice and pests such as rats, mice and bats enter the houses. The houses have solar panels but no battery to store energy.

In Nason, teacher housing was renovated by the government three years ago and looks good, even though the houses are plagued by wood worm and bats. The houses have solar panels. The school is in reasonable state, but some of the ceilings are giving away and some of the doors are broken (Figure 19). School furniture is old and many chairs and tables are broken. The school toilets were renovated by Newmont and look good. The teachers at this school were particularly motivated, and often used their own salaries to buy resources for creative or sports activities with the school children. The school does not flood, but in 2022 during the large flooding, the water came very close to the school. At that time the teachers were afraid to continue with classes, because of the pests seeking higher ground, including snakes.

In Loka Loka the school building and teachers' houses are in a mediocre state. The school flooded for three years in a row, and is about to fall apart (Figure 19). The 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. During the floods of May 2022, the school and teacher houses were so much affected, that the school closed for the rest of the school year, and could not start on October 1st with all other schools. In November, when the school was finally cleaned and somewhat restored, the teachers' houses were still dilapidated and dirty (Figure 20). Hence the teachers, who had been promised but not awarded compensation for all the personal belongings they had lost, refused to return. As a result, the children lost yet another month of school, for a total of about nine months without education for children in this area.

Also in Loka Loka, teachers reported that they sometimes went into their own pocket to pay items for the school or their pupils.

Langatabiki



Nason



Loka Loka



Figure 18. Schools in the Pamaka area



Figure 19. Images of teachers' housing in Loka Loka after the floods of 2022. Source: Dagblad Suriname. 5 November 2022.

3.12.2 Additional challenges for teachers

Apart from the climatic and material challenges such as the condition of the school and/or teacher housing and a lack of educational materials, the Principals and teachers of all schools named a variety of challenges they are confronted with in the Pamaka area. In the first place, there are huge challenges with the Dutch language. Children do not speak Dutch at home and their Dutch vocabulary is very limited. They have difficulties following the classes in Dutch and when questions are asked in Dutch, the children do not answer.

Because as a teacher, you have to translate everything to Pamaka, each lesson takes a long time. The children also copy very slowly from the black board. Because you have to translate all the time, your own level of Dutch also deteriorates. (Nason. 04/03/2024)

A second challenge is the limited support from parents. Many parents have not enjoyed much education and cannot help the children with their school work. In addition, reported several teachers, it sometimes seems as if the parents do not care. School staff complained about children coming to school on flip-flops and in dirty uniforms, about children not making their home work, and about repeated absences. Very few parents attend the teacher-parent meetings.

Parents are not interested in the school work of their children. They are busy with their own life, for example their agricultural plot. In the rainy season, when the river is high, no-one attends school. That time it is dangerous to go on the river, and parents do not let their children go with the school boat. (Loka Loka, 07/03/2024)

3.12.3 French Guiana

At all schools, the teachers reported that children were increasingly leaving to attend school in French Guiana:

Every beginning of the school year we start with about 112-130 children, but since the floods of 2020-2022 it has become less. Most children have the French nationality, and they can easily go to family on the French side for a better future. Every year there are 35 to 30 drop-outs. Some parents report it to us when they take their children to French Guiana, but others do not report their leave. Sometimes they leave for a while, and then they come back (Loka Loka, 07/03/2024)

The children often were born in French Guiana. The parents then suddenly take the children to French Guiana for a better future. Often, when the older children need to continue higher education in French Guiana, the entire family moves with them, and the younger children also leave school. Some parents notify the school, others don't. (Nason, 04/03/2024)

This situation affects the motivation of the children, noted the principal at Nason. Sometimes the children do not work because they know they will soon move to French Guiana anyways.

For the various above mentioned reasons, households send some or all of their children to school in French Guiana, usually initially in Apatou or St. Laurent. When the children continue education they may go onward to Cayenne or even mainland France. Apatou counts three pre-schools (École Maternelle, ages 3-6) with a total of 395 children, and three elementary schools (CP, Cours Préparatoire, ages 6-10), with a total of 711 children (Government Center of Apatou, pers. com., 15/02/2024). Staff of the *mairie* of Apatou estimated that less than 10% of the pupils in the schools originates from Suriname (mostly Pamaka), so at most around 100 children (ibid). There is no difference in educational achievement between these Surinamese children and other children at school.

Upon completing elementary school, children can attend middle school (Collège, ages 11 to 15) in Apatou. Next, children may continue to high school (Lycée, ages 15-18) in St. Laurent du Maroni. Staff from the government center in Apatou noted that there are many more Surinamese children attending school now, as compared to five years ago.

Thirty-three (33) Pamaka children from Langatabiki and surroundings attend school in Apatou. Among them are five children from Langatabiki who attend *collège*. The school boat from Langatabiki also collects children from nearby smaller Pamaka kampus on the French side of the river but does not stop at other Pamaka villages. Parents pay annually €135- per child for the school boat, plus some additional fees for insurance, for a total of about €200- per child per year. Some of the children living along the Langatabiki road also take the Langatabiki school boat to Apatou, but they have to make sure that they arrive in time in Langatabiki in the morning. One mother from Afo kampu, along the Langatabiki road, reported that on schooldays, at 5am, the children are picked up with a little bus to go to the river. They traverse the river to Langatabiki and next take the regular school boat to their school in French Guiana. The bus plus the boat from the river bank to Langatabiki costs them €75/ child/month.

3.12.4 Attendance

It is uncommon for children not to attend school at all. In total we counted 16 school-age (6-15) children not attending school, including two boys in Langatabiki, eight children in Sebedoe, and six in Loka Loka. Reasons for not attending school included:

- Conflict with the school
- No money
- Working in gold mining
- Disability that affects learning, including being mentally or hearing impaired.

In Nason, Akodo Konde, Badaa Tabiki, Skin Tabiki, Tabiki Ede and Atemsa, it was reported that there were no children in these ages who were not attending school.

3.12.5 Newmont support for school

In the period 2019-2023, Newmont has supported the schools in different ways. Repeated annual projects are:

Educational project with school children (road show)	These road shows have had different themes. In 2019, for example it focused on the role of the Geology department within the mine.
Donation of school supplies to 335-to 355 school children	Annually, since 2019
Christmas celebration	Annual year end celebration with the 5 schools in the AoI. Annually between 2019 and 2023, except for the COVID year 2020.
World Water day	Annually, since 2020. On this day, a Newmont Suriname team educates school children on the importance of water within the mine in general, as well as the importance of groundwater, and how this is being managed within Newmont. In 2023, World Water Day focused on "Accelerating Change". The students were taught about Climate Change and its effect in the world.

In addition, Newmont Suriname has provided support to educational services in the Pamaka area in the following ways:

- After school support and personal guidance to address learning disabilities and problems for school children from Pamaka and TCR villages/ schools (2020)
- Life vests for school children to increase safety as they travel to and from school in dugout canoes (2020)
- Newmont Suriname donated school furniture to all the Pamaka schools, including for the teachers and file cabinets. Soon after the donation, the villages flooded and most was destroyed (2021).
- All schools reported receipt of a photocopy machine, laptops, and, in Nason, a new battery for its solar panels.
- The toilets of the elementary school in Nason were renovated by Newmont.
- The school in Loka Loka received school furniture and a brush cutter.
- Vaccine freezer to MZ (2022)

- Ambulance for RGD (2021)
- Flooding Food packages for Pamaka (2023)
- In 2022 food packages were distributed twice
- Staircase/dock for MZ Nason (2021)
- Railing staircase/dock Nason MZ clinic (2022)

Generally, the school principals and teachers were very happy with the support provided by Newmont. They also noted that since the government has abandoned them, it is up to Newmont to support schools in the Pamaka area. Different school staff also emphasized their good relation with the Social Responsibility team.

Both in Langatabiki and in Loka Loka, it was reported that Newmont staff had come to take pictures and discuss school needs, but that was already about two years ago. After that, the schools have not heard back. In Loka Loka, the principal lamented that she had sent many letters to Newmont and the government to ask for necessary renovations, but without result.

In Loka Loka, the donation of a lawn mower generated some tension with the Granman. The school had asked Newmont for a sit on mower but because of the high expenses, Newmont donated a brush cutter. Subsequently the Granman placed pressure on the principal to not accept the brush cutter because he found it offensive. The principal, however, felt they needed something, and she accepted the brush cutter.

3.13 COMMUNITY BASED ORGANIZATIONS

3.13.1 Stichting Duurzame Ontwikkeling Pamaka

The Foundation for Sustainable Development Pamaka (*Duurzame Ontwikkeling Pamaka* - DOP) was established to serve as the Pamaka “executing body” for the CDF, and has a crucial role in the preparation and execution of CDF projects (Schalkwijk, 2016).

A consulted DOP representative explained its tasks:

DOP sees to it that what has been agreed in the [Pamaka Negotiation] Agreement is complied with. For example, in the case of procurement, we talk with the people and give advice on what they can do. With regard to community engagement projects, DOP has agreed with Newmont that DOP joins Newmont in the field, so that we can talk with our people, and help them think about projects that benefit everyone (pers. com. 22/02/2024).

The DOP board consists of a chairperson and seven others. In addition to the board, the DOP has four members. There used to be a Supervisory Board but since 2021, it has not functioned anymore.

Interview data suggest disconnect between the DOP’s perception of its involvement, and the perceptions of the communities and Newmont. On the one hand, the DOP posited that the organization is monthly in the Pamaka area (pers. com, 16/02/2024). In addition, the DOP representative emphasized that there is at least weekly telephone contact with the various traditional authorities and others, such as Platform Pamaka. The most recent meeting with the community was in mid-June 2024, to discuss the CDF and other important issues (Pers. com., 08/07/2024).

On the other hand, consulted traditional authorities denied that there was frequent contact with the DOP. A Pamaka kapitein complained that the DOP members:

... have to learn about how life is here. They should call everyone to a meeting, and have a meeting for three days, and put everything on paper. But they are mostly in the city. ... DOP takes decisions, but they do not know anything about how we live here. So then they just get that money for nothing (16/02/2024)

Different consulted traditional leaders voiced similar concerns. A basja from Nason lamented that DOP never calls, and only holds a meeting once a year. A Basja from Badaa Tabiki was under the impression that the DOP came to the area maybe once in a half year, and the representative from Sebedoe Kondre reported that there was no contact at all. One basja expressed his frustration;

The DOP does not function well, they do not fulfill the task for which they were established. I cannot remember when was the last time [that I was in contact with DOP] (04/03/2024)

In Langatabiki, an elder confirmed:

It has been a long time since we had contact with DOP. ... Up to now, they have not given direction to projects. DOP must come in Pamaka and talk with the Pamaka about the problems. (15/02/2024)

The Newmont Social Responsibility department experienced its liaison with DOP as challenging.

Interview data suggest that in the past five years, the DOP has been unable to effectively perform in terms of the selection and preparation of CDF projects; inclusive communication with all Pamaka villages about their development priorities; and constructive dialogue with Newmont and the CDF board. Different factors contribute to this situation, including limited capacity and limited active involvement of DOP board members, the complicated relationship between DOP and the CDF, and internal disputes and a lack of unity among the Pamaka. The results suggests that continuation of the DOP in its current form for another five year is unlikely to result in improved development outcomes for the Pamaka.

3.13.2 Platform Pamaka

The *Stichting Pamaka Platform voor Ontwikkeling en Educatie* (Foundation Pamaka Platform for Development and Education), in short Platform Pamaka, is a rather new (2022) organization. Its vision is: “Collaborate for a strong community” (*Samenwerken aan een solide burgergemeenschap*). The Foundation is not yet registered in the national registry for foundations.

Platform Pamaka has a board and a supervisory board. The board has 5 members and the supervisory board has 11 members. Each village has selected one representative to sit on the platform's supervisory board. There also are two representatives in each village, who work together with the village council. In addition, there is a working arm, called Office for the Pamaka Platform.

The members or village representatives must raise the problems they experience in the villages, but also explain their development vision to the board or organization. The supervisory board reports monthly to the board. In a special meeting of the supervisory board and the board, decisions are made based on identified problems and needs. The board members have weekly meetings via app or zoom to discuss development issues and strategies. Every 3 to 4 months, Platform Pamaka meets with the larger

community to discuss community issues. According to a Platform representative, there may be 60 to 100 persons at these meetings.

The Platform Pamaka has the following goals:

1. Implementing a Capacity Development Program in Pamaka
2. Carrying out an awareness and education program about the history of slavery, to heal the community.
3. Protecting the tangible & intangible Heritage of Maroons
4. Applying human rights approaches that are important for domestic engagement, such as free, prior and informed consent (FPIC) and rights-based approach.
5. Mobilizing forces to realize the potential in the areas of economics, social, infrastructure, environmental development and external relations
6. Facilitating community awareness programs
7. Promoting and strengthening effective community participation and involvement in sustainable development projects.
8. Constructive cooperation between domestic communities, Government, business community, (Civil society) and NGOs
9. Change in the use of local media to achieve independent, conscious opinion and decision-making by the target group in order to serve the Maroon communities

The Foundation hopes to achieve that goal by strengthening the governing and administrative structure in Pamaka. A representative reported that Platform Pamaka has a good relation with the traditional authorities, with the Granman, and with DOP. There has not yet been a formal introduction to CDF or Newmont.

It is too early to know what Platform Pamaka can mean for Pamaka in the context of its relation with Newmont.

3.13.3 SSMP

The Foundation Small-Scale Mining Pamaka (SSMP) is an ASM cooperative for the Pamaka. The SSMP was established in 2019, with the aim to support ASM who had lost their jobs and income since the arrival of Newmont. The SSMP strives to provide these ASM with a legal way to work.

The board members meet once or twice a month, for two consecutive days, with: three board members, two commissioners, and two or three persons who used to be members of a previous ASM committee. The chair reported that at the time of the interview, there were in total 279 ASM in the area, among whom 107 were foreign migrants¹¹. The remaining 172 ASM were, by default, members of the SSMP. Only Pamaka ASM are registered members. Other Surinamese ASM in the Merian right of exploitation are non-registered members. The chairman explains:

¹¹ The SSMP has a procurement contract with Newmont, for the mapping of ASM camps within the Merian title boundaries. Therefore the organization is well informed about the number of ASM in the area.

The cooperative is about helping people, we go for our vision. I've thought about it carefully. It is not a political organization that has to come and vote, etc. We consider all Surinamese that we count [within the Merian concession boundaries] as members. For example, when we hand out food packages, we also give to non-Pamaka Surinamese entrepreneurs, who also work among the Pamaka. But management may only be Pamaka.

(Chairman SSMP, pers. com. 25/01/2024)

The chairman acknowledged that not all members of the SSMP have the same vision. Some gold miners will disagree with anything that Newmont proposes, and *“what we do is that we mediate”*. The SSMP is convinced that once they are working on things, others will follow. For example, Newmont initiated an agricultural training. Initially, no-one wanted to participate: *“there was a krutu at Langatabiki, I was scolded.”* Later, when people found out that others received funding for agricultural projects, they also wanted to participate.

With the support of Newmont, the SSMP has acquired access to an exploration license, which was formally obtained in the name of Newmont Suriname. Eventually, the organization plans to allow mining on this territory against a percentage share of the profits (See §7.3.3). In addition, the SSMP wants to represent broader interests than just ASM, and supports an alternative livelihoods project (See §7.3.4).

4 TRANSPORT CORRIDOR ROAD

4.1 BACKGROUND

The Transport Corridor Road (TCR) area encompasses the area starting at the beginning of the Patamacca Road at the crossroads with the East West connection road (Figure 3) up to the village of Patamacca. Virtually all inhabitants of the TCR area are of Cottica Ndyuka ethnic descent. The Cottica Ndyuka are the descendants of a group of Ndyuka Maroons who left the Tapanahony River in the early 19th century to settle closer to the coast, in order to work in the wood industry.

Apart from these original Cottica Ndyuka villages, other communities are part of the TCR. Pelgrim Kondre was founded 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.

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.

In the interior war, several Cottica Ndyuka villages were destroyed by the national army. An area inhabitant in a kampu along the road accounted vividly how the national army had come with tanks and heavily armed soldiers, who destroyed their houses and shot at people. Some villages were burned, while others were bombed from helicopters. The families fled into the forest; men, women with babies, and children of varying ages. In French Guiana, many of the families from the area found shelter in refugee camps. Some returned after the war, while others stayed in French Guiana.

As a result of this history, the Cottica Ndyuka still have a strong connection with French Guiana. They may have residency papers (*Carte Sejours*), go visit family in French Guiana, and send their children to school in French Guiana. For example, in Kraboe Olo, it was reported that eight children from village residents attend school in French Guiana. Also in Ovia Olo, the resource person estimated that eight children from permanent households attend elementary school and ten children attend continued education in French Guyana. In Mora Kondre, four houses of non-permanent residents are from families living in French Guiana, who come to the village during holidays.

4.2 DEMOGRAPHICS

The TCR areacounts seven permanently occupied villages (Kraboe Olo, Mora Kondre, Pelgrim Kondre, Ovia Olo, Dantapoe, Kasaba Ondro and Patamacca) and a couple of kampus, such as Leewani kampu, Village Koenersi, Evert Koenersi Kampu, Pati Konde (behind Mora Konde), and Maikel kampu (Figure 3). In 2019, the village of Kasaba Ondro was classified as abandoned. During the 2024 field visit, the team encountered the inhabitants, who reported that nowadays they are returning quite frequently and stay for longer times. The village appeared well kept. The village kapitein conveyed:

In the interior war, the houses were burned. [...] Yes, also here in Kasaba Ondro. We are now working on opening up the village again. People want to come, but there are no [not sufficient] houses. Now we received electricity. However the city-bus [bus coming from Paramaribo] does not drive up to the village, and neither does the school bus (Kapitein Dakalo, Kasaba Ondro, pers. com. 24/02/2024).

The status of this village in the present report was changed to inhabited.

A total of 607 permanent inhabitants were counted in the TCR villages, among whom 178 women, 174 men, 121 girls and 134 boys (Table 13). Ovia Olo has the largest number of permanent inhabitants (267) followed by Kraboe Olo (106).

In addition to the permanent residents, some 250-300 others with ties to the communities visit the TCR communities regularly. Mora Kondre counts the largest absolute and relative number of non-permanent residents (>110). Also Kasaba Ondro (>44), Leewani Kampu (42) and Kraboe Olo (29) reported significant numbers of non-permanent community members (Table 13).

Table 14 compares household and population numbers for the TCR communities, between 2010 (ERM survey used in the 2013 ESIA), 2019, and 2024 (now). For the 2019 and 2024 data, we only included permanent residents, that is, people who were reportedly living in the location for at least six months out of the year. One kampu was added to the list of villages and kampus: Koenersie Kampu. The inhabitants of this small settlement along the main road insisted that they are not part of Mora Kondre or Kraboe Olo. We do not know with what village they were clustered in the 2019 survey.

Overall, the numbers suggest a slight increase (+9.2%) in occupied household structures, and a significant increase (+34.9%) in the total permanent population of the TCR communities. Part of this increase may be due to households moving back to the interior. It is possible that there also are difference in who the village assistants classified as “permanent” or “non-permanent”.

Village representatives, usually the basjas, were asked if new households had arrived and why. In Ovia Olo the village representative reported three new arrivals. In Mora Kondre, eight new houses had been built, and in four of the houses families will stay permanently. In Pelgrim Kondre, a new pastor with his family had arrived. Furthermore, people are slowly returning to Kasaba Ondro. Because there is no work for young people in the area, the new households are typically small, with one to two persons.

One reason to return to the interior villages is simply that the families are from these places. They grew up in the villages and have their roots and customary rights here. Another important reason to return to the villages is, as respondents said, that life in Paramaribo has become “difficult” and “expensive”. In the interior villages one does not pay rent, people can fish and plant, and drinking water (rain, creek) is free. Especially now that the villages have been connected to the electricity network (since ~2021-2023), original inhabitants who were living elsewhere are more interested in returning.

Table 11. Number of houses, permanent inhabitants, and non-permanent residents in the TCR villages

Village	Permanent households	Permanent residents					Non-permanent households	Non-permanent residents				
		Women	Men	Girls	Boys	Total		Women	Men	Girls	Boys	Total
Ovia Olo	56	79	67	64	57	267	2	2	1	6	1	10
Kraboe Olo	17	25	35	22	24	106	2	3	10	10	6	29
Koenersie kampu	6	10	12	5	8	35	0	Not counted				
Dantapoe	12	11	9	2	9	31	4	4	4	0	0	8
Pati Konde (behind Mora Konde)	6	8	4	5	5	22	0	0	0	0	0	0
Mora Konde	10	8	7	2	3	20	19	42	28	Many >20	Many >20	>110
Maikel Kampu	2	2	1	5	6	14	0	Population absent during field visit				
Pelgrim kondre	2	2	2	2	5	11	4	4	4	0	0	8
Kasaba Ondro	6	4	2	0	0	6	0	8	8	>13	>15	>44
Leewani Kampu	3	3	0	0	0	3	1	6	8	16	12	42
Evert Koenersie kampu (along the road)	1	0	1	0	0	1	0	2	2	1	3	8
Patamacca	33	26	34	14	17	91	0	3	1	some	some	>4
TOTAL	154	178	174	121	134	607	32	74	66	>66	>57	250-300

Table 12. Changes in demographic data between 2019 SIA and 2024 SIA, also listing 2010 baseline

	Total permanent population				Permanently occupied household structures			
	2010	2019	2024	% change between 2019 and 2024	2010	2019	2024	% change between 2019 and 2024
Kasaba Ondro	32	0	6	NA	7	0	6	NA
Ovia Olo	196	132	267	102.2%	35	38	56	47.4%
Mora Kondre, incl. Pati Kondre	123	48	42	-12.5%	22	15	16	6.7%
Pelgrim kondre, incl. Maikel kampu	31	32	25	-21.9%	6	7	4	-42.9%
Kraboe Olo	100	98	106	8.2%	16	22	17	-22.7%
Koenersie kampu	Not separate	Not separate	35	NA			6	NA
Leewani Kampu	37	12	3	-75%	5	4	3	-25.0%
Patamacca	Not included	75	91	21.3%	Not included	35	33	-5.7%
Dantapoe		50	31	-38%		17	12	-29.4%
Road		3	1	-66.7%		3	1	-66.7%
TOTAL	519	450	607	+34.9%	91	141	154	+9.2%

Village representatives also were asked if households had moved away in the past five years. This was particularly the case in Ovia Olo, where it was reported that 11 households had left the village, and Patamacca, where more than ten households had reportedly left the village in the past five years. The main reason to leave was access to better or continued education. In Pelgrim Kondre, four households had left so that only two households still live in this location. Two teachers had left because it was the end of their term, one woman had left for Moengo, and a pastor passed away. Among the remaining households, one is that of the new pastor with his family, and the other household is of a teacher who stays here temporarily while her house in Moengo is being fixed. In Kasaba Ondro, Kraboe Olo, Dantapoe, and Mora Kondre it was reported that no households had left.

4.3 INCOME GENERATING ACTIVITIES

The main income sources for both men and women from the TCR communities are the sale of agricultural products, government income or stipends, and social benefits such as General Old-age Stipend - AOV (Table 15). Those earning government income include people working for the Ministry of Regional Development and Sports (ROS) as government managers (*bestuursopzichter*, BO), District Council members and Resort Council members. In addition, there are people working for other government ministries or departments. Government stipends to men and women include payments to traditional authorities, of which there are quite a few. In Mora Kondre for example, a village with 20 permanent inhabitants, there are 4 kapiteins and 16 basjas -8 women and 8 men, though only three female basjas regularly stay in the village.

In all villages and most kampus, agriculture was a means to earn income, usually by selling surpluses from the subsistence plots. In three locations inhabitants were performing commercial agriculture on larger plots, with the explicit purpose to sell: Leewani Kampu, Patamacca, and Evert Koenersie Kampu. The women from Leewani Kampu have received training and support from outreach workers from CELOS, supported by Newmont. Nowadays they sell their vegetables once a week to Newmont, primarily tayerblad (Eng: Elephant's ear; LAT: *Xanthosoma Brasiliense*) and celery leaves (LAT: *Apium graveolens*) (Figure 29).



Figure 20. Tayerblad and Celery production for sale to Newmont, Leewani Kampu, February 2024

Table 13. Main income generating activities from permanent residents in the TCR villages and kampus

	Men	Women
Kasaba Ondro	<ul style="list-style-type: none"> - Traditional authorities - Social benefits / AOV 	<ul style="list-style-type: none"> - Agriculture - Traditional authorities - Social benefits / AOV
Ovia Olo	<ul style="list-style-type: none"> - Logging - Agriculture - Government jobs - (2 persons work at Newmont) 	<ul style="list-style-type: none"> - Agriculture - Social benefits /AOV - Government jobs
Mora Kondre, incl. Pati Kondre	<ul style="list-style-type: none"> - Agriculture - Social benefits / AOV 	<ul style="list-style-type: none"> - Agriculture - Social benefits / AOV - Traditional authorities
Pelgrim kondre	<ul style="list-style-type: none"> - Pastor 	<ul style="list-style-type: none"> - Teacher
Kraboe Olo	<ul style="list-style-type: none"> - Agriculture - Traditional authorities - Social benefits / AOV 	<ul style="list-style-type: none"> - Agriculture - Traditional authorities - Social benefits / AOV
Leewani Kampu		<ul style="list-style-type: none"> - Commercial agriculture (Sale to Newmont)
Patamacca	<ul style="list-style-type: none"> - Commercial agriculture (sale in Paramaribo, Albina, Moengo) - Government jobs 	<ul style="list-style-type: none"> - Commercial agriculture (sale in Paramaribo, Albina, Moengo)
Dantapoe	<ul style="list-style-type: none"> - Agriculture - Social benefits /AOV - Hunting/Fishing - Jobs ("hosselen") 	<ul style="list-style-type: none"> - Agriculture - Social benefits /AOV
Road	<ul style="list-style-type: none"> - Commercial agriculture 	

In Ovia Olo, there also were women who had followed the agricultural training from Newmont. One woman, who had done two agricultural trainings, explained that during the first training she learned to plant tomato and tayerblad in raised planters, but water was a problem. The plants had to be watered every morning and every afternoon, and the creek is far. When COVID-19 came, the project stopped. During the second training she learned to plant under shadow netting; tayerblad, boterblad (young tayerblad leaves), and celery leaves. She sells these vegetables locally. She had hoped to sell to Newmont but this did not materialize. A Newmont SR representative explained that the plants were not well maintained. After evaluation, it was decided to no longer support poorly performing project participants as it would not be viable for them to move into the commercial phase (03/07/2024). Water is still a problem and at the time of the SIA survey, most of the plants had died.

Also in Dantapoe, several inhabitants participated in a Newmont agricultural training. One of the women reported that she had started to plant pepper, with the idea that she would sell this to Newmont later. She had not yet made contact with Newmont to offer the crop, she first wanted to get some produce.

In Patamacca, various kinds of crops are planted but most money is earned with the sale of cassava and processed cassava product (Kwaka), which are sold in Paramaribo, Albina and Moengo. Cassava is a preferred crop because it is not very sensitive to weather events such as heavy rainfall or droughts

Evert Koenersie cleared a Kampu along the main road near the cross roads to Pelgrim Kondre and Kraboe Olo. He reported that he has formal land title to this place (*grondhuur*) and has started to plant vegetables and fruits for sale. In addition, he plans to keep ducks at the place. Due to the vehicles that drive along the road, the plants on the land nearest to the road get covered with red dust. As a result, the leaves cannot breath and the plants are not growing well.

Very few inhabitants from the TCR communities work in Artisanal and Small-scale gold mining (ASM). In Ovia Olo, Leewani Kampu, Patamacca, Dantapoe, Kasaba Ondro, and Pelgrim Kondre, inhabitants reported that no-one from their village or kampu worked in ASM. In Kraboe Olo it was reported that there were “just a few” boys working in ASM, and in Mora Kondre one person.

Two men from Ovia Olo work for Newmont, in housekeeping. One man from Patamacca has been working for Newmont for many years.

In two places in the TCR, there are brick making work places, in Ovia Olo and along the road to Mora Kondre (Figure 21). The brick making work place in Ovia Olo was developed by the village organization Exploitatie Maatschappij Ovia Olo (ExMO NV). Three of the young men working in this brick making work place completed the Newmont brick making and masonry training (2023, Figure 21). This was a two-week long, daily training. One of the men, age 25, conveyed that he wanted to do the training because he had not attended school for many years and wanted to get a diploma or training certificate.



Figure 21. Brick making work places along the road to Mora Kondre (left) and in Ovia Olo (right)

ExMO NV bought the brick making machine and delivers materials for the bricks. The workers are paid on a daily basis. Bricks are sold in Ovia Olo itself as well as in the various nearby villages.



Figure 22. Participants of the brick making and masonry training in the TCR. Image courtesy of Newmont.

4.4 VULNERABLE GROUPS

Suriname is the only country in the Americas that has not legally recognized the collective rights of Indigenous and tribal peoples to the lands and resources they have occupied and used for centuries. This places these peoples, including the Cottica Ndyuka of the TCR, in a particularly vulnerable position, as their lands can be, and have been, granted in gold, agricultural¹², and logging concessions to third parties. There is no legal requirement to compensate these peoples for lost lands, as the lands that they live on and use for their livelihoods are not legally theirs.

Many Cottica Ndyuka 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 TCR villages are predominantly low-income families.

In all traditional villages there is a disproportionate share of elderly (60+). The government old-age benefits (AOV) are insufficient to live off and as long as people are still physically capable, they plant their crops. People in the villages take care of the elderly. For example, people help each other when they need to get medication in Paramaribo. In addition, children living in Paramaribo and French Guiana help out, both financially and in person when they visit.

¹² See, for example, the palm oil concession granted to China Zong hing Tai

In the villages there are a few people with disabilities, though several individuals have health problems related to old-age. In Kraboe Olo, four persons have a mental disability, and in Dantapoe, one person with a mental disability was reported.

4.5 ACCESS TO SOCIAL INFRASTRUCTURE, RESOURCES AND SERVICES

4.5.1 Electricity

In 2021-2023, the Transport Corridor communities were connected to the national electricity net. This has eliminated dependence on –often broken- village generators and –often lacking- fuel for the generator. Moreover, electricity is now supplied 24 hours/day, instead of just 5-6 hours/day.

