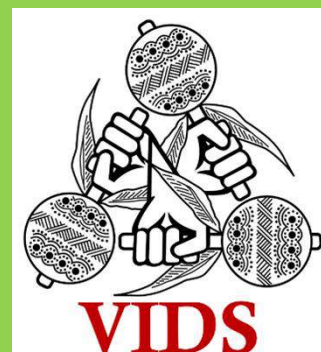




BASELINE REPORT OF THE SITUATION OF INDIGENOUS PEOPLES IN SURINAME 2020



This is the first time that VIDS has captured general basic information on the situation of Indigenous peoples in Suriname. With this initiative, Suriname is among the first 11 countries to present a baseline study of this nature and size, so as to make future monitoring of the implementation of the UN Declaration of the Rights of Indigenous Peoples possible.

**A publication of the
Association of Indigenous
Village Leaders in
Suriname
– VIDS –**

December 2020

Baseline Report of the Situation of Indigenous Peoples in Suriname 2020

A publication of the Association of Indigenous Village Leaders
in Suriname



With support from  Forest
Peoples
Programme



Disclaimer: This publication has been produced with financial support from the European Union. The contents of this publication are solely the responsibility of VIDS and can in no way be considered as a reflection of the views of the European Union.

2020 ©VIDS

Reproduction of information is permitted with explicit crediting of the source.

PREFACE

All over the world, the human rights of Indigenous peoples are not taken entirely seriously. In spite of many human rights treaties, declarations, judgments, globally accepted development agendas, national development programs and so on, the situation of Indigenous peoples remains worrisome. There are different reasons for this, including the marginalized position of Indigenous peoples in the countries where they live. Policymakers "forget" the Indigenous peoples, who have been historically marginalized by (colonial and current) rulers. Even in (development) statistics, which should highlight disadvantaged and vulnerable groups, Indigenous Peoples are not included; on the contrary, they often disappear under the heading of "other".

On the basis of this painful realization, a worldwide effort by Indigenous peoples has started in order to influence development agendas such as the Millennium Development Goals (MDGs) and later the Sustainable Development Goals (SDGs). These agendas are based on fulfilling and pursuing human rights, but the Indigenous perspectives are lacking in there as well. To fill this gap the global program "Indigenous Navigator" was launched as a pilot initiative in the period 2014 - 2016. The aim was to help indigenous communities themselves map their human rights and to present their situation. Because of its success, a second phase followed between 2017 and 2020. The Association of Indigenous Traditional Leaders in Suriname (VIDS) has participated since 2014. This report is the result of the Indigenous Navigator study of human rights issues in relation to the SDGs in 14 Indigenous villages of Suriname.

With this, VIDS hopes to make a tangible contribution to the policy of sustainable development of the Indigenous peoples of Suriname. This baseline study uses the development indicators to provide a picture of the current situation of the Indigenous peoples in Suriname, something that has never before been documented. It can thus serve as the first comprehensive monitoring tool to study future trends in the situation of the Indigenous peoples of Suriname. The report is a tool to identify development priorities for Indigenous peoples in respect of national and international goals. With this we can identify critical bottlenecks and strategic interests, and take timely measures to advance the health and prosperity of the Indigenous peoples.

Many individuals and organizations have contributed to this report, not in the least the villages participating in the Indigenous Navigator program, where village surveys were conducted. Much of the data used come from the General Bureau of Statistics, to whom we express our gratitude for a constructive collaboration. We also wish to thank Sheila Ketwaru-Nurmohamed for her significant contribution.

Finally, we would like to point out that we could not have done this work without the support from the organizations involved in the Indigenous Navigator project, namely the United Nations (UN), the European Union (EU), the International Working Group for Indigenous Affairs (IWGIA), the Forest Peoples Program (FPP) and the International Labor Organization (ILO).

Theodoris Jubitana
VIDS Chairman

Loreen Jubitana
Director of the VIDS Bureau

Table of contents

PREFACE.....	3
Table of contents.....	4
LIST OF ABBREVIATIONS	6
1. INTRODUCTION	7
1.1 THE UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES	8
1.2 THE INDIGENOUS NAVIGATOR	9
1.3 INDIGENOUS PEOPLES IN SURINAME AND THEIR RECOGNITION	10
2. RESEARCH METHODOLOGY.....	14
3. NATIONAL LEGAL AND POLICY FRAMEWORK	16
3.1 POLITICAL INFLUENCE ON POLICY AND LEGISLATION	16
3.2 POLICY	17
3.3 LEGISLATION.....	19
4. SOCIO-ECONOMIC SITUATION	23
4.1 CONTEXT OF LIFESTYLE, DEMOGRAPHY AND LOCATIONS	23
4.1.1 LIFESTYLE	23
4.1.2 DEMOGRAPHIC DETAILS AND SETTLEMENTS	24
4.1.3 BIRTH CERTIFICATE AND REGISTRATION (SDG 16.9.1).....	26
4.2 SOCIO-ECONOMIC INDICATORS	26
4.2.1 MEANS OF SUBSISTENCE.....	26
4.2.2 POVERTY	28
4.2.3 WATER SUPPLY (SDG 1.4.1 / 6.1.1) AND WASH PRACTICE (SDG 1.4.1 / 6.2.1).....	29
4.2.4 ELEKTRICITY (SDG 7.1.1)	30
4.2.5 INTERNET USE AND LOCATIONS (SDG 17.8.1)	30
4.2.6 EDUCATION.....	31
4.2.7 EMPLOYMENT STATUS AND INCOME	34
4.2.8 HEALTH	39
4.2.9 CHILD MARRIAGE (SDG 5.3.1).....	44
4.2.10 DISCRIMINATION AND INTIMIDATION (SDG 10.3.1/16.b.1)	45
4.2.11 OPINION ON MOST IMPORTANT PROBLEMS AND SECURITY.....	46
5. MAIN CHALLENGES AND GAPS.....	48
6. CONCLUSIONS AND RECOMMENDATIONS	56
6.1 CONCLUSIONS	56
6.2 RECOMMENDATIONS.....	57
REFERENCES	59

APPENDIX 1. REGISTERED VILLAGES AND VILLAGE LEADERS AT VIDS IN 2020.....	60
APPENDIX 2. FACT SHEET OF THE BASELINE STUDY OF INDIGENOUS PEOPLES IN SURINAME (SEE SEPARATE).....	62

LIST OF ABBREVIATIONS

ABS	<i>Algemeen Bureau voor de Statistiek</i> General Bureau of Statistics
CERD	Committee on the Elimination of Racial Discrimination
DDOI	<i>Directoraat Duurzame Ontwikkeling Inheemsen</i> Directorate Sustainable Development Indigenous Peoples - Ministry of Regional Development
EMRIP	Expert Mechanism on the Rights of Indigenous Peoples
ESIA	Environmental and Social Impact Assessment
FPIC	Free Prior and Informed Consent
IN	Indigenous Navigator
ILO	International Labour Organization
LAPOP	Latin American Public Opinion Project
MICS	Multiple Indicators Cluster Survey
MZ	<i>Stichting Medische Zending</i> Medical Mission Primary Health Care Suriname
NOP	<i>Nationaal Ontwikkelingsplan</i> National Development Plan
RGD	<i>Stichting Regionale Gezondheidsdienst</i> Regional Health Service
SDGs	Sustainable Development Goals
UN	VN United Nations
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UNPFII	United Nations Permanent Forum on Indigenous Issues
VIDS	<i>Vereniging van Inheemse Dorpschoufden in Suriname</i> Association of Indigenous Village Leaders in Suriname
WCIP	World Conference of Indigenous Peoples

1. INTRODUCTION

500 years after Columbus, around 1992, the movement among the original inhabitants of Suriname grew increasingly to distinguish themselves as "Indigenous peoples" rather than Amerindians. After all, the name "Indian" had been mistakenly imposed on them when Columbus first set foot in the Caribbean and thought that he had found another route to East India.

Indigenous peoples are the original inhabitants of a certain area. Their territories were colonized by other peoples, often with the use of violence that was disastrous for them. They are traditionally tribal peoples, who have retained their own identity as original inhabitants and whose culture and way of life are different from the rest of the current population of the country. Another characteristic is that they have strong, historical, cultural and spiritual bonds with their ancestral territories. They have been (and in many cases still are) discriminated, live under worse conditions than the average population, including such development features as education and healthcare, and are generally excluded or hardly involved in national policy. All over the world, they generally live in disadvantaged and vulnerable circumstances. In contrast, Indigenous peoples often live in areas that have been preserved the best, thanks in part to their sustainable and comprehensive lifestyle, which respects nature and the supernatural. They have an unparalleled traditional knowledge of diverse aspects of the relationship between human beings and nature, fostered and enriched over many generations.

Indigenous peoples are, therefore, also tribal peoples. But not all tribal peoples are Indigenous peoples. Tribal peoples can live together in a tribe, but outside the region from which they originated, an example being the tribal Maroon peoples in Suriname.

There are various Indigenous peoples in Suriname. The four best known and largest in number, are the Kari'na (also known as Carib), the Lokono (or Arawak), the Trio (Tirio or Tareno) and the Wayana. There are also descendants of other Indigenous peoples whose numbers have dwindled, such as the Akurio, Warao, Apalai, Wai-Wai, Okomoyana, Mawayana, Katuena, Tunayana, Pireuyana, Sikiyana, Alamayana, Maraso, Awayakule, Sirewu, Upuruy, Sarayana, Kasjoeyana, Murumuruyo, Kukuyana, Piyanakoto and Sakëta. Of some of the peoples mentioned, only a few individuals still live in Suriname.

This Baseline Report on Indigenous Peoples in Suriname 2020 is one of the activities undertaken during the Indigenous Navigator project, which in 2017 was being implemented in 11 countries, namely Bangladesh, Bolivia, Cambodia, Cameroon, Colombia, Kenya, Nepal, Peru, Philippines, Suriname and Tanzania. The goal was to use the Indigenous Navigator (see Chapter 1.2) to collect the first basic information on Indigenous Peoples so as to be able to monitor the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). The project was carried out with co-financing from the European Union.

The Indigenous Navigator project was implemented in Suriname by VIDS, the Association of Indigenous Traditional Leaders in Suriname. VIDS is the umbrella organization of all Indigenous village leaders in Suriname. As such it is the institution of the Indigenous Traditional Authority, and not an NGO. This is how the traditional authorities organized themselves in 1992, after the hostilities and conflict of the nineteen eighties had ended, in order to strengthen traditional authority, improve coordination and be more effective in their fight for legal recognition and respect for the rights of Indigenous peoples in Suriname. VIDS, as the national body of the Indigenous Traditional Authority, is the recognized interlocutor with the government of Suriname for all policy matters concerning Indigenous Peoples.

Part of the structure is the Bureau of VIDS, the technical and administrative body of the traditional authority, which helps to prepare and implement VIDS policies and strategies, usually through donor-

funded projects. The Bureau of VIDS is registered as a foundation, because of the need to be a legal entity for things like administering a bank account and signing agreements. However, the Bureau of VIDS does not work independently of VIDS. It is directed by the same governance mechanisms and structures as VIDS as a whole and follows the same policies and strategies; so it is not a separate entity, but simply part of VIDS.

In undertaking the baseline study, information and data were collected from primary and secondary sources. Primary sources included open and structured interviews with key respondents from various agencies and from the 14 Indigenous villages involved in the project, which participated and collected their own data on their human rights situation. The secondary data sources were the 8th Census of 2012 and more recent studies conducted in Suriname.

The structure and content of the baseline report is as follows:

- In the first chapter, the introduction, a summary is given of the Indigenous Navigator and the Indigenous peoples of the country, including a general overview of the population, the groups and status of recognition.
- The second chapter describes the research methodology and core definitions.
- The third chapter provides an explanation of the national legal and policy frameworks of the main government policy measures, including an overview of relevant laws, policies or targeted regulations relevant to Indigenous Peoples, and the degree of their participation and influence in policy and decision-making. This chapter also describes the status of cases relating to the legal obligations of the Surinamese state (incl. judgments against the state), the ratification or support of ILO Convention No. 169 and the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).
- In the fourth chapter there is a description of the socio-economic situation, with an overview of the situation of Indigenous peoples with respect to poverty, access to land, livelihoods and employment, health, education, etc.
- The fifth chapter deals with challenges and gaps that are the main obstacles in the development and monitoring of the Indigenous peoples. The sources consulted are, for example, the ILO committee of experts, special rapporteur visits, NGO reports to the UN, UN treaty bodies and government publications, supplemented with information from the village surveys conducted during the Indigenous Navigator project, and own experiences within the national VIDS network. The study included challenges faced by the Indigenous peoples in achieving the Sustainable Development Goals (SDGs), information on Suriname's involvement in SDG processes, and data on the participation of Indigenous peoples in the formal SDG process. There is an analytical observation of key elements of the Indigenous Navigator Country Strategy and recommended actions to address the gaps and challenges.
- Finally, the sixth chapter contains the main conclusions and recommendations from the study conducted.

1.1 THE UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES

The United Nations (UN) adopted the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) on September 13th, 2007 with an overwhelming majority of 144 votes from member countries. Four countries, which initially voted against, later joined and 11 countries abstained. In total, 148 of the 193 UN countries are signatories to UNDRIP, including Suriname. Hence, the UNDRIP has universal, worldwide support.

UNDRIP does not contain any new or additional rights or privileges for Indigenous peoples, but reflects the universal human rights as they pertain to Indigenous peoples. UNDRIP is thus complementary to and underpinned by the full range of human rights instruments, including the Universal Declaration of Human Rights (UDHR), the UN Covenant on Civil and Political Rights, the UN Covenant on Economic, Cultural and Social Rights, the United Nations American Convention on Human Rights, ILO Conventions, the Convention on the Rights of the Child (CRC) and the CEDAW Women's Convention.

At the heart of the UN declaration lies the recognition of the right of Indigenous Peoples to self-determination, from which the right to "freely determine their political status and freely pursue their economic, social and cultural development" follows. The Declaration ensures that the rights of Indigenous peoples to cultural integrity, education, health and political participation are protected. It also provides for recognition of the rights of Indigenous peoples to their territories and natural resources, and for States' compliance with their treaty rights. The UN declaration requires countries to consult with Indigenous peoples to obtain their consent (Free, Prior and Informed Consent, FPIC) on matters that concern them.

1.2 THE INDIGENOUS NAVIGATOR

The Indigenous Navigator was designed as a collaborative initiative of a consortium of six organizations, with the support of the European Union, to monitor whether and how UNDRIP is being observed in UN member countries. It is an information framework with a set of tools for Indigenous peoples to track, or monitor, the progress of recognition and enforcement of their rights. The Navigator is designed in such a manner that the Indigenous peoples themselves can carry out monitoring, as they are the first to have an interest in exploring whether their rights are being respected. The Navigator consists of the following tools and resources¹:

- Questionnaires for data collection at the community and national levels.
- A community index and a national index to quickly assess and compare the situation of Indigenous peoples in regions, countries and communities.
- A comparative matrix, showing the relationships between UNDRIP and other human rights instruments.
- A matrix for the sustainable development of Indigenous peoples, which establishes the relationship between the UNDRIP and the Sustainable Development Goals (SDGs).
- A data portal for sharing data and resources between countries and communities.

The data collection and monitoring have different purposes, including:

1. Raise awareness of Indigenous rights and thus facilitate advocacy and sustainable village development planning.
2. Be a guide for Indigenous peoples to self-determination and development strategies, among other things by acquainting themselves with development policies and programs, including those designed to achieve the SDGs.
3. Gather evidence to show whether or not the state complies with human rights obligations with respect to Indigenous peoples.
4. Provide data on the human rights and development situation of Indigenous peoples to development actors and UN mechanisms that address the rights of Indigenous peoples, including the UN Special Rapporteur on the Rights of Indigenous Peoples (UN SRIP), the UN

¹ <http://nav.indigenousnavigator.com/index.php/en/tools/matrix>

Expert Mechanism on the Rights of Indigenous Peoples (EMRIP), the UN Permanent Forum on Indigenous Affairs (UNPFII).

5. Gather evidence and demonstrate state compliance with commitments agreed at the UN World Conference on Indigenous Peoples (WCIP, 2014).

Because the villages themselves conduct the survey, these communities also become more aware of their rights. This leads to strengthening and improving the comprehension within these communities to monitor their rights and to engage in dialogue with responsible authorities in order to promote respect for their rights. During this process, discussions are also held with various actors, such as Indigenous stakeholders (persons, organizations and agencies), the government and other institutions that collect data and/or are responsible for the implementation of human rights standards, in particular the rights of Indigenous peoples and the SDGs. In this manner, they are equally made more aware of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).

The Indigenous Navigator reflects the provisions of UNDRIP. The Navigator covers the full range of Indigenous Peoples' rights. Respect for diversity and equality - including gender equality - are cross-cutting principles of UNDRIP, that is, they appear in every theme. The Indigenous Navigator has requirements for monitoring all the UNDRIP provisions, which can be listed as follows:

- | | |
|---|--|
| 1. General human rights and fundamental freedoms | 7. Cross-border contact |
| 2. Cultural integrity | 8. Freedom of expression and media |
| 3. Land, territories and natural resources | 9. General economic and social development |
| 4. Fundamental rights and freedoms | 10. Education |
| 5. Participation in government affairs | 11. Health |
| 6. Legal protection, access to justice and remedies | 12. Employment and occupations |
| | 13. Self-determination |

The Indigenous Navigator² was tested during a pilot phase between 2014 and 2016 in six countries: Nepal, Thailand, Peru, Suriname, Kenya and Cameroon. After this, a 3-year project was started to actually use the Navigator to collect the first basic information on Indigenous people. 11 countries were selected for the project, namely Bangladesh, Bolivia, Cambodia, Cameroon, Columbia, Kenya, Nepal, Peru, Philippines, Suriname and Tanzania.

1.3 INDIGENOUS PEOPLES IN SURINAME AND THEIR RECOGNITION

Indigenous peoples are the original inhabitants of a certain area. Their territories areas were colonized by other peoples, often with the use of violence that was disastrous for them. They are traditionally tribal peoples, who have retained their own identity as original inhabitants and whose culture and way of life are different from the rest of the current population of the country. Another characteristic is that they have strong, historical, cultural and spiritual bonds with their ancestral territories. They have been (and in many cases still are) discriminated, live under worse conditions than the average population, including such development features as education and healthcare, and are generally excluded or hardly involved in national policy. All over the world, they generally live in disadvantaged and vulnerable circumstances. In contrast, Indigenous peoples often live in areas that have been preserved the best, thanks in part to their sustainable and comprehensive lifestyle, which respects nature and the supernatural. They have an unparalleled traditional knowledge of diverse aspects of the relationship between human beings and nature, fostered and enriched over many generations.

² For more information, see: www.indigenous-navigator.org

There are various Indigenous peoples in Suriname. The four best known and largest in number, are the Kari'na (also known as Carib), the Lokono (or Arawak), the Trio (Tirio or Tareno) and the Wayana. There are also descendants of other Indigenous peoples whose numbers have dwindled in Suriname, such as the Akurio, Warao, Apalai, Wai-Wai, Okomoyana, Mawayana, Katuena, Tunayana, Pireuyana, Sikiiyana, Alamayana, Maraso, Awayakule, Sirewu, Upuruy, Sarayana, Kasjoeyana, Murumuruyo, Kukuyana, Piyanakoto and Sakëta. Of some of the peoples mentioned, only a few individuals still live in Suriname.

The most recent demographic data on the Indigenous population of Suriname dates from the 2012 Census conducted by the General Bureau of Statistics (ABS). According to those data, the Indigenous population then consisted of 20,344 persons representing about 4% of the total population of 541,638.

