

# INDICATIVE ENVIRONMENTAL AND SOCIAL IMPACT ASSESSMENT (ESIA) OF PT RLU'S OPERATIONS ON INDIGENOUS PEOPLES

This assessment is undertaken in response to the requirements set within IFC's Performance Standard (PS) 7, which call for the client to "identify, through an environmental and social risks and impacts assessment process, all communities of Indigenous Peoples within the project area of influence who may be affected by the project, as well as the nature and degree of the expected direct and indirect economic, social, cultural (including cultural heritage), and environmental impacts on them." Thoroughly identifying impacts on all indigenous peoples (IP) communities constitutes the necessary first step towards designing strategies and plans to avoid or mitigate adverse impacts as well as reinforce positive impacts.

To date, PT RLU has yet to collect granular and comprehensive data on IP communities and impacts. As highlighted in the 2021 Gap Analysis by MFC, information is lacking in breadth and depth, especially concerning the IP groups outside the WCA (Jambi) but generally with regard to key aspects (i.e. demographic, political, cultural, societal, psychological, etc.) across all IP groups in Jambi and East Kalimantan. These shortcomings will be progressively addressed by PT RLU as part of the *Roadmap towards compliance with IFC PS 7*. In the meantime, this Indicative ESIA has been developed as a desktop exercise drawing from available documentary sources.

The main objectives of this indicative ESIA are:

- To systematically identify actual or potential impacts of PT RLU's operations on IP groups, based on information available; and
- To flag the highest risks for negative impact, so that PT RLU can adopt a precautionary approach and decide on the best course of action (avoidance or mitigation) while implementing the *Roadmap towards compliance with IFC PS 7*.

All the second-degree information conveyed in this document should be corroborated through primary data collection and analysis. As such, it is essential that PT RLU revisits this document periodically hand in hand with the implementation of the *Roadmap towards compliance with PS 7*.

## 1 Sources

This indicative ESIA draws from the following available documentation:

1. Environmental And Social Due-Diligence Assessment Of PT Royal Lestari Utama (ESDD, 2017);
2. Annual ESG Audit Report – Progress 2020 (2021);
3. Participatory Social Mapping (2019);
4. Establishment Of Wildlife Conservation Area (WCA) As A Part Of Sustainable Natural Rubber Plantation Development: Orang Rimba Assistance And Enhancing Community Based Agreement Framework For 2018-2020 (2020);
5. Proses Membangun Hubungan Dengan Orang Rimba Dalam Kawasan WCA – PT Lestari Asri Jaya (2020);
6. Analisis Mengenai Dampak Lingkungan Hidup IUPHHK-HT PT Lestari Asri Jaya (2009);
7. Dokumen Upaya Pengelolaan Lingkungan Dan Upaya Pemantauan Lingkungan HPHTI-Transmigrasi PT. Wanakmuti Wisesa (1997);

8. Analisis Mengenai Dampak Lingkungan Hidup HPHTI PT Barito Pacific Timber Di Kabupaten Dati II Kutai (1998);
9. Public Summary High Conservation Value (HCV) And High Carbon Stock (HCS) Integrated Report Di Areal IUPHHK-HTI PT Lestari Asri Jaya (2020);
10. P4F Evaluative Case Study: Integrated Bukit Tigapuluh Landscape, Indonesia. Baseline Report - Generating Lessons On Sustainable Forest - Landscape Approaches (2020);
11. Quarterly Technical Update Reports To P4F On The Establishment Of Wildlife Conservation Area (WCA) (2021, 2022);
12. Stakeholder Engagement Framework And Plan (2020);
13. Indigenous Peoples Engagement And Livelihood Framework (2020);
14. Indigenous Peoples Plan – Jambi (2020);
15. Selected internal reports, minutes and memos prepared by PT RLU's Sustainability Team;
16. Socio-Economic Baseline Survey Data Obtained By CSR A+; and
17. MFC's Gap Analysis On PT RLU's Indigenous Peoples' Engagement Against IFC Performance Standard 7 (2021).

The above-listed documents have been reviewed for a) data describing IP groups and b) indication of impacts. Specific references to the source document are not included for easiness of reading.

## 2 Identification of Indigenous Peoples groups

The IFC Performance Standards describe an IP collective as “a distinct social and cultural group possessing the following characteristics in varying degrees:

- Self-identification as members of a distinct indigenous cultural group and recognition of this identity by others;
- Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories;
- Customary cultural, economic, social, or political institutions that are separate from those of mainstream society or culture; or
- A distinct language or dialect, often different from the official language or languages of the country or region in which they reside.”

In Jambi, PT RLU has identified several Orang Rimba groups within and adjacent to PT LAJ/PT WMW's concession, and Talang Mamak group/s also in the vicinity of the company area. In addition, the home range of the Kutai, Basap and potentially other groups is known to be in/around PT MKC, in East Kalimantan. A basic screening of these IP groups against the criteria recognized by the IFC PS is provided in the tables below. More robust data will need to be collected as part of the *Roadmap towards compliance with PS 7*, so as to confirm that the IP groups meet the set criteria.

**Table 1: IP screening matrix - Orang Rimba groups, Jambi**

No.	Criteria for screening	Key Findings	Tumenggung Bujang Kabut	Tumenggung Hasan	Tumenggung Buyung	Tumenggung Wahab	Tumenggung Bujang Rancak	Tumenggung Cilugak	Others
1	Self-identification as members of a distinct ethnic/cultural group and recognition of this identity by others	Recognized by the government?	Before 1998 the Indonesian government attempted to assimilate all IPs under one national culture and language. Since the start of the democratic era, the government has recognized the existence of IPs but has not encouraged actual public policies to protect and preserve their ways of life, identity and heritage. The Orang Rimba are also known as Suku Anak Dalam or Orang Kubu.						
		Self-identification?	Yes. Division in groups (clans or families) is noted (see header row) but the nature and degree of inter-group differences are not well understood.						
		Geographical presence/spread?	Some groups are settled within PT LAJ and PT WMW concessions whereas others are found in the adjacent landscape (PT ABT and Bukit 30 National Park) but are believed to make use of the natural resources in the PT RLU area. Some groups have become sedentary while others remain semi-nomadic.						
		Level of social, economic and cultural integration into mainstream society?	Highly integrated economically (agricultural supply chains of rubber and oil palm products) and culturally (formal education/schooling). Many IP individuals do not have a national identity card yet.						
		Level of intermingling/ intermarriage with other groups?	Increasingly marrying new settlers/migrants from other ethnic backgrounds (i.e. transmigrants from Java, peoples from other provinces in Sumatera) who have brought in alien cultural norms and livelihood models. Rapidly changing social conditions.						
2	Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories	Years/history of presence of the group at the specific project site?	Their presence in the broader landscape pre-dates PT WMW and PT LAJ's concession granting. They were likely making use of the forested areas that were designated for logging in the early 1980s to PT IFA (Barito Pacific Group).						
		Group identified distinct lands/habitats or other resources in the project site as ancestral areas or territories?	Yes, lands (mainly forested areas and rivers) and resources (water, trees, NTFPs) identified.						
		Collective use of ancestral lands, including seasonal or cyclical use, for their livelihoods, or cultural, ceremonial, and spiritual purposes that define their identity and community?	Yes, forested areas used for livelihoods and cultural purposes.						

No.	Criteria for screening	Key Findings	Tumenggung Bujang Kabut	Tumenggung Hasan	Tumenggung Buyung	Tumenggung Wahab	Tumenggung Bujang Rancak	Tumenggung Cilugak	Others
		Ancestral land is used as a community or group in the local area or is it individual cultivation and forest plantation activities in a similar manner to other groups in the area?	Currently there seems to exist a mixed model of use of traditional land and resources (individual and collective). Some groups are cultivating smallholder plantations (rubber, oil palm) on an individual/private basis. However, remaining forested areas used for NTFPs are still used as a common good.						
		Project impacts are collective or individual?	Both.						
		Collective or individual land use rights?	Formal rights are not clearly established, except for some forms of private agreements between the IP collectives and forestry operators. De facto land use by the IPs is both collective and individual.						
3	Customary cultural, economic, social, or political institutions that are separate from those of the mainstream society or culture	Specific characteristics that differentiate the group from other groups in the project area?	Yes, differences noted vis-à-vis other groups in the project area (ethnic Malays, Javanese transmigrant communities, peoples from other provinces in Sumatera).						
Any different customary cultural, economic, social or political institutions?		Yes, distinct lifestyle, customs, language, social organization, etc.							
Different communal decision-making institutions (e.g., councils of elders or ethnicity-based village councils)?		Yes, each group has its leadership and own socio-political relations.							
Would suffer differentiated impacts compared to mainstream society?		Due to their vulnerable condition (dependency on disappearing habitat and food resources, lack of affirmative policy/action by the government, poverty, etc) the impacts are expected to be more significant.							
4	A distinct language or dialect, often different from the official language or languages of the country or region in which they reside	Do they speak/read/write the mainstream language on day-to-day basis?	They speak Bahasa Rimba as well as Bahasa Indonesia.						

No.	Criteria for screening	Key Findings	Tumenggung Bujang Kabut	Tumenggung Hasan	Tumenggung Buyung	Tumenggung Wahab	Tumenggung Bujang Rancak	Tumenggung Cilugak	Others
5	Critical cultural heritage	Is there cultural heritage at the project site that is essential to the identity and/or cultural, ceremonial, or spiritual aspects?	Yes, places of cultural significance have been recorded.						