4.5.2 Potable water

The main source of drinking water in the TCR villages is rain water, which is harvested in durotanks. When rain is insufficient, community members also rely on the Cottica River and creeks. Patamacca and Leewani Kampu were the only communities where inhabitants reported –partially- relying on bottled water in times of scarcity. In Leewani Kampu, it was reported that the Suriname Water Company (SWM) truck occasionally comes to bring water, free of charge. They do not come regularly though: in 2024 they only came twice, after a request from the resident at the SWM office in Moengo. Residents from other villages reported that they had seen the truck occasionally, but it just drove by them. There seems to be no regular schedule for SWM drinking water provision for all villages (Table 16).

Creeks that are used for drinking water collection include:

- Naiboro creek
- Njung boeroe creek
- Patamacca Creek
- Cottica river

4.5.3 Sanitation

In all TCR villages outhouses are used, but indoor toilets that need to be flushed with water are becoming more popular. In Pelgrim Kondre, both households only used a flush toilet. Also in Patamacca, where people live in former staff housing with a toilet facility inside, flush toilets are most common. Only in Kasaba Ondro, inhabitants reported sometimes relying on the forest to relieve themselves (Table 16).

Table 14. Access to public services in the main TCR villages

	Drinking water	Sanitation	Waste	Phone reach
Ovia Olo	Rain water with durotanks Patamacca Creek	Indoor flush toilet. Outside shared outhouse Hole with a small hut over it.	Burning Garbage truck comes 2x/week	Good, Telesur
Kraboe Olo	Rain water with durotanks Cottica River	Indoor flush toilet. Outside shared outhouse	Mostly burning Trucks come seldom	Telesur, Reasonable
Dantapoe	Rain water with durotanks Cottica River	Indoor flush toilet Outside shared outhouse	Garbage trucks come from Moengo but they do not come in time	Poor, Telesur
Mora Konde & Pati Kondre	Rain water with durotanks, Cottica River and Nairboro Creek	Indoor flush toilet Outside shared outhouse	Burning Sometimes pay garbage truck to collect and transport waste.	Poor Telesur only on specific spot
Pelgrim kondre	Rain water with durotanks Cottica River	Indoor flush toilet	Burning. The garbage truck does not come anymore.	Digicel and Telesur
Kasaba Ondro	Rain water with durotanks Cottica River	Outside shared outhouse Forest (sometimes)	Place in a hole, and cover it (not burning)	None
Leewani Kampu	Rain water with durotanks Bottle water SWM comes 1x p/week (free)	Indoor flush toilet Outside shared outhouse	Burning	Telesur, Reasonable
Patamacca	Rain water with durotanks Bottle water	Indoor flush toilet Outside shared outhouse	Throw on a garbage pile	None

4.5.1 Waste collection and processing

In all villages but Patamacca and Kasaba Ondro, community members reported that garbage was mostly burned. A garbage truck from Moengo collects waste. However, there are different reports regarding the waste collection and the frequency. In Ovia Olo, the resource person reported that the truck collects waste biweekly; in Dantapoe and Kraboe Olo, it was reported that waste collection by the truck occurs occasionally; in Pelgrim Kondre the truck does not come at all anymore; and in Mora Kondre people pay for a garbage truck to collect waste. During the validation meeting, people reported that the garbage truck is supposed to collect garbage each week, but had not come by for some time now. The garbage collectors often do not work, for example when the vehicle is broken. Inhabitants of Kasaba Ondro conveyed that they throw waste into a large pit, and then cover it (without burning). In Patamacca waste is thrown on a garbage pile just outside the village (Table 16).

4.5.1 Police and emergency services

There is a police post in Moengo. The Marwina hospital in Albina is relatively new. It has started to provide basic health care services but is not yet fully operational.

The nearest hospital with emergency services is in St. Laurent, French Guyana.

4.6 RELIGION

In 1950, the Dutch Reverent Leonard Leitzel of the Pilgrim Holiness Church started a missionary post among the Maroons of the Upper Cottica River, and established his family at the location of the abandoned village of Jaja Kondre (later renamed Pelgrim Kondre). The original inhabitants of this village, descendants of Ma Jaja, had moved to Ovia Olo, and the pilgrims obtained permission to live there. In 1968, due to a fusion of churches, the name of the church community changed to the Wesleyan Church. The old Wesleyan church in Pelgrim Kondre is broken and there are plans to rebuild it.

Nowadays, inhabitants of the TCR villages and kampus adhere to a variety of religions: Roman Catholic, Evangelical (*Volle Evangelie*), and Wesleyan. There is a Catholic church in Ovia Olo.

4.7 HEALTH

There is a Health Center of the regional Health Service (*Regionale Gezondheidsdienst* – RGD) in Moengo. The local clinic in Ovia Olo has not been functioning for some years. Inhabitants from all TCR 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. From the Moengo Health Center, people can be referred to a hospital in Paramaribo.

For specialized care, people travel mostly to Paramaribo or French Guiana. In June 2024, the Marwina hospital in Albina was not yet fully operational¹³. This hospital has 35 salaried staff, including nurses,

¹³ <https://www.dbsuriname.com/2024/06/30/minister-ramadhin-start-bezoeken-aan-ziekenhuizen-eerste-stop-marwina-streekziekenhuis/>

medical doctors, administrative and technical staff. It collaborates with hospitals in Paramaribo and the Center Hospitalier de L'Quest Guyanais (CHOG) in St. Laurent, French Guiana, for specialized services. In Kraboe Olo and Mora Kondre, it was mentioned that people can get a referral from the Marwina hospital to be assisted by the hospital in St. Laurent.

People also travel to French Guiana for Emergency cases. The reported share of villagers who (occasionally/for emergency reasons) use health services in French Guiana varied from “almost everyone” (Kraboe Olo, Mora Kondre), to “less than half” (Patamacca), “just a few people” (Dantapoe), to “no-one” (Pelgrim Kondre, Kasaba Ondro).

4.8 EDUCATION AND LANGUAGE

In all TCR communities, the most common language spoken by permanent residents is Ndyuka, but also Sranantongo and Dutch are frequently spoken. In Patamacca, Saamaka is also frequently spoken.

In 1953, the Wesleyan mission opened a ‘Maroon school’ (*bosland school*) in Pelgrim Kondre, which, in 1969, became a regular Suriname elementary school (*Gewoon Lager Onderwijs* -GLO). In these early years, the school also included a boarding school, the Johanna Bartelink *Internaat*. The Rev. Leonard Leitzel elementary school is still active, but the boarding school has not been restored after the interior war.

The Leitzel school is the only school in the TCR area. Every school day, the school bus takes children from nearby villages to Pelgrim kondre, unless there is a strike or the bus is broken. The Leitzel school counts 44 pupils (Table 17) served by 8 teachers, including the principal. The classes are small. Years 1 and 2 sit together, and all other years have their own teacher. The principal does not have her own class, but she takes over in case of an absent teacher. These small classes allow for a lot of personal attention, and may in part explain why there are no drop-outs. According to the principal, it is common for children from the Leitzel school to continue to secondary education (MULO or LBO) after completion of 6th grade (year 8).

Table 15. Number of children attending the Leitzel School

Year	# Boys	# Girls	Total
1 (Pre-school 1)	4	3	7
2 (Pre-school-2)	3	0	3
3 (Grade 1)	4	0	4
4 (Grade 2)	2	4	6
5 (Grade 3)	1	2	3
6 (Grade 4)	5	4	9
7 (Grade 5)	5	2	7
8 (Grade 6)	4	1	5
Total	28	16	44

The Leitzel school is reasonably maintained, and was recently painted (Figure 22). Nevertheless the building suffers from pests such as bats, mice, moths and wood lice. Mostly lacking, according to the principal, are a media library, a new playground, sports facilities, a fridge, and furniture for the office.



Figure 23. Leitzel School in Pelgrim Kondre. From left to right: Group of children and teachers from the Leitzel school during the Newmont World Water day celebration; wall painting on the school for World Water Day; the school building.

In 2023, the Leitzel School received new furniture from Newmont. In addition, the Leitzel School has received three laptops, and every year the children receive school supplies and participate in sponsored activities such as the Christmas celebration and World Water Day. The Principal reported that she is very happy with the support Newmont provides to the school.

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*).

The resource person in Ovia Olo reported that 7 school-aged (6-15) children from that village do not attend school. The reason for keeping these children out of school, is that the parents do not have sufficient money to pay the school and school transportation, and/or buy school supplies. In Kasaba Ondro, there are no children. The (elderly) inhabitants reported that they could not bring children to the village because the school bus does not stop there. In all other villages, it was reported that all school-aged children attend school.

4.9 EXTREME WEATHER EVENTS AND FOOD SECURITY

Virtually all women and some men from the TCR villages who are physically able have a subsistence plot where they plant staples such as cassava, other tubers, vegetables and fruits. The plots are usually along the main road and the side roads, and not too far into the forest (1-2 km). Generally the plots are on walking distance. In addition to planting, people fish and hunt. Additional food supplies are bought in Moengo or Paramaribo.

During the large flooding of 2022, Dantapoe was flooded to the extent that most people had to move; only four persons stayed behind in the village. Also Mora Kondre was partly flooded. Other villages, such as Patamacca and Kraboe Olo, were not flooded. In addition to some of the village lands, several people's agricultural plots flooded.

When asked what months are most difficult to find sufficient and varied food, most consulted area inhabitants referred to the months of the long dry season; August- September-October. Some also mentioned February-March, the short dry season. During the dry seasons, the subsistence plots provide fewer crops and if the drought lasts, crops may die.

In all villages, people reported that even though it was more difficult to produce sufficient food in the dry months, they always find something to eat. If the natural surroundings do not provide sufficient, the village of Moengo, where one can buy food, is nearby, or one can go to Paramaribo.

Some people named May, the height of the long rainy season, as a difficult time to care for their agricultural fields, because crops die when they stay under water for too long. Moreover, due to the rains and flooded land, one cannot easily go into the forest to hunt.

The presence of Newmont has not affected people's ability to find sufficient food, negatively or positively.

4.10 NATURAL RESOURCES

4.10.1 Community forests

Figure 22 lists the community forest concessions allocated to the different TCR villages. Because Patamacca and Pelgrim Kondre are not traditional villages, they are not eligible for a community forest concession. Table 17 lists the sizes of community forest concessions of each traditional village.

In all TCR villages, it was reported that the Community Forest Concessions are mostly used for planting.

Table 16. Size of community forest concessions of the traditional TCR communities

Village name	Concession Number	Ha/concession	Total Ha/village
Kraboe Olo	44d	1464	
Kraboe Olo	44e	1914	3378
Mora Kondre	44g	900	900
Ovia Olo	30	9400	9400
Kasaba Ondro	31	2160	
Kasaba Ondro	33	2001	4161
Dantapoe	45	7220	7220
Pelgrim Kondre	Not a traditional village		
Patamacca	Not a traditional village		

4.10.2 Gold mining areas

The TCR communities do not claim specific ASM areas as part of their traditional lands. A small number of persons from these communities works in ASM, but they work on land outside of their traditional territory.

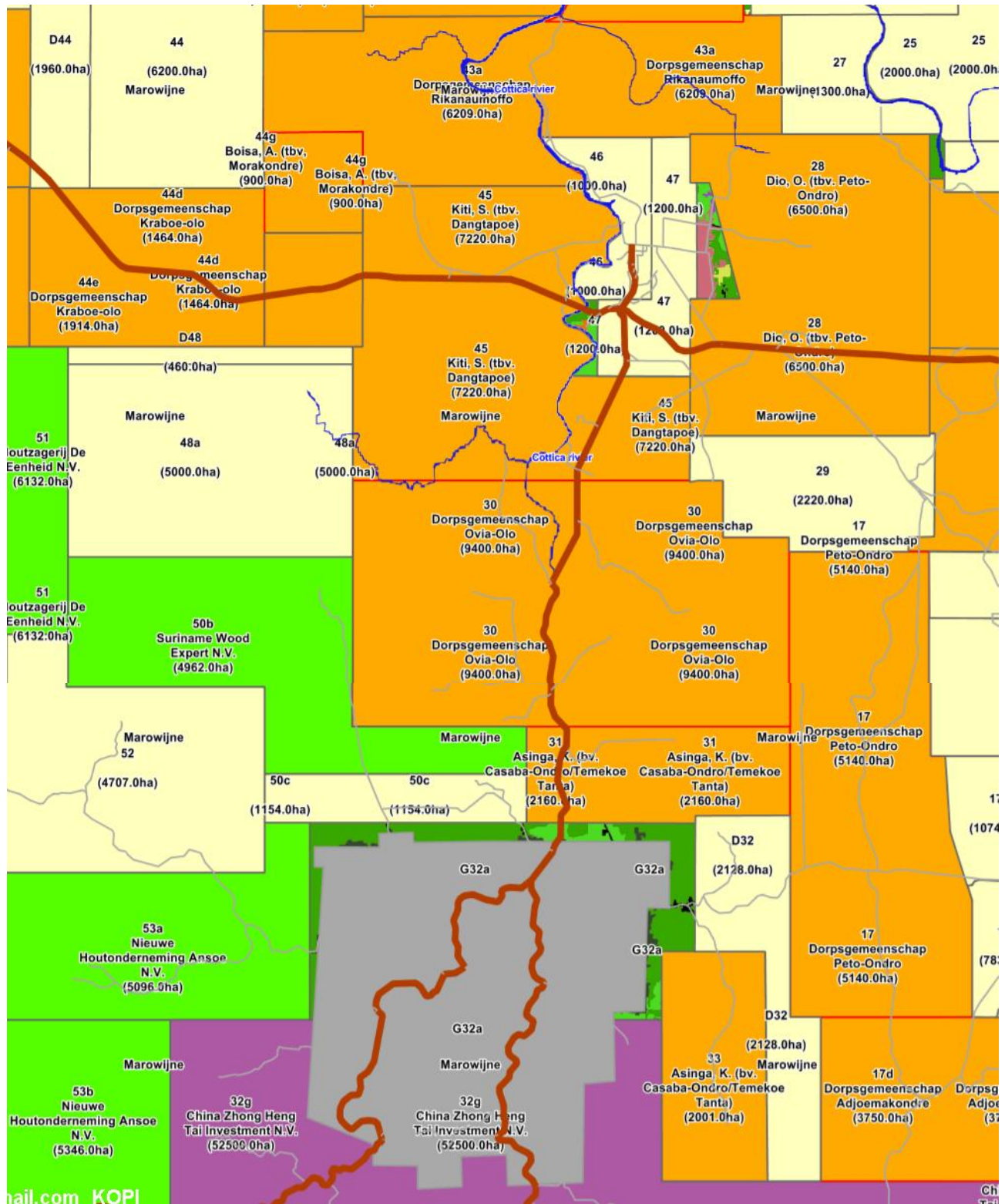


Figure 24. Community forests of the TCR communities. Source: Gonini portal, accessed 15/04/2024

5 KAWINA

5.1 KAWINA TRADITIONAL LAND

The Kawina are traditional land rights holders of the upper Commewijne river area (Artist. J and F. Rijdsdijk, 2018). Their traditional living and user areas include the upper Commewijne River area, including the areas around the Tempati Creek and the Kleine Commewijne River (Social Solutions, 2023).

During the interior war (1986-1992), all Kawina villages were burned by the national army and the inhabitants fled, leaving everything behind. In recent years, the Kawina have started to clear the land of the old villages, and re-build their houses and important cultural markers such as the *faaga tiki* (shrine for ancestor veneration; Figure 25) and a *gaanwan oso* (house to mourn the deceased). Currently there are six actively used Kawina Ndyuka villages: Maipa Ondoo, Penenika (previously Nengee Kondée Pepee), Java, Moengotapoe (Moismois Kondre), Awaa and Gododrai/Mapane (Figure 4 and 5).



Figure 25. *Faaga tiki* in Penenika (left, 2019) and Java (right, 2022)

As compared to 2019, when the previous SIA was conducted, the Kawina village are more developed and livable. In 2019, only Penenika was really opened up. Now, in 2024, Penenika has quite a few houses in a good state, Java is opened up and has several shelters, Moengotapoe and Awaa have both recently been opened up with a bulldozer. The families have started to build their houses there. Gododrai/Mapane has been opened up, and initial structures have been built. Maipa Ondoo (Moiman Kondre) was moved because the original location floods. Inhabitants cleared land across the road from Gododrai/Mapane to build the new village.



Figure 26. Kawina villages, from left to right: Awaa, opened up (2024), Penenika (March 2024), Java (2022)

Very few people live permanently in the area but since about five years, Kawina increasingly return to their villages. There are people who visit bi-weekly or every month, or they may visit for a weekend, holidays or special activities, rituals and celebrations. In Penenika, one man lives semi-permanently, and only returns to Paramaribo once a month to arrange his affairs. Different interviewees emphasized that the Kawina want to return to their traditional villages. Besides this being their traditional homeland, they also mentioned that life in Paramaribo has become too expensive.

In addition to the traditional villages, there are several kampus along the road to Penenika and along the Commewijne River, Kleine Commewijne River and Tempati Creek. Some of the kampus, such as Bruynzeel and Kasaba Goon along the Tempati, and the agricultural camps of Mr. Wabé and Mr. Noordzee along the road, are semi-permanently inhabited by a small number of persons. All other kampus, are infrequently visited by for planting, fishing and hunting.

In both Bruynzeel and Kasaba Goon, an elderly couple stays for several months per year (not consecutively). Each couple built their house there with sufficient household goods and kitchen utensils to spend some weeks. Bruynzeel is the more developed of the two places, and also features a solar panel powered street light, a fully equipped kitchen with a stove to cook on, and a durotank (Figure 27).



Figure 27. Bruynzeel, kampu of the family Jozef and Tielly Nijda

5.2 DEMOGRAPHICS

5.2.1 Population numbers

The Kawina live scattered throughout Paramaribo and other locations in Suriname and French Guiana. For this reason, and because they have mingled with other groups, estimating their number is difficult. In 2024, Kawina traditional authorities estimated that about 400-500 persons are part of the core group of people who either regularly or once in a while visit, and/or feel a connection to, the Kawina area. The Kawina have a WhatsApp group with 128 members, and for every person in the WhatsApp group, there are several family members, including children, who participate in Kawina events. One of the women who plants at Peninika estimated that there were 31 adults visiting Peninika regularly. If all Kawina villages would have a similar number of adult visitors, they would number about 150 adult Kawina. With children, their number could be double or triple. Hence an estimate of about 400 Kawina individuals (adults and children) plus or minus 100, who still visit and use the area, seems reasonable.

All people who stay in or visit the area, also have another (main) place to stay. Several interviewees reported that they wanted to spend more time in the Kawina area, especially because life in the city has become so expensive. The poor state of the road is named as the main reason that people do not visit and

stay in the area more frequently. Other reasons why people do not stay for extensive periods of time are that there is no phone reach, no electricity, and no nearby school.

5.2.2 Relations with other Newmont stakeholder groups

The people of Kawina have strong social ties to the Cottica Ndyuka people in the TCR 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 before the interior war, 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. Furthermore, individual Kawina people have married with Pamaka. Notwithstanding, there also is rivalry between the Kawina and the Pamaka about who settled in the Commewijne area first. Each group believes they are entitled to be a more important (or only) recipient of Newmont projects and donations than the other group.

5.3 LIVELIHOOD ACTIVITIES AND USE OF NATURAL RESOURCES

5.3.1 Fishing and hunting

The upper-Commewijne watershed area, including Kleine Commewijne and side creeks, the Tempati, and all side creeks of the Tempati up to approximately the confluence with the Moisi Kriki, are used for fishing and hunting. People use different fishing methods including lines, nets, and fish traps (Figure 28). Fish and bush meat are used for own consumption, to share with the extended family, and sold in Paramaribo.



Figure 28. Fish trap (left) and area inhabitant cleaning fish (right) along the Tempati

People from bilo-Kawina also come to fish and hunt in the upper-Commewijne area. The Kawina Ndyuka have a good relationship with these people.

Almost every weekend, there are also non-Kawina people from Paramaribo and elsewhere who come to the upper Commewijne area to hunt and fish. Kawina area inhabitants lamented that many of these people do not respect the area and its resources, leaving behind waste and killing fish and bush meat without using it. Kawina inhabitants of kampus along the Tempati reported that sometimes items got stolen from their kampus, which are largely open and unguarded.

5.3.2 Planting

An estimated 15 Kawina women and men plant in the Kawina area. In two locations along the road, Kawina men (H. Noordzee and T. Wabé) have established large agricultural plots with a shelter to stay (Figures 29 and 30). They are planting, among others: different cassava varieties, other tubers, corn, peanut, plantain, fruits (pineapple, banana) and different kinds of vegetables (okra, leafy greens), with the purpose to sell the crops. Both men followed a Newmont-funded agricultural training in Paramaribo.



Figure 29. Agricultural field of H. Noordzee (left) and shelter with seedlings (right) along the road to Penenika



Figure 30. Kampu (left) and agricultural field (right) of T. Wabé, along the road to Penenika

At Bruynzeel, H. Nijda started a lime tree plantation. The limes are sold in Paramaribo. These are the only men planting in the area for commercial purposes.

Near Peninika, about eight women have agricultural plots, but more people come work on the plots. They like to go together, so that they are not there alone. Ms. Wabé, who plants at Penenica, had been in the area in the weekend prior to the interview. At that time there were 12 people in Penenika to work on their plots. She sometimes comes for 10 days, sometimes two weeks, and occasionally she stays up to a month. Eventually she needs to return to Paramaribo to buy supplies.



Figure 31. Agricultural plots of women near the village of Penenika

Ms. Wabé reported that she plants sweet and bitter cassava, pomtayer, rice, plantain, banana and pineapple. She mostly plants for own consumption, and sells surpluses to people she knows. That is what the other women do as well, she says. Only in December, when she has a large harvest of cassava, she will go and sell at the market.

The women at Bruynzeel and Kasaba Gron do not have agricultural plots there, but they do have vegetable plants and fruit trees around their houses.

5.3.3 Small-scale gold mining

Already prior to the interior war, Kawina started gold mining in the area along the Moisi Creek, which is part of the community forest concession of Moengotapoe/Moismoiskondre. By the late 1990s, several teams of gold miners worked here, including Kawina, Brazilian migrant miners, and others. In 2015, Newmont evicted the gold miners from this area, and there are currently no small-scale gold miners active in the Moisi Creek.

Small-scale gold miners are still active along the Tumatu Creek, which connects to Moisi Creek. It is unclear how many of them are Kawina. Several Kawina men moved their equipment to Sabajo Hills, another area in the Commewijne River watershed.

5.4 COMMUNITY FOREST CONCESSIONS

The Kawina villages of Gododrai, Penenica, Java and Moengotapoe have community forest concessions (Table 19). Gododrai has the largest number of Community Forests, but Java the largest total territory. As discussed in the TSF-2 Annex, Community Forest number 167 of Moengotapoe, in name of *kapitein* Nijda, partly overlaps with the buffer zone of the TSF-2 footprint.

The traditional authorities allow third parties to work on these Community Forest concessions against a fee. Some of the Kawina who want to become lumberjacks themselves are not happy with these

arrangements, because they are not allowed to cut wood in the community forest concession. One of the men also expressed discontent about the fact that the fees collected by the traditional authorities are not transferred to a fund for the community. He believed that if the people from the Kawina community could work on the logging concessions, the villages would have been more developed.

Table 17. Size of community forest concessions of the Kawina traditional villages

Village name	Concession Number	Ha/concession	Total Ha/village
Gododrai	165	4660	11220
Gododrai	134	2230	
Gododrai	171	2080	
Gododrai	166a	2250	
Java	54	5600	11540
Java	166	3240	
Java	167a	2700	
Penenika	163b	1390	5090
Penenika	152	1900	
Penenika	175a	1800	
Moengotapoe	167	4800	4800

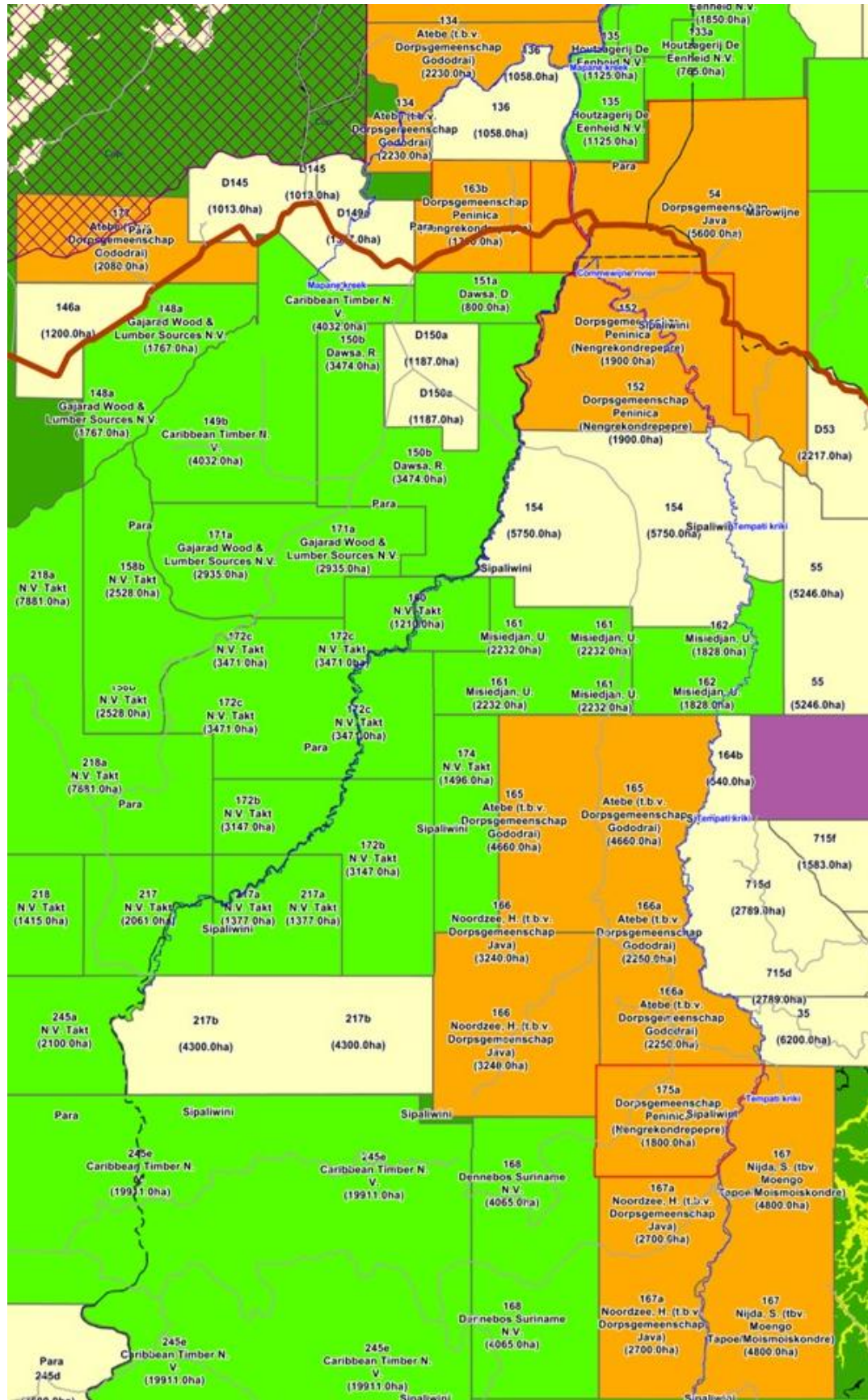


Figure 32. Community forest concessions Kawina traditional villages

5.5 CULTURAL HERITAGE

5.5.1 Cultural places and activities in the traditional villages

The Kawina area is an important cultural heritage place for the Kawina. This significance is noticeable in their reference to places of tangible heritage (e.g. the statute at Kondi), intangible heritage (the oral histories of marronage, but also of fleeing during the 1980s interior war), and natural heritage (culturally significant landscape markers and natural resources).

Even though most people do not live in the area, Kawina do return to the traditional villages for cultural events, including ceremonies related to the passing away of someone, or festivities such as New Year. Traditionally, all villages have a *faaga tiki*, a shrine to the ancestors, where libations are made on occasions of illness or misfortune, or before starting on some important undertaking. Now the villages are being built up again, the *faaga tiki* also have been restored in Penenika, Java, and Gododrai/Mapane. These villages also have a *gaanwan oso* (House for funeral rituals, also named *kei-oso*)

Rituals for the deceased are performed in all villages, depending on the traditional home village of the deceased person. Family members stay in the houses and shelters that have already been built, or else make a temporary camp. In such occasions, visitors typically carry a generator and fuel with them to produce electricity. When there are activities, there are typically about 50 to 75 people present, but there also have been events where more than 150 Kawina attended¹⁴.

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.

The Kawina adhere to a weekly spiritual day or *kina-dey*. Spiritual rules prescribe that during this one day in the week, specific activities may not take place. At Merian and Moisi creek, Saturday is kina dey. At the Pikin Kawina (Kleine Commewijne) and Sabajo it is Friday. During this day, you can fish and hunt, but logging and farming are not allowed. It is possible to be exempted from these codes of conduct by performing a ritual for the ancestors (*begi*).

5.5.2 Kawina burial places

The map of the Kawina area shows a number of ancestral graveyards in the Kawina traditional area. There is one graveyard along the Commewijne River, just downstream from Penenika Mofo, near the old location of Maipa Ondoo. There is another graveyard along the Pikin Kawina (Kleine Commewijne) at Keementi. These places are not used anymore.

There is an active general Kawina cemetery along the road to Penenika, which was opened up about three to four years ago. Newmont supported the construction of an auditorium so that family members of the deceased have a place to hold their ceremony (Figure 33). At the moment, four persons lay buried at this cemetery. The first person was a basja from Mapane, Ma Temesie. Therefore the auditorium was named after her. In addition, another female basja, a male basja and a young boy have been buried there.

¹⁴ Reported by both male and female traditional authority figures.

For traditional authorities it is obligatory to be buried in Kawina, and the family will make an effort to arrange this. However, if the place is inaccessible due to the poor state of the road, the family can take the decision to bury the person elsewhere.