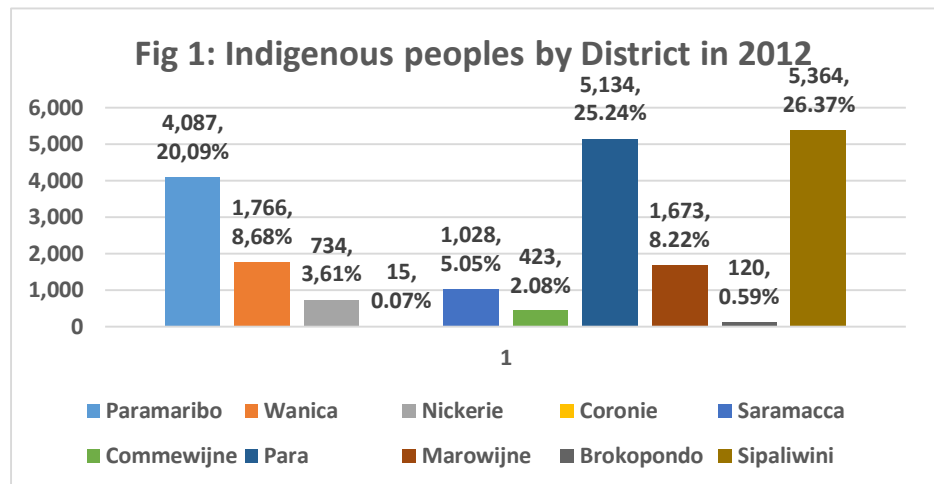
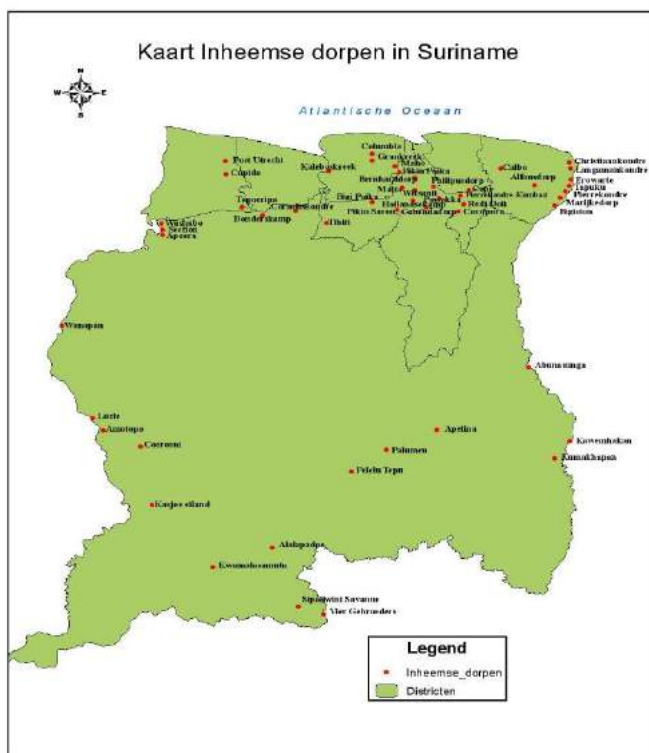


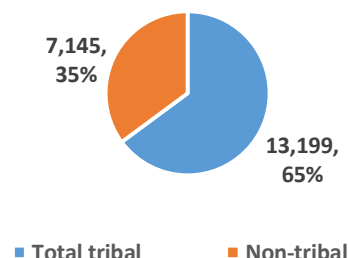
Figure 1 shows at a glance that the majority of the Indigenous population lives in three of the ten districts of Suriname, namely in Paramaribo, Para and Sipaliwini, which in 2012 together had 71% (14,585) of the Indigenous population as residents. Wanica and Marowijne combined took second place with 17% of the Indigenous population. The aforementioned Indigenous Navigator survey was conducted in 14 villages with a total estimated population of 4,477.



All districts of Suriname, with the exception of Coronie, Brokopondo and Paramaribo, have Indigenous people who live in their own villages. The distribution of Indigenous villages across the districts throughout the country is visible on the map here (the size of the dot is not an indication of the number of inhabitants, and not all names are visible due to the scale of the map). Most of the Indigenous villages are located in Para, Marowijne, Sipaliwini and Saramacca. There are some villages in the districts of Wanica, Nickerie and Commewijne. A map with the approximate location of villages is included in Chapter 4.

When the 2012 census was conducted, approximately 65% of the Indigenous peoples lived in their own villages and 35% lived outside the villages, most in urban Paramaribo, as can be seen in Figure 2. For the sake of comparison, according to the Americas Barometer data on Suriname, also from 2012, at least 70% of the population of the hinterland lived in a village setting, comprising 55.6% of Indigenous and 60.1% of Maroon descent.³

Fig 2: Estimated Indigenous population in 2012 who live in and outside a village



Official population data per Indigenous nation/tribe are missing, nor are they published per village, because according to the General Bureau of Statistics (ABS) their numbers – in particular of the villages - are too small to be mentioned separately. Disclosing detailed statistical information of small communities might reveal specific households or persons in the village to whom the data relates, thereby affecting anonymity. Moreover, studies in isolated communities are associated with high logistical costs, for which the necessary resources are often not available.

Many Indigenous and tribal communities in Suriname maintain only limited demographic data per village. This is in part due to strong migration trends and because everyone who belongs to the village is often counted regardless of their actual place of residence. In the village, the person, family or household has a more or less permanent residence of their own, assigned to the family. There is no collective title on land yet in Suriname and few Indigenous persons hold an individual land title (ownership or land lease). The village land is considered "entitlement," and even if the dwelling in the village has been vacant for some time, the person/family concerned remains an inhabitant of the

³ AmericasBarometer 2012, Latin American Public Opinion Project (LAPOP), pp. 179-180.

village. It is especially important for one's own identity to remain part of the community of origin. In cases of migration, many people or families return from time to time and/or retain their entitlement to an agricultural plot in order to be able to use it, and linked to this, their identity as part of that collectivity.

It should be noted that (certain parts of) the government have proactively presented to some villages or persons the option of assigning personal land titles to individual inhabitants. This has threatened to create a dispute between Indigenous people who would like a personal land title and those who are fighting for recognition of collective land rights for the Indigenous peoples.

Recognition

An assessment of the status of recognition of the Indigenous peoples in the Republic of Suriname yields a mediocre result. Government actions seem to be more for the sake of appearance than actual, legally established recognition of the special status of Indigenous peoples. An example of this is the impression created by the national coat of arms. The independence of Suriname on November 25th, 1975 resulted in an official coat of arms of the Republic of Suriname (formerly a Dutch territory). Two Indigenous shield bearers flank the shield, which is divided vertically into two, with a sailing ship at sea on the left and a royal palm in the earth on the right. In the center is a yellow star that symbolizes the 5 continents in which the inhabitants of Suriname have their origin. Below that the text *justitia, pietas, fides*, which means: justice, peace, fidelity. Furthermore, on August 9th, 2006 Indigenous People's Day was declared a national holiday, twelve years after the United Nations had declared International Indigenous Peoples' Day on December 23rd, 1994. Every year, August 9th is celebrated in throughout Suriname with cultural, religious, culinary and sports activities.

For years, the government has been under pressure, both nationally and internationally, to also legally establish the internationally recognized rights of Indigenous and tribal peoples in Suriname, and has responded to this by taking some actions that have not yet yielded concrete results. The full recognition in word and deed of the status of Indigenous peoples in Suriname seems to be an everlasting process. One of the most important rights for which the Indigenous people are standing up are collective land rights. Economic interests play a major role in the prolonged hesitation of successive governments to recognize collective land rights, because the Surinamese hinterland - where Indigenous and tribal peoples live - is rich in natural resources that are located below and above the ground. Chapter 3 further examines the national legal and policy framework which currently regulate Indigenous peoples' rights in Suriname.

2. RESEARCH METHODOLOGY

VIDS has used the UN Indigenous Navigator (IN) research framework to guide the collection of quantitative and qualitative information in the villages and from key government and civil society organizations. In addition, various publications were consulted, such as the national statistics of the last census of 2012, conducted by the General Bureau of Statistics (ABS), Mosaic of the Surinamese People 2016, the 6th Multiple Indicator Cluster Survey (MICS) of 2018, and the 2014 Latin American Public Opinion Project (LAPOP).

MICS is a study undertaken periodically (aiming for every three years) in almost all developing countries worldwide under the auspices of the UN Children's Fund UNICEF to fill gaps in data for monitoring the situation of children and their families. The 6th round in Suriname, conducted in 2018, related to 31 global SDG indicators and provided information from 40% of the SDG indicators included in Suriname's National Development Plan for measuring progress towards national development goals.

The LAPOP is a biennial public opinion poll on politics and democracy conducted by Vanderbilt University. The 2012 study was conducted in collaboration with the ADEK University of Suriname.

All data and information collected were made available to the researchers at VIDS, who in turn conducted an additional desk review to write the different chapters of this report, complemented by information from various sources available online. The completion of the baseline study was seriously hampered by the COVID-19 outbreak in Suriname in March 2020.

DATA COLLECTION AND METHODOLOGY

At the start of the IN project, a selection took place of 15 villages from the total of 52 Indigenous communities registered with VIDS⁴, in the 4 districts where the IN framework was introduced and utilized. One village dropped out, so the research was completed in 14 villages. This was done through surveys and focus group interviews with key individuals, using the IN questionnaire for community level data collection. The total study population consisted of 997 selected key subjects: 381 men and 616 women aged 13 to 78 years. The 14 villages have an estimated total population of 4,477 individuals and are shown in the table below.

Table 1: VIDS Navigator Survey Population by village, region and main Indigenous people

VILLAGE	DISTRICT	POPULATION ESTIMATE	MAIN TRIBE
1. Alfonsdorp	Marowijne	250	Kari'na (Carib)
2. Tapoekoe	Marowijne	385	Lokono (Arawak)
3. Christiaankondre	Marowijne	jointly ⁵	Kari'na (Carib)
4. Langamankondre	Marowijne	650	Kari'na (Carib)
5. Marijkedorp	Marowijne	400	Kari'na (Carib)
6. Bigiston	Marowijne	361	Trio
7. Erowarte	Marowijne	155	Lokono (Arawak)
8. Witsanti	Para	1000	Kari'na (Carib)
9. Hollandse Kamp	Para	385	Lokono (Arawak)
10. Tapoeripa	Nickerie	86	Lokono (Arawak)
11. Post Utrecht	Nickerie	113	Lokono (Arawak)
12. Cupido	Nickerie	40	Lokono (Arawak)

⁴ See Annex A, villages registered with VIDS

⁵ The villages of Christaankondre and Langamankondre (Galibi), which border one another, decided to participate in the research as one village.

13. Tepu	Sipaliwini	600	Trio
14. Corneliskondre	Sipaliwini	52	Kari'na (Carib)
TOTAL		4.477	
Source: VIDS NAVIGATOR Survey 2019			

The key persons were directly involved in training and information sharing during the three-year IN project. The indirect impact reached more people in the village communities than those attending the village meetings and training sessions.

The IN questionnaire was also used to interview a number of strategic state and non-state actors at the national level. These were the Ministry of Natural Resources, MZ (Medical Mission Primary Health Care Suriname) and FOB (Development Fund for the Interior).

A sample of 10% from the ABS 2012 Census was used to compose this baseline study, namely 495 households representing a total of 1,966 residents. MICS involved 408 households with a total of 1,314 residents. In many cases, the "missing" data in response to specific questions was large, possibly because respondents did not answer the question, did not understand what was being asked, or did not know the answer.

The MICS 2018 was conducted in 216 Maroon and Indigenous communities, including at least 210 villages. Of these, 13 were Indigenous, namely Langamankondre, Christiaankondre, Konomerume (Donderskamp), Corneliskondre, Palumeu, Apetina (Puleowime), Pelelu Tepu, Sandlanding, Section, Washabo, Kawemhakan, Alalapadu and Kwamalasamutu.

3. NATIONAL LEGAL AND POLICY FRAMEWORK

The Indigenous peoples of the Americas have been confronted from 1492 onwards with colonizers, first the Spanish and later various other European powers, such as Portugal, the Netherlands, France and England, each unilaterally declaring the territory of the Indigenous peoples their own. They made the necessary laws to legalize their violent appropriation and they waged wars among themselves over these territories. The Surinamese, or rather the Indigenous territory, was also often exchanged among European "owners", the last being the Kingdom of the Netherlands.

Since its political independence from the Kingdom of the Netherlands in 1975, Suriname has been a constitutional republic. Suriname initially had a parliamentary democracy after independence, in which the representatives of the people were elected according to a national proportionality system. In 1980, a military *coup d'état* took place, the Constitution was suspended and the then parliament was dissolved. After a transitional parliament between 1985 and 1987, a new constitution was adopted by national referendum in 1987. After a second *coup d'état* in 1990, general elections were held in 1991 for the parliament, which since then has been called the National Assembly. The Constitution was amended again in 1992. Since the adoption of this new Constitution, Suriname has a mixed parliamentary / presidential system in which the president and vice president are elected by the National Assembly, and the president then appoints the Council of Ministers. The National Assembly now consists of 51 representatives, elected according to a multiple district system.

While all other countries with Indigenous peoples in the Americas have specific legislation with respect to these peoples, especially since their independence, this has never been achieved in Suriname. Ignorance, unfamiliarity, unworldliness or insufficient international orientation may perhaps be the cause for absence thereof, but such 'excuses' do not hold up after Suriname has ignored endless admonitions from UN human rights bodies and even legal rulings from the regional human rights court since 1999. Successive governments of Suriname have not had or shown the political will to regulate these rights by law in accordance with international standards. Combined with other discriminatory laws, policies and practices, Indigenous peoples' political policies cannot be classified as anything other than structural discrimination. This has also been confirmed in the rulings of the UN Committee on the Elimination of Racial Discrimination (CERD), which monitors compliance with the Convention of the same name.

3.1 POLITICAL INFLUENCE ON POLICY AND LEGISLATION

The above brief historical overview is relevant to both the legal and policy position of Indigenous peoples in Suriname. The percentage of the Indigenous population in Suriname is only 3.8%, living spread over the entire country. In statistics, Indigenous peoples are made invisible by classifying them as "other". Indigenous peoples also carry little weight in terms of voting power. This is reinforced by the current district system, with a few exceptions, namely in the districts of Para, Marowijne and Sipaliwini, although there is only limited voting power there. So, in terms of national policy, Indigenous peoples are also given little priority, simply because there are few political (or economic) gains to be made from them.

Traditionally, the existence of Indigenous peoples in Suriname has been "forgotten" or even denied. History books in use in the past mentioned Amerindians in Suriname as if they no longer existed. Some laws even explicitly stated in their explanatory memorandum, that for Amerindians and Bush Negroes - as they were generally known - tribal relationships will cease to exist or they will be integrated into national society. In education and in other spheres there are many of examples of the assimilation policy of Surinamese governments, aimed at indigenous people having to "adapt" to Western norms and way of life. Even among Indigenous peoples themselves this view has taken hold, and individuals, for example, would rather hold personal land tenure for themselves than be part of the collective land

rights for their village, or they no longer speak their own Indigenous language with their children because it is considered an 'inferior' language that they will not be able to use for their 'development'. These are typical phenomena of deep-seated discrimination against minorities, which can cause major identity problems and various other social problems.

The participation of Indigenous peoples in the center of political power in the past decade, however marginal, has recently sparked some political and legislative movement, but no significant change. Indigenous persons have been allied with ruling political parties during two consecutive administrations (2010-2015 and 2015-2020), but despite their positions in the center of power, Indigenous peoples did not obtain a stronger bargaining position, for example, to have the land rights issue placed on the political agenda. The then administrations delayed the actual legal recognition of collective rights of the Indigenous peoples. State interests, and possibly corporate and even individual interests, have remained a threat to the Indigenous and other tribal communities in their pursuit of the recognition of their collective rights.

Government activities were undertaken in relation to the increasing call for recognition of land (and other) rights. Several government committees were set up to deliver reports (which have not been made public). The government also organized a land rights conference on 21 and 22 October 2011 at Colakreek to establish a strategy with all parties involved to resolve the land rights issue. When the representatives of the Indigenous and tribal peoples spoke in a joint presentation, they emphasized their rights to their traditional living areas, including natural resources in those lands. This apparently went down the wrong way for the organizers and the conference ended abruptly. The president emphasized that the Republic of Suriname is indivisible, apparently referring to Article 41 of Suriname's Constitution, which states that all natural resources are owned by the nation, which "should be used in economic, social and cultural development. The nation has the inalienable right to take full possession of the natural resources in order to use them for the economic, social and cultural development of Suriname". The Indigenous and Maroon authorities later clarified that what was meant were the traditional natural resources they use, something that is also laid down in the international standards, but they did not get the opportunity anymore during that much-discussed conference. Consultation between the government and the Indigenous and tribal peoples was later grudgingly restarted, through the joint Working Group *Gron Leti* (= land rights). This working group (and another one afterwards) had to suffer its proposals to the government remaining unanswered for months. No tangible legislation has been so far been produced (see further under 3.3 Legislation).

3.2 POLICY

In terms of policy, Indigenous peoples are systematically marginalized. Development plans (including the legally required five-year multi-year national development plans) spend at most a few lines on "the interior" or "the inhabitants of the hinterland", which in practice amounts to a few symbolic projects in villages with large populations, which therefore rarely include Indigenous villages. There is no structural consultation, and even incidental consultations, for example, for donor-funded projects where consultation is mandatory, are limited to the symbolic presence of 1-2 representatives during "stakeholder workshops". Policymakers still cannot accept that Indigenous and tribal peoples are not merely stakeholders (interested parties) but rights holders, with internationally recognized rights, such as the right to FPIC and benefit sharing, with judgments in their pocket which impose legal obligations on the Surinamese state, but which are simply ignored.

While many projects, often funded by international organizations or development banks (and not by the country's budget), state on paper that the interior, or sometimes Indigenous and tribal peoples, are the target audience or beneficiaries, in practice there appears to be very little effective change made to the living conditions in Indigenous villages. Even villages that could be connected to existing utilities with little investment must lack these, and only around election campaigning time are some

villages connected to the electricity or water mains with a lot of fanfare. And sometimes they are not even connected, but a 'donation' is given of a local installation, which, after some months or years, is found to be defective or unsustainable.

The usual argument of high costs to ensure public facilities in Indigenous villages, including in the field of education, energy supply, healthcare and other government services, cannot be used either; rather, it is a matter of prioritizing other things, because there were and still are sufficient resources for other priorities, including show projects that turn out to be a waste of money. There is simply no or very little investment in Indigenous peoples. And if there is an investment, it is usually project-based and not structural from the government budget. Wonderful slogans such as 'Leave no one behind' from Agenda 2030, the world agenda for sustainable development with the associated Sustainable Development Goals (SDGs), thus become empty phrases for the most disadvantaged groups in Suriname. "Catching up" has turned out to be merely a catch phrase for years.

The annual budgets of government departments, discussed in the National Assembly, speak volumes (table 1.2.3). The budget for the Directorate Sustainable Development Indigenous People (DDOI) of the Ministry of Regional Development is only 0.02% of the total government budget and, moreover, only for operational costs⁶. No programmatic plan has been costed at all for this directorate on the 2021 draft budget, from which it might be concluded that the directorate merely performs the usual civil service motions without any funds available for activities outside their day-to-day activities.

⁶ https://dna.sr/media/307600/STAATSBEGROTING_2021.pdf

Table 1.2.3 Total operational costs and programs per Ministry/Department for 2021 Draft Budget and 2020 Amended Budget (SRD millions)

Ministries/ Directorates	Operational costs		Programs		Total costs	
	2020 Amended budget	2021 Draft budget	2020 Amended budget	2021 Draft budget	2020 Amended budget	2021 Draft budget
Justice and police	815	853	1	5	816	858
General Affairs	257	275	27	10	284	285
Home Affairs	243	281	179	163	422	444
HRM	56	70	4	4	60	74
Regional Develop[ment]	354	326	4	17	358	343
Agricultural Development Interior	10	10	-	-	10	10
Sustainable Development Afro-Surinamese	16	19	0	0	16	19
Sustainable Development Indigenous Peoples	6	5	0	-	6	5
Sports Affairs	39	46	-	3	39	49
Defense	461	448	7	8	468	456
Foreign Affairs, Int.Business & Int. Cooperation	170	265	4	13	174	278
Finance	60	70	4,177	10,446	4,237	10,516
Internal Revenue	81	83	6	14	87	97
Development Financing & Planning	4	4	12	62	16	66
Economic Affairs, Entrepreneurship & Technology	51	48	56	7	107	55
Agriculture, Animal Husbandry & Fisheries	97	100	369	370	466	470
Natural Resources	58	111	35	117	93	228
Labor, Employment & Youth	45	50	7	13	52	63
Social Affairs & Housing	198	191	723	966	918	1,157
Education	1,195	1,091	580	1,146	1,775	2,237
Culture	22	16	30	82	52	98
Health	68	73	315	621	383	694
BWD	31	29	55	115	86	144
CTW	120	98	564	50	684	148
Public Parks	101	125	4	8	105	133
Transport & Communication	89	97	856	3,005	945	3,102
Tourism	2	3	1	8	3	11
General Management	-	23	0	0	0	23
Land Policy & Forestry	45	27	0	2	45	29
Spatial Planning	2	14	20	1	22	15
Environment		11		14	0	25
Total expenses	4,696	4,861	8,035	17,281	12,731	22,142
Covid-19 Emergency Fund			600			

3.3 LEGISLATION

Political marginalization, no participation in decision-making and policy processes, clear socio-economic disadvantage compared with other population groups, stigmatization and (covert or overt) discrimination are all typical circumstances that Indigenous peoples face all over the world and in Suriname - and sometimes even in a much worse way in some countries, through threats, intimidation, violence, overt genocide and ethnocide. It should, therefore, come as no surprise that the international community has developed clear positions and legal instruments and that there is broad case law worldwide to strictly monitor and protect the human rights of Indigenous peoples as a collectivity. Examples are ILO Convention No. 169 (1989) and the 2007 UN Declaration on the Rights of Indigenous Peoples, as well as numerous judgments by human rights bodies. The contrast with the lack of such legal certainty and legal protection of Indigenous peoples in Suriname is thus even more disconcerting.