**Table 2: IP screening matrix - Melayu groups, Jambi**

No.	Criteria for screening	Key Findings	Talang Mamak
1	Self-identification as members of a distinct ethnic/cultural group and recognition of this identity by others	Recognized by the government?	Before 1998 the Indonesian government attempted to assimilate all IPs under one national culture and language. Since the start of the democratic era, the government has recognized the existence of IPs but has not encouraged actual public policies to protect and preserve their ways of life, identity and heritage.
		Self-identification?	Yes, but few still define themselves as Talang Mamak and more often refer to themselves as Melayu.
		Geographical presence/spread?	Surrounding PT LAJ's concession, settled in PT ABT Block I.
		Level of social, economic and cultural integration into mainstream society?	Highly integrated into the mainstream society as this group experienced cultural changes over a longer period than the Orang Rimba, including intermarriage with other ethnic groups resident in the area.
		Level of intermingling/ intermarriage with other groups?	Intermarriage is common.
2	Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories	Years/history of presence of the group at the specific project site?	Established centuries ago along the Batanghari river, moved to Bukit 30 National Park and subsequently (in the 1980s) to PT ABT's concession area (the wider landscape of PT RLU).
		Group identified distinct lands/habitats or other resources in the project site as ancestral areas or territories?	No information.
		Collective use of ancestral lands, including seasonal or cyclical use, for their livelihoods, or cultural, ceremonial, and spiritual purposes	Hunting and gathering activities still practiced, to a lesser extent than the Orang Rimba.

No.	Criteria for screening	Key Findings	Talang Mamak
		that define their identity and community?	
		Ancestral land is used as a community or group in the local area or is it individual cultivation and forest plantation activities in a similar manner to other groups in the area?	Transitioning towards cultivation of modern crops (oil palm, rubber).
		Project impacts are collective or individual?	Indirect impacts, collective and potentially also individual.
		Collective or individual land use rights?	Formal land rights likely not established. De facto land use is both individual and collective.
3	Customary cultural, economic, social, or political institutions that are separate from those of the mainstream society or culture	Specific characteristics that differentiate the group from other groups in the project area?	No information.
		Any different customary cultural, economic, social or political institutions?	Yes, in the past they used to live under a Melayu system of governance and customary institutions, which were abolished decades ago.
		Different communal decision-making institutions (e.g., councils of elders or ethnicity-based village councils)?	No information.
		Would suffer differentiated impacts compared to mainstream society?	No information.
4	A distinct language or dialect, often different from the official language or languages	Do they speak/read/write the mainstream language on day-to-day basis?	Speakers of Bahasa Indonesia and Bahasa Melayu.

No.	Criteria for screening	Key Findings	Talang Mamak
	of the country or region in which they reside		
5	Critical cultural heritage	Is there cultural heritage at the project site that is essential to the identity and/or cultural, ceremonial, or spiritual aspects?	No information.

**Table 3: IP screening matrix - East Kalimantan groups**

No.	Criteria for screening	Key Findings	Kutai	Basap	Others (Kenyah, Bahau, Tanjung, Benuaq, Banjar)	
1	Self-identification as members of a distinct ethnic/cultural group and recognition of this identity by others	Recognized by the government?	Before 1998 the Indonesian government attempted to assimilate all IPs under one national culture and language. Since the start of the democratic era, the government has recognized the existence of IPs but has not encouraged actual public policies to protect and preserve their ways of life, identity and heritage.			
		Self-identification?	No information.	Dayak ethnic sub-group. No information.	No information.	
		Geographical presence/spread?	Settled in 2 villages near PT MKC's block 2.			No information.
		Level of social, economic and cultural integration into mainstream society?	No information.	No information.	No information.	
		Level of intermingling/ intermarriage with other groups?	No information.	No information.	No information.	
2	Collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these	Years/history of presence of the group at the specific project site?	Present for at least 100 years in the project landscape.	Considered the original settlers of the project landscape (exact time of settlement unknown).	No information.	
		Group identified distinct lands/habitats or other resources in the project site as ancestral areas or territories?	Near the project site (Bangalon river basin).	Project landscape constituted ancestral hunting-gathering grounds before becoming a sedentary group.	No information.	

No.	Criteria for screening	Key Findings	Kutai	Basap	Others (Kenyah, Bahau, Tanjung, Benuaq, Banjar)
	habitats and territories	Collective use of ancestral lands, including seasonal or cyclical use, for their livelihoods, or cultural, ceremonial, and spiritual purposes that define their identity and community?	No information.	Yes, use of forests as hunting-gathering grounds and land use for shifting agriculture purposes.	No information.
		Ancestral land is used as a community or group in the local area or is it individual cultivation and forest plantation activities in a similar manner to other groups in the area?	No information.	In the past, land management activities were conducted on a <i>gotong-royong</i> basis, but modernization is introducing individual cultivation.	No information.
		Project impacts are collective or individual?	Potentially both.	Potentially both.	No information.
		Collective or individual land use rights?	Informal use of land (privately and collectively) without titles/certificates.		No information
3	Customary cultural, economic, social, or political institutions that are separate from those of the mainstream society or culture	Specific characteristics that differentiate the group from other groups in the project area?	Yes.	Yes.	No information.
		Any different customary cultural, economic, social or political institutions?	Ketua Adat, social stratification in family-clans.		No information.
		Different communal decision-making institutions (e.g., councils of elders or ethnicity-based village councils)?	No information.	No information.	No information.



No.	Criteria for screening	Key Findings	Kutai	Basap	Others (Kenyah, Bahau, Tanjung, Benuaq, Banjar)
		Would suffer differentiated impacts compared to mainstream society?	No information.	Due to their reliance on disappearing forest landscapes for timber and NTFP needs, the impacts are expected to be more significant.	No information.
4	A distinct language or dialect, often different from the official language or languages of the country or region in which they reside	Do they speak/read/write the mainstream language on day-to-day basis?	It is not known if they still speak Tanggarong Kutai Malay as well as Bahasa Indonesia.	It is not known if they still speak Sajau Basap as well as Bahasa Indonesia.	No information.
5	Critical cultural heritage	Is there cultural heritage at the project site that is essential to the identity and/or cultural, ceremonial, or spiritual aspects?	The most recent HCV report did not find any culturally significant sites within the project area.		No information.

### 3 Attributes of identified Indigenous Peoples groups

Beyond the basic screening of each IP group, the following dimensions must be fully researched and understood in order to determine impacts and strategize a response in compliance with PS 7:

1. Demographic factors, including number and age structure of population, ethnic grouping, population distribution, and movement, including seasonal movements;
2. Housing and human settlements;
3. Health status of the community, including particular health problems/issues, availability of clean water, infectious and endemic diseases, nutritional deficiencies, life expectancy, use of traditional medicine, etc.;
4. Levels of employment, areas of employment, skills (particularly traditional skills), education levels (including levels attained through informal and formal education processes), training, capacity-building requirements;
5. Level of infrastructure and services (medical services, transport, waste disposal, water supply, social amenities, recreation, etc.);
6. Level and distribution of income, including traditional systems of distribution of goods and services based on reciprocity, barter, and exchange;
7. Asset distribution, e.g. land tenure arrangements, natural resource rights, ownership of other assets in terms of who has the rights to income and other benefits;
8. Traditional systems of production (food, medicine, artifacts), including gender roles in such systems;
9. Traditional, non-monetary systems of exchange such as barter and other forms of trade, including labour exchange;
10. Related economic and social relations;
11. Traditional responsibilities and concepts of equity and equality in society; importance of gender roles and relations;
12. Traditional systems of sharing natural resources, including resources that have been hunted, collected, and harvested;
13. Cultural beliefs and practices, especially in connection with ancestral habitats and territories within the project area;
14. Views of indigenous and local communities regarding their future and ways to bring about future aspirations; and
15. Historical background, pattern of vulnerability/threat/deprivation of practices necessary to maintain indigeneity.

The tables below summarize the information available in consulted sources for each IP group. It is worth noting that most data is outdated and/or incomplete, especially for the East Kalimantan groups (1990s). This limitation is to be addressed as part of the *Roadmap towards compliance with PS 7*.