Figure 33. Auditorium (aula) along the road to Penenika

There is an ancient grave of a foreign man¹⁵, Nicolas, at the cross roads of the Moisi creek and the Tempati creek. This man probably was a gold miner and/or balata bleeder during the first Suriname gold rush in the early 1900s. This grave has a tombstone. In the lower Moisi Creek area there are more (suspected) graves, but these are without stone or other marker, just vague mounds.

5.5.3 Historic places of special interest

During the Kawina area mapping exercises in the Kleine Commewijne (2018) and Tempati (2022), several locations of historic and spiritual interest were pointed out by the Kawina. These locations are listed in table 20 below. The list excludes villages and kampus where people work(ed) and live(d); those locations are depicted on the map of the Kawina area (Figure 4)

¹⁵ Consulted Kawina refer to this person as a Guyanese man. Historic records show that, in the 1900s, men from Barbados and St. Lucia came to Suriname to work in gold mining. It is possible that the grave is from one of these persons.

Table 18. Places of specific historic and ritual interest

Location	Item
Tempati creek	
Beekawé	Former hiding places of runaway enslaved people. Spiritual place.
Atijé creek	Creek with strong spiritual powers. The name may not be mentioned when passing it.
Poitihede	Historic site, where a battle has taken place
Kondi	Spiritual pace; Old gathering place and hide-out for those running from slavery. The ancestors of the Maroons constructed a wooden statute here, using African ancestral knowledge. It moves, looking to the direction of where people are approaching, so the runaways could see who was coming after them.
Mama Lagadisa	Shrine. <i>Begi peesi</i> for all Kawina. They still go here.
Kleine Commewijne	
Gado Lai boesi	While fleeing the military troops during the interior war, Kawina made a large camp along the river to hide from the fighting troops. They stored their goods there, but were unable to return for them. Now they are joking that the goods have been offered to the Gods.
Bojo	Spiritual place. Bojo is a place with a large stone plateau. It is said that the Gods are resting on this stone plateau.

5.6 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.

Suriname is the only country in the Americas that has not legally recognized the collective rights of indigenous and tribal peoples to the lands and resources they have occupied and used for centuries. This places these peoples in a particularly vulnerable position, as their lands can be, and have been, granted as gold and logging concessions to third parties. There is no legal requirement to compensate customary rights holders for lost lands, as the lands that they live on and use for their livelihoods are not legally theirs.

Elderly from the Kawina community are particularly vulnerable. Their public old age benefits (AOV) are not sufficient to live off, and most have not worked in formal jobs where they would receive a pension. They depend on their children or others to take care of them. The younger generations often have achieved more formal education and many have regular jobs in Paramaribo.

5.7 ACCESS TO SOCIAL INFRASTRUCTURE AND SERVICES

5.7.1 Drinking water

Because people typically visit the villages for a couple of days, they bring water with them from Paramaribo. For those who stay longer, the main source of drinking water is rainwater, collected in *durotanks* or other bins or barrels. When there is not sufficient rainwater, longer term inhabitants rely on creeks. Creeks used to collect drinking water include:

- Tempati Creek
- Tabiki creek
- Atiyé creek
- Limbo Creek
- Mapane creek
- Bofro noso creek
- Mawina Creek also has clean water but if the water level is high, it gets dirty.

In the dry season, the smaller creeks run dry, and local area inhabitants rely more on the Tempati creek.

During the 2023 dry season, Newmont withdrew water from the Moisi creek for its plant. Newmont engaged with the Kawina about this activity, showing what it would mean in terms of quantity (i.e. in buckets of water). A water-level measurement stick has been placed in the Tempati Creek. It has been agreed that Newmont will stop drawing water if the water level drops below that point. That point has not been reached. By April 2024, Newmont stopped drawing water from the creek.

Water pollution is a concern, especially for the inhabitants of Bruynzeel and Kasaba Goon, who stay for longer periods at their kampus and cannot always find sufficient drinking water. These local area inhabitants reported that they did not know if it was Newmont or the gold miners further upstream, at Tumatu, who cause this pollution. During the validation meeting, one of the kapiteins reported that he had participated in research to investigate where the water pollution comes from. He had seen that not Newmont but their own people, Kawina gold miners, pollute the creeks that feed the Tempati Creek.

5.7.2 Road

In the Kawina area, access to social infrastructure, resources and services is virtually absent. The road to the area is in a poor state, and especially in the rainy season, vehicles get stuck. Theoretically there is a bus to the area every Friday, but when it rains the bus does not go. The poor state of the road is perceived as the main obstacle preventing development of the Kawina traditional villages. It makes it difficult for people to attend ceremonies and especially for women to maintain their agricultural plots; they simply cannot reach them. An elderly woman (age 70+) accounted that on her latest visit to a *puu baaka* (ceremony indicating the end of a mourning period) the bus she had traveled with got stuck on the road. She and her fellow passengers slept for two nights in the bus, and next they walked to the nearest SBB post, where they received food and something to drink.

In all conversations with Kawina, repair of the road was their first priority.

You try to plant, accounted an elderly woman, but by the time that you are able to return to your plot, the birds and animals have eaten everything. If the road would be good, you would be able to go and return the same day.

A woman who plants at Penenica, explained:

If the road would be better, I would be able to go more often. I would go for two weeks there, and then a week here [in Paramaribo], or less here. Then you could more easily travel to Paramaribo to buy supplies, and then return. You would not have to depend on the city bus. (18/03/2024).

One of the men who plants along the road confirms:

If the road is good, I can go to town every day to sell my produce. I can place a little table along the road to sell. (19/02/2024)

On the one hand, wood trucks from logging concession owners were blamed for the poor state of the road. On the other hand, it was reported that some logging firms help maintain the road. In this context, the names of Caribbean Timber, Tjon Akiët, Dausan and Wintrip International NV were mentioned.

The traditional authorities are blamed for allowing the loggers to work in the community forest concessions, without demanding that they maintain the road. The government also extends logging concessions to third parties but, is the idea, if the *kapiteins* would stop activities in the community forests, there would be much less traffic.

5.7.3 Electricity

When Kawina travel with a large group to the villages for special ceremonies, rituals or festivities, they will take a generator and fuel for electricity.

In Java and Bruynzeel, there are solar-powered lamps to lighten up the entire place. The traditional inhabitants of Awaa, which has just been opened up, will also place solar power lamps at this location.

Especially when there is no generator, the different households use kerosine lamps (*koko lampu*) or homemade lanterns with a piece of cloth in a glass (*lantiri*).

5.7.4 Telephone and internet, school and clinic

Along many parts of the road, there is no mobile reach. None of the villages or kampus has access to phone or internet. People have to travel to Stolkertsijver (by boat) or Blaka Watra (by car) to have phone reach.

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 clinic in Redi Doti.

IMPACT ASSESSMENT

6 IMPACT RATING

Potential impacts –earlier identified and new- are discussed in detail in Chapter 7. 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 24). Chapter 7 presents suggested additional mitigation measures, and a predicted change of impact rating after implementation of these additional measures.

6.1 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 23 below.

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. 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 21 below.

Table 19. Rating of negative project impacts

		Magnitude				
		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 22 below, as the product of gains and probability.

Table 20. Rating of positive project benefits

		Gains				
		Benign	Minor	Moderate	Major	Enormous
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

Table 21. Magnitude, time and scale ratings and their meaning.

Rating	Definition of Rating
Magnitude – severity and reversibility of possible impact	
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.
Duration – the time frame for which the impact will be experienced	
Short-term	Up to 1 year
Medium-term	1 to 5 years
Long-term	More than 5 years
Scale – the area in which the impact will be experienced	
Small	Localized spot (e.g. one village, stretch of road)
Medium	Study area
Large	Larger part of the country or beyond
Probability – Likelihood that the impact will occur/has occurred AND can be attributed to Newmont.	
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	Quite likely that this will happen, but not (nearly) certain
Certain	Has happened, is happening, or (nearly) certain that this will happen

6.2 SUMMARY OF IMPACTS, MITIGATION AND OPTIMIZATION MEASURES, AND IMPACT RATING.

Table 25 summarizes both the social impacts presented in the 2019 SIA, as well as newly identified impacts. Newly identified impacts are shaded light blue. A total of 32 impacts were identified, which are number 1 through 32. Of these 32 impacts:

- 15 were classified as negative impacts,
- 10 were classified as positive project benefits,
- 6 impacts were rated negligible but were left in the list as their value could change in the future so they are worth monitoring;
- 1 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 24 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. An assessment of the efficiency of these mitigation and optimization measures is also presented in Table 24, and explained in more detail in Chapter 7. The final column of Table 24 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 7, Table 29.

Table 22. 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 2019	Impact rating 2024
Traffic and transportation safety impacts	1	Speeding and reckless driving behavior of Newmont-related vehicles causes irritation and a feeling of unsafety among inhabitants of TC communities (See traffic study).	Magnitude: Low Duration: Long Scale: Small Probability: Certain	<ul style="list-style-type: none"> Drivers' code of conduct/training Speed bumps Letters to contractors Training for all employees who drive (Practice, classroom, online) Meetings with contractors, quarterly GPS tracking of vehicles to monitor speed of trucks and contractors. 	Improved since 2019. Area inhabitants reported that Newmont vehicles are rarely speeding, though some of the contractors do. Rare incidences where people feel that NM related traffic has put them in a dangerous situation.	Moderate	Low
	2	Accidents and injuries caused by Newmont traffic on the Transport Corridor. In 2019-2023, no significant accidents and injuries have been caused by Newmont - related vehicles (See traffic study).	Magnitude: Moderate Duration: Long Scale: Small Probability: Small (none to date)	<ul style="list-style-type: none"> Security, in collaboration with police randomly control speed (with hand held radar). Warnings to people who are caught speeding Sessions about complaints and grievances with contractors. 	Safety measures seem effective. No two-sided accidents caused by NM.	Negligible	Negligible
Traffic impacts: Road improvement	3	Road maintenance by Newmont contractors has generally improved state of the road. Among others, this facilitates school transportation in the TCR area.	Magnitude: Moderate Duration: Long Scale: Small Probability: Certain	<ul style="list-style-type: none"> Regular road maintenance by Newmont hired contractors 	Effective road improvement facilitates access to Paramaribo and Moengo (schools, work, business)	Moderate	Moderate
Traffic impacts: Road cover using gravel	4	Choice for gravel for road cover damages cars of area residents	Magnitude: Minor Duration: Long Scale: Small Probability: Certain	<ul style="list-style-type: none"> No mitigation measures 	Not applicable		Moderate
Traffic impacts: dust production by traffic	5	Effect on living conditions. Personal household items are covered with an orange layer. People cannot wash their white clothes with rain water collected from roof tops because clothes become orange, and cannot hang their clothes outside to dry.	Magnitude: Moderate Duration: Long Scale: Small Probability: Certain	<ul style="list-style-type: none"> Sprinkling of the road Measures to slow down drivers (see 1 & 2) Complaints and grievances committee to discuss and resolve (or prevent) issues and complaints 	Limited effect Perceived lack of action by Newmont after repetitive complaining generates irritation.	Not identified	Moderate

Health impacts 1: related to traffic (dust production)	6	Dust emissions from vehicles settle on roofs and thereby enter drinking water of TCR households, thus affecting access to clean drinking water.	Magnitude: Major Duration: Long Scale: Small Probability: Certain	<ul style="list-style-type: none"> ▪ Sprinkling of the road ▪ Measures to slow down drivers (see 1 & 2) ▪ Complaints and grievances committee to discuss and resolve (or prevent) issues and complaints 	Lack of adequate action causes cumulative impacts and deteriorates potential health impacts	High	Major
	7	Health impacts related to inhalation of dust, including coughing much. Long-term inhalation of bauxite dust can generate long problems (See traffic study for dust measurements).	Magnitude: Catastrophic Duration: Long Scale: Small Probability: Likely			Not identified	Major
Health impacts 2: Decreased psycho-social well-being	8	Some concerns in TC villages about Cyanide transportation.	Magnitude: Low Duration: Short Scale: Small Probability: Certain	<ul style="list-style-type: none"> ▪ Visits to communities to announce cyanide transports ▪ Emergency response plan (onsite) and community evacuation notice ▪ Explain about cyanide in communities ▪ Grievance mechanism in place 	Effective in reducing concerns about cyanide transportation.	Negligible	Negligible
	9	Long separation time of NM workers from families in the villages creates social disruption.	Magnitude: Low Duration: Long Scale: Small Probability: Fair	No mitigation	Not applicable	Low	Negligible
	10	Continued 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	Low
	11	In the Kawina community, there was some concern about Newmont taking water from the Tempati during the dry season.	Magnitude: Low Duration: Short Scale: Medium Probability: Certain	<ul style="list-style-type: none"> ▪ Calculate impact with local community ▪ Measuring stick in the Tempati 	Most worries taken away. Some people who were not at the meetings and live along the Tempati remain worried.	Not happening	Low
	12	In parts of the Kawina community, there is concern about possible impact of a dam breach for the TSF-2 (See SIA TSF-2)	Magnitude: Low Duration: long Scale: Medium Probability: Certain	<ul style="list-style-type: none"> ▪ Extensive engagement about cyanide use and emergency plan 	Most worries taken away. Some people, especially those who live along the Tempati remain worried, because there is not yet a system to warn local people in case of an emergency (See SIA TSF-2).	Not happening	Low

Livelihood impacts: Positive	13	Increased employment and income generating opportunity within the Marowijne area: (1) Recruitment policy that prescribes preferential hiring of Pamaka.	<p><i>Pamaka community :</i> Magnitude : Minor Duration: Long Scale: Medium Probability: Certain</p> <p><i>Individuals:</i> Magnitude: Major Duration: Long Scale: Small Probability: Likely</p>	<ul style="list-style-type: none"> 264 Pamaka currently employed (86 entry level, 157 semi-skilled, 23 skilled). Indirect benefits from children who support parents in the interior villages Few employees (still) live in Pamaka villages (reduced benefit) Individuals earn stable income to support their families. Individuals receive training and skills that can increase their long-term employability. 	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 #9; reduced benefit)	Moderate	<p>For Pamaka community: Moderate</p> <p>For individuals: High</p>
	14	Increased employment and income generating opportunity within the Marowijne area: (2) Local procurement of goods and services. Examples: road maintenance, excavator work, boat transportation, delivery of laundry bags.	<p>Magnitude: Moderate Duration: Variable (short and long-term cases) Scale: Small Probability: Certain</p>	<ul style="list-style-type: none"> Training courses, e.g. excavator works, sewing. Long-term contracts with selected few providers of goods and services, e.g. boat transportation, monthly ASM survey, toilet maintenance at Snesi Kondre. 	As compared to 2019, grown number of beneficiaries. Improved communication. Still limited number of beneficiaries.	Low	High
	15	Employment and income generating opportunities for the TC communities and the Kawina	<p>Magnitude: Minor Duration: Variable Scale: Small Probability: Certain</p>	<ul style="list-style-type: none"> Different trainings, e.g. excavator, planting, sewing. Limited procurement, e.g. plants and vegetables at Leewani Kampu, sewing laundry bags etc. 	Very few procurement contracts. Newmont does not keep records of employment of Kawina or TCR Agreement is being drafted with Kawina but employment benefits will probably be limited.	Low	Low
Livelihood support	16	Workshops and Trainings, including excavator operator, sewing, planting, masonry, literacy, culinary arts.	<p>Magnitude: Moderate Duration: Medium Scale: Small Probability: Certain</p>	<ul style="list-style-type: none"> Variety of trainings for women and men Some procurement opportunities after trainings Assessment of preferred trainings 	Trainings are valued and some people follow multiple trainings. Procurement opportunities are appreciated. Some frustration among people who followed training and cannot sell goods or services to Newmont.		High for individuals
							Moderate for community

Table 12 continued

Livelihood support	17	Alternative area for Pamaka ASM. SSMP obtained mining right. In this area, Pamaka ASM will be able to mine, but gold deposits have not yet been determined. No ASM activities as of yet in this area	Magnitude: Low Duration: long Scale: Small Probability: Certain that SSMP has title; Fair chance that ASM can be profitable there.	<ul style="list-style-type: none"> Newmont has assisted SSMP with concession application with Ministry of Natural Resources Newmont will assist with prospection Newmont supports SSMP 	Newmont support has been successful in securing exploration mining title for SSMP. As of yet unsure how much accessible gold there is, and how much ASM interest to work in the area.		Low
Livelihood support	18	Training of ASM in more sustainable ASM technologies.	Magnitude: Minor Duration: long Scale: Small Probability: small	<ul style="list-style-type: none"> Newmont hired Solidaridad to implement project aimed at transition towards more sustainable ASM methods. There has been theoretical training Solidaridad has taken samples. 	Project started in 2021. To date, there are no Pamaka ASM working with alternative technologies. There is some frustration about samples that were taken but results have not been shared.		Negligible
Livelihood support	19	Alternative livelihoods Project with NOB	Magnitude: Moderate Duration: long Scale: Small Probability: High	<ul style="list-style-type: none"> Agreement with NOB to provide loans against beneficial conditions NM facilitates contact between NOB and potential beneficiaries NM pays first year interest. NM pays first 10% equity (personal contribution) for business plan NM pays expenses for arrangement fees and commission Solidaridad (supported by NM) provides business support 	To date 4 beneficiaries: (1) Brick making business, (2) Upgrade chicken farm (3) boat transport (4) Truck with hydraulic arm.		<div>High for Individuals</div> <div>Low for community</div>

Negative livelihood impacts: Pamaka working in ASM and related services prior to Newmont still have reduced incomes	20	Reduction in standard of living due to reduced productivity of income generating opportunities related to ASM. This had led to loss of income for local families, decreased food security and out migration. Employment and procurement opportunities are helping to mitigate impact.	Magnitude: Major Duration: Long Scale: Medium Probability: Certain	<ul style="list-style-type: none"> Continued stakeholder engagement, Cooperation small-scale mining Pamaka Former gold miners have received training and procurement opportunities Preferential hiring & local procurement (not specifically targeting displaced ASM miners) SSMP obtained mining rights but no ASM working there as of yet. Alternative livelihoods projects with NOB have benefited selected few individuals. 	As compared to 2019, improved livelihood opportunities due to Newmont programs. However, for many people, their level of income and standard of living is still below what it was before Newmont arrived, including those who now benefit from local procurement.	Major	Moderate
Loss of livelihood for Kawina working in ASM	21	A small number of Kawina ASM operators lost substantial income and investment expenses; workers lost temporary income. Losses have not been compensated.	Magnitude: Medium Duration: Short Scale: Small Probability: Certain	<ul style="list-style-type: none"> Access to trainings Limited procurement opportunities. 	Not applicable	Moderate	Moderate
Social Investment Impacts	22	Community Development Fund has been largely inactive between 2019 and 2024, generating a lot of discontent and local frustration. A 2022 meeting at Langatabiki with armed security forces has generated additional anger among the Pamaka.	Magnitude: Minor (negative) Duration: Long Scale: Medium Probability: Certain	<ul style="list-style-type: none"> Limited efforts to interfere in CDF, but with no results. Identification of new CDF Fund Manager but did ultimately not take the job. 	Extreme local discontent about CDF. No projects at all implemented in past five years. This creates distrust and anxiety about spending of the CDF funds.	Negligible	Moderate
Social Investment Impacts	23	Variety of "Community Investment" projects executed by the Social Responsibility Department, including docks in all Pamaka villages, road maintenance, house of the granman, donations to schools and various training programs. Total USD 7.6 Mln Between 2019 and 2023	Magnitude: Minor Duration: Long Scale: Medium Probability: Certain	<ul style="list-style-type: none"> Community Investment strategy Consultations with local communities Annual assessment of project preferences per village (Pamaka, TC, and Kawina) Repetitive meetings in communities about procedures 	Many small projects have been realized and are generally positively judged. In some cases sustainability insufficient. Particularly training programs were very successful.	Moderate	Moderate

Social Investment Impacts	24	Variety of “Charitable donations” have been awarded, including life vests for school boats, agricultural equipment, brush cutters electricity, durotanks, school furniture, etc. Total USD 488 thousand Between 2019 and 2023	Magnitude: Minor Duration: Long Scale: Medium Probability: Certain	Donations strategy	Many small donations have been awarded and are positively received. There is some ambiguity about application for donations, and dis-content about duration prior to receiving an answer.	Moderate	Moderate
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Cultural impacts: Reduced social cohesion among Pamaka	25	Tribal level: Widespread distrust of each other's intentions and friction about the best way to proceed with Newmont and the CDF; within villages, between Pamaka and their traditional authorities, and between the different interest groups, such as DOP, SSMP, Foundation Platform Pamaka. At the time of the study, both DOP and CDF were barely functioning due to Pamaka internal conflicts, thus disabling use of funds and hampering access to development projects.	Magnitude: Major Duration: Long Scale: Medium Probability: Likely	Visits to all communities (not only LT) Capacity building DOP Regular attempts to establish good working relationship with DOP Efforts to re-establish CDF management.	No significant effect on impact. In past 5 years, situation has worsened to the extent that the CDF has been unable to execute any projects.	Low	High
Cultural impacts: Erosion of the traditional leadership system	26	Variable impact. Some traditional authorities feel strengthened by way in which Newmont respects their position and consults them in decision-making. In other cases villagers get frustrated that their leaders do not get sufficient done from Newmont.	Magnitude: Moderate Duration: Medium Scale: Medium Probability: Fair	Regular meetings with traditional authorities. Key role for Pamaka <i>ede-kabiten</i> in agreements with Newmont. Key role for Kawina <i>kabiten</i> in negotiations with Newmont.	The traditional leaders are divided in their opinions about their relation with Newmont. Among the Pamaka and Kawina, there also is distrust that leaders just seek benefits for themselves	Low	Low
						Low	Low

Cultural Impacts: Increased social cohesion and strengthening cultural identity among the Kawina	27	Since recognition of Kawina as traditional land-owners and interaction between Newmont and the Kawina community, the Kawina get together more frequently. This has strengthened interests and efforts to jointly develop Kawina area.	Magnitude: Low Duration: Medium Scale: Small Probability: Likely	Regular meetings where all Kawina are invited. Work with KOC on agreement with Kawina Working relationship with kawina authorities	Effective strengthening group cohesion (unplanned and unanticipated).	Moderate	Moderate
Cultural impacts Kawina: Lack of progress with agreement can reduce trust in local leadership	28	The Kawina traditional authorities and KOC have been negotiating for three years about an agreement. Kawina are getting frustrated about the lack of results, and losing trust in their leaders to manage this.	Magnitude: Moderate Duration: Medium Scale: small Probability: Likely	<ul style="list-style-type: none"> Monthly meetings between Newmont and KOC 	No clear strategy to ensure that the agreement is signed prior to end 2024. monthly meetings seem too little to achieve closure		Moderate
Migration: Perception that Newmont is to be blamed for outmigration and abandonment of Pamaka villages	29	A migration trend existed but intensified with the arrival of Newmont – especially in Langatabiki. Some local people perceive the emptiness and downfall of Langatabiki and other villages as Newmont's fault. Others recognize that people leave the Pamaka area to seek better opportunities and education in French Guiana	Magnitude: Moderate Duration: Long Scale: Small Probability: Fair	<ul style="list-style-type: none"> Preferential hiring & local procurement Community Investment Variety of livelihood support projects 	Mitigation has not had desired effect. Some claim that that "Newmont booko den kondee". Others acknowledge that people are moving to French Guiana for better opportunities.	Moderate	Low
Impacts on relations between Pamaka and Kawina	30	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"> Communication It has been made clear to both communities that existing agreements with the Pamaka will not be broken. 	While it is fairly probable that the presence of Newmont has created rivalry between these groups, there is not much that Newmont can do to resolve this other than careful communication.	Negligible	Negligible
Stress and frustration due to false expectations	31	Due to perceived promises about employment, projects, a staff village and so forth, particularly in the initial stage of the project, particularly Pamaka communities have expectations of Newmont that are not realized.	Magnitude: Medium Duration: Long Scale: Medium Probability: Certain	<ul style="list-style-type: none"> Clear and transparent communication by SR team. 	Moderately effective in reducing negative impact. Nevertheless, local people continue to refer to earlier made promises. Unclear	High	Moderate

				commitments with regard to local procurement continue to be a problem.		
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Concerns about environmental pollution	32	Minor concerns about environmental pollution that could, in people's perception, be caused by Newmont.	Magnitude: Low Duration: Short Scale: Small Probability: Fair	<ul style="list-style-type: none"> Regular engagement 	Most environmental concerns are effectively addressed through regular engagement. Only few selected individuals with concerns.		Negligible
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7 DESCRIPTION OF IMPACTS AND EXISTING MITIGATION AND OPTIMIZATION MEASURES

7.1 TRAFFIC AND TRANSPORTATION IMPACTS

Traffic and transportation impacts have been quantified in the Traffic Study. This section mostly discusses the social and health consequences of the impacts. The listed traffic and transportation impacts are not relevant for the Kawina communities.

7.1.1 Traffic and transportation safety impacts

In the public scoping meeting and the validation meeting in the TCR communities, it was indicated that the driving behavior of Newmont related vehicles had generally improved and that speeding by Newmont vehicles is rare. Nevertheless, there are still complaints that vehicles of Newmont staff and contractors do not pay sufficient attention to other road users and sometimes drive too close to them. When rainfall has produced puddles, they splash mud over pedestrians, moped riders and cars that also use the road. In Kraboe Olo there was a complaint about noise pollution. In Mora Kondre, the *basja* mentioned that people living nearest to the main road are bothered by the vibrations of large trucks.

While there is some irritation about driving behavior, the traffic study shows that in the past five years, there have not been accidents with Newmont-related vehicles that have involved TCR community members.

Mitigation

Newmont had taken considerable additional efforts to enhance traffic safety. A code of conduct for drivers has been developed, and drivers for Newmont and 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 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. Area inhabitants complained that the speed bumps are ineffective in slowing down large trucks and are a nuisance for their own smaller vehicles. Some of the speed bumps near the TCR villages have been removed.

During the validation meeting it was suggested that a permanent camera would be installed along the road, so that Newmont can monitor driving behavior from a distance.

7.1.2 Road improvement

Newmont contractors maintain the road between Moengo and Newmont's North Gate. The final part of the LT road, between the forestry road and Snesi kondre/Langatabiki landing, is maintained by a local contractor.

Road improvement has brought substantial benefits to the inhabitants of the Pamaka villages and kampus in the interior, as well as to the inhabitants of the TCR communities. Before Newmont improved the road, it could take a day or more to drive from Snesi Kondre to Paramaribo, especially in the rainy season. During the

rainy season, it also was impossible to travel this with a regular car, and also 4-wheel drive vehicles would get stuck. Pamaka villagers who considered the road the most positive impact of Newmont's presence reported several benefits including the time it saves to travel to the city, as well as the comfort while traveling.

In one part of the road near the TCR communities, Newmont has placed gravel. This is a nuisance to the villagers, because the gravel damages their cars. The school bus driver reported that his bus repetitively gets damaged by the gravel.

7.1.3 Dust problem

Since the onset of the Merian project more than a decade ago, area inhabitants of the TCR have complained about dust pollution. For all these years, Newmont has failed to adequately address this issue. The long duration of this problem aggravates the situation, causing more irritation as well as potentially accumulated health impacts.

Nuisance

The inhabitants of Koenersie kampu, situated just along the road, reported that especially the large trucks throw up a lot of dust. The dust form a layer on their roofs, on the floor, in bed, on clothes that were washed and are hanging to dry, and so forth. Because the dust settles on the roofs, it also enters the water that is collected in durotanks and used by the inhabitants as drinking water. The water from the durotanks cannot even be used to wash white clothes, we were told, because the clothes will be stained orange.

The inhabitants of Leewani kampu have similar experiences. In the morning you sweep the floor, told one of the women, and in the afternoon you need to sweep again because everything is covered with dust.

E. Koenersie, who lives in a kampu along the main road reported the same problem. E. has a large agricultural field along the road, where he plans to plant vegetables, tubers and fruits for commercial purposes. Because the leaves of plants closer to the road get covered with dust, the plants cannot breath and do not grow well.



Figure 34. Dust inside the home of E. Koenersie

Even in Mora Kondre, which is located at some distance from the main road, it was reported that the dust settles on and in people's homes. This was named as the main negative impact of Newmont

Health impacts

There are three main ways in which the dust produced by Newmont-related traffic affects the health of inhabitants of the TCR area. In the first place, the dust pollutes drinking water. This is not only the case for residents who live directly near the road. Also in the villages that are further removed from the road, such as

Mora Kondre and Kraboe Olo, people complain about the red dust that pollutes their water. The villagers suspect that drinking polluted water causes a variety of stomach problems and diarrhea, especially in children.

Secondly, the traffic study shows that levels of dust produced by Newmont-related traffic surpasses WHO-safe standards in dry periods. The dust makes people nearest to the road sneeze a lot and “we become ill”, reported a woman from Koenersie Kampu. The inhabitants inhale the dust: “This is inhumane” (pers. com. 24/02/2024). One of her sisters has a lung-disease, and they believe that this has been caused by the dust. In extreme cases, the inhalation of bauxite dust can cause so-called “bauxite lungs” (Shaver’s disease), a form of lung fibrosis. Existing studies suggest that:

...cumulative inhalable bauxite exposure may be associated with an excess risk of death from non-malignant respiratory disease and that cumulative inhalable alumina dust exposure may be associated with an excess risk of death from cerebrovascular disease (Friesen et al., 2009, see also Lee et al., 2017)

Third, the presence of unpleasant red dust causes mental distress and anger.

Mitigation

In order to mitigate the dust problem, Newmont sends trucks to sprinkle the road. This measure is insufficient to prevent the dust from flying around and entering people’s houses. The traffic study suggests covering the inhabited part of the road with some sort of surface course such as bitumen.

7.2 HEALTH IMPACTS

Apart from the production of red dust, other health impacts have been identified or listed in earlier (E) SIA studies for Merian.

7.2.1 Transmission of infectious and communicable diseases; increased burden of chronic diseases

These potential impacts were listed in the 2013 ESIA, but no evidence has been found for such impacts.

Mitigation

Newmont employees and contractors travel with Newmont or contractor transportation to site and stay onsite. Apart for professional contacts, such as those of the Social Responsibility team, there is no contact with the communities. This has been effective in preventing spread of diseases.