The lack of adequate protection policy and adequate legislation, or compliance with international standards prescribed in human rights and environmental agreements of which Suriname is part, as well as their implementing measures or the supervision thereof, result in much despair for many Indigenous villages, including in the following areas:

1. The issuing of community land to individuals or companies. Since, according to the colonial domain principle, all land “belongs to the state” and no participation of the community is required by law, village lands are literally given to others from under the feet of the inhabitants. Reports that person X has received so many tens of thousands of hectares of land are not unknown. The same applies to the issuing of concessions for logging, mining, sand quarrying and more, also on village lands and without any participation of villagers. Due to the lack of protective legislation in Suriname, the only recourse for the community is to apply to an international human rights body. That path has therefore been taken, resulting in various judgements pronounced against the Surinamese state.
2. The increasing large-scale exploitation of natural resources in and around the traditional living areas of the Indigenous and tribal peoples in Suriname, in which the interests of the state and of influential people play a major role. These commercial interests have already caused serious escalations in relations between communities and the companies exploiting the natural resources. In addition, such large-scale activities lead to a range of negative environmental and socio-cultural influences.
3. Severe mercury (and allegedly cyanide) pollution and destruction of the environment around the traditional living areas of the Indigenous peoples. This has become so serious that the food chain is in grave danger and the Indigenous peoples in a number of areas of Suriname have to produce alternative food sources or are made dependent on a money economy without proper income opportunities in their areas.
4. The government's failure to comply with the 2016 ruling against the Surinamese state by the Inter-American Court to grant collective land rights, as well as other state obligations. VIDS presented this ruling to the government on 5th February, 2016 through the Minister of Regional Development⁷. The state was sentenced, among other things, to legally recognize the collective rights of the Kari'na (Carib) and Lokono (Arawak) Indigenous peoples in their traditional territories. According to the ruling, the state had two years, up to and including 2018, to regulate the legal collectivity of Indigenous and tribal peoples and three years to issue collective land titles for the traditional territories. The claim was brought in 2007 by VIDS and its regional body KLIM (Kari'na and Lokono of Marowijne) with legal support from the Forest Peoples Program (FPP) in England. The deadlines have been largely disregarded by Suriname.

Suriname has received many recommendations, exhortations and even sentences from regional and international human rights bodies for decades, even since the 1990s, including the Inter-American Human Rights Commission, the Inter-American Court of Human Rights, the Committee on the Execution of Racial Discrimination (Committee on the Elimination of Racial Discrimination, (CERD), the UN Human Rights Council, and the United Nations Special Rapporteur on the Rights of Indigenous Peoples. And despite promises that the recommendations and decrees will be implemented, it appears that these human rights bodies have to constantly issue exactly the same reminders and judgments with every new charge, treatment or monitoring of the human rights situation in Suriname. This underscores the fact that it is about structural discrimination and political unwillingness to change, as is also evident from, among other things, the following:

1. By the end of 2020 no specific laws had yet been passed to enforce Indigenous rights in accordance with the UN Declaration and the rulings of the Inter-American Court of Human Rights. Suriname voted to adopt UNDRIP, the UN Declaration on the Rights of Indigenous Peoples, in 2007.
2. The government has not ratified ILO Convention 169 on the Rights of Indigenous and Tribal Peoples in Independent Countries, in stark contrast with the countries in the region which also

⁷ <https://www.starnieuws.com/index.php/welcome/index/nieuwsitem/33653>

have Indigenous Peoples (sometimes even smaller percentages of the total population). This Convention describes essential measures and rights for the protection, free experience and development of Indigenous and tribal peoples in all necessary spheres, both general and specific, with respect to culture, religion, land division, as well as social, economic, etc.

3. **Collective property rights to land**, so-called "land rights", are not legally recognized. The colonial rulers never legally recognized the ownership rights of the Indigenous peoples to their ancestral territories (the "land rights") and, on the contrary, transferred the entire Surinamese territory, including Indigenous territories, to the new state of Suriname and the Surinamese government upon independence. The Surinamese Constitution does not provide for recognition of the Indigenous territories either, thus continuing the historical injustice.
While an individual's rights to a parcel of land are recognized and protected by law, this is not the case for entire Indigenous and tribal peoples. The consequences are well known: large tracts of land which form part of the traditional territories of Indigenous or Maroon villages are issued in land lease or concession, and the disadvantaged villagers are then suddenly considered illegal within their own living area and restricted from carrying out their normal livelihoods. Nine years after the installation in 2011 of a "*Gron Leti* Working Group" and later the Presidential Commissions on the Rights of Indigenous and Tribal Peoples, there are still no laws protecting Indigenous peoples. The "*Gron Leti* Working Group" produced a draft roadmap with steps to be taken to achieve legal recognition of the rights of Indigenous and tribal peoples. Although this draft roadmap was presented to the President of the Republic of Suriname, it received no noticeable attention. 2013 also saw the establishment of a "Land Rights Office" that has since ceased to exist.
4. By decision of 19 October 2016 no. 6595 and with the publication of State Decree 2016 no. 127, the **Directorate Sustainable Development Indigenous people** (DDOI) was established in December 2016. The budget of this Directorate is one of the lowest, while it is believed to be in charge of development programs, projects and activities deemed necessary to systematically improve housing and living conditions, and strengthen the capacity of Indigenous communities in Suriname. The directorate consists of 3 (three) sub-directorates and is under day-to-day management of the Director of Sustainable Development Indigenous people⁸.
5. In December 2016, notably after a protest event organized by VIDS in August 2016, the President established the "Presidential Commission on Land Rights Issues of the Indigenous Peoples in Suriname". Three months later, in March 2017, he established the "Presidential Commission on Land Rights Issues of the Tribal Peoples in Suriname". The two Commissions collaborated to develop a promising "**Roadmap for the Legal Recognition of the Land Rights of Indigenous and Tribal Peoples in Suriname**" which made recommendations to resolve the land rights issue. The Vice President and Council of Ministers approved the roadmap of the two aforementioned Commissions in January 2018. It then took until June 29th, 2018 for the President to give written instructions to the Minister of Regional Development to implement it. On November 30th, 2018, the Minister of Regional Development thereupon installed a management team, a secretariat and three committees to implement the roadmap. The committees were the Legislative Proposals Committee, the Demarcation Committee and the Awareness Committee. Representatives of the traditional authority of the Indigenous and tribal peoples sat on each of these committees.
6. On December 22nd, 2017 the National Assembly (DNA) in a public meeting unanimously approved the bill containing further amendments to the Decree on Principles of Land Policy (SB 1982 no.10), the **Protected Village Areas Act**, with 37 votes. The law was intended to better protect people in the interior against land allocation in village areas, but was subsequently not ratified by the President and therefore not promulgated. A critical reason for this was that the Indigenous

⁸ <http://regionaldevelopment.gov.sr/directoraten-en-stichtingen/>

(including VIDS) and Maroon organizations had strong objections against this law, which may have been well-intentioned, but did not benefit the land rights issue. The Indigenous and tribal peoples were not consulted during the drafting of the law.

7. The draft laws delivered by the above-mentioned Management Team, namely the “Bill on Collective Rights for Indigenous and Tribal Peoples” and “Bill for Amendments to the Constitution” were finally submitted for consideration by five parliamentarians on 8th April, 2020 instead of waiting for the government.⁹ The purpose of the draft laws was to provide legal recognition and protection of legal entity, collective rights, traditional authority and governance and free, prior and informed consent (FPIC) of the Indigenous and tribal peoples of Suriname. The Minister of Regional Development even called it a historic milestone.¹⁰ However, the process was discontinued due to the general elections held in May 2020, which resulted in an entirely new coalition government being inaugurated. The new government reinstalled a Presidential Land Rights Commission at the end of 2020.

The national legal and policy framework for the rights and situation of Indigenous and tribal peoples thus seems unequivocally dire. There is little political will to implement structural legal, policy and institutional changes, and if there is any, it is not translated into concrete and visible actions. Occasional actions and projects may be positive, but they are far from sufficient to describe them as a coordinated policy approach, and they do not offer sufficient guarantees of structural and sustainable improvements or of legal protection and legal certainty for the Indigenous and tribal peoples in Suriname.

⁹https://www.dna.sr/media/286987/20_729__Leden_G._Watamaleo_ea.__Aanb._Initiatiefvoorstel_Wet_Collectieve_Rechten_Inheemse_en_Tribale_Volken.pdf

¹⁰ <https://www.srherald.com/suriname/2020/05/10/dikan-bereikte-resultaten-wet-collectieve-rechten-inheemse-en-tribale-volken-een-historische-mijlpaal/>

4. SOCIO-ECONOMIC SITUATION

The description of the situation of the Indigenous peoples in Suriname is not easy, simply because relatively little ethnically-specific and/or systematically collected socio-economic data on these peoples is available. Available information describes at most small random samples, in which the data found differ from one another. This may occur when there are differences in the sample population and in the research methods used. Incidentally, it is always important to know in which villages the relevant studies have been carried out. There are great differences in lifestyles, cultures and views between the Indigenous peoples living in the lowlands and those living in the southern hinterland, and also among the peoples themselves and villages depending on origin and settlement. The closer they live to the main town of the district, the greater the influence of Western culture and thinking. Christianization and other external influences have caused a great loss of own culture, religion and language as well as different socio-economic characteristics.

Data on the Indigenous /Amerindian ethnic group in Suriname is only systematically collected during censuses. These are held every 5 years, which means that monitoring of trends can best be linked to these periods, supplemented with the results of intervening studies and thematic papers. The census data do not provide information on individual villages, since the tribal Indigenous communities are considered too small to provide detailed information. Furthermore, 'Indigenous' is registered for ethnic origin, but if the tribe were to be mentioned in the census, an overview of their respective relative numbers could finally be provided.

The data below are derived from various studies, mainly the 2012 Census, AmericasBarometer 2012, Mosaic of the Surinamese People 2016, MICS 2018 and the VIDS Navigator study 2019. Relevant SDG indicators that were considered important for monitoring the situation of Indigenous peoples have also been taken into account in the description.

4.1 CONTEXT OF LIFESTYLE, DEMOGRAPHY AND LOCATIONS

4.1.1 LIFESTYLE

In the contemporary lifestyle of Indigenous peoples in Suriname, many traditional elements can be recognized that will continue to exist. As peoples with a vast living area, the Indigenous people were and are still used to living in relatively small communities. This meant that there was sufficient food in the perimeter of the village, and for small groups a change of location was easy when food shortages arose as the soil, fish stocks and forest products, such as fruits, game, herbs, firewood and so forth were depleted. Family feuds and exile from the village were also reasons for the creation of a new clan and moving away. The tradition of living together as a family is still evident. In larger villages, which were founded around 1960 (or were “made” under duress, see below), family households live at a distance from one another. These large villages have the disadvantage nowadays that the river and creeks are overfished and the forest has become depleted. This is an immense problem for the indigenous peoples of the hinterland, who are even more dependent on the surrounding nature.

Agriculture is central to the food security of the Indigenous communities and it is put into practice by clearing new agricultural plots when the existing ones are exhausted. The food pressure of a large village forces villagers to ever more remote agricultural and hunting grounds. Some of the Indigenous peoples of the hinterland have already been forced to move. From time to time a family, or part thereof, leaves the village to settle elsewhere. These are small groups of one or a few households which split from the village voluntarily or do so under duress. In Suriname a distinction is made between villages and *kampus*, the latter referring to small, newly founded settlements. They are often isolated and devoid of equal development opportunities in comparison with larger villages that have schools, healthcare facilities and airstrips, and more recently also water and electricity. Additionally, the settlements are more difficult to reach to provide development assistance, medical and food aid.

The rare contact with the "outside world" changed with the arrival of the missionaries in the 1950s, followed by explorers, traders, and medical expeditions. The resulting deadly outbreaks of coughing and other contagious diseases caused the Indigenous people to move to the far south of Suriname in an effort to avoid contact with the outside world.

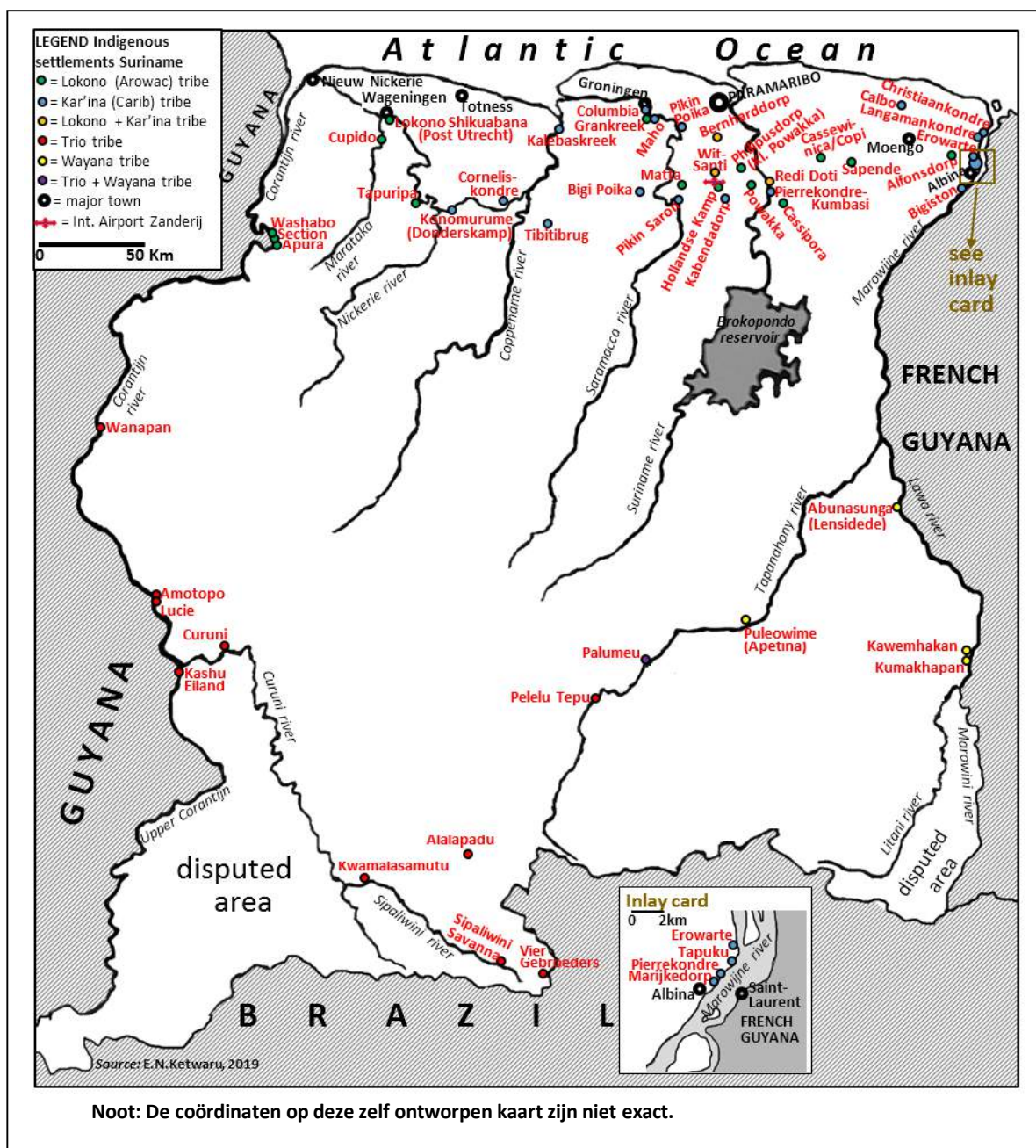
Contacts with the 'outside world' continued sporadically until the 1960s, when 'Operation Grasshopper' was launched. This project was aimed at improving the infrastructure of Suriname by constructing airstrips in various villages in the interior. This led to the migration (sometimes forced) of the Indigenous people to new locations and the formation of much larger villages.

Source: Marthelise Eersel e.a.,
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6119814/> en
<http://www.medischezendings.sr/mz/historie/>

Development (in fact actually "centralization") has taken a toll on Indigenous peoples. Plagued by food shortages due to depletion of natural resources, or nowadays degradation due to industries, land erosion, ant infestations and climate change - such as the El Niño and La Niña phenomena - they are unable to move as easily as before, because they want to maintain access to facilities such as education and healthcare. Growing threats are the establishment of multinational corporations and local businesses involved in gold mining and the extraction of timber and other products, as well as the issue of land and large concessions by the government in or near their traditional territories. There is serious pollution of soil and water and disturbance of the biodiversity on which the inhabitants depend for their survival. Trees, plants, animals and fish - which are important sources of food, medicinal herbs, housing and utensils – have to be gathered further and further from the villages. This often causes tensions. Where once Indigenous peoples could flee to avoid the negative impact caused by third parties on their lives, nowadays it is virtually impossible to move an entire village.

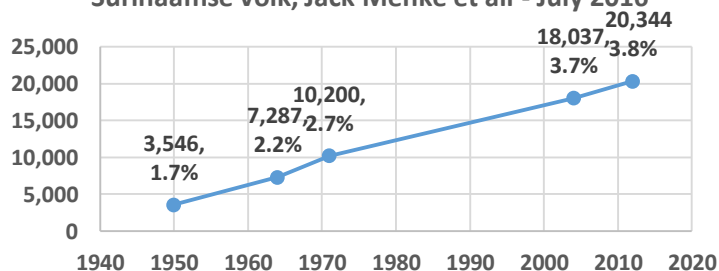
4.1.2 DEMOGRAPHIC DETAILS AND SETTLEMENTS

The oldest evidence that Indigenous peoples have lived for centuries in what is now Suriname are the archaeological finds of stone tools, arrowheads, pottery and petroglyphs (rock drawings). The oldest are dated between 9,000 and 10,000 years old. An overview of the 52 Indigenous villages registered with VIDS with a representation of their main peoples, settlements and estimated population on the map below shows that the highest numbers of tribal Indigenous peoples' villages are found in the coastal plain.



Population trends can be gained from reports of the different census years, which show that the Indigenous population has grown steadily between 1950 and 2012. Where in 1950 Indigenous peoples made up 1.7% of the total Surinamese population, they grew to 3.8% in 2012. The census years are 1950, 1964, 1971, 2004 and 2012.¹¹

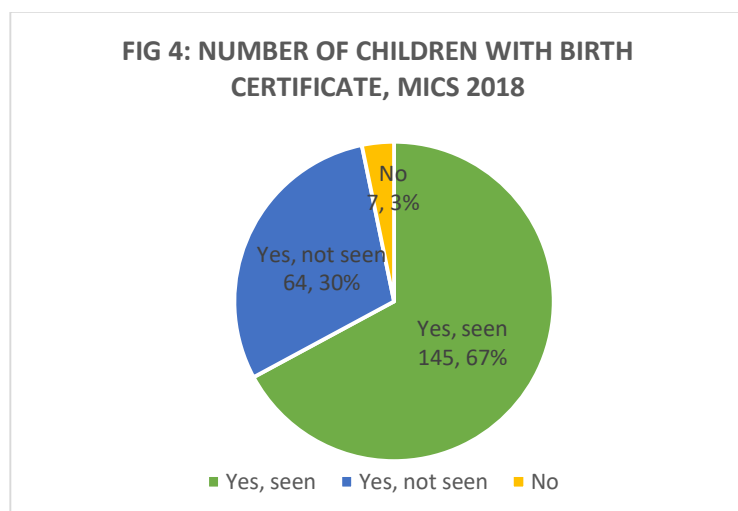
Fig 3: Population trends of Indigenous peoples in different census years, Mozaïek van het Surinaamse volk, Jack Menke et al - July 2016



¹¹ Mozaïek van het Surinaamse volk, edited by Jack Menke - July 2016.

4.1.3 BIRTH CERTIFICATE AND REGISTRATION (SDG 16.9.1)

The MICS study included a total of 216 Indigenous children under 5 years of age. 97% of them were found to have a birth certificate (although only 67% was actually able to show it and 30% could not), while 3% had no birth certificate. The national average percentage of registered persons was 98% for all population groups combined.



4.2 SOCIO-ECONOMIC INDICATORS

The data mentioned in this chapter are mainly based on the most recently conducted 2018 MICS survey. In addition, figures from the 2012 Census were also used, where data was missing from the MICS report or where a comparison between the figures for both years seemed useful to indicate changes. The MICS was conducted in 216 communities of Maroon and Indigenous peoples of the interior, including at least 210 village communities. Of these, 13 were Indigenous, namely Langamankondre, Christiaankondre, Konomerume (Donderskamp), Corneliskondre, Palumeu, Apetina (Puleowime), Pelelu Tepu, Sandlanding, Section, Washabo, Kawemhakan, Alalapadu and Kwamalasamutu.

4.2.1 MEANS OF SUBSISTENCE¹²

In order to provide for their basic necessities, the tribal Indigenous peoples have always had to carry out hard work. Traditionally, their survival in the forest has relied on small-scale agriculture, the gathering of food (fruits) and herbs, harvesting timber (for houses, boats and other necessities), fishing, hunting and selling crafts. In later years, trade of exotic animals, forest fruits and tourist products became further important income sources.

