



## EXECUTIVE SUMMARY

# TOBELO ETHNOGRAPHIC DUE DILIGENCE STUDY

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By

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PT Weda Bay Nickel (WBN) has engaged a research team from the Khairum University of Ternate to update the ethnographic investigations on the Tobelo 'O'Hongana Manyawa' community located in the proximity of the Mining concession Contract of Work. The study is conducted as part of the Tobelo Management Plan (TMP) which is designed to provide a systematic and long-term strategic approach to the engagement between WBN and the O'Hongana Manyawa' community. The aim of the study is to:

- clarify the location and geographical distribution of the O'Hongana Manyawa Community within and around the Contract of Work ;
- analyse how the Weda Bay Nickel Project might impact their livelihoods and peculiar ways of living ;
- Lastly, the study aims to redefine an effective and targeted strategic program for engaging with the O'Hongana Manyawa community.

The study is based on qualitative methodologies, including direct observations, semi-structured interviews, content analysis, and GPS-based locational data.

The field study was conducted between February and June 2023. The research team<sup>1</sup> was composed of six members and was led by Syaiful Madjid a prominent anthropologist from the Khairun University of Ternate which conducts research on the Tobelo people since more than two decades. Three locations in the East Halmahera Regency and Central Halmahera Regency were chosen for the field study, based on preliminary scoping interviews that allowed to map the different O'Hongana Manyawa groups.

The main findings from the study are as follows:

### **Locational Findings**

Two households composed of 9 people namely the 'Bokumu group' were found to currently have a temporary camp within the WBN Contract of Work Area at approximately 3.5 km far from WBN mining Kao Rahai Camp 2. Over time, the number of families occupying the WBN Contract of Work Area had decreased. Some groups, namely the Turaji Group, the Nuhu Group, and the Popokoyo group shifted or moved outside the WBN Contract of Work Area. The change of location is mainly motivated by the re composition of the family groups and is not directly associated with impacts of the mining activity on their livelihood system.

Several O'Hongana Manyawa groups namely the 'Hidete group' (Hidete family being composed of 4 people), 'Turaji group' (Turaji family being composed of 2 people), 'Bailele groups' (3 families namely Ngutugu, Ngairi and Meja) currently live outside the WBN Contract of Work area. Some maintain kinship relations with the Bokumu group within the Contract of Work area and sporadically make use of natural resources for gathering and hunting purposes.

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<sup>1</sup> The research team is composed of Syaiful Madjid (Team Leader/Academician), Faris Bobero (Team Member/Researcher), Novri Juliansyah (Team Member/WBN Employee), Elieser Danawaka (Team Member/Saolat Village Head), Gigoro (Tobelo Facilitator /O'Hongana Manyawa Resident) Podo, (Tobelo Facilitator /Loleba Village Resident).

## **Relations between the O'Hongana Manyawa groups and WBN personnel and the local communities:**

All the groups investigated by the study have contacts with the local communities and do not live in complete isolation. The study shows that the 'Bokumu group' has, since a significant number of years, regular interactions with WBN personnel. They show a positive attitude towards mining activities and visit regularly the Kao Rahai mining camp. The presence of mining activities induced a significant change in the cultural patterns and behaviours of the Bokumu group but did not have adverse livelihood impacts. Some family members in the group engaged into salaried workforce and the patriarch of the group himself significantly changed his livelihoods. However, they continue to conduct gathering, farming, and hunting activities within the Contract of Work.

The Hidete and Turaji groups maintain mutually respectful relations with coastal communities and PT WBN employees. The Hidete family often interacts with community members directly in Loleba Village. Relations with local communities and resettled members of the Tobelo community are mainly based on barter and non-monetary commercial exchanges.

## **Cultural Heritage:**

Sacred forest areas were identified in the 'Mein forest' unit area, located outside the Contract of Work, and the Aruku Mangaili Sigi-sigi forest area located within the Contract of Work but not on a deposit area. These areas have ritual and cultural significance for the O'Hongana Manyawa community.

## **Recommendations**

Based on these findings, the study provides several operational recommendations:

- WBN should build a long-term engagement strategy with the O'Hongana Manyawa group living in the Contract of Work. Building trust should involve adopting a culturally appropriate engagement methodology via trusted local facilitators that have links with the Tobelo People's Culture 'Magaliho'.
- To improve the quality of interactions with the Bokumu group in the WBN Contract of Work area, the Tobelo wish to receive the support from WBN to build a permanent shelter to be used as gathering point for encounters between different Tobelo groups that maintain mutual relationship and to engage in a structured way with WBN personnel.
- WBN should conduct a livelihood enhancement program with the aim to protect the social rights of the O'Hongana Manyawa communities who still live in the Forest unit in the WBN contract of work area.
- In discussion with the Tobelo who still inhabit the forest unit in the WBN Contract of Work, appropriate preservation measures of the sacred areas (Manga Fongona) located within the Contract of Work should be adopted.
- Due to potential indirect impacts of WBN operations on their livelihoods WBN should build long-term relationships with O'Hongana Manyawa groups living outside the COW, focusing on trust-building over several years.
- WBN/IWIP should conduct relevant training to induct their personnel and sub-contractors on cultural appropriate ways to engage with the Tobelo.

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