7.2.2 Decreased psycho-social well-being

The Newmont project can cause worries in the local communities, which in turn can affect psycho-social well-being. Below we provide several causes of worry.

Worries about cyanide transportation in the TCR

In 2019, some people expressed concerns about cyanide transportation. In 2024, this concern seemed to have been taken away by regular engagement measures. A basja from Mora Kondre conveyed that she was not concerned at all, because it is done safely. The trucks drive slowly and an ambulance is present (see SIA TSF-2). Other area residents similarly voiced to have been comforted by the information provided.

Concerns among the Kawina about a possible dam breach have been addressed in the TSF-2 –Annex to this report.

Mitigation

Newmont Social Responsibility representatives have held many meetings in the communities to explain about cyanide and the way that Newmont works with it. This has taken worries away. See also SIA TSF-2.

Concerns about Newmont taking water from the Tempati Creek in the dry season (Kawina)

The inhabitants from Bruynzeel, along the Tempati Creek, expressed concern about Newmont extracting water from the Tempati creek in the dry time, when the creek water is already low.

Mitigation

This year, 2024, was the first time that the weather was so dry, that Newmont had to draw water for its operations from the Tempati Creek. There has been engagement with the Kawina about this activity (see §5.7.1). Nevertheless, some individuals were still concerned that the water levels would lower to such a level that they would not be able to navigate the creek and be unable to find drinking water.

Separation time from families

One concern brought forward in the 2013 ESIA, and named again in the 2019 SIA, is that long separation time (e.g. 2 weeks or more) from families due to the mine work shift schedule, causes stress. This issue is not specific to the Pamaka but is valid for all workers. It cannot be established whether Pamaka Newmont employees are away from their families longer than Pamaka ASM in the region. It is unclear how much stress the separation time causes Pamaka Newmont employees in general.

Mitigation

No mitigation, there is not much to be done.

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Continued trauma due to 2011 eviction

Even though the event took place 13 years ago, both women and men who worked at Merian at the time of the 2011 eviction, still speak about the brutality and threats of violence during this eviction. Also when not asked about it, people bring it up in conversations and still get angry about it.

Mitigation

No mitigation

7.3 POSITIVE LIVELIHOOD IMPACTS AND LIVELIHOOD SUPPORT

7.3.1 Recruitment policy that prescribes preferential hiring of Pamaka.

In the Pamaka Cooperation Agreement, Newmont committed itself to a recruitment policy that prescribes preferential hiring of Pamaka, given equal capabilities. Who qualifies as a Pamaka person is judged by a

validation committee of the DOP. While the DOP was dismissed by the Pamaka granman, the validation process could not be executed.

In the first quarter of 2024, 266 Pamaka were employed by Newmont¹⁶. This is two persons more than five years ago. Of these 266 Pamaka, 86 worked in entry level positions, 157 in semi-skilled positions, and 23 in skilled positions. While the absolute number of Pamaka employees remained about the same, their functions have improved. As compared to 2019, the share of Pamaka in semi-skilled has risen from 44.7% to 59.0%, and the share of Pamaka working in skilled positions has slightly risen from 7.6% (clerical staff + professionals) to 8.6%.

In order to increase the number of Pamaka in semi-skilled and skilled position, Newmont has been offering training to Pamaka employees. There was a time when training took place during working hours. But now Human Resources has moved away from that strategy and employees have to follow training on their own time, for example during their break or after work. There is also a program where people can learn to drive a haul truck. After completion of this training, they can go to the mining department.

One challenge in increasing upward mobility among the Pamaka is literacy; many people cannot read and write well, let alone in English. Moreover, explained an SR representative, people also need to understand that they have to invest in themselves by taking courses and reading to obtain relevant information during their leisure time.

Very few Pamaka employees live in the Pamaka villages. Fifteen Pamaka employees travel from Snesi Kondre and Langatabiki to site and vice versa. We can assume that these people still live in the traditional villages. Among these 15, 6 work in entry level positions and 9 in semi-skilled positions. This is slightly less than in 2019, when 20 Pamaka employees were transported to the traditional communities during their break. The transport provider who shuttles Pamaka Newmont employees between the Merian mine and the Langatabiki landing confirmed that the number of persons he transports is becoming less because people move to Paramaribo. In addition, a small number of employees have moved to French Guiana; they are transported to and from Albina during their break.

In the past three years 2021-2023, 21 Pamaka were hired in entry-level positions, and 14 Pamaka were hired in semi-skilled positions (Table 25). Given that the total number of Pamaka employees only increased by two, 33 Pamaka individuals must have left the company.

Table 23. Number of new hires, 2021-2023

Year	Entry-level	Semi-skilled
2021	6	9
2022	10	3
2023	5	2

¹⁶ Human Resources Department data, provided by Social Responsibility team, e-mail 28/01/2024.

In addition to employees, Newmont hired a small number of Pamaka as temporary workers; 20 in 2022 and 16 in 2023 (Table 26). The “General Helpers” work in Kitchen and Housing. The responsibility of a General Helper Housing is to ensure that all rooms and assigned areas at Merian are cleaned and handled according to company standards. The responsibility of a General Helper Kitchen is to provide the services required in the Kitchen, such as food preparation, meal service, and general cleaning.

Shorter term contracts, such as those that are part of the ASM livelihoods program, are for a maximum of three months. Before, when people stayed longer, they considered themselves employees, and subsequently became angry when their contract was over. By sticking to max. 3 month contracts, the difference between short term contracts and fixed employment is clearer.

Table 24. Number of temporary workers hired by Newmont, 2022-2023

Year	Av. total	Function	Contract period	Skills level
2022	13	General Helper	Min 3 months, max 2 years	Entry-level: 17 Semi-skilled: 3
2023	16	General Helper	Min 3 months, max 2 years	Entry-level: 14 Semi-skilled: 2

Providing employment is probably the main significant and sustainable impact that Newmont is making on the Pamaka community. Pamaka who are employed by Newmont learn how to work in an international company and all related relevant skills such as safety measures, general work ethic, and so forth. These skills will enhance their marketability once Newmont leaves and will benefit them when applying to, for example, jobs in the upcoming oil and gas sector. Also for the DOP, providing employment was one of the positive things that Newmont had brought.

Moreover, even though most employees do not live in the villages, they do support their family in the villages and thereby have an indirect impact on village development. Take for example a woman from Nason with eight children. Four of her children work for Newmont, including one daughter who is a truck driver. When the woman’s house was washed away with the water during the flooding of 2022, her children helped her build a new house. Another woman from Nason, who has been working with Newmont since 2014, reported that her life had improved since this job. Before she only sold kwaka, and now she has additional income. She also was positive about her treatment at Newmont.

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

Optimization

In order to maximize benefits to the Pamaka, Newmont should make an effort to (1) hire more Pamaka and (2) provide more training to Pamaka employees, so that they can learn and advance within the company. If training is (partly) available within work hours, it may provide additional motivation for people to participate.

In addition to providing internal training, positive impact can be enhanced by offering selected promising Pamaka employees additional training and education abroad.

7.3.2 Local procurement of goods and services

Even though we did not report numbers of local procurement in 2019, from interviews it seems that Newmont created more local procurement opportunities in 2023 as compared to 2019. In 2023, there were 17 Pamaka, 3 Kawina, 7 persons from the TCR, and 1 person from Sabajo who provided local services (Table 28, table excludes Sabajo).

There were many more people who earned from these contracts, because typically multiple persons work under one contract. In Langatabiki, for example, there is a sewing group of 11 women, among whom one has been registered as the local provider. Likewise in Loka Loka, six women are part of the sewing group that is registered under the name of one woman. The SSMP, the Pamaka ASM cooperative, works as a group to map the ASM within the Merian right of exploitation.

Eight persons with local procurement contracts and several women who delivered textile products under a contract of another person, were interviewed to ask about their experiences. All service providers were happy that they had found a job, and all of them were positive about the relation and communication with Newmont. They also reported that the expectations were clear and that there was supervision and/or training where needed. A supplier of pickets from Nason added that there is a direct number that one can always call, and that problems are rapidly resolved. Also, various suppliers mentioned that payment occurs on time.

Table 25. Number of beneficiaries and type of services for local procurement contracts, by region

	Pamaka	TCR	Kawina
Number of local procurement contracts	19 (incl. 1 person with 2 contracts)	7	3
Number and % of females contracted	3 (17.6%)	2 (28.6%)	1 (33.3%)
Types of services	Transport (5) Vetiver grass (1) Boat construction (1) Building and construction (4) Earth works & machine hiring (5) Cleaning services (1) Sewing training & coaching (1) Sewing (2)	Transport (1) Vegetables (1) Dust control (1) Toilet facilities (1) Earth works & machine hiring (1) Machine service (1) Sewing (6)	Building and construction (1) Fuel distribution (1) Cleaning services (1) Sewing (7)

A supplier from Leewani kampu, who delivers vegetables to Newmont, reported that the rules that she has to comply with according to her contract are easy to follow. The rules are logical, she said, and mostly related to the use of chemicals and packaging. She and her co-producers received a new water pump from the Center for Agricultural Research in Suriname (*Centrum voor landbouwkundig onderzoek in Suriname* - CELOS) so that it is easier to keep the plants wet. The supplier has phone numbers of the SR team and of the Newmont kitchen, and the contact is pleasant, she reported.

The various suppliers from the TCR region conveyed that their financial position had improved due to the work they obtained from Newmont. In the Pamaka area, by contrast, most suppliers emphasized that even though

they were happy that they had found work, their financial situation had been much better before Newmont arrived. Below are two examples.

P. has had a transportation contract with Newmont since 2004; for 20 years now. He says that he rides his boat almost daily, though sometimes for just short rides. He brings Newmont employees to Langatabiki during their break, brings teachers and school children to Snesi Kondre when they have a festivity, or brings Newmont people to the Hermina falls or Ampoma to take water samples. In his job, P. has earned various certificates including “safe boat driving” and “emergency aid”. Even though he is grateful for this job, he describes his personal financial situation since Newmont arrived as “100% worse”. Before Newmont, he worked on a gold mining pontoon, with Brazilians and Guyanese. There he earned 120 gr gold/24 h (at the time ~USD 3600). He also had ASM equipment at Merian prior to the 2011 eviction; “I was the first they removed from there”. Since Newmont came here, he sighs, everything has deteriorated: “There is no good school, no TV, no drinking water... and look for how long they have been here!”

C. cleans the workers’ toilet at Snesi kondre, since 2023, for four days a week. The communication and collaboration with Newmont are good, she says, and she is content with the payment. C. runs a restaurant nearby, but since there are not always customers, this additional income is welcome. Nevertheless, C. remarks, before Newmont came her financial situation was better. She had a bar/dancing, a restaurant, and was gold mining. With these multiple sources of income, she earned much more than she does now.

Some local stakeholders expressed frustration about local procurement, typically due to expectations or hopes of procurement possibilities. For example, people who had followed the agricultural training had hoped that they could subsequently sell produce to Newmont. This was usually not the case.

A Pamaka woman living along the LT road characterized access to procurement opportunities as difficult. She bakes bread, and has been trying for about 10 years to find a way to sell her products to Newmont. She reported that she had spoken with different SR staff, who tell her that ‘things will be fine’. They asked her if she has a license but, she said, she will only request a formal license if she has certainty that she can deliver her bread to Newmont (12/02/2024).

A *kapitein* from Kawina suggested that Newmont should better explain its demands for local entrepreneurs. He would like Newmont to help them with clear examples, materials or a training, so that small entrepreneurs understand what they have to do to become eligible for a procurement contract: “*Newmont says it wants to help the local community, but if your demands are sky high, it does not help.*”

Newmont has been aware of these difficulties and responded to it by hiring a local procurement supervisor (since 2022). This person has been to the field to explain things to the people already delivering. People also were explained how to submit invoices. Also, when there are tenders, someone from local procurement goes

into the field. There are telephone numbers on the flyers where you can call and ask for feedback. Since 2023, all tenders must also be broadcast in Pamaka. Finally, the SR department now has a bi-weekly meeting with managers from different departments to identify different types of service that are needed, and could be tendered locally.

Optimization

Local procurement is an excellent way to both help people earn income, and train people in procedures and expectations relevant to working in a formal work environment. The different forms of local procurement have become important sources of (additional) income for many local stakeholders. The new (2022) strategies to increase local procurement are important measures to optimize this benefit for local stakeholders.

To further maximize its local procurement impact, Newmont must assess what other services can be locally procured, thinking broadly, and link this to training. In this context, Newmont should not only consider if local procurement economically benefits the firm, but rather look at local procurement as a training and social investment opportunity that can improve its social license to operate. This approach requires a shift from merely ‘buying locally’ to ‘building local content’. The textile trainings and related procurement contracts are an excellent example of this approach. In local transportation, there are also good examples where transport providers have been trained (e.g. safety, first aid) and have been providing services for several years, thus earning a steady income.

Areas where local procurement could be expanded include:

- Provide scholarships in areas that Newmont needs – this may range from accounting to geology- to students from the host communities and offer a one-year (paid) internship after graduation.
- Increase food purchases from local suppliers. Most of the food consumed daily at Newmont is bought in Paramaribo. Especially fruits, vegetables, tubers, spices (ginger, galangal, celery), and eggs could be purchased locally. Processed foods such as kwaka and fruit juices could also be considered.
- Think out-of-the-box about services such as hairdressing, light vehicle maintenance, and building and maintenance services. For these services, local people could be trained, do an “internship”, and subsequently be offered regular short-term contracts.

7.3.3 Alternative area for Pamaka ASM.

Newmont assisted the SSMP to obtain exploration mining right in Newmont’s name, but for the SSMP to use. After completion of exploration and obtaining exploitation rights, Pamaka ASM will be able to mine in this area, according to the rules of the cooperation. Gold deposits have not yet been determined and there are no ASM activities as of yet in this area.

See also §3.6.4.

Optimization

It is important that Newmont starts as soon as possible with the exploration program, to determine what deposits can be cost effectively mined with ASM methods. This activity can be used as a training and internship opportunity, whereby a small number of ASM can learn about professional exploration methods, and earn a fee for their assistance. The exploration report must be submitted to the Geology and Mining department

(GMD), after which the SSMP can apply for an exploitation title and actual gold mining can take place in the area.

Newmont has committed to support development of the access road. This activity should start as soon as it is clear where the ASM want to go. Here are opportunities for local participation and procurement, especially from the (former) ASM who followed the dozer and excavator trainings.

7.3.4 Alternative livelihoods Project with NOB

As part of Newmont's livelihood restoration efforts for ASM, a program has been initiated where (former) ASM can develop a plan for an alternative business, and obtain a loan to help start it up. This program is being developed and executed together with the Dutch development organization Solidaridad. The loan will be provided by the National Development Bank (*Nationale Ontwikkelings Bank* – NOB).

Beneficiaries must be current or former ASM. Their compliance status is validated by the SSMP. At the moment there are 40 persons who registered, with a wide variety of ideas. To date, four Pamaka men have had their business plans approved and obtained the NOB loan: a brick making workshop, chicken farming, boat transportation, and a truck for transport with a hydraulic arm. There are a couple of female equipment owners and land bosses, but the grand majority of (former) ASM are male. Among the 40 applicants, there is one woman. The Newmont ASM superintendent clarified that women can also apply together with their husband if he is/was an ASM, or apply for him. The fact that applicants have to be former ASM, rather than anyone who earned money in the ASM sector, creates a disadvantageous position for women who wish to apply for a business loan on their own account.

The loan arrangements have been made extremely accessible and beneficial to the Pamaka applicants. The NOB comes to the area, facilitated by Newmont, for intake meetings. The applicants must make a simple business plan, and the NOB will evaluate it. The regular NOB business plan canvas was made simpler and adjusted to the situation and experiences of the local applicants.

The loan limit is a maximum of SRD 1,000,000 (USD 30,000) per business, and the loan is always in SRD. Newmont provides a lot of (partly invisible) support to the loan beneficiaries:

- Newmont covers the first year of interest payments so that beneficiaries have a one-year grace period.
- Beneficiaries must have 10% own contribution to cover expenses to set up the business. This fee is provided by Newmont as a gift.
- Provisions and administrative expenses are covered by Newmont.
- Newmont takes care of the loan management and provides a guarantee.
- Newmont provides all necessary trainings such as marketing, entrepreneurship, financial administration.

In short, the applicants do not have any expenses when taking out the loan, apart from a drive to the city. The Dutch development organization Solidaridad, through its contract with Newmont, will monitor the new business owners closely and provide support. They only pull back when the business is sufficiently stable. The participants are very enthusiast, reported the Newmont representative.

The chair of the SSMP, who also is a partner in this program, expressed his disappointment at the involvement of Solidaridad. From the start, he said, the program was developed by the SSMP and the Newmont ASM superintendent: *“Later Solidaridad became part of it. That surprised me.”* The SSMP wanted to provide the trainings and had started discussions with the Amana Trust Bank about the small business loans. And hence, when Solidaridad formed an alliance with the NOB, they felt ignored and left out.

Kawina (former) ASM are not (yet) eligible for this program. As soon as there is an agreement with the Kawina, this model can be duplicated.

Optimization

The livelihoods program with Solidaridad and the NOB is a well thought-out program that provides opportunities to Pamaka who want to start a business other than ASM. Thanks to the generous support of Newmont, the business loans can be taken out without the usual hurdles such as a collateral, personal investment, expenses to take out the loan, and immediate interest payments. Moreover, a variety of business related trainings will help the participants to professionalize and formalize their businesses.

The current inclusion criterion makes the program less accessible for women, some of whom also lost a lot of money as a result of the 2011 eviction of ASM. For the benefit of gender equity, Newmont could broaden eligibility to include anyone who worked in the ASM sector, including ASM services. This way, women who have been, or are, providing services to the ASM sector, would also have a chance to benefit from the NOB grant program.

During the validation meetings, it became evident that Pamaka in most villages knew nothing about the Newmont and NOB-supported alternative livelihoods program. For this opportunity to be known and accessible to Pamaka throughout the Pamaka area, the SSMP and/or Newmont SSMP superintendent should visit the various villages to explain the program.

In addition to the ASM at Merian, Newmont also evicted the Kawina ASM who were working at the Moisi creek area. It would be more equitable if these (former) ASM would also be eligible for a similar grant program.

7.4 WORKSHOPS AND TRAININGS

7.4.1 General workshops and trainings

In these past five years between 2019 and 2024, Newmont offered a variety of workshops and training to the different stakeholder communities. Training topics were: welding (2019), electricity (2019), textile/sewing (2019, 2021, 2022, 2023), literacy (2019, 2020), hydroponics (2019, 2020, 2021), leadership skills for the Traditional Authorities of Kawina (2020), excavator operator (2020, 2021, 2022, 2023), agriculture (2022, 2023), culinary arts (2023), and bricks and masonry training (2022, 2023). Annex 5 provides a list of all trainings, with the number of participants by gender and target community.

A total of 545 men and 397 women were participants in the trainings. In reality, there were less participants because many people followed multiple trainings. Most popular were the excavator trainings (total 84 participants, only men) and the textile/sewing trainings (total 116 participants, all women). The trainings were of different duration; ranging from three days to two months.

We spoke with 14 persons who had followed a Newmont training about their experiences. Among them, seven persons had followed 1 training, and the other seven had followed multiple trainings. A Pamaka woman from Langatabiki even reported that she had followed five different trainings: electricity installation, chicken raising, textile, planting and business.

All participants reported that registration for the training had been easy. They had heard about the training either from the social responsibility team who had visited the village, or from the traditional authorities in the village. Others heard it by word of mouth from other people in the village, or they were called.

All interviewees were enthusiastic about the trainings they had followed. The trainings were flexible so that both people with existing experience who wanted to learn more and those who started from scratch, could learn:

I could not do anything, I learned everything there. For example, how you place the sewing thread into the sewing machine, how to sew, cutting. It was a fun training, and it would be good to have this more often (Participant textile training, Loka Loka, 11/03/2024)

Because the women who followed the textile training received cloth and yarn, they could make many useful household items at no expense to themselves. They talked about clothing for their grandchildren, seat covers for their home, clothing for themselves, napkins, bed linen and so forth.

Participants appreciated the fact that they received a certificate:

It is good that you get a diploma, because even if you will not go work for Newmont, you can still work for someone else (Participant textile training Loka Loka, pers. com. 11/03/2024).

People who had followed the trainings mostly reported that they wanted to use it to establish an own business in combination with producing for themselves. A few people only wanted to use the skills for their own families. A woman in Ovia Olo who had followed two textile trainings reported that she had learned to make all kinds of things: a skirt, a dress, pants, bed sheets, and curtains. She had sold nothing, and kept everything for herself. Another woman in Loka Loka reported that she would like to sew items to sell to people from the village, such as pangis, bed sheets, curtains.

At the time of the survey, several people were earning money with their new skills. This was specifically the case for the women who had followed the textile trainings. Almost all women who had followed the textile training had earned something by sewing bed linen, seat covers and laundry bags for Newmont. This direct economic benefit is a strong motivator to want to learn more. French Guiana was also named by participants as a possible market for pangis and vegetables.

For some participants, the trainings had been particularly relevant. Take for example A, a 25-year old man from Ovia Olo. After completing elementary school in the village, A. went to vocational training education in Paramaribo. However, he failed to complete it and returned as a drop-out to the village. Now he has followed three Newmont trainings: electricity installation (2021), excavator training (2022) and brick making and masonry (2023). He did these trainings, he says, because he did not go far in school and wants to get a diploma for something. A. is now working in the brick making work shop in Ovia Olo. He hopes another excavator training will be offered, because that is the work he would love to continue with.

Optimization

The various training opportunities, including the trainings for (former) ASM (see below), have benefited about 1000 persons. The precise number cannot be obtained, as many persons followed more than one training, and hence were counted multiple times. These trainings have helped people to earn income and to produce food, clothes or other items for their household. Some of the income earning opportunities were one-time or short-term, but other people now earn regular income through procurement opportunities related to their training. Moreover, persons who did not have a chance to complete their education can earn certificates that enhance their employability.

Because of the positive reception and impacts of these trainings, it is important that they are continued and expanded to villages where trainings have not yet taken place. To ensure this, the SR and ASM departments should reserve parts of their budgets for training purposes. It is advised that there will be at least four trainings per location per year, catering to different interests.

It may be worthwhile to investigate whether the trainings can be used for people to obtain a formal educational degree, for example LBO level. One could imagine a scheme where participants earn a certain number of credits per training, and that a certain number of credits equals a MinOWC-recognized diploma. This will further enhance employability of those searching for a formal job.

7.4.2 Training for (former) ASM

The ASM department within Newmont provided its own training programs. These trainings specifically targeted ASM who either wished to formalize their ASM business, or those who wanted to develop an alternative livelihood. Trainings in the first category included trainings to set up and run a cooperative. The second category included trainings in welding, excavator operation, dozer operation, chicken farming and basic entrepreneurship. This later training was meant for capacity building of (former) ASM entrepreneurs who intended to take part in the financing program with the National Development Bank. A total of 204 (former) ASM participated in these trainings.

The chairman of the SSMP indicated that through these various trainings, many possibilities have been created. A lot of people wanted to participate, even more than could be accommodated.

Optimization

See other trainings (§6.2.1)

7.4.3 Training of ASM in more sustainable ASM technologies.

In 2022, as part of the Newmont-Solidaridad program to support ASM, trainings were provided about more sustainable ASM technologies. The training was conducted by ASM expert Marcello Veiga, in Paramaribo. During the first training, six persons from the SSMP attended. The second training there were only two persons from the SSMP.

The chairman of the SSMP, who attended the first training, reported that the training was educational. Nevertheless, he was not convinced that the presented methods would work with the specific soil types found in Suriname. Also a consulted mine operator was skeptical about the presented ASM methods and the chance that these would be adopted by the ASM (mine operator, pers. com., 12/02/2024).

Soon after the training, the Solidaridad team visited two ASM camps to discuss safety measures. According to the ASM superintendent, one of the ASM, adopted the safety measures. The Solidaridad team also went to three different ASM camps to take samples. One mine operator reported that Newmont and Solidaridad had come to his work place twice to take samples. He had no problems with it, he said, but he had not heard back about the results.

The Newmont ASM superintendent explained that Solidaridad wants to develop an ASM plant that does not use mercury, or only uses mercury in the final stage. Another option is that Newmont buys and processes the materials from the ASM to show them the difference between working with mercury and working with the pilot plant. The ASM superintendent explained that there have been talks with suppliers and Solidaridad is still working on this. The idea is to work with the cooperative, which would manage the plant.

The SSMP chairman, however, does not seem to be aligned with Newmont on ownership and responsibilities. He complained about these activities happening without direct involvement of the SSMP:

I have not interfered anymore, because it is not my project, not a cooperative project. We had agreed that all projects would go via the cooperative, and they would deposit a small percentage on the cooperative account, but that does not happen (Chairman SSMP, 25/01/2024).

The SSMP chairman confirmed that the cooperation is interested in using more environmentally friendly ASM methods. However, the work on the SSMP concession “*is not a Solidaridad project*”. He did not agree that the ideas came from Solidaridad and feels that Solidaridad is “*abusing their knowledge*”. He also did not believe that there is much interest among the SSMP members to work mercury free. The ASM trust the system they are working with, so they will not change it for something else, he said. He suggested that it could be effective to take their tailings, rehabilitate the place, and wash the tailings using mercury free methods.

The Newmont ASM superintendent indicated that they will need to work on capacity building in the SSMP, and they have to work on their unity:

I see a lot of animosity among ASM, little trust. We always agreed that the SSMP would manage the plant. And then someone will call and say: “Hey, couldn’t I manage the plant?” We will have to deal with that challenge. (ASM superintendent, pers. com. 11/01/2024)

Optimization

Foremost it is important that Newmont and the SSMP get better aligned and that it becomes clear what has been agreed between the parties, and what can be expected from each other. If it has been agreed, as the SSMP believes, that some % of overhead expenses will be paid to the SSMP for every project, than this must be recorded in written form.

Second, the pace of the project is very slow and it is unclear what the outlooks are. Now, two years in the project, no single pilot method has been tested. It is not even clear what kinds of methods are considered. It would be useful to get a clear log frame from Solidaridad with their goals, objectives, the steps and a timeline.

Third, persons from whose plants samples have been taken must be informed about the findings. These findings must be presented in a way that is meaningful to local stakeholders without formal education in mining.

7.5 NEGATIVE LIVELIHOOD IMPACTS

7.5.1 Negative livelihood impacts for Pamaka ASM

The 2019 SIA extensively discussed that the 2011 eviction of ASM from the Merian area had substantial negative livelihood impacts. These negative impacts not only applied to the Pamaka gold miners themselves, but also to the people who delivered services, such as Pamaka women selling meals and kwaka, and the extended families of all these people. This incident led to a loss of income for local families, decreased food security, and out migration. A man along the Langatabiki road complained:

They cannot come from abroad and do as if they have always been here. We were here first. Our ancestors moved to this area, because they withstood oppression. We descent from runaway enslaved people, our ancestors were freedom fighters. I would not be able to go abroad, and do what Newmont does here. (Man along the LT road, 16/02/2024)

He also blamed the Suriname government, which does not protect or support its people.

Employment and procurement opportunities are helping to mitigate impact. However, as noted above, local suppliers indicated that even though they were grateful for the opportunity to sell their goods or services to Newmont, their standard of living was much higher before Newmont came to the area. Because no proper Resettlement Action Plan was developed at the time, it is impossible to establish if ASM wages in 2011 were indeed higher or if this is just nostalgia.

Mitigation

Since 2019, Newmont has intensified efforts to support (former) ASM through programs aimed at (1) more responsible, legal mining, and (2) alternative livelihoods. These programs are being developed through continued stakeholder engagement with the SSMP. These efforts include:

- Former gold miners have been offered training in different vocational skills such as welding, dozer operation and excavator operation. Some of these people have subsequently been offered procurement opportunities, for example with the rehabilitation program and the Tailings Storage Facility (see §7.4.2)
- In addition to these programs specifically for (former) ASM, there are a number of other training programs that people who previously earned income in ASM, as well as other people, can participate in (see §7.4.1) as well as more general procurement opportunities (see § 6.3.2) that are open to everyone. A significant share of the beneficiaries of these general local procurement opportunities are people who previously earned income from ASM in the Merian area.
- Preferential hiring (not specifically targeting displaced ASM miners), see §7.3.1.
- Newmont obtained mining rights to an area that will be available to the SSMP. ASM are not working there as of yet. see §7.3.3.
- Alternative livelihoods project with NOB has benefited four individuals. see §7.3.4.

These combined efforts partly compensate for income losses from the ASM sector. Moreover, the skills gained by working at Newmont, following training, delivering procurement services, and establishing a small business, will continue to benefit the beneficiaries after Newmont has gone.

7.5.2 Livelihood impacts for Kawina working in ASM

The 2019 SIA described that in 2015, a small group of Kawina ASM working along the Moisi creek, had been evicted by Newmont. At the time, no proper Resettlement Action Plan was developed to establish who were mining in the area, the cost of their move, the value of their losses, or foregone income.

Mitigation

When involuntary resettlement is not addressed from the start using international guidelines, it is difficult to establish, in hindsight, how the situation was and what losses have been incurred. Nevertheless, this is no excuse for inactivity.

From a human rights perspective, it is important that Newmont acknowledges that it evicted traditional land owners from the place where they worked, and works with this small group to help them restore their livelihoods. Such support could include offering training to enhance employability, making the NOB alternative livelihoods loans (or a similar program) available to Kawina ASM, and/or helping them obtain mining rights to an alternative piece of land.

7.6 SOCIAL INVESTMENT IMPACTS

Taking a dugout canoe on the Marowijne River, passing the Pamaka villages, one would never guess that a large international mining firm is working in this area. The communities look impoverished and do not have access to clean drinking water, sanitation, or 24/7 electricity. There are hardly any stores or supermarkets, the schools and teacher housing are falling apart and plagued by pests, and for decent health services community members cross the border into French Guiana.