¹² Information in part from various reports, the internet and the (gender) 'Case study on the Impact of Climate Change on Agriculture and Housing of Indigenous Communities in Suriname', Sheila Ketwaru-Nurmohamed for UNDP, 2009.

In 2020, self-sufficiency is still quite obvious among the isolated hinterland Indigenous people in South Suriname. They can only reach the city by plane. This makes the purchase of goods extra costly, and their dependence on external aid is great, since cash income is limited.

Self-sufficiency is also present among the Indigenous peoples of the lowlands and it is increasing, in part because of the dire economic situation and the growing lack of income opportunities, to a certain extent because of the Covid-19 crisis since March 2020. It should also be noted that access to so-called “national” economic aid measures by Indigenous peoples is often non-existent or insufficient, precisely because the money economy is not used in the same manner and to the same extent, while social safety net provisions are inadequate as well for various reasons. The women produce food staples, which are mainly bitter cassava and other root vegetables and bananas. In addition, they plant an assortment of small quantities of corn, cotton, pepper, vegetables for own use. The agricultural plots are frequently remote, but can still be reached on foot or by boat.

The distances women have to travel almost daily to go to their agricultural plots is not known. They often appear to be accompanied by other women of their family and/or by their partner, but there is little recorded information about this either. The man provides protection and clears the plot, while he also hunts or fishes while the woman works the land. Many households plant fruit trees near their homes. The cultivation of fruits and vegetables by Indigenous peoples is an almost overlooked tradition and it plays an important role in promoting a greater diversity of nutrients in their diet, although it is not a source of income. Any surplus is exchanged or sold in the village or to outside trading partners. Required tools and (cassava) processing equipment are often acquired through NGO-driven development projects. The people further find a small income from the sale of jewelry, hammocks, clothing and objects made from, respectively, collected forest seeds, purchased beads and cotton. Manual cotton weaving is a skill that the women still possess. The products are sold to visitors and sometimes through NGOs in the city.

Men are responsible for protein supply through hunting and fishing. Many men cannot or can no longer afford the costs of a hunting rifle and particularly the ammunition, which has led to a trend in recent decades to have professional hunters or fishermen. This professional group sells the catch in the village and to visitors. Traditional dwellings can still be seen among the hinterland Indigenous peoples. They are built from timber, leaves and lianas collected from the forest. Men also make utensils such as baskets, cassava presses, sieves, musical instruments and much more. For local transport they rely on so-called dugouts, which they also make themselves. Basic necessities which they cannot produce themselves are acquired from the city or through donations. These are mainly Western medicines, clothing, sugar, salt, edible oil, tea and soap.

The Indigenous peoples of the lowlands areas are less dependent on subsistence activities although, as already noted, there is a trend towards more self-sufficiency. They have more purchasing power through more access to financial sources, as they often live near district towns. Relatively well-stocked shops can be found there. In the lowlands people are less dependent on boat transport because many villages can be reached by road with private or public transportation. The preservation of agricultural lands nevertheless remains important as a tradition and because it provides fresh and cost-effective food, which has become increasingly important in recent times. A number of women have developed their arts and crafts and food products into income-generating activities. The Indigenous peoples of the lowlands more often entertain visitors and tourists in their villages than the Indigenous peoples who live in the hinterland. They also have better access to other markets, such as tourist resorts and the city, where they can sell their products. There is less dependence on protein sources from the forest, because fish and meat can be bought in shops. Nevertheless, like agriculture, hunting and fishing remain important activities for cost-effective protein sources for their diet and as sources of income. Indigenous peoples who live in the urban areas are an important ethnic market for traditional foods, rituals, spices, clothing, crafts and other consumer articles from Indigenous villages.

4.2.2 POVERTY

Various methods can be used to measure poverty. Suriname has no official definition of poverty. The General Bureau of Statistics publishes an estimated urban poverty threshold by calculating the costs of a normative basic food package of 2200 Kcal per day for one adult. On the basis of specified income, it can be estimated how many people are below the poverty line. This method has been criticized for several years by local and international experts because it is one-sided and does not take into account the multidimensional aspects of poverty. Furthermore, the calculated poverty threshold cannot be used for all areas of Suriname. Another disadvantage is that the respondent's stated income and household income are not always reliable. In particular, earnings from the informal sector, which offer an income for many self-employed persons and an additional income for formally employed persons, is often not or incorrectly recorded.

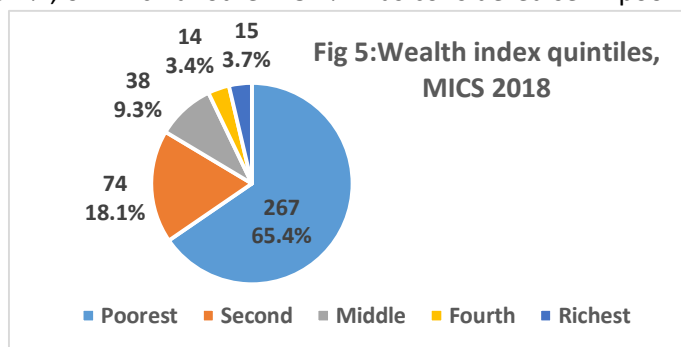
The Indigenous Navigator study has also shown that "poverty" is indeed viewed by Indigenous communities as multidimensional and that income is only one dimension. Single needy elderly people, people with a disability or people without agricultural land, for example, are more likely to be regarded as "poor" than people without or with a low income, who can take good care of themselves.

Broadly speaking, however, the two most commonly used methods to estimate poverty are generally those that study material or income poverty. Without going deeper into scientific details, it can be immediately established that the MICS study estimates material poverty. In the current baseline report, it was more realistic to use the 2018 MICS study for baseline data, which looked at ownership of the most essential basic goods and services that are deemed necessary for everyone. This method is not entirely reliable either. Usually, Western views of assumed prosperity and basic "needs" do not apply in the same manner or to the same extent to Indigenous and tribal peoples who live in isolated areas and live largely from what nature provides. If someone has no children or other close relatives to provide support or food in old age, this may be thought a greater poverty than the absence of material goods, as has often been learned from interviews in Indigenous communities. In the Indigenous Navigator survey conducted, the people interviewed cited "laziness" as the main cause of poverty: those who do not work will be poor. This was generally relevant to men, who are considered the main breadwinners. As far as women are concerned, they are said to always be actively engaged because of their principal role in the day-to-day food supply and care of the family.

The figures from the 2018 MICS survey reveal that the Indigenous and Maroon tribal communities in the interior are (materially) the poorest groups in Suriname. For the Maroon population this was 74.2% and for the Indigenous population 65.4%, of which another 18.1% was considered semi-poor.

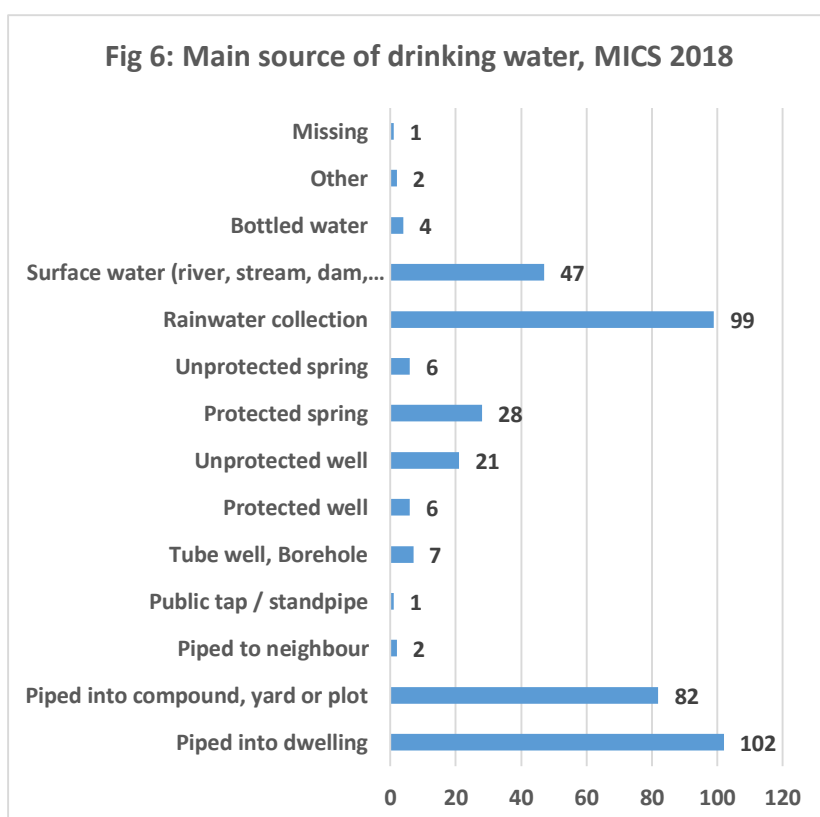
A wealth index was constructed for MICS by using housing characteristics, water and sanitation, possession of basic goods and services, and the presence of a number of luxury goods. Variables included having water, electricity, fuel for cooking, adequate construction material for the house (floor, roof, exterior walls), the number of bedrooms, and having a landline telephone, radio, sofa, dining

table, wardrobe, television set, radio, refrigerator, washing machine, microwave, air conditioning, fan, pressurized water system, dishwasher, solar panel, boiler, freezer, bicycle, moped / scooter, car or pick-up or van, boat, outboard engine, chainsaw, water tank, large gas cylinder, computer, laptop, tablet, mobile, access to Internet, home ownership, land, livestock, chickens, other farm animals, and a bank account. The results were classified according to 5 categories from poor to rich.

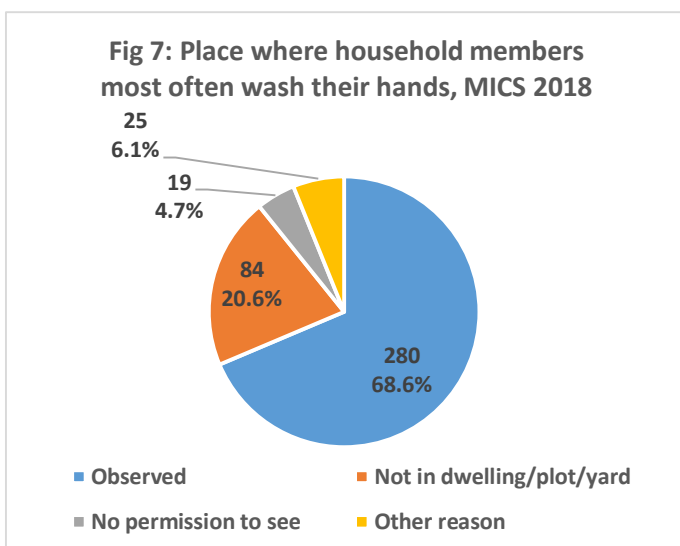


4.2.3 WATER SUPPLY (SDG 1.4.1 / 6.1.1) AND WASH PRACTICE (SDG 1.4.1 / 6.2.1)

MICS showed that 94.4% of Indigenous people interviewed had a basic drinking water supply (although not always tap water) and 94.7% had access to “improved water sources”. The 408 households surveyed had a total of 1,314 household members. With the support of, among others, the European Union, Suriname has managed to provide 98% of the entire population with tap water, from which the Indigenous population, in particular in the lowlands, have benefited. Especially in terms of gender, this meant progress, as women and girls then had a smaller workload, since they were responsible for the collection of water in 49.4% of the cases compared to 41.4% men. In 9.2% of the cases no water was collected or the answer was missing. In general, a maximum of 30 minutes per day was spent on water collection. Downsides were that only 25% treated their water to make it safer and 75% did not. During the study, water samples were taken, which showed that Indigenous people were a major risk group for *E. coli* (a faecal bacteria) infection, as were other ethnic groups in rural areas. They were ranked 3rd among the risk groups, based on 45.1% cases of the bacterium found in drinking water.



Good progress has been made in water supply in Suriname between 2012 and 2018. For reference, it can be cited that according to the 2012 Census the Indigenous population who already had reasonable access to drinking water (tap water) was 64.0% of 495 households surveyed. Of these, 34.3% had a connection in the home and 29.7% outside the home. The remainder collected water in a rain barrel (23.4%) or from a well (3.2%), or from a creek or river (2%). For 0.6% water was delivered by a water truck. A low percentage of 0.6% used bottled water and 4.6% had another water source. The non-response was 2.4%.

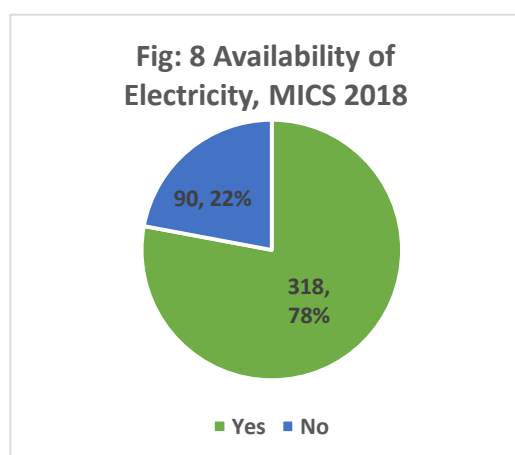


Hand washing facilities with soap and water (SDG indicators 1.4.1 & 6.2.1).

Water, Sanitation and Hygiene (WASH) practices, surveyed during *MICS 2018*, showed that in 75% cases a fixed or mobile hand washing facility was available and in 68.6% cases hands were washed indoors. For 78.6%, water and soap were available where they washed their hands. Washing hands with soap and water is important to prevent Covid-19, diarrhea, pneumonia and other infections in children under 5.

As far as sanitation is concerned, the percentage has improved to 90.5%. Most residents had a flush or "pour flush" toilet with a septic tank (53.9%) or a pit latrine (yard pit) with a plate/slab (26.3%). The rest had a regular open pit latrine (6.6%) or another provision.

4.2.4 ELEKTRICITY (SDG 7.1.1)



The availability of electricity also increased between 2012 and 2018. Of the 408 households surveyed, 78% had electricity in 2018 (MICS). According to the 2012 Census, most Indigenous households were connected to the electricity grid of the Energy Company of Suriname (EBS) or the government (provided by the Ministry of Natural Resources or Ministry of Regional Development), which accounted for 71.5% of 495 households. The remainder received electricity from neighbors (6.9%), a generator (4%), solar energy (0.6%) or other means (3.6%). The number of households without an energy supply was 5.5%, while 5.7% still used a kerosene lamp and 2.2% gave no response.

4.2.5 INTERNET USE AND LOCATIONS (SDG 17.8.1)

Six years after the 2012 Census, the MICS 2018 study indicated that there has been a major change in the use of Internet, mobile phones and computers among the Indigenous population. As can be seen in Table 2, the percentage of men who occasionally use the Internet was slightly higher than among women, 74.4% and 62.5%, respectively.

Table 2: Percentage of Indigenous women and men age 15-49 who ever used a computer, the internet and who own a mobile phone, edited from MICS 2018

Sex	Number	Used a computer			Used a mobile phone			Used internet		
		Ever	Last 3 months	Once a week in last 3 months	Ever	Last 3 months	Once a week in last 3 months	Ever	Last 3 months	Once a week in last 3 months
Female	278	44.5	21.0	16.2	81.1	84.6	82.4	62.5	57.6	51.2
Male	101	43.8	22.1	17.8	90.0	93.3	92.5	74.4	68.7	64.6

Source: Suriname MICS 2018

In 2012, the percentage of internet users was only 13.7% of the respondents, while 83.2% did not use it. Of the 495 respondents in 2012 - namely the heads of households interviewed or equivalent - 2.6% had no response and 0.4% did not know. It was not probed how it was used by other housemates, because the Internet is especially popular among the younger generation. Of the respondents, 3.8% had no connection, 2.2% had ADSL via the telephone network, 2.8% ADSL via WiFi, 2.4% had cellular wireless / mobile broadband and 1.4% used a 3G modem or EDGE modem. A few did not know (0.6%), 0.4% had no response and 0.2% used a combination of ADLS telephone network and WiFi. The place where the respondents used the internet was usually at home (6.1%), at work (1.2%), at school (0.6%), an internet cafe (1%), with family or friends (0.4%) or hot spots (2.4 %), while 1.8% used a combination of locations and 0.2% did not know.

4.2.6 EDUCATION

4.2.6.1 PRESCHOOL EDUCATION (SDG 4.2.1)

Education is an important indicator of social and economic development. Experience and research show that the sooner the child participates in learning activities, the better the chances of success are in primary education and therefore in further education. Early Child Education (ECE) lays the foundation for Early Child Development (ECD). This relates to providing children between the ages of 3 and 4 years the opportunity for nursery school learning prior to pre-primary or kindergarten, which is not compulsory in Suriname. The proportion of Indigenous children aged 36-59 months who participated in such nursery school learning opportunities during the MICS 2018 study was 36.6% of the 81 children surveyed and the lowest percentage of all population groups¹³. However, there has been some progress, for in the group of children who started school in 2018 when they were 5 years old (30 of them), 0% had attended nursery school, which incidentally was the same as all other population groups. Indigenous people scored 87% in terms of kindergarten attendance preceding formal primary school among the 30 surveyed children who were in first grade, the second highest score among the different population groups.

4.2.6.2 PARTICIPATION IN ORGANIZED LEARNING (SDG 4.2.2)

The MICS 2018 survey investigated the percentage of children by nursery school attendance, kindergarten attendance, primary school attendance and no educational participation. The children concerned were 5 years old at the start of the school-year, so one year younger than the official starting age (6 years) for formal primary education. Of the 30 Indigenous children surveyed, 0% had attended nursery school, 59.2% had attended kindergarten, 33.3% attended primary school and 7.4% did not attend any organized learning at all, which was the second highest percentage among the different population groups.

It was found that at the start of the school-year among a total of 166 children 95.7% attended primary school, the second lowest percentage compared to other population groups, of which - for the sake

¹³ MICS 2018, p. 267

of comparison - the highest percentage found was 98.1%. Participation for Indigenous boys was 95.9% and for girls 95.4%.

4.2.6.3 LITERACY

Literacy is a reflection of the effectiveness of primary education and a measure of human development. In MICS 2018, the degree of literacy was measured based on the respondent's ability to read a short simple statement or to school attendance.

The literacy rate reflects primary education achievements over the past 30-40 years. The literacy rate was 94.4% among Indigenous women and 96% among Indigenous men. It is immediately apparent that junior secondary education level was the highest level followed by the majority of Indigenous women and men. Nevertheless, 7.7% women were found to have followed higher education (higher vocational or university level), compared to 0% men.

Table 3: Percentage of Indigenous women and men age 15-49 by literacy and highest level of school, MICS 2018

Sex	Total number	ECE, Pre-primary and none		Primary	Lower Second	Upper Second	Higher	Missing		Total % literate
		Literate	Illiterate	Literate	Literate	Literate	Literate	Literate	Illiterate	
Female	278	0.7	5.0	27.3	46.3	12.3	7.7	0.1	0.6	94.4%
Male	101	0.6	4.0	24.6	54.1	16.5	0.0	0.2	0.0	96.0%

Source: Suriname MICS 2018

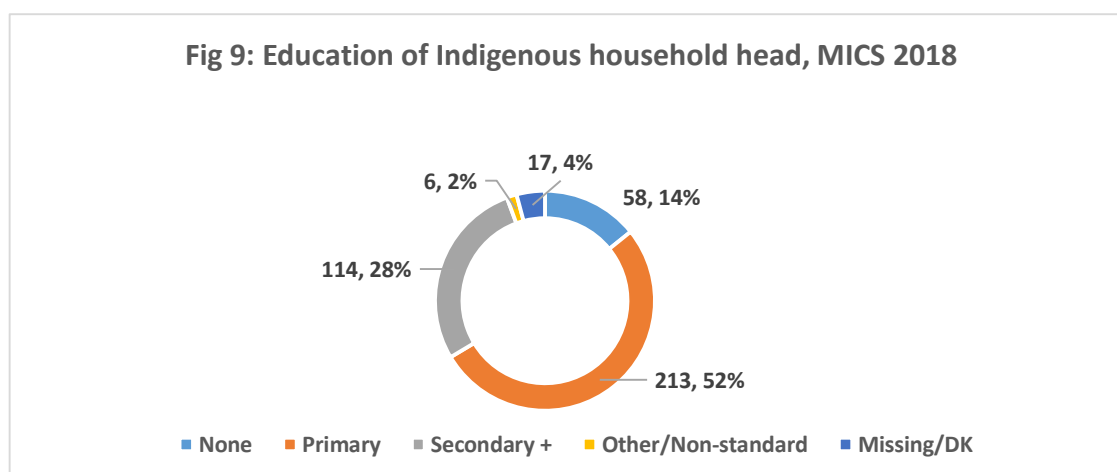
4.2.6.4 EDUCATION LEVEL OF HEAD OF HOUSEHOLD

Formal education in Suriname comprises pre-primary (kindergarten), primary, secondary and tertiary education levels. Primary or basic education is offered at primary schools. Secondary education comprises a junior secondary level (VOJ), a senior secondary level (VOS) and university preparatory (VWO). Tertiary education is higher education and comprises all forms of education of post-secondary level, the admission to which requires at least a VOS level or equivalent diploma.