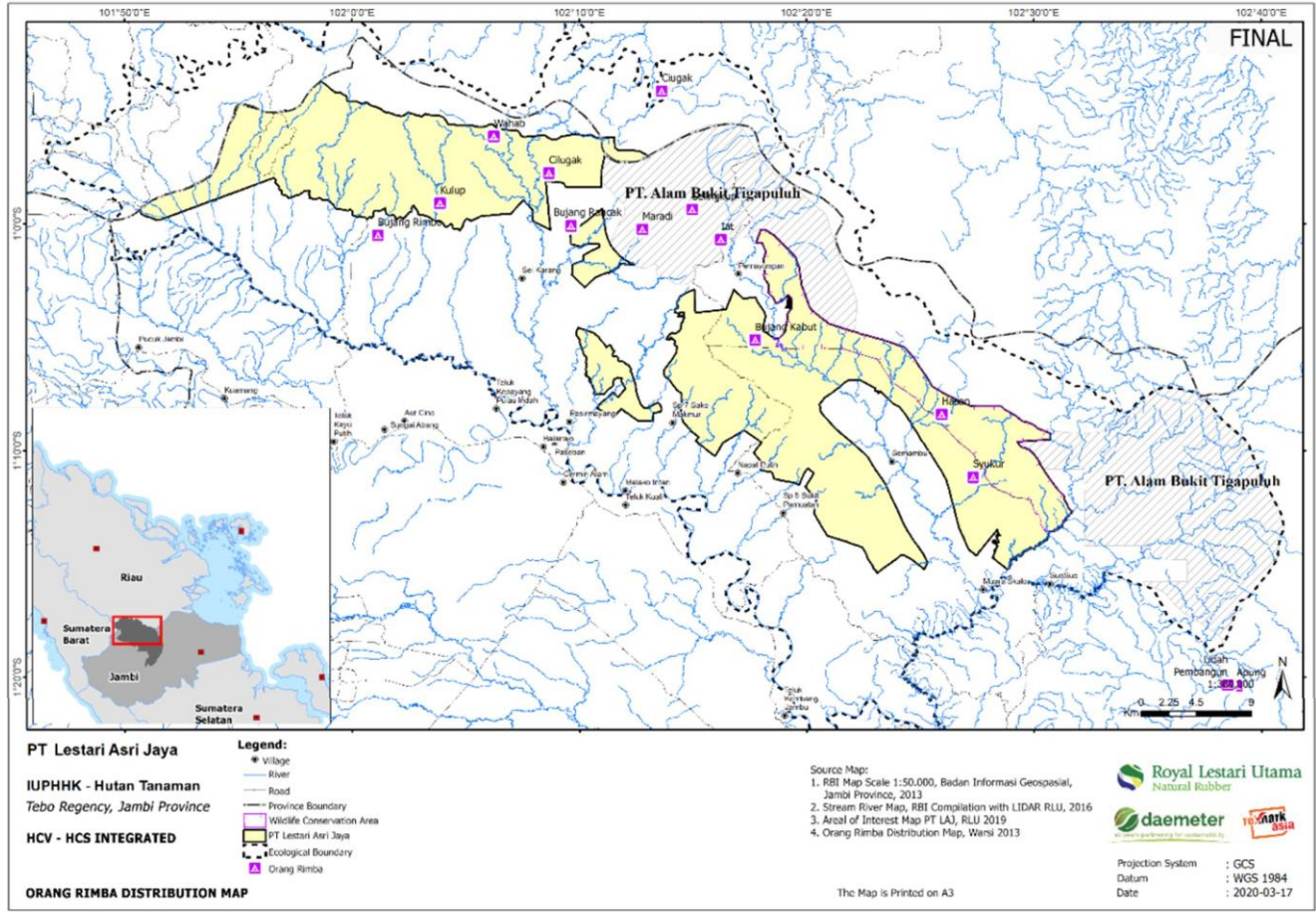
## Orang Rimba groups

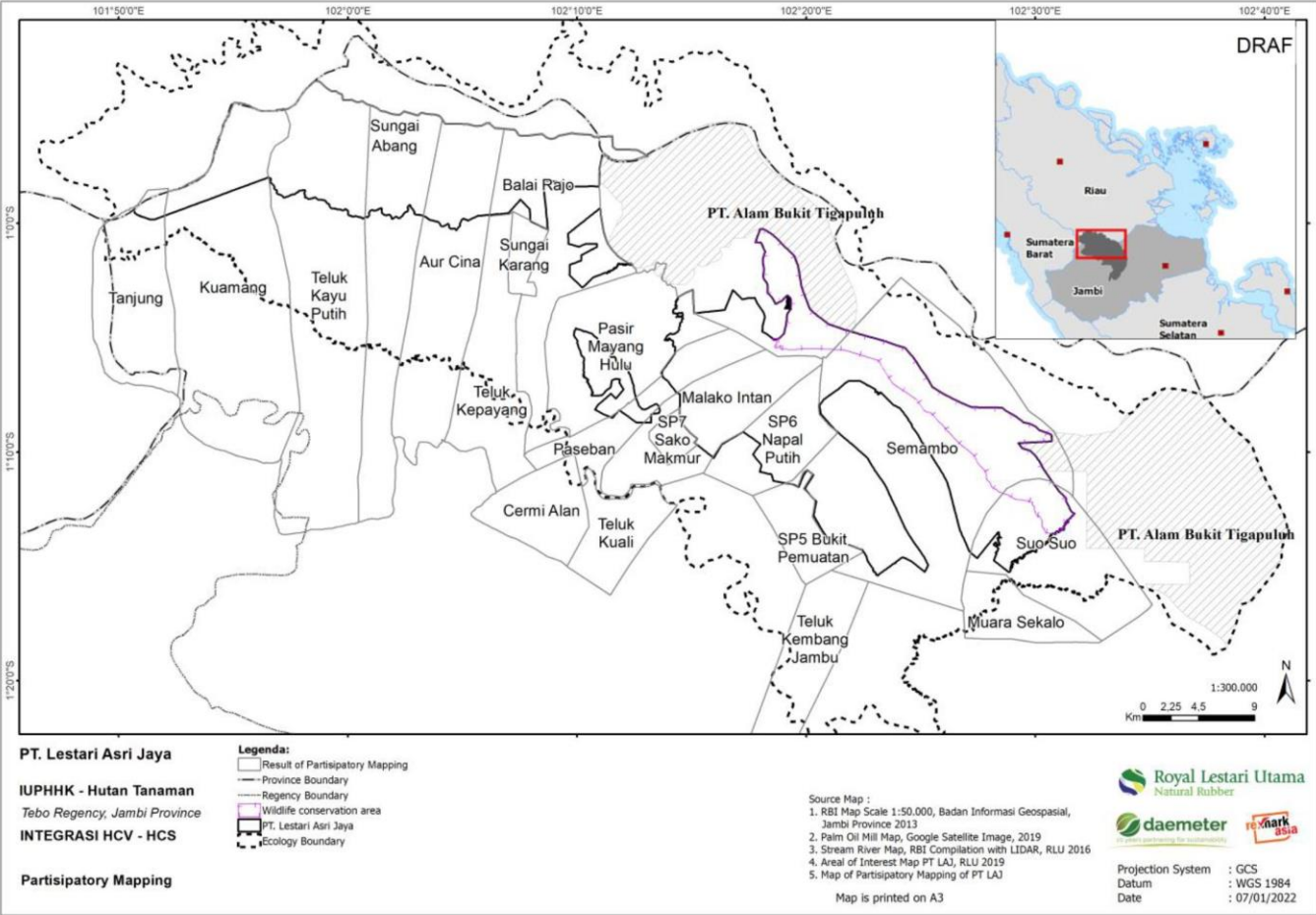
**Table 4: Attributes of Orang Rimba groups**

Dimension	Key findings																								
1. Demography	<p>There is no accurate census data for the Orang Rimba. Part of the difficulty to obtain reliable figures lies in the fact that their population is semi-nomadic. Reviewed documents mention the following:</p> <p>In 2002, 1,300 individuals lived in Bukit 12 National Park area on the border of 4 districts, namely Batanghari, Tebo, Merangin, and Sarolangun; 364 individuals in Bukit 30 National Park; and 1,259 people along the road Lintas Sumatera (totaling 2,923 people).</p> <p>In 2004, 1,542 individuals lived in Bukit 12 National Park.</p> <p>59 groups (geographical extent unknown) recorded in 2006.</p> <p>In 2008, 1,300 individuals lived in Bukit 12 National Park area; 434 individuals in Bukit 30 National Park; and 1,375 people along the road Lintas Sumatera (totaling 3,109 people).</p> <p>In 2008, 98 families around PT RLU area.</p> <p>In 2010, 3,800 individuals living across Jambi province.</p> <p>In 2016, 550 individuals around PT RLU area.</p> <p>Consulted sources document between 3 to 12 Orang Rimba groups within/adjacent to PT LAJ's concession. 3 groups moved from the Bukit 30 National Park area to PT RLU concessions. They are sedentary and settled along the main corridor road inside PT LAJ's concession. Of the 3 groups, 1 has split into 2, although it is not clear if this separation is official and what it entails. Latest available demographic estimates are as follows:</p> <table border="1" data-bbox="401 829 1293 1130"> <thead> <tr> <th>Group name</th> <th>Number of persons</th> <th>Number of households</th> </tr> </thead> <tbody> <tr> <td>Tumenggung Bujang Kabut</td> <td>45</td> <td>9</td> </tr> <tr> <td>Tumenggung Hasan</td> <td>68</td> <td>17</td> </tr> <tr> <td>Tumenggung Buyung</td> <td>31</td> <td>8</td> </tr> <tr> <td>Tumenggung Wahab</td> <td>95</td> <td>19</td> </tr> <tr> <td>Tumenggung Bujang Rancak</td> <td>No information</td> <td>No information</td> </tr> <tr> <td>Tumenggung Cilugak</td> <td>No information</td> <td>20</td> </tr> <tr> <td>Rafik</td> <td>54</td> <td>14</td> </tr> </tbody> </table>	Group name	Number of persons	Number of households	Tumenggung Bujang Kabut	45	9	Tumenggung Hasan	68	17	Tumenggung Buyung	31	8	Tumenggung Wahab	95	19	Tumenggung Bujang Rancak	No information	No information	Tumenggung Cilugak	No information	20	Rafik	54	14
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2. Housing, settlements	<p>Seminomadic in lifestyle, the Orang Rimba lived widely dispersed inside forested areas in Sumatera (Jambi, Riau and South Sumatera provinces), along the valleys of tertiary rivers, traveling in tight-knit family groups heavily relying on forest resources for hunting, fishing and collecting non-timber forest products. Their areas of presence did not overlap with the Melayu. Historical communities were small and left no elaborate material relics of past settlements. Their mobility was at times residential (where all members of the group moved and built dwellings) or tactical (where only a few members moved to a place with forest resources for livelihood purposes). The reasons for moving into a new place include: change of seasons, scarcity of game and NTFPs, land becoming less fertile and also the death of a relative (<i>melangun</i>).</p>																								