Clearly, it is foremost responsibility of the Suriname government to provide decent infrastructure and public services to its citizens in the interior. However, globally it is observed that where governments fail at their duty to spearhead national development initiatives, provide basic infrastructure and improve the functionality of rural sub-economies; the immediate result is that communities will transfer these expectations onto mining entities. This gives birth to impracticable expectations in respect of the benefits due to them for hosting mining entities¹⁷. This is exactly what happens among the Pamaka and Kawina, in their perception of Newmont's responsibility towards them. Inhabitants of Pamaka communities will often say things like: Look around you, does this look like a place where a large mining firm is working? At the same time, the national government appears to withdraw further from these communities, as it relies on the mining firm to step in where development support is needed. For example, Newmont has replaced almost all broken village generators in the Pamaka area, even though access to electricity is a government responsibility.

Newmont's Community Investment regime has been unable to meet the (sometimes unrealistic) local expectations. Newmont delivers Community investment through three venues:

- Community Development Fund (only Pamaka)

¹⁷ See Mining Review Africam 2019: <https://www.miningreview.com/gold/the-relationship-between-the-mining-industry-and-communities/>

- Community Investment Projects (mostly Pamaka ,TC and Kawina)
- CIC donations (everyone, everywhere in Suriname)

As we will see below, the main source of development funds for the Pamaka should be the CDF, but this Fund lacks leadership, direction, and community mandate. As a result, there have been no CDF projects for the past five+ years. The social investment projects from the Social Responsibility (SR) department bring a bit of relief. However, the projects are typically small and although appreciated, cannot compensate for the lack of a strong development vision.

7.6.1 Community Development Fund

In 2015-16, Dr. Schalkwijk developed a “Pamaka development plan” based on extensive field work in all Pamaka villages. This plan presented 145 projects to be executed in the Pamaka community, with a total value of USD 10.8 Mln. Main projected project expenses included: drinking water (USD 1.6 Mln), electricity (USD 1.5 Mln), education (~USD 0.8), health care (~USD 0.5), infrastructure, such as the road, stairs and jetties (~USD 0.9 Mln), communication (~USD 0.6), income generation (~USD 1.5 Mln), and Pamaka Identity (i.e. capacity building leadership, organizational capacity, development organizations, ~USD 1.8 Mln). The Pamaka development plan also suggested a structure for a Community Development Fund (CDF). Given the “weak traditional authority structure” and “weak organizations”, the 2016 Schalkwijk report emphasized the crucial role of a strong Pamaka development organization for the preparation and execution of CDF projects.

In 2016, the Pamaka Community Development Fund (CDF) 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 a 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). Because the Pamaka wanted to have more say over the CDF, they sent a letter to the Government of Suriname requesting that the two government people in the CDF would be replaced by two government representatives of Pamaka descent. Hence now the CDF board counts four Pamaka and two non-Pamaka from Newmont. This change did not have the desired effect because, according to the DOP, *“those two Pamaka that came into the CDF board do not keep our mutual agreements”*. (DOP, pers. com. 22/02/2024)

The CDF Bureau, which is charged with every-day affairs, should have a manager but this position has been vacant for about a year. In 2022, the Pamaka did not want the old Fund manager anymore. The person left, and there was a recruitment process for a new Fund manager. However, when the DOP found out who were on the shortlist, a representative discouraged these people from taking the job. So since the end of 2022, the CDF has been without a Fund Manager.

The CDF started with an initial injection of USD 50,000 and subsequently Newmont paid, from the moment of production, quarterly USD 1 per produced and sold troy ounce of gold. At the moment, there is about USD 2.5

MIn in the CDF. Following the recommendations from the NIKOS (2016) report, CDF investments should focus on the following main target areas:

1. Water
2. Electricity
3. Agricultural development
4. Promotion of local entrepreneurship

In the 8! Years that the CDF has been existing, only two projects have been executed by the CDF; a drinking water project in Langatabiki, and an agricultural (hydroponic) project in Snesi Kondre. Neither one of these projects was sustainable or satisfactory to the community. The hydroponics project has been abandoned. The drinking water project provides water closer to the homes of people in Langatabiki, but the water is not clean and according to local respondents, there is insufficient local knowledge about maintenance. In the past five years, there have been no CDF projects.

In theory, the way that projects are selected is as follows: The community identifies projects, and these need to be sanctioned in a *krutu* (*general meeting*). Next, the project ideas are presented to the CDF board. The Pamaka representatives in the board have a veto to refuse a project: if one of them does not approve, the project will not be executed.

During one of the last *krutus*, three projects were selected: (1) a terrain with house in the city, (2) capacity building for the traditional authorities, and (3) a *kwaka* project in Atemsa. The capacity building project could not be accepted because the traditional authorities had not been involved in that project idea. Next, the Pamaka participants indicated that if the terrain in the city would not be bought, they would not approve of any other project. A terrain in Paramaribo, indicate its proponents, can serve as a place where Pamaka can go when the villages are flooded, and as a cultural center, it can be used for activities such as the *dede oso*, it can be rented out, or be used to hold a small market. During validation meetings, the house in the city was mentioned in three Pamaka villages (Langatabiki, Badaa Tabiki, Tabiki Ede). Most adamant were the *kapiteins* in Langatabiki, who seemed unwilling to consider using CDF money for development projects the Pamaka community needs most urgently, such as 24/7 electricity and drinking water.

The CDF board has indicated that to buy a terrain in Paramaribo is not in line with the articles of association of the CDF. Furthermore, the price asked for the identified locations seems much beyond market value, and there is no plan for management, entitlement, or maintenance of the place.

Subsequently, the CDF returned to the area with some of the 'low hanging fruits'¹⁸ that had been approved in a *krutu* in July 2022. However, now the community demanded that these projects were frozen as long as the terrain in Paramaribo has not been approved off.

¹⁸ i.e. tools for agricultural projects, a dock for Langatabiki, a bridge near the cemetery.

Hence, projects cannot be funded by the CDF as long as the Pamaka and the CDF board cannot agree about the terrain. In the meantime, it is unclear to what extent this terrain in the city is a wish of an influential and vocal group of people, or truly desired by 'the Pamaka community'. Even though the proponents of the city-terrain insist that this is what 'the Pamaka' want, the data do not confirm this. Surveyed household members were asked what they wanted that should happen with the CDF money. The answers are listed in table 28 below, and are largely in line with both the 2016 NIKOS report and two of the four CDF core target areas. The top-4 most desired projects were: improved education, electricity, clean drinking water, and better health care. The answer "build a 'stadtdorp' " basically contained all of this. A woman from Langatabiki even explicitly mentioned that she did *not* want the money to be spent on a house in Paramaribo, because the Pamaka do not live in Paramaribo and it will involve too many expenses.

Table 26. Answers to the question: What do you want to happen with the money from the CDF? (N=175)

Project	N	%
Education	64	36.6%
24/7 Electricity	54	30.9%
Clean drinking water	40	22.9%
Health facilities, hospital	33	18.9%
Build an urban center at Snesi Kondre ("stadtdorp") with schools, a health care center, houses to stay, shops, 24/7 electricity, drinking water, etc.	29	16.6%
Support for elderly, elderly home	27	15.4%
Infrastructure; pave the road, construct houses, construct cement stairs	25	14.3%
Build houses on higher ground where people can live when the area floods	14	8.0%
Improved access to affordable Transportation	12	6.9%
House in Paramaribo	6	3.4%
Employment	6	3.4%
Sanitation, flush toilets	5	2.9%
TV, radio	3	1.7%
Don't know	7	4.0%
Other	19	10.9%

People who said they wanted better education in Pamaka mentioned, among others;

- Build good schools and a boarding school
- Place a boarding school at Snesi kondre for parents who cannot afford to send their children away for continued education
- Build an educational center (i.e. with various levels), so that children do not need to go to Paramaribo or French Guiana
- Build schools for children to continue education, such as MULO
- The school of Loka Loka is poorly maintained. The toilets do not function, there is fungus in the building, and all blackboards are broken. Renovate the building and place it on stilts.

With regard to health facilities, respondents gave answers like:

- Build a hospital at Langatabiki
- Place good doctors at Snesi kondre
- Good medical care
- Build a hospital so that they do not need to go to Apatou for care

Care for elderly both included wishes to provide elderly with a monthly stipend or food package, and ideas for an elderly home.

A '*stafdorf*', or an urban center at Snesi Kondre, was not only mentioned in the context of this question, but also came up when talking about the relation with Newmont in general (See §7.5). A house in Paramaribo was mentioned by only 3.4% of surveyed households.

While the Pamaka are not easy clients, the CDF itself also must take part of the blame for a failing investment record. For one, the CDF is inconsistent in its project requirements. One of the reasons to not want to fund the terrain in Paramaribo is that qualifying projects must be 'sustainable'. To date, however, none of the CDF projects has been sustainable. The Langatabiki drinking water project was not sustainable (water not drinking quality, no maintenance structure), the hydroponics project was not sustainable (was abandoned within two years on request of the community). Also donations of drinking water during the dry season and fuel for a local ritual (*tiki konde*) are not sustainable projects.

Secondly, the CDF does not actively consult with the Pamaka. There are four non-Newmont board members who earn a fee to help manage the Fund, but it is unclear what they do, if anything. They do not regularly travel to the Pamaka villages to explain how the Fund works and why it has been inactive for so long, or work with the Pamaka in different locations to prioritize project ideas.

Third, it is confusing to the Pamaka, and harmful to the relation between the Pamaka and Newmont, that Newmont's SR director is also a member of the CDF board. If this person in the professional capacity of member of the board explains to the Pamaka that a certain project cannot be funded by the CDF, it is logical that the Pamaka interpret this as "Newmont" does not want this project to be funded.

Furthermore, there are concerns about the way that the CDF communicates with the Pamaka. During a 2022 meeting in Langatabiki, the CDF came with armed 'soldiers and police' to the village. The Pamaka considered this offensive. According to Pamaka witnesses, when the meeting got heated, the security forces cocked their guns. This is denied by Newmont. According to Newmont, visibly armed security forces had indeed accompanied the chair of the CDF board (also Newmont's External Relations director), but they had not cocked their guns. Regardless of whether the guns were cocked, visiting a local community with armed security forces is poor community relations management on the part of the CDF and a recipe for escalating tension.

Previous project failures, poor communication, and current inactivity, undermine the CDF's position as a development partner. Like in 2019, stakeholders in all communities were unanimously negative about the CDF, its management, and the projects it has executed to date. Main complaints were that:

(1) In 2016, a report was written by Mr. Schalkwijk, outlining the main needs for each village and the Pamaka community as a whole.

The CDF was established to address these needs, but there has not been much change since 2016.

(2) The CDF does what it wants, does not discuss with the community about what the community wants.

Consulted stakeholders lamented the lack of communication and collaboration of the CDF with the communities, traditional authorities, and DOP. During the validation meetings, it was once more emphasized that CDF does not visit the villages to talk with people.

(3) The CDF refuses to spend our own money on the project we want most

In the perception of Pamaka stakeholders, they should be able to determine what happens with the money that is *de facto* theirs. The problem is that it is not clear who gets to decide what the Pamaka want.

(4) There are all these meetings but nothing is done

Many people were unable to give examples of any projects executed by the CDF. The basja from Badaa Tabiki, for example, only knew about water donations. An elder at Nason reported:

You have to talk with them all the time about what you need. If you do not do that, they think you do not need anything (Nason, 04/03/2024)

But in the meantime, nothing happens.

Optimization / mitigation

There is USD 2.5 Mln in the CDF, which could help the communities meet urgent needs. However, the Fund and the Pamaka are currently at a stand-off, during which no projects can be developed with CDF money. CDF board members should have resolution of the conflict with the community as their priority and act on it.

After eight years of existence, it can be concluded that the current structure of the CDF does not function well in the present context. The CDF structure assumes effective governance of the Pamaka community in which all sections of this community are represented. However, the results to date indicate that a lack of unity within the Pamaka community paralyzes such decision-making. Already in 2016, Schalkwijk warned that:

Because of limited organizational capacity, the Pamaka will not be able to optimally shape their collaboration with [Newmont], benefit from the resources in the Community Development Fund, and execute the Pamaka development Plan¹⁹.

At the time, it was suggested that a professional Pamaka development organization would be installed, the DOP. As discussed above, it has become clear that the DOP does not have the capacity to play this role.

CDF, on the other hand, does not have a clearly communicated plan to propose development projects that can count on broad community support. If Newmont wishes to continue with the CDF in its current form, it is

¹⁹ PAMAKA ONTWIKKELINGSPLAN 2016-2020. Executive Summary, point 73 (p. viii)

pertinent that an intensified process will start to get Pamaka leadership, the Pamaka people, and the CDF board aligned. Such a process requires that board members travel to the interior and hold meetings in the different villages to discuss models of collective decision making processes. Another option would be to have a retreat outside of the area, with the CDF board, Pamaka leadership, and Pamaka Community-Based Organizations. Whatever form this takes, the process must be planned carefully and could benefit from the support of an impartial mediator. While there is no Fund manager, other board members must take over the task of initiating the discussion between CDF and the Pamaka. This discussion should not be about any specific project yet, but about the steps that the CDF can follow to ensure that a project is selected that is truly representative of community needs and interests.

Alternatively, Newmont could acknowledge that the CDF cannot function the way it was designed, and that it is a failed 'project' that will be written off as a loss. Instead of placing many more staff hours and funds in figuring out how to get the Pamaka to select a project, Newmont can decide to work on the most needed projects (electricity, water) on its own account, outside of the CDF and without endless heated discussions with the Pamaka. This means that more funds must be channeled to the SR department for Community Investment projects.

Finally, the way things are going now, the USD 2.5 Mln in the CDF may be doubled by the time that Newmont leaves. The lack of an exit plan is a liability.

7.6.2 Community Investment Projects

In the period 2019-2023, Newmont executed 101 community investment projects in the Pamaka, TCR and Kawina communities (and some outside), for a total value of USD 7.6 Mln. By far the largest ones of these projects was Project CURE (USD 4.5 Mln together in 2019, 2021, 2022 and 2023). Project CURE is a collaboration between Project CURE, the Ministry of Health (MoH) and Newmont. It entails a Needs Assessment of health facilities selected by the MoH, and a medical equipment/ consumables donation to selected health facilities. This project did not only focus on communities within the Newmont Aol. It was a national project that also benefited health facilities in Paramaribo and other districts.

The second largest expense for community investment projects was road maintenance for the stretch of road between Km 58 and Snesi Kondre (USD 1.1 Mln, 2019-2023) and the TCR (USD 154 thousand, 2019-2023). Other investments under this budget were:

- Various trainings that were described above,
- Construction projects, including docks and stairs in Pamaka and TCR villages, renovation of krutu osos in the various communities, construction of the Kawina aula, construction and various additions to the Granman oso (kitchen, fence),
- Agricultural projects, including the agri-drip project in the TCR.
- Smaller projects such as the annual Christmas celebrations, World Water Day events, Educational Road shows, and food and water packages during the flooding and dry seasons, and fuel donations for cultural events.

During the Pamaka household survey, we asked household respondents what projects they valued most, and why. The results are presented in Figure 35 below. It must be noted that people did not distinguish between the Community Investment projects and the CIC donations.

The overall most valued project among Pamaka respondents was the *Granman oso*. When we asked people to motivate their choice, they gave reasons such as:

- The Granman must live in a good and beautiful house, because a large firm like Newmont works here
- His house was broken and that was a disgrace for the Pamaka
- It is good that the king of Pamaka lives in a beautiful home
- The Granman is our king, so if he lives in a shack it brings shame to the community
- The Granman must be happy, therefore his house was the most important thing

Reasons to name the docks among the best projects were:

- The docks make it easier to reach the land
- This makes it easier for the elderly to go to the river to bathe
- My knee hurts so it is difficult to go to the shore. The stairs with the railing make it easier
- The old wooden stairs were dangerous

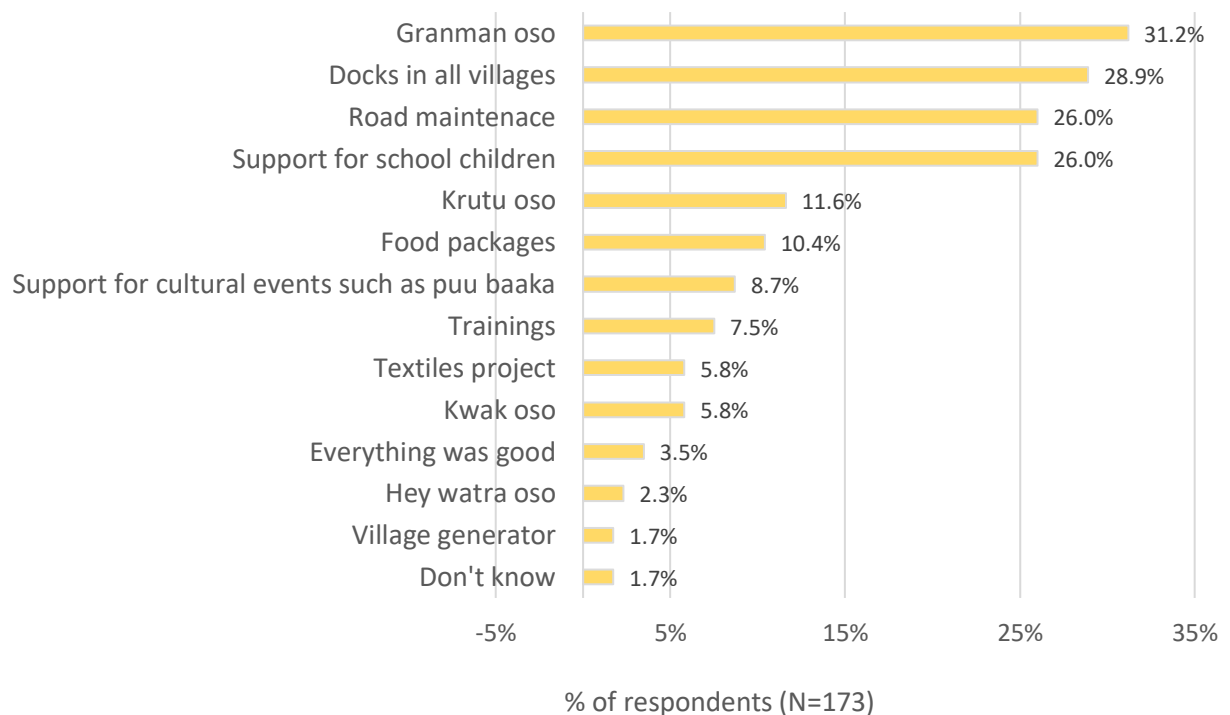


Figure 35. Share of respondents who listed specific projects among their most valued projects

Road maintenance was deemed important because:

- It is a project that benefits all
- The teachers use the road to come to the villages; education is important.
- When you need to take the boat to Albina first, it takes a long time to travel to the city
- Now it is easier to go to Moengo. Before you had to travel by boat. The government did not want to make it, or could not make it. Newmont did this for the Pamaka.
- Before it took a long time to get to the city, now you get there in three hours.
- The cars do not get damaged, that makes it cheaper.
- Before, you were shaken back and forth on the road, now you drive easily
- It is safer and faster to travel to the city

Support for school children is important because:

- Not all parents can afford to buy [school supplies]
- It is support for the parents because they do not have a lot of resources.
- Children are the future of tomorrow.

Also in the TCR and Kawina community, the projects were appreciated. The Kawina expressed particular appreciation for the different trainings, such as capacity building for local authorities, entrepreneurship, textile, bulldozer operator and so forth. The aula also was appreciated. Nevertheless, without exception, all Kawina indicated that repair of the road was their main priority. Road upgrading is perceived as the key to local development, which will allow people to attend to their agricultural fields, to market products, to visit their communities, to hold important rituals in their homeland, and to bury the death at the Kawina cemetery.

Also for the TCR communities, the trainings were the main gain from Newmont in these past five years. Other things that were appreciated were maintenance of the roads to the villages, and the small donations. The basja of Ovia Olo reported that things had improved in the past five years, and he was content with the variety of trainings that had been offered to the community members. He specifically named the excavator training, for which a couple of men and one woman had travelled to Paramaribo. Several men were trained in the fabrication of bricks that they are now selling to other villages. In Pelgrim kondre, support for the school was specifically mentioned.

There is some frustration about the process of applying for projects. In virtually all communities, people complained that they had contacted the SR department with a project, but not heard back about it. The experience is that it can take one or two years before a project will be executed. Several consulted individuals reported that it was unclear what exactly they needed to do to apply for a project.

7.6.3 CIC Donations

The CIC donations are generally smaller amounts that are awarded after a community or an organization has requested a donation. In the period 2019-2023, a total of USD 490,050 has been awarded in CIC donations to the affected communities, for an average of USD 98.010 per year. The largest donation was support for the renovation and refurnishing of the house of the granman (USD 119,900, 2021), which was highly valued by the Pamaka. About 80% of the donations was allocated to the Pamaka community.

Optimization of Community Investment and CIC projects

As noted in the section on trainings, the trainings that have been funded by the Community Investment program have been well received and generated income earning potential. Given their success, it is desirable that these trainings are continued. The trainings will have most impact if they are directly coupled to an income generating opportunity (see also under trainings).

Most of the other requests were for consumables, often for items that the Suriname government should take care off, but does not. Examples are the support for community generators, rainwater collection bins, and a bus shelter along the road. These projects and donations are very welcome, and help address immediate community needs.

For future Community Investment and CIC donations, it is recommended to invest in larger, sustainable community projects that align with the original Pamaka development plan from NIKOS, with the listed development needs of the Pamaka (Table 28), and with the needs of the TCR and Kawina communities. In this context, possible collaborations with other investors may be considered. For example, the French *Agence Française de Développement* (AFD) is currently working on improvement of access to drinking water in Moengo and surroundings²⁰ and the Interamerican Development Bank (IaDB) approved a US\$ 30 million investment loan to Suriname to support adequate and modern access to sustainable electricity in interior communities.

Electrification is a large investment, but it tremendously eases people's lives, stimulates business development, and can motivate Pamaka to return to the villages. Hence, if Newmont wishes to leave a visible impact on the Pamaka communities, electrification would be a meaningful investment.

7.7 CULTURAL IMPACTS

7.7.1 Reduced social cohesion among the Pamaka

The Pamaka would benefit from more unity. The DOP distrusts the CDF, traditional authorities have little believe in the DOP, and community members have little confidence in any of these parties to work for their good. One of the consulted basjas characterized the CDF as “a bunch of jokers”, and said about the DOP:

The DOP does not function well. They do not fulfill the tasks for which they were established.

When asked about how often there was contact with the DOP, she reported that it was

...not often. I cannot remember when was the last time (pers. com. 05/03/2024).

An elder from Langatabiki reported:

²⁰ See project information: <https://www.afd.fr/en/carte-des-projets/improving-drinking-water-supply-and-sanitation-coastal-suriname>

The Granman, kapiteins and the people lack unity in their way of thinking. At the moment, they are trying to establish an office of Pamaka people to negotiate with Newmont, but it does not have capable people. We need to form a unity first, only then change can come (pers. com, 15/02/2024).

Several consulted persons blamed Newmont for this situation. They reported that Newmont works with a “corrupt group of Pamaka” or that Newmont plays out different parties against one another. Some consulted persons believed that Newmont brings conflict by doing different projects in different places. In other villages, by contrast, consulted key persons reported that this was not a problem and that there was no jealousy.

Newmont, on its turn, considered the internal strife within the Pamaka as its greatest challenge. Consulted SR representatives explained that there are different camps -of the Granman, the head *kapiteins*, some smaller factions- and as a company Newmont cannot pick sides. It happens that DOP wants one thing, the traditional authorities want something else, and an individual community wants yet another thing. Newmont has made considerable effort to bring people together. However, when they ask people when there can be a meeting with everyone available:

... there is no reaction. Or people say they are not available one day, but they do not propose another day. And when you ask them again, there is no response. You see the people independent from one another, but we do not manage to bring them all together. There is no-one who can coordinate or lead. They all look at one another (Social Responsibility Newmont. Pers. com. 16/01/2023).

Also some of the Pamaka acknowledged that their lack of unity was their greatest challenge. One of the basjas conveyed that in his opinion, the Pamaka are hardheaded. He explained:

Newmont does not have a problem, Pamaka has the problem. But the right people are not at the right place. This is why Pamaka is not advancing. We don't know where we want to go, nor what time we want to arrive there (basja, pers. com. 12/02/2024).

Consulted Newmont representatives perceived that internal conflict has become worse. As a firm, they often do not understand how these conflicts get started, and they must be careful not to become involved. Different individuals –both within Newmont and among the Pamaka- were convinced that the traditional authorities need training, or that the Pamaka should get assistance from external experts, in order to improve things. Also several Pamaka (and TCR) traditional authorities indicated that they would benefit from training in how to better talk and negotiate with Newmont. Newmont reported that it had offered to work on capacity building; to help the Pamaka collaborate better, and speak with one voice in their negotiations with Newmont. However, there was no much interest, and ‘one cannot force people to sit in a training’ (pers. com. 16/01/2024).

In addition, Newmont has offered several times that the Pamaka can look for someone who can guide the types of processes that they struggle with; an external person who will be paid by Newmont. To date there has not been an answer or proposed name.

7.7.2 Strengthening of Cultural identity for the Kawina Community

The 2019 SIA suggested 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 and are developing a future vision for their community. This effect has been strengthened in the past five years. For example, Newmont pays for an annual meeting in the Kawina area, and it is always the most attended

meeting. Also, since the Kawina engage with Newmont, there are more efforts to return to the area. People go with their children, especially during the holidays, to teach them about the area.

One of the traditional authorities emphasized that it was not Newmont who brought them together: *“The Kawina are a tightly knit community, we have always lived this way.”* Nevertheless, Kawina authorities also acknowledged that: *“We have become more visible, we see each other more often, and we are counted in.”* (Comments in meeting with Kawina traditional authorities and the KOC, 12/02/2024).

Newmont directly supports cultural heritage by supporting funerals of the Kawina traditional leaders in the interior. A funeral home was built, and expenses for the funerals in the interior are partly covered by Newmont.

7.7.3 Lack of results with agreement can hurt Kawina cohesion

Three years ago, the Kawina Negotiation Committee (KOC) was established to negotiate with Newmont about an agreement that outlines the relation between the Kawina and Newmont. Points of negotiation include preferential hiring, a (rotating) credit facility, a Community Development Fund, development projects, and the environment. The general framework for the Benefit Sharing Agreement was approved by the end of 2023. Newmont hopes it will have the final agreement signed by all parties by the end of 2024.

The main goal of the negotiations, explained the KOC chairman, is to obtain the maximum amount of resources for development of the Kawina area. Important issues are the road from Cassipora to Penenica, education, health care, and infrastructure (water, electricity, mobile phone reach, houses, and docks). From Newmont’s side, the main stumbling blocks in the negotiations are establishment of a Fund like the CDF, employment and the road. An assessment of the road to Penenica suggested that it will cost USD 16 Mln to upgrade the road, while logging trucks will damage it rapidly.

The long time that the negotiations take constitute a risk as it reduce people’s trust in the outcome of the negotiations. The KOC chairman lamented that many Kawina do not participate anymore in the meetings with Newmont. On their term, not all Kawina were satisfied with the current composition of the KOC. Consulted community members complained that the process was taking too long, and they had little trust anymore in the negotiations. A Kawina woman sighted that people do not go to the meetings anymore: *“you find a kroket [snack], a soft drink, but that does not have value”* (Kawina elder, pers. com.20/02/2024).

A Kawina kapitein acknowledged that if the negotiations with Newmont are not managed well, there is a risk of disintegration of the Kawina community. For example, it is likely that the Kawina population will blame the kapiteins for failing to get the road upgraded. Indeed, several persons expressed discontent about the KOC and the negotiations. A Kawina elder expressed his deception about the negotiations:

They talk A, but then someone goes through the back door to talk B. We have to work together more. In the old days, we worked together. But now they all just search money for themselves. If you make the road, it is for everyone. But if you seek something for yourself, others have no use for it. They continue to negotiate, but nothing is being agreed (pers. com. 20/02/2024).

During the Kawina validation meeting, one of the participants accused the KOC chair of not sharing information. He said he did not understand the “secret character of the negotiations” (28/07/2024). The

Kawina committee “Ons Bij Ons” (OBO) has asked the KOC several times for a meeting but, in this person’s experience, the KOC chair does not respond to phone calls or messages. Moreover, there have been several meetings where the KOC was supposed to be present, but they did not show up. On the other hand, one of the kapiteins lamented that when there is a Kawina meeting, Kawina people do not attend (28/07/2024).

A Kawina entrepreneur reported that he had been attending the meetings for a while, but had stopped going because he did not feel that the meetings were going anywhere. At the Kawina meeting the people express what they need, he said, and the kapiteins take it to Newmont. But next you hear that it was not approved.

In a meeting with the Kawina traditional authorities and the KOC, the Kawina reported that they had asked Newmont to make more time for them. They reported that there are meetings every month or two months. This seems little to negotiate the many important issues that are on the table. Within the Kawina community, the KOC plans to have group meetings in the interior villages, staying there for the weekend or four days. It is unclear when these meetings will take place.

Mitigation/Optimization

The relation between Newmont and the Kawina will benefit from a signed agreement. However, with monthly meetings and many unresolved issues, these negotiations can easily take another year or two. One way to speed up the process would be to have a three-four days retreat, preferably in the Kawina area, facilitated by a professional, neutral negotiator. On both sides, the participating representatives must have the mandate to take decisions. Also, the KOC could benefit from capacity building, but it is uncertain if they are open to this suggestion.

During negotiations, it is important that the KOC understands the boundaries within which they can negotiate. Newmont, for example, will not change existing agreements with the Pamaka to accommodate the Kawina. Hence preferential employment like the Pamaka have, is not negotiable. The negotiation should be about being second preference. Also the financial limits must be clear. If Newmont has spent in total about USD 10 Mln on the Pamaka, it is unlikely that the firm will spend USD 16 Mln on the Kawina road. As long as the limits of the negotiations are unclear, the Kawina will have unrealistic demands and expectations.