Education in Suriname is compulsory for children between the ages of 6 and 12 years and is provided free of charge from pre-primary through secondary level. Education is provided at state schools, and also at denominational schools and private schools. The Ministry of Education, Science and Culture regulates and coordinates the entire education system. Pre-primary school is a two-year program for four and five year olds and primary school consists of grades 1 to 6 for children from six to 12 years old. Secondary education is for youngsters 12 to 18 years old: three to four years of junior secondary (VOJ) and two to four years of senior secondary (VOS). The latter is divided into general education (HAVO), university preparatory (VWO), and secondary vocational education (Teacher Training College, IMEAO and NATIN). Graduates of these levels can move on to higher education (tertiary level), which consists of two tracks: the Anton de Kom University of Suriname (and various other private institutions), and higher vocational education (including IOL, LOBO, PTC and AHKCO).

For the rural and tribal communities in Suriname, primary education is the highest accessible level in their own region. It is only quite recently that junior secondary schools have been established at Zanderij, Albina and Apoera. Only the Nickerie district provides senior secondary education in addition to the capital city of Paramaribo. Primary schools are available in large villages. The government provides free transportation for children from surrounding smaller villages without a school. In order to receive secondary education, children from Indigenous and tribal communities must travel to school by bus or boat, or they have to move out of their village to a place where there is a secondary school. In order to pursue higher education, Indigenous youngsters experience many logistical challenges that come with high costs, including housing in the city and the costs for education itself. It should therefore come as no surprise that percentages of further education among Indigenous

peoples show increasingly lower figures, which human rights organizations, including the UN Human Rights Council and the UN Convention on the Rights of the Child, have pointed out to Suriname for decades as the structural disadvantage of Indigenous and tribal children.



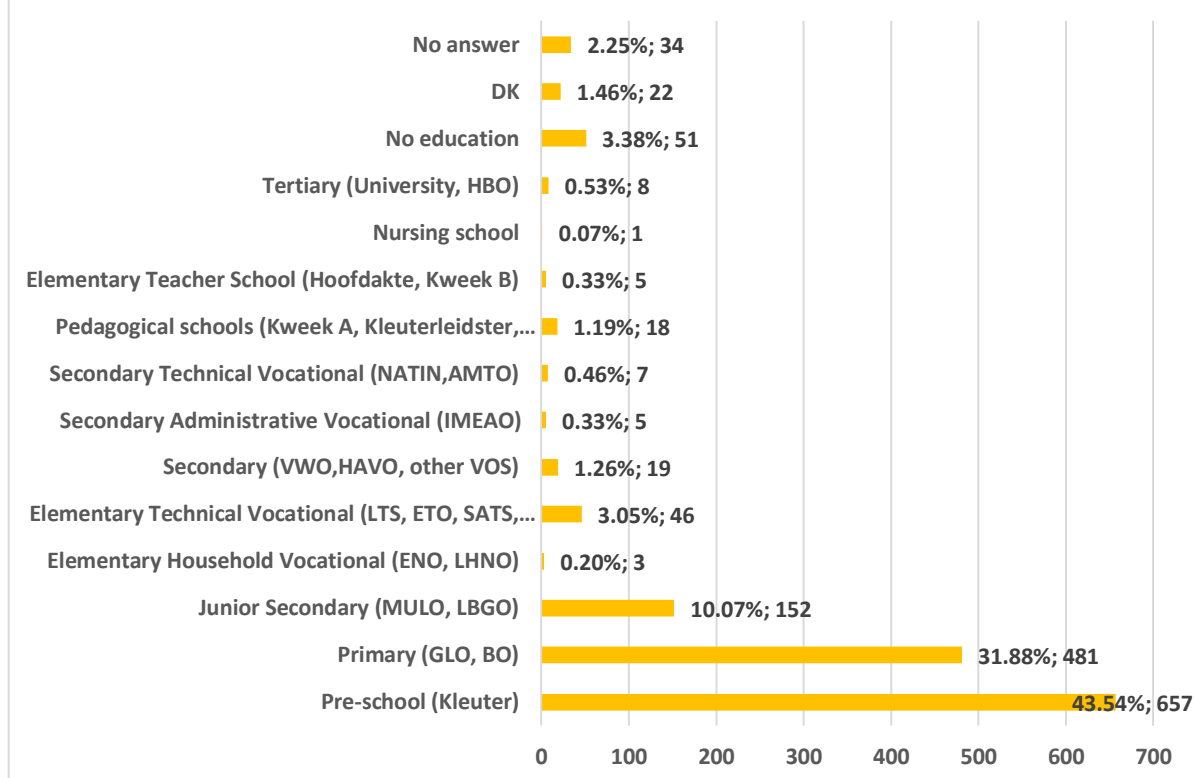
Of the 408 Indigenous heads of household, 52% had attended primary school and 28% had attended junior secondary school (VOJ), according to the MICS 2018 report.¹⁴ Further details were not given, but the results were more or less consistent with those of the 2012 Census. This was consulted to obtain more detailed figures.

HIGHEST EDUCATION LEVEL

A total of 1,966 Indigenous persons in the 2012 Census population were surveyed for the baseline study. As shown in Figure 10, the highest levels of education were: pre-primary (43.54%), primary (31.88%) and junior secondary (10.07%). Senior secondary (VWO, HAVO) was completed by only 1.26%, and senior secondary vocational (IMEAO, NATIN, AMTO) together 0.79%. Only 0.53% had completed tertiary level education (university and comparable courses). A total of 3.38% had not attended any form of formal education.

¹⁴ Composition of households according to selected characteristics

Fig 10 : Highest school degree with diploma by type of education, among Indigenous Peoples, 2012 Census



A comparison between Indigenous men and women shows noticeable differences in numbers in terms of education. The number of women with a university or other tertiary level degree was slightly higher than the number of men, respectively 5 to 3 (Fig 11) according to the 2012 Census. In the MICS 2018 study conducted 6 years later, the number of women with a higher vocational education or university education was also higher than for men, namely 21 women (7.7%) and 0% men (Table 3). What was also striking was that quite a lot of boys attended junior vocational education at junior level, but girls did not, and girls were found in slightly higher numbers in general secondary education.

4.2.7 EMPLOYMENT STATUS AND INCOME

4.2.7.1 EMPLOYMENT STATUS

In available data from the 2012 Census on the employment status of a total of 1,966 persons from Indigenous households, the missing data was unfortunately very large, namely 1,360 (69%).

Fig 11: Highest school degree with diploma by sex and type of education of Indigenous men and women, 2012 Census

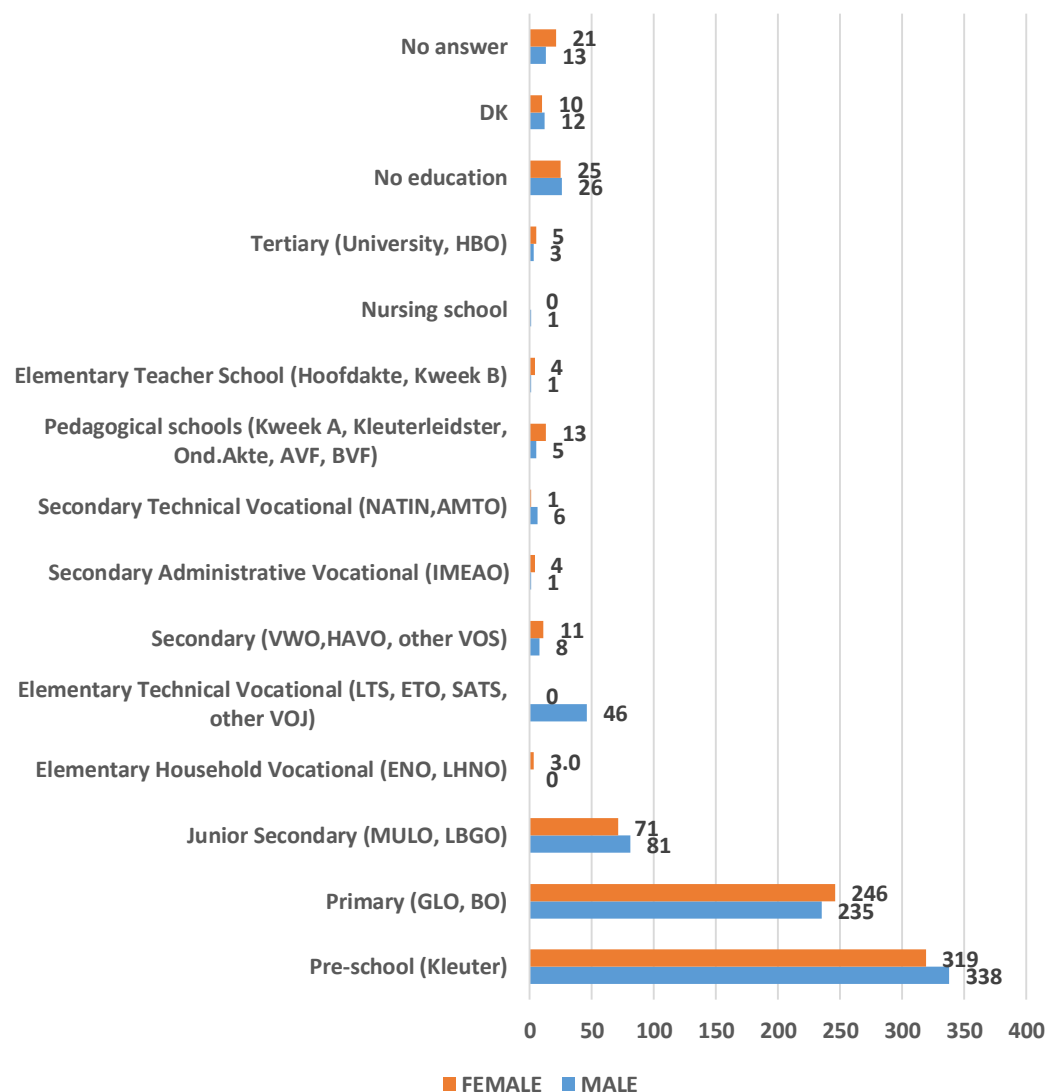
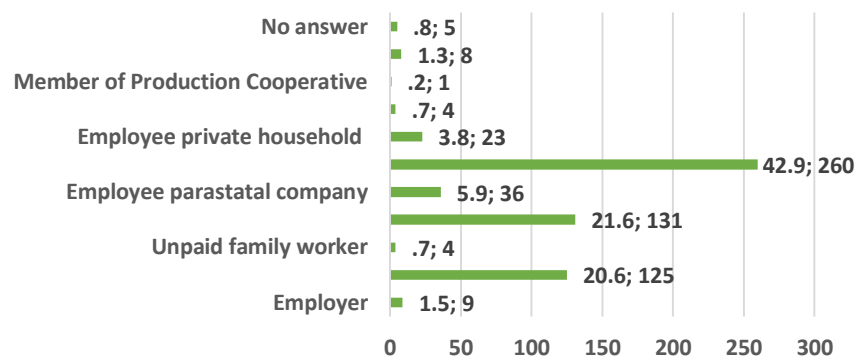


Fig 12: Employment status of Indigenous income providers by employer in percent and number, 2012 Census

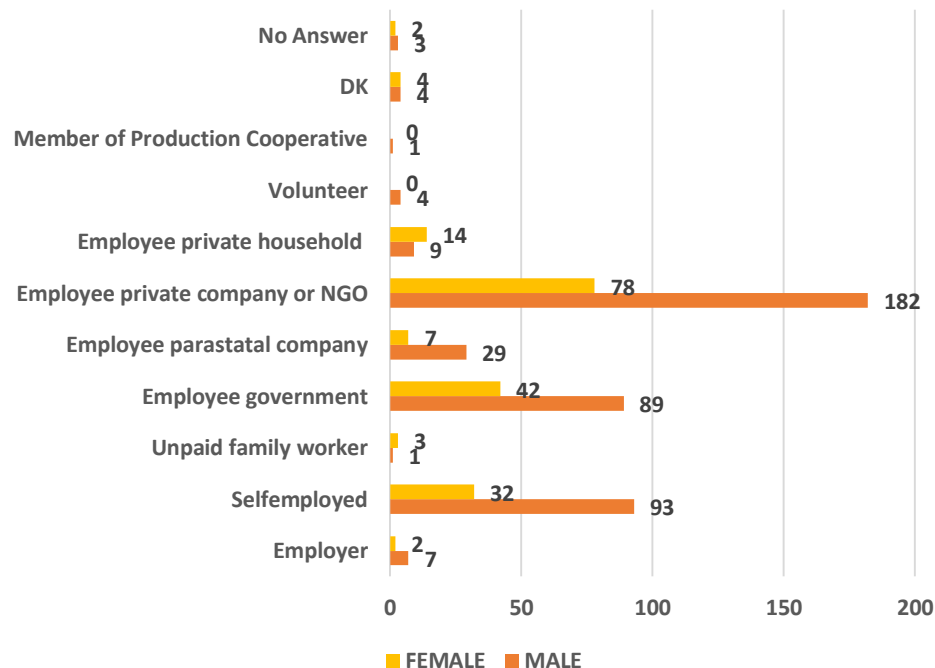


The majority of the remaining 606 (31%) Indigenous bread-winners surveyed were employed by private companies or NGOs, namely 260 (42.9%). The other persons worked for the government (21.6%), or as self-employed persons (20.6%), or with a parastatal company (5.9%), or with a private household (3.8%). A small portion was themselves employer (1.5%), unpaid

family worker (0.7%), volunteer (0.7%) or member of a production cooperative (0.2%). The remaining part did not know (1.3%) or had no response (0.8%).

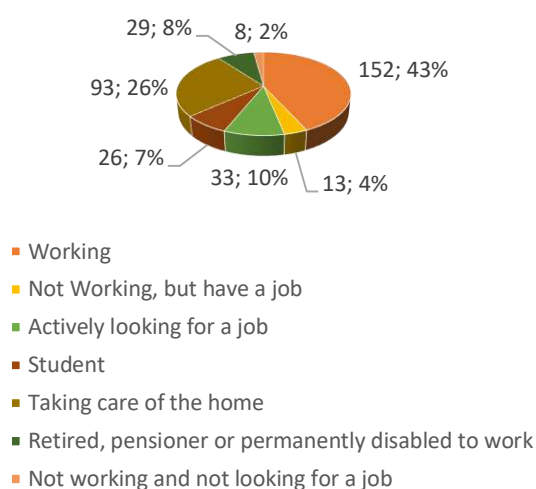
A comparison of employment for men and women shows that, in all respects, significantly more men than women were in paid employment or were self-employed.

Fig 13: Employment status of Indigenous men and women by employer in numbers, 2012 Census



The LAPOP 2014 indicates that of 353 Indigenous persons surveyed, 43% were employed, 4% were not, 10% were actively seeking a job, 7% attended school and 26% were taking care of the household. In addition, 8% were retired or incapacitated for work. The percentage that was not employed and not looking for work was 2%. The data from both the 2012 Census and LAPOP 2014 discloses that less than 50% of the Indigenous population surveyed is thus confirmed to be employed.

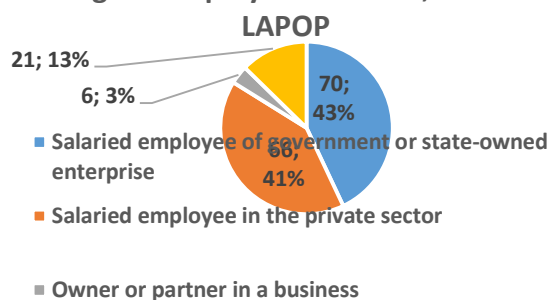
Fig 14: Employment Status, 2014 LAPOP



The people employed by the government amounted to 43%. This is not surprising, as the government is the largest employer in the country. This also includes employees of state-owned companies (parastatals).

The results found on the employment status in the LAPOP 2014 opinion poll were quite different from those measured during the 2012 Census. According to the LAPOP survey the majority of Indigenous breadwinners was employed by the government (43%), while 41% was employed by private companies. The other persons were self-employed persons (13%) or co-owners of a company (3%).

Fig 15: Employment Status, 2014

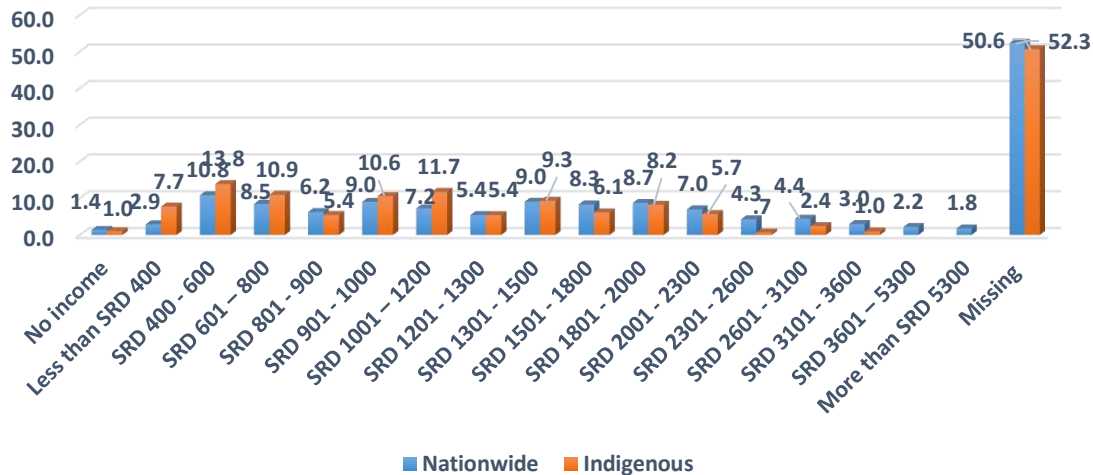


4.2.7.2 INCOME

Indigenous people had the lowest income of all ethnic groups, according to LAPOP. In terms of personal income, they were over-represented in the lowest income groups of up to SRD 1,200 per month (US \$ 150, exchange rate 8). Their percentage was about the same as the main population for a monthly income between SRD 1,200 and SRD 2,300, but their percentage dropped dramatically for a monthly income of over SRD 2,300. This may have been partly due to their lack of higher education and partly because they were virtually uninvolved in small-scale gold mining, entrepreneurial logging, and in the development and maintenance of tourist resorts. Incidentally, data for Indigenous persons in income groups above SRD 3,601 per month were missing.

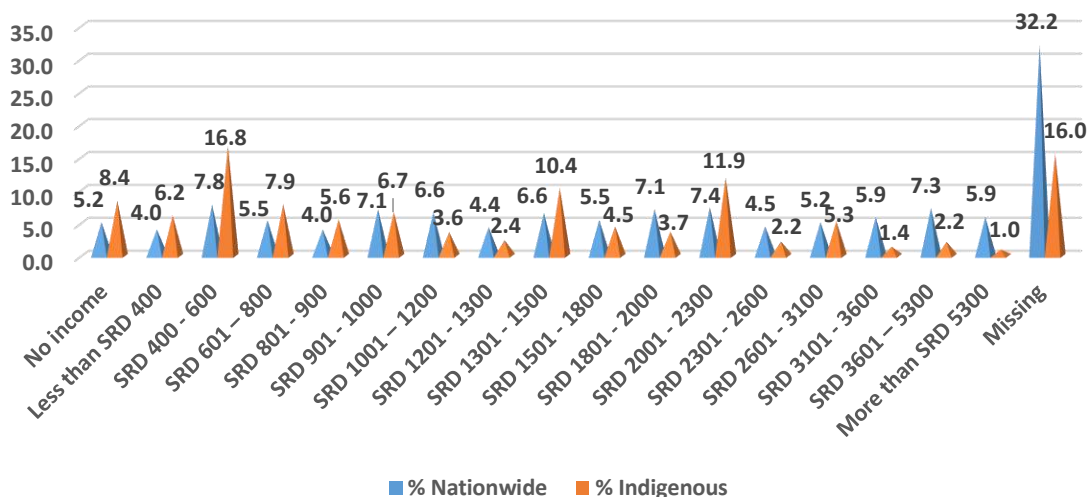
The total number of respondents in LAPOP 2014 was 3,998 nationally, of which 355 were Indigenous.

Fig 16: Personal Monthly Income by income category in percent Nationwide and of Indigenous Peoples , LAPOP 2014



The same picture is evident with the percentages of monthly household income, but the drastic decrease in their representation in the higher income groups was now above the range of SRD 3,100. Indigenous people surveyed were over-represented in three income groups: SRD 400-600, SRD 1,301-1,500 and SRD 2,001-2,300. Their percentages here were are well above those of the main population.

Fig 17a: HH Monthly Income by income category in percent Nationwide and of Indigenous Peoples , LAPOP 2014



The above graph shows that Indigenous population surveyed is largely in the income groups of less than SRD 2,300 per month, mainly in the monthly income groups of SRD 400-600, SRD 1,301-1,500 and SRD 2,001-2,300. The average Surinamese population in general appears from the graph below to be in the (broader) monthly income groups of SRD 1,800 – 3,600 and higher.