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	<p>Several Orang Rimba groups moved into the land now assigned to PT RLU (PT LAJ's concession including the WCA) around 2000, out from the Bukit 12 National Park. Relatively recently, they have settled near the main road in the hope to access more fertile land for cultivation. The current Orang Rimba groups in the WCA display a pattern of tactical mobility, aimed at forest/land resources.</p> <p>Traditionally the Orang Rimba lived in huts known as <i>sesudungon</i>, structures built with natural forest wood, floored and walled with wood bark and roofed with <i>serdang benal</i> leaves. Now, the houses of sedentary communities are mostly made of permanent building materials. However, some families still live in simple huts made of forest materials.</p> <p>Latest available settlement data is as follows:</p>																																																
	<table border="1"> <thead> <tr> <th data-bbox="405 500 663 532">Group</th> <th data-bbox="674 500 898 532">Location</th> <th data-bbox="898 500 1142 532">Name of village</th> <th data-bbox="1142 500 1396 532">Place of origin</th> <th data-bbox="1396 500 1644 532">Current lifestyle</th> <th data-bbox="1644 500 1917 532">Current range</th> </tr> </thead> <tbody> <tr> <td data-bbox="405 532 663 716">Tumenggung Bujang Kabut</td> <td data-bbox="674 532 898 716">Within WCA</td> <td data-bbox="898 532 1142 716">Pemayungan</td> <td data-bbox="1142 532 1396 716">Pasir (Napal) Putih (Singkut), Muara Bungo, Tanduk River, Selepah River, Ngayau River</td> <td data-bbox="1396 532 1644 716">Sedentary</td> <td data-bbox="1644 532 1917 716">Batang Sumay, Anak Benglu River</td> </tr> <tr> <td data-bbox="405 716 663 792">Tumenggung Hasan</td> <td data-bbox="674 716 898 792">Within WCA</td> <td data-bbox="898 716 1142 792">Semambu</td> <td data-bbox="1142 716 1396 792">Aloi River, Rimbo Bujang</td> <td data-bbox="1396 716 1644 792">Sedentary</td> <td data-bbox="1644 716 1917 792">Batang Sumay, Pekundangan River</td> </tr> <tr> <td data-bbox="405 792 663 868">Tumenggung Buyung</td> <td data-bbox="674 792 898 868">Within WCA</td> <td data-bbox="898 792 1142 868">Semambu</td> <td data-bbox="1142 792 1396 868">South of Mandelang River</td> <td data-bbox="1396 792 1644 868">Sedentary</td> <td data-bbox="1644 792 1917 868">Gelumpang River and Rotan River</td> </tr> <tr> <td data-bbox="405 868 663 976">Tumenggung Wahab</td> <td data-bbox="674 868 898 976">Outside WCA but within PT LAJ concession</td> <td data-bbox="898 868 1142 976">No information</td> <td data-bbox="1142 868 1396 976">No information</td> <td data-bbox="1396 868 1644 976">Sedentary</td> <td data-bbox="1644 868 1917 976">BU1, 20 km from Sungai Karang village</td> </tr> <tr> <td data-bbox="405 976 663 1192">Tumenggung Bujang Rancak</td> <td data-bbox="674 976 898 1192">Outside PT LAJ concession (Block I, Km 18 Serut River)</td> <td data-bbox="898 976 1142 1192">No information</td> <td data-bbox="1142 976 1396 1192">Rantau Kloyang, Muara Bungo</td> <td data-bbox="1396 976 1644 1192">Semi-nomadic group</td> <td data-bbox="1644 976 1917 1192">Towards Bukit 30 National Park and Dharmasraya area, Lagsisip River, Sumay River, exact home range unidentified</td> </tr> <tr> <td data-bbox="405 1192 663 1372">Tumenggung Cilugak</td> <td data-bbox="674 1192 898 1372">Outside WCA but potentially within PT LAJ (Block I, Km 24 Sentanu River)</td> <td data-bbox="898 1192 1142 1372">No information</td> <td data-bbox="1142 1192 1396 1372">No information</td> <td data-bbox="1396 1192 1644 1372">Semi-nomadic group</td> <td data-bbox="1644 1192 1917 1372">Near Tumenggung Wahab area, Lagsisip River, Sumay River, exact home range unidentified</td> </tr> </tbody> </table>	Group	Location	Name of village	Place of origin	Current lifestyle	Current range	Tumenggung Bujang Kabut	Within WCA	Pemayungan	Pasir (Napal) Putih (Singkut), Muara Bungo, Tanduk River, Selepah River, Ngayau River	Sedentary	Batang Sumay, Anak Benglu River	Tumenggung Hasan	Within WCA	Semambu	Aloi River, Rimbo Bujang	Sedentary	Batang Sumay, Pekundangan River	Tumenggung Buyung	Within WCA	Semambu	South of Mandelang River	Sedentary	Gelumpang River and Rotan River	Tumenggung Wahab	Outside WCA but within PT LAJ concession	No information	No information	Sedentary	BU1, 20 km from Sungai Karang village	Tumenggung Bujang Rancak	Outside PT LAJ concession (Block I, Km 18 Serut River)	No information	Rantau Kloyang, Muara Bungo	Semi-nomadic group	Towards Bukit 30 National Park and Dharmasraya area, Lagsisip River, Sumay River, exact home range unidentified	Tumenggung Cilugak	Outside WCA but potentially within PT LAJ (Block I, Km 24 Sentanu River)	No information	No information	Semi-nomadic group	Near Tumenggung Wahab area, Lagsisip River, Sumay River, exact home range unidentified						
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Tumenggung Buyung	Within WCA	Semambu	South of Mandelang River	Sedentary	Gelumpang River and Rotan River																																												
Tumenggung Wahab	Outside WCA but within PT LAJ concession	No information	No information	Sedentary	BU1, 20 km from Sungai Karang village																																												
Tumenggung Bujang Rancak	Outside PT LAJ concession (Block I, Km 18 Serut River)	No information	Rantau Kloyang, Muara Bungo	Semi-nomadic group	Towards Bukit 30 National Park and Dharmasraya area, Lagsisip River, Sumay River, exact home range unidentified																																												
Tumenggung Cilugak	Outside WCA but potentially within PT LAJ (Block I, Km 24 Sentanu River)	No information	No information	Semi-nomadic group	Near Tumenggung Wahab area, Lagsisip River, Sumay River, exact home range unidentified																																												

Dimension	Key findings					
	Rafik	Within WCA	Semambu	Sarolangun	Sedentary	Semambu, Sungai Mandelang



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	 <p><b>PT. Lestari Asri Jaya</b></p> <p><b>IUPHHK - Hutan Tanaman</b> Tebo Regency, Jambi Province</p> <p><b>INTEGRASI HCV - HCS</b></p> <p><b>Participatory Mapping</b></p> <p><b>Legenda:</b></p> <ul style="list-style-type: none"> <li>Result of Participatory Mapping</li> <li>Province Boundary</li> <li>Regency Boundary</li> <li>Wildlife conservation area</li> <li>PT. Lestari Asri Jaya</li> <li>Ecology Boundary</li> </ul> <p><b>Source Map :</b></p> <ol style="list-style-type: none"> <li>RBI Map Scale 1:50.000, Badan Informasi Geospasial, Jambi Province 2013</li> <li>Palm Oil Mill Map, Google Satellite Image, 2019</li> <li>Stream River Map, RBI Compilation with LIDAR, RLU 2016</li> <li>Area of Interest Map PT LAJ, RLU 2019</li> <li>Map of Participatory Mapping of PT LAJ</li> </ol> <p>Map is printed on A3</p> <p>Projection System : GCS Datum : WGS 1984 Date : 07/01/2022</p>
3. Health	<p>The incidence of diarrheal, skin diseases and tooth decay is high among the Orang Rimba, primarily due to poor personal hygiene. In addition to those, malaria, acute respiratory tract infections, worms/parasites, and digestive tract infections are also common. Asthma and respiratory infections are caused by the habit of smoking tobacco, which starts at very young age (7 years old). Due to the progressive disappearance of forests, medicinal plants traditionally used as ingredients to prepare remedies/cures are hard to get hold of.</p> <p>In 2009, 62 members of Tumenggung Bujang Rancak had joined the medical program by Jamkesmas and had received a card.</p>

Dimension	Key findings																																	
	PT RLU provides free medical treatment facilities and medical practitioners.																																	
4. Labor, education	<p>Illiteracy is pervasive among the Orang Rimba due to the lack of basic formal education and educational facilities. At Serut River Km 18 there is an unkempt school building comprising 2 study rooms. There are no benches and tables to study, and no blackboards. A teacher from West Java and some trainee teachers were reported to be teaching around 50 students (both Orang Rimba and non-indigenous population) there on a voluntary basis in 2008-2009.</p> <p>Among the adult Orang Rimba, only 1 individual was found to be able to write and read in 2008-2009. He had received some primary education (before dropping out) at the elementary school built by PT IFA at Km.15.</p> <p>Some NGOs such as Warsi have run educational/teaching programs for the Orang Rimba in the Bukit 12 National Park area.</p> <p>PT RLU provides an educational program (Three Rs – Reading, Writing, and Arithmetic) to the Orang Rimba in WCA.</p>																																	
5. Infrastructure, services	<p>Although many groups have clean water facilities provided by the government, several families still use rivers to meet water needs and for fishing. Rivers are the main source of water during <i>mandah</i> (hunting gathering inside the forest). The following use has been recorded:</p> <ul style="list-style-type: none"> <li>Benglu (Bendu) and Sako Rivers by Tumenggung Bujang Kabut</li> <li>Ngayau and Pakundangan Rivers by Tumenggung Hasan</li> <li>Mandelang River by Tumenggung Buyung and Rafik</li> </ul> <p>Firewood is the main fuel for cooking, especially during <i>mandah</i>. Firewood is obtained around their fields, oil palm plantations, rubber plantations, or in the forests.</p>																																	
6. Distribution of income, goods and services	At present, some Orang Rimba already own motorcycles and mobile phones.																																	
7. Asset distribution and rights (land, natural resources)	<p>The Orang Rimba have limited awareness of land rights and tenure. 3 groups claimed and obtained 700ha each from PT RLU in 2013 but only 2 groups entered into an agreement with PT LAJ. A large number of non-IP communities are now settled in the area of PT LAJ's concession which is to be set aside for the Orang Rimba. Most of the land managed by these non-IP population was acquired through the 'purchase' of land from the Orang Rimba. The land was subsequently cleared by the migrant communities and sometimes shared with the Orang Rimba.</p> <p>Based on information available, it appears that land and other assets are held individually. Some examples of this are as follows:</p> <table border="1" data-bbox="390 1117 1917 1377"> <thead> <tr> <th>Group</th> <th>Name</th> <th>Kinship</th> <th>Purposes</th> <th>Ha.</th> <th>Location</th> </tr> </thead> <tbody> <tr> <td rowspan="4">Tumenggung Bujang Kabut</td> <td rowspan="4">Bujang Kabut</td> <td rowspan="4">Leader</td> <td>Rubber Plantation</td> <td>8</td> <td>LAJ- Production Area</td> </tr> <tr> <td>Rubber Plantation</td> <td>4</td> <td>WCA</td> </tr> <tr> <td>Rubber Plantation</td> <td>1.70</td> <td>WCA</td> </tr> <tr> <td>Oil Palm Plantation</td> <td>6</td> <td>WCA</td> </tr> <tr> <td></td> <td>Ahmad Fauzi</td> <td>Son</td> <td>Oil Palm Plantation</td> <td>10</td> <td>WCA</td> </tr> <tr> <td></td> <td>Hendri</td> <td>Son-in-Law</td> <td>Oil Palm Plantation</td> <td>1</td> <td>WCA</td> </tr> </tbody> </table>	Group	Name	Kinship	Purposes	Ha.	Location	Tumenggung Bujang Kabut	Bujang Kabut	Leader	Rubber Plantation	8	LAJ- Production Area	Rubber Plantation	4	WCA	Rubber Plantation	1.70	WCA	Oil Palm Plantation	6	WCA		Ahmad Fauzi	Son	Oil Palm Plantation	10	WCA		Hendri	Son-in-Law	Oil Palm Plantation	1	WCA
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		Diha	Son-in-Law	Rubber Plantation	3	WCA	
				Oil Palm Plantation	3	WCA	
		Jurei	Brother	Rubber Plantation	3	WCA	
		Lukman	Son-in-Law	Traditional	4	ABT	
				Swamp Area	1.5	WCA	
		Topik	Son	Oil Palm Plantation	1	WCA	
		Tumenggung Hasan	Hasan	Leader	Rubber Plantation	2	WCA
					Oil Palm Plantation	3	WCA
					Traditional	6.30	WCA
			Cepeng	Son	Rubber Plantation	4	LAJ-Production area
	Oil Palm Plantation				2	WCA	
	Mix rubber and oil palm plantation				4.5	WCA	
	Yanto		Son-in-Law	Traditional	2	WCA	
	Lap		Son-in-Law	Mix rubber and oil palm plantation	2	WCA	
	Cabang		Son	NA	NA	NA	
	Larik		Son	Oil Palm Plantation	0.5	WCA	
	Gumba		Brother-in-Law	Mix rubber and oil palm plantation	5	WCA	
	Rafik		Niece	NA	NA	NA	
	Husen		Brother	NA	NA	NA	
	Mardi		Son	NA	NA	NA	
	Entong		Niece	NA	NA	NA	
	Edi		Son-in-Law	NA	NA	NA	
	Cukai	Son-in-Law	NA	NA	NA		
	Siling	Son	NA	NA	NA		
	Towel	Son	NA	NA	NA		
	Tumenggung Buyung	Buyung	Leader	Rubber Plantation	4	WCA Mandelang	
				Bush	NA	WCA Mandelang	
Oil Palm Plantation				NA	WCA Mandelang		
Oil Palm Plantation				NA	WCA Mandelang		
Not yet planted				NA	WCA Mandelang		
Bush mixed with paddy field				NA	WCA Mandelang		