7.7.4 Erosion of traditional leadership system.

Consulted stakeholders expressed conflicting opinions about the impact of the presence of Newmont on the position of traditional leadership. Some Pamaka traditional authority members felt that there had been no change in their position and the respect they had from the community since the arrival of Newmont (e.g. Badaa Tabiki, Sebedoe Konde)

Other Pamaka believed that the traditional authorities had lost respect and status in their villages. Concerns that were voiced included:

- In the old days, the Granman and the kapiteins worked together. Now they do not understand each other anymore.
- Newmont wants to decide for the traditional authorities what they should do, and that makes the authorities lose face in the community. The purchase of the terrain in Paramaribo was given as an example

- Certain Pamaka felt that some Newmont staff members do not treat the traditional authorities with sufficient respect. For example, it is culturally not accepted to approach the Granman directly, or to just call him. Also, when talking with the Granman, there always should be someone sitting with him, to allow for traditional forms of call-and-response.

In the TCR communities, most traditional authorities were of the opinion that there had been no change in their position; positive or negative. In Kraboe Olo, the *kapitein* believed that he had gained more respect from the community because he is the one negotiating with Newmont. In Patamacca, there is no traditional authority, but the village resource person who typically communicates with Newmont, also noted that this role had given him more respect in the community.

The Kawina Traditional Authorities believed that their position had not changed as a result of the presence of Newmont. One kapitein said that their role in the community:

... has not become more or less. However, our knowledge has been enriched through these negotiations. And we have become more visible (Kawina traditional authority. Pers. com. 16/02/2024)

Newmont SR staff named support for the Kawina leadership structure among their main accomplishments for the Kawina. Due to the interior war, the Kawina traditional authorities had lost a strong presence in the community. Now they also have reestablished consultation with their Granman.

Consulted Newmont staff believed that the position of traditional authorities has been strengthened due to Newmont's presence. Newmont gives the traditional authorities a central role, by demanding community requests must be signed by the traditional authorities. Sometimes, unfortunately, traditional authorities abuse this power position. Capacity building, as described above, could help, they believe.

Mitigation

At all times, Newmont staff should follow traditional protocol in communication with the traditional authorities.

Capacity building of traditional authorities is direly needed in all villages. This is challenging, not in the last place because many authorities and other leaders believe they do not need such training or support. Also, the entry level of the different authorities differs a lot, from people who have not completed elementary school to people who have followed high school level education and beyond. Any training must be fitting for all these levels.

7.8 MIGRATION IMPACTS

7.8.1 Migration impacts in the Pamaka community

The 2019 SIA concluded that after the eviction of ASM from *gowtu bergi*, many people left the communities as a result of Newmont's activities. Especially Langatabiki was negatively affected by out-migration. Migration in the past five year, however, is not likely a result of the continued presence of Newmont. Consulted key persons reported that people move to French Guiana for the better living conditions and school for their children. *"You can't blame the people,"* explained a key person from

Sebedoe, *“the children have to go to school”* (Sebedoe kondre, pers. com. 02/03/2024). The repetitive inundations were named as another reason that people had left the communities.

There is no indication that the presence of Newmont has motivated people to return to the communities either. Without running water, electricity, decent schools, reliable health care, or access to work, there is little for people to return to.

7.8.2 Migration impacts in the TCR communities and among the Kawina

No migration impact was observed in the TCR communities.

For the Kawina community, it is likely that more frequent contact, plus the different small forms of Newmont support, have motivated people to re-build the destroyed and abandoned villages. Penenica was already used as a kampu for many years, but Java, Moismois Konde, Maipa Ondo, Awaa and Gododrai, were cleared since there has been more contact with Newmont. The relocation of the Kawina burial site and building of a funeral home along the road, are important symbols showing that the area is again used by the traditional land owners. A consulted Traditional Authority figure expressed hope that a Cooperation Agreement with Newmont will be a strong driver of development and thereby motivate more Kawina people to return to the area.

Mitigation

For the Pamaka area, the draw of French Guiana is very strong, and it is unlikely that Newmont will turn this. The more comfortable lifestyle, better schools, higher standard health care, and attractive social welfare benefits in French Guiana will continue to motivate Pamaka to move to the French banks of the River. There is little Newmont can do about that.

7.9 IMPACTS ON RELATIONS BETWEEN PAMAKA AND KAWINA

There is some 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 traditional rights-holders. Pamaka feel that the Kawina, now take away the resources from Newmont they should get. This same argument was voiced in 2019. Meanwhile Kawina feel that they are the first and rightful inhabitants of the Commewijne watershed area. They lived there first, but moved to the Tapanahony, to return to this area later.

Mitigation

There is not much that Newmont can do about these sentiments. The SR team has already indicated that earlier agreements with the Pamaka will not be changed to benefit the Kawina.

7.10 ENVIRONMENTAL POLLUTION

In different meeting, Kawina expressed concern about water pollution. They did not accuse Newmont of the pollution they observed, but reported that they did not know where it comes from, and that it needs to be investigated: if it is Newmont, or ASM, or someone else. During the Kawina validation meeting, one

of the kapiteins reported that the dirty water does not come from Newmont. This has been research by a team of four persons, and the culprits are Kawina ASM (pers. com., 28/07/24).

Inhabitants of the Tempati Creek kampus conveyed how water pollution, particularly turbidity, harms the quality of the fish they catch. In the old days, when you caught a fish, it would stay alive for quite long. But nowadays, if you catch a fish in the night it will have died in the morning, and you see that there is mud in its gills.

A kapitein of Kawina reported that water pollution has a large impact on the community. In the old days, the water was clear and clean, now it is turbid and brownish. In the past, you could drink from the river, now you have to take your canoe 1 ½ hours up the creek to find clean water to drink. He emphasized the importance to research where the pollution comes from, and stop it.

In the Pamaka communities, only one woman in Sebedoe reported that she had the idea that rain water had become polluted because of the gasses that Newmont expels. The rainwater, she said, has black particles and is not fit for consumption. Another woman, along the LT road, reported that sometimes there is suddenly a 'strong wind'; she was not sure if this could be caused by Newmont. She also was worried about cyanide, suggesting that fish and other animals could eat it. None of the TCR traditional authorities reported fear for environmental problems caused by Newmont.

Both in the Pamaka area (Jezus kampu) and in Kawina (fam. Nijda) stakeholders requested that Newmont would fill the mining pits when they leave.

Mitigation

As part of the participatory environmental monitoring program, wherein the Kawina participate, a trip up the Tempati could be organized to investigate where the water becomes murky, and what are the likely causes. Such an exercise can enhance people's trust that the pollution they notice is not caused by Newmont. This is something that the monitoring team can probably do by itself, if provided with kits to conduct water measurements (i.e. Ph, turbidity, dissolved oxygen, turbidity, temperature). With some additional training, a local Kawina monitoring team could be hired to provide weekly updates on various water quality indicators, using a water quality mobile app that allows for including pictures. This job could become part of local procurement and thereby add livelihood benefits.

The complaint in Sebedoe could be followed up by the environmental department, through communication about Newmont's way of work.

8 RELATION AND COMMUNICATION BETWEEN NEWMONT AND THE COMMUNITIES

8.1 NEWMONT'S ENGAGEMENT STRATEGY

8.1.1 General

Newmont's engagement sessions in the affected communities vary in length, from half an hour to several hours. In the Pamaka villages it is typically 1.5 to 2 hours. Sometimes engagement can be informal, where the SR staff simply walk around and talk informally. But for topics that require more attention, such as an emergency response plan, the community is brought together.

Newmont's Social responsibility (SR) team uses an elaborate engagement strategy to ensure that communication with the communities is consistent and efficient. In the case of annual community investment projects there is a community investment plan that has been approved. But if a community wants something ad hoc, people have to write a letter and that letter has to be signed by the traditional authorities. Donation requests are forwarded to the donation committee, which is separate from SR. Requests related to the CDF are forwarded to CDF.

Challenges for Newmont in working with these communities include: Lack of unity; no strong central leadership; lack of effective decision-making processes that allow for all voices to be heard; and lack of ownership.

Newmont SR reported that in response to the 2019 SIA, it had intensified communication with the communities. This was noticeable in the interviews with diverse stakeholders.

Before 2019, Newmont visited the **Pamaka communities** monthly. Now, in order to maintain good communication, the Newmont Social responsibility teams aims to visit or communicate with all Pamaka communities twice a week. When there are specific issues to discuss or a complaint, they may come more often. During regular engagement, the SR team discusses how things are going, records issues of importance to the community, reports on the cooperation agreement, gives project updates, and explains the complaints mechanism.

Phone numbers have been provided to the communities. Anyone from the community can call if there is a question or concern. In the case of a donation request, the traditional authority must co-sign

With **the TCR communities**, the SR department is in contact once or twice a week. Physical contact takes place at least once a week, and there also is engagement by telephone.

With the **Kawina**, an engagement calendar has been drafted together with the people at the beginning of the year. The following meetings are held:

- SR meets 6 times a year with Traditional Authorities and others of the core group, with ~20 people.
- There are 5 larger meetings for the Kawina where everyone (all villages) can come, one of which is held in the Kawina area. The purpose of these meetings is that people can consult with each other, for example about the agreement with Newmont. They have to organize the meetings themselves,

but Newmont pays for it. Newmont does not automatically participate; the Kawina can decide whether they invite NM.

- A monthly meeting with the negotiating team (KOC)
- Irregular meetings upon request, e.g. with a village committee.

Anyone can contact the SR department by call or text.

8.2 PAMAKA

In the Pamaka area, consulted stakeholders referred to the absence of development and progress in the Pamaka villages in the more than 15 years that Newmont has been working in the area. Observed sentiments were anger, frustration and just being tired of all the meetings without results.

The relation with Newmont is bad. There are no positive things I can mention. It would be good if they would establish an office in Snesi Kondre with people from Social. That way they will be easier to reach (traditional authority, Akodo Kondre, 05/03/2024)

In Atemsa, community members brought forward that if this SIA does not bring any improvement for them, they would not allow any other research to take place in their village anymore. There are quite some misunderstandings and provable mistaken perceptions about Newmont that disturb the relation between Newmont and the Pamaka community. For example, things that were heard included:

- Newmont does not allow our smart people to come to the meetings
- Newmont asked the Granman to sign letters, even though the four head kapiteins must sign
- Newmont told the granman to dismantle the DOP

These points are verifiably untrue. The Granman did dismantle the DOP, but it was not on the request of Newmont. It also is true that the Granman took away the head *kapiteins'* mandate to sign letters, but also this was not orchestrated by Newmont. In the contrary, Newmont SR staff felt disabled because of the internal disputes and controversy.

Different traditional authority figures complained that the 'big bosses' of Newmont do not want to come to the community. This is something that happened in the past, when the agreement had to be signed, but now the Pamaka do not see them anymore. One of the kapiteins expressed this sentiment as

When they first started they made an effort, but now they don't bother with us.

Almost all traditional authority figures in all Pamaka villages reported that the relationship with Newmont has deteriorated in the past five years. Particularly in Nason, it was said that the kapitein was so fed up with Newmont, that there was hardly any communication anymore. While most blamed Newmont for this state of affairs, one of the basjas acknowledged that also the Pamaka had had their wrongs:

We have mistakes, they have mistakes. I want to make everything the way it was, when Newmont just came. I want to speak better with Newmont, without fear. [...] We need the respect from Newmont, and they must get respect from us (basja, 12/02/2024)

On the other hand, consulted traditional authorities generally were thankful for the various projects that had been executed. And one of the kapiteins, for example, noted that he was grateful for the fuel and packages that the kapiteins receive. In Sebedoe Konde, the consulted key person reported that the

relationship had improved over the years. She appreciated that many people had found employment at Newmont.

Despite the negative feelings about Newmont as a company, people were generally positive about communication with the Newmont SR staff and characterized the SR team as easy to reach and friendly. Pamaka traditional authorities reported that they have frequent contact with Newmont SR staff, in person or by phone. They also had phone numbers and knew who to call when they wanted to ask something, and generally described the Social responsibility people as nice and respectful. Also the SSMP was generally positive about communication with Newmont, stating that Newmont communicates clearly, and that it is easy to reach the representative they need for their project.

Messages to the communities used to be placed on message boards, but this did not work well. Many of the boards are now in dilapidated state and it is probably better if they are just removed (Figure 36).



Figure 36. Newmont message boards in Skin Tabiki, Tabiki Ede and Badaa Tabiki

During the validation meetings, Pamaka participants in all villages reacted positively to the suggestion to establish a Newmont office at Snesi Kondre. Newmont staff in such a local office could answer questions, inform people about upcoming opportunities (e.g. job openings, trainings), receive job applications, assist with project applications, and so forth. Consulted Pamaka reported that it would facilitate contact with Newmont, and make it cheaper and easier to submit a job application, for which people now have to travel to Paramaribo.

8.3 TCR

8.3.1 Relation

In the TCR communities, the traditional authorities and community members were generally positive about the relation with Newmont. In Ovia Olo and Dantapoe, the consulted *basjas* reported that the relation had improved in recent years. The basja of Ovia Olo attributed this mostly to the fact that Newmont had executed several projects in the village such as a playground, and the diversity of trainings that community members had benefited from. In Dantapoe, it was mentioned that Newmont does much more for the community than the government or SURALCO at the time. In this village, the playground,

generator and a machine for village maintenance were among the examples of the good things Newmont had done for them. In Patamacca, the relationship had always been good, reported the local resource person. He was of the opinion that life in Patamacca had improved, and that various trainings helped the villagers find a job. Also in Mora Kondre, the consulted *basjas* reported they had a good relationship with Newmont, and they appreciated the Newmont contributions. They particularly mentioned repair of the road to the village and to Pati Kondre, the generator, the trainings and the furniture for the *krutu oso*.

In Kraboe Olo, the kapitein complained that 'Newmont does what it wants'. On the other hand, he was very happy with the different projects that Newmont had executed. He considered the roads to the villages as his number one, but also food packages in the dry season and the various trainings were highly valued. After 10 years working with Newmont, he was of the opinion that now things were finally going a bit better.

In the Transport Corridor, women, men and traditional authorities were generally positive about 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. Communication was considered respectful.

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, complicating sending and receiving messages. In Dantapoe, it was reported that Newmont comes 'once in a while'. 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 lodge a complaint 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 negatively about the relation between their communities and Newmont. They complained that Newmont is "playing politics", breaks promises, and does not listen.

8.4 KAWINA

Consulted Kawina traditional authorities characterized their relation with Newmont as good and respectful. It was noted that when the Kawina want to have a meeting, or when there is a funeral, Newmont responds rapidly. The grievance redress system has been explained multiple times and the traditional authorities have a number to call in the case of grievances, but they never used it as they do not have a lot of complaints. Also the KOC reported that communication with Newmont is generally good.

Not all Kawina community members were this positive. Several people reported that they no longer come to the meetings with Newmont because they do not feel that their concerns are taken seriously. An elderly man reported:

Every time you have a question, they tell you: 'we take this with us'. But you never get an answer. Therefore we do not come to the meetings anymore. (Kawina elder, pers. com. 20/02/2024)

This corporate culture statement 'we take this with us' caused a lot of irritation. *"They take everything with them, but only a crumb returns,"* noted another Kawina man in response to the previous statement. *"So far",* he continued, *"I see no gains from Newmont. Since 2023, we would start to build up Kawina. 2023 has passed."*

In another meeting with two Kawina men, similar disappointment was expressed

For all those years that Newmont comes, we see nothing... When there is a Newmont meeting we eat, we drink. [But subsequently,] you have to push your car to get to Kawina (Kawina entrepreneur. Pers. com, 19/02/2024)

The outcome of the negotiations, and the time it takes to reach them, will be instrumental for the near future relationship with the Kawina.

8.5 FRUSTRATION DUE TO FALSE EXPECTATIONS

In both the Pamaka area and the TC communities, area inhabitants expressed frustration about expectations they had from Newmont, that subsequently have not materialized. These false expectations may in part be due to misinterpretation of received information. Yet in other cases, it is likely that promises were made, or things have been said, that have not been followed up upon.

The most common complaint in this context is that people say that someone from Newmont came to them and listened to their request or question, promised to come back with an answer, and next nothing was heard anymore. *"They take your number and subsequently you never hear back from them",* complained a key person in Sebedoe Konde. This same complaint was voiced by virtually all consulted traditional authorities, also those that were otherwise positive about Newmont.

Mitigation

It is important that not Newmont staff who communicate with the different stakeholder groups, meticulously take notes off all meetings in the communities, and possibly also sound recordings. This helps trace what was said and what was not.

If someone has a question, and there is no clear answer, tell the person within what time there will be an answer, and make sure the answer gets to the person, either through an in-person visit or by phone. For each bi-weekly round of visits, make a log off all questions that are asked by whom, and get back to these same persons during the next round of visits with answers. This answer can also be; I do not know yet. This will show people that questions, requests and concerns are really taken seriously. This is already Newmont protocol.

9 IMPACT MITIGATION AND OPTIMIZATION

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 24. Earlier predicted impacts that were deemed negligible and are not expected to change are not included. 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.

Table 27. Impacts, current impact rating, suggested mitigation and optimization measures, and residual impact.

Impact		Impact description (new impacts in blue)	Impact rating 2024 (see Table 24)	Additional mitigation measures	Residual impact
Traffic and transportation safety impacts	1	Speeding and reckless driving behavior of Newmont-related vehicles causes irritation and a feeling of unsafety among inhabitants of TC communities (See traffic study).	Low	<ul style="list-style-type: none"> Repair of speed bumps See Traffic report 	Low
	2	Accidents and injuries caused by Newmont traffic on the Transport Corridor. In 2019-2023, no significant accidents and injuries have been caused by Newmont - related vehicles (See traffic study).	Negligible	<ul style="list-style-type: none"> No other measures, continue with current safety protocols 	Negligible
Traffic impacts: Road improvement	3	Road maintenance by Newmont contractors has generally improved state of the road. Among others, this facilitates school transportation in the TCR area.	Moderate	<ul style="list-style-type: none"> Chip-seal cover of road section. Repair of speed bumps Dust screens / planting vegetation to block dust See traffic study 	Major
Traffic impacts: Road cover using gravel	4	Choice for gravel for road cover damages cars of area residents	Moderate		
Traffic impacts: dust production by traffic	5	Effect on living conditions. Personal household items are covered with an orange layer. People cannot wash their white clothes with rain water collected from roof tops because clothes become orange, and cannot hang their clothes outside to dry.	Moderate		
Health impacts 1: related to traffic (dust production)	6	Dust emissions from vehicles settle on roofs and thereby enter drinking water of TCR households, thus affecting access to clean drinking water.	Major	<ul style="list-style-type: none"> Chip-seal cover of road section. See traffic study Or: <ul style="list-style-type: none"> Work with existing drinking water projects from AFD/GoS in the Moengo area, to provide reliable drinking water to TCR communities Weekly drinking water supply with trucks in all villages Dust screens / planting vegetation to block dust 	Major

	7	Health impacts related to inhalation of dust, including coughing much. Long-term inhalation of bauxite dust can generate long problems (See traffic study for dust measurements).	Major	<ul style="list-style-type: none"> ▪ Chip-seal cover of road section. ▪ See traffic study Or: <ul style="list-style-type: none"> ▪ Dust screens / planting vegetation to block dust ▪ Insurance fund to pay for dust-related health problems, also those discovered after Newmont has left. 	Major
					Low
Health impacts 2: Decreased psycho-social well-being	8	Some concerns in TC villages about Cyanide transportation.	Negligible	<ul style="list-style-type: none"> ▪ Continue engagement ▪ No other measures 	Negligible
	9	Long separation time of NM workers from families in the villages creates social disruption	Negligible		Negligible
	10	Continued indignation, lack of trust and feeling of having been unfairly and disrespectfully treated during 2011 ASM evictions from Merian	Low	<ul style="list-style-type: none"> ▪ Continue regular engagement as happens now ▪ Invite stakeholders to the mine, so that they can see safety measures (already happens) ▪ Work with peer educators from the communities. They could be, for example, youth that can educate other youth (see example of Interact). 	Low
	11	In the Kawina community, there was some concern about Newmont taking water from the Tempati during the dry season.			
	12	In parts of the Kawina community, there is concern about possible impact of a dam breach for the TSF-2 (See SIA TSF-2)			

Livelihood impacts: Positive	13	Increased employment and income generating opportunity within the Marowijne area: (1) Recruitment policy that prescribes preferential hiring of Pamaka.	For Pamaka community: Moderate	<ul style="list-style-type: none"> Provide training for Pamaka workers at least in part during working hours. Identify each year 5- 10% of Pamaka employees whose skills can be upgraded, and work with them to advance to a higher position. Work with a mentor system, where the most promising Pamaka workers are linked to a more experienced mentor, who can help them lay out and achieve their career path. Employ learning coaches, who discuss learning wishes, needs and opportunities with individual entry-level Pamaka employees. 	For Pamaka community: Moderate
			For individuals: High		For individuals: Major
	14	Increased employment and income generating opportunity within the Marowijne area: (2) Local procurement of goods and services. Examples: road maintenance, excavator work, boat transportation, delivery of laundry bags.	High	<ul style="list-style-type: none"> Embrace local procurement as a training and social investment opportunity that can improve Newmont's social license to operate. This approach requires a shift from merely 'buying locally' to 'building local content'. Continue with, and increase procurement opportunities Link procurement opportunities to the trainings. Meetings with the different Newmont departments to identify additional goods and services that can be procured locally (department competition?) Also identify what development works in the communities can be performed by local people. Request from contractors that build projects in the local communities that they hire a certain number of local interns. These people could be paid by Newmont, and learn on the job. 	Major
	15	Employment and income generating opportunities for the TC communities and the Kawina	Low		High
Livelihood support	16	Workshops and Trainings, including excavator operator, sewing, planting, masonry, literacy, culinary arts.	High for individuals	<ul style="list-style-type: none"> Continue with trainings and expand training options. Request from contractors who construct projects (e.g. krutu oso) in the local communities that they hire a certain number of local interns. These people could be paid by Newmont, and learn on the job. Link trainings to procurement opportunities so that people gain additional skills and experience, which enhances their employability. Make an effort to invite more women to the technical trainings such as excavator operator. Investigate whether a series of certificates, possible with some additional test, can be exchanged for a MinOWC (LBO) diploma. Write out certificates in Dutch and French, so that they may also be used when applying for jobs in French Guiana 	Major
			Moderate for community		Moderate for community

Table 12 continued

Livelihood support	17	Alternative area for Pamaka ASM. SSMP obtained mining right. In this area, Pamaka ASM will be able to mine, but gold deposits have not yet been determined. No ASM activities as of yet in this area.	Low	<ul style="list-style-type: none"> ▪ Exploration by Newmont to establish economically viable gold deposits for ASM. ▪ Engage and train Pamaka ASM from the SSMP in decent prospecting methods. ▪ Identification and development of access road by Newmont, with procurement of services from local ASM, e.g. people who followed excavator training). ▪ Support the SSMP in establishment of rules and regulations in the area. E.g. is the use of mercury allowed, and how will this be monitored? What %-share goes to the SSMP or to community development? 	Will in part depend on the presence of accessible gold for ASM. Without gold, Pamaka can feel cheated by Newmont (i.e. negative impact), If there is gold, there are still many challenges, incl. ability of SSMP to manage ASM.
Livelihood support	18	Training of ASM in more sustainable ASM technologies.	Negligible	<ul style="list-style-type: none"> ▪ Evaluate how likely it is that Solidaridad will be able to perform the desired trainings. ▪ If Solidaridad continues, set clear targets and deadlines. ▪ Discuss with SSMP what more sustainable mining methods they have in mind, and support a pilot project. ▪ Learn from the Chinese miners to work with Cyanide, and adjust this method to respect health, safety and environmental standards 	Unpredictable
Livelihood support	19	Alternative livelihoods Project with NOB	High for Individuals	<ul style="list-style-type: none"> ▪ The loan terms are well thought-out, minimize economic risk for Pamaka entrepreneurs, and are extremely beneficial to the Pamaka participants. ▪ There also is guidance for participants after obtaining the loan. ▪ Monitoring and evaluation strategy must be in place. ▪ Make the program more gender inclusive by expanding inclusion criteria to not only include (former) ASM, but anyone who earned (and lost) an income from ASM. 	High for Individuals
			Low for community		Moderate for community
Negative livelihood impacts: Pamaka working in ASM and related services prior to Newmont still have reduced incomes.	20	Reduction in standard of living due to reduced income generating opportunities related to ASM. This has led to loss of income for local families.	Moderate	<p>Continue with, and expand existing strategies to help former ASM obtain income (see suggestions above and below):</p> <ul style="list-style-type: none"> ▪ Preferential hiring ▪ Training opportunities ▪ Local procurement ▪ Alternative livelihoods program with NOB ▪ Make the alternative livelihoods program with NOB more gender inclusive by also allowing participation of women who provide(d) services to ASM. 	Low

Loss of livelihood for Kawina working in ASM	21	A small number of Kawina ASM operators lost substantial income and investment expenses; workers lost temporary income. Losses have not been compensated.	Moderate	<ul style="list-style-type: none"> Develop an alternative livelihoods program for the Kawina along the same lines as the program for the Pamaka Include more Kawina in local procurement (see above) Ensure that the Kawina agreement includes employment related benefits for the Kawina. 	Low
Social Investment Impacts	22	Community Development Fund has been largely inactive between 2019 and 2024, generating a lot of discontent and local frustration.	Moderate	<ul style="list-style-type: none"> Hold a retreat with key persons from the Pamaka and CDF at a neutral location to discuss all hurdles and frustration, and subsequently how to continue with the CDF. Use the 2016 Schalkwijk report as a starting point and reference. It could be effective if an external, neutral facilitator with experience in conflict resolution leads the discussion/negotiations between CDF and the Pamaka. CDF staff from the government and the community are being paid for their job, yet waiting inactively. Either their fees should be suspended, or they should actively travel to the communities to discuss the CDF in all villages. Redefine role of the DOP as an intermediary between the Pamaka community and the CDF board. If the DOP continues to formally play this role, capacity building is needed. If the main stakeholders (CDF board, Pamaka traditional authorities, and Pamaka community) do not believe that the DOP is an effective mediator, there is no role for this organization and it can be (partly?) replaced. Under no circumstances, armed forces are to be taken to meetings with local communities. It is perceived as disrespectful and offensive, and creates conditions for the escalation of violence. Moreover the presence of armed forces creates unequal relations in a meeting and can lead to accusations that Newmont/CDF board uses intimidating tactics. Alternatively, accept that the CDF is a lost case, and instead focus Newmont efforts on development priorities that can be controlled by the firm, such as more formal employment and training. 	Low
Social Investment Impacts	23	Variety of "Community Investment" projects executed by the Social Responsibility Department, including docks in all Pamaka villages, road maintenance, house of the granman, donations to schools and various training programs. Total USD 7.6 Mln Between 2019 and 2023	Moderate	<ul style="list-style-type: none"> Continue current program Set a maximum response time for donation or project request letters, also if the response is that an answer cannot yet be provided. Ensure that every letter gets an answer. Establish an SR office in Snesi Kondre, with a staff member who can inform people about the status of their request. 	Major

Social Investment Impacts	24	Variety of “Charitable donations” have been awarded, including life vests for school boats, agricultural equipment, brush cutters electricity, durotanks, school furniture, etc. Total USD 488 thousand Between 2019 and 2023	Moderate	<ul style="list-style-type: none"> Research options to bundle community investments and donations into a selected few larger, sustainable development projects. 	Moderate
Cultural impacts: Reduced social cohesion among Pamaka	25	Widespread distrust and friction about the best ways to proceed with Newmont and the CDF; within villages, between Pamaka and their traditional authorities, and between the different interest groups, such as DOP, SSMP, Foundation Platform Pamaka. At the time of the study, both DOP and CDF were barely functioning due to Pamaka internal conflicts, thus disabling use of funds and hampering access to development projects.	High	<ul style="list-style-type: none"> Organize a retreat with the major stakeholders to discuss some of the main sources of conflict; one with only the Pamaka community, and one with the Pamaka community and Newmont. Hire an independent facilitator specialized in conflict resolution, to manage the discussions and make sure that all voices are heard. Capacity building training for the Traditional Authorities As part of this process, let each party recognize what they have done wrong, and apologize to the party that was hurt. 	Difficult to predict. However, doing nothing is not an option.
Cultural impacts: Erosion/ strengthening of the traditional leadership system	26	Variable impact. Some traditional authorities feel strengthened by way in which Newmont respects their position and consults them in decision-making. In other cases villagers get frustrated that their leaders do not get sufficient done from Newmont.	Low	<ul style="list-style-type: none"> Always follow traditional protocols in contact and speaking with traditional authorities. Resolve CDF inactive status Capacity building training for the Traditional Authorities is much needed, especially among the Pamaka and Kawina Continue to request Traditional Authorities approval for large decisions. 	Low
			Low		
Cultural Impacts: Increased social cohesion and strengthening cultural identity among the Kawina	27	Since recognition of Kawina as traditional land-owners and interaction between Newmont and the Kawina community, the Kawina get together more frequently. This has strengthened interests and efforts to jointly develop Kawina area.	Moderate	<ul style="list-style-type: none"> Continue with meetings that bring people together Develop procurement requests that require people to work together, and to produce collectively. Increase meeting frequency with Kawina and involve professional mediators to enhance chances that the Kawina agreement gets signed prior to end 2024 	Major

Cultural impacts Kawina: Lack of progress with agreement can reduce trust in local leadership	28	The Kawina traditional authorities and KOC have been negotiating for three years about an agreement. Kawina are getting frustrated about the lack of results, and losing trust in their leaders to manage this.	Moderate	<ul style="list-style-type: none"> ▪ Increase meeting frequency with Kawina and involve professional mediators to enhance chances that the Kawina agreement gets signed prior to end 2024. Capacity building for traditional Authorities ▪ The KOC has (too) much confidence in its ability to bring these negotiations to a good end. Nevertheless, if they are willing to accept assistance, it could be useful to work with a professional mediator during the meetings. 	Major
Migration: Perception that Newmont is to be blamed for outmigration and abandonment of Pamaka villages	29	A migration trend existed but intensified with the arrival of Newmont – especially in Langatabiki. Some local people perceive the emptiness and downfall of Langatabiki and other villages as Newmont’s fault. Others recognize that people seek development and better education in French Guiana.	Low	<p>Continue with, and expand on existing strategies to help former ASM obtain income (see suggestions above and below):</p> <ul style="list-style-type: none"> ▪ Preferential hiring ▪ Training opportunities ▪ Local procurement ▪ Alternative livelihoods program with NOB ▪ Make the alternative livelihoods program with NOB more gender inclusive by also allowing participation of women who provide(d) services to ASM. 	Negligible
Impacts on relations between Pamaka and Kawina	30	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.	Negligible	<ul style="list-style-type: none"> ▪ Emphasize to both parties that agreements made with the Pamaka will not be changed to accommodate the Kawina ▪ There is not much more that can be done. 	Negligible
Stress and frustration due to false expectations	31	Due to perceived promises about employment, projects, a staff village and so forth, particularly in the initial stage of the project, particularly Pamaka communities have expectations of Newmont that are not realized.	Moderate	<ul style="list-style-type: none"> ▪ Ensure clear and transparent communication. ▪ Avoid creating expectations, even just about the answering of a letter. ▪ Ensure that things that are promised are done. 	Low
Concerns about environmental pollution	32	Minor concerns about environmental pollution that could, in people’s perception, be caused by Newmont.	Negligible	<ul style="list-style-type: none"> ▪ Continue with regular engagement, also addressing these specific concerns ▪ Continue with participatory monitoring ▪ Invite people to the Newmont mine to see safety and environmental measures ▪ Finance travel up the Tempati to discover where water pollution originates. 	Negligible

10 CONCLUSIONS

This 2024 update SIA analyzed positive project benefits as well as negative socioeconomic, health, and cultural impacts of the Merian Project. The assessment focused on three groups of Project Affected Persons: Pamaka, Transport Corridor communities, and Kawina.