Figuur 17b: Household monthly income of Suriname in SRD, LAPOP 2012 and 2014

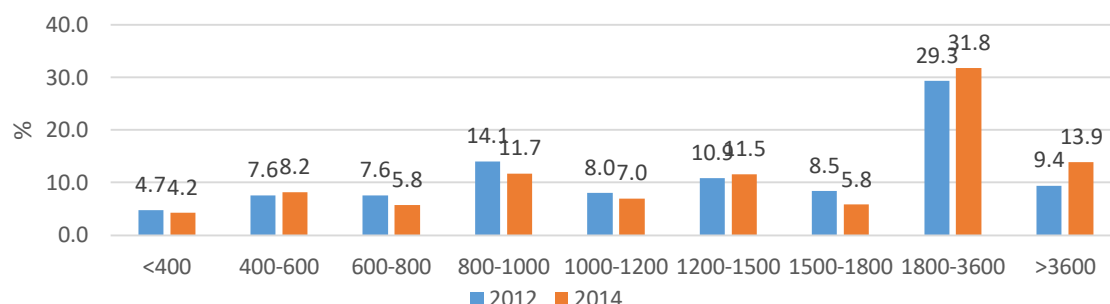
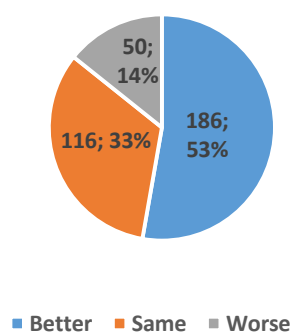
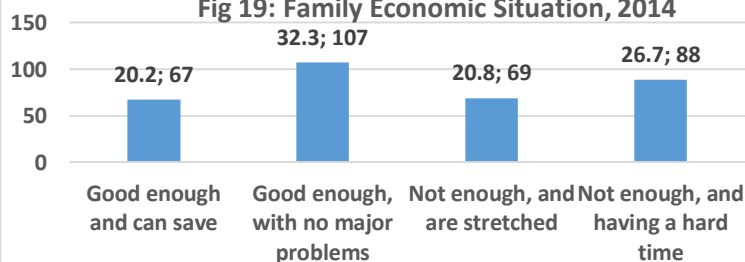


Fig 18: Indigenous Perception of Personal Economic Situation, 2014 LAPOP



Despite Indigenous peoples being in the lowest income bracket, most persons interviewed (53%) felt that their economic situation had improved since 12 months ago.

Fig 19: Family Economic Situation, 2014



As for the family's economic situation, almost half felt of them felt that they could manage, while the other half found it inadequate or even difficult to make ends meet.

4.2.7.3 CHILD LABOR (SDG 8.7.1)

The legally established minimum age for work in Suriname is 14 years in accordance with the Convention on the Rights of the Child. The number of children involved in economic activities was highest among the Indigenous population, with 11.6% under 14 years and 8.8% at 14-17 years. No sexual differentiation was indicated. The study involved 390 Indigenous children aged 5-17 (MICS 2018, p. 330).

4.2.8 HEALTH

Traditionally, healthcare in the interior was provided by various religious missions, the oldest of which dates from 1740. They developed an extensive structure of primary health centers. On January 2nd,

1977 the government of Suriname officially entrusted the healthcare in the interior to three missionary organizations (the Moravian, Roman Catholic and Baptist churches) united in an umbrella organization called the Medical Mission, nowadays known as the Medical Mission Primary Health Care Suriname Foundation (MZ).¹⁵

A major drawback to life in a larger village setting is the faster spread of new pathogens and larger outbreaks of infectious diseases such as flu-like diseases (including Covid-19), tuberculosis, chicken pox, measles and mumps, as already perceived in the late 1960s and the early 1970s. The Medical Mission has had a positive impact on the health and survival of the Indigenous peoples over the past 50 years by establishing a permanently accessible and free medical healthcare system. There was a significant reduction in infectious diseases, a doubling of the population size, growth in the proportion of elderly people, due to decreasing infant mortality and general mortality rates, and a decrease in the average number of outpatient visits per person.¹⁶

Nowadays, the Medical Mission is also faced with so-called lifestyle diseases in the Indigenous villages¹⁷:

1. Hypertension (high blood pressure)
2. Diabetes mellitus (diabetes)
3. Chronic degenerative diseases ("diseases of old age").

4.2.8.1 CHILD MORTALITY (SDG 3.2.1 / 3.2.2)

SDG target 3.2 aims at reducing the mortality rate of children under 5 years to a maximum of 25 per 1000 births and the neonatal mortality (newborns in the first four weeks of life) to 12 per 1000. The figure is calculated by dividing the number of deaths by the number of live births in a given year, expressed per 1000.

Child mortality was measured over the five years prior to MICS 2018. Indigenous people had the lowest under-5 child mortality rate in the country at 3 per 1000 live births. The neonatal death rate was 2.

However, an impact study of trends in 50 years of primary healthcare of the Medical Mission in the period 1965 to 2014 among the Indigenous peoples of the South and Southwest of Suriname revealed a disturbing average infant mortality rate of 28.9 among 0-11 month olds in the most recent period of 2 years (2012-2014). The study was carried out in the most isolated villages of the Trio, Wayana and Akurio peoples.

4.2.8.2 INFANT VACCINATIONS (SDG 3.b.1)

Suriname meets the international requirements for infant vaccinations and follows the schedule below¹⁸.

¹⁵ <http://www.medischezendend.sr/mz/historie/>

¹⁶ Eersel, M. G., Vreden, S. G., van Eer, E. D., & Mans, D. R. (2018). Fifty years of primary health care in the rainforest: temporal trends in morbidity and mortality in indigenous Amerindian populations of Suriname. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6119814/>

¹⁷ Data provided by the Medical Mission, November 2019.

¹⁸ MICS 2018, p. 198.

AGE	VACCINE
0 months	HepB
2 months	Pentavalent 1 & IPV 1
4 months	Pentavalent 2 & OPV 2
6 months	Pentavalent 3 & OPV 3
12 months	MMR 1 & YF
18 months	DPT 4 & OPV 4 & MMR 2*

The National Vaccination Program of Suriname offers all the vaccinations mentioned, with one birth dose of the hepatitis B vaccine within 24 hours after birth, four doses of the pentavalent vaccine containing DPT (or DTP), hepatitis B and haemophilus influenzae type b (Hib) antigens, four doses of the polio vaccine, two doses of the MMR (MMR) vaccine with measles, mumps and rubella

antigens, and one dose of the yellow fever vaccine. DPT, also referred to as DTP, denotes diphtheria, pertussis and tetanus toxoids. All vaccinations should be received during the first year, except for the MMR doses at 12 and 18 months, the fourth dose of DPT and Polio at 18 months, and yellow fever at 12 months. Taking into account this vaccination schedule, the estimates for full immunization coverage in the 2018 MICS are based on children aged 12-23 / 24-35 months. The national immunization schedule was recently changed. Before 2017, the OPV1 vaccine was provided at 2 months of age, but this has now changed to the IPV1 vaccine at 2 months. Polio vaccination drops (OPV) are also given.

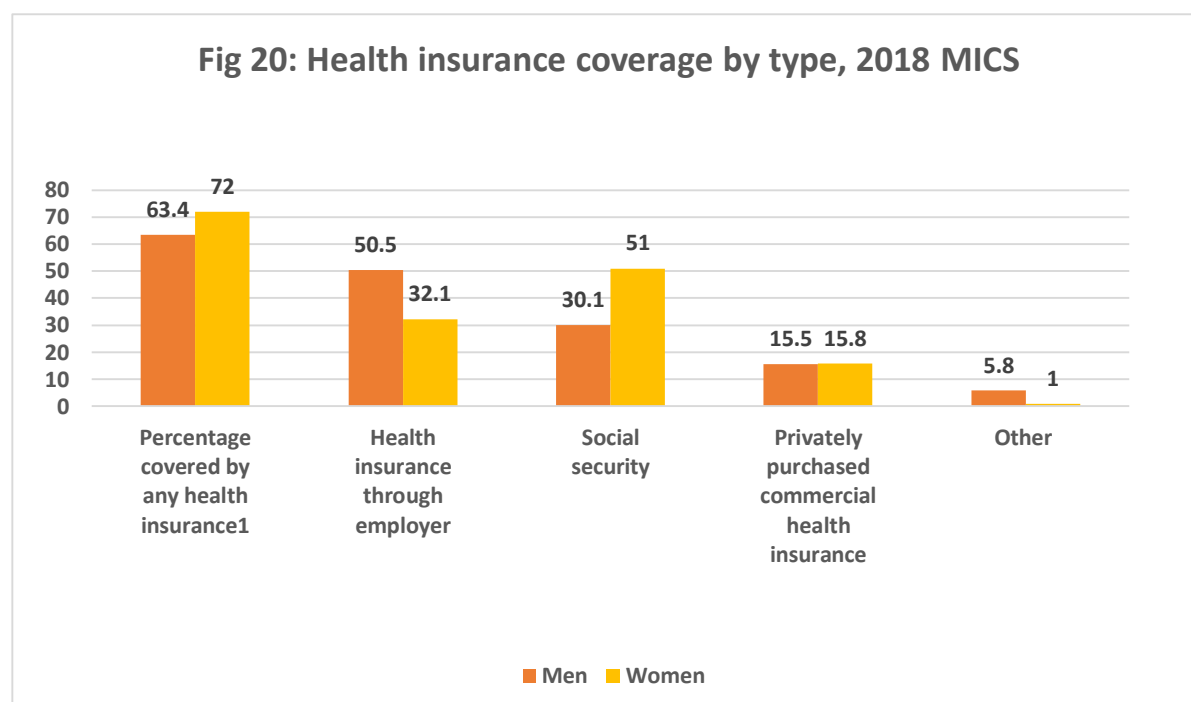
Of the 41 Indigenous babies 12-23 months, 76.4% had received HepB at birth, 88.1% polio (IPV), 93.7% OPV2 and 85.6% OPV3. The percentage of babies who had not received any vaccinations was 4%. Having a vaccination card was reported to be 96.9%, of which in 88.6% of the cases the card was ascertained. 44 Indigenous children 24-35 months were included in the survey. Of these, 55.2% had had OPV4, 55.2% IPV + OPV3, 64.2% DTK4, 74.7% MMR1, 50.6% MMR2, 77.1% yellow fever, 28.8% all antigens and 9.0% no vaccinations. Possession of a vaccination card was indicated by 91.7% and ascertained by 77.1%.

Compared to other ethnic groups, the results of the Indigenous people were reasonably good with one of the lowest "no vaccination" responses.

* Abbreviations:

D	Diphtheria
Hepb	Hepatitis B
Hib	H. Influenzae type B
MMR/BMR	Measles, Mumps, Rubella
P/OPV/IPV	Oral/Inactivated Polio Vaccin
T	Tetanus
K	Whooping cough
Pentavalent	Diphtheria, tetanus, whooping cough, HepB, Hib
YF	Yellow fever

4.2.8.3 HEALTH INSURANCE COVERAGE (SDG 3.8.2)



As of October 9th, 2014 the government has made basic health insurance coverage compulsory. The insurance is free for children aged 0-16 years and for persons over 60 years. It turns out that 63% of Indigenous men and 72% of women surveyed during MICS had health insurance. In most cases, women had state-provided social insurance (51%), and men were insured through their employer (50.5%). In total, the number of insured women was greater than the number of insured men.

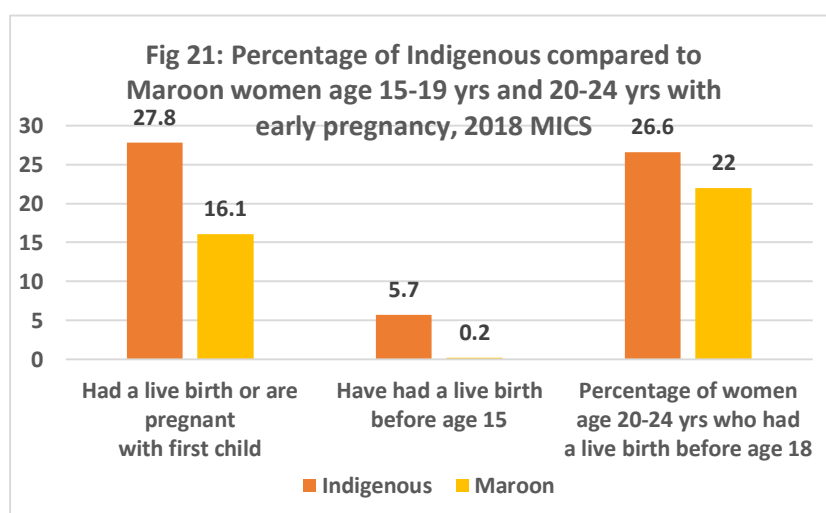
4.2.8.4 ADOLESCENT FERTILITY RATE (SDG 3.7.2)

The fertility rate of adolescents or teenagers is an indicator related to SDG 3: "Ensure good health and promote prosperity for all ages". One of the targets (targets) is 3.7, which states that sexual and reproductive health care must be accessible to all by 2030. Better information must also be made available about reproduction and family planning, so that everyone can make their own choices.

Adolescents (15-19 years) who become pregnant and give birth are at a higher risk of complications or even death during pregnancy and birth. Their children can also be more vulnerable. Furthermore, having children at a young age often leads to limitations in the developmental opportunities for the mothers. They become early school leavers or drop out of school to look after their child(ren).

The fertility rate for adolescents was calculated on the basis of the number of births in the three years prior to the MICS 2018 survey in this age-specific group, divided by the average number of women in that age-group in the same period and expressed per 1000. Based on this, the highest fertility rate of 124 was found in Indigenous adolescents from the sample group surveyed. In comparison, the figures for the other population groups were as follows: Maroons 99, Creoles 77, Hindustanis 29, Javanese 50, mixed ethnicity 35 and other 66.

EARLY PREGNANCY



The focus of MICS was on two age-groups, namely women between 15-19 years and between 20-24 years. The Indigenous population involved in the MICS study has by far the highest number of women aged 15-24 with live births compared to other populations. For the sake of comparison, the percentages for Maroon tribal peoples, who have the second highest number, have been added in figure 21.

The table below is a representation of all population groups:

Table 4: Percentage of women age 15-19 years who had a live birth or are pregnant with the first child, had a live birth before age 15 or are pregnant with first child, and women age 20-24 who had a live birth before age 18.

Number of women age 15-19 years	Ethnicity of household head	Had a live birth or are pregnant with first child	Have had a live birth before age 15 or are pregnant with first child	Percentage of women age 20-24 yrs who had a live birth before age 18	Total number
58	Indigenous	27.8	5.7	26.6	41
377	Maroon	16.1	0.2	22	279
245	Creole	14.7	0.5	12.6	167
326	Hindustani	5.6	0.1	3.8	257
165	Javanese	7.7	0.3	11	125
149	Mixed Ethnicity	10.3	0.6	14.5	116
33	Other	*	*	*	27
Source: MICS 2018 (*) Figures that are based on less than 25 unweighted cases					

For men of the same age groups, early paternity was not or hardly ever reported and the percentage was zero.

4.2.8.5 TOTAL FERTILITY RATE

The total fertility rate (TFR) for Indigenous women in the age-group 15-49 years found in MICS 2018 was 3.6; well above the Surinamese average (2.4)¹⁹.

¹⁹ <https://data.worldbank.org/indicator/SP.DYN.TFRT.IN?view=map>

This figure is the sum of the age-specific fertility rates of women aged 15-49 years. The TFR indicates the average number of children a woman will have given birth to at the end of her reproductive years (15-49 years) according to current fertility rates.

4.2.8.6 NEED AND DEMAND FOR CONTRACEPTIVES (SDG 3.7.1/ 3.8.1)

The use of appropriate contraception is important for the health of mother and child. It prevents premature and late pregnancies, extends the period between consecutive births (spacing) and promotes birth control.

Among 196 Indigenous women, the demand for and use of contraception was measured by MICS 2018. The unmet need and demand for contraception among Indigenous women was 34.3%: 19.9% of the cases related to the need for pregnancy spacing and 14.4% to birth control. The percentage using birth control was 30.8%. If the unmet need (34.3%) is added to the percentage that already used contraception (30.8%), the total demand comes to 65.1% or 128 women.

Table 5: Percentage of women age 15-49 years who are currently married or in union with unmet and met need for family planning, total demand for family planning and percentage of demand satisfied by method, Suriname MICS 2018

Ethnicity	Number of women	No method	Unmet need for family planning	Met need (using any method)	Total demand (unmet and met need)	Percentage of demand satisfied with modern method	Percentage of demand satisfied with any method
Indigenous	196	69.2	34.3	30.8	65.1	30.4	30.8
Maroon	1038	72.2	37.0	27.8	64.8	27.5	27.8
Creole	727	63.6	32.8	36.4	69.2	35.7	36.4
Hindostani	1372	58.1	22.9	41.9	64.8	41.4	41.9
Javanese	729	48.0	22.3	52.0	74.3	51.6	52
Mixed Ethnicity	596	57.0	27.4	43.0	70.4	42.2	43
Other	131	59.3	23.9	40.7	64.6	38.9	40.7
Source: MICS 2018 report							

As far as use is concerned, 30.4% were satisfied with modern products and any suitable product was considered good by 30.8%. From the MICS figures it may be concluded that 69.2% actually did not use contraception.

4.2.9 CHILD MARRIAGE (SDG 5.3.1)

Early motherhood, marriage or cohabitation appear to be accepted norms among Indigenous communities in Suriname. This is not uncommon in different cultures and communities which do not just use age for maturity. Among women living in households headed by an Indigenous person, marriage or cohabitation before the age of 15 was remarkably high in the MICS 2018 survey of 13 Indigenous villages. The percentage was highest compared to other population groups, see the table below from the MICS 2018 report (page 333):

Table 6: Child marriage in Suriname by ethnicity, MICS 2018

Table PR.4.1W: Child marriage and polygyny (women)												
Percentage of women age 15-49 years who first married or entered a marital union before their 15th birthday, percentages of women age 20-49 and 20-24 years who first married or entered a marital union before their 15th and 18th birthdays, percentage of women age 15-19 years currently married or in union, and the percentage of women who are in a polygynous marriage or union, Suriname MICS, 2018												
	Women age 15-49 years		Women age 20-49 years			Women age 20-24 years			Women age 15-19 years		Women age 15-49 years	
	Percentage married before age 15	Number of women age 15-49 years	Percentage married before age 15	Percentage married before age 18	Number of women age 20-49 years	Percentage married before age 15 ¹	Percentage married before age 18 ²	Number of women age 20-24 years	Percentage currently married/in union ³	Number of women age 15-19 years	Percentage in polygynous marriage/ in union ⁴	Number of women age 15-49 years currently married/in union
Education*												
ECE, Pre-primary or None	13.6	261	13.4	32.8	253	(*)	(*)	16	(*)	8	25.6	177
Primary	9.8	942	8.2	36.1	846	14.9	48.7	65	40.9	96	8.3	694
Lower Secondary	10.0	2987	6.9	34.4	2132	10.5	47.2	350	36.3	855	5.9	2050
Upper Secondary	6.2	1819	5.5	21.6	1451	8.3	28.4	419	28.4	368	2.2	1195
Higher	3.1	972	3.1	17.8	947	1.7	25.5	163	(*)	25	2.1	657
Functional difficulties (age 18-49 years)												
Has functional difficulty	4.1	303	4.1	27.6	289	(0.4)	(22.1)	42	(*)	14	7.2	214
Has no functional difficulty	7.3	5885	6.5	28.5	5358	9.2	36.6	970	44.5	526	5.5	4352
Ethnicity of household head												
Indigenous/Amerindian	11.6	278	9.6	30.1	220	9.9	45.8	41	46.1	58	2.2	196
Maroon	11.4	1633	10.3	36.2	1257	11.3	39.6	279	38.1	377	14.9	1038
Creole	9.1	1174	6.2	25.1	929	6.7	33.7	167	32.3	245	5.4	727
Hindustani	3.7	1978	2.9	24.4	1653	4.5	25.7	257	20.6	326	2.0	1372
Javanese	9.4	921	6.9	31.6	756	18.0	52.0	125	42.9	165	0.7	729
Mixed Ethnicity	8.4	837	6.1	25.7	687	6.9	37.3	116	43.3	149	3.6	596
Other	9.9	177	7.1	22.9	145	(*)	(*)	27	(*)	33	9.1	131

Source: MICS 2018 report

In the age group 15-49 years, 11.6% of the 278 women surveyed in the study lived in partnership before 15 years of age. In men this figure was considerably lower at 4.1%. Among 220 women 20-49 years surveyed in the study, 9.6% before 15 years and 30.1% before 18 years, respectively, lived in partnership. The figures for men in this age group were 3.1% and 11.7%, respectively. Among the 41 women 20-24 years surveyed, the figures were 9.9% before 15 years and 45.9% before 18 years, respectively, placing them as second highest in both categories, after the Maroon tribal population. The figures for men were missing in this category.