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8. Systems of production	<p>Historically, the Orang Rimba have foraged (<i>berkinang</i> or <i>berimbo</i>) near riparian areas, looking for various tree saps and resins. This activity is usually done by groups of men. To prevent any members from getting lost in the forest, each foraging group has an internal coding system to indicate the direction to follow in case of being left behind.</p> <p>Hunting is another traditional source of livelihood. Two types of spears made of wood with metal tips (1 meter and 3 meters long) were used depending on the target. The Orang Rimba even had techniques to capture elephants, rhinos, and tigers. Hunting skills are still retained by present-day Orang Rimba.</p> <p>Catching fish, crabs and shrimps from the river is done using traps, spears, nets and sometimes poison from the roots of certain trees.</p> <p>Last but not least, the Orang Rimba also practice shifting paddy cultivation, which starts with slashing of underbrush, manual felling of some trees (never clear cutting as this is deemed to go against the ancestral rules), followed by planting (where men are in charge of the pitting and sowing, while children close the small planting pits), weeding and protection of crops, and finally harvesting (usually 5 months after planting), drying and storing inside bamboo shoots. Once land has been cultivated, it is left idle to regenerate.</p> <p>The diet of the Orang Rimba is mostly made up of vegetables/grains (<i>ubi kayu, ubi jalar, paddy</i>), forest fruits (<i>durian, duku, rambutan, cempedak, petai</i>, etc.), game (antelopes, partridges and deer), fish, plus water from forest rivers.</p> <p>As the forests were progressively cleared by logging companies in the second half of the 20<sup>th</sup> century, the resources required to meet their daily needs (food, construction) became scarcer. Within PT LAJ and PT WMW concessions around 50% of the original natural forest cover was lost prior to 2010. A further 43% of PT LAJ's cover was lost since 2010, when Barito Pacific obtained approval of the HTI license. By 2016, the remaining natural forest had been fragmented into small patches that are generally located around the buffer zones of Bukit 30 National Park. By 2017, less than 8% of the total area of the two concessions was found to have forest cover.</p> <p>Nevertheless, the Orang Rimba communities continue to show a high degree of dependency on natural resources within PT RLU. The Orang Rimba regard as their customary practice and right to cut trees in forest areas in the area in which they are living (including the WCA) to build huts/houses. Their livelihoods encompass collecting non-timber forest products, and sources of protein are obtained from hunting of wildlife and fishing. They hunt wild boar, barking deer, deer, pangolin, monkeys, etc. Rivers that are frequently used for fishing include Simpung, Serut, Sumay, Nganyau, Betung, Pakundangan, Rambutan, Mendelang, Bendu, Pedan, and Sakean. Non-Timber Forest Products collected include amber, jernang, rattan, agarwood,</p>																														

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	<p>balam sap, jelutung sap, honey, etc. There are at least 3 sialang trees within PT LAJ's concession, which are used for apiculture and honey harvesting. In addition, various plants and roots are harvested for traditional medicine use.</p> <p>Preferred hunting and gathering (<i>mandah</i>) locations are known for some groups:</p> <p style="padding-left: 40px;">Tumenggung Hasan: upstream of Manggatal River, Mandelang River, Pekundangan River, and Pademanan River.</p> <p style="padding-left: 40px;">Tumenggung Buyung: Bukit 30 National Park, upstream Mandelang River, upstream of Mangatal River, and into the area of Semambu and Muara Sekalo village.</p> <p style="padding-left: 40px;">Bujang Rancak: Bukit 30 National Park and Dharmasraya area, West Sumatra.</p> <p>Incentivised by the high levels of poverty, livelihood insecurity and continued market demand, the Orang Rimba are also becoming cultivators of small scale rubber and oil palm plantations, as well as some food crops for domestic consumption. Detailed data is available for some groups as follows:</p>															
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9. Non-monetary trade systems	<p>In the past, the Orang Rimba bartered non-timber forest products with the Melayu people, which they then traded further afield. Currently, some Orang Rimba groups exchange NTFPs for products from the transmigrant/non-indigenous villages, especially products that cannot be found in the forests.</p>			
10. Economic and social relations	<p>As former nomadic hunter gatherers and indigenous people, they have been and still are frequently regarded as lower-class citizens by migrants and other more “advanced” communities in the area, making social dynamics challenging. Some of the non-indigenous communities arrived from Java and other parts of Jambi through a government-sponsored transmigration program between 1995 and 2001 and founded multiple new villages around the traditional territories of the Orang Rimba. Horizontal relations with migrant communities are tense and there have been disputes recently. In spite of this, there have been a few intermarriages between Orang Rimba and non-indigenous communities.</p> <p>The Orang Rimba live in groups which are rather fixed. If marriage unites two persons from different groups, then usually the groom joins the bride’s family and group (matrilineal system).</p> <p>Each group is structured around the following social roles/positions:</p> <ul style="list-style-type: none"> <li><i>Tumenggung</i>, native chief of the community</li> <li><i>Wakil Tumenggung</i>, Tumenggung’s alternate/successor</li> <li><i>Depati</i>, overseer of the Tumenggung’s leadership</li> <li><i>Menti</i>, prosecutor in matters of customary law</li> <li><i>Mangku</i>, decision-maker in customary court</li> <li><i>Anak Dalam</i>, Tumenggung’s chaperone to the customary court</li> <li><i>Debalang Batin</i>, Tumenggung’s guard</li> <li><i>Tengganas/Tengganai</i>, highest decision-maker in the customary court who can cancel a previous decision</li> </ul> <p>The leadership of the Tumenggung is not absolute. He is elected based on the endorsement from the previous Tumeggung and then the agreement from all the members of the group. If the community approves, then the Tumenggung is formally appointed in a customary ceremony. The Tumenggung’s authority is also limited by the Tengganas, who can overturn the Tumenggung’s decisions.</p>			
11. Traditional roles, values, gender relations	No information.			
12. Natural resource sharing	No information.			

Dimension	Key findings
13. Cultural beliefs and practices	<p>Forests are called “<i>rimba/rimbo</i>” in the Orang Rimba language. The Orang Rimba have animistic beliefs, according to which the spirits that inhabit the forests, trees, water, mountains, land, sky and animals bring good luck and protection to the people. The spirits guard all these natural elements, which therefore need to be respected and protected by humans.</p> <p>Sacred forests have been identified in LAJ and WMW concessions, but these are shrinking in the face of encroachment and it is not clear that they retain the same cultural significance they had in the past. 5 sites of cultural significance have been identified: 4 in PT LAJ (which are between 1 and 5 ha in size), and 1 big area spanning 243 ha in PT WMW. Documented sacred sites in PT LAJ include Danau Pendam Tujuh Cemetery, Kayu Bulian, and Hutan Bujang Kabut.</p> <p>Historically, certain Orang Rimba individuals sought refuge in times of <i>melangun</i> (sadness) in the forested areas within now PT RLU’s area. The remaining forests in PT LAJ and in the vicinity (PT ABT and Bukit 30 National Park) still supply some types of wood used in cultural practices of the Orang Rimba. This is the case of kempas wood, which is used at the time of birth and setubung wood, which used for the ceremony of placenta burial. Terab wood is burned and rubbed into babies’ navel. As for wedding ceremonies, meranti wood and antung wood are used. These woods are designated as strictly protected by the Orang Rimba, and it is prohibited to harvest them unless in special occasions as described.</p> <p>The Orang Rimba are familiar with the Pucuk Hukum Nang Delapan, which is also known by the Minang culture of West Sumatera, potentially pointing at a common origin of these two peoples. The customary way of life of the Orang Rimba is expressed in short traditional verses (<i>sedoka adat</i>). They have their own customary laws, which prohibit murder, theft and rape (those three being the worst forms of crime , punishable with having to support 500 sheets of cloth). The Orang Rimba traditionally believed in spirits/supernatural entities (<i>dewa</i>) who favour those who follow the ancestral customs and punish those who violate them or live against them. Practices like settling and building permanent homes, farming or raising livestock are considered to go against the traditional way of life, and the belief is that those who adopt them are bound to suffer disasters, accidents and tribulations.</p> <p>In terms of clothing, the Orang Rimba used to wear a simple loincloth while leaving the upper half of the body uncovered.</p>
14. Views about future	No information.
15. Historical threats	<p>Until the political reform of 1998 the Indonesian government emphasized the development of a national identity at the cost of recognition of indigenous groups in the country. This was reflected in the early designation of State Forest lands and the granting of logging (HPH) concessions by the Indonesian government (from 1960s onwards). Such processes did not adequately recognise the rights of indigenous communities who had already been dwelling in the forested areas for generations.</p> <p>Since 1998 several changes in laws and regulations have strengthened the position of indigenous groups. However, obtaining official recognition is a complicated and lengthy process, which has resulted in very few indigenous groups actually obtaining official recognition.</p> <p>In the late 1990s many previously active logging licenses were suspended and returned to the Government, including the large 300,000 ha PT IFA logging concession that encompassed the current area of PT LAJ and PT WMW estates. Barito Pacific acquired the PT WMW concession in 1998, for the purpose of establishing industrial forestry plantations (HTI).</p> <p>The following decade was characterised by a transitional phase of increasing regional autonomy resulting in poor management of forest areas across the ex-IFA region. Illegal logging, encroachment and land-clearing by fire dominated the landscape during this period. Further exacerbating the</p>