Most identified project impacts in 2024 were also listed in the 2013 ESIA and the 2019 SIA. As compared to 2019, seven newly identified impacts were recorded. Two of these impacts were a negative impacts:

- Damage to vehicles due to gravel on the TCR road;
- Loss of trust in Kawina leadership due to lengthy negotiation process about agreement

Three new positive impacts were identified, all related to Newmont's increased efforts to support local livelihoods in the past five years:

- Vocational workshops and trainings for Pamaka, TCR and Kawina
- Support for mining title for SSMP
- Alternative livelihoods program for (former) ASM, with NOB

Two new 'impacts' were rated negligible:

- Training of ASM in more sustainable ASM methods
- Concerns about environmental pollution

Furthermore, the impact of dust production on the TCR communities was already named in the 2019 SIA. However, based on measurements from the traffic study, the impact rating was increased to Major negative.

The three groups of PAPs have a different relation with, and opinion about, Newmont, based on recent history, their location, and experienced impacts. Among the Pamaka, the overall sentiment about the presence of Newmont is unfavorable. Also, most consulted traditional authorities reported that this relationship had deteriorated in the past five years. As primary reason for this negative opinion, consulted Pamaka referred to the long time that Newmont has been in the area, and the lack of visible, sustainable projects. After twenty years of Newmont Suriname in the area, the communities look partly abandoned, many houses are dilapidated, there is no running water or electricity, the schools barely function and health services are very basic. During the validation meetings in almost all villages, Pamaka individuals emphasized that both their personal live and the status of the communities had been much better before Newmont arrived. People often referred to the 2016 Schalkwijk report, arguing that none of the developments proposed in this report have materialized. Internal distrust and strife among the Pamaka, coupled with poor performance of the CDF, and the inability of the DOP or the CDF board to serve as an effective mediator between the Pamaka and the CDF, largely explain these observations.

Resolving the explosive, negative feelings among the Pamaka about the CDF and Newmont's involvement in the CDF board should be a Newmont priority. Failure to take negative feelings about Newmont serious is likely to result in protests such as road blocks. The consultant sees two distinct ways in which the impasse with the CDF may be handled. One way would be to consider the CDF a lost case,

abandon the idea that this Fund will achieve something, and invest in the community in a way that Newmont can control. From the 2016 Schalkwijk report and the present SIA it is clear that the top three most relevant items for the communities are electricity, safe drinking water, and decent education. Newmont could start with, for example, 24/7 electricity provision in one willing village as a pilot, and subsequently expand to other villages²¹. Another approach would be to start intensive mediation under guidance of a professional impartial mediator, with Pamaka leadership, the CDF board, and Pamaka organizations (women's groups, Pamaka Platform, DOP etc.). This could take the form of a retreat away from the area. To start, the parties should NOT focus on WHAT will happen with the CDF funds, but on HOW will be decided what will happen to the Fund. For example, during the validation sessions, many individuals in the different villages expressed to be in favor of some form of a voting system, whereby each inhabitant of the villages gets one vote.

Especially in the Pamaka area, there are also things that went well. **In the past five years, Newmont has positively affected the Pamaka community through intensification and diversification of its livelihood support programs.** Preferential hiring policies have continued, and the data suggested that a share of the Pamaka employees have obtained more skilled positions. Learning to work in an international company is one of the main benefits that Newmont has brought to the Pamaka, especially on the individual level. This experience significantly improves employee's chances to find other work after Newmont leaves, or if they would want to switch jobs.

In addition to employment, the number of procurement opportunities has increased substantially, not only for the Pamaka, but also for the TCR communities and the Kawina. As compared to five years ago, more people in all three groups of PAPs deliver goods or services to Newmont. Newmont also has funded a large diversity of trainings for all stakeholder groups, which allow the participants to earn certificates - and sometimes also a procurement contract. Women in all three communities participated in the textile trainings and subsequently could earn some money by making laundry backs, seat covers, bed linen, and so forth for Newmont. Men in these communities followed the excavator training, and some have been contracted for earth moving work. People in all communities were highly appreciative of the trainings, and they believed that this would help their employment opportunities.

In addition to these more general programs, Newmont started two programs specifically for Pamaka ASM. In collaboration with the Dutch development organization Solidaridad and the NOB, Newmont developed a loan program for entrepreneurs who want to start an alternative (no ASM) livelihood. In addition, Newmont helped the SSMP obtain a mining title. Both programs have potential to strengthen the economic position of Pamaka (former) ASM.

These various programs and activities have positively contributed to livelihood opportunities for the Pamaka. Nevertheless, **due to the long history of the Pamaka feeling distrust, frustration and anger**

²¹ In this context, Newmont Suriname could seek collaboration with the IDB project SU-T1165: "Support for rural electrification with renewable energy, potable water and telecommunications in Suriname"

towards Newmont, these efforts are not fully appreciated and even disbelieved. For example, during the validation meetings, Pamaka in almost all villages were skeptic about the reported number of Pamaka employees: they did not believe that 266 Pamaka work at Newmont. Also, Pamaka participants in the validation meetings complained that people with a diploma who work for Newmont are not hired for skilled positions but rather are placed in entry-level positions. Some people believe that Newmont only hires Pamaka for entry level positions. Another common complaint is that Newmont only hires Pamaka on short-term contracts that do not provide any security. More and more transparent communication about Newmont's preferential hiring commitment and Newmont's Pamaka employees, may help create more sympathy for Newmont's efforts to employ Pamaka. Furthermore, outside of Langatabiki virtually no-one had heard about the alternative livelihoods program with the SSMP. Improving awareness of this program may help generate more appreciation of Newmont.

In the TCR communities, people were more positive about Newmont. Local area inhabitants particularly appreciated the various projects that Newmont executes in their communities, including the earlier mentioned trainings. The main complaints were about traffic-related dust pollution, which affects people's daily lives substantially. It covers local inhabitants' homes and all personal items inside with a layer of red dust, it prevents people from hanging clothes outside to dry, it pollutes their drinking water, and inhalation may potentially cause health problems. **The traffic study shows that traffic-induced dust levels exceed WHO safe standards.** More studies are needed to associate the inhalation of dust with acute and chronic physical illness. Nevertheless, it is vital that Newmont immediately takes action to further reduce dust generation. While evidence is important for action, merely waiting for a disease to occur is a sign of failure in prevention.

In 2019, the Kawina were mostly positive about their relation with Newmont. **In 2024, the Kawina traditional authorities were still positive about their relation with Newmont, but part of the Kawina community had become disillusioned by the perceived lack of progress.** Now the Kawina are starting to rebuild their traditional communities, they look at Newmont to bring development in an area devoid of public services. The Kawina's number one priority is an upgrade of the road, but there also are hopes that Newmont can contribute to other services, such as drinking water, electricity, and a mobile phone mast. These hopes are not realist. In the meantime, Kawina community members are disappointed that the negotiations with Newmont are taking so long, and are starting to lose trust in their leaders to bring this to a good end.

Newmont's main contribution to the Kawina has been increased social cohesion and strengthening of their cultural identity. The Kawina meet more often, in small or larger groups, and they discuss their future vision for the area. Moreover they have, with Newmont support, started to clear areas along the Commewijne River and the Mapane road to re-establish their communities. It is unlikely that they would have had this momentum without Newmont bringing them together.

Two remaining severe (major and high) negative impacts were identified. The first one is dust production, already mentioned above. It is expected that with recommended mitigation, road cover with chip-seal, this impact may turn into a positive contribution. **The second severe negative impact concerns**

the reduced social cohesion among the Pamaka. Interviews with diverse segments of the Pamaka community suggest that the Pamaka are their own worst enemy. Several mitigation measures were listed, but it is difficult to predict how this will develop. Certain is that internal conflict paralyzes development and creates a lot of stress, which subsequently leads to discontent about Newmont, which may become a liability.

The primary positive impact of the Merian development in the past five years has been the diversity of programs that have enhanced practical skills and improved the employability of men and women in all three stakeholder groups. In addition, through its donations program, Newmont has picked up various services that should have been government responsibility, including support for the schools, health services, new generators or repair of old ones, drinking water donations in times of climatic disasters, and so forth. These projects provided necessary relief in times of need.

Transparent, respectful and clear communication, as well as a good working grievance redress mechanism, are essential elements in impacts management. The present SR team is having frequent contact with the three most affected stakeholder groups, both formally and informally. All these groups were positive about the way that the Newmont SR team communicates with them. They felt that the SR team visits them more frequently than in the past, communicates well, and is easy to reach if people have questions or concerns. In all communities, people had a phone number they could call. On the other hand, different Pamaka leaders and elders complained about the way that the chair of the CDF board communicates with the Pamaka, which was characterized as disrespectful and culturally inappropriate. In two Pamaka villages, women requested that female leaders and other Pamaka women will become more explicitly involved in the relation between Newmont and the Pamaka.

In order to improve communication and information sharing with the Pamaka, it is strongly advised that Newmont establishes an office in Snesi Kondre. This should become a place where local people can go with questions or concerns; where information on job openings, trainings, and other opportunities is available; and where local villagers, many of whom are functionally illiterate, can get assistance with developing job applications or project proposals.

Finally, it cannot be emphasized enough how important it is to manage expectations and to take questions and requests seriously. An answer such as ‘we will take it with us’, which is not followed up, frustrates people. Sentiments of being treated unfairly and not being heard may generate social unrest and motivate protest.

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ANNEX 1A: ATTENDEES AT THE SCOPING MEETINGS

ATTENDANCE SCOPING MEETINGS				
Kawina				
Datum	Name	M/F	Position/Work	Village
13-Dec-23	Henk Jopoi	M	Gold miner	Penenica
13-Dec-23	Renate Misidjang	F	Cleaning work	Penenica
13-Dec-23	Brenda Misidjang	F	Government worker	Penenica
13-Dec-23	Leonie Misidjang	F	Cleaning work	Penenica
13-Dec-23	Eline Needa	F	Kaptain	Penenica
13-Dec-23	Frans R. Noordzee	M	Kaptain	Java
13-Dec-23	Jozef Nijda	M	Elder	Awara
13-Dec-23	Wijsman Megan	F	Newmont	
13-Dec-23	Mujenca Pinas	F	Newmont	
13-Dec-23	Roberto Misidjang	M	Basja	Moisi Moisi kondre
13-Dec-23	Herman Nijda	M	Farmer	Awaa
13-Dec-23	Jakob Nijda	M	Farmer / Basja	Awaa
13-Dec-23	Tilly Nijda	F	Fisher / Hunter	Awaa
13-Dec-23	Ruben Nijda	M	Fisher / Hunter	Java
13-Dec-23	Magda Pinas	F	Construction worker	Java
13-Dec-23	Sonia Noordzee	F	Basja	Java
Pamaka				
Datum	Name	M/F	Position/Work	Village
09-Dec-23	Armond Amekang	M	Government worker	Langatabiki
09-Dec-23	Edwien Ceder	M	Elder	Langatabiki
09-Dec-23	Jozef Aboeka	M	Government worker	Langatabiki
09-Dec-23	Max Lesong	M	Entrepreneur	Langatabiki
09-Dec-23	Charles Forster	M	Elder	Langatabiki
09-Dec-23	Maria Sanna	F	None	Langatabiki
09-Dec-23	Selly Amekang	F	Government worker	Langatabiki
09-Dec-23	Renate Sanna	F	Government worker	Langatabiki
09-Dec-23	Filantha Sanna	F	Youth	Langatabiki
09-Dec-23	Geene van Lijdia	F	None	Langatabiki
09-Dec-23	George Van Dun	M	Basja	Langatabiki
09-Dec-23	Eva Losa	V	Elder	Langatabiki
09-Dec-23	Geene van, Alphanso	M	Youth	Langatabiki
09-Dec-23	Lisenda Losa	V	Works for Newmont	Langatabiki
09-Dec-23	Mike Losa	V	Government worker	Langatabiki
09-Dec-23	Mv. Deel Lin	V	Teacher	Langatabiki
09-Dec-23	Geene van Kokro	M	None	Langatabiki
09-Dec-23	Leon Sanna	M	Basja	Badaatabiki
09-Dec-23	Geradus Agoeti	M	Elder	Badaatabiki
09-Dec-23	Felix Agoeti	M	Elder	Badaatabiki
09-Dec-23	Naol Alifons	M	Youth	Badaatabiki

09-Dec-23	Gornelia Agoeti	F	Elder	Badaatabiki
09-Dec-23	Diana Blijd	F	Elder	Badaatabiki
09-Dec-23	Majosi Sanna	F	Basja	Badaatabiki
09-Dec-23	Brimchan Sawani	M	Entrepreneur	Badaatabiki
10-Dec-23	Melitia Nijda	F	Teacher	Kikimofoe
10-Dec-23	Hendrika Nijda	F	Elder	Kikimofoe
10-Dec-23	Tjoppo F	M	Inhabitant	Kikimofoe
10-Dec-23	Johannes Sanna	M	Inhabitant	Kikimofoe
10-Dec-23	Jozef Kawai	M	Inhabitant	Kikimofoe
10-Dec-23	Marcel Pinte	M	Basja	Kikimofoe
10-Dec-23	Samantha Letman	F	Inhabitant	Kikimofoe
10-Dec-23	John Tjappa	M	Inhabitant	Kikimofoe
10-Dec-23	Consuella Tjappa	F	Inhabitant	Kikimofoe
10-Dec-23	Dina Dikan	F	Inhabitant	Kikimofoe
10-Dec-23	Bernard Sanna	M	Inhabitant	Sebedoekonde
10-Dec-23	Stewart Ceder	M	Inhabitant	Sebedoekonde
10-Dec-23	Ruth Ceder	F	Teacher	Nason
10-Dec-23	Liesette Asaiti	F	Housewife	Nason
10-Dec-23	Jozef Clemens	M	Government worker	Nason
10-Dec-23	Hardwich Kana	M	None	Nason
10-Dec-23	Johannes Asaiti	M	Church leader	Nason
10-Dec-23	Dina Pinxe	F	Government worker	Nason
10-Dec-23	Magretha Aboi	F	Retired	Nason
10-Dec-23	Alwisia Clemens	F	Retired	Nason
10-Dec-23	Claudette Amekang	F	Elder	Nason
10-Dec-23	Johannes Amekang	M	Housewife	Nason
11-Dec-23	Christina Aboeka	F	Basja	Tabiki-edede
11-Dec-23	Anemarie Aboeka	F	Kaptain	Tabiki-edede
11-Dec-23	Beka Asente	F	Housewife	Tabiki-edede
11-Dec-23	Kaipoe Aboeka	M	Electricity maintenace	Tabiki-edede
11-Dec-23	Emmelina Masana	F	Elder	Skin-tabiki
11-Dec-23	Simon Asaiti	M	Basja	Skin-tabiki
11-Dec-23	Petnus Masana	M	Basja	Skin-tabiki
11-Dec-23	Winie Stevens	M	Elder	Skin-tabiki
11-Dec-23	Johannes Asaiti	M	Kaptain	Skin-tabiki
11-Dec-23	Filomeena Masana	F	Housewife	Skin-tabiki
11-Dec-23	Amijeri Aboeka	F	Housewife	Skin-tabiki
11-Dec-23	David Abenta	M	Electricity maintenace	Skin-tabiki
11-Dec-23	Cliften Sanna	M	Overheid	Skin-tabiki
11-Dec-23	Apooke Sanna	M	None	Skin-tabiki
11-Dec-23	Poebi, Ceder, Filibert	M	Planting/hunting	Skin-tabiki
12-Dec-23	Jaen Noel Ceder	M	None	Atemsa
12-Dec-23	Eoker Dewinie	F	Youth	Atemsa

12-Dec-23	Anita Ceder	F	Elder	Atemsa
12-Dec-23	Gerda Ceder	F	Subsistence agriculture planten	Atemsa
12-Dec-23	Diana Dewinie	F	Government worker	Atemsa
12-Dec-23	Sherifa Dewinie	F	Youth	Atemsa
12-Dec-23	Marcel Sabriën	M	Gold miner	Atemsa
12-Dec-23	Anita Ceder	F	Subsistence agriculture	Atemsa
12-Dec-23	Micheal Dewinie	M	None	Atemsa
12-Dec-23	Nicole Gidesh	F	None	Atemsa
12-Dec-23	Carmen Aboenga	F	Subsistence agriculture planten	Atemsa
12-Dec-23	Kenneth Dewinie	M	Government worker	Atemsa
12-Dec-23	Kaabie Ceder	M	Gold miner	Atemsa
12-Dec-23	Dolinie Dewinie	F	Elder	Atemsa
12-Dec-23	Narine Ceder	F	Subsistence agriculture	Atemsa
Transport Corridor Road				
Datum	Name	M/F	Position/Work	Village
08-Dec-23	Adam Tima	M	Elder	Mora
08-Dec-23	Ronald Willem Misiedjan	M	Entrepreneur	Mora
08-Dec-23	Emmanuel Djoe	M	Basja	Mora
08-Dec-23	Carmen Koffie	F	Elder	Ofia-olo
08-Dec-23	Adriaan Netti	F	Subsistence agriculture	Patamacca
08-Dec-23	Martha Poeroedja	F	Elder	Kraboe-olo
08-Dec-23	Esther Vandriësa	F	B.O	Ofia-olo
08-Dec-23	Maritha Tuinfort	F	Government worker	Kraboe-olo
08-Dec-23	Luice Terg	F	Subsistence agriculture	Ofia-olo
08-Dec-23	Rinia Leewani	F	Entrepreneur, commercial agriculture	Leewani kampoe
08-Dec-23	Losing Bajoekoe	M	Basja	Kaboe-olo
08-Dec-23	Emelina Koenersie	F	Basja	Mna-kondre
08-Dec-23	Abena Wini	M	Elder	Ofia-olo
08-Dec-23	Poeloedja Laurens	M	Basja	Ofia-olo
08-Dec-23	Alwien Lonswijk	M	Inhabitant	Ofia-olo
08-Dec-23	Juliana Djoe	F	Government worker	Ofia-olo
08-Dec-23	Mireldo Djoe	M	Government worker	Ofia-olo
08-Dec-23	Bernathdina Kastiel	F	Basja	Mora-kondre
08-Dec-23	Anthonij Ketoera	F	Housewife	Ofia-olo
08-Dec-23	Bianca Leewani	F	Subsistence agriculture	Ofia-olo
08-Dec-23	Phillis Adriaan	F	Subsistence agriculture	Patamacca
08-Dec-23	Rosalina Adriaan	F	Subsistence agriculture	Patamacca
08-Dec-23	Brijan Kastiel	M	None	Kaboe-olo
08-Dec-23	Rounij Djoe	M	None	Mna-kondre
08-Dec-23	Dweight Djoe	M	Government worker	

08-Dec-23	Allout Sijpenstein	M	Government worker	Pikiem Santi
08-Dec-23	Samara Pinas	F	Housewife	Mora-kondre
08-Dec-23	Franklien Winter	M	Retired	Mora-kondre
08-Dec-23	Franklien Apapoe	M	Retired	Mora-kondre
08-Dec-23	Agnes Kastiel	F	Housewife	Mora-kondre
08-Dec-23	Basia Linia Pofari	F	R.O.S / Government worker	Mora-kondre
08-Dec-23	Marjon. S Kastiel	M	Housewife	Mora-kondre
08-Dec-23	Jan pinas	M	Basja	Dangtapoe
08-Dec-23	Rinee. S Tuinfort	M	Kapitein	Ofia-olo
08-Dec-23	F. Darson Janki	M	Timmerman	Mora-kondre
08-Dec-23	Agnes Pinas	F	Kapitein	Mna-kondre
08-Dec-23	Antolia Djoe	F	R.O	Dangtapoe
08-Dec-23	Marlene Wee-Wee	F	Subsistence agriculture	Ofia-olo
08-Dec-23	Alida Leo	M	Subsistence agriculture	Patamacca
08-Dec-23	Marc Kastiel	M	None	Mora-kondre
08-Dec-23	Ingrid Kastiel	F	Gouddever	Mora-kondre
08-Dec-23	Patrica Pinas	F	Subsistence agriculture	Mora-kondre
08-Dec-23	Irien Leistek	F	Subsistence agriculture	Ofia-olo
08-Dec-23	Fuliën Kompai	M	None	Mora-kondre
08-Dec-23	Jean-Mare Asikria	F	None	Ofia-olo
08-Dec-23	Ruben Kastiel	M	Basja	Mna-kondre
08-Dec-23	Mariane Leewani	F	Entrepreneur/ Commercial agriculture	Leewani kampoe

ANNEX 1B PARTICIPANTS DURING VALIDATION MEETINGS

Transport Corridor Road				
Date	Name	M/F	Village	
24 July 2024	Rinia Leewani	F	Leewani Kampu	
24 July 2024	Bernadina Kastiel	F	Mora Kondre	
24 July 2024	Jasperina Kompai	F	Kasaba Ondro	
24 July 2024	Debora Asinga	F	Kasaba Ondro	
24 July 2024	Thalma Ojolo	F	Kasaba Ondro	
24 July 2024	Sarafina Asinga	F	Kasaba Ondro	
24 July 2024	Mariana Leewani	F	Leewani Kampu	
24 July 2024	Marita Tuinfort	F	Kraboe Olo	
24 July 2024	Paulina Bajoekoe	F	Kraboe Olo	
24 July 2024	Linda Fernan	F	Kraboe Olo	
24 July 2024	Losia Loswijk	F	Ovia Olo	
24 July 2024	Carmen Kofi	F	Ovia Olo	
24 July 2024	Johannes Djoe	M	Patamacca	
24 July 2024	Philip Damba	M	Ovia Olo	

24 July 2024	Ester Vanrisa	F	Ovia Olo
24 July 2024	Basja Laurens Poeloedja	M	Ovia Olo
24 July 2024	Basja Damba	M	Ovia Olo
24 July 2024	Kapitein Stanley Tuinfort	M	Ovia Olo
24 July 2024	Jan Pinas	M	Dantapoe
24 July 2024	Agnes Pinas	F	Dantapoe
24 July 2024	oom Diedie	M	Mora Kondre
24 July 2024	Fleksian Poeloedja	M	Ovia Olo
24 July 2024	Adam Kilman	M	Mora Kondre
24 July 2024	Kapitein Luoïs Banks	M	Mora Kondre
24 July 2024	Magdalena Pinas	F	Kasaba Ondro
24 July 2024	Eva Pinas	F	Kasaba Ondro
24 July 2024	Cuba Chesty	F	Kasaba Ondro
24 July 2024	Noami Tuinfort	F	Kasaba Ondro
24 July 2024	Marian Nooitmeer	F	Kasaba Ondro
24 July 2024	Willem Pogoti	M	Kasaba Ondro
24 July 2024	Alwin Pinas	M	Kasaba Ondro
24 July 2024	Inderson Pinas	M	Kasaba Ondro
24 July 2024	Anastasia Mamoi	F	Kasaba Ondro
24 July 2024	Chenelsa Terg	F	Kasaba Ondro
24 July 2024	Rhanna Terg	F	Kasaba Ondro
24 July 2024	Adam Pinas	M	Kasaba Ondro
24 July 2024	Antonius Noorden	M	Dantapoe
24 July 2024	Astrid Darson	F	Mora Kondre
24 July 2024	Frits Darson	M	Mora Kondre
24 July 2024	Ingrid Kastil	F	Mora Kondre
24 July 2024	Norelly Kompai	F	Mora Kondre
24 July 2024	Evert Koenersie	M	Evert Koenersie kampu
24 July 2024	Johan Koorendijk	M	Mora Kondre
24 July 2024	Agnes Kastil	F	Mora Kondre
24 July 2024	Aines Moiti	F	Mora Kondre
24 July 2024	Paulina Moiti	F	Mora Kondre
24 July 2024	Stanley Banket	M	Mora Kondre
24 July 2024	Sherida Apweke	F	Kraboe Olo
24 July 2024	Basja Ceryl Vanan	F	Dantapoe
24 July 2024	Ruben Biaka	M	Kraboe Olo
24 July 2024	Rachel Ingi	F	Kraboe Olo
24 July 2024	Celina Ingi	F	Kraboe Olo
24 July 2024	Waily Ingi	M	Kraboe Olo

Pamaka			
Date	Name	M/F	Village
24-Jul-24	Izaak Masana	M	Badaa Tabiki
24-Jul-24	Alfons Sieri	M	Badaa Tabiki
24-Jul-24	Samuel Deel	M	Badaa Tabiki
24-Jul-24	Sergio Sanna	M	Badaa Tabiki
24-Jul-24	Wesney Ametey	M	Badaa Tabiki
24-Jul-24	Gerardus Agouti	M	Badaa Tabiki
24-Jul-24	Majoosi Sanna	F	Badaa Tabiki
24-Jul-24	Gornelia Agouti	F	Badaa Tabiki
24-Jul-24	Alifons Naol	F	Badaa Tabiki
25-Jul-24	Kapitein Asaf Hofwijks	M	Langatabiki
25-Jul-24	Louisa van Genen	F	Langatabiki
25-Jul-24	Calvin Daniel	M	Langatabiki
25-Jul-24	Madeleine Sanna	F	Langatabiki
25-Jul-24	Mieke Losa	F	Langatabiki
25-Jul-24	Eva Losa	F	Langatabiki
25-Jul-24	Humphry Forster	M	Langatabiki
25-Jul-24	Basja George van Dun	M	Langatabiki
25-Jul-24	Lucien van Genen	M	Langatabiki
25-Jul-24	Marcia Sanna	F	Langatabiki
25-Jul-24	August Babel	M	Langatabiki
25-Jul-24	Wensley Sanna	M	Langatabiki
25-Jul-24	Kapitein Johannes Amounten	M	Langatabiki
25-Jul-24	Jeannette Ceder	F	Langatabiki
25-Jul-24	Marcel Tente	M	Sebedoe / Kiiki Mofo
25-Jul-24	Josef Kawai	M	Sebedoe / Kiiki Mofo
25-Jul-24	Thomas Tjappa	M	Sebedoe / Kiiki Mofo
25-Jul-24	John Tjappa	M	Sebedoe / Kiiki Mofo
25-Jul-24	Johannes Sanna	M	Sebedoe / Kiiki Mofo
25-Jul-24	Alwin Sanna	M	Sebedoe / Kiiki Mofo
25-Jul-24	Martin Djalé	M	Sebedoe / Kiiki Mofo
25-Jul-24	Heloise Wasai	F	Sebedoe / Kiiki Mofo
25-Jul-24	Jeanette Asaitie	F	Sebedoe / Kiiki Mofo
25-Jul-24	Bernard Sanna	M	Sebedoe / Kiiki Mofo
25-Jul-24	Etmee Aboeka	F	Sebedoe / Kiiki Mofo
25-Jul-24	Henrika Nijda	F	Sebedoe / Kiiki Mofo
25-Jul-24	Finalia Kawai	F	Sebedoe / Kiiki Mofo
25-Jul-24	John Kwakoe	M	Sebedoe / Kiiki Mofo
26-Jul-24	Margreta Aboi	F	Nason
26-Jul-24	Jozef Clemens	M	Nason
26-Jul-24	Rudolf Clemens	M	Nason
26-Jul-24	Johannes Asaiti	M	Nason
26-Jul-24	Dina Pente	F	Nason
26-Jul-24	Muriel Akroeman Aboi	F	Nason

26-Jul-24	Claudette Amekang	F	Nason
26-Jul-24	Josef Javinde	M	Tabiki Ede
26-Jul-24	Debora Asinte	F	Tabiki Ede
26-Jul-24	Rebecca Asinte	F	Tabiki Ede
26-Jul-24	Monique Noel	F	Tabiki Ede
26-Jul-24	Marietrête Apiawai	F	Tabiki Ede
26-Jul-24	Candice Ajatoe	F	Tabiki Ede
26-Jul-24	Johanna Ajatoe	F	Tabiki Ede
26-Jul-24	Paul Ceder	M	Akodo Konde
26-Jul-24	Thomas Pascal	M	Akodo Konde
26-Jul-24	Katerina Kwasi	F	Akodo Konde
26-Jul-24	Marian Ceder	F	Akodo Konde
26-Jul-24	Roberto Ceder	M	Akodo Konde
26-Jul-24	Magdalena Toyo	F	Akodo Konde
26-Jul-24	Hans Pascal	M	Akodo Konde
26-Jul-24	Nora Toyo	F	Akodo Konde
26-Jul-24	Arnold Ceder	M	Akodo Konde
26-Jul-24	Welsie Pascal	M	Akodo Konde
26-Jul-24	Miguel Ceder	M	Akodo Konde
26-Jul-24	Magabe Misidjan	M	Akodo Konde
27-Jul-24	Kapitein Hendrik Ceder	M	Loka Loka
27-Jul-24	Basja Johannes Ceder	M	Loka Loka
27-Jul-24	Ivano Jonkoe	M	Loka Loka
27-Jul-24	Edith Sanna	F	Loka Loka
27-Jul-24	Amoedeni Dikan	M	Loka Loka
27-Jul-24	Wanda Dende	F	Loka Loka
27-Jul-24	Fabien Ceder	M	Loka Loka
27-Jul-24	Dave Asaiti	M	Loka Loka
27-Jul-24	Caterina Ceder	F	Loka Loka
27-Jul-24	Norda Asomaia	F	Loka Loka
27-Jul-24	Adriaan Ceder	M	Loka Loka
27-Jul-24	Jozef Ceder	M	Loka Loka
27-Jul-24	Saffira Ceder	F	Loka Loka
27-Jul-24	Norda Ceder	F	Loka Loka
27-Jul-24	Mariette Ceder	F	Loka Loka
27-Jul-24	Elton Somo	M	Loka Loka
27-Jul-24	Jacoba Ceder	F	Loka Loka
27-Jul-24	Geertruida Dewinie	F	Atemsa
27-Jul-24	Johannes Awinie	M	Atemsa
27-Jul-24	Gerda Ceder	F	Atemsa
27-Jul-24	Anisetti Gabriel	F	Atemsa
27-Jul-24	Christine Dewinie	F	Atemsa
27-Jul-24	Rinaldo Ceder	M	Atemsa
27-Jul-24	Sharifa Dewinie	F	Atemsa
27-Jul-24	Christelle Dewinie	F	Atemsa

27-Jul-24	Melka Sanna	F	Atemsa
27-Jul-24	Tyron Josua	M	Atemsa
27-Jul-24	Akteida Amekang	F	Atemsa
27-Jul-24	Moima Vanija	F	Atemsa
27-Jul-24	Dedi Ceder	M	Atemsa
27-Jul-24	Davina Vanija	F	Atemsa
27-Jul-24	Adele Vanija	F	Atemsa
27-Jul-24	Nicole Giddins	F	Atemsa
27-Jul-24	Anita Ceder	F	Atemsa
27-Jul-24	Mariska Ceder	F	Atemsa
27-Jul-24	Lucia Ceder	F	Atemsa
27-Jul-24	Carmen Alula	F	Atemsa
27-Jul-24	Diana Dewinie	F	Atemsa
27-Jul-24	Joan Sanna	F	Atemsa
27-Jul-24	Ricardo Forster	M	Atemsa
27-Jul-24	Regilio Vanija	M	Atemsa
27-Jul-24	Enzo Amekang	M	Atemsa
27-Jul-24	Emelina Sanna	F	Skin Tabiki
27-Jul-24	Petrus Masana	M	Skin Tabiki
27-Jul-24	Cornelis Sanna	M	Skin Tabiki
27-Jul-24	Afoeia Asaiti	M	Skin Tabiki
27-Jul-24	Chris Somo	M	Skin Tabiki
27-Jul-24	Freddy Mano	M	Skin Tabiki
27-Jul-24	Petrus Sanna	M	Skin Tabiki

Kawina			
Date	Name	M/F	Village
28-Jul-24	Jozef Nijda	M	Moengotapoe
28-Jul-24	Basja Sita Noordzee	F	Moismoiskondre
28-Jul-24	Kapitein Glen Nijda	M	Moismoiskondre
28-Jul-24	Alwina Nijda	F	Moengotapoe
28-Jul-24	Kapitein Robby Frans Nijda	M	Java
28-Jul-24	Fred van Daal	M	Penenica
28-Jul-24	Christiaan van Daal	M	Penenica
28-Jul-24	Paulina Misidjang	F	Gododrai
28-Jul-24	Edwin Noordzee, voorzitter KNOC	M	Java
28-Jul-24	Renate Misidjang	F	Penenica
28-Jul-24	Herman Nijda	M	Awaa
28-Jul-24	Jacob Nijda	M	Awaa
28-Jul-24	Priscilla Boozie, KNOC	F	Moengotapoe
28-Jul-24	Tilly Nijda	F	Gododrai/Awaa

ANNEX 2. FEEDBACK DURING SCOPING MEETING

Communities along the TCR, Meeting in Mora Kondre

- Communities want more opportunities for employment
- The way the road is maintained is problematic. The gravel breaks local cars.
- Promises have not been kept
- Projects are unclear
- Dust measurements must be performed in dry season, not now it rains
- You do not need the measurements, we have the experience and that is what counts.
- Cars of contractors are speeding.