Among the women aged 15-19 years who were married or cohabiting during the MICS 2018 survey, Indigenous people again scored highest of all population groups at 46.1%. The figure for men was 20.6% and also the highest compared to other population group.

4.2.10 DISCRIMINATION AND INTIMIDATION (SDG 10.3.1/16.b.1)

Inclusion is an important precondition for equal opportunities, peace and development. Discrimination can be a serious barrier to this.

The vast majority of the Indigenous population surveyed aged 15-49 years did not feel discriminated against in the previous 12 months according to MICS 2018²⁰: 91.8% of the 278 women surveyed and 92.9% of the 101 men.

²⁰ MICS 2018 pp.g 438 - 446.

FORM OF DISCRIMINATION	% WOMEN	% MEN
Ethnic	3.6	1.9
Gender	1.9	0.6
Sexual orientation	0.4	0.4
Age	1.6	1.8
Religion or belief	3.4	0.6
Disability	0.9	0.0
Immigration	0.0	0.6
Other reason	2.3	1.8
SUBTOTAL	8.2	7.1
None	91.8	92.9
TOTAL	100%	100%
NUMBER	278	101

In fact, 83.2% of the Indigenous women and 95.3% of the men felt very or somewhat happy.

4.2.11 OPINION ON MOST IMPORTANT PROBLEMS AND SECURITY

In the 2014 LAPOP survey, respondents were asked to name the problem with which they were most concerned. Crime scored highest among all ethnic groups and also among the Indigenous population, at 27.8%. "Housing" and "corruption" also received high scores. Indigenous peoples had noticeably higher rates of "discrimination" and "inequality." They felt marginalized. They were also more concerned about "drug addiction, drug use" and "lack of electricity".

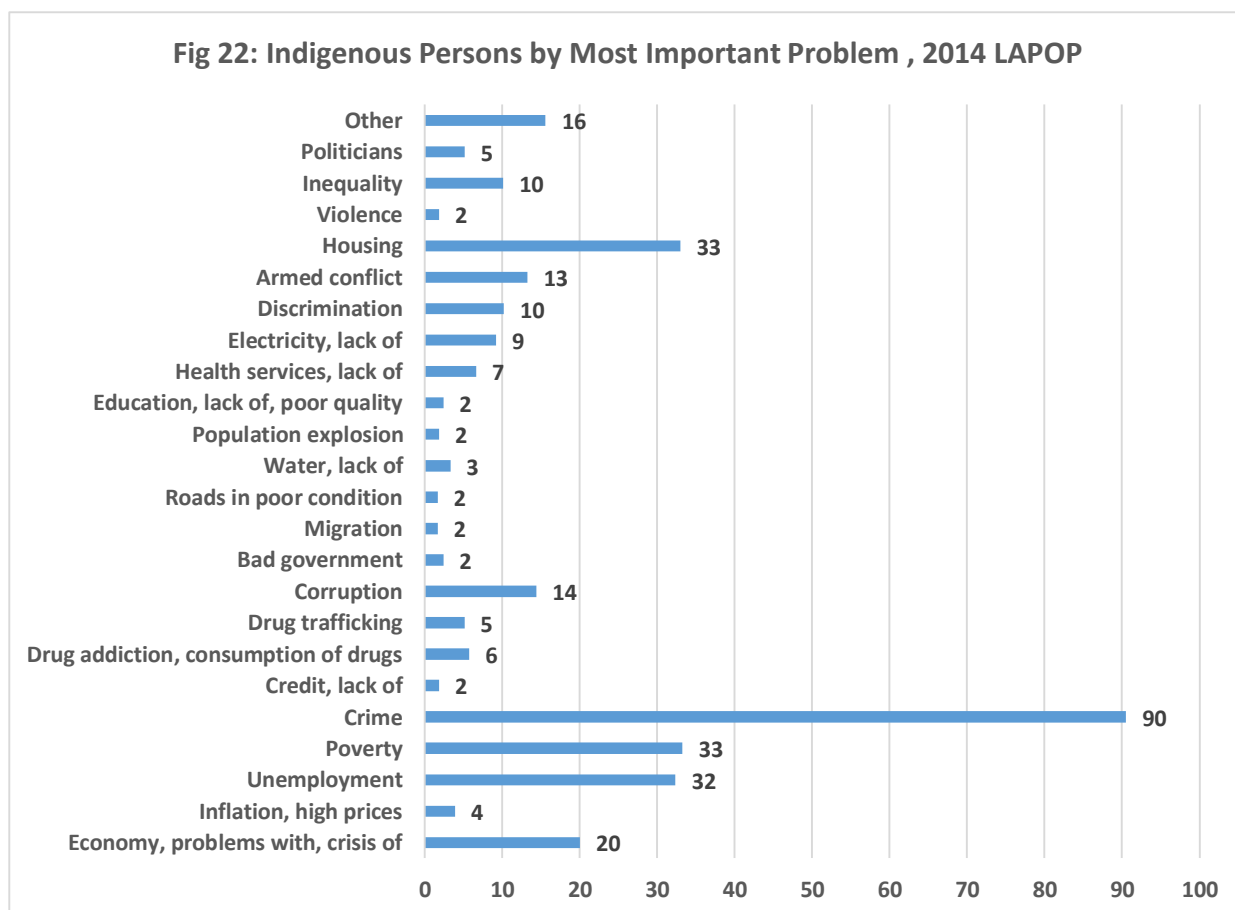
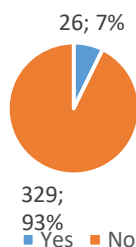
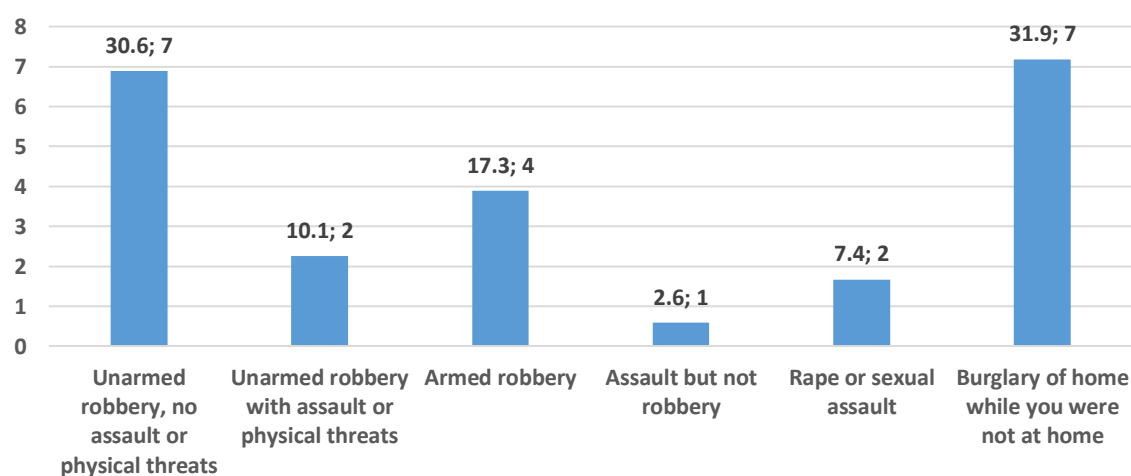


Fig 23: Indigenous Victims of Crime in the Last 12 Months, 2014 LAPOP



A total of 26 Indigenous persons reported being victims of a crime, of which 23 mentioned the type of crime. Unarmed "robbery" and "theft" were the main types of crime Indigenous persons had been confronted with, followed by armed robbery. There were two cases of "rape or sexual abuse", but compared to the small number of crimes reported, it was still a striking percentage of 7.4%.

Fig 24: Type of Victimization, 2014 LAPOP



Following troubling reports of sexual abuse of underage girls in an Indigenous community, the Ministry of Justice and Police initiated the establishment of the first hotline for children in that region in 2017. Since then, two more hotline have been opened, in the capital and in a rural district, respectively.

5. MAIN CHALLENGES AND GAPS

It is abundantly clear from the previous chapters that the lack of legal recognition of the Indigenous population as a people, and collectivity has long been one of the main shortcomings they have had to contend with. Directly related to this is the legal recognition of their land rights. Many of the problems (allocating parts of their traditional living areas to third parties, illegal logging, illegal gold mining, environmental devastation, etc.) can be traced back to the lack of legal recognition and thus to the lack of justice and legal protection of the Indigenous peoples in Suriname. In addition, Indigenous peoples also experience marginalization and discrimination as a result of their lifestyle, culture and geographic location. Because of such marginalization and discrimination, augmented by the impossibility of enforcing their rights (which are not recognized in Suriname), Indigenous peoples are therefore consistently disadvantaged as far as development opportunities are concerned.

Virtually all shortcomings and misconceptions have already been extensively presented to international organizations by the Indigenous peoples of the Americas, since national authorities have never effectively responded to them. The organizations have studied, recorded and, if necessary, condemned the shortcomings and misconceptions because virtually all Indigenous peoples - anywhere in the Americas - are categorically marginalized and discriminated against (for a summary, see also: <http://cidh.org/countryrep/Indigenous-Lands09/Chap.V-VI.htm>). In spite of appeals and convictions, the various governments have postponed recommendations and judgments, and Suriname is no exception. On the contrary, the country is known to human rights institutions as a repeat offender.

The shortcomings and misconceptions are listed point by point below, and in Chapter 6 recommendations are provided for solutions.

1. LEGAL RECOGNITION AS A PEOPLE

The Indigenous and tribal peoples in Suriname are not legally recognized as *nations* and *collectivities*. Legal proceedings of these peoples are therefore impossible, simply because they "do not exist" by law and have no legal rights in Suriname either. This, while those rights have long been recognized internationally and have also been imposed on Suriname in human rights judgments.

Traditional authority is not legally recognized. A *granman* or village chief cannot, therefore, bring a lawsuit against a person, company or the state on behalf of his/her community because he/she in that position 'does not exist' by law, only as an individual, and the community and/or village does not legally exist either. There is no legal recognition (although there is *de facto* recognition) and respect for the village authority, traditional administrative processes and traditional jurisdiction. As a result, judicial process and legal protection of the Indigenous peoples as a collectivity is not possible in Suriname.

2. LAND RIGHTS

As mentioned in the introduction, the legal establishment of Indigenous land rights is crucial. Current legislation does not stipulate an obligation to give Indigenous or tribal communities a say in the allocation of land in their traditional areas. Thousands of acres of traditional community lands are sometimes issued to individuals and companies, who then, moreover, file successful lawsuits against the community when its members rebel against the allocation of their ancestral lands. Or, without the possibility of legal remedies, the villages have to stand by and watch how other Surinamese nationals and foreigners destroy their forests and thus their livelihoods.

In the case of mining, as stipulated in the Mining Decree²¹, at most there must be a description of whether there are communities within or near a concession area, without any further obligation or precautionary measures being required. Some laws (including the Land Policy Principles Act, the Gold, Balata, Agriculture and Forest Act) do state that "the rights of tribal Maroons and Amerindians to their villages, settlements and agricultural plots are respected, insofar as this is not in contravention of the general interest, whereby "general interest" also includes the implementation of any project in the framework of an approved development plan. However, what exactly the rights are, how they should be respected, and what sanctions there are if they are not taken into account, is found nowhere in Surinamese law. In addition, the communities are not legal entities as already indicated above, and it is clear that such "rights" are subordinated to "the general interest", which may simply be the execution of a project that falls within an approved development plan. The explanatory memorandum to the Land Policy Act explicitly states that this principle shall only apply provisionally, since the population of the interior will gradually be integrated into the general socio-economic life (explicit cultural assimilation idea - it is assumed in the legislation that Indigenous and tribal peoples will cease to exist as collective communities).

Although the Forest Management Act of 1992²² provides for so-called "community forests", this is nowhere near land title and therefore does not provide legal certainty, but only a user right comparable to the previous logging permit (HKV). In practice, there appears to be a great deal of uncertainty or even misuse of community forests; the benefits are vague and misrepresented, while the revenues from community forests are not necessarily collected and managed by the village communities themselves.

3. ENVIRONMENTAL PROTECTION

Apart from disregard for the land rights of the Indigenous peoples with the consequences outlined above, the increasingly rapid degradation of the natural environment by extractive industries and the social effects thereof, have a huge negative influence on the Indigenous communities. Suriname does not have a modern environmental law that prescribes and regulates the various contemporary environmental threats and their consequences for people and nature. The most poignant example is the free use of mercury in gold mining, which is poisoning entire communities in the interior without any effective action being taken.

There is no law mandating prior Environmental and Social Impact Assessment (ESIA) and FPIC studies of disadvantaged communities, as a consequence of which Indigenous communities are often confronted with a *fait accompli*. In fact, it was the government itself that forcibly expelled Indigenous people from their living areas when the Galibi Nature Reserve was created in 1969. In the case of several other nature reserves, the local communities only found out afterwards, sometimes years later, that a nature reserve had been established on their traditional lands. The outdated legislation does not recognize rights, nor does it provide for the legitimate use by Indigenous and tribal communities, thus making them illegal users and offenders in their own areas when they hunt, fish or even walk with a dog in those wildlife areas (which they themselves have preserved).

There are no co-management facilities in nature reserves, nor provisions to share benefits arising from the use of these nature reserves. The protection of nature reserves by the government as a management authority is minimal, and illegal activities such as logging, sand excavation, mining, overfishing and overhunting by urban dwellers take place undisturbed. If compared with how the Indigenous and tribal communities have preserved these areas throughout time, in many cases the

²¹ Mijnbouwdecreet 1986 – <http://www.dna.sr/wetgeving/surinaamse-wetten/geldende-teksten-tm-2005/decreet-mijnbouw/>

²² Wet Bosbeheer 1992 – http://www.dna.sr/media/21218/wet_bosbeheer.pdf

nature reserves have deteriorated. Indigenous peoples have thus consistently pointed out that legal recognition and respect for their collective rights and their traditional way of life, in which nature is protected and sustainably managed, is the best strategy for nature conservation, and not the establishment of nature reserves.

The National Institute for Environment and Development in Suriname (NIMOS) does have regulations requiring applicants of permits to perform an environmental and/or social impact analysis in certain cases, but it is not clear whether this means an actual legal obligation for all companies, including public companies, whether they all actually comply, how objective and credible any ESIA's undertaken are (they are usually undertaken by consultants paid by the companies themselves), and whether there are penalties for non-compliance with the impact analysis or the 'recommendations' that may emerge from such a study. Furthermore, the categories which need to conduct a limited or full ESIA are contentious (and unclear), especially with regard to the impact on Indigenous and tribal peoples. The effective participation of Indigenous and tribal peoples in any of the steps of such ESIA processes is currently nil. There are no known procedures either for monitoring the implementation of recommendations or conditions that NIMOS attaches to granting consent, nor of measures mentioned in any "environmental management plan" that must be drawn up as a result of the ESIA. Is it left to companies whether or not they implement them, and how? The NIMOS guidelines have not been established with effective participation, nor do they require Indigenous and tribal peoples' participation in the ESIA processes from the drafting of the terms of reference through review and approval.

4. CONSENT, PARTICIPATION AND MONITORING

Suriname does not have FPIC (Free, Prior and Informed Consent) legislation. FPIC is a specific right pertaining to Indigenous and other tribal peoples, and it is recognized in, *inter alia*, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), ILO 169, and judgments against Suriname of the Inter-American Court of Human Rights. It allows Indigenous and tribal peoples to give their consent (possibly subject to conditions) or to refuse a project that could affect them or their territories. Surinamese legislation does not require effective consent and participation of Indigenous and tribal peoples. These shortcomings are felt when the government issues land, establishes nature reserves or issues permits for logging, mining and other activities without input from the Indigenous people. The management of nature reserves is legally the exclusive responsibility of the government, without any involvement of the local population. At Galibi, a "consultation committee" was once set up, which indeed only served for consultation, but had no further powers or could not take decisions, and it soon stopped functioning.

5. SUSTAINABLE DEVELOPMENT GOALS

The Sustainable Development Goals (SDGs) adopted by the United Nations (and also by Suriname) in 2015 must be achieved by 2030, that is, within 10 years from today (2020). The 2030 Agenda for Sustainable Development, within which these SDGs are mentioned, have the slogan 'Leave no one behind' to ensure that sustainable development is available to everyone, and that in particular vulnerable and disadvantaged groups are included in development activities. This applies in particular to Indigenous peoples, who are characterized by socio-economic deprivation and exclusion from policy planning and implementation processes of development initiatives.

The SDGs require a proactive policy to intensively involve Indigenous and tribal peoples and also to take proactive measures to make up arrears. In Suriname this hardly ever happens, if at all. It is unclear which authorities are responsible for the implementation of the SDGs in Suriname; there is no involvement of Indigenous and tribal peoples in the planning and implementation of SDG-related

actions. There is no integrated, consistent and coordinated policy at all to catch up or eliminate socio-economic disadvantages of Indigenous and tribal peoples in a structural manner- and not incidentally. Even the local UN agencies are known to only work on superficial awareness-raising activities on the SDGs, along with some government agencies that have no contact with relevant Indigenous and tribal representative bodies.

6. DEPRIVATION AND MARGINALIZATION

As explained earlier, there is structural deprivation and marginalization of the Indigenous people. This has also been confirmed in the rulings of the UN Committee on the Elimination of All Forms of Racial Discrimination (CERD), which monitors compliance with the Convention of the same name.

For example, in many statistics the indigenous population is made invisible by classifying them as "other". In addition to the structural deprivation of the communities, this invisibility contributes to a weakening of identity (including loss of language and culture) and feelings of inferiority.

There is no legislation or policy framework for sacred or historical sites of Indigenous and tribal peoples, nor for the recognition and protection of traditional knowledge that, along with medicinal plants, has been extensively looted over the years by individuals and organizations, including international environmental organizations. The same applies to cultural heritage, notwithstanding the international treaties signed by Suriname.

The Surinamese government gives little or no priority to the needs of Indigenous people, and this is also evident from the budget for the Directorate Sustainable Development Indigenous People (DDOI) of the Ministry of Regional Development, which is merely 0.02% of the total government budget.

7. INCORRECT DEMOGRAPHIC DATA AND INFORMATION

The information on the different living areas of the Indigenous peoples is not clear in the different reports, such as the National Development Plan 2017-2021, the ILO report Implementing the ILO Indigenous and Tribal Peoples Convention No. 169: "Towards an inclusive, sustainable and just future" (ILO 2019) and of the AmericasBarometer 2012. The reports give different figures and percentages when it comes to crucial indicators related to Indigenous people.

The current National Development Plan (NOP) has a single reference to the Indigenous population living "in the interior". However, Indigenous peoples living as a collective community in rural areas or districts that are not classified as "interior" due to district subdivisions (at least 30% of the Indigenous people) are excluded from development strategies and projects insofar as they are developed for Indigenous peoples, only on the basis of their geographic location.

8. LACK OF DETAILED DATA ON INDIGENOUS COMMUNITIES

No census data on the Indigenous villages is available. The General Bureau of Statistics (ABS), which collects census data, does not provide data on the number of inhabitants of the various villages. As a result, no exact development-oriented needs and tailor-made future plans can be established, which means that these data will have to be collected by the villages themselves in order to break out of invisibility.

Currently there are minimal indicators that measure the livelihoods of Indigenous peoples in Suriname. The national data collection by the government and also by (inter) national NGOs uses Western standards, norms and values. For example, the manner in which Indigenous peoples obtain

their food in their traditional, often still self-sufficient manner, and the work they perform for this, are not or insufficiently measured by the usual indicators on work status, income and employment. This in turn has consequences for the analysis of concepts such as poverty and, among other things, does not contribute to the development of an adapted and appropriate policy that is applicable to the situation of Indigenous peoples.

Defining the concept of poverty with a Western outlook means that the way in which Indigenous peoples value material and especially non-material things is not taken into account. The method used by MICS (Multiple Indicator Cluster Surveys) mainly values material matters, which does not sufficiently measure the concept of poverty from a perspective of Indigenous peoples. Indigenous peoples, especially in the more isolated areas, live more in unity and harmony with nature and make use of natural elements in their surroundings, which are not measured by MICS and other Western measuring instruments. Thus, the appreciation that Indigenous peoples have for nature as well as their lifestyle are made invisible for policy and development opportunities, this promotes cultural alienation and is also detrimental to the design and implementation of adequate /appropriate strategies for poverty reduction and "development".

9. MISSING MAP OF THE GEOGRAPHICAL LOCATION OF THE VILLAGES

There is no official map with all Indigenous villages, since the villages are not legally recognized. The maps in chapters 1 and 3 have been produced on the basis of our own data and knowledge about existing Indigenous villages in Suriname. Unfortunately, the coordinates are not always precise. A dot on a map is also a very poor representation of a vast living area on which the communities depend. The absence of village areas on official maps of Suriname shows that these Indigenous communities are not only not recognized, but are also literally made invisible. Surinamese legislation has no legal status, definition or description of villages.