Dimension	Key findings
	<p>degradation of forests, in 2007 a major access road was authorised for construction to facilitate wood supply logistics. This corridor passes east-west across the extended Bukit Limau-Bukit 30 National Park landscape and then north-south through the concession area now identified as LAJ. Barito Pacific's PT LAJ license agreement for industrial rubber plantation (HTI) was signed in 2010 and a 10-year management plan was approved 2 years later in 2012.</p> <p>In a nutshell, the historic designation of State Forest land and granting of HPH and HTI concessions on PT RLU's current location was done without full consultation and FPIC of IP groups by the Indonesian government and/or the private operators. Unsustainable forest management practices brought about the progressive loss of forest cover, and with it, the loss of the IP groups traditional domains and livelihoods. Therefore, potential grievances related to the terms and processes by which land was previously acquired and subsequently used by concession operators have been left unaddressed and remain a legacy issue that now has implications for RLU.</p>

### Melayu groups

**Table 5: Attributes of Talang Mamak group**

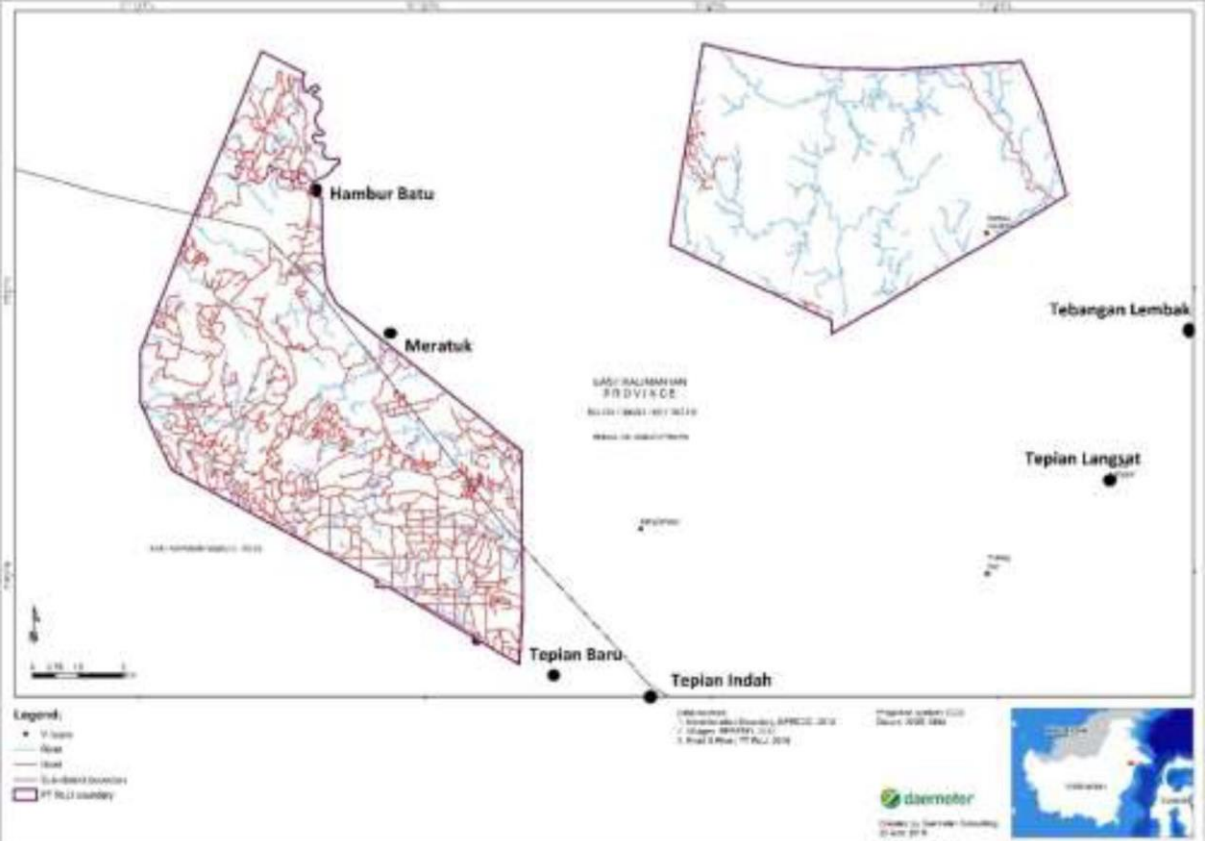
Dimension	Key findings
1. Demography	<p>Population estimated at around 8,000 in 2002.</p> <p>50 Talang Mamak (or their descendants') households live or have land claims in PT ABT Block I, adjacent to PT LAJ.</p>
2. Housing, settlements	<p>Historically, the Melayu people settled along the Batanghari River and its major tributaries, with village territories that extended into the hills. They are currently found outside of PT LAJ concession (adjacent to BU3 and BU4), towards Bukit 30 National Park. The majority are residents of Pemayungan, Semambu, Muara Sekalo and Suo-Suo villages. Semerantihan, a sub-village of Suo Suo, is frequently referenced.</p>
3. Health	<p>No information.</p>
4. Labor, education	<p>No information.</p>
5. Infrastructure, services	<p>Medical facilities are available at Semerantihan sub-village or Suo-Suo Village.</p> <p>Firewood is still the main fuel for cooking.</p> <p>Community houses are mostly made of permanent building materials.</p>
6. Distribution of income, goods and services	<p>Semerantihan sub-village is located in Sumay sub-district, Tebo district. The government poverty line in Tebo is IDR 363,698 / capita / month, and there is a total of 23,000 poor people in the district (6.8% of the total of the population). Communities living in PT ABT Block I are generally poorer than the district average, because of their remote location.</p>
7. Asset distribution and rights (land, natural resources)	<p>No information.</p>

Dimension	Key findings
8. Systems of production	<p>The livelihood of the Talang Mamak people, especially those in Suo-Suo Village, is mostly based on rice farming, growing vegetables and <i>palawija</i>, and tapping rubber (“jungle rubber”). They are also transitioning to oil palm cultivation due to external influences. Timber and non-timber forest products sourced from within PT RLU’s concession areas are not as critical to their livelihoods as in the case of the Orang Rimba. In spite of this, the Talang Mamak are known to source amber, medicinal plants, <i>jemang</i> (for its high-value fruit sap) and rattan (for woven crafts) from the forested areas around their settlements, PT ABT and near the Menggatal River within PT LAJ area. Rattan weaving is of the skills possessed by the Talang Mamak women, but the products are for the community’s own use as they are hard to sell.</p> <p>Hunting activities take place in the area of PT ABT and Bukit 30 National Park, and fishing is common in the following rivers:</p> <ul style="list-style-type: none"> <li>S. Kedondong, S. Mandelang and AS. Mandelang, used by Semambu village.</li> <li>S. Segegas, S. Manggatal and AS. Manggatal, used by Suo-Suo village.</li> <li>AS. Simpung, used by Pemayungan Village</li> <li>S. Sumay, used by Muara Sekalo village.</li> </ul>
9. Non-monetary trade systems	No information.
10. Economic and social relations	The Melayu system of governance persisted and survived until late 20 <sup>th</sup> century, despite new settlers from West Sumatera establishing villages in the valley of the Batanghari River since late 19 <sup>th</sup> century. In 1979 the Suharto government imposed a Javanese administrative system, which undermined the original Melayu system of governance. The Melayu Marga Sumai district and 7 village administrations underneath this were no longer recognised.
11. Traditional roles, values, gender relations	No information.
12. Natural resource sharing	No information.
13. Cultural beliefs and practices	No information.
14. Views about future	No information.
15. Historical threats	Exposed to similar pressures as the Orang Rimba (referrer to point 15 in previous table). The Talang Mamak were not recognized by the Indonesian government when earlier forestry concessions were granted in the Bukit 30 landscape. The group moved into their current area from Bukit 30 National Park as part of a 1980s government resettlement programme. Their land claims are uncertain before the law , as the land they presently occupy is designated as an ERC concession.