Pamaka Communities

Langatabiki & Pikin Tabiki

- Study was performed by Schalkwijk. This study contains directions for development that Newmont would implement, but the recommendations have not been followed.
- Snesi Kondre center, like they have seen in Ghana, was promised but never realized.
- Why do we do this study (SIA)
- Unkept promises
- What is happening to CDF, there are no projects.
- We want the work system of Rosebel, where employees are brought home every evening, and taken in the morning, so that they can stay with their families.
- Study needs to show why people do not stay in the villages
- What has been done to help the people who lost their jobs in the ASM sector?
- Loss of culture
- How many people in the villages found a job?
- Why is work for Newmont often short term?
- Preferential hiring: how does Newmont select these employees
- Purchase of local produce: what needs to be done so that we can participate
- What does Newmont do with the wood it removes?

Badaa Tabiki

- Unclear what needs to be done for Project requests. E.g. the village would like to put in a request for solar pannels.

Skin Tabiki

- What happened to the Pamaka Platform?
- We do not want to do things together with the people from Marowijne
- Gap between what the villages need, and what Newmont does; Projects are being developed without consultation about the design
- What happened to the DOP?
- Line of contact is unclear, who can be contacted for what?
- Sustainability of projects
- Village needs a TV channel

Sebedoe/Kiiki mofo

- There was a plan for a staff village at Snesi Kondre. Nothing has come of that.
- We have a Development Plan (Schalkwijk) but it is not used by Newmont
- How can we submit a project?
- Village does not have a kapitein of basja, this makes it more difficult to submit projects

- Gold mining takes place in the village itself
- Unclear where the money for projects comes from; what is from Newmont, what is from CDF
- What is CDF doing for Pamaka?
- Where do the workers go during break?

Akodo Konde

- Newmont message board has fallen down
- Sustainability of projects is a problem. Electricity was provided but now the government has to take over and that does not happen.

Nason

- Sustainability and completeness of projects is a problem
- Communication should not just go through the kapitein; Newmont tends to listen more to the traditional authorities than to the people
- Relation and communication of Newmont with Pamaka organisations must improve

Loka Loka

- How are the government and Newmont linked?
- Villages need more assistance with development of projects
- How do you go from idea to project; it takes too long and they need to write many letters
- Price of transportation, e.g. to go to medical clinic
- Care for the elderly

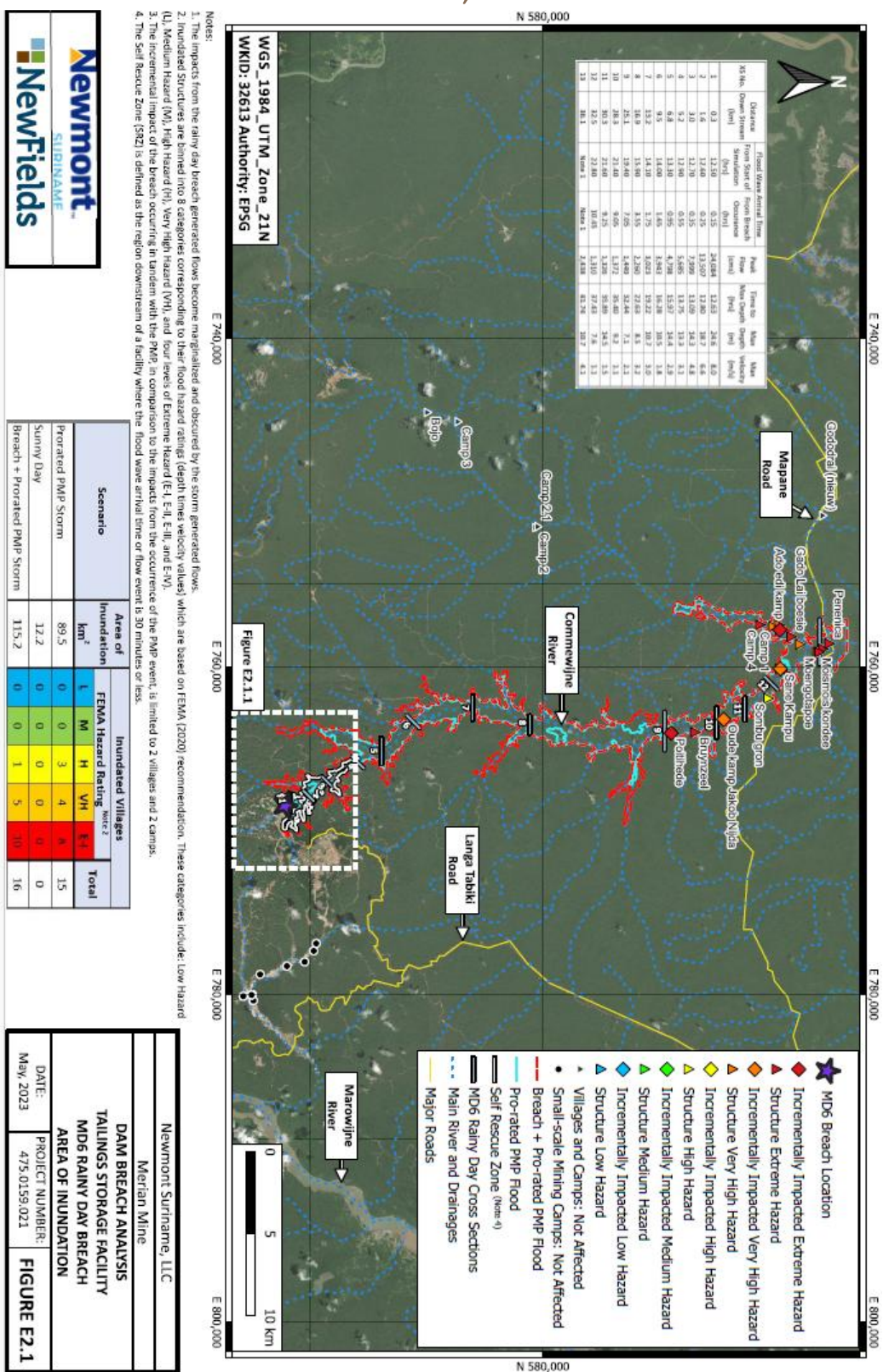
Atemsa

- What is the status of the plan to develop a center at Snesi Kondre?
- Since 2019 there has been no change in the communities
- The small-scale gold miners brought things to the villages, more than Newmont does.
- Agreements and communication are often unclear
- Work at Newmont is often short term, and unclear why
- Preferential hiring is unclear; Unskilled people do not find work at Newmont, even though they should have preference
- What do people need to do to get a contract for delivery of products or services?
- Unkept promises
- Projects are not delivered as desired.
- More local people should be hired to build the projects in the villages.

Kawina

- Where does the discharge from Newmont go?
- Poor communication and unclarity about projects
- The road is most important to the Kawina. The road to Penenika is also used by others, but this is also the case for the LT road. Newmont has been asked to fill the holes.
- The villages are being reconstructed.
- A donation request was filed, but no answer obtained
- There has been a meeting about the emergency plan in case of a dam breach. Unclear how people can be reached. We need a phone mast.

ANNEX 3. DAM BREACH ANALYSIS FOR MD6, OF THE TSF-I



ANNEX 4. CONSULTED STAKEHOLDERS DURING SIA

Name	Function	Village
Research team		
Marieke Heemskerk	Team leader	
Sanrizz Tjon Akon	Qualitative interviews, survey supervision	
Susan Oberndorff	Qualitative interviews, survey supervision	
Esmee Forster	Household survey, village introductions, scoping support	
Sandra Loseng	Household survey	
Pamaka		
Kelly	Resident	Adje, LT road
Paul Ceder	Basja	Akodo Kondre
Renjos	Transport for Newmont	Asaweki
Johanes Tojo	Chair Platform Pamaka	Atemsa
Jacobus Adoenga	Newmont employee	Atemsa
Dewinie	Basja	Atemsa
Leo	Basja	Badaa Tabiki
Angely	Resident	Jezus Kampu (LT road)
Carmelita	Resident	Jezus Kampu (LT road)
Max Asalobi	Platform Pamaka	Langatabiki
Johannes Jonathan Losa ('Potoe')	Transport for Newmont	Langatabiki
Raymong Löseng	Resident	Langatabiki
Charbel Babel	School boat driver	Langatabiki
Adam Ceder	Elder	Langatabiki
Esmee Forster	B.O.	Langatabiki
	Health worker	Langatabiki
Maureen Kamiel	Training participant	Langatabiki
Robin van Geene	Newmont supplier	Langatabiki
Mw. Deel	Newmont supplier	Loka Loka
	School principal, OS Loka Loka	Loka Loka
Eva Ceder	Training participant	Loka Loka
Mariette Ceder	Training participant	Loka Loka
Kenia Dodo	Training participant	Loka Loka
Joroba Ceder	Training participant	Loka Loka
Mr. Ceder ('BoengGimi')	Head Kapitein	Loka Loka
George van Dun	Entrepreneur and basja	LT road
Redney van Dun	Gold miner/ entrepreneur	LT road
Sereso	Former Newmont employee	LT road
Rinia Bogoni	Newmont Employee	Nason

Dina	Newmont supplier and Basja	Nason
Saviera Alexander	School principal	Nason
Martin Waakzaam	Resident	Nason
Joyce Pansa	School principal, Anton Denisi school	Nason
Muriel	B.O.	Nason
Muriël Sanna	Health worker	Nason
Yvonne Fania	Health worker	Nason
Susana	Training participant	Nason
Tjow Tjow'	Basja	Nason
Hendrika Nijda	School teacher	Nason (lives in Sebedoe Konde)
Walter Deel ('Naidoe')	Kapitein	Pikin Tabiki
Elisabeth Sanna	Basja	Sebedoe konde
Alwin Sanna	Training participant	Sebedoe konde
Marcel Pinte	Resident	Sebedoe konde
Asaiti	Basja, and training participant	Skin Tabiki
Asaiti	Basja	Skin Tabiki
Cynthia Nathaniel	Newmont supplier	Snesi Kondre
Jozef ('Jonkoe')	Transport for Newmont	Snesi Kondre
Fabriella Asente	Resident	Tabiki Ede
Armand Wijnstein ('Mandje')	Land Boss	TSF-2 area; Father from Tabiki Ede
Wendy	Entrepreneur	Tumatu
SSMP		
Erwin Kamiel	Chair of SSMP	
POC		
Geetruida Loseng	Chair POC	
TCR		
Jan Pinas	Basja	Dantapoe
Evert kunersi	Entrepreneur	Evert Kunersi kampu
Carlo Pinas	Kapitein	Kasaba Ondro
David Koina	Kapitein	Kraboe Olo
Mw. Leewani	Resident	Leewani Kampu
Rinia Keewanie	Newmont Supplier	Leewani Kampu
Marjon Kastiel	Vice-chair Foundation Mora	Mora Kondre
Palestina Kastiel	Basja	Mora Kondre
Sofie Kastiel	Basja	Mora Kondre
Andwelle	Training participant	Ovia Olo
Maggy Djoe	Training participant	Ovia Olo

Louise Terg	Training participant	Ovia Olo
Jefta Tuinfort	Training participant	Ovia Olo
Renee Damba	Basja	Ovia Olo
Darwin Finkie	Driver school bus	Patamacca
Mirnello kompai	Training participant	Pati Kondre (Mora Kondre)
Louisa Pinas	School Principal, Leitzelschool	Pelgrim Kondre
Gerda	Resident	Pelgrim Kondre
Jessy Koenersie	Resident	Village Koenersi
Eva	Temporary resident	Village Koenersi
Kawina		
Henk Noordzee	Foundation Kawina Pikin	Java & Penenica
Tom Wabé	Foundation Kawina Pikin	Penenica & Gododrai
Jozef Nijda	Elder	Kasaba Goon
Clyde Nijda	Resident	
Herman Nijda	Entrepreneur	Bruynzeel
Glen Nijda	Kapitein	Moengotapoe
Jacob Nijda	Elder	Bruynzeel
Ma Moi	Elder	Kasaba Goon
Tielly Nijda	Elder	Bruynzeel
Mildred Wabé	Plants at Penenica	Penenica
KOC		
Monique Pintoe	Member KOC	Java
S. Noordzee	Member KOC	
Miriam Needa	Kapitein	Penenica
Brenda Misiedjang	Member KOC	Penenica
Priscilla Bookie (?)	Member KOC	Moengotapoe
Renate Misidjang	Member KOC	Penenica
Misidjang	Member KOC	Gododrai
Frans Robby Noordzee	Kapitein	Java
Henk Nijda	Kapitein	Moengotapoe
Edwin Noordzee	KOC chair	Java
Eva	Basja	Moengotapoe
CDF		
Bernadette Cederboom	Board member	
Henry Forster	Board member	
Tessa Sumter	Note taker	
Maverick Boejoekoe	Board member	
Mieke Ceder	Board member	

Madeleine Forster	Board member	
Shirley Sowma	Chair of the board	

Newmont

Christine Amato	Social Responsibility Specialist
Winston Wielson	ASM superintendent
Peggy Panka	Social Responsibility Specialist
Mitchel Moesliman	Water and Tails Senior Specialist

Gold mining community

José 'Monfilho '	Mine operator near TSF-2 area	TSF-2 area and surroundings
Monica	Cook, ASM operation	TSF-2 area and surroundings

**ANNEX 5A. LIST OF NEWMONT INITIATED TRAININGS WITH NUMBER OF OPARTICIPANTS AND
BENEFICIARY COMMUNITIES**

Period	Workshops / Training	# Total Participants	# Female Participants	# Male Participants	Community
2019	Pamaka Women Economic Empowerment and Equality Assessment	96	59	35	Pamaka
2019	Welding Training	18	1	17	TCR
2019	Electricity Training	10	1	9	TCR
2019	Textile Training	15	15	0	TCR
2019	Hybrid Hydroponics Pamaka Training	8	6	2	Pamaka
2019	Hybrid Hydroponics TCR Training	15	11	4	TCR
2019	Literacy Training	42	30	12	Pamaka
2020	Advanced textile training TCR	16	16	0	TCR
2020	Textile Kawina Training	22	21	1	Kawina
2020	Literacy Project- Bigi Sma Skoro	42	30	12	
2020	Leadership skills for TA	36	25	11	Kawina
2020	Hybrid Hydroponics training	15	11	4	TCR
2020	Excavator operator training TCR	13	0	10	TCR
2020	Excavator operator training PMK	14	0	14	Pamaka
2020	Excavator operator training Kawina	15	0	15	Kawina
2021	Excavator training TCR	15	0	15	TCR
2022	Excavator training Pamaka	8	0	8	Pamaka
2023	Excavator training Kawina	19	0	19	Kawina
2021	NS PPE shirt logo project	11	11	0	TCR
2021	Textile training Pamaka/ Seat cover project	13	13	0	Pamaka
2021	Hybrid hydroponics II/ Agricultural project TCR	15	11	4	TCR
2021	Textile training Kawina/Bedlinen project	10	10	0	Kawina
2022	Textile training Kawina (bedlinen)	5	5	0	Kawina
2022	Textile training Pamaka (Seat cover)	13	13	0	Pamaka
2022	Textile training LK (Bedlinen)	15	15	0	Pamaka

2022	Agri drip project TCR	8	7	1	TCR
2022	Kawina Agricultural training	15	5	10	Kawina
2022	Bricks and Masonry training TCR	10	0	10	TCR
2022	Bricks and Masonry training Pamaka	10	0	10	Pamaka
2022	Bricks and Masonry training Kawina	10	5	5	Kawina
2023	Textile training Pamaka(Bedlinen LK)	11	11	0	Pamaka
2023	Agricultural Project TCR III	8	7	1	TCR
2023	Bricks and Masonry (monitoring) Training	10	0	10	Pamaka
2023	Culinary Arts Training (bori tori) – TCR	36	36	0	TCR
2023	Culinary Arts Training (bori tori) – Kawina	22	22	0	Kawina
		545	397		

ANNEX 5B: TRAINING PROGRAMS FOR (FORMER) ASM

Year	project name	Participants
2019	setup of ASM cooperative	9
2019	Beginners level stick welding training	12
2020	Beginners level stick welding training	8
2020	Level 2 stick welding training	7
2021	Excavator Operator Training	63
2022	Dozer Operator Training	30
2023	Capacity Building ASM Coop: how to run a cooperative	7
2023	Basic Entrepreneurship: capacity building of (former) ASM entrepreneurs who intend to take part in the financing program with the National Development Bank	21
2023	Chicken farming (Session #1 + #2)	14
2023	Chicken farming (Session #3)	16
2023	Chicken farming (Session #4)	13
2023	Special Credit Facility for Small scale miners at NOB	4

ANNEX 6. FEEDBACK DURING VALIDATION MEETING

Transport Corridor Road

- The traffic count should be performed over a period of more than 24hrs. On some days there is more traffic than on other days, so 24hr does not give a representative view of actual traffic intensity.
- Newmont should install a traffic measurement device along the road, to continuously measure traffic intensity, speeding, and behavior of drivers. Such a device should permanently provide digital traffic information to Newmont.
- From experience, the people know that there are more Newmont cars than other cars.
- Noise disturbance is worse than suggested in the presented data, probably because of limited measurement time.
- The dust is a severe nuisance and something must be done to reduce it. Dust may create health problems that can cause us to die prematurely.
- The dust was partly measured after rainfall, while it should have been measured in the dry time.
- It would be better to use local people (from the community) for the development projects in the villages. Many projects have been rejected because they were not constructed in a way that the community wanted.
- Request to maintain the roads leading to the villages, including the one leading to Kasaba Ondro.

Pamaka – General: Theme’s mentioned in all or almost all villages.

- The 2016 Schalkwijk report was often referred to, arguing that none of the developments proposed in this report have materialized.
- In most communities, people were not familiar with the SSMP or the projects it is involved in, such as acquisition of a concession right for Pamaka gold miners, or the micro loans for former ASM who wish to engage in alternative livelihoods. Some of those who were familiar with the SSMP perceived it as a groups that works for itself, not for the Pamaka as a group.
- Despite information that was provided on different instances, many Pamaka in many communities are very poorly informed about the CDF, who is in the board, how decisions are made, and why the CDF can currently not execute projects. There are complaints about the way that the CDF communicates with the Pamaka, and about CDF not coming to all villages to share information. CDF should visit the various villages to talk with the people. Not everyone is able to, or wants to, travel to Langatabiki. People also expressed the perceptions that the CDF oppresses the Pamaka, does not respect the Pamaka, just does what it wants with Pamaka money and so forth. People also believe that the Pamaka in the CDF board just say what Newmont wants to hear.
- In most communities, the idea to use some form of a voting system to decide what happens with the CDF money, was positively received. Meeting participants also came with own ideas of how to organize this, for example by first registering all village inhabitants on a list, and next let them bring out a vote for their preferred project. Some communities insisted that each village should pick its own project, while in other places, people thought it would be good to have a Pamaka-wide vote.

- The (perceived) promise to build a staff village at Snesi Kondre came up in virtually all meetings. One person in Atemsa reported he even had it in his meeting notes from the time. This many years after the meeting and without voice recordings, it is impossible to know what was, and what was not said or promised during initial negotiations. In the collective memory of the Pamaka, however, this was a promise to the former Granman Samuel Forster.
- Complaints about broken promises, or perceived promises.
- In different communities, people questioned the number of Pamaka working at Newmont. They do not believe that 266 Pamaka work at Newmont. It was noted that a list of the names of all Pamaka working at Newmont has been requested several times, but not obtained. New positions should be advertised broadly in the communities.
- In different communities, people insisted that they wanted to speak with the Newmont leadership, i.e. the “boss” of the social responsibility team. In Loka Loka and Atemsa, it was specified that they wanted to write a letter to Newmont HQ in Denver.
- Request that the wood that is removed from the Newmont concession title is donated to the Pamaka
- The idea of a Newmont office at Snesi Kondre was met with approval everywhere. In the various villages, people reported that it would help them ask questions and lodge complaints, it could help with filing a job application, it would make it easier to submit a project proposal, and so forth. There could be someone in the office to help people fill in (job application or other) forms, and give guidance in developing a project proposal. The Snesi Kondre office could also offer training in Project writing.
- Complaint that people with a diploma who work for Newmont are not hired for skilled positions. They are placed in entry-level positions. Some people believe that Newmont only hires Pamaka for entry level positions. Comments like: “If you have a diploma they should not take you to wash dishes,” and “All Pamaka who get hired first need to do cleaning work.”
- Complaint that people are hired for short term only. Villagers argue that it is often unclear why a contract is not renewed or someone is “fired”, and that it is not always clear to the person who was hired that the contract was a temporary contract. Also, it is considered unfair if people are repetitively hired on short term contracts. That does not give security or benefits, and it looks like a strategy to prevent hiring people on long-term contracts. There also is an idea that Pamaka are hired on short contracts, while others get a regular contract. In the least, there needs to be more clarity about short-term hires.
- A house in Paramaribo for the Pamaka was mentioned in three villages (Langatabiki, Badaa Tabiki, Tabiki Ede) as an important gain. It would be a place for people to stay if a family members needs to get health care in Paramaribo, for example.
- In two communities, Nason and Akodo Konde, it was requested that female leaders and other women would be involved more in the relation between Newmont and the Pamaka.
- The Newmont toilets are poorly constructed. When they are full, they can no longer be used. During the large rainy season some toilets flooded, creating an unhygienic situation in the villages.
- Various Pamaka emphasized that their life, and life in the community in general, was better when the Pamaka gold miners still worked at Merian.

Pamaka – Village specific

- Badaatabiki:
 - A complaint that Durotanks were placed in the village, but not installed for use.
 - Attention was asked for the flooding of schools.
 - Cassava from people with agricultural plots around the village is dying; a study was requested to determine the cause.
 - The old generator for electricity is broken; Newmont has promised so often to bring a new one.
 - Complaint that the sewing trainings were only performed in Langatabiki and Loka Loka (Note: boat transportation was available for people from other villages).
- Langatabiki:
 - The kapiteins seem unwilling to consider using CDF money for development projects the Pamaka community needs most urgently, such as 24/7 electricity and drinking water. They demand that the “Friendship Projects” will be used for these projects to develop their villages, and in addition want to use the CDF money for whatever they please. This unreasonable attitude will not benefit the community nor the Pamaka working relation with Newmont.
 - The community seems not to have been properly informed about the TSF-2. It was brought forward that the Pamaka found out via social media that Newmont requested a mining title extension for the TSF-2. Early July, the Minister of Natural Resources – Abiamfofo- and the Minister of Land and Forest Management – Forswijk- were called to Langatabiki to explain this issue, and have been told the Pamaka do not consent.
 - The Medical Mission clinic is in a poor state; they often do not have sufficient medication or the equipment to help. Therefore people need to go to French Guiana for medical help.
- Sebedoe / Kiiki Mofo
 - The cultural house in Sebedoe Konde is falling apart. Sebedoe is an important cultural place for the Pamaka, and they would like support from Newmont to renovate the cultural place.
- Nason
 - Request to Newmont to help Pamaka women (incl. those in women’s organizations) to get together, to have meetings and discuss development challenges. Because these challenges hurt women most. “Men only look at their own pockets”
 - Traditional authorities, most of whom are men, are the ones who work with Newmont. That is where the problems start, as many of these men are not educated.
 - Leaders have to call their people together. Because not every village has the same needs and desires, each village should hold an own election (vote) for the project they need most.
 - The villagers do not want any more Newmont toilets.
 - A boarding school is direly needed.
- Tabiki Ede
- Akodo Konde

- This is the only village where people expressed concern about cyanide, referring also to the disaster with bags of Chinese mining chemicals containing cyanide, which poisoned the Brokopondo lake.
- People approved of the idea to hold a general vote for projects, as a democratic way of deciding on investment of the CDF.
- Health care is a problem. A doctor should visit elderly in the villages.
- Why did all villages receive durotanks, while Akodo Konde did not?
- How can someone become eligible for a job with Newmont?
- Our representatives (traditional authorities, DOP) live outside the area. This form of representation does not work.
- Loka Loka
 - Emphasized need for an ambulance boat.
 - Loka Loka needs a dam against flooding.
 - Emphasized importance of repair of the school and importance of education in general.
- Atemsa
 - It was suggested that because men now travel further to mine for gold, the subsistence plots are being neglected, and therefore people eat little vegetables.
 - Referral to the message board that existed before. Now one has to go to Paramaribo to apply for a job.
 - Contact with DOP is weak.
 - Platform Leaders can play a more prominent role in shaping the relation between Newmont and Pamaka. The five main leaders are Max Leson, Adam Ceder, Evert Javinde, Johannes Toyo, Simon Tjotjo and Baa Koto. They hold digital meetings and talk with the CDF board.
 - Someone brought forward that also people who moved to French Guiana do not necessarily live a comfortable life.
 - Request that Newmont supports women more, by providing employment to them and buying kwaka.
 - There is no work for women or men in this area, therefore people move away.
 - The village needs a playground for children.
 - When Social Responsibility representatives come to the villages, they should provide information and awareness sessions, e.g. about health and safety.
 - People who followed the excavator training did not get a job. They also learned too little, they are unable to do much.
- Skin Tabiki
 - The generator house floods with high water, it must be built on higher ground.
 - Creek water is dirty due to gold miners.
 - There should be a radio/TV station.
 - They need street lights.

- Newmont has been coming here for a long time; they ask what you plant, what you can deliver. But next nothing materializes. They fool you. They tell you: you have to plant, so that is what you do. But then you do not hear back.
- Very few people deliver agricultural produce to Newmont. Others buy items in Paramaribo and then sell it to Newmont.
- Trainings did not take place in Skin Tabiki.
- We see new faces all the time as Newmont representatives, but they are not Pamaka.
- They must register the ASM
- Why can top soil from the mine not be set aside for ASM?
- The trees that are removed at the concession should be left for the Pamaka.
- Would be better if we would just receive the CDF money as a welfare benefit.