10. WATER SUPPLY AND INFRASTRUCTURE

A cursory glance at data on water supply in Indigenous villages may show this to be reasonably good; many villages, so to speak, do have access to water. The same seems to be the case for electricity. However, such high percentages for government services in Indigenous villages often give a distorted picture of reality. It depends on which Indigenous villages are included in the statistics (e.g. in the lowland areas there are more connections than in the Southern villages of the hinterland, or in the Wayambo area and Nickerie) but the facilities - which in theory are present - often do not function properly due to an incorrect or defective installation, non-applicable technique, neglected maintenance, or absence of fuel to run the water pump or power generator. An inadequate water supply has resulted in high rates of E. coli infections in some communities.

Indigenous peoples often have no or insufficient access to modern standard goods and equipment, such as electricity, telephones, computers, mobile phones and internet.

High rates, minimal or weak signals from the cell towers and long-term outages hinder access to the Internet and therefore also hamper good communications.

Affordable transportation options are another huge shortcoming and have a major impact on the economic conditions of Indigenous communities. Anything they produce, mostly agricultural products but also handicrafts and tourism products, are much more expensive than elsewhere because transportation costs will be high, both for the possible supply of production resources and for transport from the villages to buyers/customers. "Basic goods" are a luxury for many villages because they are particularly expensive if they were to be purchased in the village itself. Moreover, road construction is not always the most desirable solution. After all, roads also cause other undesirable "developments", including (illegal) logging, mining, land grabbing, crime and the like. The question can

also be asked why financing can be available for large "show projects" but not to build a good water supply for villages? In such cases, too, effective participation and decision-making is of vital importance to the Indigenous communities.

11. EDUCATION AND LITERACY

The lack of schools in certain villages and regions is the main reason why education is not (optimally) accessible to all children. Surinamese legislation states that all children of compulsory school age must be given access to education; in other words: it is a right, a human right, a children's right. Nevertheless, there are still villages in Suriname where school-age children do not have access to primary education. The figures indicate that access to secondary education is lower and to tertiary and higher education even more limited. School transport of children from villages without a school also has limitations.

The official school language in Suriname is Dutch. However, in the communities of the remote interior people use mainly their mother tongue. So it is not surprising that the children find it difficult to participate in the formal educational process in a language that is foreign to them. The government has never made any attempt to change this. In some of the communities in the South of the country there is no formal education at all, and in some villages on the Eastern border, children attend primary school in French Guiana. They will then be literate in French, but occur a problem after primary school. Since these children cannot enjoy further education free of charge in French Guiana, they need to continue their education in Suriname but are not literate in Dutch. As a result, they are deprived of further education.

In the Surinamese education system there is still insufficient scope for schools in village communities to use their own language and apply a culture-specific education plan. The Surinamese school curriculum is currently undergoing an adjustment to remove excessive Dutch influences and perspectives. Attention to language and culture-sensitive education for Indigenous children is not given in this adaptation process. In denominational schools, there is space for initiatives for non-governmental organizations (NGOs) to use self-developed modules, but only in addition to the existing formal curricula. VIDS has made use of these modules in a project Bilingual Math Education, in which calculus books have been adapted to the local context.

There are no specific data on drop-outs and/or continued education of Indigenous people. Despite the fact that the figures do not indicate major differences between the numbers of boys and girls who have completed an educational level, the monitoring of school attendance by girls and boys remains important. Other sources, such as heads of boarding schools, have suggested that girls who drop out of school are more likely to do so due to teenage pregnancy and boys because of the urge to make money. The termination of educational routes and the discontinuation of tertiary education are often also provoked by a lack of money and/or a lack of an acceptable place to stay in the city.

Moreover, the sources mentioned above have indicated that the numbers of Indigenous boys and girls from South Suriname who register at boarding schools are significantly fewer than before. Statistics show the educational level of Indigenous boys and girls, but they do not yet show how many boys and girls from village communities participate in the educational process and which types of school are chosen by those boys and girls.

12. ECONOMIC SITUATION AND DATA

Accurate reports of traditional and other economic income and work in various sectors by Indigenous people living in village areas are neither made nor monitored, since such indicators are not measured by government agencies. As a result, the government does not measure and does not know to what

Indigenous peoples attach value and importance for their economic development. The Indigenous Navigator program implemented by VIDS does, and the results differ significantly from the conventional approach, as described earlier.

The 2012 Census revealed that Indigenous people receive the lowest income of all ethnic groups. The assumption that the type of work and income reflect the education level attained is only valid if it is assumed that Indigenous children who have received secondary and tertiary education accept a paid job, especially in salaried employment, in Paramaribo or other urban areas where these jobs are offered. Indigenous men and women are in formal employment only in very few cases. Mainly the government offers jobs in the villages, and there are some jobs in the health sector, education sector, and sometimes through private individuals. The government jobs in villages generally focus on maintenance activities, and these are the lower paid civil service jobs. The conclusion should then be that because of the low level of education Indigenous people get the lowest paid jobs or are not working. Perhaps the category “inactive” in the census also includes the part of the population that is self-sufficient, where their income is not expressed in cash (see also previous comment under means of means of subsistence).

The finding that Indigenous people have by far the lowest percentages in the highest income groups is alarming to say the least. Since the income at household level is slightly better, it can be assumed that various people contribute to the income at household level. Accurate recording of livelihoods, including self-sufficient tasks, from an Indigenous peoples' perspective provides better prospects for development opportunities. Indigenous people have the right to participate freely in traditional and other economic activities (UNDRIP, Article 20.1).

A special note is that Indigenous people surveyed did not seem dissatisfied with their economic situation and are even seeing an improvement. This could mean that they attach less value to material things as used in the MICS methodology (see also comment under poverty).

13. MEDICAL FACILITIES AND HEALTH CARE

Specific health information is limited, which means that there is an insufficient picture of the health situation of Indigenous peoples in both the lowlands and remote southern areas of the hinterland. In general, the information comes largely from the Medical Mission Primary Health Care Suriname Foundation (abbreviated MZ). The working area of MZ, however, only covers part of the living areas of Indigenous peoples. The VIDS database consists of 52 Indigenous communities and only 8-11 villages are serviced by MZ. The villages in West Suriname (3) and the villages along the Coppename, Wayambo and Nickerie Rivers (6) are provided for by the Mungra hospital in Nickerie. The other villages in the lowland area fall within the care of the Regional Health Services (RGD).

MZ is the only health institution with a focus on the public health of Indigenous and tribal peoples. The other health institutions are either a primary care institution or an institution focused on public health care in the city and rural districts, but not specialized in life in Indigenous village communities. Only the MZ has the experience and is reasonably equipped to provide services in such specific settings.

The three most common syndromes in Indigenous villages are directly linked to a changing lifestyle. Research and literature from other Indigenous regions of the world show the same picture. Due to external influences on their way of life, nutrition and livelihoods, lifestyle diseases appear to have crept into the lives of Indigenous peoples as well. International research and Surinamese studies both show that the traditional diet of Indigenous peoples is healthy, but unfortunately receives less and less attention and priority, although awareness about this is fortunately growing again.

Data on maternal and child care among the Indigenous population are not available. Due to the lack of statistical data, and also (anthropological) behavior of Indigenous peoples in Suriname, some things are probably not yet apparent and may take place out of sight. Incidentally, statistical data does not explain everything and is insufficient for policy-making. More in-depth research on lifestyle should be included as well.

14. SAFETY AND SECURITY

The results of the 2014 LAPOP survey provide broad information about the views of Indigenous peoples themselves with regard to what they perceive as problems. However, it does not indicate causes. In line with the above, it can be stated that more study is required into the views of Indigenous peoples. Supported by statistical data, the conclusion can be drawn that the crime rate is striking. Because of the sexual abuse and rape rate, gender-specific data are also highly desired.

6. CONCLUSIONS AND RECOMMENDATIONS

The baseline study confirmed several assumptions about the highly disadvantaged situation of Indigenous peoples and their vulnerable legal and social position in Suriname. The main conclusions from this report and the recommendations are given below.

6.1 CONCLUSIONS

1. The international treaties and human rights declarations that Suriname has ratified and co-signed have still not resulted in the necessary legislation for the recognition, respect and protection of the rights of Indigenous peoples, even in spite of the judgement by the Inter-American Human Rights Court in 2015 and many international reminders. In addition, Suriname has not yet ratified ILO Convention 169, which provides for the protection of the rights of Indigenous and tribal peoples. As a result, the Indigenous and tribal peoples and their territories are unprotected in the Surinamese legal system and they have no legal remedies available to oppose the countless unlawful and unwarranted acts against them by the government, companies, organizations and individuals.
2. A variety of shortcomings in the environmental legislation threatens the sustainable livelihoods of Indigenous peoples, who depend for their daily survival on products obtained from their natural environment. Commercial logging, gold mining, other extractive activities and infrastructure works near villages are destroying, polluting and dispersing food sources, while some villages are victims of illicit acts by the state and illegal prospectors.
3. Indigenous peoples have little or no say in policy plans and measures, projects and decisions of the government, which seriously affect their living areas and way of living, nor is FPIC or actual participation required. There is also little or no say in the creation and implementation of development plans and projects, even if these are intended on paper for Indigenous and tribal peoples.
4. Indigenous peoples living in a collective tribal setting who, according to the National Development Plan (NOP), do not belong geographically to the interior, are excluded. There are ongoing assimilation policies and active efforts to weaken Indigenous cultural identity.
5. There is no proactive policy to make specific plans part of the planning and implementation of the Sustainable Development Goals (SDGs) to catch up with the developmental arrears of the Indigenous and tribal peoples, nor are any steps being taken to involve them in the planning and implementation of any measures to this end. Where these peoples are concerned, there is an apparent concern that they are being 'left behind' in Suriname.
6. The "human poverty" (which also includes basic services such as clean drinking water) of Indigenous peoples is disproportionately large compared to other population groups in Suriname because of their structural disadvantage and marginalization. Essential conditions and facilities for equal treatment and sustainable development of the Indigenous peoples are lacking or inadequate.
7. No - or incomplete - census data are available on Indigenous villages, as a consequence of which the people are "invisible", also for the necessary development planning. The national data collection by the government and also by (inter)national NGOs furthermore make use of Western standards, norms and values which are not sensitive to the culture and perspective.

8. The absence of villages on official maps of Suriname shows that these Indigenous communities are not only invisible, but also not recognized.

6.2 RECOMMENDATIONS

LEGISLATION

01. The legal recognition of the Indigenous peoples as a collective community and a legal entity as soon as possible, and legal recognition and protection of their collective rights, including their land rights, traditional authority, FPIC, traditional knowledge and other collective rights as laid down in, among other things, the UN Declaration on the Rights of Indigenous Peoples (UNDRIP).
02. Ratification of the ILO Convention 169.
03. Establishment of a specific and updated environmental law that includes, among other things, the obligation to implement ESIA's, FPIC and other protective measures against specific threats for Indigenous peoples.
04. Legal record of mandatory ESIA studies with clearly defined guidelines, regulations and sanctions with respect to the protection of the rights and interests of Indigenous peoples.
05. Establishment of mechanisms and structures, after appropriate consultation of and agreement by the Indigenous peoples, to determine their role, duties and powers as owners and co-managers of nature reserves in and around their traditional living areas.
06. Recognition of Indigenous mother tongues as formal languages in Suriname and transformation of formal education to facilitate multilingual, multicultural education (UNDRIP, article 14.1).
07. Amendment of the laws on formal education, creating the possibility to develop curricula for Indigenous (and tribal) children and apply them in the formal education system at all levels and in all forms of education in Suriname (UNDRIP, articles 14.2 and 14.3).

POLICY AND PARTICIPATION

08. Establishment of structural (i.e. formally established) mechanisms with the required mandate and/or powers for effective participation of, and the sanctioning and supervision by Indigenous peoples of government planning, project development and implementation which affect their rights, interests and/or traditional living areas. Use of such mechanisms in the formulation, implementation and monitoring of policies with respect to the Sustainable Development Goals and the National Development Plan.
09. Establishment of an intra-departmental action group to map the cultural and socio-economic marginalization of Indigenous peoples and to propose solutions to overcome these, in addition to proposals for strengthening Indigenous identity.
10. Increase in the budget of the DDOI, so that this Directorate does not function purely administratively but can actually take results-oriented actions and prepare and supervise the necessary studies and other activities in the interest of development planning and implementation.
11. Effective improvement of educational infrastructure and facilities (including schools, qualified teachers, school transport and distance learning) to increase the educational performance of Indigenous children, especially in the villages.

12. Improvement of the healthcare infrastructure (prevention and education, vaccination, antenatal monitoring, mother and child care, outpatient clinics, drugs, etc.), including through mandatory guidelines for adequate and culturally sensitive healthcare for Indigenous peoples
13. Effective knowledge and data collection from and their accessibility in one location to improve evidence-based planning.
14. Extension of research on maternal and child care to all areas and with special attention given to quantitative and qualitative data in view of a holistic approach.
15. Awareness raising of healthy traditional Indigenous food and encouraging the use thereof, as well as self-sufficient planting and the re-adaptation of the Indigenous lifestyle, by civil society organizations and the government.
16. Making the Internet accessible (possibly by means of a subsidy, including to private providers) through the placement of transmission towers or amplification of signals in remote areas.

DATA SUPPLY

17. Relevant demographic and other data should be the subject of consultations between the statistics office (ABS) and the villages. These data should be collected from a rights-based, socio-economic and cultural perspective of Indigenous peoples and intended for practical use, for example on the availability and use of clean drinking water and other amenities in village communities and on important cultural, gender, environmental, education and health aspects.
18. Where the ABS has encountered several bottlenecks in collecting data on Indigenous peoples, it is necessary to conduct a separate study in order to develop a comprehensive and detailed package of data collected from all Indigenous communities. Qualitative and quantitative holistic in-depth studies using an Indigenous approach can contribute to the formulation and enforcement of measures from Indigenous peoples and the government.
19. A structurally aggregated geographic data collection of Indigenous boys and girls at all levels of education and in all forms of education is urgently needed.
20. Compilation of an integral geographic map of the Surinamese Indigenous peoples with the correct coordinates of their living areas as soon as possible. It is of great importance to also include the traditional living areas, whether or not they are legally established, as well as the traditionally used natural resources of the Indigenous peoples, the forests and waters needed for agriculture, hunting, fishing, medicinal, cultural and spiritual needs, etc.

REFERENCES

- Algemeen Bureau voor de Statistiek, Census 2012. Districtsresultaten Volume II Deel I, April 2014
- Algemeen Bureau voor de Statistiek, Geselecteerde statistieken over vrouwen en mannen in Suriname 2017, July 2017
- Algemeen Bureau voor de Statistiek, statistieken over Inheemse volken in Suriname samengesteld voor de uitvoering van de baselinestudie, december 2019
- Amazon Conservation Team Suriname (ACT), Wayana Baseline Study: A sustainable livelihoods perspective on the Wayana Indigenous Peoples living in and around Puleowime (Apetina), Palumeu, and Kawemhakan (Anapaike) in Southeast Suriname, 2007
- Amazone Conservation Team Suriname (ACT), Trio Baseline Study: A sustainable livelihoods perspective on the Trio Indigenous peoples of South Suriname, 2007
- Ketwaru-Nurmohamed, Sheila, Case study on the Impact of Climate Change on Agriculture and Housing on Indigenous Communities in Suriname, UNDP, 2009.
- Latin American Public Opinion Project, AmericasBarometer 2014
- Medische Zending, data samengesteld voor de uitvoering van de Baselinestudie, november 2019.
- Marthelise GM Eersel, Stephen GS Vreden, Edward D van Eer en Dennis RA Mans - Fifty years of primary health care in the rainforest: temporal trends in morbidity and mortality in indigenous Amerindian populations of Suriname, NCBI, augustus 2018
- Menke, Jack et al, The Political Culture of Democracy in Suriname and in the Americas, 2012: Towards Equality of Opportunity, 2013
- Menke, Jack et al, Mozaïek van het Surinaamse volk, July 2016
- Multiple Indicators Cluster Survey (MICS) 2018 report, juli 2019
- VIDS Navigator Survey Database, VIDS 2019

APPENDIX 1. REGISTERED VILLAGES AND VILLAGE LEADERS AT VIDS IN 2020

The information below about the number of inhabitants comes from the respective village chiefs. Suriname is the home of four large Indigenous peoples. These are the Kari'na (Caribbean), Lokono (Arowak), Trio (Tiriyo, Tareno) and Wayana. There are also descendants of other Indigenous peoples who today are no longer so numerous in number, among others the Akoerio, the Warao, the Apalai, the Wai-Wai, the Okomoyana, the Mawayana, the Katuena, the Tunayana, the Pireuyana, the Sikiiyana, the Alamayana, the Maraso, the Awayakule, the Sirewu, Upuruy, Sarayana, Kasjoeyana, Murumuruyo, Kukuyana, Piyanakoto and the Sakëta. Of some of these peoples there are only a few people left in Suriname.

VILLAGE	VILLAGE CHIEF	PEOPLE	INHABITANTS
PARA DISTRICT			
1. Bernharddorp	Lloyd Banda	Kari'na/Lokono	1800
2. Wit-Santi	Patrick Mandé	Kari'na/Lokono	850
3. Kabenda dorp	Jeane Kabenda	Kari'na	200
4. Hollandse kamp	Theodoris Jubitana	Lokono	186
5. Matta	Hfd.Basja Wendeline Sabajo	Lokono	560
6. Pikin Saron	Url Tapoto	Kari'na	420
7. Bigi Poika	Ivanildo Iejoenakame	Kari'na	300
8. Cassipora	Muriel Fernandes	Lokono	125
9. Redi Doti	Marciano Stuger	Kari'na/Lokono	150
10. Powakka	Patricia Sabajo	Lokono	640
11. Philipusdorp (KI Powakka)	Gladys Kabelefodi	Lokono	210
12. Pierrekondre-Kumbasi	Lloyd Read	Kari'na	51
13. Tibitibrug	Francisco Parana	Kari'na	
WANICA DISTRICT			
14. Pikin Poika	Joan van der Bosch	Kari'na	133
COMMEWIJNE DISTRICT			
15. Cassewinica/Copi		Lokono	
16. Sapende		Lokono	
NICKERIE DISTRICT			
17. Cupido	Ronaldo Daniël	Lokono	26
18. Post Utrecht	Dorothy Marius-Lambert	Lokono	115
19. Tapoeripa	Petrus Sabajo	Lokono	50
SARAMACCA DISTRICTA			
19. Kalebaskreek	Conchita Alcantara	Kari'na	170
20. Grankreek	Angelique Palmtak	Lokono	405
21. Columbia	Basja Comvalius	Kari'na	250
22. Maho	Astrid Toenaé	Kari'na	30

MAROWIJNE DISTRICT			
23. Christiaankondre (Galibi)	Richardo Pané	Kari'na	500
24. Langamankondre (Galibi)	Selowin Alamijawari	Kari'na	300
25. Erowarte	Jona Gunther	Kari'na	150
26. Tapoekoe	Frans Pierre	Kari'na	137
27. Pierre Kondre	Romeo Pierre	Kari'na	250
28. Marijkedorp	Grace Watamaleo	Lokono	310
29. Bigiston	Sylvester Awatjale	Kari'na	361
31. Alfonsdorp	Margriet Biswane	Lokono	315
32. Calbo		Kari'na	
SIPALIWINI DISTRICT			
33. Washabo	Sergio Srisria	Lokono	600
34. Section	Ferdinand Simons	Lokono	154
35. Apoera	Carlo Lewis	Lokono	777
36. Konomerume (Donderskamp)	Rubertho Joghie	Kari'na	270
37. Corneliskondre	Jules April	Kari'na	70
38. Wanapan	Kpt. Alapate/Basja Jahn	Trio	25
39. Kwamalasamutu	Granman Ashongo Alalaparoe Hfd.kpt. Wakoessa Reshoede	Trio	1100
40. Tepu	Hfd.kpt Moshesi Shanaupe	Trio	600
41. Apetina	Granman Noahe Kpt. Aines Japanaloe/ Pantakoe Ajamaka	Wayana	324
42. Kawemhakan	Stamhoofd Ipomadi Pelenapin	Wayana	200
43. Kumakhapan	Kpt. Apoetoe	Wayana	27
44. Abunasunga	Kpt. Apu Wi Kanaidoe	Wayana	50
45. Palumeu	Hfd. kpt. Peschiechpe Padoe	Wayana/Trio	283
46. Sipaliwini Savanne	Kpt Essikeo Japawai	Trio	160
47. Vier Gebroeders		Trio	
48. Alalapadoe	Hfd. Kpt. Sede Itashe	Trio	75
49. Coeroeni	Kpt Toehanpe Akunpashi	Trio	88
50. Amotopo	Hfd. Kpt. Pepoe Ipajari/ Kpt.Paneke Panesi	Trio	27
51. Kasjoe eiland	Kpt. Kenke Jaimo	Trio	
52. Lucie		Trio	

APPENDIX 2. FACT SHEET OF THE BASELINE STUDY OF INDIGENOUS PEOPLES IN SURINAME (SEE SEPARATE)