East Kalimantan groups

Table 6: Attributes of Kutai group

Dimension	Key findings
1. Demography	<p>In 1996, Tepian Langsat had 369 inhabitants belonging to 57 families (6.5 persons per family). The male to female ratio was 107, and the dependency ratio was 74.</p>
2. Housing, settlements	<p>The Kutai people settled in the area over 100 years ago and consider the upper part of the Bengalon River basin their customary territory. Early settlers established a lodge for travellers on the Bengalon river, which was referred to as Tepian. They also planted Langsat trees to trade with downstream communities. In 1967 Tepian Langsat village was established. The village is located outside, south of what is nowadays PT MKC's Block 2. The settlement is located along the right and left banks of the river.</p> 



Dimension	Key findings
3. Health	<p>In the mid-1990s, a family planning post (KB) was the only health infrastructure recorded in Tepian Langsat. There were no medical professionals based in the village. Births were assisted by local midwives because of the difficulty in accessing formal healthcare facilities. There was a high incidence of upper respiratory tract infections, skin diseases, malaria, mouth and dental problems and digestive tract infections.</p> <p>The community of Tepian Langsat used traditional medicine in combination with modern drugs available for sale in the local stalls.</p> <p>The Bengalon river was used as source of drinking water and to meet hygiene needs (showering and toileting). Water for drinking was stored in containers before boiling, to enable sedimentation of silt.</p>
4. Labor, education	<p>In the 1990s, around half of the population of Tepian Langsat were farmers/cultivators, followed by private/public sector employees and then traders/sellers.</p> <p>In 1996, 2 schools were recorded in Tepian Langsat, with only 6 classrooms and 3 teaching staff.</p> <p>At district level, only 14% of the population had completed primary education in 1996, and less than 3% had attended middle school. Most parents had difficulties sending their children to pursue formal education due to economic and logistical issues.</p>
5. Infrastructure, services	<p>Before the mid-1990s, access to Tepian Langsat was only possible by boat (35 km upstream of Bengalon River from Rantau Palung, PT Barito Pacific's location at the time). In 1995 the road system reached Tepian Langsat, and later on the Trans Kalimantan Highway was built through PT MKC's concession, traversing it from south to north.</p> <p>A small shop/roadside restaurant was found in Tepian Langsat in the mid-1990s, as well as a mosque, a few small praying rooms and a church. Daily goods that could not be self-produced by the village were usually bought at Tebangan Lembak.</p>
6. Distribution of income, goods and services	<p>In 1995, over 57% of the Tepian Langsat population lived at or below the poverty line (i.e. their annual income was less than the value of 360 kg of rice based on 1995 prices).</p>
7. Asset distribution and rights (land, natural resources)	<p>In the mid-1990s, most of the land within/near Block 2 which was managed/used/controlled by the local communities was not under formal title/ownership certificates, even if the said land had been occupied and cultivated for generations. Only some residents (especially those based in the district capital) had obtained a <i>surat keterangan desa/kecamatan</i> and were able to produce receipts of land and property tax payments as indirect proof of ownership.</p> <p>Customary land ownership/tenure was recognized within the communities living in/around secondary forests. The trans-generational allocation of customary rights to the land and its natural resources was based on the presence and location of certain elements, such as fruit trees, rubber trees, ancient trees, streams, rivers and so on.</p>
8. Systems of production	<p>In the 1990s, many families' livelihoods were still dependent on the natural resources available and obtained from the forests. Ironwood (<i>pohon ulin</i>) was extracted from the forests and used as construction material to build boats and houses/structures.</p> <p>87% of the population interviewed in the mid-1990s was opposed to land clearing and deforestation, citing the forest's role as watershed regulator (hydrological function) and livelihood provider (economic function). Over 57% of the respondents claimed that they felt the responsibility/obligation to preserve the forest. 78% of the interviewees were reported in favor of reforestation or afforestation efforts mostly to preserve the sustainability of forests.</p>

Dimension	Key findings
	Notwithstanding this, modern agricultural practices were brought it by the migrant population and progressively adopted, as shifting agriculture had not resulted in welfare improvements over time.
9. Non-monetary trade systems	No information.
10. Economic and social relations	<p>Considered the descendants of the Kutai Sultanate, the Kutai people have tended to dominate local bureaucracies from the provincial to the district level, and sometimes down to the village level, even where the population is majority Dayak.</p> <p>The village government is led by the <i>Kepala Desa</i> (better known as <i>Pak Tua</i> or <i>pembekal</i>), aided by his/her deputy and secretaries/officers. In addition, there is a customary leader, <i>Kepala Adat</i>, who is in charge of managing anything related to customs and mores.</p> <p>Social stratification existed within the community. Families were categorized as high or low class based on their ancestry. Besides them, there was another group related to the head of traditional ceremonies.</p> <p>Family-clan (<i>kelompok</i>) affiliation was strong and forms the basis of the economic inter-dependency observed in <i>turunan</i>, that is, cooperative work and mutual assistance in collective activities such as planting and harvesting.</p> <p>The population of Tepian Langsat included communities from outside the region such as Bugis, Mandar people and others (from Java, Sumatera and Maluku islands).</p>
11. Traditional roles, values, gender relations	No information.
12. Natural resource sharing	No information.
13. Cultural beliefs and practices	<p>So far, no cultural heritage sites have been encountered inside PT MKC concession based on HCV-HCS assessment 2021.</p> <p>Nowadays predominantly Muslim, but a few Protestants were recorded in the mid-1990s.</p>
14. Views about future	No information.
15. Historical threats	<p>Until the political reform of 1998 the Indonesian government emphasized the development of a national identity at the cost of recognition of indigenous groups in the country. This was reflected in the early designation of State Forest lands and the granting of logging (HPH) concessions by the Indonesian government (from 1960s onwards). Such processes did not adequately recognise the rights of indigenous communities who had already been dwelling in the forested areas for generations.</p> <p>Logging activities in PT MKC's landscape began in the region in the early 1970s with the operations of PT Astrini and PT Panambangan. While unrelated to Barito Pacific Group, these companies supplied a sawmill owned by Barito Pacific Group for 1 year (in the case of PT Astrini) and between 1990 and 1996 (as far as PT Panambangan is concerned). These operations became a major source of employment during this period, encouraging expansion of settlements and infrastructural development.</p>

Dimension	Key findings
	<p>The opening of the Trans Kalimantan Highway in the 1990s and the establishment of oil palm plantations and palm oil mills brought together an inward flux of migration, sponsored by government and private companies. 4 new villages were established around PT MKC's Block 1.</p> <p>Tepian Indah village was formed in 2001 by a group of 24 farmers relocating from Kutai National Park. The population has now grown to over 2,000.</p> <p>Tepian Baru village was established the following year through a government transmigration programme linked to a company oil palm plasma scheme. Initially there were 250 households in the village, which they have since grown to 900 families.</p> <p>Soon afterwards Meratak and Hambur Batu were established along the main road on the northern margins of PT MKC's Block 1. These are transmigrant sub-villages of Tepian Langsat which were established and subsequently expanded with official support.</p>

**Table 7: Attributes of Basap group**

Dimension	Key findings
1. Demography	<p>In 1996, Tebangan Lembak had 328 inhabitants belonging to 113 families (2.9 persons per family).</p> <p>The male to female ratio was 117, and the dependency ratio 79.</p>
2. Housing, settlements	<p>The Basap are considered the original inhabitants of this area. They used to have a nomadic or semi-nomadic lifestyle but have recently become sedentary. They comprise the majority group in the village of Tebangan Lembak, located outside, to the southeast of PT MKC's Block 2. This village, which consolidated the pre-existing communities of Tebangan and Lembak, was not officially recognised until 1998. It's the nearest settlement to PT MKC's Block 2. The settlement is located along the right and left banks of Bangalon River.</p> <p>[Refer to map in section 2 of previous table].</p>
3. Health	<p>In the mid-1990s, Tebangan Lembak was equipped with 1 family planning office and 1 pharmacy. 2 nurses were the only medical professionals based in the village.</p>
4. Labor, education	<p>In the 1990s, around half of the population of Tebangan Lembak were farmers/cultivators, followed by private/public sector employees and then traders/sellers.</p> <p>No school was available in the village in 1996.</p> <p>At district level, only 14% of the population had completed primary education in 1996, and less than 3% had attended middle school. Most parents had difficulties sending their children to pursue formal education due to economic and logistical issues.</p>
5. Infrastructure, services	<p>Before the mid-1990s, access to Tebangan Lembak from Rantau Palung (PT Barito Pacific's location at the time) was possible on 4WD vehicles, provided that the unpaved road conditions were good.</p> <p>Given the proximity to PT Porodisa's sawmill, Tebangan Lembak's market functioned as a small economic and trading center within Kecamatan Sangatta.</p> <p>Tebangan Lembak also exhibited some simple shops/roadside restaurants, a mosque and a few small praying rooms.</p>

Dimension	Key findings
6. Distribution of income, goods and services	In 1995, almost 62% of the Tebangan Lembak population lived at or below the poverty line (i.e. their annual income was less than the value of 360 kg of rice based on 1995 prices).
7. Asset distribution and rights (land, natural resources)	<p>In the mid-1990s, most of the land within/near Block 2 which was managed/used/controlled by the local communities was not under formal title/ownership certificates, even if the said land had been occupied and cultivated for generations. Only some residents (especially those based in the district capital) had obtained a <i>surat keterangan desa/kecamatan</i> and were able to produce receipts of land and property tax payments as indirect proof of ownership.</p> <p>Customary land ownership/tenure was recognized within the communities living in/around secondary forests. The trans-generational allocation of customary rights to the land and its natural resources was based on the presence and location of certain elements, such as fruit trees, rubber trees, ancient trees, streams, rivers and so on.</p> <p>However, not enough information is available on the customary territory of Tebangan Lembak to understand the official status, land tenure and historical overlaps between the Basap territory and PT. MCK's concession area.</p>
8. Systems of production	<p>In the 1990s, many families' livelihoods were still dependent on the natural resources available and obtained from the forests. Ironwood (<i>pohon ulin</i>) was extracted from the forests and used as construction material to build boats and houses/structures.</p> <p>87% of the population interviewed in the mid-1990s was opposed to land clearing and deforestation, citing the forest's role as watershed regulator (hydrological function) and livelihood provider (economic function). Over 57% of the respondents claimed that they felt the responsibility/obligation to preserve the forest. 78% of the interviewees were reported in favor of reforestation or afforestation efforts mostly to preserve the sustainability of forests. Notwithstanding this, modern agricultural practices were brought in by the migrant population and progressively adopted, as shifting agriculture had not resulted in welfare improvements over time.</p> <p>At the present time, the Basap people still use the forested areas near/in PT MKC's Block 2 to hunt, catch song-birds, fish and take timber along the Mangkupa River in the rainy season and along the principal access paths along the eastern section throughout the year.</p>
9. Non-monetary trade systems	No information.
10. Economic and social relations	<p>The village government is led by the <i>Kepala Desa</i> (better known as <i>Pak Tua</i> or <i>pembekal</i>), aided by his/her deputy and secretaries/officers. In addition, there is a customary leader, <i>Kepala Adat</i>, who is in charge of managing anything related to customs and mores.</p> <p>Social stratification existed within the community. Families were categorized as high or low class based on their ancestry. Besides them, there was another group related to the head of traditional ceremonies.</p> <p>Family-clan (<i>kelompok</i>) affiliation was strong and forms the basis of the economic inter-dependency observed in <i>turunan</i>, that is, cooperative work and mutual assistance in collective activities such as planting and harvesting.</p> <p>The population of Tebangan Lembak included communities from outside the region such as Bugis, Mandar people and others (from Java, Sumatera and Maluku islands).</p>

Dimension	Key findings
11. Traditional roles, values, gender relations	No information.
12. Natural resource sharing	No information.
13. Cultural beliefs and practices	So far, no cultural heritage sites have been encountered inside PT MKC concession based on HCV-HCS assessment 2019-2021 Predominantly Christian nowadays, Islam was the main religion in the mid-1990s.
14. Views about future	No information.
15. Historical threats	Exposed to similar pressures as the Kutai group (refer to section 15 in previous table).

## 4 Indicative impact assessment

Based on the available information, the following impacts of PT RLU's project on the identified IP communities are to be assessed:

1. Economic impacts;
2. Involuntary resettlement, expulsion of IPs from lands, sedentarization of mobile peoples;
3. Impacts on traditional systems of land tenure and other uses of natural resources;
4. Impacts on the respect, preservation, protection, and maintenance of traditional knowledge, innovations, and practices;
5. Impacts on sacred sites, associated ritual or ceremonial activities, and cultural heritage;
6. Impacts on the exercise of customary laws;
7. Impacts on generational and gender relations;
8. Health and safety impacts; and
9. Effects on social cohesion.

Indicative impacts are highlighted in tables below. As up-to-date, comprehensive information is collected during the implementation of the *Roadmap towards compliance with PS 7*, the assessment of impacts will be revisited and substantiated.

**Table 8: Impacts on the Orang Rimba groups**

Dimension	Key findings
1. Economic	<p>Shrinking forest areas resulting from plantation development activities (among other factors) have likely impacted the traditional livelihoods of Orang Rimba. With little remaining tree cover (and by extension, reduced availability of NTFPs and population of prey animals), their nomadic, forest-dependent, hunting-gathering way of life has been severely curtailed. This impact is even more severe considering their lack of farming knowledge and skills.</p> <p>In addition, traditional activities such as logging, hunting of certain protected animals, certain methods of fishing and honey harvesting might be illegal or highly controlled given the legal status of the forest area as a concession as well as PT RLU's voluntary commitments (e.g. HCV/HCS requirements).</p> <p>Similarly, the elephant-human conflict due to the loss of lowland elephant habitat has been increasing over the recent years and is now reaching a critical threshold where the lives and livelihoods of the Orang Rimba are also at risk. Last but not least, the risk of forest and land fires in a plantation landscape that is heavily encroached by local communities is also a potential threat to the livelihoods and assets of the Orang Rimba.</p> <p>For all these reasons, the Orang Rimba are likely to have faced and to continue to face severe livelihood and income insecurity.</p>
2. (Re)settlement, displacement	<p>Sedentarization of several IP groups has occurred, and displacement is still a real threat as PT RLU continues to expand its operations.</p> <p>It is not clear whether monetary payments to IP individuals who have surrendered land back to the company have adequately provided full compensation for the loss of assets as required by international standards.</p>
3. Land tenure and natural resources	<p>Since the establishment of PT RLU's concession, land ownership and tenure is unclear, with multiple conflicting uses and users. In 2012, 2 Orang Rimba groups (Tumenggung Hasan and Tumenggung Buyung) allegedly agreed to have 700 ha assigned to each group as customary forest areas in the PT LAJ concession, under the condition that the land could not be sold to third parties or encroached and logged. A third IP group is thought to have an unresolved claim to a</p>

Dimension	Key findings
	<p>larger area (c. 2,000 ha). None of these areas have been mapped or formalised by PT RLU. In pursuit of economic opportunities, land is known to have been sold (informally/illegally) by some Orang Rimba individuals to wealthier migrants, who then shared part of the cleared land with the seller.</p> <p>Beyond the loss of forest cover and wildlife, plantation development in and around PT RLU's concession has the potential to impact basic resources on which the IP groups depend, such as water bodies used for bathing, washing, fishing and transportation needs. Properly maintaining the riverine system is also important in preventing extreme flow events and flooding as well as maintaining downstream river flow regime.</p>
4. Traditional knowledge	High risk of loss of traditional knowledge resulting from the fact that traditional habitats, resources and systems of production are disappearing.
5. Sacred sites, rituals, heritage	High risk of cultural heritage loss stemming from the disappearance of traditional habitat (forest landscape) and lifestyle. Based on community interviews, many IP individuals no longer remember the location of historical/sacred locations and do not recognize their value anymore. Indigenous history and information regarding historical/sacred places are not fully conveyed to the younger generations. This dynamic is further reinforced by the lack of affirmative action policies from the government, the private sector and civil society organizations (i.e. assimilation into the mainstream society is encouraged as a synonym of "development").
6. Customary law	No information.
7. Generational and gender relations	No information.
8. Health and safety	<p>On the positive side, health services are being provided by PT RLU to the IP groups who would otherwise not have easy access to government-sponsored medical treatment and facilities.</p> <p>With disappearing sources of livelihood and income, the risk of food insecurity and poor nutrition can be assumed.</p> <p>Operational activities (land clearing and plantation management) can affect the health of IP communities through a) silting of water in rivers and springs used by the Orang Rimba due to soil erosion, landslides and b) use of agricultural chemicals (fertilizers and herbicides) that can cause river water pollution and affect the animals living in the water.</p>
9. Social cohesion	Social tensions with migrant communities.

**Table 9: Impacts on the Talang Mamak group**

Dimension	Key findings
1. Economic	Clearing of forested areas is reducing the availability of NTFPs collected by the Talang Mamak.
2. (Re)settlement, displacement	No information.
3. Land tenure and natural resources	No information.
4. Traditional knowledge	No information.
5. Sacred sites, rituals, heritage	No information.
6. Customary law	No information.
7. Generational and gender relations	No information.
8. Health and safety	No information.

Dimension	Key findings
9. Social cohesion	No information.

**Table 10: Impacts on the East Kalimantan groups**

Dimension	Key findings
1. Economic	In the mid-1990s, over 57% of the population of Tepian Langsat and Tebangan Lembak believed that PT Barito Pacific's forestry operations would improve their household economies through the provision of jobs and indirect business opportunities. At the same time, 81% of the interviewees anticipated that the company operations would bring development and prosperity to the district and their villages in the form of better infrastructure, connectivity, means of transportation and public facilities. Other expected positive impacts according to the 1990s AMDAL report included the development of new market places, increased trading activity resulting in lower prices of daily goods, the provision of educational facilities, and so on.
2. (Re)settlement, displacement	No information.
3. Land tenure and natural resources	In the mid-1990s, 15% of the population of Tepian Langsat and Tebangan Lembak reported concerns over PT Barito Pacific's forestry operations on the grounds that the land required to meet their future family livelihood needs would become scarce. According to the 1990s AMDAL report, some expected negative impacts of establishing the operational area and conducting land clearing activities included decreased community access to forest resources (timber and NTFP), land for cultivation, and inability to obtain formal land tenure/ownership.
4. Traditional knowledge	No information.
5. Sacred sites, rituals, heritage	No information.
6. Customary law	No information.
7. Generational and gender relations	No information.
8. Health and safety	Expected positive outcomes identified in the 1990s included the provision of public health infrastructure (polyclinic), clean water supply, sports facilities, and so on.
9. Social cohesion	No information.

## 5 Final recommendations

This Indicative ESIA is to be periodically updated by PT RLU with present-day IP and impact data, as it becomes available through the implementation of the *Roadmap towards compliance with PS 7*. The end goal is to have a complete and confirmed ESIA document, based on which PT RLU can engage each IP group to a) transparently disclose impacts and b) discuss how to design best-suited Indigenous Peoples (Development) Plans. The development of IP(D)Ps shall follow an FPIC approach as detailed in the *Roadmap towards compliance with PS 7*. The process must ensure that the IP groups feel ownership of the IP(D)Ps.

In Jambi, PT RLU has already planned/implemented several initiatives to support some of the Orang Rimba groups. These include health programs, education programs, livelihood strengthening programs, and programs to raise awareness on sustainable natural resources management. PT RLU is also seeking to integrate several Orang Rimba groups in the various WCA management activities through programs to build capacity on forest fire prevention, joint patrols for monitoring and



protecting areas from new land claims and elephant damage, planting of indigenous tree species, management of human-elephant conflict, and bee cultivation to establish an elephant bee fence. In addition to these, PT RLU has facilitated the issuance of Personal Identification Card (E-KTP) for some Orang Rimba, as well as created employment opportunities through direct employment.

While the noble aim of these activities is to support and uplift the Orang Rimba groups, it will be necessary to assess (as part of the ESIA and IP(D)P development process) whether these programs are a) relevant to the identified impacts and b) culturally appropriate and aligned with the Orang Rimba's aspirations for the future. This also applies to the IP(D)Ps that might be put in place for the Talang Mamak and East Kalimantan groups based on the impacts to be identified.

As a rule of thumb, to ensure that there are no gross violations of IFC's PS 7 under PT RLU's oversight, **high-risk or major impacts** should be **AVOIDED** as they can cause irremediable damage to the identity and existence of IP groups. Judging on the data from secondary sources gathered so far, in the case of the Orang Rimba groups in Jambi, it is advised that PT RLU abstains from conducting operational activities that involve IPs resettlement, displacement, destruction of cultural heritage sites, and further clearing of forested areas still actively used by the IP groups for livelihood purposes. Meanwhile, **lower-risk or minor impacts** can be **MINIMIZED/MITIGATED** or **COMPENSATED** through strategies and interventions to be detailed in the IP(D)Ps.